

declare his works, for his ways are past finding out, and his footsteps not known. Circumscribed humanity can neither scan nor understand them perfectly. Man's puny intellect can grasp but a fragment of the works of Deity, and it perceives only the most obvious of his doings. But although he is a God that hideth himself, we can nevertheless trace his footprints both in the wide spread volume of creation, and in the records of revelation and history. We see creation, in all its forms, returning a revenue of glory and adoration to his throne. And in the book of revelation—the account of God's dealings with his church, we have a vast commentary on God's overruling providence spread out before us. In profane history, we have repeated instances of the same power exercised to defend and promote the interests of that community. It is to a single instance we are now to turn our attention—the christianizing of Britain in 596. That the providence of God was here eminently manifested appears when we consider—

L—THE EVENTS PREPARATORY TO ITS INTRODUCTION.

In the march of events connected with Britain, from the earliest notices of it up to Anglo Saxon times, we see providence paving the pathway of the gospel chariot. To us the process may seem slow, and the chain of events broken, but to him who sees the end from the beginning, and to whom a thousand years are but as one day all is but one vast plan. With the scanty information of these times, that remains to us, we cannot fail even at the mere recital of the facts, to be struck with the beautiful manifestation of an overruling providence. The Messianic prophet had foretold that a prince would appear, and that the Isles should wait for his law. Now even before this great deliverer had arrived upon earth, preparations are made for the fulfilment of this prophecy. Britain, an island of the

sea is steeped in idolatry, basketfuls of her sons and of her daughters are profusely offered in impious rites, to appease the gods of their bigotry and fancy. Remorseless tyranny unconsciously is made the instrument in the fulfilment of God's designs. Rome flushed with ambitious pride, and determined to make the empire of the eagle synonymous with the world, casts the covetous eye of conquest across the Gallic straits. The project of invasion is formed, and legion after legion leave Gaul for Britain. The people are vanquished—their groves of oak, the scenes of unhallowed revelry destroyed, and Druidism, that deep-rooted system of heathenism, is abolished. Civilization succeeds to barbarism, knowledge to ignorance, and Christianity to superstition. But Rome, which providence had used like Assyria of old as his sword to smite, is now, like that proud empire, made to bow to the power it had so often impiously defied. The empire totters to its fall, and Great Britain is abandoned by its armies. Having overthrown the superstition of the island, and communicated the utmost of their enlightenment to the inhabitants, the Romans are by providence recalled, and a race energetic and intrepid take their place. This was the Saxon race who required only to receive a right direction to their energies to make them conspicuous among the nations, and serviceable in the cause of religion. This true Christianity alone could effect, and, that of the Britons having degenerated, a fresh impulse was required, and accordingly we find it given in the second introduction of Christianity, or that which happened in the time of the Saxons.

II.—THE PLACE AND TIME.

The place was Britain, at that time an insignificant island, where Woden was reckoned lord supreme, and Jupiter, Saturn, and a numerous host of other gods, were looked up to for assistance by a benighted,