

in the same ratio as the pledges given in connection with the episcopal stipend.

The Bishop of Algoma then read

THE EPIPHANY APPEAL,

referred to a committee. It was resolved:

(16) That this appeal be accepted as the appeal of the Board, and be printed and circulated as usual.

The Bishop of Toronto then read

THE ANNUAL REPORT OF THE WOMAN'S AUXILIARY

During the year which has passed since the triennial meeting of the Woman's Auxiliary held in Montreal in September, 1892, the number of branches has increased from 361 to 381, and the membership from 9,129 to 9,904, but neither of these latter figures represent the full number of members, several of the parochial branches not having reported their numbers either year.

Two provincial life memberships have been paid in (\$50 each), and eleven diocesan life membership (\$25 each) in Toronto diocese, several in Huron dioceses, several in Ontario, and one in Quebec, are reported.

The request of the Board of management of the Domestic and Foreign Missionary Society for \$1,080 for the salary and expenses of Miss Jennie C. Smith, who succeeded Miss Sherlock as medical missionary to Japan, has been complied with, and Miss Smith is now at her post at Kobo.

The Board also applied to the Woman's Auxiliary to raise a sum of money for the travelling expenses of the Bishop of Algoma, which was most cheerfully given.

The total number of bales, etc., sent out during the past year is 533, with an expenditure for material and freight of \$3,673.43. Neither Quebec nor Montreal diocese report the money spent on their bales, or the sum would be much larger.

The bales were distributed as follows: Algoma, 165; Rupert's Land, 89; Qu'Appelle, 30; Calgary, 83; Saskatchewan, 61; Athabasca, 27; New Westminster, 3; Moosonee, 3; Mackenzie River, 2; Newfoundland, 9; Montreal, 15; Ontario, 19; Huron, 5; Niagara, 4; Toronto, 18. Totals, Home Missions, 70; Domestic Missions, 463.

Treasurer's Report.

Domestic missions.....	\$10,941 32
Foreign "	2,771 55
Educational funds.....	960 50
Unappropriated.....	121 40
Expenses.....	1,002 06
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	\$15,796 83
Balance in hand.....	3,408 33
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	\$19,205 16

NOTE—The above figures are somewhat under the actual sums received. The treasurer only received the annual report of one diocese a couple of days before the Board meeting of the Woman's Auxiliary; and as it was all very much confused, and would take much calculating to straighten out thoroughly, she could only succeed in obtaining part of the information it contained.

It was resolved:

(17) That the Board receive and adopt the report presented for the past year by the general secretary of the Woman's Auxiliary, and congratulate them cordially on the steady increase of the organization, and the extent and value of the work done by them in co-operation with this Board, and that the report be printed in the proceedings of this Board.

No draft of the children's Lenten Letter having been received, it was resolved:

(18) That the Children's Lenten Letter be referred to a committee consisting of the Bishop of Toronto and Rev. Canon Cayloy to take action.

THE JAPANESE MISSIONARY.

It was resolved:

(19) that the travelling expenses of Masazo Kakuzen, deacon, to Japan, be paid.

INSTRUCTIONS TO DIOCESAN SECRETARIES.

No report having been received from the committee *in re* instruction to diocesan secretaries, it was resolved:

(20) That the secretary be requested to draw up such instructions, and submit the same to the next session of the Board.

THE FINANCIAL STATEMENT.

No financial statement having been received from the treasurer, it was resolved:

(21) That the members of the board feel constrained to place on record the expression of their deep regret that no financial statement has been furnished by the treasurer to assist them in their appropriations during the present session.

It was resolved:

(22) That the unappropriated funds now in the hands of the treasurer be divided among the same objects and in the same ratio resolved upon at the last meeting, and that the ratio be printed in the draft of minutes to be communicated by the members of the Board.

CURRENT EXPENSES.

It was resolved:

(23) That a grant of \$100 be made to the general secretary on account of expenses, and \$150 as an honorarium.

THE ANNUAL REPORT.

It was resolved:

(24) That the subject of the annual report required by By-law VI. be referred to a committee to be composed of the Toronto and Niagara members of this Board and the general secretary.

PROPORTIONATE AND SYSTEMATIC GIVING.

It was resolved:

(25) That this Board advise the secretary on all occasions, even when not advocating directly the cause of Domestic and Foreign Missions, to inculcate the need of proportionate and systematic giving, and at all times to teach that one chief cause of deficient support to the Domestic and Foreign Missions is the non-recognition of this principle as an absolute necessity, and of the blessing attending those who practise it. And that this resolution be printed in the magazine.

The Board then adjourned.

"SERMONS."

(A Paper Read before a Clerical Conference held at St. Stephen, N.B., September 28th, 1893, by the Ven. Archdeacon Brigstocke, D.D.)

(PUBLISHED BY REQUEST OF THE CONFERENCE.)

The subject of Sermons, to which I have now the pleasure of drawing your attention, brings us to consider one of the weightiest, most responsible and important functions of the Christian ministry; and, as I believe, one of the most powerful engines in the spiritual warfare for pulling down the strongholds of Satan. I therefore think that I cannot do better at the outset than enlarge somewhat on this aspect of my subject. I adopt this course from a conviction that in the matter of sermons we encounter one of the dangers to which we are exposed in our ministry. I herein refer to the fact that sermons are not in our day what they were in days that are past. The time was when sermons were everything,—when preaching was considered almost the only occupation

of the Pastor, and the one great function of the ministry. From being idolized, they have come to be severely criticized, and not seldom pronounced dull and monotonous. "It is," say some, "the same thing over and over again," and some think it cannot be otherwise; so it comes to pass that sermons are only just tolerated, and therefore cease to be effective.

From the excessive activity of the present day, and the abounding engagements into which the clergy think it necessary to enter, reducing their lives oftentimes to what has not been inaptly described as "holy fuss," there is increasing difficulty to find time for the due preparation of sermons which shall command attention in this intellectual and critical age. So we fear that there may be some truth in a rather general complaint about the decline of the Pulpit. This is a serious matter, for, as I think it is, only another way of intimating the decline of the Christian ministry.

In considering Preaching as a function of the ministry, I would first of all remind you of what we are taught on the subject in the Pastoral Epistles. St. Paul, whom we may justly style the great Preaching Apostle, gives the exhortation, "Preach the Word," with great solemnity, by prefacing it with the words, "I charge thee before God and the Lord Jesus Christ, who shall judge the quick and dead at His appearing, and His Kingdom." It is difficult to see how the Apostle could have placed sermons in a more important and responsible light. We are charged as there standing in the immediate presence of God and the Lord Jesus Christ, Who shall be our Judge when He comes again, to preach the Word. But let us go further back in the history of the Christian ministry, and see what is there told us of the office of preaching! Our attention is here called to the fact that Jesus Christ preached everywhere. Next, when He chose twelve disciples, to be Apostles, it was that they might go and preach the coming of His Kingdom. Again, our Lord chose seventy to go before His face, and so prepare His way by preaching. And lastly He gave His Apostles this solemn charge, "Go ye into all the world, and preach the Gospel to every creature." How His Apostles understood that charge we know from the Acts of the Apostles. "They went forth, preaching everywhere, the Lord working with them and confirming the Word with signs following." We see then very distinctly that Jesus Christ chose this method of extending the knowledge of Himself throughout the world. Many other methods were no doubt open to Him, but He deliberately selected this one, and ordained that His Message of truth and love was to be delivered to the world by means of His duly appointed messengers. It is then quite clear that, in the early days of Christianity, Preaching held by Divine appointment a foremost place in the work of the ministry. But was it to continue so? In making reply, it might be enough to point out that, as that method was Divinely ordained, and no intimation given that it was to be ever superseded, we may with all certainty conclude that it was to form a permanent function of the ministry. But perhaps to dispose of the question in that way would hardly be answering it.

The conditions of the Church's life and work are so different to what they were, that it is, I believe, assumed that in respect of sermons the work of the Christian ministry is somewhat altered. In the first ages preaching was the only means of communicating the knowledge of the Truth. Books, or rather writings, were scarce, and but few could read them. There was then an obvious necessity for ministers to be first and chiefly Preachers. If the philosophers at Athens, or the inhabitants of Corinth, Ephesus or Philippi were to hear the Gospel, a Preacher must go amongst them. So, it will be readily admitted, is it still the case with respect to the establishment of Christianity in what we