

cases, simply to provide a way of getting rid of unpopular persons. In most Congregations, the old elders are regularly re-elected.

X. *Philadelphia*, 18th May, 1885:—I was opposed to the "Term-Service" as wrong in principle, and contrary to our whole system. Those in the opposition yielded to a certain popular clamour that was gotten up for it. But it is scarcely heard of now.—(An Elder.)

XI. *Philadelphia*:—Better elect the right men and keep them.

We express no opinion in regard to the subject-matter of the overture. The testimony adduced is undoubtedly conflicting, but if it does nothing more than direct attention to the importance of the proposed change it may be of some service. We hope the overture when it comes again before the Assembly will get a patient hearing and we shall look for the issue of the discussion with lively interest.

Missionary Cabinet.

AUGUSTINE, AIDAN, AND CUTHBERT.

ALMOST every one has heard the story of Gregory the Great. Before his elevation to the see of Rome he had resolved to become a missionary, and England was the field selected for his labours. One day he observed three Yorkshire boys, with fair complexions and flaxen hair, exposed for sale in the slave market at Rome. Upon asking to what nation they belonged, he was told they were Angles. "Not Angles," said Gregory, "but Angels, if they were only Christianized." From the market place he went to the Bishop's palace and obtained permission to enter upon the work on which his heart was bent. He even set out on his journey and had travelled three days, when he was overtaken by messengers and peremptorily recalled to Rome on account of serious disturbances which had taken place in the city. Years rolled on, and Gregory became Bishop of Rome. But he had never forgotten the "Angles," nor ceased his long-ling desire for their conversion. At length circumstances seemed to favour his design, and Augustine, the Prior of his old convent of St. Andrew, was sent with forty monks to England, A.D. 596. They landed on the island of Thanet, off the coast of Kent. Ethelbert, the King of Kent, whose wife Bertha was already a Christian, received the messengers of the new faith gladly, and granted Augustine liberty to establish himself at Canterbury. It is told that on the 2nd of June, 597, the King was publicly

baptized, and that on the next Christmas Day upwards of 10,000 of his subjects were baptized also. As results from Augustine's mission, Canterbury, Rochester, and London at early dates became the seats of important bishoprics, and the first of them the metropolitan, Augustine himself, being consecrated the first Archbishop of Canterbury. Yet it is confessed that his mission, though in many respects successful, was in other respects a failure. Trouble soon arose from Augustine's determination to model English Christianity too strictly after the pattern of Rome. The northern Christians, who had been trained by the monks of Iona, resented "the foreign yoke," and as they came by degrees to meet and overlap the system introduced by Augustine, differing as it did in some important particulars from that to which they had been accustomed, a rupture sooner or later became inevitable. It came sooner than was expected. "The King of Northumbria, espousing the cause of the Scottish missionaries, marched upon Chester, made a great slaughter of the Britons, and mercilessly massacred many hundreds of monks who had come from Bangor to pray for their countrymen." About 1200 were said to have been killed in this first recorded battle for religious liberty in England. "But Rome," it is added, "by its superior organization, triumphed in the end, and although it introduced new and unscriptural elements into the Church, it helped at the same time to consolidate the outward framework against the assaults of paganism." The date of Augustine's death is variously stated 604, 607 and 614.

The nature of the opposition encountered by Augustine will be better understood in the light of LINDISFARNE. After the death of Columba, a number of learned and pious abbots carried on the work which he began at Iona. Missionaries were continually being sent forth, not only to Scotland and the north of England, but also to the continent. In the year 635, Oswald, King of Northumberland, who had recently been baptized in Scotland, applied to the monastery of Iona that preachers should be sent to instruct his people in Christianity. One of the brethren was accordingly sent, but he proved to be too austere, and, meeting with no success, he returned in discouragement. In his stead, an aged monk named AIDAN was deputed to go. A man of sim-