

THE STORY OF THE CHURCH OF ENGLAND.

PAULINUS.

Turning to the north of Britain, first in order comes Paulinus, one of the Kentish missionaries, who converted Edwin of Northumbria. There is a beautiful story connected with this conversion which we must recall. The King before being baptised, assembled his wise men and asked them what they thought of the new faith. One of them answered, "I will tell you, O King, what methinks man's life is like. Sometimes when your hall is lit up for supper on a wild winter's evening, and warmed by a fire in the midst, a sparrow flies in by one door, takes shelter for a moment in the warmth, and then flies out again by another door, and is lost in the darkness. No one in the hall sees the bird before it enters, nor after it has gone, it is only seen whilst it hovers by the fire. Even so I ween it is as to this brief span of our life in this world. What has gone before it, what will come after it, of this we know nothing. If the strange teacher can tell us, by all means let him be heard."

CONVERSION OF NORTHUMBRIA.

Paulinus explained his mission, and on Easter Eve, April 11, A.D. 627, the king and many of his Pagan followers were baptised, in a little wooden chapel erected at York, upon the spot now covered by the glorious York Minster. Among those converted was Hilda, the grand niece of Edwin, the founder of Whitby Abbey. It was the birthday of the Northumbrian Church. The important realm of Edwin stretched northwards from the Humber to the Forth, including "Edwin's Burgh." His overlordship extended to all the kingdoms of the Heptarchy, save Kent, and included the Isle of Man, and Mona, or Anglesey, as we now call it. He established Paulinus as Bishop of York, and laid the foundations of a large church in stone surrounding the old wooden one where he had kept his first Easter; and we read that the people crowded eagerly to hear the Bishop and gladly received the rite of baptism, whilst his royal convert was actively engaged in extending Christianity beyond the Northumbrian border.

BISHOP FELIX.

There now arrived at Canterbury from Burgundy a Bishop named Felix, who took up his position at Dunwich, then a city on the Suffolk coast,† where for seventeen years—and with much success—he pursued his missionary work amongst the people of East Anglia.

BATTLE OF HATFIELD.

But, whilst the Church was thus being built up, a fierce heathen king, Penda the "Strenuous," King of Mercia, attacked Edwin and slew him at the Battle of Hatfield, in Yorkshire, on October 12, A.D. 633. Edwin's whole army was destroyed, and Northumbria was laid waste. Paulinus fled, taking the widowed queen, Ethelburga—and with them a large golden cross and chalice long shown at Canterbury—to the south. Paulinus became Bishop of Rochester, and Queen Ethelburga settled at Lyminge, where she founded a convent, the attractive ruins of which are still to be seen, and where she lies buried.

JAMES THE DEACON.

The Northumbrian Christians were cast down but not destroyed. They had lost their Bishop, it is true, but there remained behind one James "the Deacon," whose courage, zeal, and never-failing constancy will be remembered so long as the story of the Church continues to be written.

ST. OSWALD.

The next King of Northumbria was Oswald, justly styled "Saint" Oswald, the ideal of Christian loyalty,‡ who earnestly desired to restore the National Christianity so rudely shaken by Penda. To him, in the summer of A.D. 635, came Aidan, from Lindisfarne, a saint who, though he neither sought for or obtained sanction from Rome, yet Rome gladly acknowledges as a canonised Bishop. He is described by Bede as "a man of the utmost gentleness, piety, and moderation," most earnest

in promoting peace and charity, a conspicuous example of entire unworldliness. He formed a school for boys, among whom was the famous St. Chad, and was happy indeed in having Oswald for king; for, in the early days of his episcopate, Oswald would sit by the Bishop, and interpret the message of salvation to the people assembled to hear; the Bishop himself being at first ignorant of the language of the Northumbrians. The king, moreover, bestowed land on which wooden churches were erected (a solitary example of such buildings may yet be seen at Greensted in Essex, but erected about the year A.D. 1000, one of the most interesting ecclesiastical buildings in England), and so the work of conversion went steadily on throughout all Northumbria.

HOW TO HELP TO NAIL UP A CHURCH DOOR.

BY REV. JNO. FORSTER.

Nail 1.—Do not go to church when the weather is too warm—a close atmosphere is not beneficial to bodily health: your spiritual health will suffer through sympathy.

Nail 2.—Do not go to church when the weather is too cold: there is no money—except for the doctor—in church draughts. Remember people are more liable to get cold in church than elsewhere.

Nail 3.—Be sure to be late. If you do not impress people with your importance, you may with your appearance. On that account please take a front seat, scowl at an intruder, then pray.

Nail 4.—Take an interest in everything but the service: the minister and choir will attend to that; that is what they are there for. Take sufficient interest to notice all mistakes and please tell them to everybody.

Nail 5.—Be sure and never put currency or silver in the collection. Sometimes put a copper on the plate. This will give you the right of finding fault to an unlimited extent.

Nail 6.—Don't fail to forget the time of meetings for church work. This is very encouraging to the minister. Find fault with everything that has been done, and refuse to do anything because you were not consulted.

Nail 7.—Be sure and tell the clergyman his faults when he calls—how he will not compare favourably with his predecessor—humble him if you can; he may be getting proud.

Nail 8.—On no account send the minister word when you are ill. He should know all about it. It is enough to send for the doctor. After your recovery, when the minister calls, tell him how ill you were, and how he neglected you. —*The Pulpit of To-day.*

AND YET! AND YET!

Bishops have charged, Synods have "resolved," and pious vicars and lay-folks have lifted up their voices against the common practice of raising money for parish purposes by means of secular entertainments. Doubtless the objections to such things are weighty. "And yet! and yet!" congregations still go on using them, and will go on as long as parish needs are so various and constant. If this is the case, then let us see whether a kind word or two for them may not be got in edgewise, between the shower of denunciations. For example, a parish library, suppose, is to be created, for which the sum of \$400 is required. The parson sets to work to raise that amount. He canvasses the men, and they cheerfully contribute in cash or promise the sum of \$250. He next appeals to the women, and, as usual, they kindle with the idea, and soon by their own handiwork, and by the gifts of lady friends, collect a quantity of goods useful and ornamental, which they convert into money by means of a bazaar, handing over to the parson, with a glow of satisfaction, the sum of \$100. Finally the young people, down even to the children, put their talents to account in aid of the library. They spend much time and labour in getting up a musical and literary entertainment for the "fund," and succeed in raising the balance required from the public, in that way. The delighted parson on the Sunday following announces the pleasing news that the required \$400 have been raised, and he heartily thanks all the classes of his congregation equally—the men, the women, and the young people. "You have all," he says,

"done what you could." "And yet! and yet!" Bishops charge, Synods "resolute," and clergy and others inveigh against the methods of the women and youths, and praise only the men, who in giving their subscriptions did that which cost them no time or trouble, or thought, no days of labour and nights of waking, such as the others with cheerful self-denial endured, who read their condemnation in, perhaps, the next week's church paper! "And yet! and yet!" methinks, God does not endorse the condemnation, but rather the judgment of their parson. "They have done what they could."

THE NEED OF BROTHERHOODS IN THE MISSION FIELD.

ADDRESS BY BISHOP ANSON.

At the Lichfield Diocesan Conference Bishop Anson (late of Qu'Appelle), at the request of the Bishop of Lichfield, read a paper on the need of Community life in the foreign mission work of the Church. We are able to give portions only of what the reader will find to be a valuable contribution on a subject of vital importance to the welfare of the Church, but we understand that the paper will be subsequently reissued in an enlarged form.

Bishop Anson commenced his paper by warning his hearers not to expect to have a scheme of a Brotherhood laid before them, seeing that he was simply about to express his thoughts on the great need of the Church at home as well as abroad at the present time, a need which, in God's own time, he felt would be provided for. He then proceeded:—

Now there are two things that at various times have been very forcibly pressed upon my notice.

First, the great, I may say, the awful need there is in our Church for more workers, whether priests or laymen, to carry on the work that ought to be done if the Church is to be faithful to the two commissions of her Lord, "Go into all the world, and preach the Gospel to every creature," and "Feed my sheep."

And secondly, that there are a very great number of men in our Church who yearn for a life entirely consecrated to Christ's service, but who see no way thereto but the priesthood, which for various reasons they know to be beyond their reach. There would be a much larger number with such aspirations could the clergy venture to urge such a life upon those who are the most devout amongst their flocks, without seeming to hint at the possibility of ordination.

Upon the first of these subjects time will not allow me to enlarge. I must take for granted that the need of more workers is acknowledged, at least in a general way. But this I may say, that very few realize how appalling that need is. Perhaps it is almost impossible for those who have not had some experience, however little, of the insignificance of our efforts to evangelize the millions of heathen, e.g., in India, or of the spiritual destitution that exists in many of the more thinly populated parts of our Colonies, to realize how great the need of more evangelists and pastors is. Our missionary societies tell us of wonderful progress, and when we hear of so many new dioceses being founded within a century, and of such and such an increase of the number of clergy, it does seem a subject for much thankfulness and congratulation. But there is another side to the question which too often is left in the background. The rate of growth of population is in very many cases considerably in excess of the proportionable increase of the clergy. I can only speak of the country of which I personally know something—Canada—but I believe much the same story might be told of most of our other colonies. Is it not a crying shame and reproach to our Church that of the nearly 3,000,000 inhabitants of that dominion, excluding the 2,000,000 Romanists, our Church should only number 644,000 members, and that in the new settlement of Manitoba, out of the population of 152,000, our Church should only have 31,000, and that while the Methodists have increased in the last ten years 200 per cent., and the Presbyterians 173 per cent., our Church should only have increased 116 per cent.; the increase in the population having been 148 per cent.? Surely there is something grievously wrong somewhere? Something that should make all true loyal Church people very anxiously enquire whether no remedy can be found for this lapse?

I venture to think that the revival, or foundation, in our Church of some form of religious order for clergy and laity would be at all events a very valuable and powerful agency in helping to remedy some of the defects now so painfully apparent. And that for the following reasons:—

In the first place, and above all, the Church needs in her mission work a more evident setting forth of entire self-sacrifice in those who are her witnesses for the crucified Saviour. This has been frequently noted by those who have most experience in mission work in India and other Eastern countries. Accus-

* Bright, *Early Church History*, p. 110.

† Now annihilated by the ocean; once it possessed fifty churches, and 236 burgesses.

‡ Canon Bright, *Early Church History*, p. 132.