

risen Lord to His apostles. Everywhere where the Gospel was preached a branch of the Christian society called "the Church" was established for the perpetuation of the teaching of the Christian faith and the administration of the Christian sacraments. Everywhere, too, this society was governed by a ministry of bishops, priests, and deacons, and though this Christian society, called "the Church," might acquire in different places local names, such as "the Church of Jerusalem," "the Church of Rome," "the Church of Gaul," "the Church of Alexandria," it was, nevertheless, but one society. The emphatic words of all these various titles are "*The Church*." The Church established in England was a part of this one great society, and although there may be room for doubt as to the precise date at which, or the precise person by whom, the Christian Church was planted in England, yet there is no room at all to doubt that it was established there, with the threefold ministry of bishops, priests, and deacons, certainly before the year 314. But it must be conceded that very little is known of the state or progress which the Church had made in England prior to the arrival of Augustine in 597. England had been, up to the year 450, for over 400 years, occupied by the Romans, and it had undoubtedly advanced considerably in civilization during that occupation. At the time it ceased, England and Wales were divided into five Roman provinces, and these provinces again had been divided into thirty-three civitates, or districts, each of which had a separate local government. These civitates probably resembled our counties and the provinces the various provinces of this Dominion. In Gaul, where a similar division existed, in each civitas there was a bishop and in each province an archbishop; and it has been conjectured that a similar ecclesiastical organization existed in England and Wales. If this were so, then it is probable that at the time the Romans withdrew there may have been between thirty and forty bishops in England and Wales. But at the time the Romans departed there seems to have been no central authority, or bond of cohesion, in England, either in Church or State; the Church was very much in the condition of the Anglican part of the Church in Canada before its recent unification, and the State very much in the condition of Canada before Confederation. As a consequence of this want of unity of government the country immediately became, on the departure of the Romans, the scene of internal dissensions, and it had, moreover, to contend with the invasions of the rude and barbarous Picts and Scots from the north. To resist these invaders the aid of the Saxons was sought, which in the end resulted in the Saxons becoming the masters of the country, and the ancient inhabitants and their descendants who

survived the conflict of battle were driven into Wales and Cornwall, where alone the British Church survived, when St. Augustine's mission arrived. Very few records remain of the ancient British Church. Mr. Haddan quotes historical notices of the existence of two British churches at Canterbury, two at Caerleon, one at Bangor Iscoed, near Chester, one at Glastonbury, one at Withern, one at Evesham, and he also notes actual existing remains of others at Dover Castle, Richborough, Reculver, Lyminge, and Erixworth.

It would be a pleasant thing to know that, notwithstanding the misfortunes which befel the ancient British Church, it was, nevertheless, remarkable for its piety and devotion; but, unfortunately, the only picture we have is one that is anything but admirable. Gildas, the earliest native historian, who wrote about 560, said it had become a proverb that the Britons were neither brave in war nor faithful in peace; that, adverse to peace and truth, they were bold in crimes and falsehood; that evil was preferred to good, and impiety to religion. That those who were most cruel were (though not rightfully) anointed kings, and were soon justly destroyed by others fiercer than themselves. If anyone discovered gentler manners or superior virtues he became the more unpopular. Actions pleasing and displeasing to the Deity were held in equal estimation. And, he says, it was not the laity only who were of this character, but that the clergy, who ought to have been an example to all, were addicted to intoxication, animosities and quarrels; and he accuses them of folly, impudence, deceit, robbery, avarice, profligacy, gluttony, and almost every other vice, "even," he adds, "that I may speak the truth, of infidelity." And yet, with all this abuse of the ecclesiastical order, he says he sometimes wishes that he may become a member of it before he dies. His abuse, however, is so vituperative that it is considered to be not altogether trustworthy, and we must remember, too, that he wrote after the turmoil of one hundred years of constant wars had probably imbruted and depraved the people, and that his criticism, even if it were justified at the time he wrote, may afford no ground for supposing that in earlier times, when the country was in a state of peace and security under the Roman rule, either the clergy or laity were so depraved. Although the Church in England had thus been cast down from its first estate it was not altogether destroyed; and when Augustine arrived, A.D. 597, he found still a faithful remnant. The story of Gregory the Great sending forth Augustine as a missionary to the pagan Anglo-Saxons is well known, and it is, therefore, unnecessary here to relate it. Suffice it to say that in A.D. 597 Augustine arrived in England with his band of forty missionaries. England at that time was