

qualify themselves for positions from which they are rigidly excluded, and the ablest men will instinctively avoid a calling upon which such an indignity rests. There can be no doubt in any reflecting mind that even if the native material were much inferior to that obtainable from England—though the reverse of this is the truth—for only third-rate men will come to the colonies; still, if it were otherwise, it would be wise to choose those brought up and educated in the country. It is opportunity that makes the man, and if we ever want our Canadian Church to grow to any strength or stature, we must throw upon her sons the responsibility of her government and expansion. Besides, there is an education which a man receives who is brought up in the country which is a thousandfold more important than any practicable college training—the education into the mind and sentiment and practical life of the people—the Canadian common sense which very few grown-up Englishmen are ever able to acquire.

I am quite aware that the blame of this can no longer be thrown upon the English Government or the English Bishops. It is the result of the election or action of our own diocesan synods. It can only be explained by the innate toadyism into which we have been trained, or by the shameful jealousy of the clergy one of another. They would rather choose a stranger, on the recommendation of some boy or old lady, or outsider, than see one of their brethren honoured above themselves.

It is only a little while ago that every Canadian presbyter felt his order snubbed and insulted by the action of the Quebec synod in treating every presbyter outside their own diocese as unworthy of being thought of for the episcopate, and nobody in it good enough to secure the suffrages of his brethren. And now the insult is repeated from the Diocese of Columbia, and from the Diocese of Qu'Appelle. Both have asked the Archbishop of Canterbury to choose for them their Bishop. And the archbishop, as an Englishman, and seeing the indignity the clergy put upon themselves, never thinks of one of the noble hearted men who, in the mission fields of Canada, have been trained into a knowledge and fitness for the work, but selects an Englishman trained in a great English country parish for the one, and a college dean, another Hon. and Reverend, for the other. Is it any wonder that our Canadian episcopate is so woefully inefficient and unpopular. It does not understand and has not touched the hearts of the people.

There is a law in the English Statute Book enacted at the instance of the bishops, which prohibits any Canadian, no odds what his standing or what his recommendation from his bishop, from performing any religious service in England under a penalty of £10, until he has obtained the license of the archbishop, and then of every bishop in whose diocese he may officiate, and pay well for it too. Our bishops, being Englishmen, submit to the insult, and our synods express their gratitude by choosing Englishmen over the heads of their Canadian brethren.

A DELEGATE INDIGNANT.

#### Bishop of Ballarat's Reply to Prof. Rentoul.

SIR,—Professor Rentoul, of Melbourne, Australia, in his address at the Pan-Presbyterian Council held in Toronto last year, unwittingly did an injustice to the members of the Church of England in the colony of Victoria. As his statements were very widely circulated at the time, please insert in your paper the accompanying correction kindly furnished me by the Bishop of Ballarat.

Yours truly,

JOHN FLETCHER.

Palermo, January 4th, 1893.

Bishopscourt, Ballarat, Victoria, Australia,  
November 12th, 1892.

Rev. J. Fletcher—

REV. AND DEAR SIR,—Yours of 30th September last only came into my hands this afternoon.

You tell me that Professor Rentoul, of Melbourne, is reported to have stated, in Toronto, that in this colony the Anglicans numbered 300,000, of whom only 50,000 attended church; while out of 132,000 Presbyterians, 69,000 were regular attendants; and you ask whether these statements are correct?

They are, in my belief, untrustworthy, and I will give my reasons for that belief.

A Victorian "Year Book" is issued annually by the Government. The numbers of adherents of each denomination in this book may be thoroughly depended upon, for they are taken from official census records.

The latest issue gives these numbers—for 1891—as follows:—

C. E. population ..... 400,664  
Presbyterian ..... 166,741

(Vide Hayter's Victorian Year Book, Vol. II., published 1892; p. 497.)

So that Prof. Rentoul has mis-stated the C. E. and Presb. population by 135,405.

The numbers of actual attendants at church are most difficult to arrive at accurately in the year book. These are taken from representations of the different denominations, and, for purposes of comparison, are notoriously worthless, as they are not registered by all with equal accuracy, or on the same principles. Often the figures returned are impossible on the face of them.

E. g., in vol. I, p. 388, the following returns are made for 1891:—

Methodists—  
Churches as compared with 1890 ..... 5 less.  
Accommodation " " ..... 38,820 less.  
No. of individuals attending church ..... 47,023 more.  
Which is absurd.

Again.

Roman Catholics—  
Churches as compared with 1890 ..... 12 more.  
Church accommodation " " ..... 8,719 more.  
Persons attending church " " ..... 16,485 more.

No sensible person places the least confidence in the value, for purposes of comparison, of this part of the statist's returns. Yet I have little doubt that Prof. Rentoul is quoting from it, for the numbers he gives of attendants in C. E. and Presbyterian respectively roughly correspond to the returns in the book—viz., 50,000 and 70,000, precisely 58,981 and 70,480—one may fairly state them as 59,000 and 70,500, in closely approximate round numbers.

Now, the Church of England returns are made to the statist with the most careful modesty, and as accurately as possible, from the average of distinct individuals attending the principal Sunday service. I accept 60,000 as probably representing that figure at the present time. It is not a satisfactory one, but it by no means represents the number of C. E. people who attend church with more or less regularity. This would be a very much larger number; but it is impossible to give it accurately, and I prefer not to volunteer a guess.

I am perfectly certain some of the returns of the other denominations are not correct statements of the average distinct individuals at the principal service, and therefore absolutely decline to accept a comparison based on those returns.

I have no means of knowing how the Presbyterian figure is reached, and cannot say, therefore, whether it is correct or not. Prof. Rentoul's statement of the number of Anglicans and Presbyterians in the colony I have shown to be considerably—and his return of Anglican attendants appreciably—below the truth.

Had he confined himself to the general statement, that church attendance in proportion to membership is lamentably low in Victoria, I should entirely have concurred with him.

Yours faithfully,

SAMUEL BALLARAT.

### Sunday School Lesson.

2nd Sunday after Epiphany. January 15th, 1893.

THE LITANY.—III. INTERCESSIONS.

If a scriptural command is necessary for the performance of such a duty, we have the authority of S. Paul for this part of the Litany, for we are to make intercessions for all men. (1 Tim. ii. 1.) Such intercessions are found in all the liturgies in the world, and the petitions of our Litany which we are to consider to-day are taken from the best and oldest of all the litanies. Intercessions are *prayers for others*, and so complete are the Intercessions in the Litany that we can think of no persons who are not prayed for, and none of their special wants are forgotten. But because it may seem presumptuous for us to pray for others, who are not worthy to pray for ourselves, before we begin, we acknowledge that we are *sinners*. But God hears the prayers of penitent sinners. Let us see then what Intercessions we now offer before the throne of God's mercy.

#### I. THE CHURCH AND NATION.

We pray first for the whole Church (*Universal or Catholic*) in all the world—that it may be kept "in the right way," the way of truth and godliness. Then we pray for the principal members of our *own* Church. For the *Queen*, as *Defender of the Faith* (note "F. D." on coins), that she may be true to God ("affiance" means *trust, confidence*), and "have the victory over all her enemies." In case of the death of the Sovereign, the stability of government depends on the regular succession to the throne, and therefore we pray next for the *Prince of Wales*, etc. The next petition, as in all the ancient liturgies, is for the clergy, *Bishops, Priests, and Deacons*, as the spiritual leaders of the Church. ("Illuminate" means enlighten.) It is by *their preaching* that they are to *set forth*, and by their *living*, life or example, to *show*, God's word. ("Accordingly," that is, to live according to their preaching.) By the *Lords of the Council*, we mean the Prime Minister, and the Cabinet (his chief advisers in the Parliament), and by the *Magistrates*

we mean judges and all who *execute justice*. We thus pray for "all that are in authority." (1 Tim. ii. 2.) Then we pray for *all the people* (our own nation) and for *all nations*, that there may be *unity* (at home among themselves), *peace* (with one another) and *concord* (good will and harmony in commerce, etc.) So far we have prayed for temporal blessings; now we look inward and pray

#### II. FOR THE SOULS OF GOD'S PEOPLE.

We pray (1) for those within the Church, that they may have the principles of religion in their *hearts*, and the practice of it (*diligently to live*, etc.) in their *lives*; asking for *increase of grace* (2 Pet. iii. 18), to *hear and receive* the Word of God (as seed sown in the heart, S. Matt. xiii.), and *bring forth the fruits of the Spirit* (Gal. v. 22, 23). (2) Then we pray for those outside the Church, that God may *bring back into the way of truth* any that have *erred* (gone astray themselves) or been *deceived* (by others). (3) When we pray for *such as do stand*, etc., let us remember how many there are who need our prayers, all the more because they do not pray for themselves.

#### III. FOR THOSE AFFLICTED OR IN DANGER, AND FOR ALL.

We pray God to *succour* (defend) those in *danger*, to *help* those in *necessity* (poverty), and to *comfort* all that are in *tribulation* (any kind of sorrow). We pray for *travellers*, for the *sick*, for *prisoners* who cannot join our worship in the Church, and for the *young children*, those too small to pray for themselves; then for those who cannot help themselves, and are the special objects of God's care (*fatherless children*, etc.) But for fear we should have forgotten any who are in trouble, we pray for *all men*; and to show that we do not wish to exclude from our prayers any who have injured us, we add a special petition for our *enemies* (S. Matt. v. 44). This beautiful prayer is from the old Anglo-Saxon Litany, and our English Prayer-Book is the only one that has it.

#### IV. FOR THE FRUITS OF THE EARTH.

We have a time set apart for praying God to bless our labours in the field—Rogation-week, in the spring-time, when the seed is sown. But we do not forget all the year round we depend on God for fruitful seasons. And when we hold our Harvest Thanksgiving, we praise Almighty God, that He has heard our prayer, so often offered up, that He may give the *kindly fruits* (i. e. fruits after their kind—the different sorts of fruits. See Gen. i. 11).

#### V. FOR REPENTANCE, ETC.

This last petition, which is only found in our English Litany, is very necessary as the conclusion of our Intercession. We began them as sinners, we do not forget that we are sinners still, and that God will only hear our prayers when we humble ourselves before Him. We therefore earnestly beg for repentance and amendment of life, so that all our other requests may not be lost.

### Family Reading.

Harry and Archie; or, First and Last Communion.

Continued.

It was many a day before Archie could get Harry out of his mind; that dying hour was always before him. Archie loved to think of him; he would walk alone for hours making up his mind to give up his whole life to follow Harry's steps. "Mind you receive your First Communion." "Yes, that I will, dear, dear Harry, if only the good God will give me grace to get ready; I wish you could hear me, Harry. Oh, I wonder if you do;" and Archie's voice would choke with tears as he walked talking to himself. Archie watched Harry's grave daily, saw it turfed, and kept the brambles tidy; and many in the village, as they went through the churchyard path, got quite used to seeing the boy by the side of his little friend's grave.

"Ah, Harry's death made a mortal great change in him yonder: I wouldn't have believed, if I hadn't seen it, one could be so altered," said many. And Archie was a changed boy; his whole life was an altered one. In the open seats, among the lads who came to church, none were so regular as Archie. There you could see him Sunday after Sunday, just where Harry used to be, near the font, with his black jacket and his bunch of flowers; and if there was evening prayer late in the week, Archie was there, though sometimes he was the only one, yet there he was, preparing, as he said, for his first communion; for Mr. Morris had told him one thing he should do in preparation, was regular attendance at church; and he was so reverent and attentive; and after service he would always walk round by Harry's grave.