

to the solution of the problems of Christian life to day.

'The five hundred men have gone back to their homes with a fire of loyalty kindled in their hearts which should burn out the dross and make them worthy of their warfare. This fire will please God, enkindle loyalty in the hearts of their fellow members, and the whole Brotherhood will take on new life and warmth and courage.

'The prayers of the brethren that the Holy Spirit might prevent and follow us in all our doings at the Convention were manifestly answered. Peace, love, and wisdom, came by His gracious presence.

'Looking back on this glorious gathering of the workers, and looking out upon a mighty work yet to be done, we bid the Brotherhood to instant and constant prayer that we may all be endued, more and more, with power from on high to meet our opportunities to fulfil our responsibilities, and to carry out our high resolves. We bid the Brotherhood to be of good cheer. For God has not given us the spirit of fear; but of power, and of love, and of a sound mind. We bid the Brotherhood watch, and grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.'

'The annual report of the Council for the year 1889-90 reported that the

GROWTH OF THE BROTHERHOOD

had been *threefold* in size, in quality, and in influence in the Church. The Chapters numbered 433, and they had an enrollment of 6 500 members. The Brotherhood had advanced steadily toward the realization of its own standard, and it had impressed its ideal of life and service on the hearts of men throughout the Church. But elements of weakness are found in the failures of Chapters here and there, and in the unconscious hypocrisy to which there is constant temptation. Strength will be gained by putting loyalty to our King and His Kingdom absolutely first in our hearts. This enlistment without reserve will give us what we lack unto true and perfect success.

'The Council recommended care in the choice of members, business methods in the management of Chapters and continual resort to prayer, the Holy Sacrament, and God's Word.—*Church Year.*

SERMON

Preached by the Rev. Dr. Filleul, Rural Dean, at the meeting of the Chapter of the Annapolis Deanery, held in Grenville, N.S., on the 26th and 27th August, 1890.

"To do good and to communicate forget not, for with such sacrifices God is well pleased."—Heb. xiii., 15.

We know that our Blessed Lord, before He returned to His glory, left His Infant Church to the care and administration of 'the Apostles whom He had chosen.' And that during the forty days which intervened between His Resurrection and His Ascension, St. Luke tells us, that 'He spake of the things pertaining to the kingdom of God.' His final injunction had been that they should 'go into all the world, and preach the Gospel to every creature,' and He cheered them with the soul sustaining promise that He should be 'with them even unto the end of the world.'

Now it is plain that since the Apostles have left the earth this duty has devolved on those who succeed them in every age. The duty is also incumbent upon every individual Christian for what is the duty of the one, is equally, though subordinately, incumbent on the other. The Church cannot then, with fidelity to Her Great Head, neglect Her sacred trust, neither can the members, without shameful indifference to 'Him who taught them,' put away from them the solemn obligations under which they

also lie. All right minded Christians will recognise that it is their bounden duty cheerfully to contribute of their substance in order to impart light and knowledge to their less favored brethren; and thus will each and all aid The Church in prosecuting her missionary work, which ought never to intermit and should never cease until 'the kingdoms of the earth have become the kingdoms of our Lord and of His Christ.'

Now all, who have been brought under the benign influence of the Gospel, are convinced that the command, 'Thou shalt love thy neighbour as thyself,' extends to the *soul* as well as to the body. To feel interest in the spiritual condition of others is not among the least evidences that *we are ourselves* in a state of acceptance with God: the language of St. John is here emphatic, 'We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death.' Again, 'Beloved, let us love one another, for love is of God, and everyone that loveth is born of God, and knoweth God, for God is Love.' The love of Christ, then, will constrain Christians to love the precious souls for which He died. The selfish propensities of our nature have been blighted under the influence of this holy principle. Our thoughts, instead of being concentrated on ourselves have been turned to others; and they have been solicitous to know in which way they can best promote their spiritual happiness. But they know, what experience reveals, that there is loss of time and waste of energy, from disjointed and desultory efforts, for no more in religious matters than in secular concerns can such satisfactory results be attained as when exertions are systematic and combined. Religious organisations, therefore, so constituted as to command respect and enlist co-operation, will suggest themselves to the mind as the most effective and practical methods for relieving the spiritual wants of our fellow-men. Of such a character is 'the Board of Home Missions,' which we would commend to your hearty and liberal support. This Society has from its commencement endeavored to act in the spirit of my text: 'to do good' to the souls of men, and by bringing the blessings of the Gospel within the reach of multitudes, who might, were it otherwise, have but a slender and imperfect knowledge of the God who made them.

The various objects which the B. H. Missions endeavours to promote, so far as the funds at its disposal will permit it, are detailed in the annual reports, which are freely circulated in all our Missions; there will, therefore, be no necessity of naming them here.

The period, long foreseen, has now come upon us, the discontinuance of aid (except in a few of the older missions) from the Society for the Propagation of the Gospel to this Diocese. That noble institution, after having bestowed help in this and other North American Colonies, reasonably asks that we should now be in a position to relieve them of the burden which they have so long and so cheerfully borne. And it must be conceded that the claims of the churches in the Northwest, to which emigrants for the most part poor, are removing in large numbers, are most urgent. Having been placed in the Providence of God, under British Rule they have special claims on Britain's Church. These are to be aided (as we have been) for a season, and then help will be withdrawn and allocated to more necessitous fields of labour. But, what shall we say of the urgent and distressing appeals for men and means from portions of that dense mass of heathendom, which comprises two-thirds of the population of our globe!

I beg to state that the financial condition of the B.H.M., has, for several years, been a source of much anxiety to many of its members. In the autumn of last year, the Rev. Dr. Partridge, the Secretary of the Board, visited some of these Western Missions; and some present may have

listened to the stirring address, in which he gave touching incidents in the homes of some of our Missionaries, men of holy lives and scholarly attainment, who were labouring most diligently among a people who could afford them only a scanty and insufficient maintenance. Owing, however, to the depressed state of the funds of the Board, a portion of the allowance which these good men were wont to receive from it would have to be withdrawn! I am sure that parts of Dr. Partridge's address must have gone to the hearts of many who heard him. About this time the Bishop of the Diocese put forth a strong and earnest appeal to our people, asking for an increase of aid to enable the Board to tide over her financial trouble. And although his Lordship's appeal did not realise all that could have been wished, yet the aggregate amount which it yielded was matter for thankfulness. But notwithstanding this timely help the resources of the Board are utterly insufficient to enable the Committee to extend aid to the many cases which are constantly coming before them, and urgent, therefore, is the want of more funds. We should, however, prove ourselves unworthy of the blessings which we inherit as members of an Apostolic Church, if we failed, in the spirit of Faith and Prayer, to put forth vigorous efforts largely to increase the resources of the Board of Home Missions, and it will, doubtless, be a strong encouragement to give increased support to this Society to know that a large proportion of the clergy in the Diocese are receiving a portion of their support from its funds.

Now there can be no doubt, that if we were to adopt the principle laid down in Holy Scripture, for the support of the Church and "the offices thereof" her resources would be largely increased. From the beginning the proportion of substance, which the Lord required of everyone for the maintenance of religion, was clearly defined.

And, in order to ascertain what has been said in the Old Testament on this matter, by turning to Leviticus xxvii: 30, we shall read, "All the tithe of the land, or of the fruit of the trees is the Lord's; it is holy unto the Lord." And in Numbers xviii: 21, "And Behold I have given the children of Levi all the tenth in Israel for an inheritance for their service, which they serve, and the service of the tabernacle of the congregation." And St. Paul, when writing to the Corinthians, claims for the ministers under the Christian Dispensation, the right of support; from whence does the Apostle draw and enforce his proof? Even from the case of the Jewish Priest—"Do ye not know that they which minister about holy things live of the things of the Temple, and they which wait at the altar are partakers with the altar? Even so has the Lord ordained that they which preach the Gospel should live of the Gospel" (1 Cor. ix: 13, 14). And then to refer to the 8th v.—the Apostle says: "Say I these things as a man," (i.e., merely according to human judgment), or saith not the Law the same also; viz., that the minister under the Christian Dispensation has as divine a right to the same proportion of support as those under the former Dispensation had. Surely there could be no retrograde movement here. Christ had, indeed, given a new commandment, new in one sense but not in another. The love wherewith Christ had loved believers would henceforth constrain them to love their brethren as he had loved them. And, what do we find in the opening scene, soon after the day of Pentecost? And "they that believed were together, and had all things common and continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers?" In their newborn zeal, with affections enlarged, they met the emergency of their position. And the devotedness of these early disciples should not be lost upon us,

[Continued on page 7.]