

How the Church was planted in Britain.

historian, 'he had learned from his instructors and leaders to salvation that the service of Christ ought to be voluntary, not by compulsion.' A few months more, however—the ancient oak under which Augustine first told his message had but once again been touched with the frosts of winter—and a great prize had been won. The same year which, at Whitsuntide, saw the baptism of the king, on Christmas Day saw the baptism of ten thousand of his people in the Swale, which divides the Isle of Thanet from the mainland of Kent.

The king, who acted royally in whatever he did, now bestowed the fullest benefits upon his Christian teachers. He gave up to them his palace in Canterbury, and close by, where an old British church had once stood, he founded what is now our grand Cathedral. Outside the walls of the city he also formed a Christian burial-ground, and he there endowed a monastery, in whose place and upon whose ruins we have now our Missionary College of St. Augustine, from whence, most fittingly, the Church of England, carrying on the good work which was begun there, speeds on, in our own times, the message of the Gospel to the ends of the earth.

Augustine had now been consecrated Bishop of the English, and Gregory, hearing from him 'that he had a great harvest and but few labourers,' sent to him several others, from amongst whom he soon chose two, whom he consecrated as Bishops of Rochester and of London. These and others who, from time to time, were consecrated, being of course, subject to himself, as the head of the English Church, Augustine received the style of Archbishop, with the addition of the name of the city (Canterbury), in which he had fixed his chief abode.

Gregory, to whom Augustine frequently, and in any difficulty, turned for support and advice, showed the deepest interest in the Church which he had been the means of planting, and in addition to more helpers, he sent over many useful presents towards the outward decencies of worship, and also many books. Those books which he had already sent over with Augustine are spoken of in the ancient catalogue of them, which we still possess, as 'the foundation, or beginning, of the library of the whole English Church.'

The Church was now restored to a firm footing in England, and was quickly making its way, though that ancient branch of it, the British, of which we have already spoken, had not come forth from its seclusion to hold out the hand of fellowship. It was not, however, all smooth work for the Archbishop, who had many perplexities to encounter, and who, though a good and zealous man, seems to have been wanting in the strength of mind and patience which his most trying position required. Of this the sad consequences will shortly appear.

One of his early perplexities, which he refers to Gregory, is a very natural one, namely; that while in different countries, as in Italy and in France, the faith was the same, yet in many of their customs the Churches of those countries differed. He may very likely have found some inconvenience, for one thing, in the queen following the customs of the Gallican (or French) Church, while he brought with him the customs of the Roman. A more serious difficulty yet awaited him, in the wider and more important differences which would be found to exist