

THE CHURCH GUARDIAN.

—: EDITOR AND PROPRIETOR:—

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ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
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ANNOUNCEMENTS SEE PAGE 13.

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SEPTUAGESIMA SUNDAY.

God shall wipe away tears from their eyes, and there shall be no more death, nor crying, neither shall there be any more pain, for the former things are passed away.—Rev. xxv. 1.

There shall be no more death,
In that bright world of day
Driven by the spirit's mighty breath,
Eternally away;
Within those city walls
The ransom'd walk in white,
And death's cold shadow never falls
On their glad home of light.

There shall be no more grief,
Nor cry of sore distress;
The last sad fading of the leaf
Was in the wilderness;
The springs of grief are dried,
All fountains run with joy,—
And swell the calm transparent tide,
Of heaven's serene employ.

There shall be no more pain,
No weary feet or hands,
No care-worn brow, no wilder'd brain,
No counting the lost sands,
A body like the Lords,
A crystal mind like His,
A spirit tuned to sweep the chords
Of undecaying bliss.

O blessed home of love,
Secure from storm and strife;
The haunt of the eternal dove
The father-land of life!
My spirit thither flies,
And surely it is well,
With Jesus thus in Paradise
A little while to dwell.

BICKERSLETH.

EDITORIAL NOTES.

Distinctive Church of England teaching in Sunday-Schools.—Reference was made in Montreal Diocesan *News* last week to a paper read by the Rev. L. N. Tucker, M. A., assistant minister of St. George's Church, Montreal, before a meeting of the Montreal Diocesan Sunday-School Association on the above subject. We had the good fortune to be present and heard the paper for ourselves, and are able to speak of it in high terms of praise and to heartily commend it to the Clergy and to Sunday-School Superintendents for general circulation. We considered it both timely and valuable, and are glad to know that the Rev. E. MacMannus, City Missionary, Montreal, has made arrangements for issuing the paper in pamphlet form with a view of supplying it to the Clergy and Sunday-School teachers in the Dominion at a low rate. We conceive it to be in the interests of the Church that this paper should have the widest circulation possible.

The Rev. Malcolm Forbes, formerly of St. Hyacinthe in the Diocese of Montreal, has been making himself somewhat notorious in England, (as would appear from our exchanges,) and has been posing as a very good Evangelical in the Diocese of Chester. The gentleman in question came, we believe, from England to Canada with favorable recommendations, upon the strength of which he was received by the Bishop of Montreal and ultimately ordained Deacon; and was assigned to St. Hyacinthe, where he filled the position of incumbent for a short time. Owing, however, to causes which need not be referred to here, we understand the Bishop of Montreal declined to advance him to the Priesthood. Ultimately Mr. Forbes left the Diocese without receiving the usual Letters Dimissory, and we believe is next heard of in the Diocese of Chester. It might be as well for those who have been furthering him in his so-called evangelical work, to make some further inquiries in regard to him.

The following letter was addressed to Mr. Forbes by the Bishop of Chester:—

CHESTER, December 31st.

SIR,—Upon your correspondence with my secretary, it is my duty to write and inform you, as a clergyman of a church in communion with the Church of England, that your continuing to officiate at the Victoria Hall at New Brighton is contrary to my express wish and request, and therefore with regard to my position as Bishop of the Diocese of Chester schismatical. It will, accordingly, be necessary for me to report to the Bishop of Montreal, and all others whom it may concern, the position you have assumed with regard to episcopal authority in this Diocese.

I am, sir, your obedient servant,

F. J. CESTR.

There is a true ring in the following extract from the address of the Bishop of West Missouri: and had the wise counsel therein contained been always acted upon the Church would have retained many who have wandered from the fold. With the glorious heritage of the

Book of Common Prayer in possession of her children, there is indeed little reason why even in the most isolated places, two or three meet together might not have a better service than could be obtained elsewhere. There is perhaps too much *leaning* upon the clergy, too much readiness to make the want of the regularly ordained minister an excuse for the non-exercise of the 'priesthood of the laity,' in the direction indicated by the Bishop. Dr. Ateril says:

"Here let me say a word concerning the *responsibility* of those who are the little flocks, without shepherds in our rural town.

If there is any gradation in the responsibility of Church people for allegiance and devotion to The Church, that responsibility increases in the same ratio as the number of Church people diminishes. If there are only two or three Church people in the village, they should meet on the Lord's day to read the service and to claim the blessing of Him who promises to be where two or three are gathered together. If there is only one child, he should be taught the use of the Prayer Book, the Catechism and be prepared for Confirmation. The little band should keep in touch with the great Church of our fathers, beautiful in her songs of praise, holy in her rule of life, reverent in her worship, scriptural in her teachings, blessed in the gifts she has transmitted from the Master himself through the ages all along, leading around and around the Master, but never far from Him in the circle of her Christian year, solemnizing each great event of life, from infancy to the tomb, in services whose beauty charms, and whose teachings bless all who hear them. Yes, be true, dear brethren, to the Church: be more faithful to her when she is desolate and has few to comfort her; be most true to her principles when you alone represent them."

Complaints are not unfrequently made by parishioners of a lack of visitation on the part of the Rector or parish Priest; and it may be that in some instances, the complaints are well founded. But do the Laity fulfil their part of the obligation? Are they particular to keep the pastor informed as to these requiring visitation. Take for instance, the case of the sick: the rubric requires that "*when any person is sick notice shall be given thereof to the minister of the Parish.*" How often is this done? Is not the rule as actually practised something of this kind: when any person is sick the minister shall be *presumed* to know it, and search out and find such persons! Surely this is requiring too much of the Clergy. Let the Laity—who are, we fear, too ready to fault those set over them in the Lord—fulfil the obligations incumbent upon them, and aid in the work of the parish. And specially is this admonition applicable to the men, who in these days are too much inclined to throw all church work possible upon the *women*; aye, even to the extent of making the latter their substitutes or representatives in the services themselves. The Church sadly needs *manly men*; men who are ashamed to be found wanting in that duty and loyalty to the Church which their position as baptized, confirmed and communicant members demand, and who are ashamed to hide their defaults under the cover of the faithfulness of the weaker sex.