

cance, chiefly, was that among the younger men of this Communion a spiritual revolution has been accomplished. But it is apparent to many minds, I venture to suggest, that the results of the revolution are as yet but partial. A germination of seed is a process, and the movement towards reproduction makes slow and stately progress.

In the fullness of time, there will be produced in the Church a new type of layman.

But, to qualify this prediction, let me hasten to say that it is not well to criticise the laymen of the past. There will always be laymen in the Church as poor as any she has had to endure. There will never be any that will excel many who have loved her with exceeding love and exemplified the Psalmist's enthusiasm, "I had rather be a doorkeeper in the house of my God than dwell in the tents of wickedness." There is no call for any fiery impetuosity of denunciation towards their shortcomings. They have set us an example which in many respects we may well follow. Their shortcomings were due to the times in which they lived and to the then state of the Church, which was an effect easily traceable to historic causes. The state of the Church is changing. The old order lingers but the new emerges, and it will bring with it a layman abreast of his time and ready for conflict with the enemies of God.

He will rejoice in the heritage which the Church confers upon him, its flavor of antiquity, its "beauties of holiness," its spiritual values, its rock-like stability in a fluctuating age. But he will not be a passive recipient. What he takes he will give; and if he finds others indisposed to share his blessings he will have means and time to bring them to a better mind. He will not be a passive witness as he behold Churches dying of dry-rot and ready to close when the dear old people have gone who never sought to commend the Church aggressively even to their own children. The new style of layman will show his love for the Church by active Evangelism rather than by passive enjoyment.

This coming man will not favour the perpetuity of class religion. He will probably deprecate the pew-rent system as shutting our Churches against the poor and sometimes against those that are only not rich. He may find that in many places much can be said in favour of that expedient "for revenue only." But he will not occupy debatable ground when he arraigns the parochial policy which padlocks the pew and puts a sign-board at the door, "This is a Pullman car and 'private.'" He will seek to put away from us the stigma that has been our reproach, and bring in the larger spirit which will not be satisfied until a burning Evangelism, steady as to its flame, pure as to its fervours, he makes the wage worker, the clerk, the seamstress, the sick in the hospitals, and the prisoner

in dungeons, feel that the Church has stores of grace for them just as truly as for any.

He will be an intelligent Churchman, well versed in the creeds and able to give a reason for the hope that is in him. His equipment will include a discerning mind toward the plausible phrases by which error half conceals and half reveals its deadly assault on the truth. He will have such a courage of his convictions that he will not be easily conquered by the false sentimentalism which makes many deem the truth something to be apologized for, or to be held in a half-hearted way as a courtesy to errorists.

This new product of the Church's life will exemplify the more positive type of spiritual reality in his interior as well as exterior activity. He will have discovered that he never knew what tigers temptations are until he sought to tame them, and that increase of labour is certain to insure increase of temptation. Zeal for others requires him to watch himself as never before. There is a great disquieting of conscience attendant on what is called "work," until the deeper lesson is reached that he does little for God who is not resting in God, and that zeal is a torch easily quenched if not lighted from a heart burning with reverential loyalty to Him. There is an inner sanctuary of personal relation to God whose golden pavements are trodden only by holy and humble men of heart who make Him their all in all and live a life of daily self-abandonment to His will. Having learned this deep truth, the Church, in its word, sacraments, and ministry, will shine with new splendors, and a pervading spirit of reverence will solemnize his activity.—*Living Church.*

SKEPTICISM is simply not believing. It is denial, negation, darkness. There is only one cure for darkness, and that is coming to the light. If you will persist in putting your eyes out, or in barring God's daylight out, there is no help for you; you must die in the dark. Sin has made your soul sick, and if you will not even try Christ's medicine, then the blood poisoning of infidelity will run its fatal course. If you will produce a better rule of life than my Bible—perhaps your mother's Bible also—if you will find a holier pattern of living than Jesus Christ, and a surer Saviour than He is, I will agree to forswear my religion for yours. But what is your "I do not believe" in comparison with my positive "I know whom I have believed?" What is your denial in comparison with my personal experience of Christ? Skepticism never won a victory, never slew a sin, never healed a heartache, never produced a ray of sunshine, never saved a soul. It is foredoomed defeat. Do not risk your eternity on that spider's web. It offers nothing but despair as its final end.—*Selected.*