

British American Presbyterian

TORONTO, CANADA, FRIDAY, DECEMBER 1, 1876.

[Whole No. 232]

Vol. 3—No. 44.]

Contributors and Correspondents

INTRODUCTION AND PROGRESS OF CHRISTIANITY IN SCOTLAND.

BY REV. J. R. BATTISBY.

No. 5.

II. The form of Christianity introduced.—Having now gone over the introduction of Christianity into Scotland, its gradual spread and development, the question may very properly be asked: What form of religion was it which was first introduced among the early inhabitants of that country? We have seen the small beginning that it had, one case only mentioned in the year 56 A.D., but like the mustard seed it grew and spread, until the whole of Scotland was brought under its influence, and others shared the benefits of her religion with her. But of what type was this religion? Was it that form of Christianity which is now taught and practised by the Church of Rome, or was it that of an episcopal character, based upon Apostolic succession? This is the real question now to be decided, and whether I may be able to make the answer plain and intelligible to others or not, I think it is perfectly clear to my own mind. I hope to be able to show conclusively that the form of Christianity introduced into Scotland, was neither the one nor the other that I have mentioned, but that form which was preached and practised by the Apostles themselves, and the early Christian Church. The Church of Rome has always boasted that Scotland, as well as the rest of Britain, was at first indebted to her efforts and that of her popes, for their first impressions of religion. Now, I have said already in a former article, that the intercourse of the Roman soldiers, who had embraced the Christian religion, and who were sent from time to time into Scotland, was not without good results among those with whom they associated. And still further, I have said already that recruits were drawn from Scotland to fight the foreign battles of Rome, and that many of them returning home brought the seeds of divine truth with them. But surely every student of history knows that the teachings of Rome now, and also for the last twelve centuries, are vastly different from what they were when she first received the truth. And not only so, but Rome has differed from herself in different ages, and has scarcely a vestige of resemblance now, to what she was in early times. In dealing with the form of Christianity introduced into Scotland, I shall endeavour to show that the teachings of Rome for the last thirteen centuries have been diametrically opposed to the primitive Christianity of my native land, and to begin with I shall give a quotation from Neander, the Church historian. He says:—"The peculiarity of the British church is evidence against its origin from Rome, for in many ritual matters of human device, it departed from the usage of the Roman Church, and agreed much more nearly with the churches of Asia Minor." And from these peculiarities of the early Scottish Church, many have held, seeing that it resembled the Eastern Church so much, that the first missionaries who came to Scotland and the east of Britain, were from the Eastern Church and not from the Western at all. I have mentioned in a former article that some of the Apostles themselves are said to have preached in Britain, and among others the apostle Paul. This, I think, is not certain; at least there is little, if any proof, that such was the case.

In order, then, to bring out more clearly the form of Christianity introduced, let us notice some points of difference between the early Scottish Church and that of Rome. In the former the Holy Scriptures were held to be the only standard of faith and practice, and were by the early missionaries the subject of close and constant study. Adomnan, who wrote the life of Columba, tells us that when that man of God was under his teacher, Finnian, of Clonard, he was "learning the wisdom of the sacred Scriptures." And Bede also tells us that "Columba and his companions only received those things which were written in the writings of the prophets, evangelists, and apostles." And again he says:—"In the remote parts of the world in which the Scots lived, they were unacquainted with the Roman decrees, and only taught their disciples out of the Scriptures." "His glorious doctrine that has ever been the foundation of civil and religious liberty, was held tenaciously as we see by the by the early Scottish Church, and upon the supremacy and infallibility of the Word of God, the whole superstructure of their religion was built. On this glorious principle the Protestant world stands to-day, and only on that truth will any nation or church live and flourish. It is this principle acted on and carried out that elevates fallen humanity, and it is this that seals the death-warrant of priestly craft, and wipes out Romish domination.

When did Rome require this at the hands of her priests, and when did they encourage or require this of their people? Again, if we take the practices of the early missionaries of Scotland, and compare them with those of Augustine and others of the same type, we shall find a very wide margin between them. Ninian settled on the Isle of Whithorn, Columba on Iona, Baithan on Tyree, and Malrae on that of Crawlin. But Augustine, the full-blown churchman, made Canterbury the centre of his Jesuitical operations, preached submission to the pope and church of Rome, which by this time was becoming more and more corrupt. His mission to England took place the very year in which Columba died, 597 A.D., and the church of Rome by that time had wandered far from the simplicity of the faith. But although the church in England at that time had lost its primitive christi-

anity by Saxon invasion and Saxon idolatry, yet Augustine found a great deal of stern opposition. More especially was this the case in Wales, where vast multitudes fled from the Saxon invaders, and maintained the integrity of their worship. Augustine encountered Dionoth, who was looked upon as the President of the Welsh church, and demanded submission to the Bishop of Rome. The reply was: "We desire to love all men, but he is not entitled to call himself father of fathers, and the only submission we can render to him, is that which we owe to every Christian." Baffled and repelled time and again by the supporters of the British Church, Augustine and his followers had recourse to arms, the inevitable logic of the policy of Rome. With Augustine it was submission to him, an authority, with Columba and those of his school, it was submission to the word of God. Paulinas too, was of the same class as Augustine, who settled in York, the capital of the North of England. These two agents represented the ambitious and grasping spirit of their system, covetous of place and power, while the missionaries of the Scots and Scots, were only covetous of sacrificing self, setting forth the glory of God, and exalting Christ their Master.

The doctrines too of these two churches were widely different. With the early Scottish church then was no Virgin worship. Adomnan, who wrote in the middle of the seventh century, makes no reference to the worship of the Virgin, nor yet do those who wrote before him. Now if the early Scottish church had believed or practiced this, would it have been passed over in silence. In fact there was no saint worship of any kind, and not a single case can be shown, where believers had recourse to their intercession. The love and esteem of the early Scottish church for good people, could not perhaps be surpassed, but these did not go beyond the warrant of God's word. Another point of difference still was this: The early Scottish church believed in the all-sufficiency of the atonement of Christ, the convincing and renovating power of the Spirit of God, and therefore needed no purgatorial fire to cleanse the soul, nor is there any mention of it. Faith in Christ was then too entire, and the love of the saints too ardent, to admit of such a doctrine as that. And as for the doctrine of extreme unction, it was not then dreamed of, nor yet did the pious Columba receive it at his death, an event which he told his servant would happen on a certain day. It would have required a man of greater power than the Archbishop of Toronto, with all his delicate handling, and bolstering up of this doctrine, to have made the early Scottish church receive it. No doubt they were heretics in this respect. But there is also the doctrine of transubstantiation, so vital and fundamental to the Church of Rome, and yet even this was unknown to the early Scottish Church.

It is time that this point may be disputed, for in Adomnan's life of Columba, there are two expressions which seem in opposition to what I have said. These expressions are: "To consecrate the sacred mystic of the Eucharist," and "to form the body of Christ." But those who used these expressions never presumed to convert the bread and wine into the body and blood of Christ. Our Saviour himself spoke of the bread as his body, and the wine as his blood, when he had no reference at all to the sacrament of the Lord's Supper. When he says:—"Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you," what does he mean? Simply this: Ye are legally dead, and on the fair road to the second death, and the only escape for you is through my death and sufferings, by faith in me, as the great substitute for sinners. The absurdity of a carnal and literal meaning of his words was at once seen when he said: "The words that I speak unto you, they are spirit and they are life." And so the teachers of the early Scottish Church gave the words of Christ their spiritual meaning, such as the Lord intended, and never dreamed of converting the bread and wine into the soul and body, and divinity of Jesus.

(To be Continued.)

(For the Presbyterian.)

EVANGELISTIC WORK.—III.*

THE INQUIRY-MEETING.

All who have had much experience in the work unite in attaching great importance to this part of it. The reason is not far to seek. It lies in this, that not only does the natural man not know the things of God, but that his carnal mind is enmity against God, and ready to resort to every imaginable "refuge of lies" to evade the force of the truth. After the preacher has made things so plain, he fancies that the wayfaring man, though a fool, need not err. How often does he find in conversation after that the edge of the truth has been turned aside by some plausible excuse, rooted prejudice, or preconception. In the after-meeting you get into close quarters with the enemy, and can deal closely and effectively with these subtle forms of evil, and adapt that dealing to the individual in a way which is impossible in the long range which the pulpit affords. Now these methods of personal dealing are employed by every earnest soul-seeker in private; but with some especially who have not seen its workings, a prejudice exists against their use in public, though it is hardly correct so to speak of the inquiry-meeting, as the general public have been previously dismissed, and usually those only are present who are themselves seeking guidance, or in prayerful

*This article should have appeared last week, so as to have kept up the connection with No. II; and No. III. In our last week's issue should have appeared as No. IV.

sympathy with what is being done. Besides, these prejudices almost always vanish with the first opportunities of personal observation and experience in such scenes. Of course this does not apply to the scenes of excitement, confusion, and distraction to be found in the "protracted meetings" of some denominations, but when the work is in the hands of competent persons, carried on in a series of brief, quiet, earnest, private or semi-private conferences with one and another in succession, with the object of carrying out our Lord's instructions to follow the general proclamation—"Come, for all things are now ready"—by the more personal, close, discriminating dealing with different cases, "blind, halt, maimed," plainly enjoined in the words, "Go out and compel them to come in." Surely this means an individual urgency which aims at bringing them there and then to close with the Gospel offer. As to the particular method to be followed, this must, of course, vary with the state of mind found to exist, and must be left to the good sense and tact of the worker under the guidance of the Holy Spirit. "Of some have compassion, making a difference; and others save with fear, pulling them out of the fire." The characteristic of Mr. Moody's dealing is said to be the directness with which he seeks to turn the inquirer from every side issue, drive him from every halting ground, and shut him up to an immediate acceptance of Christ as his duty and privilege. The records of recent work in the States and Great Britain contain many instructive narratives, which, however, are not to be regarded as perfect examples to be unquestionably followed. Spencer's "Pastor's Sketches" present many valuable suggestions and examples. I may be permitted in a future issue to give some details of a most instructive case which came under my notice some years ago, and did more to initiate me into the mysteries of personal dealing than anything else. Meantime I would like to add some facts which have recently come under my notice, illustrative of the readiness of our people to profit by such privileges as the inquiry-meeting affords, as well as the need for it, about which many persons are more than dubious.

(1.) In a town in Ontario special services were begun, but the exercises the first evening were confined to Gospel addresses, with the idea that it would be time enough to institute the inquiry-meeting when it became evident that there were anxious ones among the congregation. The minister was assured that that was sure to be the case whenever the Gospel was faithfully preached. It also came to his knowledge that some of the young people were disappointed at the absence of the after-meeting. The second evening it was announced that henceforth an inquiry-meeting would be held at the close. Many persons availed themselves of it gladly, and among the first who found peace was a young man residing under the minister's own roof, who had been in a state of anxiety for months, and now became a happy and consistent Christian.

(2.) Another, also living in a Godly household, who found freedom in the same meetings, said he had for some time been wishing much some one would speak to him. As he lay down at night his last thought was, "How shall we escape if we neglect so great salvation?" The same thought was the first in his mind the morning. He remained to the after meeting and there found relief from his burden.

(3.) A young woman in Toronto was under deep concern and in great darkness. She applied for a vacant place in a minister's household, with the hope she would there receive the help she longed for, but to her disappointment, no one spoke to her, and not till she had left the place some time after did she find the light.

(4.) In a country charge a minister invited young candidates to his house for conversation. Among them came a woman of mature years, already a member of the church, but in anxiety as to her true state before God. However, she was passed by as all right, to her great disappointment. Of course such persons should speak out, but great diffidence often restrains them, and it surely becomes us at least to meet them half-way, and facilitate the matter by such opportunities as the inquiry meeting affords.

Let us watch for souls as those who must give account.

Nov. 9, 1876. W. M. R.

[It is proposed to publish the above in tract form. Persons wishing copies, please send in orders at once to the office of this paper.]

MEMORIAL TO THE LATE MR. TAIT.—A Granite Obelisk is erected in the Grave-yard of Trinity church, Rugby, with this inscription: "Erected by fellow-townsmen, to the memory of a God-fearing man, and a good citizen, Wm. Ironside Tait, Printer, born at Aberdeen, Scotland, 19th Dec, 1806, died at Rugby 31st Dec., 1875." In 1846 he established the Local Newspaper in Rugby, the *Advertiser*. His life was duty, and his death peace in Jesus. "Be ye also ready." The Obelisk stands as an enduring memento of the kindly remembrance in which the memory of the deceased is held, not only by his immediate neighbors and fellow-townsmen, but by many of his old friends who have scattered far and wide—subscribers in Scotland, Canada, Australia, New Zealand, etc., having taken part in raising the Memorial, and to whom in common with the other friends whose names are associated with the work, the surviving members of the family owe a lasting debt of gratitude. N. B.—Mr. Tait was cousin to the Rev. Thos. Alexander, Mount Pleasant. They had not seen each other for 60 years, till June, 1875, when they unexpectedly met in Montreal.

(For the Presbyterian.)

French Evangelization

THE DEATH-BED OF ONE OF OUR FRENCH CONVERTS.

Just as in seasons of revival in Protestant communities, there are many spurious conversions, so doubtless to some extent in connection with the work among the French Catholics in Montreal last winter. While it is true that of the hundreds who received Romanism there were not a few impostors, it is equally true that many French Catholics were then not only brought out of Rome, but brought to the feet of Jesus—the reality of the change wrought by Divine grace being evidenced by the consistency of their walk ever since.

It will not only be interesting, but encouraging to the friends of the mission to hear particulars as to some of these recent converts, and for the present we select one incident out of many which could be narrated, viz:—The death-bed scene of one of our last winter's converts—what our Missionary, who has had considerable experience as the recent pastor of St. Matthew's Church, Montreal, describes as the most triumphant death he has ever had the privilege of witnessing. We prefer to give it in the words of the missionary, the Rev. C. A. Dondio, who thus writes under date Nov. 14:—"I have lately attended pastorally one of our French converts, who was dying in consumption. She was a faithful hearer of the Gospel in our Church, Russell Hall, so long as her health allowed her to go out. In the month of September, at her own request, I procured her admission to the General Hospital, where I had several opportunities of reading the Scriptures and conversing with her about her future hopes. Her mind was troubled at first at the thought of leaving her only son, a delicate boy of twelve, almost alone in a strange land (her husband being in such poor health that it is very improbable he will live long), but upon my promising to stand a friend to the lad, should he require my help, she was more tranquil, and henceforward set her mind more exclusively on "things above." She spoke frequently of her joy at the prospect of seeing in heaven a dear babe she had lost some time ago. The last day I visited her she was very weak, and asked me to read only a few short and easy verses. It was difficult to understand what part of Scripture she evidently wished, and was unable to point out. Catching as I thought the words "demeure de mon Pere" (My Father's House), I read the beginning of the fourteenth chapter of John's Gospel. She stopped me at the sixth verse by a significant gesture, and repeated quite distinctly the words—"the way, the life." We prayed together, and she asked me to fetch her husband and boy as she did not think she could survive the night. I immediately complied with her wish. The distance was long, so that nearly an hour elapsed before they came. By that time she lay dying. Some one, thinking her a Roman Catholic, asked if she would have a priest. She shook her head in the negative, and grasping her husband's hand, she said twice, quite distinctly, "The way! The life!" and breathed her last. Thus another of Christ's lowly ones has entered into rest. If any doubt the power of the Gospel let them look upon such a death-bed scene and they will say with me, "Let me die the death of the righteous."

Such is one illustration out of many of the results of last year's work in Russell Hall. We ask an interest in the prayers of God's people for the missionaries and co-laborers engaged in this work of French Evangelization, and for the outpouring of the Holy Spirit upon their labors, so that during the coming months there may be many such trophies of Divine grace. We also solicit liberal contributions to enable the Board to meet promptly the salaries of the laborers, and the other expenses of the work. At present the treasury is empty, their being no funds even to pay the missionaries the amounts due on the first of next month.

3, Montreal, Nov. 18th, 1876. R. H. W.

St. Thomas Aquinas.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR—"A. K. H. B." has written an essay on "The art of putting things." Well, "T. T. J.'s" communication in the PRESBYTERIAN of Nov. 3rd is an instance of that art. He there says that I, in effect, charge him with "fabricating what is false," in his history of the subject of this article. A fair interpretation of my criticism will not bear out his statement.

I say in it that he gives us a very pleasing picture of the saint. Any one who reads "T. T. J.'s" history of him will agree with me in this. For example he uses the following language regarding him:—"Heroic in mind," "thinking acute and profound," "piety deep and genuine." When he says: "There lies the power of preaching as it gushes forth warm and fresh from blood bought and love kindled hearts," he evidently looks on the preaching of Aquinas as of that kind, for he immediately before speaks of it in terms of commendation. At the close of his article, he quotes a part of the well known hymn: "I would not live away," in which are the following lines:

"I would not live away; we welcome the tomb. Since Jesus hath lain there I dread not its gloom."

Where the saints of all ages in harmony meet Their Saviour and brethren transported to greet."

I further say in my criticism that I am sorry to spoil "T. T. J.'s" beautiful picture, but that not I, but the truth is to be blamed for it. That is I will spoil his picture not by any fiction of mine, but by an appeal to simple facts. This language

is in perfect harmony with the view that "love is blind." "T. T. J." has overlooked certain very glaring defects in the subject of his article. I maintain that it was my duty to direct public attention to these defects. I shall again state them. The "Secunda Secunda" of Aquinas is one of the standard works of the Romish Church at the present day. Well, looking at him as he appears in it, I do not know if it be much, if at all, too harsh to apply to him the language of the Psalmist, "a bloody and deceitful man." Let us see.—"Bloody." He says that heretics deserve to be excluded by death from the world—that heretics are worse than robbers of money, yet than murderers, and, therefore are more deserving of being killed. And that the Church provides for the safety of others by leaving them with the secular judgment to be exterminated by death from the world." Now, among heretics are to be found multitudes of "the excellent of the earth," "the light of the world," "the salt of the earth," who shall stand at the right hand of the Judge at the last day, and on whom He shall bestow a crown of righteousness. But our saint says of them that they are worse than the vilest criminals that ever trod the earth, and, therefore, more worthy of death. Would any Roman Catholic of "deep and genuine piety" speak thus of them? Would "dear Martin Broos," as McOheyne calls him, have done so? "Bloody Mary," Bonner, Beaton, and "The Holy Inquisition" acted only in perfect harmony with the teachings of Aquinas, who, according to "T. T. J.," was a true child of God. Paul exhorts Christians to figuratively heap coals of fire on the heads of their enemies. Aquinas exhorts them to literally roast alive their brethren as well as unbelievers. "Deceitful"—he says, "An oath may be dispensed with whenever anything is promised by an oath in which it is doubtful whether it may be lawful or unlawful, profitable or injurious; either simply, or in any particular case; and in this any bishop can grant a dispensation." Here is an encouragement to false swearing, and if false swearing is not deceitfulness, I do not know what is.

"T. T. J." says, "If I had undertaken to defend the grave doctrinal errors of Thomas Aquinas, etc.; and again,—"He," that is myself, "aimed to prove the story of a life to be false by some of the heresies that were held and taught." All that I do in the article referred to, is to inform the public of the abominable and horrible teachings of Aquinas of which "T. T. J." in his history of him takes not the slightest notice of a particular kind. The following are specimens of the strongest terms of condemnations of any of Aquinas' teachings which I can discover in "T. T. J.'s" history. "He wrote numerous treatises in which one can see some of that bigotted polemical spirit which swayed the church during his day." Speaking of Aquinas's Commentaries on Aristotle's Logic and Summa Theologiae, "T. T. J." says, "The practical benefits that have been derived from them are not of great importance, either as respects the present welfare or future prospects of mankind; whereas much harm has been done by the speculative vagaries and subtle theories which are so skillfully interwoven with the good and true." It is not till he replies to my criticism that he speaks of "the grave doctrinal errors" of Aquinas, and says that many of his actions were unworthy of a Christian, and that many of his teachings were directly opposed to the tenets of Scripture." Observe the gentle manner in which he condemns the teachings of our saint to which I have already directed attention. He reminds me of Bishop Watson, who after the duel between the Duke of York, and Lord Lennox, expressed to His Royal Highness his joy that he had sustained no injury in a recent occasion on which he had imprudently exposed his life to danger. Such was the Bishop's condemnation of the Duke's having fought a duel.

But I shall now draw my remarks to a close. I maintain that I did what was perfectly right in informing the public of "the grave doctrinal errors" of Aquinas which "T. T. J." at best condemns in an extremely indistinct and gentle manner. Considering these errors, I am not "prepared to affirm" that he was "a true Christian at heart." As I say in my former communication; "the fewer of such saints in the world the better."—Yours, respectfully,
T. F.
Melis, Que.

What a Plant Did.

A little plant was given to a sick girl. In trying to take care of it the family made changes in their way of living. First, they cleaned the window, that more light might come to its leaves; then, when not too cold, they would open the window, that fresh air might help the plant to grow. Next, the clean window made the rest of the room look so untidy that they used to furnish the floor and walls and arrange the furniture more neatly. This led the father of the family to mend a broken chair or two, which kept him at home several evenings. After the work was done he stayed at home, instead of spending his leisure at a tavern, and the money thus saved went to buy comforts for them all. And then, as the home grew attractive, the whole family loved it better than ever before, and grew healthier and happier with their flowers. Thus the little plant brought a real as well as a physical blessing.—*The Sanitarian.*

Men and women should work together and not in separate societies.

The believer has but one remedy; the world talks of its many remedies, I know of one. The believer's only refuge is God, the God of grace, the God of salvation.