

# The Church Guardian

A. P. Willis, 1st April  
226 St. George

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.

VOL. XL.  
No 38.

MONTREAL, WEDNESDAY, FEBRUARY 12, 1890.

\$1.50  
PER YEAR

## ECCLESIASTICAL NOTES.

THE valuable and extensive library of the late Dr. Littledale, we understand, is left by his will to the diocese of Capetown.—*Church Times.*

TRINITY CHURCH, N.Y., has not been closed a single day in twenty years, not even during the memorable blizzard; a record in which it may well have some pride.

THE Board of Domestic Missions of the P.E. Church of the U.S. asks for an offering from every congregation, of an average of fifty cents from each communicant, and \$200,000 to meet the needs of Domestic Missions this year.

THE *Spirit of Missions*, N.Y., reports two large gifts during December, one of which amounted to \$4,000, which the giver, who called at the Mission rooms, laid down in fresh bank-notes, declining to reveal his identity.

LENTEN offerings for missions are becoming a great means of helping the General Secretary and the Board of Missions of the P.E. Church in the U.S. in their important labor. Last year the children raised from 1,629 Sunday-schools \$45,704.

WHAT sort of a memorial will best commemorate the life and labors of Bishop Lightfoot? In Sunderland it is proposed to build a new church in a populous district to his memory, a very fitting tribute to one who contributed so generously towards church extension in that town.—*The Family Churchman.*

THE Rev. C. Phinn, writing on Evening Communion, asks whether "there is any evidence that the idea of an evening Communion in the Church was ever present to the mind of an English Reformer? Until such evidence is produced the Bishop of Liverpool's assertion (as to the Prayer Book leaving the matter to the discretion of every clergyman) hardly deserves refutation." Mr. Phinn contends that, even if it could be supposed that silence gave discretion, the discretion would surely be with the ordinary.

DIVORCE.—Hon. B. J. Phelps, late Minister of U.S. to England, writing on divorce, says:—"I venture to suggest, as the result of a long observation of judicial proceedings in this class of cases, that the remedy will be found in the entire abolition of the sort of divorce that allows the parties, or either of them, to marry again. The real alternative may as well be distinctly faced. The system must continue substantially as it is, scandalous, demoralizing, dangerous, rapidly increasing its annual harvest of mischief; or it must be plucked up by the roots. There is no middle ground."

A CLERGYMAN was officiating for a neighbor. The clerk came into the vestry before service and said, "Did the Vicar tell you, sir, how we does here? After the service we presents arms (alms), and has the military prayer!" In another church, a sort of layreader used occasionally to read the lessons, but there was

much protest against this on the part of the more educated members of the congregation. The incumbent accordingly explained to him that it was because he so persistently dropped his 'h's.' 'Indeed, sir, said he, 'but I thought those there 'h's' were a haffectation of the ladies!'

CANON LIDDON says of Bishop Lightfoot's writings:—"The vast majority of his readers will bless him for many years to come on account of his apologetic and expository writings on the New Testament. As an interpreter of Holy Scripture he is almost always conspicuous for a strong, luminous, and reverent judgment, a judgment which is not crushed by massive learning nor wearied by the incessant conflict of opinion, past and present, nor tempted from its path by some attractive paradox—a judgment which states its conclusions in language so simple, so clear, so absolutely devoid of pedantry, that probably only a few readers suspect what those conclusions really represent in the way of thought and knowledge."

A NOTICE has been issued from the headquarters of the Church Army stating that, owing to recent trade disputes, a vast amount of inferior and casual labor has been thrown into the market. To meet part of this the Army is opening a 'labor shelter' to test those willing to work with a view of helping them to emigrate. The first necessity is to find farmers, not too far from London nor too near, willing to receive some of these poor fellows who have been found genuinely desirous of making a new start, and to give them work at some very small remuneration. After six or twelve months' test in home farm work it is proposed to send them to Canada to certain farmers who are willing to take an interest in their religious and moral life, as well as to promote their temporal welfare.

WISE WORDS: Read them—When a parish loses its rector, and for a time lacks a permanent spiritual head there is no conceivable reason why men that are truly in earnest should take a vacation and wait for the arrival of the new incumbent. On the contrary, the fact that the parish lacks a rector simply throws increased responsibility upon the parochial leaders of the laity. It is their part now, to an extent greater than ever before, to hold the people in line and hand the parish over to the new rector in a state of continued health and vigor. A congregation is more than a set of people who assemble once a week for a moral lecture; it is an organic and constituent part of the visible Kingdom of God. If men are sincere in their professions, and if they are well-trained workmen for God, they will have no thought of letting things lapse into anarchy and chaos during a parochial interregnum.—*St. Andrew's Cross.*

CHURCH growth has been very marked during the last year in the diocese of Pennsylvania, as will be seen from the following list of churches, chapels and parish buildings which have been begun or completed during the time. The Henry J. Morton Guild House of St. James'

Church; the Church and parish building for the Mission of St. Simeon; the enlarged and remodelled Church of the Saviour, West Philadelphia; the parish building of St. Stephen's Church, Maunayunk; the chapel for the St. Michael and All Angels' Home for Crippled Children; the parish building of St. Elizabeth's Church; the new Church for the Church of the good Shepherd, Kensington; the Sunday-school building and rectory of the Church of St. Martin-in-the-Fields, Wissahickon Heights; the chancel, vestry and choir room of the Church of the Ascension; the new Grace church, Mt. Airy; and the chapel of the Mission of St. John the Divine.

A CHAMPION DEAD.—We deeply regret to announce the death of the Rev. Richard Frederick Littledale, LL.D., which took place at his residence, 9, Rad Lion-square, on Saturday night, 25th ult. Dr. Littledale was born in Dublin in 1833. In 1852 he entered Trinity college, Dublin, as a Foundation scholar, and graduated as a first-class in classics in 1854, carrying off the senior Berkeley gold medal and the second Biblical Greek prize in 1856. He passed first-class in divinity in the same year, took the degree of LL.D. in 1862, in which year the University of Oxford conferred on him the degree of D.C.L. He was ordained in 1856 by Dr. Hinds, Bishop of Norwich, and licensed to the curacy of Thorpe Hamlet, Norfolk, after which he held for four years the curacy of St. Mary the Virgin, Crown street, Soho, where he took a great interest in the House of Charity. "Dr. Littledale was so great a sufferer from chronic ill-health for the last twenty-five years, or nearly half his lifetime, as to be able to take little or no part in parochial work. He helped many friends by preaching for them, and was always ready to give his time and services to the East Grinstead sisterhood, of which he was chaplain. But he devoted himself mainly to literary work. His chief books were of an ecclesiastical character, chiefly liturgical, controversial and exegetic, and exhibited always the strong Anglican character and doctrines of the writer. As a speaker and as a controversialist, Dr. Littledale's reputation was deservedly great, and his very tenacious memory and his wide range of reading made him a formidable antagonist." Since 1857 Dr. Littledale has issued a succession of works too numerous to recapitulate, among which may be mentioned:—"Unity and the Rescript: a Reply to Bishop Ullathorne," 1864; "Catholic Ritual in the Church of England," 1865; "Commentary on the Psalms, in continuation of Dr. Neale," 1868-74; "Commentary on the Song of Songs," 1869; "Dean Stanley on Ecclesiastical Vestments," 1875; "Last Attempt to Reform the Church of Rome from Within," 1875; "Ultramontane Popular Literature," 1876; "Why Ritualists do not become Roman Catholics," 1878; "The Petrine Claims," 1878-84; "Plain Reasons against joining the Church of Rome," 1880. He was editor of S. Anselmi "Car Deus Homo"; and joint-editor of "The Priest's Prayer Book," "The People's Hymnal," "Primi-Primitive Liturgies and Translations," "The Christian Passover," and "The Altar Manual." Dr. Littledale was one of the chief writers in the *Church Times.*