

TO THE LAITY.

Every Christian is a missionary: "let your light so shine," etc. To what extent is this great idea brought home to individual minds and consciences? If it were more impressed upon the hearts of those who are accustomed to devote their souls and bodies as "living sacrifices," when they go to the altar, our communicants would be a very different class of Christians from what, *as a class*, they now are. Why can't A. B. and all the other letters of the alphabet come up to their duties like x. y., and y. z.? What progress we should make, in such case, as a diocese, as parishes, as personal stewards of God's grace and gifts. "If the salt shall lose its savour"—what can be expected of surrendering filth and corruption?

Help your faithful pastors by going out into highways and hedges and *compelling* wanderers and wayfarers to *come in*. Compel them, that is, by love and encouraging words. All over the land there are thousands who never darken the doorway of any place of worship, and yet, "no man cares for their souls." Why not call on them and say, "come thou with us and we will do thee good." Lend them a prayer-book: tell them about Easter, and why we keep the Holy-Week, and how. Invite them to a seat in church; give them "a lift" in your carriage as you drive past their door. Oh! the golden chances we daily lose, from sheer thoughtlessness, when we might be saving souls from death and gaining the reward promised by St. James, in the last emphatic verse of his epistle; an epistle which ought to be read

through in the private devotions of every Christian.

HISTORY IN A NUTSHELL.

"(1.) From the 1st to the 7th century, our Church may be called "The British Church," and was without the shadow of Romish influence.

"(2.) From the 7th to the 11th century, she may be called the "Anglo-Saxon Church." This was not a *new* church, but the British Church with a comparatively mild infusion of Romanism.

"(3.) From the 11th to the 16th century, she may be called "The Anglo Romish Church." This was the same Holy Catholic British Church, with a strong infusion of Romanism.

"(4.) From the 16th to the 19th century, she may be called "The English Church," which, like each of the other names, does not indicate a *new* Church, but only a new state, viz., the state in which ancient British privileges had been resumed, by a thorough expulsion of Romanism in any form.

Bishop Magee of Peterborough, preaching in his cathedral the other day, said: "A christened man, through christening, is a Christian. Conversion is a violet, a noisy, a convulsive thing, instead of being a gentle growing and turning of the heart. It depends not upon some certain and positive fact, but on something they feel, or feel they feel, or think they felt years ago. It is not, then, so safe a thing to rest upon as the certain fact that God received us in His family by Baptism."