

would be deservedly birched for talking such rubbish. Let us take one instance to show that such generalities are entirely misleading. The dioceses of St. Asaph contains 203 parishes. *In ninety out of this number Nonconformity provides no resident minister.* The fact is, Nonconformity does not and cannot provide for the entire wants of the people of Wales, and what is more to the point, Nonconformity is not called upon to do so, for as the Bishop of St. Asaph says—and we confess to a weakness for believing him rather than Mr. Lloyd-George—'according to their own showing, the Welsh Nonconformists number less than fifty per cent. of the whole population of Wales.'

What are Churchmen to do? Why, prepare for battle. Get up the case; induced people to find out the truth. Thousands of persons think that the Churchmen of Wales are a mere handful of people, that, the cause is a lost cause, that it is of no use to fight. Let such be inspired to action by the closing words of Mr. Balfour's speech in the House of Commons, 'This is one of those causes,' said he, 'in which, if we are to be defeated, I would rather perish with the side that loses than triumph with the side which is victorious. I suppose we all attempt to gauge and estimate the forces which are silently at work moulding the future of society, and I cannot help feeling—though I may be wrong—that they are on our side. I believe now that the prospects of Church Establishment, even in the face of this Bill, are far brighter than they were a generation ago. I think a new spirit is springing up. The democracy, which is slowly moulding for good or for evil the creed on which it will attempt to guide the destinies of this country, is not, as I think, in harmony with the kind of speech to which we have listened to-night, or with the ideas which lie behind those speeches. I believe that they hold, as I hold, that for the welfare of the community, this standing witness to great spiritual forces in every parish in the country is a vital necessity, and that they will not allow the machinery by which these great objects are to be carried out to be impaired either to satisfy the greed of a too-economical rate-payer or to satisfy the envy of rival Nonconformist sects.'

TWO NOTABLE NAMES.

AUGUSTINE AND BEDE.—(May 26-27.)

Twin stars in the galaxy of Men of Light, who have been the glory of the Church, in every age, these names are brought together, by design, in the Calendar for May; and yet no contrast could be more complete than that presented by the fiery, eager self-assertive temper of Augustine, and the sweet, calm reasonableness of the Venerable Bede. The two men seem to occupy between them the whole area of Christian Life—Action and Thought. In the leader of the Italian Mission of A. D. 596 we have a personification of the daring aggressiveness and holy courage which the Faith inspires, as well as that pious subtilty and readiness of resource, which has ever marked the missionary policy of the Roman Church, as shewn in the ritual pomp of the procession which first attracted and then converted Ethelbert, the preservation of the heathen temples and their conversion into Christian Churches, by aspersing the walls with holy water, putting up altars, and placing holy relics and symbols where before stood the images of the divinities of the pagans; and by the order of Gregory that the great idol feasts of the Saxons, should be observed only on Christian holydays and in a Christian fashion.

Founded by the Apostle Paul, probably after his first imprisonment at Rome (A. D. 65); testified to as a living and growing institution by Tertullian and others in the IInd and IIIrd Centuries; yielding up its offering of Martyr

and Confessors in the Diocletian persecution (A. D. 303); cherished by Constantine himself, bound to it by ties of blood, and represented by her Bishops at the Councils of Arles A. D. 314, Sardica A. D. 347, Ariminum A. D. 354, the English Church we find was thoroughly organized and settled long before the dawn of the Vth Century. The retirement, from Britain, of the Roman authority early in the Vth Century, left the Christian population open to the ravages of the fierce and untaught Saxons. The power of the Church went down before the onward sweep of this wave of barbarism, and at length Christianity found a refuge among the Mountains of Wales, abandoning the open country to its pagan conquerors. It was, however, only in A. D. 587 that Theonas, Bishop of London, and Thaddeus, Bishop of York, retreated from their Sees, and they were both living in exile in Wales, when ten years later Augustine, and his forty companions landed on the Kentish marshes to re-Christianize England.

Of the early history of Augustine, the first Archbishop of Canterbury, and the Apostle of South-Eastern Britain, nothing is known prior to his selection for this particular mission. It is uncertain whether Gregory was aware of the existence of a Church in the islands of Britain, at any rate he acted as if ignorant of the fact, and the troubles of his faithful and devoted emissary, when brought face to face with the representatives of a National Church, already five centuries old, were chiefly due to his attempt to enforce a supposed supremacy, in things spiritual, over the whole country. Strife ensued, and the result was a compromise, some effects of which we see in the facts that he himself was consecrated to an entirely new see (Canterbury) and not to the provincial capitals of London or York, thus recognizing the claim of the older race of English Bishops, and that the Liturgy of the British Church as well as the Ritual [of which the Eastern Church through the Gallican use was the fountain and spring] were left practically unchanged. [Hence the "Sarum use"] a conformity with Roman rites not being insisted upon. The devotion of Augustine met with deserved success. Kent was re-won for Christ, and Ethelbert, after his conversion, during the remaining twenty years of his life, was a true helper and "nursing father" of the Church. On one occasion St. Augustine is said to have baptized 30,000 persons in the river Swale. A marked change passed over the social life of the Anglo-Saxon people, who were brought under the influence of this opportune Mission. No one can doubt the earnestness of this true benefactor of the English race, or fail to admire the eloquence and sincerity with which he pleaded the holiest of causes in the ears of his pagan auditors, or the completeness with which he gave his life and his talents to plant the Cross in the land of the "Angles." He seemed, however, to lack an essential element of true greatness, in that he failed to appreciate the value of the Ancient Church, which he found already rooted in the soil. To a man of polished education, accustomed to an exact ritual, the ways of the Old British Church no doubt presented features which were not pleasant, as the Churches of Abyssinia or Syria, or the Copts, for instance, present to us to-day. Adopting a method of treatment the exact opposite to that pursued by his wise and loving successor, who fills the chair of Canterbury to-day, in his Mission to these decayed Eastern Churches, Augustine was harsh in his judgments of defects, and arrogant in his methods of dealing with them, and so lacked perhaps the larger charity which "beareth with all things." It was well that he leaned chiefly for guidance as to his policy in dealing with the various "uses" of the local churches, upon the larger and loftier mind of Gregory, whose counsel was thus expressed, "Choose, then, from all Churches those things which are pious, right, and religious, and collecting these as it were in

a vessel, pour them forth on the tables of the Angles, to be their custom."

But Augustine is rightly honored in being regarded as the Missionary of South Eastern Anglia, and an Apostle, under God, for the re-kindling of the light of Christianity in the home of our fathers. To him the Anglican Communion owes a debt of gratitude, and the great and illustrious See of Canterbury, and the restored Monastery once his home, and now the Missionary College of the Church of England, are fitting and abiding monuments of his zeal.

The story of Bede supplies the contrast which reveals "the diversities of gifts" working by the "Same Spirit"—the strength and mystery of the Christian Life. The seclusion of the cloister was the life-long and congenial home of the biographer of Augustine, and the most distinguished scholar of his age. In the quiet shelter of the Monastery of St. Paul at Jarrow, while a tempest of barbaric strife raged throughout the land, Bede consecrated his life chiefly to sacred literature. He gave us homilies, lives of saints, hymns, epigrams, works on chronology and grammar, and comments on the Old and New Testament. (A. D. 673-735). His Ecclesiastical History of England supplies almost all the information we have of the ancient history of the country down to A. D. 731, and was translated into the Anglo-Saxon by no less honorable a hand than that of Alfred the Great. Augustine was the converter of the Saxons, Bede was their instructor. He was the great school-master of the Anglo-Saxon race. At seven years of age he entered the Monastery. At nineteen he was ordained Deacon, and at thirty he was advanced to the Priesthood. He died at the age of sixty on the eve of the Feast of the Ascension, A. D. 735. His last words were "I have a desire to depart and be with Christ." As a result of the labors of this devoted servant of the Lord the Anglo-Saxon Church was the most enlightened in Europe, and greater knowledge, purer doctrine, and higher morality were to be found in it than anywhere on the continent. His writings are still day by day instructing the whole of the Western Church. The names of Augustine and Bede are living names to-day wherever the Anglican Church has spread and taken root, and they have each left a mark of their individuality and power upon our branch of "the Body of Christ"—the one Catholic and Apostolic Church, which no lapse of time seems likely to efface. Among the several lessons which the memorials of these men supply is this—There is room in the Church of God, and need also, for the lion heart and the tender of soul, for the daring doer, and the placid thinker, for the aggressive worker, and the meditative tempor, for the "lion and the lamb"—for have we not the true word of prophecy that in the fold of Christ these shall both lie down together, and that "a little child" (the Spirit of the Holy Child Jesus) shall lead them?

A DENIAL.

1025 McCausland Road,
St. Louis, Mo., 15th May, 1894.

To the Editor of the CHURCH GUARDIAN:

Dear Sir,—Will you kindly say that the report that Bishop Tuttle was received into the Salvation Army Auxiliary League, is entirely false and without foundation, and oblige,

Yours very truly,

G. D. B. MILLER,
Bishop's Secretary.

We ask the Assistance of the CLERGY in extending the Circulation of the Church Guardian. Specimen copies sent to any address. Special rates for six or more New Subscribers.