

his application for their aid by insisting upon a complete uniformity in religious practices; for although the native British Christians appear to have held the same doctrines as Augustine, they differed in some respects in practice, notably in the time of keeping Easter. What this difference was is, perhaps, not absolutely certain. It is well known that a dispute arose very early in the Christian Church as to the proper day for keeping Easter. The Christians of Asia Minor, on the one hand, observed the day on which the Jews kept the Passover, in commemoration of the institution of the Lord's Supper; and three days afterwards, regardless of the day of the week, they celebrated Easter. The western Christians, on the other hand, always kept Easter on the first day of the week. Some writers suppose that this was the difference which prevailed between Augustine and the British bishops, and have hence argued that it indicates that the British Church had been founded by missionaries from the Eastern Church. But this particular dispute (known as the Quartodeciman controversy) appears to have been settled at the Council of Nice, 325, at which British bishops were present: and the better opinion seems to be that the difference between Augustine's method of keeping Easter and that of the British bishops was due to the