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is exprefly affirmed by Buchanan, Lib. v. ; and Tertullian, who lived in the fecond age, thus fpeaks, " The Gofpel was diffufed into all the parts of the world, yea, into Britain, and into that part of the ifland whereunto the Roman *forces did never pierce*,"\* meaning the inhabitants on the north fide of the walls built by Adrian, Antoninus Pius, and Severus, who were undoubtedly the *Scots*. Hence fays the poet,

Roma fagittiferis prætendit mœnia Scotis,  
and Claudian, many hundred years before, fpeaking of the legion which was called from its garrifon on thefe walls, fates the fact thus, " The legion came, which was placed before the utmoft Britons, and which bridled the fierce Scots."† The Irish were not called Scots, nor their country Scotia major, for many *hundred years* after Chrift, as is evident from the inquiries of thofe who have reckoned up with precision the old names of Ireland on the moft ancient claffical authorities. Scaliger tells us, that the word *Scot* is not of Irish but of Britifh origin, and that it is not ufed in Ireland, but in Britannia, and accordingly Abrahamus Ortelius fays, " I have obferved Ireland to be named *Scotia*, by the writers of the middle age," whilft another writer affirms that " the naming of Ireland by the name of Scotland was firft about Beda's time, who lived in the beginning of the eighth age."‡ It thus appears that the diftinction between Scotia Major, or Ireland, and Scotia Minor, or Scotland, continued only for a very fhort period—that it did not come into ufe till *after* the fifth age, when Palladius was fent by the Bifhop of Rome—and that the Scots received Chriftianity from the difciples of John the Apofle. That they were Prefbyterians till infected by the Church of Rome, in the fifth age, is afferted by all the hiftorians of that period. " Palladius," fays Heftor Bœce, " was the firft of all that did bear the holy magiftrature among the Scots, being made Bifhop by the great Pontiff, or Bifhop; for, till then, by the fuffrage of the people, the Bifhops were made of the Monks or Culdees."§ John Major, who was a friend to epifcopal claims, gives this explicit declaration,

\* Lib. contra Judeos. † Buchanan, lib. 1. ‡ Vide Hermolaum Barbarum in Plinium et Vadianum, in Solinum. § Lib. vii.