

happen to us but by the will of God, and when, on his journey to London, his leg was broken in an accident, some one asked him whether this also was by the will of God. He asserted that it was, and so it proved, for before he was able to resume his journey, Queen Mary herself died, and thus the snare was broken and he was delivered.

It was now that he became indeed the apostle of the North. Availing himself of his general license from Elizabeth, he travelled through four counties on missionary tours. But for him the gospel would not have been known in these vast tracts of country for many a day. Over all the border country, bloodshed and plunder ran riot. Many a night did he pass in the snow, walking up and down for long hours with his one attendant for fear they should succumb to sleep. In perils of hunger, cold, robbers, and angry clansmen, who would come to the church armed to the teeth, and ready to fall upon each other as soon as Divine Service was over.

One day when waiting for the people to assemble, Gilpin spied a glove suspended on one of the pillars of the church as a challenge to all comers. The sexton declined the risk of taking it down, but Gilpin by means of a long staff secured it, and put it up in his bosom. In the course of his sermon he denounced the barbarous custom of challenging to mortal combat, and at last said, "I hear that there is one among you who, even in this sacred place, hath hanged up a glove to this purpose, and threateneth to enter into combat with whomsoever shall take it down. Behold I have taken it down myself." Who can doubt the effect of such preaching and such a manly example of Christian courage.

For nearly twenty-five years, Bernard Gilpin did the work of an evangelist in this spirit throughout the north of England. He declined a bishop's mitre and the high places of rank that he might devote himself to the faithful discharge of parochial duties. When he died, in the year 1583, he left behind him a fragrant memory on account of his love for little children and for all God's creatures. (It was said that if a horse were turned loose it would be sure to make its way to Gilpin's.) The success of his efforts to educate young men for the ministry was widespread and permanent, his philanthropy and his fervid preaching, the golden mean which he held between the extremes of Popery and Puritanism, his readiness to yield up his life at the stake as a martyr of the pure gospel of Jesus Christ, his humility and unworldliness; in a word, his all-absorbing desire to be found wholly in Christ and to be conformed to His likeness in all things. These are the features of Gilpin's character, which make his life a valuable study for every Christian reader.

## SHORT SKETCHES OF THE HISTORY OF THE CHURCH IN ENGLAND.

No. 2. A.D. 50 TO 372.

I HAVE already mentioned the invasion of Britain, by Julius Cæsar. This took place about 55 years before Christ was born. It took the Romans a great many years to bring the country into subjection. The Britons must have been a very brave race to have held out so long against the trained and well-armed legions of Rome, while the poor natives were almost naked, and their arms of a very primitive character. One secret of their sturdy and long-sustained resistance was that the Druids, by their warlike songs, sustained their courage, and had for many years inspired their hearts with a deep love for country and freedom. Even the Romans became discouraged, and Julius Cæsar said that they fought "more like devils than men." At last the Romans determined to destroy the Druids, and in this they succeeded and the country then became a comparatively easy prey. How wonderful are the ways of God, for the Druids would undoubtedly have been the most determined opponents to the introduction of the Christian religion. Their removal, through the cruelty of the Romans, prepared the way for the acceptance of a far higher and nobler faith, the worship of the "Sun of righteousness," instead of the sun which shines in the heavens by day.

It is impossible to say who was the brave and noble Christian who first brought the message of salvation—God's love in Christ—to Britain. It is, however, a matter of little consequence, and the traditions regarding it are unreliable. Some think that Paul, when he visited Spain, went over into Britain. One thing we can be certain about, namely, that by the time the Romans had entirely subdued the country a vast number of heathens had become Christians in other lands, and no doubt there were many in the Roman army fighting under Cæsar's banners. Scripture tells us of some soldiers, centurions in Palestine, who became Christians, and there were some also in Rome, members of Cæsar's household, who accepted the Lord Jesus Christ as their Saviour, and therefore it requires no stretch of the imagination to suppose that some of these faithful followers of Christ were the first to plant the standard of the Cross on the shores of Britain, A. D. 200. There is every reason to believe that 100 years after the death of the last of the Apostles, many churches had been built in Britain, where the only true God was worshipped. Tertullian, a great Christian writer, speaks of those parts of Britain "not yet conquered by the Romans, being yet subject to Christ." This was about the year A. D. 200. In my first chapter I told you how