

ship of war to pay an annual visit to the island. The islanders have a rule after the republican fashion, but they regard themselves as under the English Crown. Peter W. Green, who was shipwrecked on the island about 50 years ago, is at the head of the community."

And all this story of Tristan D'Acunha shews how great can be the comforts that the Church can give. Few people think of the blessing that Christian Missionaries have been to many a lonely and benighted people. It is for Christ they work, and in His large heart not one is forgotten. Even the cup of cold water given to the little child will in no case lose its reward.

NOTES ON EARLY-CHRISTIANITY IN BRITAIN.

By MRS. NICOL, Aurora, Ont.

(Continued.)

THE Britons in Cornwall, Cumbria and Wales, however, maintained their independence, while many others found refuge with them or in Ireland; and the emigration to Armorica, in Gaul, was so great that its name became changed to Brittany.

Considering the comparative wealth and refinement of the Britons at this time, and the improvement they had made in the arts, under the Romans, the spoil taken in the towns must have been valuable, though many of those who fled would probably carry the most precious of their treasures with them.

Paganism now reigned over a great part of the country, and some of the churches were converted into temples for the worship of Woden; but the Britons, though conquered, were not annihilated. Indeed, they must have formed the majority of the population, and their influence no doubt, had a gradual effect on their heathen conquerors, and prepared the way for their future acceptance of the Christian religion.

In A. D. 596, about 500 years after the introduction of Christianity into Britain, and while the famous St. Columba and St. Mungo still lived and ruled, and the British church had its bishops and archbishops, Augustine and forty other monks were sent from Rome to the heathen King of Kent, who had married a daughter of the Christianized King of Paris; and through her influence they obtained a settlement at Canterbury, and the King embraced the Christian faith. The old church in which the Christian Britons and Romans had worshipped was repaired, (where now stands the Cathedral of Canterbury) and Augustine was granted ground on which to build a monastery,—much of which still remains.

The daughter of this King of Kent married Edwin, King of Northumbria, and was accompanied to her new home in the North by the monk Paulinus and a number of others. Paulinus is described as tall, with a slight stoop, long black hair, thin features, a very sharp hooked nose, and of a

commanding and almost fierce countenance. It was at a council called by Edwin to hear an exposition of the new faith, that an aged Thane addressed to the assembly the beautiful speech so often quoted:

"The present life of man, O king, is in comparison of that time which is unknown to us, like to a sparrow flying through the room, well warmed with the fire made in the midst of it, whilst the storms of rain and snow prevail abroad; the sparrow, I say, flying in at one door and immediately out at another—whilst he is within is not affected with the winter storm; but after a brief interval of what is to him fair weather and safety, he immediately vanishes out of your sight,—returning from one winter to another. So this life of man appears for a moment; but of what went before or what is to follow, we are utterly ignorant. If, therefore, this new doctrine contains something more certain, it seems justly to deserve to be followed."

Coifa, priest of the pagan worship, also declared for the new faith, and the result was that Northumbria became Christian in name at least, and Paulinus obtained the See of York. But all this was short-lived. Edwin was slain in battle A. D. 633 by Peuda, the Heathen King of Mercia, and his widow and children, with Paulinus and his clergy, fled south to her father's kingdom of Kent, and Christianity disappeared once more in Northumbria.

But during Edwin's reign of 17 years his nephew, Oswald, the rightful heir, had lived in exile among the Scots, where he had been converted to Christianity. He now recovered his kingdom and appealed to Iona for help to Christianize his people. Aidan was therefore consecrated bishop, and sent with a company of assistant monks. Aidan established his church and order on the Isle of Lindisfarne, which became, under his apostolic ministry, "the Iona of the Anglo Saxons." From this centre, the bishop and his clergy, aided by the zeal of the king, carried the doctrines and rites of Christianity far and wide over the North of England; and by the time that Calman filled Aidan's place, the Celtic mission, together with the labours of St. Chad, the Saxon bishop, had spread the influence of the Christian religion throughout the whole country.

(To be continued.)

BETTER THAN GOLD.

"I will give that to the missionaries," said little Billy; and he put his fat little hand on a tiny gold dollar, as he counted the contents of his money-box.

"Why?" Susie asked.

"Cause it's gold. Don't you know the wise men brought Jesus gold? And missionaries work for Jesus."

Susie said: "The gold all belongs to him, anyhow. Don't you think it would be better to go right to him and give him what he asks for?"

"What's that?"

Susie repeated: "'My son, give me thine heart.'"