

THE CHURCH GUARDIAN,

—: EDITOR AND PROPRIETOR:—

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— ASSOCIATE EDITOR —

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ADDRESS CORRESPONDENCE AND COMMUNICATIONS TO
THE EDITOR, P. O. BOX 504, MONTREAL. EX-
CHANGES TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 16.

DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR SEPTEMBER.

SEPTEMBER 4.	—12th Sunday after Trinity.
" 11.—13th	do do do
" 18.—14th	do do do
	(Notice of St. Matthew and Emberdays; Ember collect to be said daily this week.)
" 20.	—Vigil of St. Matthew, <i>Fast.</i>
" 21.	—ST. MATTHEW, Apostle, Evangelist and Martyr,—Athanasian creed—Ember day— <i>Fast.</i>
" 23.	} EMBER DAYS.— <i>Fast.</i>
" 24.	
" 25.	—15th Sunday after Trinity. (Notice of St. Michael and All Angels).
" 29.	—ST. MICHAEL AND ALL ANGELS.

EDITORIAL NOTES.

THE CONSOLIDATION OF THE CHURCH.—It will be manifest from the Report in another column, of the action taken by the Synod of this Ecclesiastical Province on this matter at the session just closed, that another stage has been passed in regard to this important subject. The present position as we understand it is that the Provincial Synod has distinctly assented to the assembling and constitution of a general synod, if the scheme as amended by it be adopted by the meeting in Toronto in September next. In such case there would not seem to be any further consent required from the *Provincial* Synod. It is however equally clear we think that *before* the General Synod can effectively meet or be in reality formed, there must be the assent of the

several dioceses represented in this Provincial Synod, and the acceptance by them—and by them *all* we take it—of the scheme as now approved by the Provincial Synod. It has been ordered that this shall be sent to them "with the expression of an earnest hope that they may be able to accept thereof and on the basis so agreed and send delegates to the meeting in Toronto." The *final* determination therefore of this matter, so far as The Church in Eastern Canada is concerned, now rests with the *dioceses*; and should they unreservedly accept the scheme suggested, and should the Province of Ruperts Land agree to the modifications made in the scheme as adopted by it—(the only essential change as to that body being the alteration of Resolution 2, making the retention or abolition of the Provincial system a matter for future determination)—and the independent dioceses for the Pacific coast fall into line with those in the East, there will be nothing to prevent the general Synod becoming *in fait accompli*.

It is well however that the dioceses should fully understand the responsibility which rests upon them, and now give assent or refuse it, with due deliberation. That the scheme should fully meet the views of all concerned cannot be expected. There are, we feel, provisions in it which we would gladly see removed. We cannot believe that the proposed continuation of co-ordinate power in the Provincial Synods—whilst they exist—even subjects assigned to the General Synod is wise or desirable; and this will probably be seriously considered in the various Diocesan Synods before agreeing to the scheme or sending delegates to the meeting. The retention at all of Provincial Synods after the formation of the General Synod, we consider to be injudicious and in the circumstances existing in Canada at present, wholly unnecessary and undesirable. But in order to allow of the General Synod coming into operation—a matter of prime necessity in the true interests of The Church in Canada—we would willingly assent to the Resolution adopted, leaving the determination of the question to future wisdom and exigencies of the Church.

THE CHURCH ARMY.

We have received the report of the Church Army for 1891-92, and its importance justifies us in calling early attention to it. It is a goodly book of some 130 pages, and is full of interesting details of the many-sided work now carried on by this important Church agency. The keynote is struck at the very commencement. "A spirit of real gladness now pervades the Church Army work at Headquarters, and in the country at large. It is true that sad things often happen and that God often humbles us with proofs of our shortcomings and faults. But, nevertheless, the spirit of gladness and thanksgiving is at present a marked characteristic of our work. This is good, because it shows that real work is being done (as the report abundantly testifies), and that it is pervaded by that spirit of hopefulness which in such enterprises, is more than half the battle. It is the realisation of the true Christian conception of work so markedly exemplified in the life of our Lord Himself, and in the labours of His Apostles, notably of St. Paul, whose almost every epistle is full of thanksgiving, and joy, and gladness, even in the face of terrible and

dire evil. We are encouraged by this sign in the Church Army work as affording an admirable contrast to the weary pessimism shown by some Christians, and by many philanthropists and social reformers not distinctively working under the banner of the Cross. It is a good sign, and one that we trust will not be allowed to be absent from the work in time to come.

The operations of the Army have been extended in many directions during the past year. The chief of the new developments are, (1) a Labour Home for women; (2) the systematic visitation of the London and suburban casual wards, refuges, and hospitals, in order to win and save the lost; (3) the Samaritan office, which aims to effect the same object by getting hold of men before they have reached the degraded condition of the casual wards; (4) the commencement of a publications department, including (5) a more spirited service of colportage, by means of which to take the Gospel of our Lord to those who do not seek it; (6) the inauguration of a van mission; (7) the management of coffee taverns by earnest evangelists. This is the new programme as set forth in the early part of the report in general outline, and, when we turn to study the details of the work thus projected in the later pages of the report, we are struck with the systematic, persistent and thorough character of the organizations thus established, as well as by the good, sound common sense which is manifested in the way in which they are managed. There are not, so far as appears in the report, and the impression is confirmed from outside knowledge, any of those extravagances that have made the judicious to grieve in connexion with the more plausible and noisy Army that hails the 'General' as its Chief. The testimonies that Mr. Carlile here prints from parishes in which the Church Army has been at work confirm this side of the methods adopted very fully. One vicar states that some of the results in his parish directly attributable to the Church Army were:—

1. That one-third of the communicants had been gained through its means.
2. That whereas he used to have four or five at the early celebration, he now has from twenty-five to fifty.
3. That a considerable number of Sunday-school teachers have been developed.
4. That 130*l.* was raised last year by these humble workers.
5. That the testimony of Nonconformists is that, if the Church Army had been at work in Bath long ago, there would be little for them to do.
6. That it furnished his more earnest Church people with definite work for Christ.

This is strong testimony; but it is typical, and suggests whether it might not be worth while for a time to concentrate the energies of the Army, so far as it could be done, upon a strong attack on evil, and laxity, and dissent in Wales, for it is there that just now we need all our forces, defensive and offensive. The expense would be great, but Mr. Carlile knows how to raise money and can show a clear balance-sheet, which is another good sign.

We must not pass over without notice the section on the Training Home Department, which is one of the most important parts of the organization, because on the good training of the evangelists depends the carrying out of the sensible ideas and methods of the central office. The training is very thorough, and comprises the three elements of devotion, study, and service, thus leaving no part of the equipment of the future soldier uncared for. We observe that