

Wales with 4503 ministers and lay preachers. Yet in 1887 the official total of the Methodists, Wesleyans, Independents and Baptists was only 1557! So, too, another assertion, that in 1888 the Calvinistic Methodists had 4500 places of worship and a corresponding number of ministers and preachers. As a matter of fact, in 1887 the official total of this body was 632. These are the unworthy weapons with which the fight is waged; these are the falsehoods which are sown broadcast over the land. A cause which employs such means is foredoomed to failure. Their very use implies that those who resort to them are conscious, if they are met with confidence and firmness, that it will be impossible for them to snatch the victory which is the object of their brightest hopes.—*Church Bells.*

BEDE AND THE EARLY CHURCHES.

The Saturday night lectures at Toynbee Hall, London, England, are becoming every week more popular, and are drawing large audiences. On Saturday night, 17th January, Lord Justice Fry lectured on 'Bede and the Early Churches of Great Britain.' The Rev. S. F. Barnett presided. His Lordship, at the outset, said he desired to speak chiefly on the movement which had made England a Christian country; and to those who, like himself, believed Christianity was the greatest blessing that had been given to the world, the subject was a most interesting one. For the history of this movement we were greatly indebted to Bede, who was the greatest of the Anglo Saxon writers. Of Bede's voluminous works the chief one was his *History of the Church of England*. Born in 673, Bede, at the age of seven years, passed from the care of his friends to that of the monks who dwelt in the establishment built by a great Saxon nobleman on the banks of the Tyne, and there he spent the remainder of his life, occupying the whole of his days. Not only did he employ correspondents to search the great Papal archives, but he corresponded with various distinguished persons throughout the country, and got from them important information, the whole of which he reduced to writing, which was fortunately preserved to us. Speaking of the founding of the Roman Church in Britain, the lecturer said we were all familiar with the fact that under the reign of the great Pope Gregory, the monk of St. Augustine brought Christianity into Kent, from whence it spread over England, and they were accustomed to look to the event as the beginning of Christianity in England. But that view was very inadequate, and they did injustice to another who preceded St. Augustine, if they confined their attention to the state of things in England, as they existed at the time when St. Augustine arrived. Anterior to the landing of Augustine with his band of missionaries, there existed a British Church among the Celts. In 597, when Augustine arrived; the British Church had been driven to take refuge in the West of England, and there was distinct evidence to show that in the year 200, when this country was in the possession of the Romans, a Christian British Church existed. At the beginning of the fourth century the Christians were persecuted, and St. Alban was put to death. St. Alban was, therefore, the first Christian martyr, and, according to tradition, the spot of his martyrdom was exactly under the tower of St. Albans Abbey. About the middle of the fifth century the Romans left, and then began the troubles of the Celts, who were persecuted by the Saxons, and ultimately yielded to them. The Saxon invasion was undoubtedly one of the most terrible invasions this country had witnessed. Such was the nature of the conflict on the Sussex coast that the Saxons did not leave a

soul alive. Coming to Bath, which was even then famous for its hot waters, and was a flourishing city, they laid the place absolutely waste. The same thing happened at Chester, which for many years afterwards remained uninhabited. A hundred years before St. Augustine, St. Patrick had founded Christianity in Ireland, and about the year 563 there landed off the island of Iona one of the most remarkable men that had been concerned in the history of England or Scotland—the great St. Columba. At the present time two or three churches were still to be seen on the island, which was certainly one of the most sacred of our islands throughout the globe. On this island Columba introduced Christianity, and gradually extended it until it wrapped in a very large portion of England. Columba was supposed to have been of royal descent. He was brought up in a monastery, and was a man of very superior intellect. His fondness for books unfortunately brought him into trouble. St. Filian, his master, possessed a Psalter which attracted the attention and affection of Columba, who succeeded, by sitting up at night, in making a copy of it. St. Filian, discovering this, claimed the copy as his own, but Columba pleaded the rights of labor against the claims of copyright, and refused to give it up. A great commotion was caused which led to warfare, and Columba was defeated, and then excommunicated, the result being that he was banished from the island. The original book however still existed. It was, he believed, in the O'Donnell family, and had been to the family for some centuries past a kind of fetish. Before he left the island, Columba founded many monasteries, and nothing could be more noble than the life he led subsequently, and by his work he brought the whole of Scotland under Christianity. This great man died the same year that Augustine landed. The lecturer then went on to speak of the work of Augustine, the conversion to Christianity of Ethelbert, and the founding under Augustine of the Archbishoprics of Canterbury and London. Much good work was done about this time, but after the death of Ethelbert trouble began, and many of those who had adopted Christianity relapsed, and a heathen reaction set in. Battles followed, and after the death of Edwin the Christian Mission had to be abandoned in the north, and the country was without an Archbishop both at Canterbury and London. He next referred to the revival of Christianity under Theodore, Archbishop of Canterbury, whom he described as a man of great vigour, learned in Latin and in Greek. There had been, he believed, no more flourishing time of English literature and history during the whole Saxon period than that during which Theodore was Archbishop of Canterbury. Another man who played an important part in the history of this time was Boniface, who first carried Christianity into Germany.

In conclusion, Lord Justice Fry said no one could read the works of Bede without forming an affection for the writer. He was a man of a simple and noble character, who devoted himself to studious labours, among them the writing of the *History of the English Church*, without which the greater part of our knowledge of that Church would not exist.—*Church Bells.*

BISHOP WHITE ON THE MINISTRY.

BY W. T. W.

"Bishop White's opinions on interchanging with ministers of non-Episcopal Communions, extracted from his charges, addresses, sermons, and pastoral letters," is the title of a little pamphlet that has just been lent me by a friend, who recently turned it up in moving his goods and chattels. It bears date and imprint,

"Richard McCauley, 1814 Chestnut St., Philadelphia, 1868." Just at this moment, it might be well to get out another edition, for I make no doubt that it would be hard to find another copy. There may be many who deriving their opinion from what they have heard, to put it mildly of a slight laxity in the good old man's Church principles, will be slightly astonished at the following extracts from the "pastoral letters" written by him:

From the Pastoral Letter of the House of Bishops, written and signed by Bishop White, 1817:

"On the point of the ministry, it is well known that our Church ascribes great importance to the position, that 'from the Apostles' time,' there have been in the Church of Christ the three Orders, of Bishops, Priests, and Deacons; and she presumes that this is evident from Scripture and from the writings of the early Fathers. We are aware that this has been denied to have been the opinion of the Church of England, at the period of the Reformation. But it was at this period that the Ordinal, from which the words are quoted, was composed; and the sense of them might be corroborated by citations from the writings of very early divines.

"This is not an occasion on which it will be expected of us to go into a proof of the original institution of Episcopacy. It is sufficient for the present purpose, that we believe it to have been coeval with Christianity; and to have continued in the Church universally for the space of about 1500 years. If this be our belief, how is it possible that we can officially recognize the organizing of non-Episcopal congregations and the administering of the ordinances by a non-Episcopal ministry? * * * But while these considerations confirm us in the disposition, which we cultivate on other accounts, of avoiding the casting of reproach and censure, they do not extend to the justifying of us, in countenancing such an inroad on the constitution of the Church of Christ. It is on this ground that we keep ourselves at a distance from all efforts for the encouraging of a ministry not Episcopal, and for sanctioning its agency in the sacraments and other ordinances of the Church."

In the Pastoral Letter of 1823, also by Bishop White, when the House of Bishops included with him Bishops Griswold, Kemp, Croes, Bowen, Brownell, and Ravenscroft, an equally distinct declaration of principles is made, as follows:

"If it should seem to any, that, for 'following of peace with all men,' there should be an abandonment of these properties of our Church which we believe to have descended to us from the earliest and best ages, such compliance would not only be contrary to obligations most solemnly assumed, but far from promoting the proposed object of conciliation, would be more operative than any other cause that can be imagined, to the opening of a door for the hydra of religious controversy. The wisest and most Christian course that can be pursued by us, is to conduct the concerns of our Church agreeably to its matured and long-existing institutions, and under the sense of responsibility to its Divine Head; but without reference to others professing to worship the same God through the merits of the same Redeemer, except to put the most favorable construction on their acts, to rejoice in any good resulting from them, and scrupulously to avoid whatever may have a tendency to excite passions, either in them or in ourselves."

In the Bishop's first charge to his clergy in Convention, 1807, is a footnote that at the time, no doubt, would have occasioned some surprise, and is of interest, not with reference to a book that has about passed into oblivion, but in its influence on the founder, or the claimed founder, of the largest sect in the Christian world, (is it not?)

"It is not an object with me to allude to the