

not considered rude to enter the sanctuary during the earlier parts of the service, which consists of singing or scriptural reading—that is to say, be it observed, during that part of the service which is distinctly liturgical or worshipful—it is considered rude to come in or go out while the minister is preaching; as though, forsooth, the main thing in worship were miserable, ignorant, feeble, sinful man, and not *Jehovah, the God of Hosts!*

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### CHRIST OUR NEED.

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The truth is we never feel Christ to be a reality until we feel him to be a necessity. He tries us here, and He tries us there. He chastises on this side, and He chastises on that side. He probes us by the disclosure of one sin, and another, and a third, which have lain rankling in our deceived hearts. He removes, one after another, the objects in which we have been seeking the repose of idolatrous affection. He afflicts us in ways which we have not anticipated. He sends upon us the chastisements which He knows we shall feel most sensitively. He pursues us when we would fain flee from His hand, and, if need be, He shakes to pieces the whole framework of our plans of life, by which we have been struggling to build together the service of self; till at last He makes us feel that Christ is all that is left for us.

When we discover that, and go to Christ, conscious of our beggary in respect of everything else—wretched, and miserable, and poor, and blind, and naked—we go, not expecting much, perhaps not asking much. There may be hours

of prostration, when we ask only for rest; we pray for the cessation of suffering; we seek repose from conflict with ourselves, and with God's providence. But God gives us more.—He gives us joy; He gives us liberty; He gives us victory; He gives us a sense of self-conquest, and of union with Himself in an eternal friendship. On the basis of that single experience of Christ as a reality, because a necessity, there arises an experience of blessedness in communion with God, which prayer expresses like a revelation. Such devotion is a jubilant psalm.—*Phelps.*

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### THE BRITISH CHURCH.

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Gildas, the earliest British historian, who wrote in A. D., 540, fixes the date of the introduction of Christianity into Britain in the year of our Lord 58. That such was the case before the defeat of Boadicea, the brave queen of the Britons, A. D., 61, we have the authority of the above historian.

That the tidings of the Gospel were proclaimed by the Apostles to the Celtic nations (of which Britain was one) is affirmed by Irenæus. Eusebius, Theodoret and Nicephorus testify that the glad sounds went forth into Britain by the mouth of some of the Apostles.

We learn from Tacitus and Martial, that Pomponia Græcina and Claudia Rufina, two British ladies, were at Rome, A. D., 56, in which year St. Paul was sent thither. Tacitus also relates, that in the following year, the former of these ladies was accused of a "foreign superstition," as her teacher, St. Paul, had been (Acts xxv., 19) so accused before her.