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THREE IN ONE.

Some people claim that they can not believe anything they do not understand. Carry this into practical life, and there is not much we can believe. Explain how plants grow; tell why one rose is red and another white. Give us the reason why one kind of food stimulates and nourishes, and another kind irritates and injures the physical system. Explain how a certain mental emotion reddens the cheek with a blush or sends flashes from the eye. Who knows the exact laws of light, and heat, and electricity? Hypotheses are assumed which will cover the widest range of phenomena, but the best scientists acknowledge unexplained causes back of their most rigid investigations. Explain all these things, or cease demanding logical and mathematical demonstration of all spiritual truths. A man may as well refuse to warm his body at the grate, because he does not know how the combustion of coal produces heat, as to refuse to warm his soul in the love of Christ because he does not understand how the Holy Spirit works in the human heart. It is doubtful if the doctrine of the Trinity can be demonstrated so as to become entirely within the grasp of the human reason in its present limitations. Nor is it necessary. It is no more necessary to know the heights and depths of divine truth in the spiritual world in order to have peace of mind and the knowledge of the right conduct of life for happiness, than it is to understand all the mysteries of nature and the primary causes of all the things we observe with our senses in order to enjoy health of body and physical well-being. That there is one God, that there are three Persons in the Godhead, the Father, the

Son, and the Holy Ghost, is a truth of revelation, and to be accepted and embraced on the authority of God's Word; and it is doubtful if attempts to make clear by human reasoning the mysteries necessarily enfolded in such a stupendous truth will add to its supreme dignity in our thoughts or help to educate the soul for what lies before it in the future. Whatever the cold intellect may say, that which is noblest in man sees clearly and holds firmly that there is a Father in Heaven who loves all, a Son who died for all, and a Spirit of the Father and the Son who works in human hearts to make men worthy to live in Heaven. And these Three are One. To be conscious of the Father's love, or to experience the life that is hid in Christ, or to be sensible of the indwelling Spirit, in each and every case is the thought of God in the soul. And this is the way of peace. Speculations and reasonings do not help. For, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."—*The Church News.*

WOMAN SUFFRAGE.

Mr. Gladstone has written a letter to Mr. Smith in charge of the bill extending the franchise to women, in which he says:—

"I think it impossible to deny that there have been, and are, women individually fit for any public office, however masculine its character; just as there are persons under the age of twenty-one better fitted than many of those beyond it for the discharge of the duties of full citizenship. In neither case does the argument derived from exceptional instances seem to justify the abolition of the general rule. But the risks involved in the two suppositions are immeasurably different. In the one individual judgment and authority plainly would have to distinguish between childhood and manhood, and to specify a criterion of competency in each case, which is now more conveniently fixed by the uniformity of law. In the other, a permanent and vast difference of type has been impressed upon women and men respectively by the Maker of both. Their differences of social office rest mainly upon causes, not flexible and elastic like most mental qualities, but physical, and in their nature unchangeable. I for one am not prepared to say which of the two sexes has the higher and which has the lower province. But I recognize the subtle and profound character of the differences between them, and I must again, and again, and again deliberate before aiding in the issue of what seems an invitation to renounce as far as possible its own office in order to assume that of the other. I am not without the fear lest, beginning with the State, we should eventually be found to have intruded into what is yet more fundamental and more sacred, the precinct of the family, and should dislocate or injuriously modify, the relations of domestic life.

"As this is not a party question, or a class question, so neither is it a sex question. I have no fear lest the woman should encroach upon the power of the man. The fear I have is lest we should invite her unwittingly to trespass upon the delicacy, the purity, the refinement, the elevation of her own nature, which are the present sources of its power.....I admit that in the universities, in the professions, in the

secondary circles of public action, we have already gone so far as to give a shadow of plausibility to the present proposals to go farther; but it is a shadow only, for we have done nothing that plunges the woman as such into the turmoil of masculine life. My disposition is to do all for her which is free from that danger and reproach, but to take no step in advance until convinced of its safety."

In conclusion, Mr. Gladstone writes:—"Such being the state of the evidence, and also the immaturity of the public mind, I earnestly hope that the House of Commons will decline to give a second reading to the Woman's Suffrage Bill."

All this difficulty arises from going only part of the way with the Anti-Christ revolution, and declining to go the rest. There never was a more pernicious and unhuman delusion than the theory of the *Contrat-Sociale*, the outcome of Locke's materialistic philosophy, utilised by the French Encyclopedists. It is by virtue of this that the Divine Institution of the Family, with its degree of subordination and discipline instead of being the unit of the State has been resolved into a heap of sand, with no principle of cohesion, though the shrieking sisterhood insist upon the *pecuniary* responsibility being left solely upon the head, without a shred of authority to correspond with it.

This is what infidel legislation aims at, and one has only to watch the succession of statutes to develop it. There are many indeed who help along this thing in the hope of destroying society as it is, and replacing it with imperialism. The principles of Anglo-Saxon Common law are very nearly buried and out of sight, and those of an atheistic socialism, which of course is the direct step to the old Roman Imperialism, have already largely taken their place.

It would not take much more (by the way) to make our electoral system, already such a tremendous source of expense, to break down of its own weight, and become an impossible means of ascertaining "the will of the people"—an expression altogether more theoretical than real.—*Church Eclectic.*

LONDON CHURCHES 150 YEARS AGO.

In the March number of Harper's Magazine is a paper by Mr. Walter Besant, entitled the "London of George 2nd.," which will well repay perusal. The part of it which refers to the Church is most interesting and instructive to Churchmen of the present day. The author, after pointing out that it is universally accepted that was "the deadest, lowest, and feeblest period of the Church's existence," goes on to ask, "But was it quite a dead time?" and, in reply, gives the following figures:—"There were 109 Parish Churches in London and Westminster. At forty-four of these there was daily service—surely a recognized indication of religious activity—at one of these there were three daily services; at all of them, the whole 109, there were services every Wednesday and Friday, and on all Holy Days and Saints' Days." Can we show such a record now? He continues:—"There were endowments for occasional sermons in nearly every Church. So much of the Puritan spirit remained, that the sermon was still considered to be the most important part of Church service; in other words, sound doctrine