

forth between teacher and pupils, carrying inquiries and explanations as they came and went." This teacher was the Rev. Dr. Verbeck, and from him, or some other Christian, they received an English Bible in large print, and elegantly bound.

Soon, however, it became noised abroad that this man and his friends were Christians; and as the public knowledge of that fact meant death to himself and family, and destruction to his house, he was prevailed upon, not to give up his Christianity, but to put out of sight the evidence of it. So this Bible was entrusted to a friend of whose Christianity there was no suspicion.

Twelve years after the finding of the first Bible in the waters of the harbour at Nagasaki—it had probably been dropped overboard from a man-of-war—this man, Murata Wakasa, and his younger brother managed to return thither, and, on the 20th of May, the Day of Pentecost, 1866, Dr. Verbeck baptized them. In narrating his experience to Dr. Verbeck, he said: "I cannot tell you my feelings when for the first time I read of the character and work of Jesus Christ. I had never seen or heard or imagined such a person. I was filled with admiration, overwhelmed with emotion, and taken captive by the record of His nature and life.

The two brothers returned with increased joy to their home. Fourteen years later (1880), a missionary in Nagasaki was visited by the daughter of Wakasa, who, with her old nurse, came seeking baptism. She told how faithfully the family had been taught about God and Christ by the father, who had died with great Christian joy eight years before. The daughter, after baptism, remove to Osaka, where she became a leader in Christian work for the women there. "The old nurse returned to her old home, organized a class of women, and (in the greater religious freedom now allowed) taught them the Bible, and then started a Sunday-school, with the members of her Bible-class as teachers; and soon there was a Christian church organized in that place through her efforts, a son of Wakasa being one of the members.

"The promise is unto you and to your children." And now in 1890 comes a grandson of Wakasa as a student to our Christian school, bringing as a present to its chapel his grandfather's English Bible, for so many years secreted in his friend's house. May it prove a source of inspiration to the hundreds of young men gathered in this school!—*M. L. Gordon, M.D., Doshisha College, Kyoto, Japan.*

## ST. AIDAN, BISHOP, AND APOSTLE OF ENGLAND.

**A**MONG saints whose names are undeservedly omitted from our Kalendar, not the least eminent is St. Aidan, who has been chosen only in the last few years as patron of some of our churches. At Boston, Lincolnshire, he has been so chosen because to him, and to his disciples, St. Finan and others, the greater part of England, and this part of England in particular, owes its final establishment in the Christian religion. They were all of them of the Iona school of missionaries, of which St. Columba (June 9th, 597), was the father and founder, who had set up a monastery in Iona, a small island

off the west coast of Scotland. Celtic Christianity, of which St. Alban (June 17th, 304) was the type, had retired with the Britons into Wales, Cornwall, and Cumberland, before the invading hosts of the heathen Saxons. English heathendom owed its conversion to Christianity to two chief missions, that which came from Rome, and that from Iona in Scotland. To the Roman mission, which started in 597, and which had its headquarters in Canterbury, England south of the Thames, with Norfolk and Suffolk, owed their religion. This mission had also sent preachers into Essex and London. St. Paulinus (Oct. 10, 644), one of them, had even, taught and baptised in Lincoln, and in Northumbria—the counties north of the Humber, as we now understand them. Of this mission St. Augustine (May 26 605), sent by the Pope, was the founder and chief teacher. In course of time, however, persecution drove the missionaries from Essex; and St. Paulinus, before another persecution in Northumbria, fled to the south, leaving James the Deacon, who lived till Oct. 18, 640, in charge of the northern Christians, so that when King Oswald came to the throne of Northumbria, he found northern Christianity all but extinguished in a vast region devoid of any sacred buildings, while Mercia, our Midland counties, was wholly Pagan.

In 634 King Oswald sent to Iona, where he had himself learned Christianity, for a missionary to teach his people the way of Christ. The first missionary, Cormac, a stern man, having proved a failure, St. Aidan came, a Bishop whom Bede describes as a model of goodness, diligence, studiousness, and self-denial. He established his see at Lindisfarne, a small island off the coast of Northumberland, whence he walked on foot over his vast diocese, extending from Edinburgh to Hull, teaching religion and founding churches. An anecdote told by Venerable Bede (May 27, 734) about our saints reveals his character. King Oswin, who with Oswy had succeeded Oswald as King of Northumbria, had given St. Aidan a horse, in order to save him the bodily fatigue of walking long journey on foot. This horse St. Aidan gave to a poor man who asked alms of him.

When the King rebuked him, he answered, "Is a horse more dear to you than the Son of God?" His Christianity, though the same in doctrine as that of the rest of Europe, had yet different customs, which showed a wide divergence in rites and ceremonies from the Christianity of Rome; to which the mission of Iona never owed any allegiance. In this work of conversion he was aided by St. Oswald, the good King of Northumbria, to whom eight Lincolnshire churches are dedicated, and whose body was buried at Bardney (Aug. 5, 642). St. Aidan died at Lindisfarne in 651, and he is therefore commemorated on that day, after an episcopate of seventeen years, on the 31st of August. To his successor at Lindisfarne, St. Finan, second to St. Aidan only in the wide extent of his missionary labours, the Mercians, the Mid-Angles and the Gyrvi, or Fensmen, owe their conversion to Christianity. He it was who sent St. Cedd (Jan. 7, 664) to re-establish the faith in Essex, whence, as I have said, St. Augustine's missionaries had been driven out. He also and his disciples taught

the faith in Lindiswaras and its neighbourhood, now Lincolnshire. St. Finan was Bishop 651 to Feb. 17, 661.

By 686 A. D., all England had been converted to the Christianity by the agency of the two missions, of which St. Augustine and St. Aidan were the respective earliest teachers. To St. Augustine belongs the honor of the first comer, to St. Aidan that of the more extensive worker, so that, as the late Bishop Lightfoot, of Durham, has observed, "St. Aidan, not St. Augustine, was the Apostle of England." But while St. Augustine is duly honored, St. Aidan is unduly forgotten; a dishonor to him which is not creditable to the inhabitants of the Northern and Midland counties. Romanists take advantage of this ignorance, for they say that, as England owed her religion to St. Augustine, the Pope's missionary; therefore we ought not to obey Rome. To this we can answer that St. Aidan is our chief Apostle, not St. Augustine; though, had it been as they say, this would not constitute any right in Rome to claim our allegiance now, for if so, Rome herself ought to be subject to the Eastern Church, whence she received her Christianity, and German Christians to Englishmen, because their missionary, St. Boniface, was an Englishman. It is therefore to testify to the important fact that England did not receive all her religion from Rome, that not a few churches in the North of England have lately chosen as patron the great name of St. Aidan, whom all Englishmen should honor as their Apostle. Bamburgh Church is the only old church under this dedication.

Students should read Bede's "Church History," Ingulph's "Chronicle," Skene's "Celtic Scotland," B. Gould's "Lives of the Saints," Montalembert's "Monks of the West," Green's "History of the English People," Bishop Lightfoot's "Leaders of the Northern Church," &c., &c.

N. GREEN ARMYTAGE,

Incumbent of St. Aidan's, hitherto

called the Chapel-of-Ease, Boston.

## Correspondence.

### FRIDAYS.

To the Editor of the CHURCH GUARDIAN:

Is it not time to call attention to the anomaly of turning Fridays into festival days? Here in this diocese of Montreal "Harvest Home" after "Harvest Home" has been held on Fridays! It was never so done before. In the period of greatest laxity it was never heard of having public dinners on Friday. Let but attention be called to the rule of the Church, viz, that all Fridays in the year, except Xmas Day are to be days of abstinence, and possibly the irregularity will cease. In some places the day has been adopted from want of thought. In other cases, however, it has been attempted to defend it, on the plea that the rule regarding Friday, has become obsolete.

CALENDAR.