

cannot rest upon any spiritual officers; it came up in the collision between the Presbyterian factions and the Episcopal property. If the Church had been poor, there would probably never have been Presbyterianism in Scotland; the *Tulchan* tells the whole story of the Scotch Reformation. King James had been too long and too closely connected with the different parties in Scotland to love or trust the Presbyterians; as we say, he saw through them, and against his will had to submit to their dictation. How much nearer his purpose would he have been if he had openly opposed them? He showed his better policy and kingcraft by giving way and waiting. The hybridism of the settlement of 1592 is shown in the parliamentary recognition of Presbyterianism, while yet the Bishops were allowed to retain their civil rank and privilege. In 1597, James put out a series of questions for the meeting of the Estates, and a change was evidently in contemplation. The Archbishop of Glasgow was no sooner dead in the spring of 1603, than the King nominated his successor, as if he saw no break in the continuity of the Church, and in the course of time John Spottiswoode was duly consecrated to the vacant See. From the time that James left Scotland for the English throne, he showed that he had the regulation of the Scottish Church continually in his heart, and it was only in 1610 that he got the three Bishops consecrated. In the intervening years he was ever battling with difficulties in the way, so that in 1604 he and his Bishops in England could have seen nothing in their mind but the Church completed in Scotland; it was no wild dream, and it was soon realized. Granting, then, that the outwork of ecclesiastical regimen was Presbyterian in 1604, and that the English canon of the same year included the Scottish Church with the English in the Bidding Prayer, the *animus imponentis* was towards the Church in her ideal and early realization, and not to her in her depressed condition which was so characteristic of the time. The passing of the canon could not be delayed for newer circumstances, but it was an important thought that the Church's unity should be preserved. If the churches themselves are the best interpreters of the canons, the Church of England never accepted Presbyterianism on an equal footing in her services, while Episcopacy in Scotland has always belonged to the Anglican sisterhood of churches. The Church of England is wide in her sympathies, and prays alike for "Jews, Turks, infidels and heretics," but she has her own metes and bounds which are given her from above. In six years from the passing of her canons, the Churches of England and Scotland were again in fullest unity as sisters, and six years were not long to wait for the consummation. Formally, then, the *Evangelical Churchman* is right and no one contends the position; but in reality and truth it has gone astray and called a firefly a blaze of sunshine, an accidental colouring the natural hue. Even the Presbyterianism, that then was, was an extemporized expedient, and the idea of spiritual power was never entertained. Its line of connection with the present Presbyterian bodies in Scotland, or elsewhere, it would be hard to trace, but if there ever was an exotic it was Presbyterianism in Scotland.

By the succession of the Rev. W. B. Ponsonby to the earldom of Bessborough, four clergymen are now peers. The others are the Marquis of Normandy, the Earl of Scarsdale, and Lord Plunkett, the Archbishop of Dublin.

CANON BROWNE ON ST. AUGUSTINE AND HIS COMPANIONS.

Canon Browne's final lecture on "St. Augustine and his Companions" was delivered recently at St. Paul's Cathedral. "Before Augustine died," said the lecturer, "he took a step which, I suppose, canonists would call uncanonical. He had realized that the Christian Church, even in Kent, was in a very elementary state, only kept together by his own oversight. It had grown too quickly to be very strong. He found that if even for an hour there should be no spiritual head over the whole, disintegration would set in. He, therefore, consecrated Laurentius Bishop, to succeed him without an interval. Bede, who had not our opportunities for investigation, and received as Gospel what he got from Rome, explains that in this Augustine acted as did the 'first pastor of the Church, the most blessed Prince of the Apostles, Peter, who, having formed the Church of Christ at Rome, is said to have consecrated Clement as his coadjutor and successor.' Fortunately for Bede, he did not know, as we have to know, the endless difficulties into which such a statement plunges the controversialist—difficulties in the aggregate insoluble. We have seen what Gregory's arrangement had been. Augustine was to be the last person who should govern the Christian Church of England from Canterbury. The Bishop of London was to be his successor in Metropolitan rank. For the future the Metropolitan Bishop of London was to be consecrated by his own synod. But we are compelled to understand Augustine's opinion to have been that the time was not yet come for it to be put into execution; the East Saxons had only made a beginning of conversion, and Canterbury must certainly continue to govern till London was ready. This only throws into prominence the fact that there is no hint of consulting Rome. If Mellitus had succeeded Augustine, it might have been said that the order of Gregory was being obeyed; as it was, the Church of the English acted on its own responsibility, and set up another Metropolitan for itself with no more ceremony than the consecration of a Bishop. That, if it is a fact, is a great fact for us, in view of later interferences with our liberty. Laurentius was one of the original companions of Augustine, one of those who had played the coward at Aix. He was Augustine's most trusted friend—the man chosen to go to Pope Gregory and tell of the consecration of the first Bishop of the English and of the problems that were puzzling him. He presided over the affairs of the Church of the English for fourteen or fifteen years, to the beginning of the year 619. Laurentius found, as Bede tells us, that the foundation of the English Church had been nobly laid, and he made it his business to lay them even wider still and to advance the superstructure. The tradition had come down to Bede that he laboured to build up the work by two methods—frequent preaching and the continual example of pious work, but (still following Bede) he not only took care of the new Church gathered from among the English, a phrase in itself sufficient to warn us that the real amount of serious conversion was not great, but he endeavoured to bring his pastoral zeal to bear upon the old inhabitants of Britain, and upon the Scots who inhabited Ireland, the island nearest to Britain. It is clear that the importance of existing facts was revealing itself to the Italian Mission, and union with the native Christians of the old race was worth as much, with a view to the future, as the attempt to convert directly the native pagans of the new. Laurentius found

that the case of the Scots in Ireland was much the same as that of the Britons in Britain; in many respects their life and profession were not in accordance with ecclesiastical custom; especially they kept the day of the Lord's Resurrection from the fourteenth to the twentieth of the moon. Of course, if the fourteenth day of the moon, *i.e.*, the day of full moon, was a Sunday, they were keeping the day of the Resurrection on the day of the Last Supper, or on the day of the Crucifixion, according to the views of the incidence of those days. He determined, therefore, to write a letter to them, jointly with the other Bishops of the English Church, to beseech them to enter into unity with the universal Church. Unfortunately Bede only gives the beginning of the letter." This fragment the lecturer then read, and went on: "So far as Bede goes nothing came of this letter. Gocelin tells us that an Irish Archbishop, Terenanus, was attracted to England by the fame of Laurentius, and was by him converted to the true computation of Easter. I would rather have had this from an Irish source, and the phrase an 'Irish Archbishop' 1,300 years ago tends to disbelief. This was not the only attempt made by Laurentius and his fellow-Bishops. They wrote also to the Sacerdotes, the Bishops or priests of the Britons, endeavouring to confirm them in Catholic unity. But Bede has by this time given up the Britons. He does not give us a word of the letter, or of the response—if any. He merely remarks, 'How much good he did by it the present times still show.'" Canon Browne then proceeded to give an account of Laurentius' determination to send to Rome to confer as to the needs of the Church of England, but Mellitus, who undertook the journey, found that Rome was indeed changed. Two new Popes had come and gone since the year when Augustine sent Laurentius to Pope Gregory, Sabinianus and Boniface, neither being important enough to appear in the index of Robertson's "Church History." Mellitus also found Gregory's memory and works at a discount, and the lecturer gave an account of the scandalous scenes that had been enacted at his death and during the time of the two Bishops above named. Another Bishop Boniface came next, and he it was who received Mellitus. Bede notes that it was this Boniface who obtained from the Emperor Phocas permission to convert the Pantheon into a Christian church. Mellitus found a Synod of Italian Bishops collected in Rome, and he sat among them; in later times England was thought of such supreme importance to the Roman See that the Archbishop of Canterbury sat on the Pope's right hand at a council, and the Archbishop of York on his left. The acts of the synod and the letters of Boniface to Laurentius and to Ethelbert, all of which Mellitus is said to have brought to England, are only represented by vague and unauthoritative statements. Canon Browne then discussed the effects which the death of Ethelbert produced in England, owing to the fact that his son Eadbald had refused to accept the faith of Christ, of his pagan acts and the consequent encouragement of those who had only professed Christianity out of fear in Ethelbert's time, to revert to their old practices. About the same time, too, the death of Sabert, King of the East Saxons occurred, with the same results. Having mentioned the flight of the Bishops and the re-conversion of Eadbald, the lecturer concluded an able lecture thus: "The Christian labours of Augustine and his companion had to show as their actual geographical result the little kingdom of Kent alone. There were