

as Christian arguments, but such as in a rude age, if then only, the bulk of a professedly Christian nation might use when called upon to assist in evangelizing their conquerors. But apart from such reasons for refusing to take part in the mission, there were some real differences in matters of discipline between foreign and native observances sufficient to ensure opposition between the advocates of either, and to prevent their uniting readily for the furtherance of a common object. On these disputed points the British Christians believed the testimony of antiquity to be in their favour. From the account given by Bede * of these transactions, we learn that at the first conference which took place between Augustin and the Bishops and Doctors of the British Church, the latter were convinced, in consequence of a miracle wrought by Augustin, that their usages on the controverted points ought to be made to conform with those of the Church of Rome; but that, nevertheless, they could not authorize the introduction of any changes without the formal consent of their people. The discussion was accordingly adjourned to a later day, when seven British Bishops, and many learned men from the Monastery at Bangor, attended, being first advised by a holy man whom they looked up to as an oracle, to take notice of Augustin's mode of receiving them, and hence to gather whether he were, in truth, a man of God or no, and to embrace or reject his proposals accordingly. Augustin did not rise from his seat in receiving them as they had been warned he should have done, and this, of course, prejudiced their minds against him. His demands were that the British Christians should conform to the practice of the Church of Rome as to the time of celebrating Easter, and the mode of administering the sacrament of Baptism, and should also join the mission in preaching the Gospel to the English. The British having, as it would seem, prejudged the case, answered briefly that they would neither conform to the Roman practice in any of these particulars, nor admit the authority of Augustin as their Archbishop. At this Augustin is said to have denounced vengeance upon them, to be inflicted by the hands of the English, for having refused to join in preaching to that nation the word of life. This prophecy, we are told, was literally fulfilled some years later, when Ethelfrid, King of Northumbria, made war upon the Welsh. The foregoing account of the venerable Monk of Jarrow, a zealous Romanist in all his views, must be received with the allowance due to his known prejudices and predilections. Throughout his history, miracles, and especially miraculous cures, abound; and the one attributed to Augustin, on the occasion of his conference with the divines of Bangor,

* Eccl. Hist. ii. 2.