

for their enactment, just as Acts of Parliament themselves must have it. That has been the relation of councils and princes since Christianity was a recognized religion. Personal and property rights cover a great deal of ground, and civil compulsion in such matters can only be derived from Acts of Parliament, but Church authority is often of as much importance as civil force for obtaining action in Church matters, and the limitation upon that is not Parliament but the Crown, as it has always been in England, at least since the Conqueror resolved in that manner the haziness then growing over the relations between Synod and Witenagemot.—*Parish Magazine*

GETTING RELIGION.

It is an old-fashioned slur against "Episcopalians"—as by an unhappy fate Church people are so called—that they have no religion. This has come about by that mistaken and unscriptural modern notion that Christianity is some sort of a thing outside of our ordinary life that is to be got by a singular and supernatural experience called conversion. When persons get what they suppose to be religion in this way, they imagine the main idea is to let the world know it by means of talk. Regarding religion mainly as a garment put on from the outside, they cannot conceive any one to be a Christian who does not wear the same garment and describe it by the same shibboleth. They seem to be utterly unconscious that our Lord did not come to teach a religion. He never mentioned the world religion. He came to preach the gospel of the kingdom. And what is that kingdom for? To train and educate us for Himself. Therefore, we do not *get* religion, but God

wants us for his kingdom. This means the knowledge of God through the facts of our Redeemer's life on earth; the fibres of faith woven into our entire being; it means a growth, an education, our very life. Christianity in the individual is a growth from without. To those who grow up into Christ in this way the Christian life becomes the natural life, and they take to themselves no airs of self-consciousness, and do not assume to be specially religious, and their faith outworks of itself in acts and right living. Therefore the rightly-trained Churchman does not talk about his religion; does not claim to have any great amount, but what he has he puts to the best possible use. Carlyle said of his father that "he put his piety into every bridge he made." Doubtless it is better to put it into what we do than merely in what we say.—*The Church News, St. Louis.*

CANON Frusset tells of a Durham pitman that being found reading the Litany, he was asked why he loved the Prayer-Book. He answered, "One sentence in this book, if there were no other, would of itself be sufficient to save the world. It is this: "O holy, blessed, and glorious Trinity, three Persons and one God, have mercy upon us miserable sinners." Oh! sir, what have I experienced in these words! I have felt the sweet drawings of a Father's love, the cleansing power of a Saviour's blood, and the sanctifying influence of the Holy Spirit's grace; and I have felt my whole soul entwined, as it were, in the sacred Three." Some Christians object to call themselves "miserable sinners," or to confess that "the burden of their sins is intolerable." I admit that we need to walk very close with God to use these words honestly.