

attention, came before the Church and the world with all the authority which the united voice of the Bishops in council assembled could impart to it. It plainly states that any part of the "substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church" is "incapable of compromise or surrender;" and that an *inherent part of this sacred deposit* is the *Episcopate*. The statement is not the statement of a view, or an opinion, or a theory, but of a fact. The Historic Episcopate is part of a sacred deposit. It was committed by Christ and His Apostles to the Church. It is therefore so essential that it cannot be tampered with. It cannot be *compromised*, much less surrendered. Words could not be plainer. Such an utterance, from such a source, lifts the propositions enunciated high above the sphere of party. It is not a party platform, but the voice of the Church. It is not therefore mere partisan arrogance to affirm that the declaration which we have quoted is not only true in itself, but that it expresses the position of the Church, and that the denial of it is both false in itself and contrary to the position of this Church. The same thing cannot be both true and not true; essential and not essential; held by the Church and yet not held by it."

THE CLERGY AND BIBLE STUDY.

The Bishop of London, England, at the commencement of his last triennial visitation, preached a remarkable sermon, dwelling with special emphasis upon the need to-day of systematic and fervent Bible study. The Bishop begged his clergy to lay it to heart that it was the imperative duty of every man of God to be constantly studying the Bible with all the aids which he could obtain for that study—that the Bible should be for him the book from which illustrations, examples, precepts, warnings, and, above all, messages of love might be readily gathered for use in the ministry. He entreated them to consider how impossible it was to depend upon old memories that were fading out of the mind, and how impossible it was to use with effect the repetition of passages that had become stale to them simply by their constant reference to them, and to them alone. His Lordship's words are valuable, and they are especially valuable just now. It is an age of rush, as much for the clergy as for the laity. Bible study too often becomes put aside for other pressing duties, and those detestable makeshifts, known as 'sermon-helps,' take its place. 'But Bible study,' says the Bishop of London, 'is so absolutely necessary for the performance of all other duties, be they what they may, that nothing else can put it aside or make it unnecessary, and, amid all the labours the clergy are called upon to perform, this must find a place—a regularly appointed, sure place—and it must dislodge anything which would prevent men from giving it the necessary time.—*Church Bells.*

ST. ANDREWS BROTHERHOOD, CANADA.

Two new chapters, Nos. 47 and 48 have been formed in Ontario, one at St. John's Church, Smiths Falls and one at St. Mary's, Napanee.

Mr. R. V. Rogers, Q.C. of St. James Chapter, Kingston, Ont., has been elected as a member of the Council in place of W. B. Holcombe of Hamilton, who has gone to New York.

The Halifax (N.S.) Chapters, three in number, are showing considerable zeal and doing good work. It is expected that the fourth will be formed if not already formed. On St. Andrew's

Day a combined service was held in St. George's Church Halifax. St. Luke's Chapter conducts a Bible Class for young men on Sunday afternoon, visits the hotels on Saturday evenings, leaving cards for visitors, looks after the mid-day services at the Church of England Institute on Wednesday of each week, besides other work. St. Mark's Chapter visits the railway stations and dry-docks.

St. Mark's, Orangeville is also carrying on a Bible Class.

St. James' Chapter, Guelph, reports satisfactory results at the hotels.

On Nov. 19th a meeting of the various city Chapters at Hamilton was held at *Christ Church Cathedral* school house. The reports from the various Chapters showed good work. The Cathedral Chapter is carrying on the work at the different hotels.

St. Luke's Chapter, Toronto, which had been dormant since the departure from the city of their director, E. Baynes Reed, Esq., has been revived and will carry on the work amongst the students in the University of Toronto.

Report of the St. Francis District Association of the Church Society for the Year 1891.

The Reports from the various Parishes and Missions of the District of St. Francis for the year just past are very encouraging not to say inspiring. It is quite evident that The Church in the District is alive and that hearty earnest work is being done both by the Clergy and laity in all directions. "Progress in every station," "zeal and activity manifested spiritually and financially," "new work opened," "assessments promptly paid," "Church Property improved," "Attendance increased," "evidences not wanting of a steady growth," "a year of effort," "an eventful year," "The Church gradually becoming more and more settled;" such are a few of the cheering expressions gathered at random from the pages of the reports, some of these frequently repeated—while the notes of discouragement are very few indeed. Something of the spirit animating our Clergy is not inaptly illustrated by one of the younger men. "The 13th Sept. was one of the happiest days of my ministerial life, for on that day, I admitted into Christ's Church through the gate of Holy Baptism, 3 adults, two of whom drove a distance of 14 miles through the rain." While the old missions are, with few exceptions, holding their own and, in many cases, growing stronger and extending their area of work, the new ones are rapidly developing into settled spheres of labour.

To take a few instances out of many. The new work at Scotstown and Lake Megantic—served chiefly by the students of Lennoxville repored by Archdeacon Roe, whose missionary zeal has made itself felt throughout the District is a witness to what may be done in many yet neglected quarters of the District if only the men and the means can be found. In those mission stations not only have several congregations been formed, 2 churches built, and the children brought under regular religious and Churchly instruction but, by this work members of 46 families have been led to acknowledge The Church as their spiritual mother who would, in all probability, have been lost to her but for the devoted efforts of our missionaries. Again the statistics of Barnston show that a thriving and substantial mission has been established in this

new field by the diligence and devotion of the Rev. Joseph Eames, whose removal to New Hampshire we have this year to deplore. In Fitch Bay, The Church is slowly but not the less surely spreading and rooting itself. And though the signs of progress may not be so apparent, yet to an appreciable extent the same is true of Waterville under the care of that experienced faithful missionary, the Rev. J. N. Thompson; and of Newport, which is now under the charge of the Rev. H. A. Dickson. As a type of the new work opened by old Parishes that of Mr. Murray at Barford and Hereford may be selected as showing singular promise. With the assistance of two members of the Bishop's College Brotherhood of Readers he has been able to keep open seven stations, two of which in his abounding zeal are across the Province Line. All of these stations he writes show signs of progress. The prejudice against The Church is breaking down and the interest in her work rapidly increasing. He has a church ready for consecration, and a people hungering for more ministrations. The case of Stanstead may also be mentioned where the Rev. W. T. Forsythe, with the aid of Readers from Lennoxville, successfully opened in spite of great opposition three most encouraging stations in populous parts of his extended charge. I am convinced he writes "that The Church has a great future before it in this section of country if only we have faith in her Divine mission and patience to wait for results."

But not least among the significant tokens of the Church's progress may be noted (1) the increasing interest of woman in the missionary work of The Church evinced so emphatically by the recent reunion of the Woman's Auxiliary in Lennoxville. (2) the growing observance of The Church's special seasons and days and the maintenance in several churches of daily morning and evening prayer (3) the increasing readiness with which lay help especially in the form of lay reading is given and received; in mentioning which we must not overlook the faithful and effectual work of the members of the Bishop's College Brotherhood of Readers who have been employed during the year in 13 Parishes and Missions in the Diocese and to whom no small part of the year's purely missionary work is due. (4) the increasing interest in Catechising as to the best of means for conveying systematic and accurate instruction to the young.

We have still to deplore the almost total lack of Church schools of lower grade throughout the District, Stanstead being the only parish in which such a school exists. It is hard to see what can be done in the matter, but it is certainly encouraging to read in the report of the Rev. H. A. Dickson, "I spend 3 hours every week in the District Schools." The following changes have taken place in the clerical staff of the District during the year: The Rev. A. H. Robertson has removed from Durham to Cookshire. The Rev. R. W. Colston from Ascot to Dudswell. The Rev. T. Rudd from Randboro to Melbourne and the Rev. J. Eames has resigned Barnston and accepted a parish in New Hampshire. The Rev. D. Horner of Newfoundland has been appointed to Durham, the Rev. H. S. Wright, B. A., to Ascot and the Rev. H. A. Dickson, B. A., to Randboro. The two