

ver which they so much abused was brought completely to an end. This happened in the year 59, and after christianity first became known in this country; but it is not exactly known who were its first preachers in England. The most probable account is, that it was Bran, the father of Caractacus, a British prince who, being taken prisoner along with his son, and led to Rome, received the gospel there from some of the early christians, (those to whom St. Paul writes his Epistle,) and on his return to England brought the "good tidings" to his people. There is also some reason to believe that Claudia, who is spoken of along with Pudens, by the Apostle Paul, was a British lady of this household; but as very few books were written to tell the history of what passed at that distant time there is no doubt on all these things, or as an old writer says, "the light of the truth shone here, but we know not who kindled it."

The first christian church was founded at Glastonbury, in Somersetshire, and was very rudely constructed of timber-work, like the dwelling houses of the people at that time; but a fine church was afterwards built on the same site, the ruins of which still remain. As we possess no certain account of the first preacher of christianity in this country, so there are but few records remaining to us concerning the history of the British Church, but we may conclude that christianity had many disciples in our island, during the two hundred years that passed after it was established; for in the year 284, when Diocletian became Emperor of Rome and began to persecute and destroy the christians in his dominions, a few were put to death in England, because they refused to worship the gods of the heathens.

The first person who laid down his life for this cause in our country was called Alban, since called Saint Alban, because he lived a truly good man, and died a martyr. He had grown up without receiving instruction in chris-

tian doctrines and duties. However, during the persecution I have mentioned, a christian priest flying from his persecutors came to his house to beg for refuge; Alban readily took him in, from pure compassion, to give him shelter; but when he saw his guest pray earnestly to God he begged to be instructed by him, in the name and character of that great and good being whom he worshipped. The christian then told him of the true God, and of his only son, and Alban rejoicing to hear of such a God, and such a Saviour, believed in these words of truth and comfort, and the Holy Spirit blessing his endeavours to think and feel rightly, he became a christian, and joyfully prepared himself to do and suffer every thing that the cause of his Divine Master might require. When the pursuers of the christian priest reached his house, Alban insisted on putting on the hair cassock which his teacher wore; and having done so, gave himself up in his stead; thus affording to the other the means of escape. As he would neither betray his guest, when led before the heathen governor, nor consent to offer sacrifice to the gods of the Romans, he was cruelly scourged and then put to death on the spot where the abbey now stands which bears his name. It was then a beautiful meadow, on a gentle rising ground, and was (as the old writer says who gives this account of St. Alban) "a fit scene for a martyr's triumph."—*From the Gleaner.*

Freely ye have received, freely give.

Christian, thy Saviour God,
To redeem thee shed his blood;
When no other arm could save,
Then for thee himself he gave—
When in darkness, sin, and woe,
And in misery lying low,
Then by him thou wast made free—
By his blood he ransomed thee.

Shall not then thy tongue proclaim
Glory, honour to his name?
Wilt thou not his goodness tell,
Who redeemed thy soul from hell?
Wilt thou not to all around,
Show the Saviour thou hast found,
When his grace so rich and free,
Freely he hath given thee?