

The Parish Magazine:

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LESSONS FOR APRIL, 1887.

APRIL 3RD.—6TH SUNDAY IN LENT.

Morning—Exod. ix. ; Matt. 26.

Evening—Exod. x. or xi. ; Luke xix. from ver. 28,
or xx. from 9 to 21.

APRIL 8TH.—GOOD FRIDAY.—Proper Psalms, Morn-
ing, 22, 40, 54 ; Evening, 69, 88.

Morning—Gen. xxii. to v. 20 ; John xviii.

Evening—Isaiah lii. from v. 13, and chap. liii.
1 Peter ii.

APRIL 10TH.—EASTER DAY.—Proper Psalms, Morn-
ing, 2, 57, 111 ; Evening, 113, 114,
118.

Morning—Exod. xii. to v. 29 ; Rev. i. 10 to 19.

Evening—Exod. xii. from 29 or chap. xiv. ; John
xx. from 11 to 19, or Rev. v.

APRIL 17TH.—1ST SUNDAY AFTER EASTER.

Morning—Numbers xvi. to v. 36 ; 1 Cor. xv. to 29 ;

Evening—Numbers xvi. from v. 36, or chap. xvii.
to v. 12 ; John xx. from 24 to 30.

APRIL 24TH.—2ND SUNDAY AFTER EASTER.

Morning—Numbers xx. to 14 ; Luke xviii. 31.

Evening—Numbers xx. from 14 to 21, or chap. 21 ;
Philip. i.

APRIL 25TH.—ST. MARK, Evangelist and Martyr.

Morning—Isaiah lxii. from v. 6 ; Luke xviii. 31 to
chap. xix. 7.

Evening—Ezek. i. to 15 ; Philip. ii.

LONDON, APRIL, 1887.

BIOGRAPHICAL SKETCHES.—No. 3.

BERNARD GILPIN.

HERE are few names in English history which should be dearer to the hearts of English-speaking people than that of Bernard Gilpin. After visiting Italy to make acquaintance with Peter Martyr, and Poland to learn the birthplace of John Alasco, it remains for us to-day to visit Westmoreland, in order to gain an introduction to Bernard Gilpin, the "Father of the Poor" and the "Apostle of the North."

If we want to know what the Reformation in England really was ; the mental and moral struggle which it involved on the part of those who brought it about ; the lofty type of character of its chief promoters ; the emancipation from degrading superstitions which it secured for the individual as well as for the nation ; the light and liberty, the newness of life which spread over the whole country, as from a new-risen sun ; and all because God's Bible was again enthroned above the traditions of men, and human souls found themselves, amid wondering tears of penitence and joy, speaking once more face to face with Christ Himself ; no better guide could be taken than the life of this great English worthy. From the days of King John, the Gilpins of Westmoreland had been people of credit and renown, and one of Bernard's uncles had been slain at the battle of Bosworth.

The very first incident which started the child on the road of reform was the arrival of a preaching friar at his father's house one Saturday night. The holy man at supper time ate like a glutton and drank like a fish, until he disgraced himself under the influence of intoxication ; yet the very next morning he presumed to grow hot in his sermon against some sins of the times, and thundered against drunkenness. "Oh, mother," cried young Gilpin, who had lately got the use of his tongue, "do you hear how this fellow dare speak against drunkenness, who was drunk himself yesternight at our house?" This anecdote seems to furnish the key to the whole later life and character of Gilpin, while the impression made by such an exhibition of sensuality and hypocrisy must have been stamped upon his memory for life.

It is as a reformer of the moral and spiritual life, rather than as a theologian, that Gilpin claims our admiration. As he himself writes, "his nature evermore fled controversy as much as he could." Speculation was not his gift ; but God gave him instead the grander endowments of the prophet's fire and the apostle's abounding charity.

He spent twenty years of his life at Oxford, and there was no preference to which as a scholar he was not entitled. In fact Cardinal Wolsey carried him off from Queen's College to his new and splendid foundation at Christ Church.

All this time Gilpin believed himself a sincere adherent of the Roman Church, so much so that when a public discussion with Hooper was arranged, Gilpin took the Romish side. Afterward he was even put forward as champion against our friend Peter Martyr, and in order to defend his cause proceeded diligently to examine the Scriptures and the ancient fathers. While searching for the truth, which was always the only thing for which he cared, he began