

they set up. They appear to have been a very simple, moral, and devoted set of people, holding Scriptural views, and living much separated from the world. They professed to receive their doctrines chiefly from the writings of St. John, whom they prized above all the other evangelists and apostles. For many years, as we shall presently see, they protested against and withstood all the errors of Rome, and never yielded till they were fairly conquered by the superior power, or growing influence, of that unscriptural body.

You have now a fair view of the state of Britain at the time. In England, the Saxons setting up and practising their wicked idolatries; in Wales, the few right-hearted Christians driven into silence; and in Scotland, the Culdees spreading and upholding the true faith of Christ.

While this state of things was in existence, a celebrated monk was sent over from Rome, to convert the Saxons to Christ, and so re-convert all Britain to the faith. His name was Augustine, and he landed with a train of forty monks and others, near the end of the sixth century.

It will interest you, if I tell you something more fully of Augustine's first coming.

It is said that St. Gregory, the pope then living, on passing down the streets of Rome, one day saw a number of Angela-Saxon youths exposed for sale as slaves. They were so beautiful that the pope stopped and asked whence they came. He was told from "Anglia," the name then given to England: on which, he answered in Latin, that "if they were only Christians, they would not be *anglians* but *angels*." This little circumstance interested his mind in this country, and made him send Augustine and his monks. An opening appeared already to be made for them, in the fact of Ethelbert, the king of Kent, having married the daughter of the king of France, a Christian princess, and who

had her own private chapel and priests near Canterbury. Augustine resolved to visit Ethelbert the first, and accordingly landed, with his train, on the island of Thanet, in Kent, and sent one of their interpreters to the king to ask for an audience. Ethelbert met them in the open air, and listened to their declarations; but said, "he could not, without further consideration, abandon the religion of his fathers." He, however, permitted them to remain, appointed them a residence in the city of Canterbury, and gave them leave to preach to the people. The missionaries having thus obtained the royal license, entered the city in solemn procession, carrying before them a silver cross, and a picture of Christ, and singing the hymn—"We beseech thee, O Lord! of thy mercy, let thy wrath and anger be turned away from this city, and from the holy place; for we have sinned. Hallelujah!" In this manner they proceeded to their residence, and immediately entered on their labours, which were crowned with such success, that in a very short time Ethelbert, and great numbers of his subjects, professed to be converted, and Augustine baptized no fewer than *ten thousand* on the first Christmas day.

Of his after conduct I must tell you another time.

HONOUR THY FATHER.—A young man sentenced to the South Carolina Penitentiary for four years, stated that his downward course began in disobedience to his parents, as he thought he knew as much of the world as his father did, and needed not his aid or advice; but as soon as he turned his back upon home, temptations came around him and hurried him to ruin.

— If you love others, they will love you. If you speak kindly to them, they will speak kindly. Love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasant echo, speak sweetly and pleasantly yourself.