

tical jurisdiction over them, and replied, "We shall agree to no one of your propositions; much less can we admit as our archbishop him who will not even rise to salute us."

This little anecdote serves to show that the doctrine of Papal supremacy was not in those days accepted or acknowledged by those ancient British Christians. In fact, the British Church, whose orthodoxy and the validity of the orders of whose bishops were unquestioned, so far from receiving the delegate of the Pope with open arms as their ecclesiastical superiors deliberately rejected his claim to exercise authority over them. From this incident I think we may also gather that the modern claim of the Popes to appoint all the bishops in Christendom had not been heard of in these early days; so far from these ancient British bishops having been appointed by the Pope, the whole story of Augustine's mission leads to the conclusion that the Pope of that day not only had not appointed the bishops of the British Church, but was probably entirely ignorant even of their existence until Augustine informed him of the fact.

It will be seen, too, that the questions touching which Augustine required conformity were not questions of faith, but matters of practice, such as the keeping of Easter and the ritual to be used in holy baptism. So far as questions of faith were concerned, that part of the Church represented by the British bishops and that part represented by Augustine were at one.

Many are accustomed rashly to assume that the religion introduced by Augustine was the Roman Catholic religion as we see it at the present day; but a very little consideration will show that this is quite untrue, and that, on the contrary, the Christian religion, as taught and practised in Augustine's day, even by the Roman Church itself, was a great deal nearer the Christian faith as now taught and practised by the Church of England than it is to that taught and practised in the Church of Rome. Dealing first with matters of faith, *i.e.*, those facts concerning our religion which it is necessary that all Christians should "believe to their souls' health," we find that in Augustine's day the creed which we call the Nicene Creed was the standard profession of faith, and was assumed to contain a complete summary of the Christian faith, and any Christian professing the faith as set forth in that creed was considered in those days to believe all that was necessary for his salvation. That creed is to-day the standard of faith in the Church of England, and she requires no one to believe, as necessary to his salvation, any other faith. In this respect she is in entire accord with the ancient Anglo-Saxon Church, and the ancient Roman Church, too. But how very different is

the case in the Church of Rome to-day! It is true that she continues to accept the profession of faith contained in the Nicene Creed; but how many additions has she made to it? According to the teaching of the Roman Catholic Church to-day Augustine and his band of missionaries must have been entirely ignorant of some of what present-day Romanists profess to consider the most vital parts of the Christian religion. For example, take the doctrine of transubstantiation, whereby the Roman Church seeks to define in scholastic terms the manner of our Lord's presence in the Holy Eucharist. In Augustine's time no one was taught even in the Roman Church that this was an article of faith. Not a word on the subject is to be found in the Nicene Creed, and people were left to form their own opinions on this question. And it is obvious that men's belief or misbelief on the subject cannot affect the fact, whatever it may be, one iota. And we may well believe that the benefits which our blessed Lord designs to give His followers in that holy ordinance do not depend in the least degree on our opinions as to how those benefits are conferred. Now this doctrine of transubstantiation was not broached till the latter part of the eighth century, and was not attempted to be made an article of faith even in the Roman Church until the Council of Lateran, A.D. 1215, or 618 years after Augustine landed in England. The adoration paid by modern Romanists to the Blessed Virgin Mary was then utterly unknown. All the great writers of the Church prior to Pope Gregory, by whom Augustine was sent, are either entirely silent on the subject, or, where they do speak, it is only in condemnation of the practice. And certainly no dogma concerning her conception without sin was required to be believed by any Christian anywhere in Augustine's time, or, indeed, had ever then been heard of. Even so late as the time of St. Bernard (1091-1153), when this doctrine first came to be mooted, that eminent doctor of the Church denounced it as "the nonsense of a few idiots; a new-fangled absurdity set up against the order of the Church; the mother of temerity, the sister of superstition, the daughter of levity, of which the Church's ritual knows nothing, which reason does not sustain, and which finds no warrant from primitive tradition." And yet a doctrine thus assailed by one whom Roman theologians are accustomed to style "the last of the Fathers," and whom all Romanists revere as a canonized saint, was, by the late Pope Pius IX., so late as the year 1854, or 1,260 years after Augustine's arrival in England, declared to be an article of the Christian faith.

In Augustine's time no Christian anywhere was required to profess any belief in the infallibility of the Pope. Indeed, so late as the year 1823, the whole of the Romish hierarchy in Ireland published a solemn declaration, in which