



**Part I**

# **The Story of the Light that Never Went Out**



**By Augusta Cook and  
W. Stanley Martin**

**1903**

# **The Story of the Light that Never Went Out**

**By**

**Augusta Cook and W. Stanley  
Martin**

## **PART I**

Subsequent parts will be issued every fortnight.  
To be completed in Twenty-two parts.

. SEVENPENCE NETT.

LONDON : MORGAN & SCOTT  
(Office of "the Christian"),  
12 PATERNOSTER BUILDINGS, E.C.  
Or may be obtained through any Bookseller.  
All Rights Reserved.

**Republished  
By St. Paul's Free Church**

**Bexhill-on-Sea**

**East Sussex**

**2012**

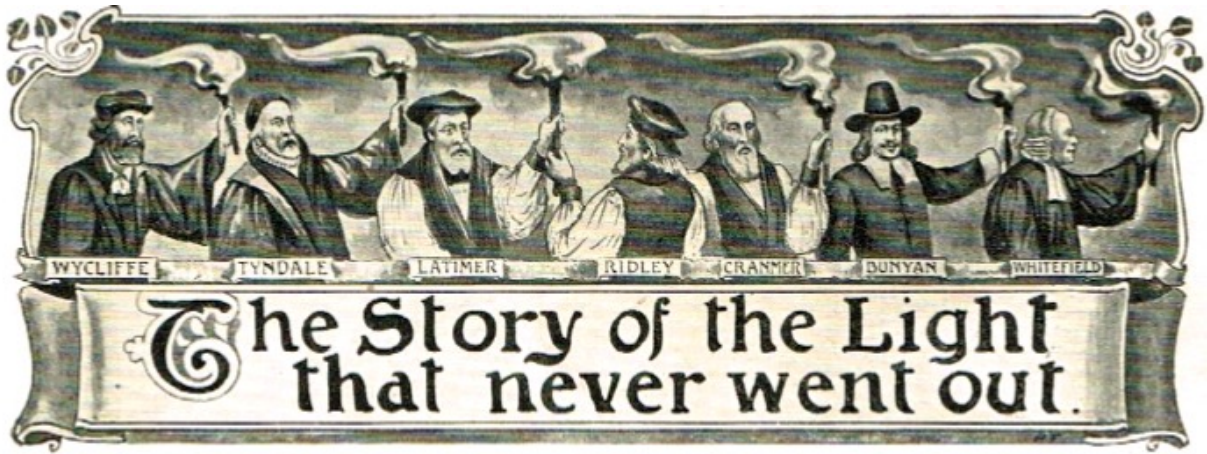
# **The Story Of The Light That Never Went Out**

## **by Augusta Cook and W. Stanley Martin**

**Originally published in 1903, 586 pages**

**ILLUSTRATED.** How The Light Came; How the Darkness Came; Parting of the Ways; The Venerable Bede, and Other Famous Men; England's Greatest King; William the Conqueror and the Norman Period; Gathering Shadows; Midnight; England's Bulwark, Or The Foundation of Liberty Laid; Monks and Friars With Shaven Crowns; How The Lamp Was Kept Buring; Thomas Bradwardine, the Man Who Trimmed the Lamp; Robert Longland, the Man Who Dreamed A Dream; John Wycliffe; The Lollards; Chariots of Fire; The Fifteenth Century; Preparation For The Reformation; How The English Reformation Began; Two Great Discoveries and What Came of Them; The Much-Married Monarch; William Tyndale; The Martyr's Prayer Answered; The English Josiah; Dark Days; "Latimer's Light Shall Never Go Out"; England's Greatest Archbishop; "Of Whome The World Was Not Worthy"; Daughters of The King; Lambs In The Flock Of Slaughter; Why The Martyrs Suffered; Martyr's Memorials; John Foxe; What Might Have Been; Brighter Days; The Jesuits; "Bonnie Queen Bess"; The Invincible Armada; Martyrs or Murderers -- Which?; Gunpowder, Treason and Plot; An Old Time Ritualist; The King and Parliament; "Old Noll"; Puritan England; "The Merry Monarch"; The Tinker Of Bedford; The Stuart Schemer; Bishops Of The Right Sort; The Glorious Revolution; Protestantism Ascends The Throne; The Light In The Eighteenth Century; The Victorian Era -- The World's Greatest Empire; "Thy Kingdom Come."





## Chapter I HOW THE LIGHT CAME



It is sometimes very difficult to get at the beginnings of things, especially in connection with that which has to do with fire ; and to discover when the " Light that never went out " was first kindled in our land is no easy matter. In another chapter we shall tell how the darkness came, and the very date of its arrival will be stated, but as to when the glorious light of the Gospel first shone in our sea-girt isle is not so easy to ascertain.

Certain it is, though, that at a very early date the Gospel was preached in Britain, and many that sat in the darkness saw a great light. Truly the early Britons sat in darkness; but we must not suppose that our British forefathers were mere savages, knowing nothing of the arts of civilisation. True, they were described as barbarians by the Romans, as all who could not speak the Latin language were called. They had a coinage of their own, and those living on the southern coasts occasionally saw the representatives of some of the most civilised people of the world.

The busy Phoenicians from the coasts of Palestine in their far-famed ships found that there was tin in Cornwall, and so impressed were they with its usefulness and abundance that they called the country from whence it came "Bratanack," which, in their language, means "the land of tin."

The Britons were not altogether uncivilised, but they were in the densest darkness regarding the way of life. Their religious system was, as you all know, called "Druidism," and, like most other heathen religions, it had in it some seeds of divine truth ; but these became fearfully corrupted, until the most prominent features of the system were human sacrifices, and the most debasing rites and ceremonies. The Druids were not only the priests, but they were also the bards, the law-givers, the philosophers, and the teachers of the people. They worshipped in open-air temples, either in groves of oak trees, or in circles of stone, similar to those at Stonehenge. Their religious system was only transmitted orally to such persons as had undergone a long period of initiation, and under the strictest seal of secrecy. They acknowledged one Supreme Being as the Creator and Governor of the world. They taught the immortality of the soul, and certain strange beliefs which indicate that their religion had its origin in the birth-place of all idolatry—the East, most probably in Babylon itself. Their sacred groves, with secret rites and human sacrifices to make atonement for human guilt, show the deep heathen darkness that covered the minds of the people when the Gospel reached our shores.





**The Druids were not only the priests, but they were also the bards, the law-givers, the philosophers and the teachers of the people."**

While the great Roman Empire was spreading its long arms in all directions, Britain was not forgotten, and, as the old school rhyme tells us:-

**In forty-three a Roman host  
From Gaul attacked our southern coast;  
Caractacus in nine years more,  
A captive left his native shore.**

It was not at all improbable able that while the martial tramp of the Roman legions was heard in our lands, and while they were making their wonderful roads and building their towns, the

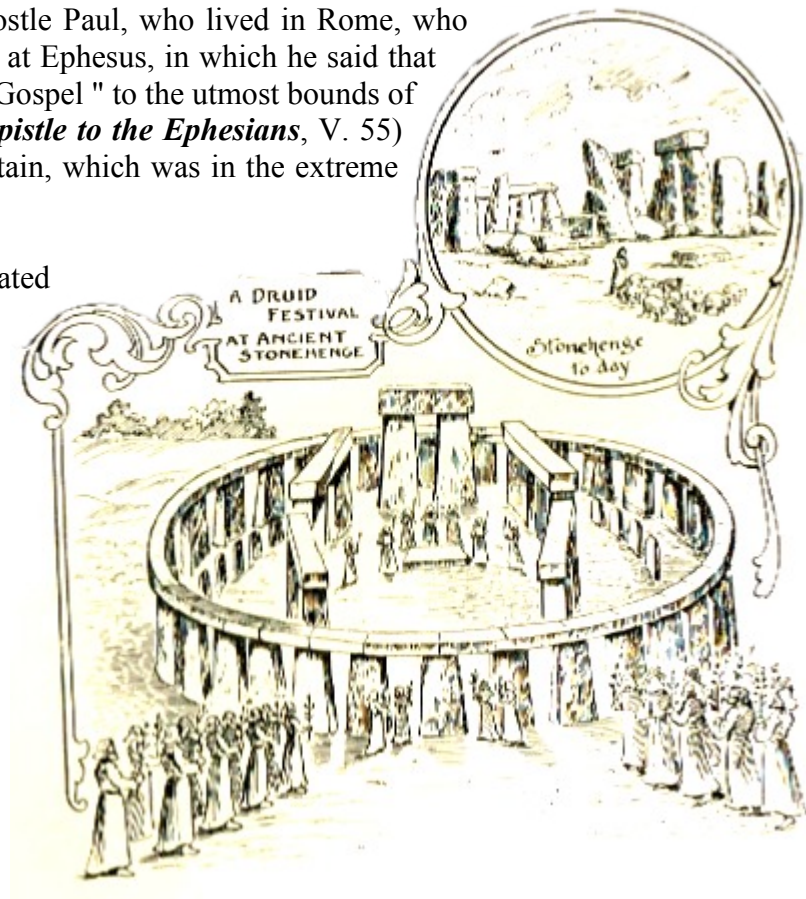
remains of which are with us to this day, there were among the soldiers those who, possibly in Rome itself, may have heard the Gospel, and better still, by the blessing of God, received it into their hearts.

But, beyond this, there really seems to be some probability that the Apostle Paul was one of the missionaries that brought the Gospel to England. If it is so, is it not interesting to reflect that the greatest missionary that ever lived was the one whom. God sent to light the torch of truth in the country that was, in its turn, to be the great missionary nation of the world?

Why do we think the Apostle Paul was a missionary to England? Because Christian writers who wrote many, many years ago, and therefore much nearer to the times of the Apostles, tell us so in their various writings. For instance, there was a man named Clement, the fellow labourer of the Apostle Paul, who lived in Rome, who wrote a letter to the Christians at Ephesus, in which he said that the Apostle Paul preached the Gospel "to the utmost bounds of the West," (*Clement's First Epistle to the Ephesians*, V. 55) which must have included Britain, which was in the extreme west of the Roman Empire.

Then there was another celebrated man named Tertullian, who lived early in the third century, and who wrote a large number of books, many of which can be read to-day. In one of them, written about the year 211, he says, "Some countries of the Britons which have proved impregnable to the Romans are, nevertheless, subject to Christ."

This evidently referred to the Highlands of Scotland and some parts of Wales, which were never subdued by the Romans.



In the fourth century there was a historian named Eusebius, and he says that some of the Apostles passed over the ocean into those parts called the British Islands (*Euseb. Demonst. Evang. Liv. III. C. 5*).

Another well-known writer, named Jerome, in the same century, writes of the Apostle Paul, "After his imprisonment, having visited Spain, he went from ocean to ocean, and preached the Gospel in the Western parts." (*De Script. Eccles.*)

In the fifth century Theodoret mentions the Britons having the Gospel preached to them by the Apostles, and says that Paul visited Spain "And from thence carried the light of the Gospel to other nations (In Annob II. Epis. and Tim. IV. 17), and that he brought salvation to the islands that lie in the ocean." By these islands he no doubt meant the British Islands, for they are thus described by Chrysostom, who lived in the fourth century: "For the British Islands, which lie beyond the sea, and are in the midst of the ocean, have felt the power of the Word."

One more witness as to the time when the Gospel was first preached in Britain is found in the writings of Gildas, a historian who lived in the sixth century. After describing the defeat of Queen Boadicea by the Romans, he says, "Meanwhile these islands, stiff with cold and frost, received the beams of light, that is, the holy precept of Christ, the true Sun, showing to the whole world His splendour."

These extracts may not appear to be very interesting, but they are most important, as they show us that for the first preaching of the Gospel, Britain did not say "thank you" to the Romish Church for it. In fact, the Romish Church, as we have it to-day, was then unheard and undreamt of: the early Christian Church in Rome being an altogether different body, in doctrine and practice, to the proud system we know as the Romish Church to-day. In our next chapter we shall see how the darkness came through the sowing of the seeds of Romanism, which have in these days grown into an upas tree, whose far-spreading branches bring spiritual death to all who rest under their shadow.

But before referring to this lamentable event, we must make a brief reference to one of the earliest British Christian martyrs, the first of a long train of noble men and women who held forth the lamp of truth in the midst of surrounding darkness. His name was Alban, and his steadfastness is perpetuated in the name of a town and abbey in Hertfordshire, which are known as St. Albans to-day. He was a heathen, but being of a kindly disposition he sheltered a Christian named Amphibalus from his enemies who were pursuing him on account of his religion. The godly words and example of his persecuted guest touched the heart of Alban, and by God's grace he, too, became a follower of the Lord Jesus Christ. In order to afford additional protection to his guest, Alban changed clothes with him and eventually offered himself up to the authorities as the person for whom they were seeking. The disguise was, however, easily detected, and Alban was commanded as a test to sacrifice to the heathen gods. He refused and professed himself to be a Christian. He was immediately scourged and finally beheaded; but, as was so often to be the case, the blood of the martyrs became the seed of the church, for the executioner, evidently moved by the fortitude displayed by Alban, and wrought upon by the Holy Spirit, himself became a Christian and entreated permission either to die for Alban or with him. The latter request was granted, and thus the early British Church had its faithful witnesses who sealed their testimony with their life's blood.







**The executioner entreated permission to either die for Alban or with him**



## **Chapter** **HOW THE DARKNESS CAME.**



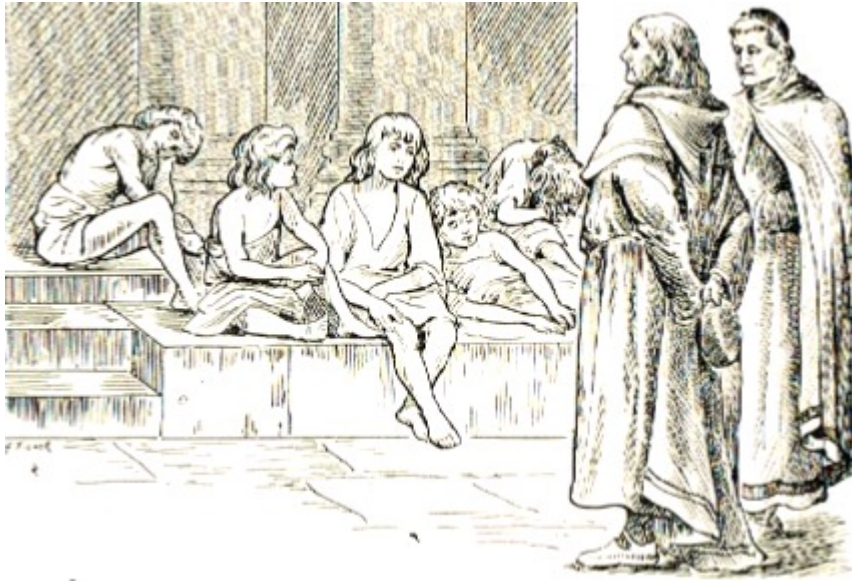
**I**N the market-place of Rome, many hundreds of years ago, some young men, bound as slaves were wont to be, were awaiting the sad probability of being purchased. Their fair faces, blue eyes, and golden hair made a striking contrast to the dark countenances of the slave-dealers. A passer-by, attracted by a beauty so uncommon beneath an Italian sun, paused, gazed at the youths, and asked to what country they belonged.

"They are English—Angles," was the reply.

"Angles!" exclaimed the enquirer; "nay, but Angels, with faces so angel-like."

The witty man went his way, musing on the incident ; but that vision of those angel-faces never left him. In after years he became Pope of Rome—the famous Gregory the Great.

It was then between five and six hundred years since Christianity had been introduced into Rome, and about three centuries since the empire of the Caesars had nominally acknowledged the religion of Jesus Christ. Great changes had resulted on the conversion of Constantine the Great to Christianity. The catacombs, hallowed by the worship of the infant church, no longer hid the persecuted disciples of the Christian Faith. Magnificent churches were reared for their devotions. Their pastors were no longer hunted and down-trodden men, living in daily expectation of martyrdom. No; but were honoured and flattered at home and famed abroad. The Church increased in riches, glory, and power of this world, and proportionately decreased in the riches of God's grace, the glory of pure doctrines, and the power of Christian love and humility. The danger foreseen by the Apostle Paul had arrived :—" I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ " (2 Cor. xi. 3).



**"Angles!" exclaimed the enquirer; "nay, but Angels, with faces so angel-like."**

The simple truths of the Gospel, the pure faith of the early Church, were fast flickering away amid prosperous surroundings, and the darkness of superstition—of rites and ceremonies in the place of heart conversion ; image veneration instead of spiritual worship ; many mediators usurping the office of

Christ's sole Mediatorship; purgatory; prayers to and for the dead; incense[1] borrowed from the practice of heathen ritual; and much else of Pagan idolatry—gradually became re-established in Rome, obliterating primitive Christianity, and turning day into night.

In 476 occurred an event of extreme importance to the growth of the Roman bishopric —Rome Imperial fell; the Caesars departed; Romulus Augustulus was the last emperor of the Western Empire.

The old Roman Empire was no more, but in its place arose another power—the Popedom. The seven-hilled city, renowned for the splendour of the Roman emperors, became equally notable for the magnificence of the Roman Popes, who by degrees raised themselves to world-wide dominion.

The Kingdom of Christ (which is not of this world) was well-nigh obliterated beneath the colossal power, which rose in its place like a great tower of Babel, shutting out the "Sun of Righteousness," and casting its baleful shade across the land. Thus the darkness came into Rome, and from her went into all the world.

In the days of which we are now writing (the sixth century) the apostasy had not reached its zenith. It was then afar off from the summit of its ambitions; yet much of the gloom was deepening—slowly, by degrees, as the night steals upon the day. How the darkness reached our island-shores—in plain English, how, and when, Popery was first introduced into Britain—is the story we must tell you in this chapter.

Gregory the Great was a most ambitious pope; nothing but the conquest of the world to Rome would satisfy him. Those "angel-faces," which he had seen in the market-place, oft recurred to



his mind. The land from which they came was surely worth winning. So fair a prize was worthy of a venture to secure it for the papal kingdom. An opportunity occurred, and Gregory was not slow to make the most of it.



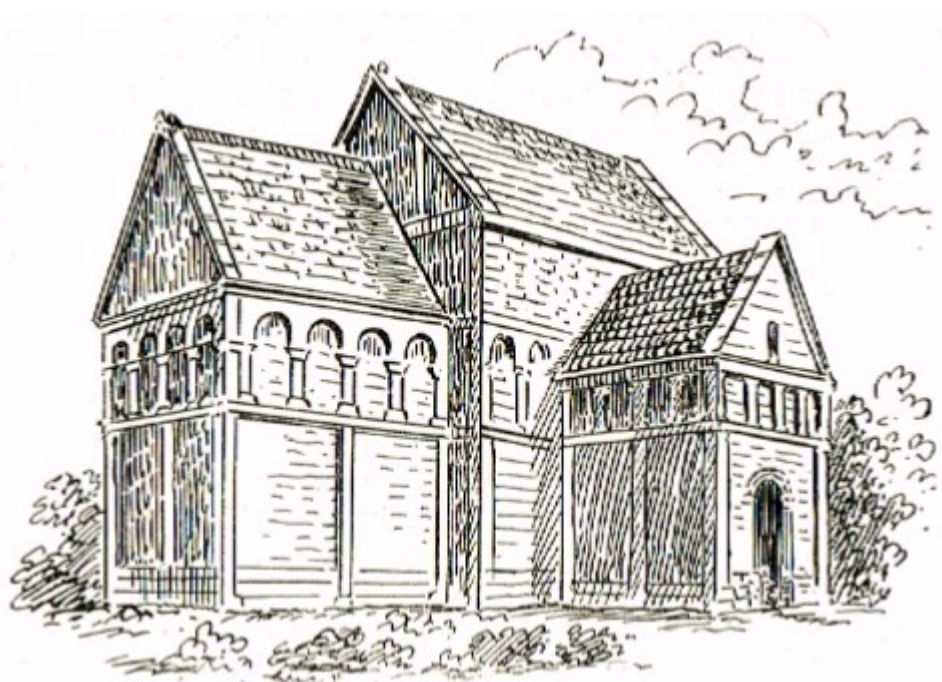
### Portion of an Anglo-Saxon Gospel in Latin (John's Gospel, part of the first chapter)

Ethelbert, king of Kent, married Bertha, daughter of Charibert, king of Paris. Ethelbert was a heathen, but Bertha had professed Christianity. When the princess left her royal father for her new, sea-girt home, a Christian bishop accompanied her.[2] Surely Gregory the Great might rely on her assistance towards the missionaries he would despatch to Britain! So reasoned the pope. Thoughts were put into action, and soon we see a monk, Augustine by name, with some forty other shaven brethren, setting out on what, then, was a long and perilous journey to our shores.

While they are occupied with their travels, let us take a glimpse at old England as she was in those days. Our island had passed through troublous times, which had involved the British Church in many sorrows. Long and grievous was the series of conflicts with the Picts and Scots ; and about the middle of the fifth century another foe menaced its peace. The Anglo-Saxons crossed over to our shores from Germany; but instead of aiding the British to subdue the Picts and Scots, they coveted our fair isle, and sought to subdue it for themselves. For over a hundred years the contest went on, with fierce hatred on either side, until the Anglo-Saxons were masters of the day, and the British were obliged to retire westward and northward.

### Left: Saxon Church at Bradford-on-Avon

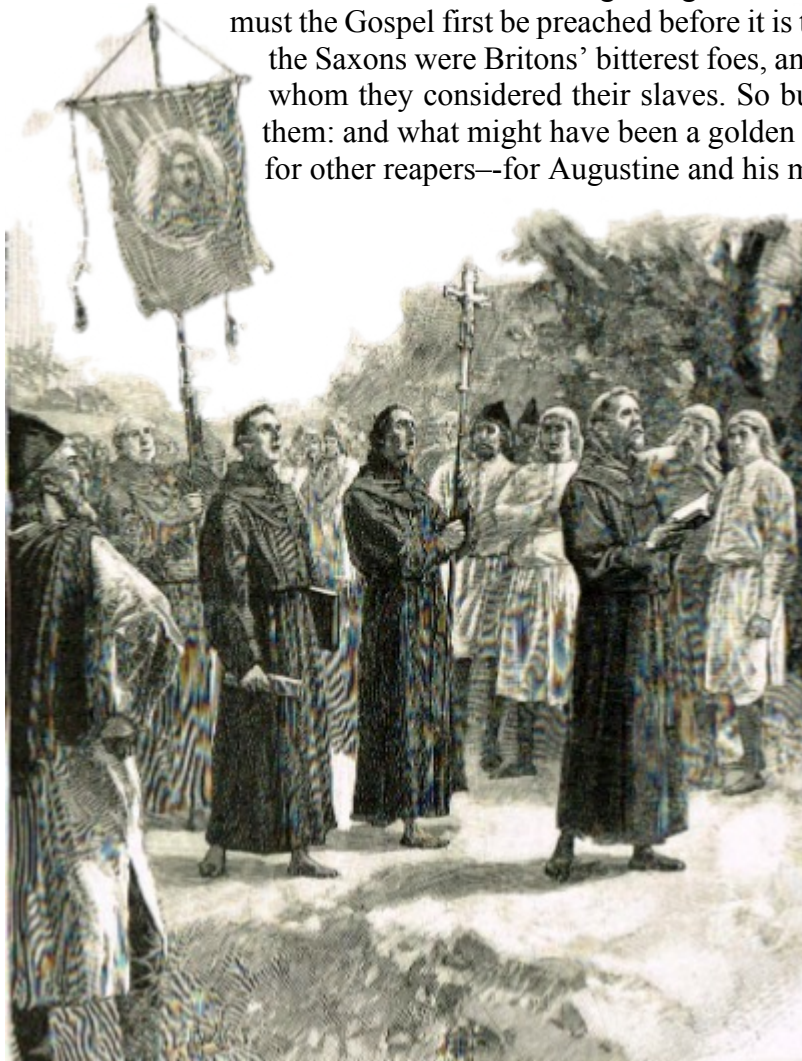
You can guess how sad was the position of the British Church during those troublous times. The Saxons were heathen, and sought to overwhelm the ancient British Church. The worship of pagan gods was set up in spots which had



been dedicated to the service of Jehovah, and many Christians were put to great suffering and death for the sake of the Gospel which had been carried to our shores centuries before. And yet the Light was not put out. Christianity shone with clear and steady flame in Northern Britain. The island of Iona in Scotland, and Bangor in North Wales, had their missionary colleges.

There, as in other places, the fire of Evangelistic zeal burned brightly. "Go ye into all the world" was their motto; and in Gaul, Switzerland, Germany, and even in Italy, the Gospel light from Britain's missionaries shone with no uncertain radiance. In the very heart of Europe these humble Evangelists did more to enlighten the people than the backsliding Church of the Romans was able to accomplish.[3] But one fatal mistake marred their prosperity. The Saxons of England were still sunk in pagan darkness, and the British Church failed to realise the urgency

of our Lord's command — "beginning at Jerusalem," i.e., at home, next door, must the Gospel first be preached before it is to be carried into the world. True, the Saxons were Britons' bitterest foes, and resented the preaching of those whom they considered their slaves. So but little effort was made to reach them: and what might have been a golden harvest was left ungathered—left for other reapers—for Augustine and his monks.



Those "shaven crowns" landed on our shores in the Isle of Thanet, in the year 507. Ethelbert granted them an interview in the open air—for fear of magic—and listened peaceably by means of an interpreter to Augustine's long oration.

"Your words are fair," replied the king at last; "but as they are new to us, and of uncertain import, I cannot approve of them so far as to forsake that which I have followed with the whole English nation. But because you are come to us from a far country and, as I conceive, are desirous to impart to us those things which you believe to be true, we will not molest you, but give you favourable entertainment, and supply you with necessary sustenance; nor do

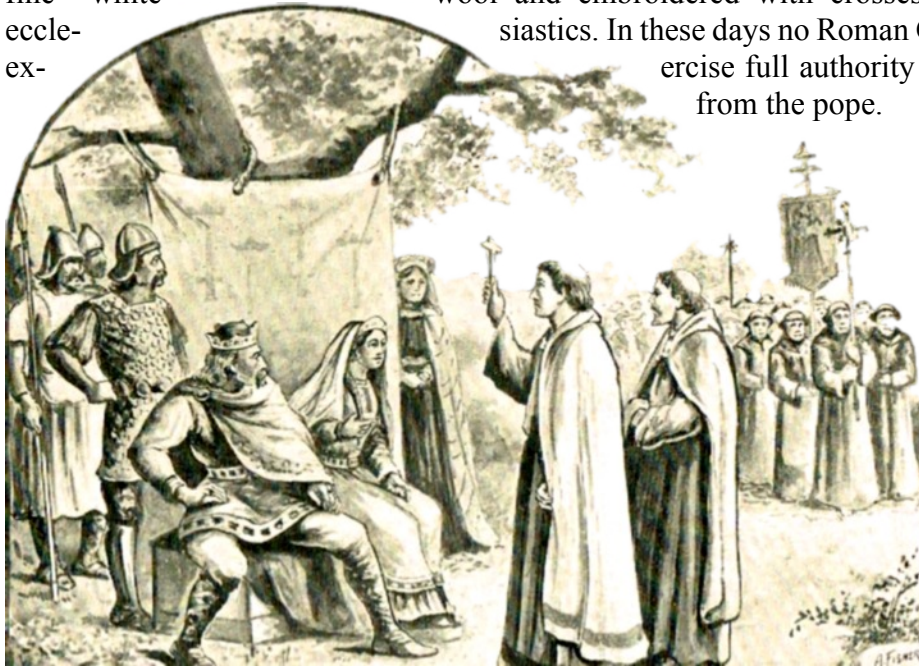
we forbid you to preach, and gain as many as you can to your religion."[4]

### **Ethelbert granted them an interview in the open air.**

Canterbury was the capital of Ethelbert's dominions, and thither repaired the Roman missionaries, the king having granted them permission to take up their residence in that city. A silver cross and a painted image of Christ were borne by them, as a sign of the religion they had come to preach. Their desire was to throw down heathen idols, and put up Roman ones in their places, and to convert the Saxons from the worship of pagan gods to an idolatrous devotion to the pope. Gregory the Great had chosen the right man to accomplish this work; Augustine was as ambitious as he was to see the world brought under the sway of the fast developing kingdom of papal Rome. The success at which they aimed began soon to arrive. In one day Augustine baptized 10,000[5] pagans. If their hearts were left unchanged, they were, at least, gathered into the fold of a church which herself was fast going over to heathenism. The news of these "conversions" created immense joy in Rome. Gregory despatched more missionaries, and loaded them with vestments and church ornaments, and a quantity of rags and bones—supposed to be the relics of saints and martyrs, to which the increasing superstition of the times attributed many absurd and fabulous miracles. With these relics Augustine might hope to overawe and



vanquish the English! Among these curiosities was the famous "pallium" This was a kind of cloak, of ancient origin, which the Roman emperors had been used to present to any one whom they wished to mark with special favour. When the Roman bishops began to assume imperial authority, and to covet all the worldly splendour of the Cæsars, they also took possession of the pallium, and bestowed it on those they desired to honour. After a while the vestment (made of fine white wool and embroidered with crosses) was limited only to ecclesiastics. In these days no Roman Catholic archbishop can exercise full authority until he has received it from the pope.



### **Ethelbert granted them an interview in the open air.**

The arrival of the "pallium" in England was a significant event. It shewed that Rome had set her foot in England, and intended to bend it to her sway.

Augustine was appointed bishop of the Saxons, and of the Free Britons.[6] This encroachment on the liberty of the ancient British Church was met, of course, with opposition. Three distinct defeats fell to the proud missionaries of Rome; the rebuffs irritated the proud spirit of Augustine, and give us a happy glimpse of the sturdy spirit of those British Christians. They happened as follows:-

One of the most influential men then in the British Church was Dionoth. This man was president of a flourishing body of Christians (numbering some thousands) whose headquarters were at Bangor, in Wales. They were laborious, supporting themselves by the work of their own hands; spiritual, meeting often for prayer; evangelistic, training their youths in Christian doctrines, and sending them forth abroad as missionaries and teachers. Bangor (the name signifies "The Choir (on the steep hill)") was renowned, like Iona, for its holy zeal in propagating Christianity abroad.

Augustine coveted the fair prize of so devoted a community, and sought to win them for the pope. "Acknowledge the authority of the bishop of Rome," demanded he of Dionoth. These words are memorable; they were the first demand of Rome to England--the first of a long series of arrogant behests.

"We desire to love all men," replied the immovable Briton:---"but he whom you call pope is not entitled to style himself 'the father of fathers,' and the only submission we can render him is that which we owe to every Christian."

Notable words, as being the first refusal in our land to the encroachments of Rome—the first of a long series of denials of her authority.

Augustine, repelled, but not discouraged, next proceeded to convoke a general assembly of British and Saxon bishops. It took place in 601, in the open air. The overhanging boughs of a venerable oak shaded the gathering. Briton and Saxon faced each other, old foes of many years' standing. The British Church, faithful custodian of Christian belief delivered into her keeping many centuries before, could not readily let slip the priceless heritage of Gospel liberty. Dionoth



again refused to acknowledge Romish authority. One sturdy Briton after another, beneath the free firmament of God's great vault of heaven, spoke out against the proud usurpations of the pope. "The Britons," they exclaimed, "cannot submit either to the haughtiness of the Romans or the tyranny of the Saxons."



### **Conference between British and Romish Bishops**

This was Augustine's second defeat.

The Britons had conquered; and yet, in a measure, the colossal pride of Rome had overawed them. Her growing power, her outward magnificence, her pretended authority, were calculated to deceive the simple-hearted. Popery was then but half-formed; it was but dimly understood that she was fulfilling the Divine prophecies of the predicted universal apostasy.

"What was this new power? They questioned one with the other. Did it come from God or from evil?

Disturbed by these reflections the Britons repaired to the solitary abode of an aged Christian, who was renowned in those days for his pious life and godly wisdom.

"Shall we resist Augustine, or follow him?" they asked. "If he be a man of God, follow him," replied the Old man.

"But can we know if he be a man of God?"

"If he is meek and humble of heart," replied the hermit, "he bears Christ's yoke; but if he is violent and proud, he is not of God."

"What sign can we have of his humility?"

"If he rises from his seat when you enter the room."

The test was a good one; but the venerable Briton would have acted more wisely to have bidden them consult the holy Word of God.



### **Augustine refuses to rise to meet the British bishops**

The British bishops repaired to the council hall. There, upon a seat, sat the arrogant servant of the pope. These Christians in his eyes did not merit courtesy, much less honour. This British Church, formed before the popedom had come into existence, was held by him to be unworthy of the kind condescension of the proud possessor of the pope's pallium. They might submit to him; he would not bend to them. So Augustine kept his seat. Well for Britain's Church he did so. The bishops were astonished. In that one act of arrogance they read aright the true character of Rome, which loves to be courted, served, and deified.

Again, and for the last time, they refused to submit to the authority of the pope.

At this reply the proud features of the Roman prelate wore a yet sterner expression; anger (lashed from his eye; a scheme of hateful revenge passed through his mind. If argument could not win them, slaughter should wipe them out.

We can detect the tyranny of the great, cruel, false Church, in the hard tones of his reply: "if you will not receive brethren who bring you peace, you shall receive enemies who will bring you war. If you will not unite with us in showing the Saxon the Way of Life, you shall receive from them the stroke of death,"

Thus defeated for the third time, Augustine withdrew from the contest, resolving to spend his remaining days in preparing the "stroke of death" he wished to bring on the free Church of Britain.[7] Such has always been the policy of Rome : when she cannot convince by word, she exterminates by sword.

Augustine died before the dread plan had had time to be put into execution ; but the train had been laid : it was left to his successor to strike the deed. The hour of which Augustine had spoken, and for which he had schemed, arrived shortly after his decease; the pagans were let



loose on the British Christians. Under the leadership of one of the heathen kings, the Saxons marched in large numbers towards Bangor—that stronghold of hardy Protestantism. "Twelve hundred and fifty of those early witnesses of the truth, hearing the evil rumour of the intended invasion, met together to pray. There was no help for them but in God, if He allowed them to perish they would be numbered among His holy martyrs.



### **The Massacre of Bangor**

As the cruel pagan leader advanced, he noticed the praying band at a distance. They had chosen a quiet spot, and, kneeling on the green sward, or on the rugged ground, hands and hearts were uplifted to heaven.

"Who are those people, and what are they doing?" demanded the Saxon king.

"They are Christians, praying to their God," was the reply.

Was there a dim realisation of the power of a Christian's prayer in that dark, heathen mind? Did he feel something like Mary, Queen of Scots, felt, centuries later, when she said, "I fear the prayers of John Knox more than an army of fighting men."

"They are contending against us, though unarmed," exclaimed the pagan warrior, still viewing that pathetic prayer-meeting in the distance.

The order was given; the soldiers rushed on, and soon the massacre of that valiant twelve hundred was finished. They died, as they had lived, witnesses of Christ; hated by the Saxons for their Christianity, and equally detested by Rome for Their Protestantism.

The first act in the grim tragedy over, the pagans proceeded towards Bangor, and utterly destroyed it. Rome had gained a victory—not by fair means, but by the sword of the heathen dipped in blood. Popery rejoiced, and reared its head, prouder and more aggressive than ever.

The next scene is as ludicrous as the former was tragical. Rome was suddenly alarmed by the return of many of her Saxon converts to the worship of the idols they had abandoned. Their hearts had been unchanged; their conversion had been to popery, not to Christ; therefore we



need not be surprised at their turning back to their old religion. Among the apostates was Eadbald, king of Kent. Alarmed at this unexpected turn of events, the bishops fled across the sea to Gaul. Laurentius, the successor of Augustine, hit on a better plan. He was evidently a man of large capacity' for invention, for he prepared a "miracle" for the salvation of Romanism in England! Hastening in the early morn into the presence of the king, he exhibited to the gaze of the astonished sovereign, his back, blue, black, and bleeding from the effects of a severe scourging he had received during the night. "Saint Peter," he explained, "had visited him, and whipped him for his cowardly intention of forsaking the flock." Who really performed the scourging is not known. History is silent. Perhaps the penitent sufferer whipped himself! However, the "miracle" had the desired effect. Eadbald was moved by the kindness of Peter, who had so lovingly chastened his servant rather than let him fly away, as the other bishops had done. He felt sure, too, that the religion of the pope, whose truth was attested by so great a wonder, must be right after all. So Eadbald returned to the bosom of Rome; Laurentius remained in England; and the faith of the pope established itself with a firmer hold than ever in our island home.

Such, then, is the brief story of how the darkness came—the darkness of that false Church--the yoke of that foreign power, destined to gall the neck of England for many a long year, till she should throw it off at the glorious Reformation centuries later.

But was the Light put out? Nay. It had been obscured, but not extinguished. The "partings of the ways" had arrived. From henceforth the religious "Story" of our land is a record of struggles repeated and renewed—struggles on one side from those who desired to totally blow it out, and, on the other, stern opposition from those who would fight and die, sooner than let its flame sink into the night.

## Notes to Chapter 2

1. Incense in Romish and other churches is totally different from that used in the Jewish temple. Rome, in her practice of it, disobeys the conditions laid down in the Word of God, the penalty for which disobedience is death. The conditions are:--It had to be made of certain ingredients (Ex. xxx. 34 to 38).

2nd. It had to be offered by priests only. Uzziah, not being a priest, was smitten with leprosy when he offered it (2 Chron. xxvi. 19). 3rd. It had to be lighted by fire from heaven. Nadab and Abihu perished because they lighted it with "strange fire" (Lev. x.).

2. The name of this bishop was Ladilus, of the Gallican Church, which differed in several respects from the Church of Rome (Bede).

3. D'Aubigne, vol. V

4. Bede's "*Ecclesiastical History*",

5. The work was evidently done by sprinkling the crowd *en masse*!

6. D'Aubigné,

7. D'Aubigné





## Chapter III

### THE PARTING OF THE WAYS



**HERE** are two names in the history of old England that should be written in letters of gold—Oswald, king of Northumbria, and Aidan, the British missionary.

There are two other names that should be inscribed in the annals of those times in letters of black—Oswy, the successor of Oswald to the throne of Northumbria, and Wilfrid, the servant of the pope.

The story of these men and their work will show us how definitely the "Parting of the Ways" had arrived. Those who called themselves "Christians," in Britain, could no longer tread the same path. Before the arrival of Rome's monks to our shores, members of the British Church were one in heart and labour. When Augustine appeared a corrupted form of faith came with him; and when it had established itself in our land, two ways were opened to the bewildered disciples; two forces faced each other on the spiritual battle-field. Truth must prevail in the long run, but in the meanwhile the Sword of the Spirit must be unsheathed against the weapons of the pope; the Lamb must contend with the dragon; the warfare would be fierce, and the record of these thrilling conflicts is the Story of our English Protestantism.

### THE WAY OF LIGHT. (In the Seventh Century)

**OFF** the coast of Northumberland lay an island, about a mile-and-a-half from the mainland. It was but an islet, a little over two miles in length, and about a mile in breadth; but in the seventh century it became, to England what Iona had been to Scotland---a candlestick for the Light of Faith. Its name was Lindisfarne, or Holy island.

In the days of which I write, Lindisfarne contained an oratory, and a group of humble, thatched cottages, inhabited by a number of earnest-hearted Evangelists who, with the saintly Aidan as their bishop, had gone from Iona and settled themselves on this sea-girt spot.[1] Why had they gone thither? The story, which is full of interest, is as follows:--

The cruel Northumbrian king who had razed Bangor to the ground, and killed its Christian inhabitants, had a son named Oswald, manly young Anglo-Saxon prince. Oswald, with his brother Oswy, had been obliged to take refuge in Scotland, owing to political troubles. He was but a lad when he went northward, and readily acquired the language of the country. Iona was his favourite resort: the piety of the missionaries won his heart, and the purity of the faith they taught transformed his soul; to be a messenger of the Gospel to the Saxons became the one deep desire of his being. He would lead the people of Northumberland to the Saviour. The throne had been lost to his family, but, with the help of God, it should be recovered. So the ardent young prince—"a man beloved of God," as Bede describes him—set out at the head of a small army, and marched towards an enemy formidable in strength and numbers. But Oswald knew that with God on his side he was well able to overcome. By the side of a rippling brook

he knelt and prayed,[2] then rose, and with his handful of troops won a great victory (634 A.D.). His kingdom was brought back again to its rightful heir; now it must be gained for a yet better inheritance. Northumbria had lost the Christianity it had possessed, and to bring it to Christ was the golden harvest that Oswald prepared himself to sow, and to reap.

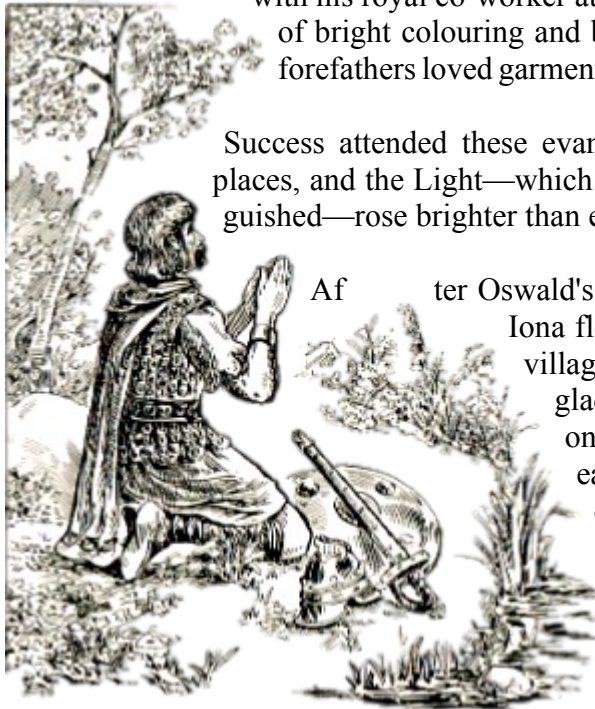
## Ruins of Iona

King Oswald's kindness and goodness of heart towards his subjects won their confidence and love. We read of his practical sympathy on one occasion when seated at table. As a silver dish, full of dainties, was placed before him (our Saxon forefathers of those days were fond of delicacies!) a servant informed him that the street, outside his door, was



crowded with the poor and starving. Oswald was struck with the contrast between his own luxurious living and that of his needy subjects, and at once ordered that the food before him should be distributed to them, and the silver dish broken and divided among them.

At his request Iona sent him Bishop Aidan, to aid him in the evangelisation of his people. Aidan, "a man of singular meekness and piety," says Bede, made Lindisfarne his headquarters, and sought to propagate the Christian faith in the dominion of Oswald. In this grand work he was aided by the king, who interpreted his words to the Saxon audiences, for Aidan did not know the English tongue. Many a time might the evangelist have been seen preaching the good news, with his royal co-worker at his side, in his loose, flowing garment, probably of bright colouring and bordered with choice embroidery, for our Saxon forefathers loved garments of many colours, skilfully worked, or woven.[3]



Success attended these evangelistic efforts; churches were built in several places, and the Light—which the cruel heathen Edelfrid thought he had extinguished—rose brighter than ever into a radiant flame.

After Oswald's death the work still went on; missionaries from Iona flocked to the scene of labour, and preached from village to village, from town to hamlet. They were gladly welcomed, the people crowding round them on the highway, or in some quiet country spot, eagerly listening to the Word of Life. So many a dark place was lighted by the humble ministrations of that early British Church.

**Oswald knelt and prayed by the side of a rippling brook.**

## THE WAY OF DARKNESS. (In the Seventh Century.)

Oswy succeeded his brother Oswald to the throne of Northumbria. Both brothers had received the advantages of Iona's Gospel training; but there was this vast difference between them—



Oswald was truly converted to Christ, and his heart had been changed; but Oswy appears to have become a Christian in profession only.

The name of Oswy must be written in mourning, as that of the king who surrendered the English Church to the authority of Rome. The sad story is as follows:-

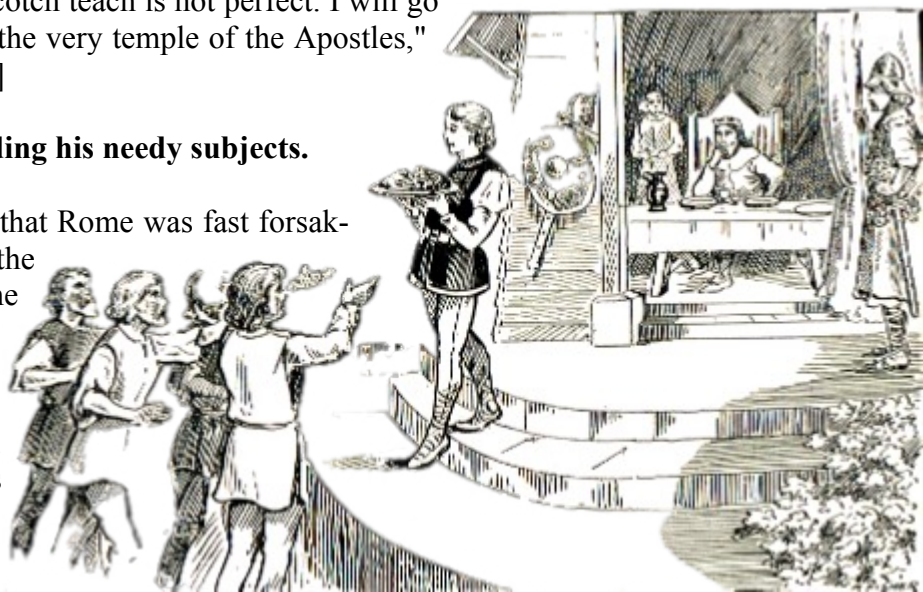
In Oswy's royal court, two persons might often have been seen conversing together, upon a topic which interested them. The lady was Eanfled, Oswy's proud wife; the other was Romanus, her private chaplain. Both had come from Kent, where Augustine and his monks had introduced popery. You can guess the subject of their many earnest talks—how could Northumbria be gained for the pope? That it had been won for Christ was to them not sufficient: so fair a prize must be laid at the feet of Rome. An opportunity occurred.

One day, a young Northumbrian—Wilfrid by name—was admitted into the presence of the queen. He was talented, educated, of striking appearance, and very enterprising and ambitious.

"The way which the Scotch teach is not perfect. I will go to Rome, and learn in the very temple of the Apostles," said he to the queen.[4]

#### **King Oswald feeding his needy subjects.**

Neither of them knew that Rome was fast forsaking the doctrine of the Apostles, and that the right way to learn the Truth is not in the city of the popes, but in the study of the Bible. Queen Eanfled was pleased with young Wilfrid's suggestion,



and aided him to set out on his long journey.

Arriving in Rome, Wilfrid soon discovered that the Church of Rome possessed worldly power and magnificence, very different from the humble state of the British Church. The natural ambition of his heart was stirred at all he saw and heard in the seven-hilled city. In the Roman Church there was every facility for the exercise of spiritual pride; every means for self-aggrandisement. If he could succeed in bringing England to the feet of this great system of the pope, he would raise himself to a dazzling eminence of honour and fame. So, having well-schooled himself in the ways and teachings of Rome, and received the ecclesiastical "tonsure" at Lyons, he returned to England, bent on claiming the free English Church to the triumphal care of the pope.

At that time only Kent acknowledged the pope's authority. In all the other provinces ministers of the free English Church preached the Gospel, and lighted the Candle of Truth, under the powerful protection of the King of Northumbria. Wilfrid's scheme, then, was a simple one: he must gain Oswy; and with his fall, his dominions, which then constituted the greater part of England, also would submit to Rome.

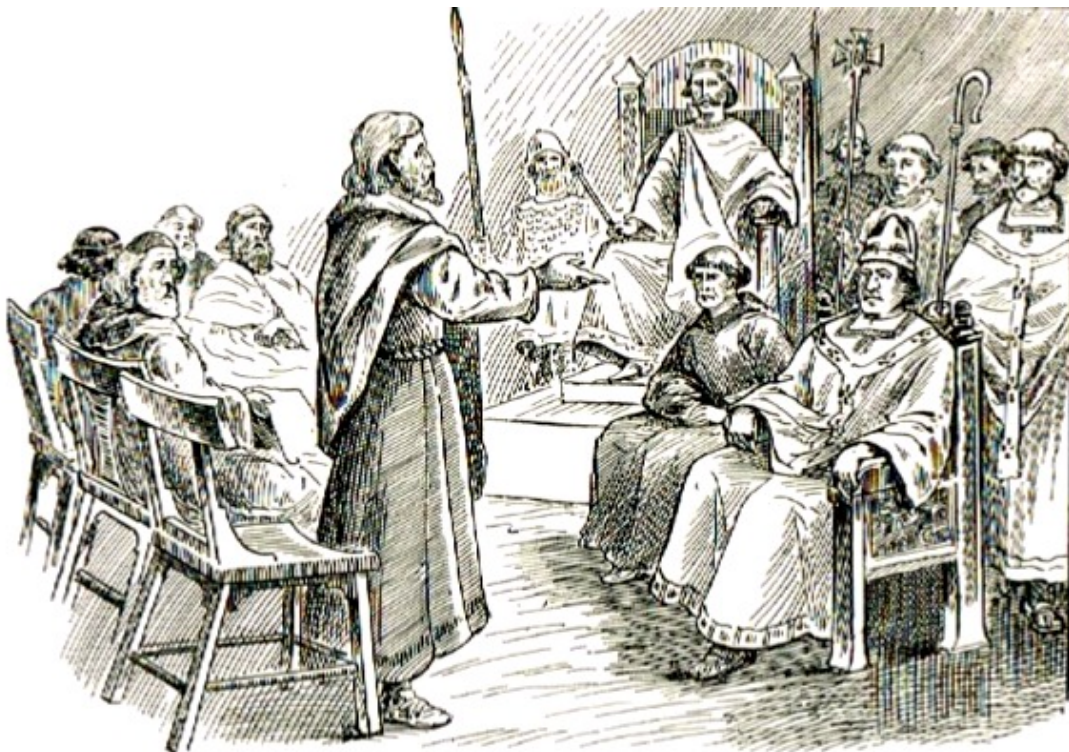
Queen Eanfled and her chaplain were already on his side. Alfred, the king's son, was placed under his tuition; and this young prince he hoped soon to influence in the same direction. Thus aided, Wilfrid carefully proceeded to capture the king. There was a special point upon which the English Church and the Roman differed at that time, viz., the time for the observance of Easter.

This question, which was not of any very great importance, was lifted up by Wilfrid into a controversy of vast significance, and was made to appear a subject of life and death. Thus, even in the seventh century, Rome was developing that subtle art of hiding her real designs under some trivial matter.

"We must have a public disputation, in which the question must be settled once for all," said the wily Queen Eanfeld. The monastery in Whitby was chosen as the place for conference.

Let us take a glimpse at that historical meeting. On one side of King Oswy and his son Alfred, sat Wilfrid, Romanus, and other priests of Rome; on the other were assembled Colman, from Iona, and several other bishops and elders of the British Church.

There is one among the gathering, we note, to whom the contesting parties seem to turn, as to a wise man, able to judge fairly. It was Cedda, who had been consecrated bishop by one who had himself been ordained by the elders in Iona. He was one of the most successful evangelists of his day, a worthy type of a bishop of the English Church. No popish hands had, at that time, been laid upon his head; but Rome was exerting all her artifices to bend the Church of England to her sway, and even Cedda could not save her.



**The conference before King Oswy. Colman addressing the assembly.**

The controversy began; Colman appealing to the Apostle John, who, tradition asserted, had brought the Gospel to Iona. Surely the churches over which he and his successor Columba presided, could not err in the time of keeping Easter—for this, as we have remarked, was the trivial point of dispute under which Wilfrid hid his designs. Colman had taken the first false step in citing John and Columba, instead of using the Sword of the Spirit, which is the Word of God. Wilfrid saw his advantage, and followed it up. If Colman referred to John, he could boast of Peter and Paul. Rome, where Paul had preached, and where tradition said Peter had been bishop (though there is no foundation for this latter statement), must surely know best at what time to observe the festival. Was not Peter greater than Columba? Had not our Lord given him the keys of the Kingdom of Heaven?



At this point the king, whose dim spiritual vision was quickly blinded by the subtle argument, exclaimed, "Peter is the door-keeper; I will obey him, lest, when I appear at the gate of Paradise, there should be none to open to me."

Oswy did not know our Lord's words, "I am he that openeth, and no man shutteth; and shutteth, and no man openeth." He did not understand that the popes were not successors of the Apostles, whose doctrines they were fast forsaking, but of the pagan priests whose beliefs and superstitions they were gradually adopting. So Oswy and his subjects bent themselves to the sway of Rome; and in the vain thought that they were following Peter, they submitted themselves to a foreign power, that should yet gall the neck of the once free Church of England.

Colman, downcast, returned to Iona. Had he fought with the weapon with which God had provided him—the Holy Scriptures, victory, instead of defeat, would have been his. But, alas! the love of the Bible was evidently waning in the church of the free Britons. The news of the English surrender caused immense joy at Rome. The pope despatched Theodore and an African monk, named -Adrian, to carry on the crusade; and these two laboured incessantly to bring all England under the jurisdiction of the papacy. Even Cedda fell before their arts, permitting himself to be re-ordained bishop at the hands of Rome—as if his first ordination had not been sufficient! He was a victim of that weakness which sometimes disguises itself as humility. "How are the mighty fallen!"

Still, Iona held out the Light, that flickered and waned in the deepening gloom. Her fall was humiliating.

A monk—Egbert by name—came over from Ireland to extinguish this Light. Rich presents were confided to him to distribute in the island. He also had recourse to other arts, and recounted strange dreams and visions, and escapes from the fury of the sea like another Jonah. His preservation, so his visions told him, was vouchsafed in order that he might live to win Iona to Rome. It was an age of superstition—when imaginations of disordered minds were put in the place of the infallible Word of God. The British Christians of Iona weakly believed the foolish

stories of the artful monk, and submitted to Rome, receiving the "tonsure" (or having the crown of their heads shaved) as a sign of their degradation (D'Aubigné).



## **A LIGHT IN THE DARKNESS (Seventh century)**

The darker the night, the brighter shines the torch. Such a light was found in Alfred, the son of Oswy. The wily 'Wilfrid had been his tutor, and had sought to train him as a complete slave to the Roman system; hut, for once, 'Wilfrid did not meet with the success at which he aimed.

**Left: Alfred studying the  
Scriptures**



The Witan (or Saxon Parliament) having chosen his brother as king, Alfred retired to Ireland, and there, for fifteen years, contentedly devoted himself to study. The books he loved most were those which dealt with the Bible and the Christian belief. So great was his love for these, that he was described as "most learned in the Scriptures." [5]

On the death of his brother the Witan invited him to ascend the throne. He complied as cheerfully as he had retired into private life. He was the first literary king among the Anglo Saxons, [6] and has special interest for us as the precursor of his more famous namesake, Alfred the Great. There was a nobility in his character, and true English love for freedom, which made Alfred shine as a torch in the darkening gloom. Wilfrid was ambitious and domineering—loving to rule, but bending to none. As bishop of York, he displayed a magnificence that rivalled that of the kings of Northumbria. In his desire for riches and earthly glory he was not unlike Cardinal Wolsey of the sixteenth century. Wilfrid could not brook divided honours. He desired to be supreme in the Church of England. To this the king of Northumbria would not agree. Wilfrid quitted his dominions, and laid his disappointment at the feet of the pope. On his return he came armed with letters from the pontiff, but even the papal missives did not move the king. "Ask me what you will for yourselves," said Alfred to his council, "but ask me no more on behalf of Wilfrid. The kings, my predecessors, the archbishops with their counsellors, and afterwards ourselves, with nearly all the British of your race, have judged his cause." [7]

Such were the rays of light in the seventh century; such the English denials of papal supremacy in the Church of England. The parting of the ways had come; the struggles between light and darkness had begun, and which, centuries later, resulted in the glorious Reformation.



### **Caedmon was unable to sing**

There were yet other gleams; and among these we must mention Caedmon, the bard of the simple English people. There is much which is legendary around the story of Caedmon's poetical inspiration, yet it gives us some idea of the flickering of the sacred light in those olden times.

Caedmon was a herdsman, tending his flocks in the neighbourhood of Whitby. It was the custom among the Anglo-Saxons to enliven their meals with song. Most of the poems sung at the festive board were descriptive of war, or the legendary tales of the heathen gods. Each guest was expected to take his turn at thus enlivening the company ; but Caedmon, who felt he had no

poetical gift, would retire from supper when asked to sing. On one occasion, feeling more ashamed than ever at his lack of talent; he withdrew as usual, and sought comfort in solitude. As he rested, he slept, and in his slumbers he thought he heard someone saying, "Caedmon, sing some song to me."

"I cannot sing," was the sad reply.

"Nay, but thou hast to sing to me."

"What shall I sing?"

"Sing the beginning of created things."

So Caedmon awoke to find (so the story goes) that having discovered the right subject to sing, the gift for song was his also. So he sang about the Creation and Redemption, and reached many hearts by putting Bible truths into poetry. This rustic precursor of Milton was "the singing evangelist" of those olden days, and his simple paraphrases of the sacred Word helped to keep alight the Lamp of the Gospel.

### Notes to Chapter 3

1. "*History the Church of England*," by Dr. Boulton.
2. "*History of the Anglo-Saxons*," by Sharon Turner.
3. "*History of the Anglo-Saxons*," Book vii., by Sharon Turner.
4. D'Aubigné.
5. Sharon Turner,
6. Bede
- 7 "*History of the Church of England*," by Boulton.







## Chapter IV

### THE VENERABLE BEDE, AND OTHER FAMOUS MEN

"Here lie beneath these stones  
Venerable Bede's bones."



**UCH** is the curious rhyme which closes a long inscription to the memory of the Venerable Bede, to be read in Durham Cathedral.

Somewhere in the territory lying along the coast, near the mouths of the rivers Tyne and Wear, probably in the village of Jarrow, Bede first saw the light, in the year 673. The little lad, when only about seven years old, was sent to the monastery of Wearmouth, and placed under the care of its abbot and founder, Bishop. There he stayed, until another monastery--that of Jarrow--was built in the same neighbourhood ; and there, it appears, he resided till the close of his days. Bede's life was, therefore, almost entirely passed within the seclusion of convent walls—a fact which well explains his belief in the many childish legends, which the reader of his "*Ecclesiastical History*" cannot peruse, without a smile.

In the seventh century, the Church was growing corrupt, and the superstitious fables, to which Bede attached so simple a credence, were fast becoming part and parcel of its creed.

Apart from these blemishes, Bede has rendered a never-dying benefit to his country, by his various literary works, some of which present us with a mass of historical facts concerning those early times.

Bede, at an early age, exhibited mental gifts, and, under the care of the Abbot of Wearmouth, he fortunately found every encouragement in his pursuit after knowledge.

Abbot Bishop was an ardent patron of art and learning, and earnestly sought to ameliorate the condition of his country. In order to effect this, he travelled into foreign countries—a great undertaking in those days. On his return, he brought back with him valuable books and costly works of art.

Thus Bede was able to pursue his studies, aided by a library, rare, and, until then, unknown on our shores.

One of the brightest phases of his studious life was his love for the Holy Scriptures. With a deep desire for holier things, Bede diligently searched the Word of God. His instructor in this branch of knowledge was a monk named Trunhere, who had been educated under Chad, Bishop of Lichfield.

As we have remarked, the Church was growing corrupt in those days, and under such teaching, Bede naturally imbibed many of the errors that were stealthily establishing themselves in the Church of England. They were the tares which Rome had brought over to our land in Augustine's time. Yet, Bede's love for the true wheat, viz., the Word of God, was evidently deep and sincere. He gives us an interesting glimpse into his studious life :—"I wholly applied myself to

the study of Scripture, and amidst the observance of regular discipline, and the daily care of singing in the church, I always took delight in learning, teaching, and writing. In the nineteenth year of my age I received Deacon's orders; in the thirtieth, those of the Priesthood." These words occur at the close of his "*Ecclesiastical History*," and are followed by a long list of his many library works-which number about ninety volumes. Nearly sixty of these are commentaries on the Scriptures. The others are histories, biographies, and works on astrology, rhetoric, orthography, hymns, and poems. This rare and curious catalogue is closed by the following beautiful prayer, which shows what simple piety actuated the famous author:—"And now, I beseech thee, good Jesus, that to whom Thou hast graciously granted sweetly to partake of the words of Thy wisdom and knowledge, Thou wilt also vouchsafe that he may some time or other come to Thee, the fountain of all wisdom, and always appear before Thy face, Who livest and reignest world without end. Amen."

The value of Bede's "*Ecclesiastical History*" is best proved by the fact that it has been so often translated. It was written in Latin, and the first to render it into the vernacular tongue was King Alfred the Great, who gave an Anglo-Saxon edition of it to his people. In the sixteenth century, it was again translated from the Latin, into the English of that century, by Thomas Stapleton, and dedicated to Queen Elizabeth. It was again translated in the eighteenth century, and once more in the nineteenth.

Bede died as he had lived, a Christian, with child-like trust in God his Saviour, Whose Word was the guiding star of his life unto the end. His faith was the pure gold, encrusted somewhat with the dross of Popish heresies. Yet we cannot doubt that, if Bede's lot had been cast in the era of the Reformation, he would have thrown out the dross, and have become one of our noblest reformers. His last days are best described in a letter written after his death by Cuthbert, one of his disciples, from which we take the following extracts: "He was much troubled with shortness of breath, yet without pain, before the day of our Lord's resurrection, that is about a fortnight; and thus he afterwards passed his life, cheerful and rejoicing, giving thanks to Almighty God every day and night, nay, every hour---I declare with truth, that I have never seen with my eyes, nor heard with my ears, any man so earnest in giving thanks to the Living God. He also sang antiphons, according to our customs, and his own, one of which is, O glorious King. Lord of all power, Who triumphing this day, didst ascend above all the heavens ; do not forsake us orphans, but send down upon us the Spirit of Truth which was promised to us by the Father. Hallelujah! 'And when he came to that word do not forsake us,' he burst into tears, and wept much, and an hour after, he began to repeat what he had commenced, and we hearing it, mourned with him. By turns we read, and by turns we wept, nay, we wept always while we read. In such joy we passed the days of Lent, till the aforesaid day; and he rejoiced much, and gave God thanks, because he had been thought worthy to be so weakened. He often repeated That God scourgeth every son whom He receiveth, and much more of our Holy Scriptures---During these days he laboured to compose two works well worthy to be remembered---viz., he translated the Gospel of St. John as —— **TO BE CONTINUED IN PART II**

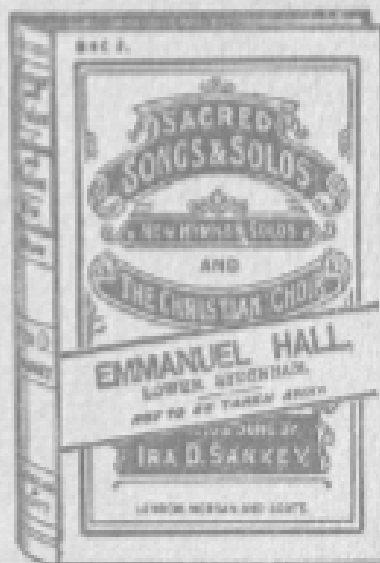




# Sacred Songs and Solos. 750 Pieces.

New Hymns and Solos. 138 "

The Christian Choir - 281 "



Copyright and Bound by *Handwritten*

Words Only from 1d.; Words and Music from 2/6.

A NEW AND IMPORTANT EDITION of Sacred Songs and Solos, and New Hymns and Solos, 888 pieces.

LARGE TYPE, Words—S.M. 1, Giltie Covers, 4/6. S.M. 2, Printed Cloth, 6s.

N.B.—The Various Editions can be had with the name of the Church, Mission or School printed across the Front Cover (see reduced facsimile) at the additional charge of 2/6 for the first 100 and 1/- for every subsequent 100.

Sacred Songs and Solos handsomely bound in Leather for Presentation, from 1/6 to 32/6.

Full particulars and List of over 100 Editions, with specimens of Type, sent free on application to the Publishers.

Works by Rev. F. B. MEYER, B.A.

## The "Biographical" Series.

Scripture and Enlarged Editions. Large Cr. 8vo.

ABRAHAM: Or, The Obedience of Faith.

ISRAEL: A Prince with God.

JOSEPH: Beloved—Hated—Exalted.

MOSES: The Servant of God.

JOSHUA: And the Land of Promise.

SAMUEL: The Prophet.

DAVID: Shepherd, Psalmist, King.

ELIJAH: And the Secret of his Power.

JEREMIAH: Priest and Prophet.

JOHN THE BAPTIST.

PAUL: A Servant of Jesus Christ.

Each Volume, Cloth Boards, 2/6.



Morgan & Scott's Edition of

## Cruden's Concordance

Tenth Edition and New Testaments.

Popular Edition.

Strongly bound in Cloth Boards,

with Portals, 3/6.

Superior Editions, 5/6, 7/6 and 10/6. Details on application.

Dr. L. H. Morgan, with other having recommended the purchase of a good Bible, I have I would advise you to get 'Cruden's Concordance'. This book will help you to study the Word of God with profit. If you have not got it, get it tomorrow, for every Christian ought to have it.

Works by D. L. MOODY.

Pleasure and Profit.

Sowing and Reaping.

Weighted in the Scales.

Anecdotes, Incidents and Illustrations.

The Faith which Overcomes.

Notes from my Bible.

Cloth Boards, 2/6. Presentation Edition, 3/6.

## THE ROMAN CATHOLIC CHURCH IN ITALY.

By Rev. ALEXANDER ROBERTSON, D.D.,

Captain of the Order of St. Maurice and St. Lazarus, Italy.

CLOTH BOARDS, GILT TOP, 6s.

"Dr. Robertson is a shrewd observer, a practical scholar, and an able writer. He has an intimate and extensive acquaintance with Italian life."—*English Churchman*.

"The object of this book is to present a knowledge of how the Roman Catholic Church is represented by the Italian people and Government, as affecting their moral, social, and national life."—*Athenaeum*, 1890.

"It is particularly important that such a treatise should appear on the moral and political condition of the Papacy."—*Christianity*, 1890.

## The Catacombs at Rome.

THEIR CONVENTS AND TEACHINGS. By BENJAMIN SCOTT, F.R.S.E.

With over 30 Illustrations.

Varied Covers, 2/-.

Cloth Boards, 2/6.

Revised Edition, Gilt Edges, 3/6.

EVERY THURSDAY.

# The Christian

ONE PENNY.

STRONGLY PROTESTANT AND EVANGELICAL.

A Weekly Record of Christian Life and Testimony, Missionary Enterprise, Evangelistic Effort, Religious and Philanthropic Work throughout the World.

PRICE BY POST. Discontinued Booklet of Volumes published by Morgan & Scott. List of Holy Bibles, My Counselor, Sacred Songs and Solos. Works by D. L. Moody, Rev. F. B. Meyer, B.A., F. N. Webster, M.A., O. Campbell Morgan, Dr. A. T. Pierson, and others. Missionary and other Evangelical Literature, Children's Bibles, Works for Bible Students, etc.

London: MORGAN & SCOTT, 12, Paternoster Buildings,

And may be ordered of any Bookseller.



**"For out of Zion shall go forth the law,  
and the Word of the Lord from  
Jerusalem"  
(Isaiah 2:3)."**

**St. Paul's Free Church  
Wickham Avenue  
Bexhill-on-Sea East Sussex  
Minister Dr. P. Gadsden**

