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"If I forget thee, O Jerusalem, let my right hand forget its cunning." — PSALM CXXXVII. 5.

FOREIGN MISSIONS: THEIR AID TO SCIENCE.

A LECTURE TO THE PRESBYTERIAN COLLEGE, HALIFAX, BY REV. P. MELVILLE, B.D.

(Concluded.)

BUT all the Apostles were Missionaries. Indeed the title "Apostle" just means "Missionary." They were all Home Missionaries at first, in the Holy Land; but all of them are reported as Foreign Missionaries at length except the two called James; and all became Martyrs at last, except John and perhaps Matthew. Their chief Mission fields were as follows, according to the dim light of Tradition:—

- 1, PETER, in Syria, Chaldea, and perhaps Rome.
 - 2, ANDREW his brother, in Thrace and Scythia.
 - 3, JAMES of Zebedee, in Palestine, killed early by Herod, 44 A. D.
 - 4, JOHN his brother, in Ephesus, Patmos, etc.
 - 5, PHILIP, in Syria and the East.
 - 6, BARTHOLOMEW, in Persia and India.
 - 7, THOMAS, in India and the East.
 - 8, MATTHEW the publican, in Egypt and Ethiopia.
 - 9, JAMES of Alphaeus (the less, the Lord's kinsman), bishop of Jerusalem.
 - 10, JUDE his brother, (Lebbæus or Thaddæus), in Mesopotamia.
 - 11, SIMON the Zealot, in Cyrene and Numidia.
 - 12, MATTHIAS, successor of Judas Iscariot, is said to have preached CHRIST in Ethiopia.
- Barnabas and Mark did so in Syria and Egypt; Timothy in Ephesus; Titus in Crete. Joseph

of Arimathea is said to have done so for Gaul and Britain. But the light of tradition is dim and dubious, and we dread to mix legendry with Divine Truth. Still, many Antiquarians believe that St. Paul planted Christianity in Spain, Gaul, and Britain, after his liberation, A. D. 63. The British King Lucius was converted about 150 A. D.; and St. Alban was martyred in 303. Constantine was Viceroy in Britain, and his son CONSTANTINE the Great was born of an English Mother, the Empress Helena.

After the Apostles came the Christian Fathers, the Bishops, Deacons, and Evangelists of the Primitive Church; as we find in the "Teaching of the Twelve Apostles." The Ten bloody Persecutions, too, from Nero (64 A. D.) to Dioclesian and Maximin (313 A. D.) were most effective missionary agencies; driving the devout into all nations, and proving that "the blood of the martyrs is the seed of the Church."

Time would fail me to speak of the early Missions of St. Patrick in Ireland, of St. Columba in Scotland, of St. Augustine in England, of St. Genevieve in Gaul; Kilian and Boniface in Germany, Siegfried in Sweden, Cyril and Methodius in Slavonia, etc. But even the Dark Ages of Medieval Irruption, Usurpation and Feudalism; of forceful conversions by the swords of Mahomet and St. Peter; of oppression, Knight-errantry and Crusades;—even those Ages found some shelter for Science and Literature, as well as for Piety and Missions, in the Monastic and Scholastic establishments of the Church. Science, Literature, and Religion, are thus indebted to these mission-centres for many priceless remains.