

Celtic Bishops, and arrived in Northumbria in 635. It would not have been canonical for him to settle in York, of which Paulinus was already Bishop.

LINDISFARNE.

He therefore determined, with a band of Columban monks, to found a new community, which should be a second Iona. For this purpose, Oswald granted him the little Island of Lindisfarne, or Holy Island, on the North Wales coast, a few miles south of the Tweed. Here he built a church and monastery and established a college for the training of native missionaries, with results in the extension of the Church only second in importance to those achieved by Iona. St. Aidan's life of incessant, self denying and successful labors in Northumbria was prolonged to the seventieth year of his episcopate. To him half England owes its Christianity.

After a short reign, Oswald was killed in battle by the formidable Penda in 642, and once more Northumbria was divided. Oswy, the youngest of the three brothers who had been brought up at Iona, reigned in Bernicia, and Oswine (Edwin's son who had accompanied Paulinus into Kent) in Deira.

Oswy caused Oswine to be treacherously murdered and became sole King of Northumbria. Afterwards repenting of his evil deed, he built and endowed a monastery.

By this time Penda was growing old and determined to divide his kingdom of Mercia. He therefore made his son Pado King of the southern portion, i.e., the kingdom of the Middle Angles.

CONVERSION OF MERCIA.

About the year 650 Oswy sought to allay the strife between Northumbria and Mercia by a matrimonial alliance. He married his son to Penda's daughter, and gave his daughter Alchfleda to be the wife of Poeda, on the condition that she being a Christian should be guaranteed liberty in her worship. Poeda, who had had opportunities of becoming acquainted with Christians and their manner of life not only consented to this, but was himself baptized and gladly welcomed into his kingdom by a company of priests from Aidan's College at Lindisfarne. These were Diuma, a Scot, and Adda, Betti and Cedd, Englishmen. The work of all was completely successful.

The savage old Pagan, Penda, however, was the more inflamed in his animosity against Northumbria and determined to make a final effort for its overthrow as the source and home of Anglian Christianity. All the offers of terms and tribute which Oswy and his nobles made to him to buy off his harassing and devastating raids were refused, until they indignantly declared that their costly gifts which the pagans rejected they would offer to the Lord. They gathered together to battle and Oswy vowed that if God gave them the victory, he would found twelve monasteries and devote his youngest daughter to a religious life. They were victorious. Penda was defeated and killed. Mercia thus became a Province of Nor-

thumbria; Oswy's nobles governed north of the Trent, and Poeda was allowed still to govern the southern portion or kingdom of the Middle Angles, as under-king to Oswy. This supremacy of the Northumbrian King was productive of great good to the cause of the Christian faith.

In 656, Diuma, the chief of the Middle Angles Mission, was consecrated by St. Finan, Bishop of Mercia, in celebration of which event Oswy and Poeda founded the monastery of Peterborough. Soon after Poeda was poisoned and Mercia revolted. Wulfhere, another son of Penda, regained his father's possessions, but did not restore his paganism.

CONVERSION OF ESSEX.

Let us now turn our attention to the kingdom of the East Saxon. We have seen that after the collapse of the mission under Mellitus, Essex fell back into heathenism.

After 37 years, the faith was once more planted in London. Sebert, now the King of the East Saxons, 653, (not to be confounded with Sebert, King of East Anglia), frequently visited Oswy in the North. There he saw the work of the Christian Clergy, and presently becoming a convert under the instructions of St. Finan, St. Aidan's successor, made application to the monks of Lindisfarne for missionaries to his people. The twelve trained young men of St. Aidan's College were, however, all out in different provinces, and none of those under instruction were ready to be instructed with such an important mission. Bishop Finan, therefore, recalled Cedd from East Anglia and sent him to King Sebert. In 633 Cedd, with one additional priest, re-established Christian services on the site of St. Paul's; and so great was the success of his work that in the next year he was consecrated by St. Finan, Bishop of the East Saxons, with his Episcopal seat at London. The good which the introduction of Christianity wrought in the moral character and social well-being of the Anglo-Saxons was manifest and fully recognized, and Cedd was soon the overseer of many and flourishing religious communities.

We have now seen all the kingdoms of the Heptarchy, with the exception of Sussex, settled in the Christian faith. Before this last stronghold of paganism was captured, an event took place of great consequence to the future of the Anglican Church.

UNION OF THE AUGUSTINE AND CELTIC CHURCHES.

From their first landing it had been the desire and effort of the Italian missionaries to bring all the British and Irish bishops into subordination to Canterbury and Rome. Apart from the independent attitude maintained by the British Church, which they consistently refused to give up, the differences between the two bodies were not in essential doctrines, creeds or sacraments, but in matters of order—particularly, the mode of completing Easter, the shape of the tonsure, trine immersion and consecration by one bishop. The singularity