

**THE INTRODUCTION OF CHRISTIANITY  
INTO BRITAIN: AN ARGUMENT ON THE  
EVIDENCE IN FAVOUR OF ST. PAUL  
HAVING VISITED THE EXTREME  
BOUNDARY OF THE WEST**

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The introduction of Christianity into Britain: an argument on the evidence in favour of St. Paul having visited the extreme boundary of the west by Bouchier Wrey Savile

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THE

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INTRODUCTION OF CHRISTIANITY  
INTO BRITAIN;

AN ARGUMENT ON THE  
EVIDENCE IN FAVOUR OF ST. PAUL HAVING VISITED THE EXTREME  
BOUNDARY OF THE WEST.

BY THE

REV. BOURCHIER WREY SAVILE, M.A.

CURATE OF TATTINGSTONE, AND CHAPLAIN TO THE RT. HON. EARL FORTESCUE, K.G.  
AUTHOR OF "THE FIRST AND SECOND ADVENT" "LYRA SACRA" ETC.

Ὁ Παῦλος διδάξας ὅλον τὸν κόσμον, καὶ ἐπὶ τὸ τέλος τῆς  
δύστητος ἔλθειν.

*Clementis Romanus.*

LONDON:  
LONGMAN, GREEN, LONGMAN, AND ROBERTS,  
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## PREFACE.

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“As learned as the Church of Rome, as pure and Evangelical as the Church of Geneva, and *more tolerant than either,*” was the just and truthful tribute of praise which we were once gratified in hearing a distinguished statesman \* bestow upon our dear Mother the Church of England.

How are we to account for such an admission as this—such a candid recognition of the elementary principles of the Gospel as influencing our Church in a way unknown to all other communities, according to the testimony of such an unexceptionable witness? It is simply as follows:—We claim to be the only branch of that “One Catholic and Apostolic Church,” which has existed in this country ever since St. Paul planted the banner of the cross eighteen centuries ago, according to

\* Lord Brougham in the House of Lords, A. D. 1859.

the plain meaning of those terms in the language of the Nicene Creed.

Hence, if we can prove our claim to genuine *Catholicity*, as distinct from that spurious imitation, in which all who make a religious profession are wont to indulge, it necessarily follows that those, who have separated from us, and who thereby refuse to recognise the order and appointment by the Holy Ghost of bishops as the chief rulers of spiritual things, to whom a loving obedience is ever due, can have no right to that title which is exclusively assumed by some, and popularly claimed by all.

The ancient definition of true *Catholicity*, "Always, everywhere, and held by all,"\* accords with Tertullian's golden canon of still earlier days: "Whatsoever was first, that is truth, whatsoever is later, that is adulterated."† Hence we are constrained, in deepest sorrow, to condemn our elder sister the Church of Rome, which in St. Paul's time was known as having her "faith spoken of throughout the whole world;"‡ for having deviated from the ancient ways, by add-

\* Vincentius Lirinensis, *Contra Her.* c. iii.

† *Adv. Praxeam*, § 11.

‡ *Rom.* i. 8.

ing the Apocrypha to the Inspired Word of God; by subtracting the Eucharistic cup from the laity; by multiplying rites, ceremonies, and creeds, to that simple and pure faith of Christ, which St. Paul preached in Britain; and thereby dividing herself off from the Primitive Catholic Church in general, and our branch of it in this land in particular.

That this is the true definition of *Catholicity*, the language of the inspired founders of the Church of Christ sufficiently testifies:—“Let that,” said St. John, “abide in you, which ye have heard *from the beginning*. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.”\* St. Paul, before he preached the Gospel in Britain, had written to “the Church of God which is at Corinth,” to say that he had sent his “beloved son Timothy” to them for the purpose of bringing to their remembrance, “my ways, which be in Christ, as I teach *everywhere in every church*.”† And in the same Epistle, when speaking of God’s distribution to every man, he adds, “so ordain I *in all churches*.”‡

\* 1 John ii. 24.

† 1 Cor. iv. 17.

‡ 1 Cor. vii. 17.