

The visitors report to the chairman, and he reports to the rector in writing, him information of the young men in question. It seems to us bad form to discuss this personal work publicly in our meetings, especially in the presence of our visitors. The member frankly states to the man he calls on that he comes in behalf of the parish, working through the Brotherhood Chapter, and then uses his tact and judgment as to the line of conversation and length of stay. He always bids him welcome to the church, and offers to introduce him to the clergy, and to the young men of the parish, at the Bible class, or at the weekly Chapter meeting.

RESULTS

The average attendance on Sunday of young men who have no family ties in the parish, and who are not pew-renters, ranges from *three to four hundred*. We usually have from fifteen to twenty-five visitors at our Chapter meetings.

Our clergy are constantly called upon to visit young men who are sick, to marry, to baptize, and to bury: and in our district it seems to be the fact that when a young man thinks of going to church, he thinks of St. James. When he needs spiritual help, he thinks of her clergy. When he wants Christian companionship he thinks of,—*St. Andrew Cross*.

CHAPTER No. 4.

RELIGION vs SKEPTICISM.

WHATEVER defects and imperfections may attach to the doctrinal system of Calvin it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely preferable to any form of polite and polished skepticism, which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God, and leave them to die without hope. The worst kind of religion is no religion at all, and these men living in ease and luxury, indulging themselves in "the amusement of going without religion," may be thankful that they live in lands where the Gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French Revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the Gospel of Christ has not gone and cleared the way and laid the foundation and made decency and security possible, it will then be in order for the skeptical literates to move thither and there ventilate their wins. But so long as these men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and huma-

nity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible and robs death of its terrors and the grave of its gloom.—*James Russell Lowell*.

THE VALUE OF SYMBOLS.

The following testimony in regard to the worth of symbols is valuable as one of the "signs of the times," indicating a return to the appreciation of some things which have been held to be unimportant, if not entirely repudiated:

There may be, here and there, souls of a spirituality so intense that they can best commune with God face to face. To them symbols are an impertinence, a barrier, a hindrance. Rites do not help their souls to rise to heaven, but chain them to earth. Dogmas do not assist them to apprehend the truth, but are distortions of its pure essence. But that these gifted souls are few, no one will question. If this spiritual vision is anything more than a phenomenal conceit, it is conferred on perhaps one man in a generation. Cases so exceptional can furnish no precedent or guidance for those of us who lay claim to no exceptional gifts.

For us ritual and dogma have a distinct, an indispensable value. Symbols are the means by which we lay hold of and make real to ourselves deep spiritual truths. Let those who are strong enough to dispense with them do so, but ordinary weak humanity has not yet outgrown the need of these divinely ordained aids to faith. The chemist in his laboratory may some day succeed in compounding from inorganic elements food that will be chemically pure and as nutritive as the best wheat, but at present nobody knows how to grow grain without a husk. To us, therefore, the husk is indispensable; without it we cannot have the wheat. Truth must be apprehended through symbols until man's spiritual nature far outgrows its present stature. We are warranted in hoping that in the life to come this necessity will disappear, and we shall be able to see the truth directly, with no intervening medium. In this life we have no reason to suppose that we shall reach a state in which ritual and dogma will not be helpful to us.—*New York Examiner (Baptist)*.

THE HOLY EUCHARIST, IN SICKNESS.

"Thy King cometh unto thee."—ZECH. ix, 9.

Yes. Now laid on a bed sickness, thy King cometh unto thee." Hitherto in health and strength it has been the privilege of the true Churchman to go out day by day and seek the eucharistic presence of the king, in all seasons of joy and sorrow, of work and leisure, in trial and perplexity.

But now sickness has laid him low, and he can no more wend his welling footsteps with gladness to the house of the Lord; still that near approach of the Great King, loved and cherished in health, will not be wanting to him now. The Church has provided the office for the Communion of the Sick, and it is the duty and privilege of His priests to minister the blessed Sacrament to the sick and dying.

How happy is that soul who has long and earnestly prepared for his last illness, to whom the last summons comes as an expected friend, whose prayers have gone up day by day, it may be for years past, that a holy and peaceful death might be granted to him! Whether his sick-

ness be short, or whether it be long and tedious, what a much-prized blessing will be his constant Communion! He will not be, as so many, alas! who seek Jesus for the first time on their death-beds; and who scarcely knowing what they are doing, make their first Communion with minds impaired and weakened by sin, and suffering.

Oh no! the Eucharist is far different to him. It is as the familiar embrace of a dearly loved friend, the deeply valued guiding star of a lifetime, the tried and proved counsellor of many years. What peace will that soul experience at the last, who will all through the burden and heat of the day make Jesus his "Guide even unto death!"

PRIVATE CELEBRATIONS

In case the people are unable to appear in Church, the wise provision is made that they may receive the Holy Sacrament in their homes.

Those who have enjoyed the privilege of frequent communion when in health, will, in time of sickness, most greatly desire that they may receive it; and on the other hand, those who have been most indifferent will think but little about the matter, until too late to think at all. The communion of the sick is by no means as frequent as it ought to be. Many seem to have the superstition (is it anything else?) that if the Sacrament be administered death must ensue, and that it should be administered only when in extreme peril. They know so little of that love which would draw them nearer to their Lord by these means. Even when it is plain that life is ebbing, families will sometimes object to the administration of the Sacrament lest the patient might be alarmed. The evil result of this system is that many depart this life without receiving the Holy Communion. Is it the fault of clergy or laity? Let the latter bear in mind that as it is the duty of the minister to exhort them to come to the church, the rubric makes it their duty to give timely notice to the minister that they wish to receive at their homes, telling him how many will communicate with them. It is not a groundless fear that many go out of the world without the Sacrament.—*Michigan Church life*.

WHEN WAS YOUR CHURCH FOUNDED?

Many old authorities concur in testimony that St. Paul preached in Britain about the year sixty. In the second century the British Church was fully organized. In A. D. 314, three British bishops were present at the council of Arles. When Augustine, the first emissary of the Roman Church came to England in A. D. 696, he found the British Church fully established with one Archbishop and seven Bishops. Thus it is evident that the source of our Church is independent of Rome. Even Augustine did not receive his Episcopate from Rome, but from Lyons.

A BRIEF HISTORY.

1. THE BRITISH PERIOD, from the first century to the seventh, with no Roman influence.
2. THE ANGLO-SAXON PERIOD, lasting until the eleventh century, during which Roman influence developed.
3. THE ANGLO-ROMAN PERIOD, from the eleventh century to the sixteenth, Roman dominion strong.
4. THE ENGLISH PERIOD, since the sixteenth century, the period when the independence of the first period is restored, and the ancient privileges resumed.—*The Missioner*.

"Don't think you can live the Christian life without the Christian motive, or show forth the Christian virtues while you discard the Christian verities. It is one of the commonest baits by which men are drawn from their steadfastness."—*Moore*.