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Contributors and Correspondents

Introduction and Progress of Christianity in Scotland.

BY REV. J. P. BATTISBY.

No. 8.

In the year 1057-8, Malcolm Canmore, or big-headed Malcolm, as he was called, succeeded to the throne of Scotland, and after a time was married to Margaret, one of the royal family of England, who was expelled by William the Conqueror. She was brought up in the Anglo-Saxon Church, which was then under the authority of Rome, and was very zealous for all that pertained to that church. As a matter of course, when she came to Scotland, she found the church so very different from that of England, that she began to work with a will for what she considered its reformation.

Mr. Naismith, in his "Story of the Kirk," has drawn a very fine picture of this Queen. Very fortunately, however, he has saved any person the work of contradicting what he has said in her favour. After giving her a character, almost equal to that of the Virgin Mary, for fervent piety, loaded her down with secret acts of charity and benevolence, set her up as a model Queen and mistress in her own palace, declared her to be one who subdued her barbarous husband with piety and kindness, he then spoils the beautiful picture by the following words:—"We might say he and his mother (that is this Queen and her son David I.), were 'saints' to the Kirk; for their great aim seemed to be to suppress the Druids, and conform the religions of the land to the Roman Catholic type." I don't believe that a more narrow-minded bigot ever set foot in Scotland than this same Queen Margaret.

Zeal and prejudice are not piety, and it is quite possible to have all the forms of Romanism centred in the soul, and not have a vestige of true piety in the heart. I grant that this Queen was very religious, but I deny that she had any more piety than the veriest devotee of the Church of Rome. She was a true daughter of that apostate church, and she brought all her evil machinery with her, when she found an asylum in the north. She found the Scottish Church without diocesan bishops, and then saw many rites that were peculiar to itself. She labored actively to bring it into conformity with the church in England, and thus to her, to some few who preceded her, and to others who followed her, we have to trace the gradual yielding of the Scottish Church to Rome. Indeed, it cannot be shown on trustworthy authority, that there was one episcopal diocese in Scotland before the days of Malcolm and his Queen. Turgat, who was the confessor of this Queen, tells us that "she summoned the Scottish clergy into her presence, reasoned with them to forsake their perverse ways, conform to the true church, accept the doctrine of the real body and blood in the sacrament, and fall in with the unity of the Catholic faith." It is needless to say that her influence was fatal to the freedom of all the church of Scotland, and that it drifted more rapidly toward Rome than had ever done before. English customs and fashions were adopted, both in Church and State, and a dismal cloud of spiritual gloom spread with fearful rapidity over almost the whole nation.

Margaret, however, did not manage the complete subjugation of the Scottish Church in her day, but she began the work that her sons carried into effect. David I., her third son, succeeded to the throne in 1124. He spent his early years in the English court, embraced their principles of government, both of Church and State, and is that one designated by James IV. as the "sair saunt." This name was given him because he set apart so much land for the use of the clergy, that the public coffers were thereby impoverished.

Abbeys, priories, and monasteries, sprang up in abundance, and in these the doctrines and ritual of Romanism were rampant. The clergy became the creatures of the king, were loaded with favours, and in course of time became wealthy, influential, and arrogant. One can easily see the demoralizing effects of royal favours, and from the date of which we are now speaking, may be traced back to the beginning of patronage, that proved a curse to the church for many generations. The progress of Romanism at this time was rapid and sure, and all its hideous and repulsive features were in due time embraced and adopted. David I. then may be said to have completed what his mother began. Previous to the year 1150 there was no bishop in Caithness or Sutherland, and about the same time David I. established the See of Dornoch. The See of Ross, at Rossmore, was also founded by him, McBeth being its first bishop. The see of Moray is said to have been founded by Alex. I., who reigned from 1107 till 1124. Now it will be remembered that this province was Christianized by Columba, nearly 500 years before that time.

The diocese of Aberdeen is said to have been founded by David a little before the year 1137, along with a grant of land, fishing waters, and some churches. He also founded the diocese of Brechin. The See of St. Andrew's is said to have been founded in the eighth century, but not on reliable authority. It was the seat of a church before that time, but not of a diocese. I know it is said that the primacy of Iona was transferred first to Abernethy, from there to Dunkeld, and thence to St. Andrew's. But we have seen already that Iona had nothing but Presbyterians, and it certainly could not have been transferred to St. Andrew's in the eighth century, for in the year 717 the Scots' clergy were expelled from the Pictish Kingdom, and St.

Andrew's was in it. Indeed, it cannot be shown that Iona ever exercised jurisdiction over it, nor can it be shown that there was any diocesan bishop there till the year 1100, when Alex. I. placed Turgat, his mother's confessor, in the charge. The See of Dunkeld is also said to have been founded in the year 820 by Constantine McFergus, the Pictish King. It is a very difficult matter to tell how this See was founded by him, for the statement regarding it is simply this: "The King built Dunkeld." There is not a single word about a diocese in this act of the King, and the episcopacy of the early Scottish Church must be hard pressed for proof when this is quoted in its favour. The King founded a monastery of Culdees there in the eighth century, and those in course of time were expelled by David I., and the place converted into an Episcopal See.

Among the many founded by David, he formed the diocese of Dunblane and that of Glasgow. The first bishop of the latter place was John, who was raised to the episcopate by David, having been for some time the King's tutor. The See of Galloway is said to have been founded in the eighth century, but we must remember that this place followed the fate of the Anglo-Saxon Church. Nothing more is heard of it for nearly three centuries, when it again comes to light in the time of Fergus, Celtic Lord of Galloway, in the time of David I. The diocese of the Isles was founded by Olave in the year 1104, the seat being in the Isle of Man. Up till this time it cannot be shown that the church in the Isle of Man had anything episcopal in its character, but was the same in its form and government as the early Scottish Church. In short, the whole powerful hierarchy of Scotland was set up by Margaret and her sons, and every diocese in it founded between 1100 and 1158 A.D. Alex. I. founded an abbey at Scoon in 1114, and David founded one at Holyrood in 1128.

Here, then, we have between the years 1098 and 1158 no fewer than twelve bishoprics established for the first time, along with six abbeys and three priories of Augustinian monks, and eleven other abbeys of different orders; and to this black list may be added five or six convents of nuns. And one of the most remarkable features of the whole thing is this: That with one or two doubtful exceptions, all these bishops, monks, and nuns, were importations, and not a native Scot among them.

The practices and principles of Romanism were importations, and the men to organize and put these into effect were imported as well. The early Scottish Church until compelled by superior force and intrigue, had neither part nor lot in the matter. Such being the case, what then are the claims of Rome founded on, as far as her antiquity in Scotland is concerned? I think I have shown very clearly that a church has existed in Scotland for 1800 years, and out of all that time the Church of Rome can only claim 400 years of usurpation. She may be said to have been established in 1150 under David I., and to have been overturned in the year 1550, by the principles of the Reformation. I have thus endeavoured to trace the work of God in that land, which has proved herself in the Providence of God, to be a faithful witness of the truth. I have brought it up as far as the middle of the twelfth century, and have endeavoured to give historical facts and figures which cannot, I think, be well disputed. There is still, however, a part of Scotland's history that is not widely known, viz.: from 1150 to the beginning of the Reformation. I may, therefore, at a future time give some articles on this dark period of the church's trouble and internal agony.

Psalms under the New Testament Dispensation.

BY REV. JOHN DUNBAR—DUNBARTON.

(Concluded.)

This enthusiasm soon extended far beyond the bounds of the Reformation, finding its way even into the Catholic end of Francis I., of France, and in 1640, one of his courtiers of the name of Merot addressed himself to the task of versifying some of the psalms to meet the rapidly spreading taste for sacred music. At first he published thirty metrical translations because that for a time the people sang nothing else. He afterwards translated twenty more of the psalms, but dying at this stage, the task of completing them was undertaken and accomplished by Belza, a man well fitted for the work, and thus the whole one hundred and fifty were completed and published in A.D., 1645. While the whole psalms were thus prepared and published, yet there was no musical notes published with them, and in consequence the people of France at first sang them to the tunes of the popular ballads of the day. Calvin however, disapproved of this, and employed a musician of the name of Franco to prepare a set of plain and solemn melodies, such as could be, at once, easily learned by the common people, and suited for the service of the sanctuary. These tunes seem to have been modified sections from the Chant of the Romish Church, and from the hymn book of the Bohemian Brethren. In this book the music was published only in one part. The air or melody, for although much of the music in the Romish Church had long before this, been published and performed in its various parts, yet it was not till A.D. 1565, that the psalter of Merot and Belza was published with music in four parts, by a celebrated musician of the time called Goudimel, but for this he was doomed to death, and fell a victim to priestly persecution in the Bartholomew massacre. This music, however perfect, was by far too intricate to become popular, and it was

speedily superseded by another set composed by one LaJeune, in which the four parts were written in simple counterpoint, and in a style similar to that in which they have ever since been written, and which, by common consent seems to be held, for the purpose, incapable of improvement.

While such was the state of things in France, it appears that in Germany the practice of writing and singing hymns in the German language began at a very early date. These, the devotional songs of the first Reformer, breathe a high and fervid devotion, no longer invoking or praising the virgin, the saints, or the martyrs, but are addressed solely to God in Christ. The early Reformers such as Huss, Jerome, Luther, Beza, etc., contributed much to swell that rich stream of devotional harmony which from that day to this has so often refreshed their own souls as well as those of their brother believers. By their fondness for music, and their so frequent use of it, they received the by-name of Lollards, from the German word "Lollen" or "Lullen," which means to sing or hum in a low or plaintive tone, and which, was first given them on account of the low mournful strains which they sung when burying their dead,—a name which was long applied to the adherents of the Reformed faith, and thereafter applied by the Romish Church to the followers of Wycliffe in England. The oldest specimens of German music known are to be found in a work called, "A fine new hymn book." In it the hymns are all set to musical notes, and among these are seen many which, unobjectionable in themselves and suited for the purpose, were selected from the Romish collection called "The Gregorian Plain Song." Indeed, this collection seems to have had a wonderful and wide-spread influence over all the after-musical productions of those times, and it is a circumstance worthy of note, that almost all the tunes of the early Reformers were of a plaintive kind; indeed, the minor key seemed to be the prevailing feature of their book. Among the noted names we have mentioned that of Luther stands prominently not only in the theological but also in the musical world, for metrical singing never had a more ardent admirer, or a more active and zealous promoter than he, possessed as he was of no little skill both as a composer and performer. His enthusiasm grew with his years, and not all the overwhelming and corroding cares of his eventful life could either damp his zeal or silence his tongue in advocating and advancing the attainment and employment of sacred music. Luther was not only master of the plainer, but he also practiced the difficult and more complicated pieces as well, and when oppressed by despondency and threatened with danger he resorted to music to cheer his sad heart and revive his drooping spirits by singing that noble and heart-stirring psalm, "God is our refuge." He was anxious not only to have music taught in his family, but also in all the schools, and in this we see the wisdom and the far seeing foresight of the great Reformer. "We must," says he, "of necessity maintain music in schools; a schoolmaster ought to have skill in music, otherwise I would not regard him. Youth ought to be brought up and accustomed to this art, for it maketh fine and expert people;" and so highly did he value the possession and employment of music that he says, "I verily think I am not ashamed to say that next to divinity no art is compared to music." Such were the opinions of this great and gifted man, opinions which manifested themselves not simply in strong expressions, but in corresponding and commendable action, for although the Latin language was long in giving way to German in the services of the Church, yet one of the wise steps which Luther took to promote the revival and establishment of true religion, was to restore to the people that share in the service of song in the church, of which they had been so long deprived. Accordingly he collected all the old hymns of the church, selected therefrom the most beautiful, altered and amended whatever tended to superstition and error, and translating them into German verse introduced them into the public and private worship of God, and not only so, but he himself also added most materially to the stock. Gifted with an ardent temperament, fine taste, lofty feelings, and a poetic imagination, all under the influence of an earnest fervent piety, Luther composed many pieces hitherto unsurpassed as sacred lyrics, while at the same time he did a similar service for the music. Being an ardent admirer and justly so, of the old Roman chants, he selected and set many of them to the new hymns, altering and arranging them as the case might require, and it was fortunate indeed, for the church and for the Reformation that such a service, so much needed, was undertaken by one so skillful and accomplished. The majestic simplicity and solemn grandeur of the ancient "Gregorian Plain Song" was in no way injured or impaired in the hands of such a proficient, for in the transition, not only was nothing of value lost, but on the contrary not a little added thereto, and in this way Martin Luther indelibly impressed upon the psalmody of the Protestant Church much of that solemn grandeur and soul-stirring power, not unmixed with tenderness, which it has ever since retained, and of which the universal favorite "Old Hundred" is a noteworthy example, for "compared with such Italian trills are tame." This, together with much of the music and many of the melodies in the collection to which reference has been made, are said to be from Luther's own pen; and one of the latter beginning with "Our God is a strong tower," was not only from its inherent value, but also from the circumstances which called it forth, a special favorite with Luther himself, and when the timidity of his friends would discourage him and dissuade him from any hazardous

undertaking, he was wont to answer them by singing, in a tone of jaunty and defiant enthusiasm, this his favorite hymn:

"With our own strength we nought can do,
Destruction yawns on every side,
He fights for us our champion true,
Effect of God to be our guide,
What's his name? The anointed one,
The God of armies he
Of earth and heaven, the God alone
With Him on field of battle won,
Abdeth victory, etc., etc."

While it is said that Luther sang this fine hymn before starting for Worms, as well as ere he entered that noted city, its influence in inspiring an heroic fortitude in the hour of danger has not been confined to its honoured author. It became the grand battle hymn of the Protestants during the ages and the conflicts of the Reformation, sustaining their energies in their warlike marches, and animating their spirits when advancing to meet the foe. The Moravian brethren, too, adopted it and sang it amid their multiplied persecutions, and even to this day it may be heard morning and evening in almost every church and every house of that community. While Luther translated many of the Psalms into German verse, and published music therewith, he did not confine the music of the church to the plain psalm tune, for there is to be found amongst the music many of the fine old chants of the Romish Church, expanded into the most graceful and flowing melodies, and clothed in rich and graceful harmony, and these he caused to be sung for the edification of the people. Indeed, on the whole subject of sacred psalmody Luther evinced a largeness of view and a liberality of sentiment worthy of the man; and while he took special care to render the public services of the church interesting and intelligible to the very humblest of its worshippers, he at the same time believed that art and science and all human attainments might be most profitably employed in rendering homage to God and furthering the cause of true religion. In this enlightened comprehensiveness of view his character is well worthy of our careful and diligent study, as well as our judicious imitation, for it is difficult to tell how far the enabling of the people to sing, each in their own tongue the wonderful works of God, tended to spread and to establish the doctrines of the Reformation, or how much and how well it is fitted to lead souls to Jesus, and advance pure and undefiled religion in our own day.

THE COVENANTERS.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

Sir,—In your issue of the 8th inst. appeared an article from the London Daily News under the above heading, the reading of which would lead your readers to believe that "Covenanters" have gone out of existence, and that the testimony they once maintained has disappeared from the face of the earth. Now, Sir, I take leave with your permission to challenge the correctness of all this. Allow me to inform those of your readers who don't seem to be posted on this subject, and all who are concerned that the last of the Covenanters has not been seen, and to intimate my conviction that the principles for which the Reformed Presbyterian Church has all along contended are principles which will never die.

The maintenance of those principles for a period of two thousand years some may designate "as one writer has," "one of the most romantic chapters of Scottish history." But it was no romance when our fathers stood up to witness before hostile powers for the crown rights and prerogatives of the Lord Jesus. It was no romance when they braved the frown and fury of the persecutor, and sealed their testimony for great Bible truths with their blood.

Nor has it been a matter of romance with the true descendants of these heroes, when amid the detection and looseness of the churches, and the obloquy and contempt of the world they have held their ground, and raised aloft the banner which waved over those battle fields of old in the struggle for civil and religious liberty.

It is no romance to raise a full and faithful testimony against all the evils of the day in church and state and society, but a work of prayer and toil and pain. I gladly admit that the Free Church of Scotland has gone a considerable way to hold these principles; at least, she did so at one time. But I fear she has of late years greatly shifted her ground; and, indeed, not a few of her own sons are often engaged in protesting against her defection. The time, therefore, I think, has not come for true Covenanters to become incorporated with her. Nor has such an event yet come to pass, for who are these who were admitted into the General Assembly on the 25th of May last. I deny that they were "the true representatives of the Covenanters." It is true they bore the name of "Reformed Presbyterians," but had they any right to that honored name. I say, "and am prepared to prove," they had no right to it. Having flung down the principles of the Church, having cast their testimony behind them, the retention of the name was a usurpation and something worse. The defection of the party, led by Doctor Goold, was consummated in 1868, when the church was rent asunder, both parties assuming the same designation. But no impartial judge can for a moment hesitate to acknowledge that the minority alone, which stood fast by the Church's principles, had right to the title "Reformed Presbyterian" or "Covenanter." Thirteen years ago Dr. Goold's party, as I maintain, ceased to be Reformed Presbyterians, and in common honesty and decency ought to have given up the name.

All, therefore, that can be said of the union so recently accomplished is, that a body calling themselves Reformed Presbyterians "has become absorbed in the Free Church." "So much for that part of the matter in hand."

But the ancient body is still represented and its principles maintained by a faithful minority yet left in Scotland with a witness remaining. Then, besides those, there are in Ireland and the United States two bodies of Covenanters who are not without their weight in their respective countries. In England we have congregations, and in Germany, Australia, there is a little spark of the same hallowed flame which kindled the hearts of the warriors of old in the struggle against error and tyranny. It may suit Dr. Goold's purpose to talk of the sufferings of his forefathers, and he may thrill his audience with his sophistical eloquence, and resort to the stage trick of holding up a blue flag while the multitude may cheer, and newspapers exclaim "The last of the Covenanters." But still, for all this, there are many true-hearted sons of the Covenant in the British Isles and elsewhere who know the truth, and many who feel persuaded that their duty to Zion's King demands a continued adherence to those God honoring principles for which their martyred fathers laid down their lives; principles which the Reformed Presbyterian Church has been honored to maintain from the dawn of the reformation till the present hour; and God speed the day when those grand old Protestant and Presbyterian principles, for which the Covenanters fought and died, may be taken up by those who have in the present day treated them as a thing of the past. It is true that in comparison with many other churches ours is small and even insignificant; but as a writer said not long since, speaking of the union in question,—"Size is nothing where truth is concerned, for it is not the first time that the largest truth and the purest faith have been in the contemptible minority of one. Hoping to see this in your next issue, I am, yours &c., COVENANTER."

Induction of the Rev. H. Maguire, M.A.

At a meeting of the Presbytery of Ottawa, on the 11th inst., the Rev. Hugh Maguire, M.A., laboring for the past two years as ordained Missionary in Ayiwin was inducted into the pastoral charge of the congregation of Wakefield.

The Rev. A. Smith, of Chelsea, presided on the occasion. The Rev. D. M. Gordon addressed the Pastor, and the Rev. F. W. Farries the people. In the evening a social meeting was held by the congregation for the purpose of welcoming the pastor. At this meeting the former pastor, the Rev. Joseph White, was voted into the chair. W. D. Leslie, Esq., read an address of welcome to the new pastor, the Rev. H. Maguire, to which Mr. Maguire gave a prompt and happy reply. Thereafter addresses were given by Messrs. Gordon, Farries, Smith and Home.

Mr. Maguire enters upon his labours as pastor in a large and important field, and under auspicious circumstances. This congregation occupies a part of three townships, Hull, Wakefield and Masham, and is situated about twenty miles north of the city of Ottawa. At Wakefield there is a new brick church, and a good manse, beautifully located on the bank of the Gatineau river. There are two preaching stations, the one in Wakefield, and gives its name to the congregation; the other, six miles distant, is in the Township of Masham. There was a good representation of the congregation present, from the most remote localities, especially from Masham. We saw some elders and members of the congregation present from a distance of twelve miles. Such indications of interest augur well for the future prosperity of the congregation. In this field Mr. Maguire will find ample scope for his energies, and with the blessings of the Lord resting upon his labours a wide field of usefulness.—Com.

Overture on Home Mission Work.

The following is the Overture referred to in the notice of the meeting of the Presbytery of Barrie, on 5th inst.

Whereas, the Home Mission work of the Presbyterian Church in Canada, constitutes one of the most important departments of labour, calling for constant and increased efforts to maintain it in an efficient state; and whereas, great injury is inflicted upon the Home Mission Field by the inadequate supply of missionary services provided for the winter, as compared with the summer months.

It is humbly overtured to the Presbytery of Barrie that the following plan be adopted, or at least one equally effective, with the view of accomplishing the more effective supply of ordinances to our Mission field during the winter months.

1. That the entire Home Mission field be divided into two districts, to be respectively known as the "near" and "remote," and that the former district be, during the winter, attached for supply to the pastoral charges most convenient or contiguous to said district; that lay missionaries, capable of conducting religious services, be appointed temporarily from these charges to hold service in said Mission district, giving their services gratuitously for that purpose; and that the carrying out of such arrangements be under the supervision of the several Presbyteries.

2. That, with the view of more fully supplying the missions of the remote district, it may be ascertained how many of the Students connected with the services of the Church would be willing to remain in the Mission field during the winter, and that a Council of the Professors of said Colleges be called, with a view of arranging a summer Session in theology, for such students as may spend the winter in the Mission field.