

interfere in such matters, and we strongly enforce upon every member to meddle not with those who are given to changes.

"It was inscribed on the tomb of Howell Harries, at Trevenna, that 'He remained a faithful member of the Church unto his end.' Daniel Rowlands entreated his son on his death-bed 'to stand by the Church, even unto death.'

"These were the works of the Church which, according to Mr. Rendel, Mr. Richard, and others, is 'an alien Church, which had never been in touch with the Welsh people.'

"I may add that in 1792 the Methodist preachers from Leeds, Wakefield, Dewsbury, Bradford and Otley unanimously resolved 'not to separate from the Church. Any step contrary thereto would hurt the usefulness of men who had hitherto been of great benefit in propagating religion, and create disputes among the people, which were ever destructive to true morality and brotherly love.'

"As to the present time, what is the condition of the Church in Wales? She has made most remarkable strides. In 1831 there were 700 clergymen ministering in 847 parishes, and in 1888 there were 1,434 clergymen in 987 parishes. There was spent on church restoration and building from 1840 to 1874—on cathedrals, £114,219; on churches, £1,301,972; from 1851 to 1855 353 churches were rebuilt or enlarged. As a further evidence of what the Church is doing the following table affords a comparison between the educational work of Church and other schools in 1888, since which date I have no figures:

Schools.	Accommodation.	Number.	Average attendance
Church.....	32,261	213	18,573
Board.....	16,663	77	9,981
British.....	5,153	26	2,737
Roman Catholic.	2,070	9	1,059

—The News, London.

Contemporary Church Opinion.

The Living Church (Chicago):

The collective Anglican and American episcopate have not admitted even this concession nor yielded in any way to the modern Manicheism which condemns alcohol as essentially evil and consequently brands as sinful the use of any commodity whatever which contains the smallest proportion of alcohol. At the General Convention of 1886, the House of Bishops delivered the following judgment on this subject:

Resolved: That in the judgment of the House of Bishops, the use of the unfermented juice of the grape as the lawful and proper wine of the Holy Eucharist, is unwarranted by the example of our Lord and an unauthorized departure from the custom of the Catholic Church. (Journal 1886, p. 102.)

In like manner the bishops assembled at Lambeth in 1888, resolved as follows:

That the bishops assembled in this Conference declare that the use of unfermented juice of the grape or any liquid other than true wine, diluted or undiluted, as the element in the administration of the cup in Holy Communion, is unwarranted by the example of our Lord and is an unauthorized departure from the custom of the Catholic Church.

Such is the judgment of our highest authorities upon the meaning of the word "wine." It will be observed also that, it was by these two assemblages the famous propositions on unity were set forth, this declaration must be taken as an interpretation of the third point. "The two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfermented use of Christ's words of institution, and of the elements ordained by Him."

Family Churchman (London, Eng.):

Churchmen have of late been saying some very hard things about Mr. Gladstone with reference to his attack upon the Church in Wales, and we confess that we think them well deserved. The Prime Minister is consistent only in his inconsistency. His *volte face* on this subject almost beats his record. In 1870, he made an eloquent speech in defence of the Church in Wales, when moving the rejection of a motion for its disestablishment and disendowment. "We cannot go in that direction," he declared. "We do not intend to do so. We deprecate it, and we should regard it as a national mischief." If those words were true twenty years ago, are they not doubly true now, when in the intervals the Church has made such enormous strides? When everything points to progress, increase, and activity, is it a time to bring in a Bill to cripple the Church's energies and diminish her usefulness? There is not a single argument which Mr. Gladstone brought forward in defence of the Church in Wales in 1870, which cannot be urged with two fold force at the present time. Yet now he leads the attack upon her. It is a sorry spectacle—a venerable statesman sacrificing on the altar of political expediency all the hopes, enthusiasms, and convictions of a life. That the sacrifice will be in vain there is every reason to believe."

Correspondence.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—Complaints have been made lately that Englishmen are being brought out to this country to be bishops, to the exclusion of Canadian clergymen. While sympathizing to some extent with this complaint, I would like to point out that Canada has been by no means a great offender in this respect, as the following historical record will show:

Beginning with the oldest diocese. I find that Dr. Charles Inglis was sent from England, but was in reality a colonial clergyman, having been rector of Trinity church, New York, at the time of American Independence. The second Bishop of Nova Scotia (Dr. Stanser) was rector of St. Paul's church, Halifax, and so was Dr. John Inglis, the third Bishop. The fourth Bishop (Dr. Binney) was a native of Nova Scotia, but educated in England, and sent from there to be Bishop. Dr. Courtney, the present Bishop, was rector of St. Paul's, Boston, in the United States.

In Quebec, the first Bishop, Dr. Mountain, was sent from England; the second (Dr. Stewart) was a missionary of Lower Canada; the third (Dr. G. J. Mountain) was a clergyman of Quebec; the fourth, Dr. Williams, was from Lennoxville, Que.; the present Bishop (Dr. Dunn) brought from England.

In Toronto, Dr. Strachan was rector of St. James', Toronto; Dr. Bethune was rector of Cobourg; Dr. Sweatman, rector of Woodstock.

In Fredericton, both Bishops, Bishop Medley and Bishop Kingdon, were obtained in England.

In Rupert's Land, Dr. Anderson and Dr. Machray were both sent from the old country.

The first Bishop of Montreal (Dr. Fulford) was sent from England; the second (Dr. Oxenden) was brought from there. The present Bishop, Dr. Bond, was rector of St. George's church, Montreal.

In Huron, Dr. Cronyn and Dr. Helmuth, were both rectors of St. Paul's, London, Canada, and Dr. Baldwin, rector of Christ Church Cathedral, Montreal.

In Columbia, Dr. Hills and the present Bishop, Dr. Perrin, were both sent from England.

In Ontario, Dr. Lewis was rector of Brookville.

In Moosonee, the late Bishop (Dr. Horden) was a missionary in his own district; the Bishop designate, Mr. Newnham, is from Montreal.

In Algoma, Bishop Fanquier was a clergyman of Huron Diocese, and Bishop Sullivan was from Montreal.

In Athabasca, Dr. Bompas was a clergyman of the district in which he is now Bishop.

In Saskatchewan, Dr. McLean, the first Bishop, was a clergyman of Huron Diocese; the second, Dr. Pinkham, a clergyman of Winnipeg.

In Niagara, Dr. Fuller, was from Toronto; the present Bishop, Dr. Hamilton, from Quebec. The Bishop of Caledonia, Dr. Ridley, the Bishop of New Westminster, Dr. Sillitoe, were both sent from England.

In Qu'Appelle, the Hon. and Right Rev. Dr. Anson, from England, was the means himself of establishing the diocese. The present Bishop, Dr. Burn, was sent from England. When Mackenzie River was formed Bishop Bompas took it and Dr. Young, a missionary of the Canadian Northwest, was appointed Bishop of Athabasca, and when Selkirk was formed Bishop Bompas took it and Archdeacon Reeve, also a missionary in Canada, was appointed second Bishop of Mackenzie River.

In Newfoundland, which we can not class as Canadian, but is of British North America, the first Bishop, Dr. Spencer, was a missionary of the country; the second Bishop, Dr. Field, was sent from England; the third, Bishop Kolly, was a missionary of Newfoundland when appointed Co-adjutor Bishop. The present Bishop, Dr. Jones, was sent from England.

The result of the above will be seen readily by the following table:

	Canadian or Colonial.	England.	U.S.
1. Nova Scotia.....	3	1	1
2. Quebec.....	3	2	—
3. Toronto.....	3	—	—
4. Newfoundland.....	2	2	—
5. Fredericton.....	—	2	—
6. Rupert's Land.....	—	2	—
7. Montreal.....	1	2	—
8. Huron.....	3	—	—
9. Columbia.....	—	2	—
10. Ontario.....	1	—	—
11. Moosonee.....	2	—	—
(Counting the Bishop Designate).			
12. Algoma.....	2	—	—
13. Athabasca.....	1	—	—
14. Saskatchewan.....	2	—	—
15. Niagara.....	2	—	—
16. Caledonia.....	—	1	—
17. New Westminster.	—	1	—
18. Mackenzie.....	1	—	—
19. Qu'Appelle.....	—	2	—
20. Selkirk.....	1	—	—
Totals.....	27	17	1

Considering that fully sixteen of the above dioceses were established purely and simply by England and English societies, and many of them are either wholly or in part supported by them, we can scarcely say that clergymen laboring in this country have been unfairly treated. The election of Bishop Oxenden of Montreal, Bishop Dunn of Quebec and Bishop Perrin of Columbia, it must be remembered was due to the fact that the various Synods, after long balloting, could not agree upon a Canadian. In Fredericton, the Synod put the appointment of Co-adjutor and successor in the hands of Bishop Medley, who, being an Englishman, naturally selected one of his own countrymen.

Yours truly,

CHAS. H. MOCKBRIDGE.

Toronto, May 9, 1893.

There is more in the Cross than some men like to admit.