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St. Paul's Cathedral, Ludgate Hill, London, needs no introduction, but the statue of St. Paul is not so well known. It stands on the time-honoured spot of ground known as Paul's Cross in the garden by the north-east corner of the Cathedral.

Mounted on a splendid column designed by Sir Reginald Blomfield, R. A., the bronze figure is the work of the Australian sculptor, Sir Bertram Mackennal, RA., and was unveiled in 1910.

“Seek ye first the Kingdom of God
And his righteousness”

OUR BELIEF STATEMENT

The Federation accepts and adheres strictly to the Bible as the revealed Word of God, and as the only rule of faith and practice for Christians; to the Deity of Our Lord Jesus Christ and to the sufficiency of His Atoning Sacrifice for all mankind; and to the unconditional and unchangeable Covenant of God with Abraham as the fundamental truths by which all doctrine must be measured.

In particular the Federation holds as follows:—

That the Bible is Historically, Scientifically, and Doctrinally accurate.

That the Bible contains God's Plan for the Salvation of the Human Race and that this Plan is worked out through His People who:—

“ . . . are Israelites,

To whom pertaineth the Adoption,

And the Glory,

And the Covenants,

And the giving of the Law,

And the service of God,

And the Promises,

And of whom, as concerning the flesh, Christ came,”

(Romans 10:4-5)

That the Covenant with Abraham, Isaac, and Jacob is in the final stages of fulfilment through the descendants of the Ephraim-Israel Kingdom—as distinct from the Judah-Israel Kingdom.

That the descendants of the Ephraim-Israel Kingdom are officially organised today in the Commonwealth of British Nations, and in the United States of America.

That the correct interpretation of the Bible depends: upon the terms 'House of Israel', 'House of Judah', and 'House of David' being properly understood in their historical and prophetic settings, and upon an understanding of the distinction between Israel and Judah.

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ST. PAUL IN GREAT BRITAIN

BY REV W. MORGAN

From the Editor: This is Chapter Four of his book of the same name. I apologise if you find it a bit heavy going.

THE TRACING UP OF THE ANCIENT ROYAL CHURCH OF BRITAIN
TO ITS APOSTOLIC FOUNDATIONS — HIS CONNECTION WITH
THE ROYAL SILURIAN FAMILY OF BRITAIN.

TWO cardinal reasons, we have seen, each of national weight and extent, inclined the British mind to accept Christianity—the first, its identity in many important points with Druidism; the second, its uncompromising antagonism to the whole system of the Roman state mythology. The Roman persecution of both religions identified them still further in the popular mind. Nowhere, then, in Asia, Africa, or Europe, could the apostles find richer or a better-prepared soil for the Gospel. If we add that Britain was the only country in these ages where the Christian could profess and practice his religion free from persecution, we reasonably and antecedently conclude that a strong Christian current must have set in from both Jerusalem and Rome to this island from the first or Pentecostal days of the Church.

We shall better estimate the force of the following testimonies if we keep steadily in mind the fact that the great British Church which Augustine found A.D. 596 established in Britain and Ireland, was essentially Eastern, proclaiming by every usage in which she differed from Rome her direct and independent birth from Jerusalem and the apostles themselves in the first throes of Christianity. It is, indeed, an absurdity to

go about explaining the existence of such a Church, abounding in all the characteristics of an ancient institution, deeply fixed in the native mind and soil, in any other way than by a frank acceptance of its apostolic origin. Every other attempt at solution fails us. How came these archbishoprics, bishoprics, dioceses, Christian colleges, parochial churches and endowments, royal Christian houses, genealogies of saints, immense and opulent monasteries, a whole nation of believers, to be in Britain? How came they, on their first meeting with the missionary of the Bishop of Rome, to proclaim with one voice, "We have nothing to do with Rome; we know nothing of the Bishop of Rome in his new character of the Pope; we are the British Church, the Archbishop of which is accountable to God alone, having no superior on earth."¹ This is one of those tremendous facts which rise before us like a huge mountain in the plain of history. Rome found here a Church older than herself, ramifications of which struck into the very heart of the Continent, the missionary triumphs of which in Italy itself in

¹ The continental Churches admitted, for the most part, a Primacy when they rejected the Supremacy of the Bishop of Rome. The British Church admitted neither; it knew nothing of the Bishop of Rome, except on an equality with any of its own British bishops, or any other bishop in the Christian Church. The further we go back into British history, the clearer shines forth in all our laws the entire independence of the British crowns, Church and people, of all foreign authority. All our great legal authorities concur on this point. "The ancient British Church," writes Blackstone, vol. iv. p. 105, "by whomsoever planted, was a stranger to the Bishop of Rome and all his pretended authorities." "The Britons told Augustine," writes Bacon, *Government of England*, "they would not be subject to him, nor let him pervert the ancient laws of their Church. This was their resolution, and they were as good as their word, for they maintained the liberty of their Church five hundred years after his time, and were the last of all the Churches of Europe that gave up their power to the Roman Beast, and in the person of Henry VIII, that came of their blood by Owen Tudor, the first that took that power away again."

the life of Augustine were greater than his own among the British Saxons; for Columba and his associates from the primitive colleges in Ireland were the evangelizers of the barbarian conquerors, the Lombards, of Northern Italy. The Gallican Church was entirely one with the British in this opposition to Roman assumptions. The archbishops of Treves were, as we learn from the Tungrensian Chronicles, always supplied from Britain. Treves and Rheims became the headquarters of Gallic liberties, and here rose, under Hincmar, as powerful a resistance as in Britain to Italian supremacy. The Briton could never understand why, because Rome professed certain truths, she should arrogate spiritual despotism over all who held the same. He does not appear to have troubled himself about her errors and corruptions; these he regarded as her own matters, with which, as not belonging to him, he did not interfere. Cadvan, Prince of Wales, expresses himself thus to the Abbot of Bangor:—"All men may hold the same truths, yet no man thereby be drawn into slavery to another. If the Cymry believed all that Rome believes, that would be as strong reason for Rome obeying us as for us to obey Rome. It suffices for us that we obey the truth. If other men obey the truth, are they, therefore, to become subject to us? Then were the truth of Christ made slavery unto men, and not freedom."

The soldier who interrogated Augustine at the oak of Conference seems, in like manner, to treat the question between them as one quite apart from doctrine.

"Does Rome possess all the truth?"

"All."

"And you say we do—our usages only differ. Now of two men, if both have all their limbs and senses complete, both are equal. Because the Romans have noses and we have noses, must we either cut off our noses to be Romans? Must all who have noses be subject to the Romans? Why, then, should all who hold the faith be subject to Rome because she holds the

faith?"

This rough, broad reasoning allowed almost identity in doctrine and practices to be maintained by any Christian with Rome, or any other Church, without in the most remote degree admitting any claim Rome might advance on the ground of such identity. The Briton thus had his festivals, processions, floral decorations, antiphonal choirs, cathedrals—an immense deal in common with Rome—but he had had them for centuries before Papal Rome was ever heard of. And he would have ridiculed the notion that he was to give up a good thing because Rome also had it, as he scorned the idea that a community in such things constituted the shadow of a title on the part of Rome to his allegiance. His position, in fact, was a very strong one,—thoroughly Catholic, thoroughly anti-fanatical, and at the same time thoroughly anti-papal: and he knew its strength, resting on historical monuments which could neither be ignored nor destroyed: around him rose hoary cathedrals, churches, abbeys, colleges, “imperishable stones of witness” that his Church was the primitive apostolical Church of Britain,—that the Papacy, with all its claims, was a novelty, an intrusion, an invention, a fable; that there never was a time when the eyes of the Christian pilgrim did not rest in this island on vast evidences bespeaking a Church subject to no other Church on earth, built on its own apostolic foundations, and recognising the apostolic Scriptures alone for its rule of faith.²

² Bede's testimony as to the pure scriptural character of the teaching of the British Church is full and explicit, and he contrasts, with feelings of shame and reluctance, the apostolic lives of the British missionaries with those of his own Papal Church. Of Columba he writes, “He taught only what was contained in the prophetic, evangelic, and apostolic writings, all works of piety and charity being at the same time diligently observed.”—Lib. iii. c. 41. Of Aidan: “All who resorted to him applied themselves either to reading the Scriptures or to learning Psalms.”—Lib. iii. c. 5. Of Adamnan: “He was most admirably versed in the knowledge of the Scriptures.”—Lib. iii. c. 15.

The general conclusion arrived at by the writers who previously investigated this final part of our question may be given in the words of Capellus: "I scarcely know of one author, from the times of the Fathers downwards, who does not maintain that St. Paul, after his liberation, preached in every country in Western Europe, Britain included."³ "Of St. Paul's journey to Britain," writes Bishop Burgess, "we have as satisfactory proof as any historical question can demand."⁴ The same view is substantially maintained by Baronius, the Centuriators of Magdeburg, Alford or Griffith, next to Baronius the most erudite of the Roman Catholic historians; Archbishops Parker and Usher, Stillingfleet, Camden, Gibson, Cave, Nelson, Allix, &c.

Let us preface the *catena autoritatum* on this point with a few general testimonies from widely different quarters.

"The cradle of the ancient British Church was a royal one, herein being distinguished from all other Churches: for it proceeded from the daughter of the British king, Carctacus, Claudia Rufina, a royal virgin, the same who was afterwards the wife of Aulus Rufus Pudens, the Roman senator, and the mother of a family of saints and martyrs."⁵

"We have abundant evidence that this Britain of ours

How entirely the British Church rejected human authority in matters of faith may be collected from the saying of Columba, "Except what has been declared by the Law, the prophets, the evangelists, and apostles, a profound silence ought to be observed by all others on subject of the Trinity."—Lib. iii. c. 4.

³ Hist. of the Apostles.

⁴ Independence of the British Church.

⁵ Moncæus Atrebas, the learned Gallican divine. *In Syntagma*, p. 38.

received the Faith, and that from the disciples of Christ Himself, soon after the crucifixion of Christ.”⁶

“Britain in the reign of Constantine had become the seat of a flourishing and extensive Church.”⁷

“Our forefathers, you will bear in mind, were not generally converted, as many would fain represent, by missionaries. The heralds of salvation who planted Christianity in most parts of England were trained in British schools of theology, and were firmly attached to those national usages which had descended to them from the most venerable antiquity.”⁸

“The Christian religion began in Britain within fifty years of Christ's ascension.”⁹

“Britain, partly through Joseph of Arimathæa, partly through Fugatus and Damianus, was of all kingdoms the

⁶ Sir Henry Spelman's *Concilia*, fol., p. I.

⁷ Soames' *Anglo-Saxon Church*, *Intro.*, p. 29.

⁸ Soames' *Bampton Lectures*. pp. 112-257. This statement is that sixty-three years after the landing of Augustine, that is A.D. 660, when all the Heptarchy, except Sussex, had been converted, Wini, Bishop of Winchester, was the only bishop of the Romish communion in Britain, and he had purchased his first bishopric of London from Wulfhere, King of Mercia: all the rest were British. And the cause is patent: Maelwyn or Patrick, the apostle of Ireland, Ninian, the apostle of the southern Picts, Aidan of the Northumbrians, Paul Hên his successor, Columba of the Scots, Finan of the East Angles, Cad or Chad of the Mercians, were all native Britons, educated in the native colleges. The Romish succession had died down to one prelate, and Saxon Christianity was kept alive or refounded by British Christians. The succession of Augustine in Canterbury and Rochester expired in Damianus. A.D. 666.

⁹ Robert Parsons the Jesuit's *Three Conversions of England*, 1.26.

first that received the Gospel.”¹⁰

“We can have no doubt that Christianity had taken root and flourished in Britain in the middle of the second century.”¹¹

“It is perfectly certain, that before St. Paul had come to Rome Aristobulus was absent in Britain, and it is confessed by all that Claudia was a British lady.”¹²

“The faith which was adopted by the nation of the Britons in the year of our Lord 165, was preserved inviolate, and in the enjoyment of peace, to the time of the Emperor Diocletian.”¹³

Let us now trace our way back from the time of Venerable Bede, A.D. 740, step by step, to the apostolic era and the apostles themselves.

In the seventh century we have a galaxy of Christian bishops in England, Wales, Ireland and Scotland, whose names alone would make a considerable catalogue.

In the year A.D. 596 we have the Augustine mission landing in Kent, followed by three conferences with the bishops of the British Church. In A.D. 600, Venantius Fortunatus, in his Christian Hymns, speaks of Britain as having been evangelized by St. Paul.”¹⁴

¹⁰ Polydore Vergil, lib. ii.

¹¹ Cadwell's (Camden Prof.) Ancient History, p. 18, 1837.

¹² Alford's *Regia Fides*, vol. i. p. 19.

¹³ Bede, lib. i. c. 4.

¹⁴ “Transit et oceanum vel qua facit insula portum.
Quasque Britannus habet terras atque ultima Thule.”

In A.D. 542, Gildas writes: “We certainly know that Christ, the True Sun, afforded His light, the knowledge of His precepts, to our island in the last year of the reign of Tiberius Cæsar.”¹⁵

In A.D. 500-540, we have various productions of Christian bards, such as Talièsin and Aneurin, emanating from the courts of the Christian sovereigns of Britain—one of the latter, “The Crowned Babe” (i.e., Christ), interesting as the earliest European specimen, of any length, of rhyme in poetry: it is composed in the ancient British tongue.

In the year A.D. 408 Augustine of Hippo asks, “How many churches are there not erected; in the British Isles which lie in the ocean?”¹⁶ and about the same time Arnobius writes: “So swiftly runs the word of God that though in several thousand years God was not known, except among the Jews, now, within the space of a few years, His word is concealed neither from the Indians in the East nor from the Britons in the West.”¹⁷

Theodoretus in A.D. 435 testifies: “Paul, liberated from his first captivity at Rome, preached the Gospel to the Britons and others in the West. Our fishermen and publicans not only persuaded the Romans and their tributaries to acknowledge the Crucified and His laws, but the Britons also and the Cimbri (Cymry).”¹⁸

¹⁵ *De Excidio Britanniaë*, p. 25.

¹⁶ Opera, fol., Paris Edit., p. 676. .

¹⁷ Arnobius, *Ad. Psalm cxlvii*.

¹⁸ Theodoret, *De Civ. Græc. Off.*, lib. ix. Nicephorus seems to have followed Theodoretus (Niceph., lib. ii. c. 40); and Eusebius Pamphilus, lib. iv.—“*ἐπι τας καλουμενας*”

To the same purport in his commentary on 2 Timothy iv. 16: “When Paul was sent by Festus on his appeal to Rome, he travelled, after being acquitted, into Spain, and thence extended his excursions into other countries, and to the islands surrounded by the sea.”

More express testimony to Paul's preaching in Britain could not be delivered, nor from a more unexceptional quarter. Theodoret was Bishop of Cyropolis, attended both the General Councils of Ephesus (A.D. 431), against the Nestorians, and of Chalcedon, A.D. 451, consisting of 600 bishops. As an excellent interpreter of Scripture, and a writer of ecclesiastical history, he deservedly ranks high.

Chrysostom, Patriarch of Constantinople, supplies (A.D. 402) cumulative evidence of the existence of pure British Christianity. “The British Isles,” he writes, “which are beyond the sea, and which lie in the ocean, have received the virtue of the Word. Churches are there founded and altars erected. Though thou shouldst go to the ocean, to the British Isles, there thou shouldst hear all men everywhere discoursing matters out of the Scriptures, with another voice, indeed, but not another faith, with a different tongue but the same judgment.”¹⁹

“From India to Britain,” writes St. Jerome (A.D. 378), “all nations resound with the death and resurrection of Christ.”²⁰

In A.D. 320, Eusebius, Bishop of Cæsarea, speaks of apostolic missions to Britain as a matter of notoriety: “The apostles passed beyond the ocean to the isles called the Brittanic Isles.”²¹

The first part of the fourth century is the era of Constantine the Great and his mother Helena. Gibbon, with

¹⁹ Chrysostomi. *Orat. Ο Θεος Χριστος*

²⁰ Jerome, *In Isaiam*. c. liv.; also, *Epistol.*, xiii. *ad Paulinum*.

²¹ Eusebius. *De Demonstratione Evangelii*. lib. iii.

that perversity which beset him as a mania in dealing with the leading facts of Christianity, strives to persuade himself that Constantine and Helen were not Britons, but natives of some obscure village in the East²²; his sole support for such a supposition being the fragment of an anonymous author, appended to Ammianus Marcellinus. "The man must be mad," states Baronius, "who, in the face of universal antiquity, refuses to believe that Constantine and his mother were Britons, born in Britain."²³

Archbishop Usher delivers a catalogue of twenty continental authorities in the affirmative—not one to the contrary. The Panegyrics of the Emperors, the genealogy of his own family, as recited by one of his descendants, Constantine Palæologus, native records and traditions, all the circumstances of his career, demonstrate Constantine a Briton, bred in the strongest British ideas. "It is well known," states Sozomen, "the great Constantine received his Christian education in Britain,"²⁴ "Helen was unquestionably a British princess,"

²² Naissus. Colchester, the birth-place of Helen of the Cross, has, from time immemorial, borne the cross with three crowns for its arms.

²³ Baronius, *ad ann.* 306: "Non nisi extremæ dementiæ hominis." Until the reign of Constantine the Roman Christians had no other church than the Titulus to worship in: "Ante Constantini imperium templa Romæ non habuerint Christiani," observes Bale (*Scriptores Britan.*, p. 17.) The Pope, it is well known, claims the sovereignty of the States of the Church by right of the decree of the British Emperor Constantine making them over in free gift to the Bishop of Rome. That this decree was a forgery no one doubts; it was, however, confirmed by Pepin. By the papal Church's own showing, it is infinitely more indebted to the ancient British Church and sovereigns than they ever were to it. Without the benefactions of the Claudian family and Constantine, it would never have risen above the character given it by Pius the First, the brother of Hermas Pastor—"Pauper Senatus Christi." For its earthly aggrandisement it is mainly indebted to ancient British liberality.

²⁴ Sozomen, *Eccles. Hist.*. lib. i. c. v. So Eumenius, in his Panegyric on Constantius to Constantine: "He begot thee in the very flower of his age."—*Pan.* 9.

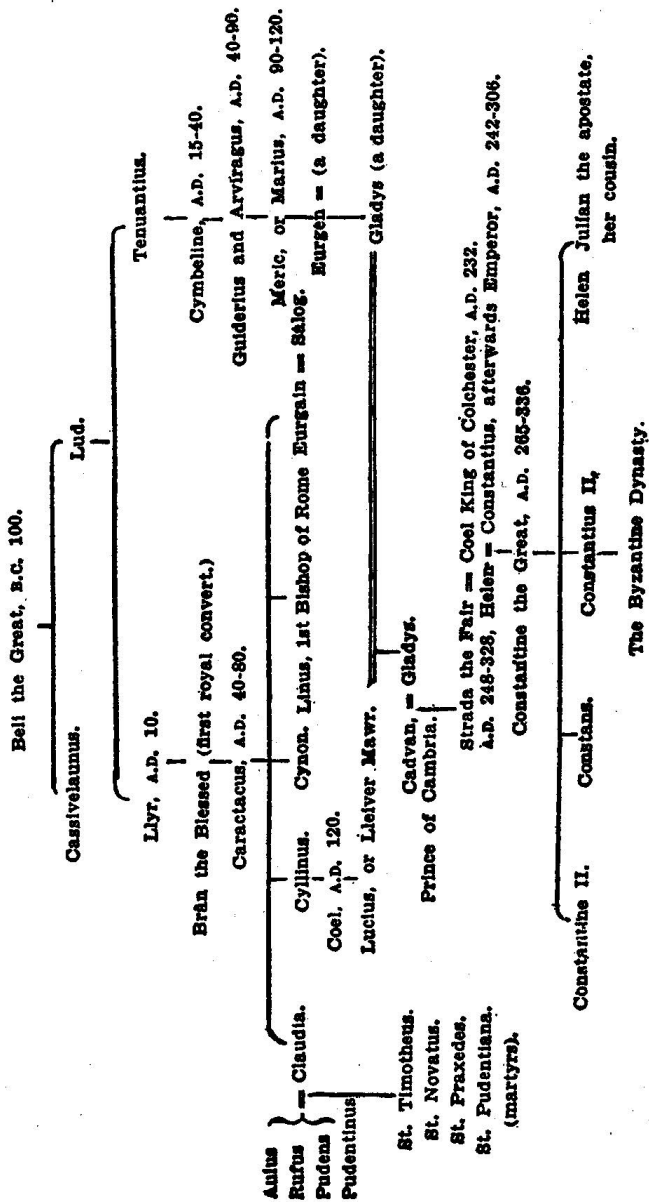
writes Melancthon.²⁵ “Christ,” declares Pope Urban in his Brief, *Britannia*, “shewed to Constantine the Briton the victory of the cross for his scepter.” “Constantine,” writes Polydore Vergil, “born in Britain, of a British mother, proclaimed Emperor in Britain beyond doubt, made his natal soil a participator in his glory,”²⁶ Constantine was all this and more—by his mother's side he was the heir and representative of the royal Christian dynasty of Britain, as a glance at the table on the next page will serve to show.

The policy of Constantine, in carrying out which for twenty years with admirable wisdom and inflexible purpose he was supported by armies levied for the most part in his native British dominions, consisted in extending to the whole Roman world the system of constitutional Christianity which had long been established in Britain. But his religious sympathies, as well as those of his mother, were wholly Eastern, not Roman. They were those of the British Church. They revolved round Jerusalem, and the Holy Land, and not Rome. Constantine made but two brief visits, during his long reign, to the Italian capital. Helen spent all her declining years in restoring the churches and sacred sites of Palestine. The objects of Constantine's life are well explained by him in one of his edicts: “We call God to witness, the Saviour of all men, that in assuming the government, we are influenced solely by these two considerations—the uniting of the empire in one faith, and the restoration of peace to a world rent to pieces by the insanity of religious persecution.” Regarded in his threefold character of general, statesman, and legislator, the British founder of secular Christendom may justly be considered the greatest of the Roman emperors. The British Church was represented

²⁵ *Epistola*, p. 189.

²⁶ *Historia Brit.*, p. 381.

ROYAL CHRISTIAN DYNASTY OF ANCIENT BRITAIN



during his reign by native bishops at the Councils of Arles, A.D. 308, and Nice, A.D. 325.²⁷

In A.D. 300 the Diocletian persecution raged in Britain, but was stopped in one year by Constantius Chlorus, continuing to ravage the rest of the empire for eighteen years. We have elsewhere given a list of the British martyrs who perished in it. We cannot doubt that we stand, during these centuries, in the midst of a Church as broad and thoroughly national as the present Protestant establishment; indeed, in one chief respect more so, for the present national Church of England is not that of the people of Scotland, Wales, or Ireland, whereas the ancient British Church embraced all these populations in its fold. Their very names indicate the broader national character of the ancient and primitive Church, one being the British Church or Church of Britain, the other the Church of England.

Continuing to trace the British Church back, we find Origen, A.D. 230, alluding thus to its existence: "The divine goodness of our Lord and Saviour is equally diffused among the Britons, the Africans, and other nations of the world."²⁸

In A.D. 230, however, Britain had been re-incorporated in the Roman empire. What was the case in A.D. 192-198, in the reign of Commodus, when it proclaimed its independence, and the British legions elected Albinus Cæsar? Was the Church confined to the Roman province then insurgent, or were the stubborn British tribes—the Cymri, the Caledonii, the Picts, whom no efforts of peace or war succeed in bringing to acknowledge the right of a foreigner to plant hostile foot in

²⁷ The archbishopric of York was founded, at the request of Helen, by Constantius the Emperor, A.D. 290. Its second archbishop, Socrates, was martyred in the Diocletian persecution.

²⁸ Origen, *In Psalm cxlix*.

Britain—within its pale? Tertullian, who flourished during the war of Commodus in Britain, which Dion Cassius terms “the most dangerous in which the empire during his time had been engaged,” says expressly that the regions in Britain which the Roman arms had failed to penetrate professed Christianity for their religion. “The extremities of Spain, the various parts of Gaul, the regions of Britain which have never been penetrated by the Roman arms, have received the religion of Christ.”²⁹ We have seen that the British Church had long before Tertullian's age, founded the Churches of Gaul, Lorraine, and Switzerland, and that its missionaries had made their way into Pannonia. Coming nearer self, we find that in Tertullian's own age a missionary of the British Church founded, A.D. 170, the Church of Tarentum. This was St. Cadval, after whom the cathedral at Tarento is still named.³⁰ Not only, therefore, did the British Church, A.D. 170, embrace Roman and Independent Britain, but it had struck its roots in France, Switzerland, Germany, and the extremities of Italy.

We now come to A.D. 120-150, within the era of the disciples of the apostles. It is certain from St. Paul's own letters to the Romans and to Timothy, that he was on the most intimate and affectionate terms with the mother of Rufus Pudens, with Pudens himself, with Claudia his wife, and Linus. The children of Claudia and Pudens were instructed in the faith by St. Paul himself. The eldest was baptized Timotheus, after Timothy, Bishop of Ephesus, the Apostle's “beloved son in Christ.” The four, Timotheus, Novatus, Praxedes, Pudentiana, with their father, sealed at different times their faith with their blood in Rome, and were, with Linus, the first Britons who

²⁹ Tertullian. *Def. Fidei*, p. 179

³⁰ MS. Vellum of the Church of Tarentum; Catalogue of Saints in the Vatican, published A.D. 1641; Moronus, *De Ecclesia Tarentina*.

were added to the glorious army of martyrs. And, Pudens excepted, they were not only martyrs, but royal martyrs; not only royal martyrs, but martyrs of the most patriotic and heroic blood in Britain. Let us confirm these statements by the evidences of primitive antiquity.

The reader will recollect the “natal day” of a martyr is the day of his martyrdom.

Pudens suffered A.D. 96, Linus A.D. 90; Pudentiana suffered on the anniversary of her father's martyrdom, third persecution, A.D. 107; Novatus in the fifth persecution, A.D. 139, when his brother Timotheus was absent in Britain, baptizing his nephew, King Lucius.³¹ Shortly after his return from Britain, and in extreme old age, about his ninetieth year, Timotheus suffered with his fellow-soldier Marcus in the same city of Rome, “drunk with the blood of the martyrs of Jesus.” Praxedes, the surviving sister, received her crown within the same year. Claudia alone died a natural death, in Samnium, before any of her children, A.D. 97, surviving Pudens one year. They were all interred by the side of St. Paul in the Via Ostiensis.

May 17. Natal day of the blessed Pudens, father of Praxedes and Pudentiana. He was clothed with baptism by the apostles, and watched and kept his robe pure and without wrinkle to the crown of a blameless life.³²

November 26. Natal day of St. Linus, Bishop of

³¹ All authors concur in this fact, though all do not see how naturally it followed that the relationship between the royal house of Britain and its branch settled in Rome.

³² Martyr. Romana, ad diem Maii 17. To the same effect the Martyrologies of Ado, Usuard and Esquilinus.

Rome.³³

May 17. Natal day of St. Pudentiana, the virgin, of the most illustrious descent, daughter of Pudens, and disciple of the holy apostle St. Paul.³⁴

June 20. Natal day of St. Novatus, son of the blessed Pudens, brother of St. Timotheus the elder, and the virgins of Christ Pudentiana and Praxedes. All these were instructed in the faith by the apostles.

August 22. Natal day of St. Timotheus, son of St. Pudens, in the Via Ostiensis.³⁵

September 21. Natal day of St. Praxedes, virgin of Christ, in Rome.³⁶

Have we, again, any direct contemporary evidence that Linus, the first bishop of Rome, was the son of Caractacus, and brother of Claudia Britannica? Putting aside, for a moment, British genealogies and tradition, does any contemporary of St. Paul and Linus, in Rome itself, assert the fact? Undoubtedly. Clemens Romanus, who is mentioned by St. Paul, states in his epistle, the genuineness of which has never been questioned, that Linus was the brother of Claudia—"Sanctissimus Linus, frater Claudiaæ."³⁷ Clemens succeeded Cletus within twelve

³³ 11 Martyr, Rom., ad diem; Martyrologies of Ado; Greek Menologies; Usuard, &c.

³⁴ 12 Martyr. Rom., ad diem; Ado, &c.

³⁵ 13 Martyr. Rom., Ado, Asuard, Greek Menol.

³⁶ 14 Martyr. Rom., Ado, &c.

³⁷ In the Oxford edition of Junius, published A.D. 1633, "The son of Claudia." *Apostolici Patres*, lib. vii. c. 47; *Apostolici Constitutiones*. c. 46. The Apostolic Constitutions mayor may not be what their present title infers; but no scholar who peruses the opinions *pro et contra*, collected by Iltigius, (*De Patribus Apostolicis*), Buddæus, (*Isagoge in Theologiam*), and Baratier, (*De Successione Primorum Episcoporum*), will assign them a later

years of the death of Linus, as third bishop of Rome. He had also been associated with the British missionary Mansuetus, in evangelizing Illyria. His sources of information are, therefore, unquestionable. St. Paul lived, according to all evidence, whenever he was at Rome, whether in custody at large (*libera custodiá*) or free, in the bosom of the Claudian family. There is no dispute that Claudia herself was purely British, and whether Linus was her son or brother, the British character of the family, and the close, the domestic ties of affection between such family and St. Paul, are equally manifest. The relationship is, in many important regards, more intimate between St. Paul and the British mind—that mind being the leading, because the royal, influence in Britain—in the domestic circle and family worship of the Claudian palace at Rome, than when he addressed the British people themselves in Britain.

But Clemens Romanus not only proves to us that the family which the Apostle thus honoured with his constant residence and instruction was British, that the first bishop appointed by him over the Church at Rome was of this British family, but that St. Paul himself preached in Britain, for no other interpretation can be assigned to his words, **ἐπι το τερμα της Δυοεως** — “the extremity of the West.” “Paul, after he had been to the extremity of the West, underwent his martyrdom before the rulers of mankind; and thus delivered from this

date than A.D. 150. The mention of Linus in them runs thus: “Concerning those bishops who have been ordained in our lifetime, we make known to you that they are these: Of Antioch. Euodius ordained by me, Peter; of the Church of Rome, Linus, the (son) of Claudia, was first ordained by Paul, and after Linus' death, Clemens the second, ordained by me, Peter.” Lib. i. c. 46. In the original, **Λινος μεν Ο κλαυδιας π ρωτος Πανγου** Analogy requires **υιος** to be supplied, but the relationship might have been so well known as to render **αοελφς** superfluous.

world, went to his holy place.”³⁸

It may be suggested that Linus, the first bishop of Rome, was, however, some other than the brother of Claudia, mentioned by St. Paul. Not so; for if the above authorities permitted a doubt to remain, the evidence of Irenæus as to their identity is conclusive. “The apostles,” writes Irenæus, A.D. 180, “having founded and built up the Church at Rome, committed the ministry of its supervision to Linus. This is the Linus mentioned by Paul in his Epistle to Timothy.”³⁹

We are not aware we should be stating anything improbable if we regarded St. Paul's domiciliation at the house of Pudens, or his being ministered to immediately before his martyrdom by Pudens, Claudia, and Linus, as additional presumptive evidence of his sojourn in Britain. At any rate, we observe that all the sympathies with which he was surrounded, after his arrival at Rome, in the Claudian family, all the influences of that family in their native country, would lead

³⁸ Clement. Rom., Epistola ad Corinthios. c. 5. The passage in *extenso* runs thus: “To leave the examples of antiquity, and to come to the most recent, let us take the noble examples of our own times. Let us place before our eyes the good apostles. Peter, through unjust odium, underwent not one or two, but many sufferings; and having undergone his martyrdom, he went to the place of glory to which he was entitled. Paul, also, having seven times worn chains, and been hunted and stoned, received the prize of such endurance. For he was the herald of the Gospel in the West as well as in the East, and enjoyed the illustrious reputation of the faith in teaching the whole world to be righteous. And after he had been to the extremity of the West, he suffered martyrdom before the sovereigns of mankind; and thus delivered from this world, he went to his holy place, the most brilliant example of steadfastness that we possess.”

³⁹ Irenæi Opera, lib. iii. c. i. Irenæus was born in Asia, became a disciple of Polycarp. Bishop of Smyrna, afterwards a presbyter of Lyons, whence he was sent as a delegate to the Asiatic Churches. He succeeded Photinus in the bishopric, and suffered under Severus.

him to Britain in preference to any other land of the West. This was the great isle of the Gentiles, the centre and source of their religion, and, through his royal converts, a “mighty door and an effectual” for its conversion was opened to him.

Caractacus meanwhile continued to reside at Aber Gweryd, now St. Donat's Major (Llan Ddunwyd), in Glamorganshire, where he had built a palace, *more Romano*. Everything invited Paul to Britain, to follow the bishop he had already commissioned for the work of the Gospel therein, and to be the guest of the royal parent of Claudia. Considering the combination of circumstances which now favoured the execution of his long-cherished design of visiting the West of Europe, we should regard it much more extraordinary if the Apostle had not come to Britain than we do his coming here. When to this circumstantial evidence we add the written testimonies we have adduced of Eusebius, Theodoret, Clemens, and others, that he positively did preach in Britain, we see fair reason for concurring in Bishop Burgess' conclusion, though the bishop had but a part of the evidence we have collected before him, “That we possess as substantial evidence, as any historical fact can require, of St. Paul's journey to Britain.”⁴⁰

There are six years of St. Paul's life to be accounted for, between his liberation from his first imprisonment and his martyrdom at Aquæ Salviæ in the Ostian Road, near Rome. Part certainly, the greater part perhaps, of this period, was

⁴⁰ The ancient MS. in Merton College, Oxford, which purports to contain a series of letters between St. Paul and Seneca, has more than one allusion to St. Paul's residence in Siluria.

Had the large collection of British archives and MSS. deposited at Verulam as late as A.D. 860, descended to our times, invaluable light would have been thrown on this as on many other subjects of native interest. Amongst these works were the Poems and Hymns of Claudia. Vide Matthew of Westminster, William of Malmesbury, “Life of Eadmer.”

spent in Britain—in Siluria or Cambria, beyond the bounds of the Roman empire; and hence the silence of the Greek and Latin writers upon, it.

Has any portion of his doctrine or teaching in Britain come down to us? Any such would be sure to be transmitted in a British form, and most probably in that triadic form in which the Druids, the religious teachers of Britain, delivered their teaching. Now we find in the ancient British language certain triads which have never been known otherwise than as “the triads of Paul the Apostle.”

They are not found *totidem verbis*, either whole or fragmentally, in his epistles, but the morality inculcated is, of course, quite in unison with the rest of his Gospel preaching.

Triads of Paul the Apostle

“There are three sorts of men: The man of God, who renders good for evil; the man of men, who renders good for good and evil for evil; and the man of the devil, who renders evil for good.

“Three kinds of men are the delights of God: the meek; the lovers of peace; the lovers of mercy.

“There are three marks of the children of God: Gentle deportment; a pure conscience; patient suffering of injuries.

“There are three chief duties demanded by God: Justice to every man; love; humility.

“In three places will be found the most of God: Where He is mostly sought; where He is mostly loved; where there is least of self.

“There are three things following faith in God: A conscience at peace; union with heaven; what is necessary for life.

“Three ways a Christian punishes an enemy: By forgiving him; by not divulging his wickedness; by doing him all the good in his power.

“The three chief considerations of a Christian: Lest he

should displease God; lest he should be a stumbling block to man; lest his love to all that is good should wax cold.

“The three luxuries of a Christian feast: What God has prepared; what can be obtained with justice to all; what love to all may venture to use.

“Three persons have the claims and privileges of brothers and sisters: the widow; the orphan; the stranger.”⁴¹

The evangelical simplicity of these precepts, contrasting so forcibly with monkish and mediæval inventions and superstitions, favours the traditional acceptance of their Pauline origin. Their preservation is due to the Cor of Ild.

The foundation of the great abbey of Bangor Iscoed is assigned by tradition to St. Paul. Its discipline and doctrine were certainly known as “the Rule of Paul” (*Pauli Regula*), and over each of the four gates was engraved his precept, “If a man will not work, neither let him eat.” Its abbots regarded themselves as his successors; they were always men of the highest grade in society, and generally of the blood royal. Bede and other authors state the number of monks in it at 2,100. The scholars amounted to many thousands. Pelagius was its twentieth abbot. St. Hilary and St. Benedict term it “Mater omnium monasteriorum,” the mother of all monasteries. The first Egyptian monastery was founded by Pachomius, A.D. 360.⁴²

In what language did St. Paul preach in Britain? This question, if pursued, would open an interesting but difficult investigation. Every apostle, by the Pentecostal inspiration,

⁴¹ Ancient British Triads: Triads of Paul the Apostle.

⁴² “Pelagius heresiarchus ex Britannia oriundus famati illius collegii Bangorensis præpositus erat in quo Christianorum philosophorum 2,100 militabant suarum manuum laboribus juxta Pauli doctrinam victitantes.”—*Vita Pelagii*, p. 3.

possessed the command of every known tongue then in the world. This supernatural faculty was part of the “power from on high” with which they were endowed, and the lingual credential of their divine mission. Of the fact that Paul preached in the British tongue we have no evidence; neither have we any that he ever preached in Latin; yet with both languages he must, as an apostle, have been familiar. We infer he often preached in both. The Druids in their sacred writings used the Bardic alphabet, of forty-two characters; but in their civil transactions, as Cæsar informs us, the Greek alphabet. St. Paul wrote all his Epistles in Greek, and Greek continued some time after the apostolic age the language of the Church at Rome. The royal family of Britain were, as we have seen, ardently attached to both Greek and Latin literature. Cymbeline and Llyr, the old generation, had received their education, which must necessarily have been the highest Rome could impart, from Augustus Cæsar himself; Caractacus must, unless we have recourse to the rather violent supposition that Claudius, who heard, and Tacitus, who has recorded, his oration, were proficient in British, have delivered himself in Latin.⁴³ Paul, it is certain, used the tongue of the people in preaching to the people. The canon he laid down for the Corinthian Church was that which he practiced himself: “If I know not the meaning of the voice, I shall be to him that speaketh a barbarian, and he that speaketh shall be to me a barbarian. . . . I would rather in the church speak five words with my understanding than ten thousand words in an unknown tongue.”⁴⁴ He must, therefore, according to this rule; have

⁴³ Claudia herself was the authoress of a volume of epigrams, a volume of elegies, and a volume of sacred poems or hymns. Copies of these were preserved in the library at Verulam as late as the thirteen century.

⁴⁴ 1 Cor. xiv. 11. 19: It was the uniform practice of Christians from the earliest times to read the Scriptures in the vulgar tongue, and it was not till

preached to the Britons in their vernacular tongue.

By the conversion of the British dynasty in its various members, a very important class of prophecies were fulfilled. The expressions, also, “the ends of the earth,” “the uttermost parts of the earth,” “the isles afar off,” used by Isaiah, are precisely those which the Roman authors also used to designate Britain.

From the captivity of Caractacus and the life of St. Paul in the family of his daughter Claudia at Rome, to the turning of the Roman empire, into Christendom, the history of the royal dynasty of Britain in connection with the Church of Christ is indeed one long, continuous, and exact verification of Scriptural prophecy.⁴⁵

Against the British Church itself no charge of heretical doctrine has at any time been advanced, though the heresiarch,

the period of Charlemagne that Latin became the language of the Church services. Vide Usher's *Historia Dogmatica*. No two causes contributed so much to the declension of Christianity and the progress of Mahometanism, as the suppression by the Church of Rome of the vernacular Scriptures, and her adoption of image-worship.

⁴⁵ A few of these prophecies we subjoin:—

“It is a light thing that thou shouldest be My servant to raise up the tribes of Jacob, and to restore the outcasts of Israel: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the ends of the earth. Kings shall see and arise; princes also shall worship. Behold they shall come from the north and from the west. Kings shall be thy nursing-fathers and queens thy nursing-mothers. Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. The Gentiles shall come to thy light, and kings to the brightness of thy rising. Thy sons shall come from far, and thy daughters shall be nursed at thy side. The sons of strangers shall build up thy walls, and kings shall minister unto thee. Thou shalt suck the milk of the Gentiles, and shalt suck the breast of kings. I will set My sign among them, and send them that escape of them unto the nations, unto the isles afar off, and they shall declare My glory unto the Gentiles. They shall inherit the land for ever, the branch of My planting.”—Isaiah xlix, lx, lxvi.

the very prince of heretics - Pelagius, was nursed in her bosom. Bede's reluctant testimony is, on this point, decisive. Whilst the Christian Churches in Asia, Africa, and on the Continent of Europe were overrun with false doctrines, the British Church grew up and covered with its shade the whole nation, untroubled for the space of four centuries by any root, of bitterness. It is reasonable to infer that the foundations of such a Church were very deeply and faithfully laid by the hands of wise master-builders. According to the foundation rose the superstructure, resting on these four pillars—St. Paul, Simon Zelotes, Joseph, Aristobulus. Its great evangelist in the second century, St. Timotheus, the baptizer of his nephew King Lucius and of his nobility at Winchester, had also received the faith from the mouth of Paul himself. This unanimity of faith in the founders impressed itself on the Church they founded, which “continued in the things it had learned and been assured of, knowing from whom it had learned them.”

Having thus first surveyed the religions of the ancient world at the birth of Christianity, and next traced the introduction of the latter, and its progress in Britain, a bird's-eye view will shew us the following Churches, making up the Catholic Church sixty-six years after the Incarnation:— In Palestine—Jerusalem, Samaria, Cæsarea, Lydda; in Assyria—Babylon; in Syria—Antioch, Damascus; in Asia-Minor—Antioch of Pisidia, Iconium, Lystra, Ephesus, Smyrna, Sardis, Thyatira, Pergamos, Philadelphia, Cæsarea in Cappadocia; Laodicea, Colosse, Galatia; in Greece—Athens, Corinth, Thessalonica, Beræa, Philippi, Crete; in Egypt—Alexandria; in Italy—Rome; in Gaul—Lyons; in Britain—Cor Avàlon (Glastonbury), Cor Salog (Old Sarum), Cor Ilid (Llan Ilid) in Siluria.

The force of the testimony for St. Paul's residence in Britain may be more clearly estimated by comparing it with that for St. Peter's at Rome. The earliest testimony in favour of

the latter is that of Irenæus, bishop of Lyons, A.D. 180,⁴⁶ prior to which we find no indication in the Scriptures or ecclesiastical authors that St. Peter ever visited or ever intended to visit Rome, which, as a Gentile Church over which St. Paul in the most pointed manner claimed jurisdiction,⁴⁷ was certainly not within the province of the apostle of the circumcision. Britain, on the contrary, was within Paul's province, placed already, as Ephesus and Crete had been, by Paul himself under one of his bishops, Aristobulus. If we are to concede that St. Peter founded the Roman Church in person, much more are we compelled by infinitely stronger evidence to acknowledge that St. Paul in person founded the British Church.⁴⁸

⁴⁶ Irenæi Opera. lib. iii. c. i: "Matthew published his Gospel among the Hebrews in his own language while Peter and Paul were engaged in evangelizing and founding the Christian Church at Rome."

⁴⁷ "My apostleship for obedience to the faith among all nations, among whom are ye also . . . that I might have some fruit among you also, as among other Gentiles."—Rom. i. 5, 13.

⁴⁸ If we desired to strengthen from Roman Catholic evidence the apostolical foundations of the British Church, or to insist that it can with equal justice, at least, as the Roman Church, claim St. Peter amongst its founders, it would not be difficult to adduce the affirmative evidence of Roman Catholic authorities upon the point. Cornelius à Lapide, in answering the question "How came St. Paul not to salute St. Peter in his Epistle to the Romans," states, "Peter, banished with the rest of the Jews from Rome by the edict of Claudius, was absent in Britain." (*Cornelius à Lapide. in Argumentum Epistolæ St. Pauli ad Romanos*, c. xvi.) Eusebius Pamphilus, if we can credit the quotation of him by a very untrustworthy author, Simeon Metaphrastes, states St. Peter to have been in Britain as well as Rome.—(Metaphrastes ad 29 Junii.) The vision to which St. Peter refers, 2 Pet. i. 14, "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me," is said to have appeared to him in Britain on the spot where once stood the British Church of Lambedr (St. Peter), and now stands the Abbey of St. Peter's, Westminster. Lambeth may be a corruption of Lambedr. But this question lies between Roman Catholic

Of St. Paul's life after quitting Britain no particulars have descended to us. After visiting Asia we find him in the last scene of his life returned to the bosom of the British royal family at Rome. In his farewell charges to Timothy he sends him the greetings of Pudens, Linus, and Claudia. These, with that of Eubulus, the cousin of Claudia, are the only names of the brethren mentioned by him; these ministered to him on the eve of his martyrdom, these attended him when he was on the block of the state lictor at Aquæ Salviæ, a little out of Rome, and these consigned his remains with their own hands to the Pudentinian family tomb on the Ostian Road. Like his Divine Master, "he made his grave with the rich in his death."

Linus, Claudia and Pudens and their four children, when God in His appointed time called them to receive the same crown of the Cross, were buried by his side: the other royal converts, Brân, Caractacus, Cyllinus, and Eurgain died peaceably in Britain, and were interred in the cor of Ilid in Siluria. All—kings, heroes, apostles, martyrs, saints—were united in the kingdom of light, in the joy of their Lord.⁴⁹

authors and their own Church, which will scarcely put the seal of its infallibility on a position that places the British Church on its own special appropriated Rock.

⁴⁹ Bede was a very earnest adherent of the novel papal Church, introduced, A.D. 596, by Augustine into Britain, but the honesty and simplicity of his character has rendered his history in many respects a very inconvenient and obnoxious record to the said Church. What became of the remains of St. Peter and St. Paul? At Rome they still pretend to exhibit them, but Bede—and it must be remembered he is a canonized saint in the Roman calendar—expressly states that the remains of the bodies of the apostles Peter and Paul, the martyrs St. Lawrence, St. John, St. Gregory, and St. Pancras, were, at the solicitation of King Oswy to Pope Vitalian, removed from Rome to England, and deposited at Canterbury A.D. 656, Pope Vitalian's letter to Oswy being extant. (*Bede hist.*, lib. iii. c. 29.) Their remains, then, if any, repose in British soil.

**THE LONG LOST CHAPTER
OF THE
ACTS OF THE APOSTLES
CONTAINING THE ACCOUNT OF PAUL'S JOURNEY IN
SPAIN AND BRITAIN
WITH NOTES AND COMMENTS**

By the late T. G. Cole

In bringing to the notice of the Christian Public the document known by the name of the "Long Lost Chapter of the Acts of the Apostles," we feel that we are fulfilling a duty to Christ and rendering service to our fellows. In all probability not one percent of Christian believers, not speaking of the general public, have ever heard of the "Sonnini Manuscript"; yet how many earnest believers would be delighted to have corroborative evidence of the visit of the Great Apostle to the Gentiles to these Islands. The document referred to purports to be the concluding portion of the "Acts of the Apostles," and gives an account of Paul's journeys after his two years enforced residence in Rome in his own hired house. It is written in the style of the Acts and reads like a continuation of it.

It was found interleaved in a copy of *Sonnini's Travels in Turkey and Greece*, and purchased at the sale of the library

and effect of the late Right Hon. Sir John Newport, Bart., in Ireland, whose family arms were engraved on the cover of the book, and in whose possession it had been for more than thirty years, with the copy of the firman of the Sultan of Turkey, granting to C. S. Sonnini permission to travel in all parts of the Ottoman dominions. The document was translated by C. S. Sonnini from an original Greek manuscript found in the Archives at Constantinople, and presented to him by the Sultan Abdoul Achmet. The following is the contents of the title page of Sonnini's work, in which the English translation of the document was found: "Travels in Turkey and Greece undertaken by order of Louis XVI, and with the authority of the Ottoman Court by C. S. Sonnini, member of several scientific or literary societies of the Society of Agriculture of Paris, and of the Observers of Men. '*Mores multorum videt et ubes.*'—HOR., London; Printed for The. N. Longman and O. Rees, Paternoster Row, 1801."

The following English translation of the Manuscript, the authenticity of which cannot be vouched for.

POINTS IN FAVOUR OF THE GENUINENESS OF THE MANUSCRIPT

- a) It has all the appearance of being of ancient date
- b) It is written in Greek, and in the style of the Acts
- c) The places and people mentioned are called by their ancient Roman names.
- d) Its tone is dignified and spiritual.
- e) Its scriptural brevity
- f) The remarkable character of its prophetic expressions.
- g) Its being preserved in the Archives of Constantinople.
- h) Its pure gospel character and generous conception of the Divine purpose and plan.

ACTS 29 (FROM THE SONNINI MANUSCRIPT)

1 And Paul, full of the blessings of Christ and abounding in the spirit, departed out of Rome, determining to go into Spain, for he had a long time purposed to journey thitherward, and was minded also to go from thence into Britain.

2 For he had heard in Phoenicia that certain of the children of Israel, about the time of the Assyrian captivity, had escaped by sea to “the isles afar off,” as spoken by the prophets, and called by the Romans, Britain.

3 And the Lord commanded the gospel to be preached far hence to the Gentiles, and to the lost sheep of the House of Israel.

4 And no man hindered Paul; for he testified boldly of Jesus before the tribunes and among the people; and he took with him certain of the brethren which abode with him at Rome, and they took shipping to Ostium, and having the winds fair, were brought safely into an haven of Spain.

5 And much people were gathered together from the towns and villages and the hill country; for they had heard of the conversion of the apostle and the many miracles which he had wrought.

6 And Paul preached mightily in Spain, and great multitudes believed and were converted, for they perceived he was an apostle sent from God.

7 And they departed out of Spain, and Paul and his company finding a ship in Armorica sailing unto

Britain, they went therein, and passing along the south coast, they reached a port called Raphinus.

8 Now when it was noised abroad that the apostle had landed on their coast, great multitudes of the inhabitants met him, and they treated Paul courteously; and he entered in at the east gate of their city and lodged in the house of an Hebrew and one of his own nation.

9 And on the morrow he came and stood upon Mount Lud [now Ludgate Hill and Broadway, where St. Paul's Cathedral is built in London]; and the people thronged at the gate and assembled in the Broadway; and he preached Christ unto them, and many believed the word and the testimony of Jesus.

10 And at even the Holy Ghost fell upon Paul, and he prophesied, saying, "Behold, in the last days the God of Peace shall dwell in the cities, and the inhabitants thereof shall be numbered; and in the seventh numbering of the people, their eyes shall be opened and the glory of their inheritance shine forth before them. And nations shall come up to worship on the Mount that testifieth of the patience and long suffering of a servant of the Lord.

11 And in the latter days new tidings of the Gospel shall issue forth out of Jerusalem, and the hearts of the people shall rejoice, and behold, fountains shall be opened, and there shall be no more plague.

12 In those days there shall be wars and rumours of wars; and a King shall rise up, and His sword shall be for the healing of the nations, and His peacemaking shall abide, and the glory of His Kingdom a wonder among princes."

13 And it came to pass that certain of the Druids came unto Paul privately and showed by their rites

and ceremonies they were descended from the Judahites which escaped from the bondage in the land of Egypt; and the apostle believed these things, and he gave them the kiss of peace.

14 And Paul abode in his lodgings three months, confirming in the faith and preaching Christ continually.

15 And after these things, Paul and his brethren departed from Raphinus, and sailed unto Atium in Gaul.

16 And Paul preached in the Roman garrisons and among the people, exhorting all men to repent and confess their sins.

17 And there came to him certain of the Belgae to enquire of him of the new doctrine and of the man Jesus; and Paul opened his heart unto them and told them all things that had befallen Him, how be it that Christ Jesus came into the world to save sinners; and they departed, pondering among themselves upon the things which they had heard.

18 And after much preaching and toil, Paul and his fellow labourers passed into Helvetia [now Switzerland] and came unto Mount Pontius Pilate, where he who condemned the Lord Jesus dashed himself down headlong and so miserably perished.

19 And immediately a torrent gushed out of the mountain and washed his body, broken in pieces, into a lake.

20 And Paul stretched forth his hands upon the water and prayed unto the Lord, saying, “O Lord God, give a sign unto all nations that here Pontius Pilate, which condemned thine only begotten Son, plunged headlong into the pit.”

21 And while Paul was yet speaking, behold, there came a great earthquake, and the face of the waters was changed, and the form of the lake like unto the Son of Man hanging in an agony upon the cross.

22 And a voice came out of heaven, saying, "Even Pilate hath escaped the wrath to come, for he washed his hands before the multitude at the blood shedding of the Lord Jesus."

23 When, therefore, Paul and those that were with him saw the earthquake and heard the voice of the angel, they glorified God and were mightily strengthened in spirit.

24 And they journeyed and came to Mount Julius, where stood two pillars, one on the right hand and one on the left hand, erected by Caesar Augustus.

25 And Paul, filled with the Holy Ghost, stood up between the two pillars, saying, "Men and brethren, these stones which you see this day shall testify of my journey hence; and verily I say, they shall remain until the outpouring of the Spirit upon all nations, neither shall the way be hindered throughout all generations."

26 And they went forth and came unto Illyricum, intending to go by Macedonia into Asia, and grace was found in all the churches; and they prospered and had peace. Amen.

HISTORY OF THE ANGLO-SAXONS

by Sharon Turner

[Book II, Chapter I "The Origin Of The Saxons" Pages 98-102. Published 1836. We thought that reprinting this famous extract from his book would be of great interest to readers]

It will be unnecessary to employ our time, in enumerating the many fallacious theories which have been framed, on the origin of our Anglo-Saxon ancestors. It will be more useful to select those few facts which may be gleaned from the writers of antiquity on this subject, and to state to the reader, rather what he may believe, than what he must reject.

The early occupation of Europe, by the Kimmerian and Keltic races, has been already displayed. The next stream of barbaric tribes, whose progress formed the second great influx of population into Europe, were the Scythian, German, and Gothic tribes. They also entered it out of Asia. It is of importance to recollect the fact of their primeval locality, because it corresponds with this circumstance, that Herodotus, besides the main Scythia, which he places in Europe, mentions also an Eastern or Asiatic Scythia, beyond the Caspian and Jaxartes. As these new comers pressed on the Kimmerians and Kelts, their predecessors, those nations retired towards the eastern and southern extremities of Europe, pursued still by the Scythian invaders. This new wave of population gradually spread over the mountains, and into the vast forests and

marshes of Europe, until, under the name of Germans, an appellation which Tacitus calls a recent name, they had not only reached the Rhine, but had also crossed it into France. Here Caesar found one great body firmly settled, descended from them, whom he calls Belgae; though its component states had their peculiar denominations, besides a very large force of recent German invaders under the command of Ariovistus.

This second stock of the European population is peculiarly interesting to us, because from its branches not only our own immediate ancestors, but also those of the most celebrated nations of modern Europe, have unquestionably descended. The Anglo-Saxons, Lowland Scotch, Normans, Danes, Norwegians, Swedes, Germans, Dutch, Belgians, Lombards, and Franks, have all sprung from that great fountain of the human race, which we have distinguished by the terms Scythian, German, or Gothic.

The ancient languages of these nations prove their ancient affinity, the contiguous chronology of their first origin, and their common derivation; and afford evidences of these truths, from which everyone may satisfy his doubts or his curiosity. We have works still existing in the ancient Gothic, and Saxon, as well as in the Frankish and Icelandic, in which the philologist will easily perceive their mutual relationship. The comparison of these with the modern German, Danish, Dutch, Swedish, and Flemish, will equally demonstrate the kinship between the ancient parents and their existing descendants.

The first appearance of the Scythian tribes in Europe may be placed, according to Strabo and Homer, about the eighth, or according to Herodotus, in the seventh century before the Christian era. Herodotus likewise states, that the Scythians declared their nation to be more recent than any other, and that they reckoned only one thousand years between Targitaos, their first king, and the aggression of Darius. The

first scenes of their civil existence, and of their progressive power, were in Asia, to the east of the Araxes. Here they multiplied and extended their territorial limits, for some centuries, unknown to Europe. Their general appellation among themselves was Scoloti, but the Greeks called them Scythians, Scuthoi or Nomads.

To this judicious and probable account of Herodotus, we add the information collected by Diodorus. He says, that the Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes; but, by degrees, they became more powerful in numbers and in courage. They extended their boundaries on all sides; till at last they raised their nation to great empire and glory.

One of their kings becoming valiant and skillful in the art of war, they added to their territory the mountainous regions about Caucasus, and also the plains towards the ocean, and the Palus Maeotis, with the other regions near the Tanais. In the course of time they subdued many nations, between the Caspian and the Maeotis, and beyond the Tanais. Thus, according to Diodorus, the nation increased, and had kings worthy of remembrance. The Sakai, the Massagetai, and the Arimaspoi, drew their origin from them.

The Massagetai seem to have been the most eastern branch of the Scythian nation. Wars arising between them and the other Scythic tribes, an emigration from the later took place according to the account which Herodotus selects, as in his opinion the most authentic, which occasioned their entrance into Europe. Such feuds and wars have contributed, more than any other cause, to disperse through the world its uncivilized inhabitants.

The emigrating Scythians crossed the Araxes, passed out of Asia, and invading the Kimmerians, suddenly appeared in Europe, in the seventh century before the Christian era. Part of the Kimmerians flying into Asia Minor, some of the

Scythian hordes pursued them; but, turning in a direction different from that which the Kimmerians traversed, they missed their intended prey, and fell unintentionally upon the Medes. They defeated the Medes, pressed on towards Egypt, and governed those parts of Asia for twenty-eight years, till Cyaxares, the king of Media, at last expelled them.

The Scythian tribes however continued to flock into Europe; and, in the reign of Darius, their European colonies were sufficiently numerous and celebrated to excite the ambition of the Persian monarch, after his capture of Babylon; but all his efforts against them failed. In the time of Herodotus, they had gained an important footing in Europe. They seem to have spread into it, from the Tanais to the Danube, and to have then taken a westerly direction; but their kindred colonies, in Thrace, had extended also to the south. Their most northward ramification in Europe was the tribe of the Roxolani, who dwelt above the Borysthenes, the modern Dnieper.

It would be impertinent to the great subject of this history, to engage in a minuter discussion of the Scythian tribes. They have become better known to us, in recent periods, under the name of Getae and Goths, the most celebrated of their branches.

As they spread over Europe, the Kimmerian and Keltic population retired towards the west and south. In the days of Caesar, the most advanced tribes of the Scythian, or Gothic race, were known to the Romans under the name of Germans. They occupied all the continent but the Cimbric peninsula, and had reached and even passed the Rhine. One of their divisions, the Belgae, had for some time established themselves in Flanders and part of France; and another body, under Ariovistus, were attempting a similar settlement near the center of Gaul, which Caesar prevented. It is most probable that the Belgae in Britain were descendants of colonists or invaders from the Belgae in Flanders and Gaul.

The names Scythians and Scoloti were, like Galli and Kimmerians, not so much local as generic appellations. The different tribes of the Scythians, like those of the Kimmerians and Gauls, had their peculiar distinctive denominations.

The Saxons were a German or Teutonic, that is, a Gothic or Scythian tribe; and of the various Scythian nations which have been recorded, the Sakai, or Sacae are the people from whom the descent of the Saxons may be inferred, with the least violation of probability. Sakai-suna, or the sons of the Sakai, abbreviated into Saksun, which is the same sound as Saxon, seems a reasonable etymology of the word Saxon. The Sakai, who in Latin are called Sacae, were an important branch of the Scythian nation. They were so celebrated, that the Persians called all the Scythians by the name of Sacae; and Pliny, who mentions this, remarks them among the most distinguished people of Scythia. Strabo places them eastward of the Caspian, and states them to have made many incursions on the Kimmerians and Treres, both far and near. They seized Bactriana, and the most fertile part of Armenia, which, from them, derived the name Sakasina; they defeated Cyrus; and they reached the Cappadoces on the Euxine. This important fact of a part of Armenia having been named Sakasina, is mentioned by Strabo in another place, and seems to give a geographical locality to our primeval ancestors, and to account for the Persian words that occur in the Saxon language, as they must have come into Armenia from the northern regions of Persia.

That some of the divisions of this people were really called Saka-suna, is obvious from Pliny; for he says, that the Sakai, who settled in Armenia, were named Sacassani, which is but Saka-suna, spelt by a person unacquainted with the meaning of the combined words. And the name Sacasena, which they gave to the part of Armenia they occupied, is nearly the same sound as Saxonia. It is also important to remark, that

Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxones. If the Sakai, who reached Armenia, were called Sacassani, they may have traversed Europe with the same appellation; which being pronounced by the Romans from them, and then reduced to writing from their pronunciation, may have been spelt with the x instead of the k's, and thus Saxones would not be a greater variation from Sacassani or Saksuna, than we find between French, Francois, Franci, and their Greek name, or between Spain, Espagne, and Hispania.

It is not at all improbable, but that some of these marauding Sakai, or Sacassani, were gradually propelled to the western coasts of Europe, on which they were found by Ptolemy, and from which they molested the Roman Empire, in the third century of our era. There was a people called Saxoi, on the Euxine, according to Stephanus.

We may consider these also, as a nation of the same parentage; who, in the wanderings of the Sakai, from Asia to the German Ocean, were left on the Euxine, as others had chosen to occupy Armenia. We may here recollect the traditional descent of Odin preserved by Snorre in the Edda and his history. This great ancestor of the Saxon and Scandinavian chieftains is represented to have migrated from a city, on the east of the Tanais, called Asgard, and a country called Asaland, which imply the city and land of the Asae or Asians. The cause of this movement was the progress of the Romans. Odin is stated to have moved first into Russia, and thence into Saxony. This is not improbable. The wars between the Romans and Mithridates involved, and shook most of the barbaric nations in these parts, and may have excited the desire, and imposed the necessity of a westerly or European emigration.