

more worthy motive: "The present life of man, O King, seems to me in comparison of that time which is unknown to us, like the swift flight of a sparrow through the hall wherein you sit at supper in winter with your commanders and ministers. There is a good fire in the midst, whilst the storms of rain and snow prevail abroad. The sparrow flies in at one door and immediately out at another. While he is within he is safe from the wintry storm, but after a short space of fair weather, he immediately vanishes out of your sight again into the dark winter from which he came. So this life of man appears here for a short space, but of what went before or what is to follow, we are utterly ignorant. If, therefore, this new teaching contains some more certain information it deserves to be followed."

Paulinus was therefore invited to address the assembly. He is described as of a tall, thin, somewhat stooping figure, with dark hair and aquiline features. In black, flowing robes he stood in the midst, while the king and the thanes and the freemen sat round the rude timber hall in their snowy tunics, and cloaks fastened at the shoulder by a great circular brooch. His sermon produced a marked effect. At its close Coifi spoke again: "I have long since been sensible that there was nothing in that which we worshipped, because the more diligently I sought after truth in that worship the less I found it. But now I freely confess that such truth evidently appears in this preaching as can confer on us the gifts of life, of salvation, and of eternal happiness; for which reason I advise, O King, that we instantly abjure and set fire to those temples and altars which we have consecrated without reaping any benefit from them."

Finally, the king publicly declared that he embraced the religion of Christ. The high priest volunteered to set the example of overthrowing the old heathenism by a public act. Borrowing of the king a horse and arms, he rode forth, girt with spear and sword, to the neighboring temple at Goodmanham and casting his spear into it, bade those who accompanied him to set fire to it.

The king and Court were baptized at York on Easter Eve, 627, in a wooden church hastily erected on a piece of land granted by the king on which the Minster now stands, and dedicated to St. Peter. Thus the See of York was revived.

Pope Boniface V. sent letters to Edwin and his queen, with presents—garments for the king, and for Ethelburga a comb and a looking-glass.

The people followed the example of the king in accepting the Christian faith, and Paulinus baptized 10,000 in one day. He and his companions labored for six years throughout Edwin's kingdom, and were instrumental in persuading Eorpwald, King of East Anglia, to become a Christian, but the nobles of East Anglia would not follow his lead, and to prevent the establishment of Christianity, killed Eorpwald.

Paulinus built a stone church at Lincoln in

which, in 630, he consecrated Honorius fifth Archbishop of Canterbury.

NORTHUMBRIA RELAPSES INTO HEATHENISM.

In 633 Pope Honorius wrote to Edwin declaring his intention to send Paulinus the pall as Archbishop of York; but before the ambassadors could reach Britain all was lost, Edwin was dead, Paulinus fled, Northumbria in ruins, Christianity proscribed. Penda, King of Mercia, a fierce barbarian and obstinate heathen, had made war on Northumbria, killed Edwin in battle and conquered the kingdom. Paulinus, gathering together the treasures of the Church, the precious altar furniture and gold Eucharistic chalice, and taking with him Ethelburga and her children, fled with his clergy into Kent. The Northumbrians relapsed—and only James, the Deacon, remained to keep alive the faith of Christ.

Paulinus was appointed by Archbishop Honorius, Bishop of Rochester, and remained in that see till his death.

CONVERSION OF EAST ANGLIA.

In the meantime the conversion of East Anglia was in progress. Three years after the murder of Eorpwald, his half-brother, Sebert, became king. Sebert had become a Christian whilst in exile in Gaul. On succeeding to the throne he invited to his court the Burgundian priest, Felix—to be known to history as the Apostle of East Anglia. Felix first went to Rome in 630 and obtained the Papal sanction to establish a separate mission. Pope Honorius wrote to Archbishop Honorius explaining the reason for and conditions of this independent commission, and the Archbishop consecrated Felix in 631. The work of Felix was most earnest, his success remarkable and lasting. He made his residence at Dunwich. (The see was later transferred to Norwich.)

The name of Felix, however, is inseparable from that of Fursey, his most devoted and successful co-worker. This remarkable man was a monk of a noble family of Scots. Coming from Ireland with a little band of companions, they captivated the Northfolk and Southfolk by their eloquent preaching, and the faith took a firmer hold upon the people here than elsewhere. This was the first instance of a co-operation between the Roman and Celtic missionaries, and greatly were the Canterbury monks irritated by it.

Fursey persuaded Sebert to resign his kingdom and enter a monastery, setting a fashion which was afterwards largely followed by Royal devotees.

Anna, who succeeded him, largely increased Church buildings and endowments, as did also his nobles.

The schools established by Felix for the training of native clergy were a great step towards the permanent rooting of the Church in the land.

He was succeeded in the Episcopate by one of his own scholars, Thomas, consecrated Bishop of Dunwich in 647, and thus winning the distinction of being the first English (*i. e.* Anglian) Bishop.

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