

# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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## ECCLESIASTICAL NOTES.

ONE of the English papers say that the Archbishopric of York was offered to the Bishop of London and declined.

A MAJORITY of the Standing Committee, 28 at last accounts, have consented to the consecration of the Rev. Dr. Brooks as Bishop of Massachusetts.

HER MAJESTY'S Judges in London attended Divine service at St. Paul's Cathedral on Sunday afternoon, 31st May. The Lord Mayor and the Corporation were also present.

It is proposed to found in the Divinity School of Trinity College, Dublin, Ire., one or more scholarships, to be called the "Magee Theological Scholarships," in memory of the late Archbishop of York.

THE NEW CANON OF CANTERBURY.—The Queen has been pleased to approve the appointment of the Rev. James Duncan (secretary of the National Society), to be Canon of Canterbury in the room of the late Canon Cadman.

It is understood that the name of the Ven. William Day Reeve, Archdeacon of Chipewyan, Athabasca, has been submitted to the Archbishop of Canterbury for the Bishopric of Mackenzie River, vacant by the translation of Bishop Bompas to the newly formed Diocese of Selkirk, North-west America.

THE new Archbishop's short military experiences were gained in the Madras Native Infantry. His commission was dated February, 1847, and he retired in March, 1852. His name is still to be found, the *Record* says, in the India List, amongst the Madras retired officers, as "Lieut. W. D. Maclagan, Bishop of Lichfield."

THE Free and Open Church Association held its anniversary at the Church of the Annunciation, Philadelphia, on Sunday evening, May 3rd. There is a membership of 628. Three thousand and twenty-three of the 3,962 churches in the United States are free; there are 79 free churches in the diocese of Pennsylvania.

THE issues between Bishop Blyth and the Church Missionary Society are to be investigated before the Archbishop of Canterbury, sitting at Lambeth Palace, in a few days. The assessors—or more properly speaking the Bishops assistant—will be the Bishop of London and the Bishop of Carlisle, the last-named Prelate taking the place of the late Archbishop of York. The inquiry is expected to last two days.

DR. MACLAGAN is, of course, loyalty itself, but the obligations of his office stand first. Thus one year in a letter to the *Times* he had to say:—"In the list of those invited and presumably present at the Queen's concert last night I observe the names of a considerable number of Bishops, including my own. I should be sorry that the Churchpeople of my diocese, and especially the clergy should sup-

pose that on the Friday evening of the Ember Week, when almost every Bishop is engaged in the inexpressibly solemn work of testing, and preparing his candidates for ordination, their Bishop had been absent from his diocese and attending a State concert. I have no doubt that a considerable number of other Bishops were prevented by the same reason from obeying her Majesty's commands."

NEW YORK.—The Bishop has signified his intention to proceed with the inquiry asked for re Rev. Heber Newton, and five presbyters will be chosen, to whom evidence will be presented and whose duty it will be to decide whether Dr. Newton has denied the virgin birth of Our Blessed Lord and the reality of the resurrection of Our Lord's Body. If in the judgment of these five presbyters he holds such views, then the matter will be brought to formal trial.

BISHOP WILKINSON, who, under the Bishop of London, Eng., superintends Anglican chaplains and congregations on the Continent not in the diocese of Gibraltar, has just presided at an Anglican Church Congress at Wiesbaden, Germany. He said that he had travelled 14,000 miles last year; and, referring to the death of the late Archbishop of York, he claimed Dr. Magee as approving of prayers for the dead, in support of which interesting books had been put forth by the late Dean of Wells and Canon Luckock.

NUMEROUS allusions to, and anecdotes of, the Archbishop-designate of York, Eng., are, of course, just now current. One of the latter illustrates both his regard for Confirmation and his desire to see it more universally accepted, and his sympathetic nature, and is to the effect that on attending a Confirmation service at Wolverhampton on one occasion he was informed that a girl who had intended being present at the service lay seriously ill at home. His Lordship, unsolicited, proceeded to the girl's home—that of a working man—and, having robed in the kitchen, performed the service at the bedside of the invalid.

THE death of Bishop Knight, of Milwaukee, is an unexpected event, and will cause profound sorrow in his diocese and the Church at large. His health had not been good since an attack of "la grippe" last spring, but it was expected that the return of summer would bring complete restoration. But a stroke of paralysis fell upon him last week, under which he sank away and breathed his last at 1:30 p.m., on Monday, the 8th inst. Cyrus Frederick Knight was born in Boston, March 28, 1831. He received his education at Burlington College, Harvard University, and the General Theological Seminary, graduating from the latter institution in 1854. He was ordained deacon by Bishop Wainwright, and priest by Bishop A. Potter. He served in St. Luke's, Germantown, Philadelphia, in St. Mark's Church, Boston, for ten years, in Hartford, Conn., at St. James' Church, and in 1877 became rector of St. James' Church, Lancaster, Pa. He was consecrated Bishop of Milwaukee on March 26, 1889. In his brief Episcopate, he followed the things which make

for peace, and the diocese mourns a leader who had endeared himself to all, and whose administration gave promise of great usefulness.

CHURCH PROGRESS IN WALES.—The Bishop of Llandaff, in his third triennial charge to his clergy at Llandaff Cathedral on Monday, 25th May, said the Church in Wales, far from being the mere skeleton she was represented, was a robust and healthy body full of energy and containing a far larger number of members than any other religious body of the Principality; and receiving from each of them such extensive additions as to render ascendancy every day more conspicuous. It was remarkable that in the last seven years there had been an increase in the strength of the clerical staff of the diocese of 63—namely from 183 to 196. Four of these had been *Nonconformist ministers*, and within the last four weeks he had received applications from four more gentlemen of the same class anxious to enter the Church. Within the last three years over £100,000 had been spent in the diocese on Church building and restoration, while the rate of increase in the numbers confirmed was greater in the diocese of Llandaff than in any other diocese in England or Wales. Amongst those confirmed were a larger proportion of adults, the majority of whom were recent converts from one or other of the various *Nonconformist bodies*. He denied the charge of proselytism, and attributed the secession partly to greater zeal on the part of the clergy; secondly, it was due to the wide departure of a large section of modern Dissenters from the principles and practices of the founders of Welsh Nonconformity, as seen in their efforts to exclude religious instruction from day schools and the substitution of political for religious teaching in many of the pulpits.

THE Bishop of Western New York recently preached a strong sermon on Christian Unity, in St. Paul's Cathedral, Buffalo, an abstract from which we commend to Bro. Rainsford and others:

While I hold my place in the Church as a conscientious minister of the same, I shall keep the promises and pledges—nay, the oaths—of my ordination with fidelity and intrepidity, so help me God. And further, let me add that I am sure, at least of the Presbyterians, that learned and most exemplary body of Christians, that they will sustain me in this. I am sure that not one of them who has studied our canons and comprehends our vows to support them and the convictions which have imposed them, would ever think of accepting an invitation to enter our pulpits as a violator of our laws, or as the accomplice of any rector who asks him to countenance such lawless conduct. It is an insult to those pious and excellent brethren to place them in such a position. "No man shall be suffered to execute functions (i.e. of the ministry) in this Church except he hath had Episcopal consecration or ordination." There's the law. Is there any "liberality," is there not insult and impudence in the proposal to an honorable Christian brother, to enter a pulpit in which he cannot lawfully stand? Our pulpits are not personal property; they belong to the Church, and are guarded by its canons. The presbyter who asks a stranger to our laws to