

The Christian Sun.

A Religious and Miscellaneous Newspaper, devoted to Religion, Morality, Literature, General Intelligence, and the support of the Principles of the Christian Church.

PUBLISHED WEEKLY.

"THE LORD GOD IS A SUN AND SHIELD."

\$1.50 PER ANNUM, IN ADVANCE.

VOLUME IX.

RALEIGH, NORTH CAROLINA, SEPTEMBER 1, 1852.

NUMBER 35.

CHURCH HISTORY.

BY N. SUMMERBELL.
(Continued.)

A. D. 482. The British Christians, who opposed Pelagius, little versed in these things, applied to Gaul for assistance, and finally obtained it from Rome. St. Germain was sent, whose argument was found on a miracle—he opening the eyes of a blind girl by laying a box of relics which he always carried about him on her eyes, while invoking the Trinity, her eyes were opened, (Reeves, 153.) and the British ministers were thus confuted.

A. D. 596. ENGLAND CONVERTED TO POPERY.

The Catholics, and many Protestants also date the introduction of Christianity in the latter part of the sixth, and the beginning of the seventh century, and the patron St. of England, St. George, (notorious as the red cross,) was Gregory the Pope the 7th, who sent Austin, prior of a monastery and forty Monks to convert England A. D. 596.

A. D. 60. *Ancient Christians of England.* "Christianity had obtained early and perhaps general reception in Britain, when it was suddenly swept away by the Saxons."—Waddington, 133.

Waddington is incorrect in the above sentence, as farther shown below:

A. D. 446. "A number of Britons having been expelled from their country by the arms of the Anglo-Saxons A. D. 446, crossed the sea, and settled in the adjacent parts of France. Hence the origin of the French province of Brittany. With them the faith of the Gospel was preserved, as well as with their brethren in Wales and Cornwall, and some parts of Scotland and Ireland, while the major part of England was covered with Saxon idolatry."—Milner, 1: 496.

Sampson, Dol, Heltat, Malo, Gildas, and other preachers and Bishops are celebrated. Gildas was born at Dumbarton, in Scotland—he preached with much success. Two of his discourses on the ruin of Great Britain are still extant, in which he deplores the vices and calamities of the times—describes the desolations made by the Saxons, to the depravity of his countrymen, and with honest vehemence exhorts six British princes to repentance. Of what we are certain "from these hints, these things are evident; viz: that there had been a considerable degree of pure religion among the Britons, before the invasion of the Saxons; that after the declension and decay, there were still faithful Pastors."—Milner, 1: 497.

A. D. 600. *Arrival of the Roman Monks.* "In the year 600," says Le Bas, "Ethelbert was apprised of the arrival in his dominions, of certain strangers, habited in a foreign garb, and practising several strange and mysterious ceremonies.

"They bore," says Bede, "a silver cross by way of a standard; and a representation of our Lord painted on a board, at the same time singing litanies."—Lib., 1: 25. Bede further records that seven Bishops of the Britons and many other of the most learned men of the nation, who listened to Austin proposing his new religion of Monkish foolery, replied: "We will perform none of them, nor at all admit you for our Arch-Bishop."—(See Milner, 1: 519.) Bede, 2: 2.

"The Culdees of Scotland, and Ireland also rejected Popery at this time, holding to the written word of God."—See Brewsters Encyc. Art. Culdees.

"Bede. *The venerable Bede,* Roman Catholic A. D. 781 records: "The Scots do not all differ from the Britons in their conversation, for Daganus (one of the old preachers) coming among us (Roman Catholic) not only refused to eat with us, but would not even partake of provisions in the same lodging." "Even to this day it is the custom of the Anglo-Saxons, in no sort of estimation."—Bede, lib. 2, chap. 4 & 20.

Bede complains at the conclusion of his history, of the "implacable hatred of the Britons (Christians) against the English nation and the Catholic Church."

But why complain? Can we love savages, who delight in oppressing us, and regard them as brethren. It is acknowledged, that "the West Saxons and Mercians continued their British conquests after they became Christians"; that is, after the Saxons became Catholics, they still made war upon the Christians. But what better could be expected of those who "sold their own children into perpetual and foreign bondage."—Gibbon, 3: 501.

There is no doubt in my mind, but that Constantine's first favorable notions of the Christian religion were obtained in England. His father's portion of the Roman Empire was Spain and Gaul, including Britain.

Hawley says, "Constantine, who with his father had ever favored the Christians, now openly appeared their protectors."—Hawley, 1: 250.

Thus it seems that Constantine's father favored the Christians; again, "Constantine Chlorus, (Constantine's father) drawing near his end in Britain &c., sent for his son, whose arrival at York was but just announced, when the dying Constantine expired."—Ib., 1: 241.

The residence then was at York, in England. Gibbon continues the narrative: "The mild and humane temper of Constantine, who died at York, was averse to the oppression of any part of his subjects. The principal officers of his palace were Christians. He loved their persons, esteemed their fidelity, entertained not any dislike to their religious principles."—Gibbon, 2: 59.

"The son of Constantine immediately repealed the edicts of persecution, (enacted by Maximus) and granted the free exercise of their religious ceremonies, to all those who had already professed themselves members of the Church. They were soon encouraged, [Alas the day!] to depend on the favor, as well as the justice of a Sovereign, who had imbibed a secret and sincere reverence for the name of Christ, and for the God of the Christians."—Ib., 2: 198.

But more noble than the Bishops of the continent, when they attended their council, they nobly refused to receive the Emperor's bounty. Alas! alas! That they should ever have been supplanted, and their names cast out as evil by the Papist Church.

A. D. 411. Pelagius or Brito, a Briton and Celestius a na-

tive of Ireland, or a Scot, traveled extensively in the Empire during the fifth century. As the Roman Catholics had not sent their new doctrines there yet; they of course knew little or nothing about them. Milner says that his doctrine differed but little from Socinianism, from which we only learn that he was not a Trinitarian.

"They lived at Rome in the greatest reputation, and were so unlike the fathers of the new sect as to be universally esteemed for their extraordinary piety and virtue."—Moshlem, 1: 154.

"Pelagius, is admitted to be a man of irreproachable character, an able and subtle disputant." St. Augustin acknowledged that he "had made great progress in virtue and piety, that his life was chaste, and his manners blameless; and this indeed, is the truth."—Ib., 1: 154.

"Pelagius was a native of Briton, probably Wales; the associate of his travels was Celestius an Irishman, both were Monks (at least the former)—both, too, were men of considerable talents, and no just suspicions have ever been thrown on the sanctity of their moral conduct, they arrived in Rome in the beginning of the fifth century, and remained undisturbed till 410." Waddington, 160.

At Carthage, Pelagius was condemned, but John, Bishop of Jerusalem favored him, and although "St. Augustin occasioned him to be accused at two councils. The first at Jerusalem, where, being asked if he really maintained opinions which Augustin had condemned, he replied:

"A. D. 415, what is Augustin to me? Many were offended, for Augustin was the most venerable authority of the age; and some were for immediately excommunicating the rebel! But John, Bishop of Jerusalem averted the blow, and kindly addressed Pelagius—"It is I who am Augustin here, it is to me that you shall answer." The second was at Diospolis, and "he was acquitted in both, in spite of the violent opposition of Jerome." St. Augustin however called another council in Africa, (of the Romans of course), and again condemned him. Next the decision was referred to Rome, where Sosimus the Pope, decided in favor of the Britons. Augustin then reassembled his Bishops and condemned him, appealing also to the Pope very earnestly against him. In the meantime, an imperial edict A. D. 418, from the Emperor at Constantinople, decided his banishment. The Pope, who had before justified, now condemned him, and from this time the points condemned were called Pelagianism; as near as we can judge from their enemies, they were as follows:

1. "Infant baptism is not a sign or seal of remission of sins.
2. "But a mark of admission into the kingdom of heaven, open only to the pure in heart.
3. "Good works are meritorious.—Mosh. 1: 155.
4. "Denied, that in consequence of any predestination, divine grace was given to one more than another.
5. "Affirmed that Christ died alike, and equally for all men.
6. "The same grace necessary for salvation, was offered alike to all men.
7. "That a man without grace was capable of faith, and holy desires.
8. "Every man is born in a state of perfect freedom of will, equally capable of resisting the influence of grace, as of complying with its suggestions.—Hawley, 1: 321.
9. "Denied original sin.
10. "Infants have no need of remission, but needed baptism.
11. "He preached a perfection attainable in this life."—Milner, 1: 418. See also Moshlem, 1: 155. Wad., 161. Hawley, 1: 320.

Great allowances are to be made for this account, some part of what was attributed to him even while alive he denied, and all is reported by enemies, and no two scarcely agree. Yet I far prefer his anathematized faith and virtuous life, to the corruption and immorality opposed to him. The celebrated letter attributed to him as written to a widow, containing unscriptural doctrine, he denied having written, (Mil., 1: 413.) Milner says, "so far as it respects the doctrines of sanctifying grace, his doctrine was the same as that now called Socinianism"—i. e. Unitarianism.—Milner, 1: 418.

St. Augustin maintained the doctrines of

1. "Original sin.—Wad., 163.
2. "An eternal purpose of God, or predestination, with regard to those who shall be saved, and
3. "They, and they only, will finally obtain it."—Haw., 1: 323.

Sixth century. In consequence of the reign of the Saxons, who had invaded and settled in England; "for near a century and a half the Gospel had been declining in Britain, and for the greater part of that time to have been as we have seen, confined to Wales, and Cornwall, or to the mountains of Scotland. Ireland too, still preserved something of the light." The English Churches are accused of "not taking the least pains for the conversion of the Saxons," "of being inattentive to the propagation of truth in the Island."—Milner, 1: 515.

Which was doubtless Popish fiction, designed to blind posterity. The contrary is admitted at the commencement of this chapter:

"Some very handsome youths were exposed for sale in Rome!"

"Of what country are they?" Said Gregory afterwards Pope.

"Of the Island of Britain, was the reply."

"Are the inhabitants of that Island Christians or Pagans?" said the very learned Gregory.

"They are Pagans, was the reply."

The Pope sighed!!!

"What is the name of the nation?" said he.

"Angli, (Angels) it was said."

"In truth they have angelic countenances, and it is a pity they should not be co-heirs with the angels in heaven!"

"What is the province from whence they came?"

"Deira, (Northumberland) was the reply."

"It is well De ira, snatched from the wrath of God! and called to the mercy of Christ."

"What is the name of their King?"

"Ella, was the reply."

"Alleluia should be sung in those regions."—Milner, 1: 515.

This Gregory soon became Pope, and "sent St. Austin and

forty Monks" to convert those natural Angels into Catholic Saints.

CHARACTER OF THE NEW CHURCH.

Hume asserts, that "the Priests, who succeeded to the first Missionaries, were almost as ignorant and barbarous as the Laity, received their doctrine through the corrupt channels of Rome, with a mixture of credulity and superstition equally destructive to the understanding and to morals; that their reverence for the saints seems to have supplanted their adoration of the Supreme being; monastic observances were esteemed more meritorious than active virtues; bounty to the Church atoned for all violence against society, remorse for the more robust vices was appeased, not by amendment of life, but by penances, by servility to the Monks, and abject devotion, &c."—Recorded by Reeves, 238.

But conversions multiplied rapidly, "ten thousand were baptized in one day."—Ib., 193.

CORRUPTIONS OF THE NEW RELIGION.

Hume says that, "the Priests in the Heptarchy after the first Missionaries were wholly Saxon, and almost as ignorant and barbarous as the Laity; that they received their doctrine through the corrupt channels of Rome, with a mixture of credulity and superstition, equally destructive to the understanding and the morals; that their reverence for the Saints seems to have supplanted the adoration of the Supreme being; that the monastic observances were esteemed more meritorious than the active virtues; that bounty to the Church atoned for all violence against society; that remorse for the most robust vices were appeased not by amendment of life, but by penances, by servility to the Monks, and abject devotion; that a superstitious attachment to Rome, and the gradual subjection of the kingdom to a foreign jurisdiction, disgraced the religion of the Saxons; that the Britons had never acknowledged any subordination to the Roman Pontiff; but that Wilfrid, Bishop of Lindisfarne, the haughtiest and most luxurious prelate of the age, gave a finishing stroke to this subjection, by his appeal to Rome against the decision of an English Synod."—Hume Hist. Eng. Vol. 1, chap. 1.

Many were the scourge of the world, whether Pagan or Papist, even blessed to her principles, ever aimed at the subjugation of the world; and thus the horns gave their power to the beast.

"Many historians affirm that St. Austin neglected the lessons of humanity," "and proceeded to assert with great insolence the spiritual supremacy, not only over his own converts, but also over the faithful portion who still maintained among the Cambrian mountains the doctrine and practice transmitted from their forefathers." It appears indeed that those simple believers rejected several points of doctrine of late condemned at Rome, and among others the "Papal authority, even after they had been enlightened by the exhortations of St. Austin."—Waddington, 134.

"The Christianity which this pretended apostle, and sanctified ruffian taught us, says an English historian—seemed to consist principally in two things, in keeping Easter upon a proper day, and to be slaves to our Sovereign Lord God, the Pope, and to Austin his deputy and vicegerant."—Jorton's Ec. History, 4: 417.

Twelve hundred of the ancient Christians were slain, in establishing the new religion in England.—Waddington, 134.

"Austin the Monk, if he had been less eager after Arch Bishops, and less chargeable with lying miracles, would have more credit for the numerous conversions of which he boasted."

Waddington attempts to defend Austin from reproach, "on account of the slaughter of the twelve hundred Christians, on the ground of his having died previous to that time; but Reeves admits that there is an uncertainty concerning the date of his death, some dating it 603, and some 615, while he places it 608. If those are correct who place it 615 then he lived two years after the slaughter of the Christians in 613.—(See Reeves, 192.) Waddington is too sanguine. Bede indeed says that Austin was dead. But had he not threatened war and death to the Christians?—See Milner, 1: 520.

I cannot! I cannot join with Protestant historians in excusing spiritual wickedness in high places. Their zeal for the new creed, betrays them into a constant defence of the man of sin. The conversion of Britain to Popery was not strange. Ethelbert had married a Papist, the Priest ruled the wife, and the wife had no great difficulty in persuading her husband to adopt a worldly religion—especially as he had been before convinced of the truth of revelation by those whom he oppressed and despised. Roman Catholic's charges against the ancient Christian's endeavors, are not worth a groat to me. I cannot believe them except when they praise their enemies and reproach themselves. Falsehood for the good of their institution is too fashionable.

"The mountains of Cambria still afforded a race, (if not of primitive Christians, though it is to be hoped that many such were among them yet) of men who refused to obey Gregory and Austin."—Hawley, 1: 352.

Moshlem's statement: "In Britain, several circumstances concurred to favor the propagation of Christianity. Ethelbert, King of Kent, the most considerable of the Anglo-Saxon princes, married Bertha, daughter of the King of France, (a Catholic) who by her influence, and the pious efforts of the Clergy who followed her into Britain, gradually formed in the mind of the King an inclination to the Christian (Catholic) religion, while the King was in this favorable disposition, Gregory the Great A. D. 596, sent over forty Monks with Austin at their head, in order to bring to perfection what the pious Queen had so happily begun. This Monk seconded by the zeal and assistance of the Queen, converted the King and the greatest part of the inhabitants of Kent, laid a new foundation of the British Church; and was made Arch Bishop of Canterbury."—Moshlem, 1: 157.

"The Anglo Saxon Kings in England, entered the pale of the Church, many of them at the instigation of their fair consorts, easily ordered their subjects to be of their master's religion."—Hawley, 1: 354.

THE LAST OF THE ANCIENT CHRISTIAN CHURCHES IN ENGLAND OR BRITON.

St. Austin by miracles and conferences, and other means, en-

deavored to subjugate the Ancient Christians in Wales; but "the Britons were inexorable, and refused to acknowledge his authority."

"If you will not have peace with brethren said the Arch Bishop of Canterbury, roused at length into an unbecoming warmth, you will have war with enemies, and if you will not preach to the English the way of life (Popish new doctrine,) you will suffer death at their hands."

"It happened afterwards, that, in an invasion of the Pagan Saxons of the North, (it is disputed that they were Pagans) the Bangorian Monks—(the primitive Christians of Wales to the number of twelve hundred,) were cruelly destroyed."

"Writers &c., tell us that when Austin came into England, he found seven Bishops and an Arch Bishop supplied with goodly governors, and Abbots, and that the Church was in goodly order—that Dinoh the Abbot, showed Austin that they owed him no subjection—that their Bishops had been independent of Rome—that the Bishops of Rome had no more right to their obedience than other Christians had, and that the Bishops of Caerleon upon Usk, was their proper superior; and that in revenge for this honest assertion of their independence, the Kentish King procured the invasion and slaughter of the Monks above mentioned.

"What could be the meaning of his wishing to ban Britons after the Roman manner?"—Milner, 1: 520. "The judicious reader will be able to gather from what we call So-

ing, several facts:—

First—that there was a Christian Church in the Isle of Britain.

Second—that notwithstanding, the friends learn, if they have been so credulous, to show the contrary, they "He that covereth well united, and opposed to Rome in the seventh century, aseth

Third—that at that time, these Christians were oppressed, and borne down by the Saxon Pagans, one of whom having married a Catholic Queen, introduced Popery first from France, and afterwards from Rome into England.

Fourth—that the new religionists continued to persecute, oppress, and endeavored to exterminate the ancient Christians.

That Protestants true to their birth, join in anathematizing those ancient Christians as "Schismatics" and "Pelagians."—Milner, 1: 530.

While the Arians were declining, the Semi-Pelagians maintained a sharp warfare with Augustin and his disciples in Gaul and Britain."—Hawley, 1: 370.

A. D. 735. "Our author complains (Bede) that up to his time, 672 to 735, (Mil. 1: 530) the British Christians, i. e. the first Christians, looked on the English Christians only as Pagans."

"Attempts were made all this time by the Bishops of Rome, to induce the Irish to unite themselves to the English Catholic Church, but in vain. John, the Bishop of Rome, wrote letters also into Ireland against the Pelagian heresy, which was reviving there. Edwin, Catholic King of the Northumbrians, after having six years served the cause of Christ (or of the Pope,) was slain in a battle which he fought with Carduella, a British Prince, a Christian by profession. The British Christians looked on the English (Catholics) only as Pagans," as Bede testifies.—Milner, 1: 529.

The attentive reader has discovered in the new Church a continual course of perjury, a violation of every moral sentiment, a total blank of all Christian spirit, and a lack of all virtue; endeavors to proselyte by instigating children to resist the authority of their parents; Princes to rebel against their fathers; subjects to take up arms against their Sovereigns, and citizens against their governments. Barbarous pirates, public robbers, half converted and baptized Pagans, were armed against the Saints of God. Each Catholic Monarch was a butcher of the Christians; and each Priest,

"Those vassal slaves, Of bloody Rome,

was an accuser of our brethren. It cannot be amiss to inquire into the character of those Catholic saints, Bishops, Monks and Popes; and this will soon be our unenviable duty, when the reader will discover the "fathers" were the same in their religious character, as discovered in their ordinary principles of virtue and morality, that we might expect from the manifestation of their public spirit—they themselves being judges.

BRITANNY IN FRANCE AND ITS DOCTRINE.

A. D. 446. "As before stated, a number of Britons expelled by the Saxons A. D. 446, crossed into France, and gave the name of the province Brittany." "With them the faith of the Gospel was preserved, as well as with their brethren in Wales and Cornwall, and some parts of Scotland and Ireland."—Milner, 1: 496.

Let us now cross over to France with them and see whether the good seed has died out by their conjunction with the Catholics, and subjection to their laws.

A. D. 1079. "Peter Abelard. St. Bernard, in his turn of controversy, was confronted with the most ingenious scholastic of the age, Peter Abelard. This celebrated doctor was born in Brittany, in 1079; it may suffice to say, that he was charged with being at the same time, an Arian, a Nestorian, and a Pelagian, and with as much justice perhaps, as such charges were usually advanced by the Roman Catholics."

"The history of the crimes and the misfortunes of Abelard is unknown to every one."—Waddington, 270.

He was first attacked by St. Bernard, and Abelard charged him to make good his charges of heresy before an assembly of Clergy A. D. 1140.

"The charges were not entirely heed through, when Abelard appealed to the Pope."—Wad., 271.

NOTE. "The reason of Abelard's sudden appeal to a higher court, was unquestionably his distrust of that before which he stood, he might doubt its impartiality, or he might certainly have discovered its determined prejudice against him; and that it was in fact very prevalent in him, to appeal betimes from its decision, is clearly proved by a passage in the account, which certain Bishops of France addressed to the Pope, viz: Bernard convinced the Bishops that his tenets were not only false, but heretical, and they sparing his person out of defence to the apostolic see, condemned his opinions, A. D. 1142. It is therefore manifest that this appeal saved him from personal infliction."—Waddington, 207.

(To be continued.)