

you any information in my power to communicate. What are the particulars you would wish to know with regard to the subject you just mentioned?"

"I should like to know who it was that first planted Christianity in England."

"There are many opinions on the subject but I suppose you would not care to go through the whole of them and the pros and cons of each."

"No: that would take up more time than I can spare. So I shall be obliged to you if you tell me which you think the most probable and nearest the truth."

"Why, if you wish to ascertain my direct opinion on the most probable of all the opinions entertained on the subject, I can only tell you in one word that I think it was St. Paul himself who founded the Church of England."

"Indeed! well: I am very glad to hear it. But can that opinion be proved?"

"To be sure it can: and very easily."

"In what way?"

"As follows. In the lifetime of St. Paul the Roman Empire extended over the civilized world: so that to use the words of a deistical historian—the public highways, which had been constructed for the use of the legions of Rome opened an easy passage for the Christian Missionaries from Damascus to Corinth, and from Italy to the extremity of Spain or Britain"—(Gibbon's Decline, &c. cap. xv.)

"Yes: I had always understood the extent of the Empire to be favourable to the spread of the Gospel."

"Well: then, you can easily understand that such a zealous missionary as St. Paul would not fail to turn such an advantage to the best possible account. And from these facts we can readily suppose it possible at first sight that he might have visited Britain as well as Damascus or Corinth."

"Yes: to be sure. The disposition of the Apostle, if he had time and opportunity to spend and be spent for the Gospel's sakes, would lead us to that conclusion."

"Now, I will briefly show you that he had time to come to Britain: and this I will do from the New Testament. It is generally—agreed on by commentators that St. Paul was twice imprisoned in Rome. When first there he wrote his Epistles to the Galatians, the Ephesians, the Philippians, the Colossians, and the Hebrews. When last confined there, he wrote the second Epistle to Timothy, which, from its affectionate and tender strain we may judge to have proceeded from an Apostle, full of faith and hope in the expectation of martyrdom."

"I see."

"Well: From his first imprisonment which seems to have been attended with but little restraint (Acts xxviii. 30.) he was released according to the best calculations, in the year 62 of the Christian era. And his second imprisonment, during which he suffered close confinement, terminated in his death by martyrdom in the year 66; which is the date commonly assigned to his second Epistle to Timothy. Now between these two dates are four years, and from what we know of the Apostles' character we cannot suppose that he passed them idly, although the Acts of the Apostles do not give us any information with regard to his particular employment. The source from which we gather this information therefore consists in divers hints and expressions which are scattered throughout his own Epistles."

"The best of all authority."

"Undoubtedly. Now in the Epistle to the Romans, xv. 24—he says: "whenever I take my journey into Spain, I will come to you." And the universal testimony of the ancient Christian writers assures us, that the Apostle not only performed this journey into Spain, but actually visited Britain in person."

"Indeed! well I never knew that before."

"It is nevertheless true: and if you will allow me I will read to you a passage from a very old Church Historian, who mentions the fact." I then opened Eusebius and read to him the following passage:—"Though it were possible for such men as the Apostles to deceive their neighbours and countrymen, with a romantic and improbable story,—yet what folly was it for such illiterate persons to attempt deceiving the world by preaching up this doctrine?—and that too in the most distant countries;—among the Parthians, Romans, Persians, Armenians, Indians and Scythians: and likewise beyond the western ocean in the Islands called Britanic."—"So far Eusebius, whose reputation as an Historian stands very high. Other writers of equal and even greater antiquity make casual mention of the same thing: but I think that if we are to put faith in history one proof is as good as a hundred."

"Yes: a clear proof."

"Such I mean. And therefore we have no hesitation in concluding that St. Paul preached the Gospel in Great Britain."

"Did he make any converts there?" asked my visitor.

"Yes: Claudia, who is mentioned in 2 Tim. 4. 21. is supposed to have been one of his British converts and to have come over with him to Rome."

"Can that be proved?"

"Most unquestionably. For a Latin Poet mentions her British descent."—Mart: Lib. ii. Epi. 54.

"Indeed: any more converts, mentioned as the fruits of the Apostles' ministry?"

"No doubt there were a vast number of converts, as we learn from what the Historian Gildas says of King Lucius: but one deserves particular mention."

"What is her name?"

"Pomponia Graecina, the wife of Aulus Plautius, the Roman Governor of Britain about the year 63 or 64. Her history is given by a Roman Historian Tacitus in his Annals Lib: xiii. cap. 32. If I had time I would read it to you. But the conclusion of the whole is: that Christianity was introduced into Britain by St. Paul and that therefore the Church of England, owes her origin not to the Church of Rome, but to the labours of—an Apostle."

THE CHURCH OF ENGLAND.

British ordination was derived from St. Paul, and descended in the British Church in direct succession to the beginning of the twelfth century, when Bernard, a Norman, was consecrated bishop of St. David's by the Archbishop of Canterbury, A. D. 1115. The Saxon Church derived ordination from Rome, that is, from Austin, the first archbishop of Canterbury, who had been consecrated by the Bishop of Arles. But the ordination of Rome was derived also from St. Paul, who founded the Church of Rome, (Rom. i. 11.) By the submission of the British bishops in the twelfth century to the see of Canterbury the two Churches (British and Saxon) were united, and have continued so from that time, under the title of the Church of England.—Bishop Burgess's Tracts on the Origin and Independence of the ancient British Church.

MISCELLANEOUS.

RELIGION is a generous and noble thing in regard to its progress; it is perpetually carrying on that mind in which it is once seated toward perfection.—Though the first appearance of it on the souls of good men may be but as the wings of the morning spreading themselves on the mountains, yet is it stirring higher and higher upon them, chasing away all the mists and vapours of sin and wickedness till it arrives at its meridian altitude. There is the strength and force of the Divinity, and though on its first entrance into the minds of men, it may seem to be shown in weakness, yet will it raise itself in power.—As Christ in his bodily appearance was still increasing in wisdom and knowledge, and in favour with God and man, until he was perfected in glory, so is He in his spiritual appearance in the souls of men. Accordingly the New Testament does more than once distinguish the several stages and degrees of growth in grace in the souls of all true christians.—Good men are always going on from strength to strength, till at last they see God in Zion. Religion though it hath its infancy, yet hath no old age.—While in its minority, it is always in motu, progressive; but when it comes to maturity and full age, it will be in quiete, always the same, and its years shall not fail. Holy and religious souls being once touched with an inward sense of divine beauty and goodness by a strong impress upon them, are moved swiftly after God, and "forgetting those things that are behind, and reaching unto such as are before, they press toward the mark for the prize of their high calling of God in Christ Jesus," so that they may finally "attain to the resurrection of the dead."

For the Colonial Churchman.

ON THE MINUTE ARRANGEMENTS OF THE MOSAIC LAW.

Mrs. West's "Letters to a young Man," are not as generally read, as their great merit demands. Many of your readers, therefore, may welcome the following abridged extract from that work, bearing as they do on a subject not fully understood by hasty students. Surely the Law of God is perfect in all its parts, and a sure lamp to the feet.

"The holiness of the Gospel transcends that which is required by the preparatory dispensation. In that view the Mosaic law should be principally considered. It was given in a dark ignorant period; and its primary intentions were to preserve a chosen people from the seductions of idolatry, and to make them, through their knowledge of the true God, depositaries of his promises for the future regeneration of the world. This idea explains the meaning of those sacrifices for sin which were continually enjoined, and which were calculated to impress on the minds of those who offered them a consciousness of offence, and of the necessity of some atonement. The reason of many of the prohibitory statutes cannot be clearly ascertained at this distance of time; but, as we gain a clearer light into the antiquities of eastern nations, we may very probably discern the propriety of what we now deem strange. Mr. Bryant has accounted for one extraordinary injunction, 'Thou shalt not seethe a calf in its mother's milk.' He ascertains that veal, boiled in milk, was a favourite dish served up to the worshippers of the Syrian idols; and that, by restricting the Jews from the use of it, the Almighty gave them a protection against the allurements of idolatry, which He who knew the tendency of human appetites could alone suggest. A change of garments between the sexes is also forbidden, and for a similar reason in promiscuous change of apparel preceded the shameful rites which were performed in the temples of those impure deities whose 'love-tales infected Sion's daughters.'"

We should bow with lowly reverence to that Wisdom which could descend to regulate those minutiae of manners