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"Glory to God in the highest, and on earth Peace, good will toward Men."

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## THE TRIUMPHANT CHRISTIAN.

WRITTEN BY THE LATE REV. DR. COX IN 1805.

Soon the night will pass away—  
I shall reign in endless day;  
Soon, oh happy thought! appear  
With the saints in glory there.

Sins and sorrows, doubts and fears,  
Pains, temptations, groans, and tears,  
Then no more,—my soul shall raise  
Never ceasing songs of praise.

Praise to Him who died for me,  
Shed his blood on Calvary,  
Burst the bars of death, then rose  
Victor over all his foes!

Though by stormy winds I'm tost,  
I a heavenly mansion boast;  
Soon shall reach fair Canaan's shore  
Where the tempests howl no more.

## The Early British Church Founded by the Apostle Paul.

BY THE REV. HENRY SMITH.

That the Gospel was preached in England in the days of the Apostles we can have no doubt, for the evidence, to our mind, is decisive and clear.

Ireneus, who lived in the second century, says in his first Book against heresies, that "Christianity was preached by the apostles to the utmost bounds of the earth;" and reckons up the churches which they planted in Spain and the Celtic nations. The Britons, it is well known, were always included among the Celtic nations; and it should be observed, that Ireneus was intimately acquainted with Polycarp, who was himself as intimately acquainted with the apostle John: he had therefore, the means of knowing what he said. Tertulian, who lived at the end of the second century, thus writes in Chapter VII. of his Apology: "The most distant regions have received, through the apostles, the faith of Christ. He reigns among people whom the Roman arms have never yet subdued—among the different tribes of Getulia and Mauritania, in the farthest extremities of Spain, Gaul, and Britain."

In the fourth century lived Eusebius, Bishop of Cæsarea, who was so well acquainted with the rise and progress of all churches, that he wrote an Ecclesiastical History, and is, therefore, well able to bear testimony to the point before us. Now this writer, in the third Book of his Demonstration of the Gospel, affirms that some of the Apostles "passed over the ocean to those places which are called the British Isles."

Again, to come to our own British historian Gildas, surnamed the Wise, who also lived in the same century. He tells us that Christianity was preached in Britain before the defeat of Boadicea by the Romans, which event took place as early as A.D. 61. These testimonies shall be sufficient, and from them we conclude that the early inhabitants of this country had the great privilege of hearing the Gospel from APOSTOLIC LIPS.

But the question arises—Who were the individuals that did this? Baronius, a Roman Catholic historian, affirms, upon the authority of an ancient MS. at Rome, that it was by Simon Zelotes, and Joseph of Arimathea; and Dorotheus, Bishop of Tyre, in his "Synopsis of the Apostles," speaks also of Simon coming to Britain and dying there; while both Lipomanus and Nicephorus assert, that Peter also preached the Gospel "in the British Isles."

But the chief place in this work we assign to the apostle Paul. It will be remembered, that he was chosen by the Spirit to preach the Gospel unto the Gentiles, just as Peter was chosen to preach it unto the Jews; and so

much did he consider it his duty to bear the words of salvation to the whole Gentile world, that, as he tells the Romans, he considered himself a debtor to all whom he had not visited. For thirty five years his zeal and diligence were untiring; and he went from country to country, gathering souls to Christ, and founding churches wherever he came. So active was he, that Nicephorus compares him to a bird flying round the world; and Jerome observes, that he went "from ocean to ocean like the sun in the heavens, lacking rather ground to tread on than a desire to propagate the faith of Christ."

It should be remembered, too, that the existence and importance of Britain must have been known to Paul. Long before the birth of Christ, Cæsar had made an expedition to it, and had written an account of his exploits here; and in the forty-third year after the birth of Christ, or ten years after His death, Aulus Plautius made another expedition to Britain, conquered part of it, and was the first Roman governor in our land. Ostorius Scapula succeeded him in the year 50, and in the next year he fought a battle with Caractacus, the leader of the British armies, obtained the victory, and carried him and his family, including his aged father Bran, to Rome as captives. There the subjugation of Britain was considered so glorious and important, that the Senate were called together, complimentary speeches were made concerning it, a public triumph was decreed to do honour to Ostorius, and the captives were led a public spectacle through the streets of the city. Tacitus has left us a record of the noble bearing of the captives, especially of Caractacus, and of his magnanimous speech before the Emperor Claudius, by whom he was liberated, and afterwards held in much esteem and honour. Events so noted as these, and of such general interest, could not be unknown to the Apostle; and you will agree with me in believing, that he must have desired to preach salvation to a people that had attracted so much attention.

But we shall rise still higher in the scale of probability, if we consider a few other facts which are left upon record. Paul was sent to Rome by Festus, as recorded in the Acts of the Apostles, in the year 56, and had an audience of Nero. At that time there were, at least, three illustrious personages who were Britons in and about the court of the Emperor; first, there was Bran, the father of Caractacus, who, we are told, while in Rome became a Christian, and who had been left there as a hostage for his son, when he and his wife were allowed to return to Britain. Some say Caractacus was himself there; this, however, we are not able to affirm; but at any rate his daughter was there, and strange to say, was married to a noble Roman of the name of Rufus Pudens, and her Roman name was Claudia Rufina. Both she and her husband are mentioned by Paul (2 Tim. iv. 21). The poet Martial, who was the friend of Pudens, celebrates their marriage, and also the beauty, talents, and learning of Claudia. This lady, too, as well as her grandfather, Bran, was a Christian, but whether either of them was converted by means of Paul we cannot tell.

But there was another British lady in Rome, who, there is some evidence to think, was made a convert to Christianity by the Apostle—this was Pomponia Græcina, and she also had married a noble Roman, that very Aulus Plautius who, as we have said, was the first Roman Governor in Britain, and who had resided there seven years; most likely he married her during that time, and on his return to Rome he would of course take her with him. The fair daughters of Britain, it seems, captivated the hearts of the sons of Rome; and it is no stretch of imagination to suppose, that of the hundreds of officers, and thousands of private soldiers who resided for years in Britain, some of them followed the example

of their general, and chose themselves wives from the women of our country. We must add that Pomponia was also a lady of education, and she took great pains to introduce Roman literature among her country. Now, is it not probable, nay, is it not certain, that these two CHRISTIAN LADIES would think of their relations and countrymen, yet in Britain in heathenish darkness, and earnestly desire that they should be made "partakers with them of like precious faith;" and now, by a special Providence, there was one in Rome ready to go, and fitted for the work—Paul himself.

That Paul was acquainted with these Christian ladies we can have no doubt. He dwelt two whole years in Rome in his own hired house, and received all that came unto him (Acts xxviii. 30, 31), he mentions one of them in his Epistles, and it is probable that these three illustrious Britons were those, or among those, to whom the Apostle alluded when he says (Phil. iv. 22), "All the saints salute you, chiefly they that are of Cæsar's household;" for he was in Rome when he wrote these words. Now, is it not reasonable to suppose that these Christian ladies, in their intercourse with Paul, would tell him of their countrymen, and of their desire for their salvation, and urge him to undertake the work himself. The facilities for travelling were great, for there was frequent commercial intercourse between Britain and Rome, and had been for numbers of years. There was but one hindrance in the way—Paul could not leave Rome without the consent of the Emperor, for he was there under custody; but this obstacle was removed, and we cannot help supposing that it was through the influence of Rufina and Pomponia, for both they and their husbands, one of whom was a senator, were well known at court, and deservedly possessed much interest there. In the year 58, Paul was set at liberty, and it is a fact worthy of special notice, that Bran was set at liberty at the same time, and returned to Britain, and who can say that Paul did not go with him, for we are expressly told that he did take some Christians with him. Surely God had mercy in store for this land which he has made to take so important a part in the religious, civil, commercial, and scientific affairs of the world. At any rate, let one thing be remembered, that we have, from this time, ten years of the Apostle's life to account for. He was liberated in the year 58, but he was not put to death till the year 68; and here was time enough, for one of his active mind, to go throughout the world. And that he did not spend three years in the East we have positive evidence; and, therefore, unless he abandoned the work his Master had given him to do, he must have spent them in the West, a part to which he had never yet borne the glad tidings of salvation, and to which, according to his own account, he was a debtor.

But let us for a moment review how far we have gone in the evidence of the fact we are examining. We have seen that Paul was emphatically the apostle of the Gentiles; that he considered it his duty to preach the Gospel to all Gentile nations; that he must have known of the existence and importance of Britain; that while in Rome he became acquainted with converted Britons, who would be sure to wish for the conversion of their countrymen, and would be likely to urge him to visit them for that purpose; that he was liberated from custody, and had at his disposal the space of ten years in which to do it. If we had no other evidence than this, it would be sufficient to incline us to believe that Paul came to this country.

But we have other evidence: many ancient writers positively tell us, that he did land on the shores of Britain, for the purpose of preaching Christ to the inhabitants of it. These writers we will now quote; only re-

marking that, at present, we refer to them, not in confirmation of doctrine, but of witnesses of fact—not as divines, but as historians.

In the first century, Clément Romanus, who was the beloved friend and companion in labour and travel of Paul, and who is mentioned by him (Phil. iv. 3.), thus writes in his first letter to the Corinthians, section the fifth: "Paul preached in the East and West, leaving behind him an illustrious record of his faith, having taught the whole world righteousness, and having gone even to the utmost bounds of the West."

But the question here arises—Does the expression "utmost bounds of the West," include Britain? for if not, the quotation is nothing to the purpose. Now it appears this was a recognised mode of speaking when they wished to point out these parts of the world in which we live; and you will see its force if you imagine yourself in Italy, where Clement wrote his Epistle. We give a passage or two both from Heathen and Christian writers. Herodotus writes thus: "The Celts are the most western of all Europeans." Plutarch, in his Lives, speaking of Cæsar and his expedition to Britain, says: "He was the first who brought a fleet into the Western Ocean." Theodoret reckons up these "who dwell in the bounds of the West," and he mentions "Spain, Britain and Gaul," and observes that the latter country was situated between the two former; that is, that Gaul was between Spain and Britain, and, therefore, Britain being on the western side of it must be included in "the utmost bounds of the West." Eusebius often calls the German ocean the Western, and speaks of Gaul and the "western parts beyond it," evidently referring to Britain. Besides, taking common sense as our guide, if Britain be in the West at all, it must be included in the words I am commenting on. We shall shortly have to make other quotations from Chrysostom and Nicephorus, which will further clear this subject.

In the fourth century, Jerome writes that Paul, "having been in Spain (Rom. xv. 24, 28), went from one ocean to another;" and in a second place he writes that "Paul, after his imprisonment, preached the Gospel in the western parts," which must include Britain, as we have proved.

In the fifth century, Theodoret, when enumerating the nations converted by the apostle mentions the "Britons" among the number. He elsewhere writes—The apostle Paul went afterwards to Italy and Spain also, and carried salvation to the islands which lie in the ocean.

We will here make two or three quotations to show that the British Islands are here meant. Chrysostom says, "the Britannic Isles which lie beyond this sea, and are in the very midst of the ocean, have felt the power of the word."

Nicephorus, speaking of the apostles, writes—"Another went to the extreme countries of the ocean, even to the British Isles." And again, "Simon Zelotes went to the Western Ocean, and preached the Gospel in the British Isles."

In the sixth century, Venantius Fortunatus asserts that "Paul passed over the ocean to the British Island, the very end of the earth." And, we may add, that almost all historians, who have written on this subject, agree with us, that the Church of Christ in Britain was planted by the apostle Paul; and that this occurred between the years 58 and 68 after the birth of our Lord.

POISONED BOOKS.—It has long been the policy of the devil to keep the masses of the world in ignorance; but finding at length that they will read, he is doing all in his power to poison their books.—Kirk.