

Contributors and Correspondents

Introduction and Progress of Christianity in Scotland

BY REV. J. R. BATTISDY.

No. 7.

In tracing the progress of Christianity in Scotland, I brought forward the names of quite a number of the early missionaries of that country, and stated at the same time that I would take notice of them again. I hope, therefore, that it will not be regarded as repetition, if these men are again mentioned under the second head of the subject, viz.: The form of Christianity introduced.

Palladius.—This man is said to have been sent as the first Bishop of the Scots, in the year 431 A.D. Now this may mean that he was sent, either to the Scots who were in Ireland (for Scotia was the ancient name of Ireland), or to those of their number who had settled in Scotland among the native Picts. Prosper, of Aquitaine, who wrote about the year 455 A.D., is the earliest authority we have regarding this mission. In his "Chronicon" he says: "Palladius, being ordained by pope Celestine, is sent as first Bishop to the Scots, believing in Christ." Now, whether this refers to the Scots of Ireland, or to those among the Picts, it shows clearly at least that the people were Christians, for it is expressly stated that they believed in Christ. Such, then, being the case, he was not sent for the conversion of the Scots, for they already believed, but in all likelihood to organize them after the Roman model. I have already shown that some of the Scots fought along with the Picts before the coming of Caesar, that they settled in the country of the Picts, and embraced religion with them. And that being the case, then we have the Scots in Scotland enjoying the blessings of religion for a period of more than 800 years before any bishop appeared among them, if Palladius were the first. Now, if the form of government in the early Scottish Church were prelatic, can we imagine that the Scots, and the Picts as well, were for 800 years without a bishop? Had they no teachers of religion during all that time, and if they had, then what were they? Here I shall give a quotation from Fordun, who wrote in the 14th century, and he too, a monk of the church of Rome, whose authority cannot lightly be set aside. He says, regarding the mission of Palladius:—"Before whose coming the Scots had as teachers of the faith and administrators of the sacraments, Presbyters only, following the order of the Primitive Church." Surely this tells against primitive and modern Rome. Some writers have held that these Presbyters had episcopal ordination, and if they had, where did they get it? The Picts had no diocesan bishops, and from the above quotation of Fordun, it is quite clear that the Scots had none either. Now I ask is it not quite evident that before the mission of Palladius, there were no prelates and no diocesan bishops in the early Scottish Church.

Patrik, as we have already seen, went as a missionary to Ireland, about the year 492 A.D. He was born in Scotland, and went to Ireland, actuated to do so from no other motive than a desire to save souls.

He was not sent by the authority of Rome, although some try to prove it, neither was he a bishop of that church, and yet none of the early missionaries did so much for the cause of Christ. I am aware that some have held that he went to France and thence to Rome, where it is said he was ordained by the bishop. But just as able historians have maintained that he never was outside of Britain, and that there is not a shred of reliable proof to show that he ever had his foot in the city of Rome. And by the same authority it is maintained that he never received Episcopal ordination, but lived and died a Presbyter. In one of the oldest Irish manuscripts, the book of Darron, he is simply styled "a Presbyter." And if we are to judge of his work in Ireland, what does it prove? It shows clearly that it was not of an episcopal character, and savoured nothing of prelatic distinction, at least if it did, it was not the prelacy of the present day. Neunius, who wrote in the eighth century, speaking of his work in Ireland, says:—"He founded 865 churches, and ordained 865 bishops." Here, then, we have a bishop for each church, which is certainly very different from modern prelacy. Indeed the episcopacy of Patrik was such that neither the advocates of Rome, nor yet the upholders of Protestant prelacy would be very willing to acknowledge.

Ternan.—I have already mentioned this man as one of the early missionaries of Scotland, in the year 431 A.D. In the Aberdeen Breviary he is mentioned as paying a visit to Rome, anxiously thirsting for knowledge, in the days of Pope Gregory. After remaining in Rome for seven years, he is said to have been raised to the episcopal office by Gregory, and then sent to preach to the unbelievers. Now if Ternan was baptized by Palladius in 431, as is stated, then he must have been at the very least 150 years old when Gregory was raised to the episcopal chair, for that event did not take place until 590 A.D. How absurd then is such an idea, and does it not clearly show the fraudulent tricks of Rome, in bolstering up a theory of its own. And it is just as utterly absurd for the advocates of Protestant prelacy to show that an episcopacy existed in Scotland, different from that transmitted from Rome. There is not a fragment of evidence to prove it.

Columba.—As already stated, this very eminent and devoted man, was the missionary of the northern Picts. He himself was only a Presbyter, and all those who settled with him were of the same order. And such being the case, it was beyond his

power and that of his companions as well, to ordain to a higher order than what they themselves possessed. That he and his companions were nothing but Presbyters can easily be proven, and that too on the authority of the advocates of Rome. Fordun, speaking of the Island of Iona, says:—"The monks of that Island were the most prevailing clergy of Scotland, who had no proper episcopal ordination but of Presbyters only." Here, then, Columba and his companions are called "Presbyters." Others were elected and ordained Presbyters by them, and in this way the early Scottish Church was supplied with pastors and teachers. Surely this tells against Protestant prelacy and diocesan episcopacy, vaunting though their claims may be.

If these are to be found, then they must be sought some where else than in the early Scottish Church. It was not a congenial soil for such high pretensions, and in modern times it is not so fertile in this respect, as the advocates of "higher orders" could wish. From the following quotation it will be clearly seen that a wide breach existed between the early Scottish Church and the Church of Rome regarding this very point. In the writings of Stephen Hiddins, it is stated that Wilfred had been elected bishop, and desiring ordination, he said to King Osway, of Northumbria, "It is to be considered now I may come to the episcopal degree without offence to any catholic man. For there are here in Britain many bishops of whom I would not accense any one, though in truth I know that they are either Quartodesimani (those who observed the Scottish method of Easter), as the Britons and Scots, or such as have been ordained by them, and that the Apostolic see hath neither received them into communion, nor them who consent to schismatics." And this state of affairs being in existence, he desired to be sent to France for episcopal ordination, for, as Bede tells us, that except Wini, of Winchester, there was not one bishop canonically ordained in all Britain. In early times there seems to have been no distinction between Presbyter and bishop, but by the time that Bede wrote (in 785) there was a distinction made, and he knew it. In speaking of Columba, Bede says:—"Who was not a bishop, but a Presbyter and a monk." Truly these teachers of the early Scottish Church did not possess orders such as Episcopalians would accept in modern times. And it is just as clear that the Church of Rome did not hold the orders of these men to be valid. Theodore, Archbishop of Canterbury, applies the 8th Canon of the Council of Nice to Scottish bishops, and says:—"They who have been ordained by the bishops of the Scots or Britons, who are not united to the Catholic Church in the Easter and Tonsure, let them be confirmed again by a Catholic bishop, by imposition of hands. Lloyd, page 126." Here, then, we see that the orders of those men who were called bishops in the early Scottish Church, were not acknowledged by Rome, nor have we any proof that the existence of bishops, in the modern sense of the term, formed any part of the organization of that church. By degrees, however, she began to yield to the influence of her southern neighbors, whose conformity to the Church of Rome was brought about by the influence of Augustine and his followers. One of her first steps towards Rome was the adoption of the Roman system of Easter by the Pictish King and his clergy. The Scottish ministers, however, who were settled among them, did not yield on this point, and for this were expelled from the Pictish kingdom in the year 717 A.D. After this they did not return until 848 or 844, when the union of the Picts and Scots took place. The see of Galloway, as Bede calls it, being nearest to England, was the first part of Scotland to yield to the influence of the Romanized Anglo-Saxon church, and from it received her first impressions of prelacy and diocesan episcopacy.

(To be Continued.)

PSALMODY UNDER THE NEW TESTAMENT DISPENSATION.

BY REV. JOHN DUNBAR—DUNBARTON.

When we turn our attention from the Old Testament Dispensation to the New, we see that it was ushered in with a hallowed outburst of celestial psalmody. "Glory to God in the highest," was the burden of this sacred, seraphic song, and from that day to this the Christian Church has never ceased fondly to cherish the remembrance, and fervently to sing the praises of redeeming love. Although the New Testament allusions to the service of sacred songs are comparatively few, yet they are suggestively significant. In the first of these we read that after the Sacramental supper Jesus with his disciples "sang an hymn," and this is mentioned not as something extraordinary, but rather as a customary service in connection with their sacred and festive seasons. Paul and Silas, too, "sang praise to God" in the prison. To the Corinthians, Paul says, "I will sing with the Spirit, and I will sing with the understanding also," and he enjoins upon the Ephesians to "be filled the Spirit speaking to yourselves in Psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." James also says, "Is any merry? Let him sing Psalms." Now, as the first Christians were Jews, it is more than probable that the Psalms of David formed, at least at first, the model if not the matter of their sacred songs; but, though this be admitted, it is not so easy to come to any satisfactory conclusion as to the kind and character of their music. While the transition from Judaism to Christianity was confessedly great, yet it was not of such a nature as to prevent the first converts carrying with them into the Christian Church many usages, at once dear to their heart and

sanctioned by Divine approval, and in this way we may warrantably infer that they still retained and employed the music as well as the melodies of former days. These airs while doubtless handed down from sire to son may have undergone, in their progress, so many and material changes, as to differ not a little from their originals, somewhat similar, it may be, to the changes which have come over many of our own good Scottish melodies, and transforming them to such an extent that in some cases it is all but impossible to discover the identity between many of the oldest copies, and tunes bearing the same name at the present day. It would appear, however, that the earlier Christian music was what is called antiphonal, that is one party singing one part and thereafter the other party responding thereto. History hath it, that Ignatius, the reputed disciple of John, introduced in his day this mode of singing into the church at Antioch, and in this way established the first Christian choir, which for a long time afterwards maintained a high degree of celebrity. This antiphonal mode of singing, however, amid all its modifications, clearly indicates its Jewish origin. Had the Christians all been Jews, this would have very much lessened the difficulty of determining the nature of their earlier church music, but many of them had formerly been Pagans, and if the Jewish converts retained most, if not all, of their sacred melodies and music, would not these Pagans retain and employ at least some of their sacred music, too? To this it may be answered that while there was much in the Jewish religion in keeping with that of the Christian, warranting them to retain both their melodies and their music, there was nothing in the idolatrous system of the heathen converts to warrant them in so doing, but everything opposed and repugnant to the pure and simple tenets of the Gospel, so that in becoming Christians they would not only abandon their idolatrous worship, but hate and avoid even the very forms in which they had offered it. But further, the only Pagan music at that time worthy of the name was the music of the ancient Greeks, and this, according to modern research, was regulated by an extremely intricate and complicated theory, and besides all this, it could only have been used with the peculiar measures of the ancient Greek poetry, which at that time had become well nigh obsolete, and when we add to this the fact that the first Christians were for the most part poor, illiterate and homely people who had never been initiated into the sublime mysteries and melodies of Grecian music, we are more and more confirmed in the opinion that the earlier music of the Christian Church was almost, if not altogether, after the Hebrew model.

It is a somewhat noteworthy fact, of which all may not be cognizant, that during the first thousand years of the Christian era, the Psalms and hymns of the bible were sung only in their prose form, and although the Psalms in the metrical form of the original Hebrew must have been familiar to the early Christians, yet there is not a trace of any verified hymns till towards the eleventh and twelfth centuries. Indeed they seemed to have had no devotional exercises similar to those of our modern service of song. About this time, however, there first appeared those hymns in Latin metre which still exist in the ritual books of the Roman Church, and along with them appeared also a kind of music adapted to their peculiar measure, and in this we detect for the first time the germ of the modern psalm tune. The first metrical singing in the christian church of which we have any record was in an unknown tongue, and in consequence could not be participated in by those for whose benefit it was prepared, but at what particular period the singing of metrical hymns in the language of the people was introduced is a matter of considerable uncertainty. The earliest well authenticated examples to be found are a few old metrical hymns in the French language which were sung in festival and saint days, and date as far back as the beginning of the thirteenth century. The earliest known examples of metrical hymns in which any marked change in the music for the better are found in Italy. So early as the twelfth century there is notice of some pious persons exercising their talents in the composition of sacred songs in the Italian language. These were in praise of the Divine Being, the Virgin Mary, the saints and the martyrs. As early as the year thirteen hundred and ten a society for the performance of these sacred songs was instituted in Florence, and one of their habits was to sing them at night through the streets of the city, and particularly on the eve of the high festivals of the church, and this peculiar custom is said to be continued down to the present day.

We now leave the hazy fields of supposition and conjecture, and walk more surely and safely in the light of well authenticated history, and in consequence the interest in our subject will increase as we advance. The subject now becomes so intimately and inseparably identified with the great Reformation as to form a prominent feature in its progress, for wherever the doctrines of the Reformation were taught and embraced, there, too was introduced the service of sacred songs, and the practice of this was entered on with a zeal and a zest, of which in the present day we can form but little conception; this is accounted for in part, by the fact, that the public services of the sanctuary had hitherto been conducted in the Latin language, intelligible only to the priests, so that when the common people found themselves for the first time singing the praises of the Lord in their own mother tongue their joy knew no bounds. Indeed pleasant and so popular did the exercise become that it formed a prominent feature, not only in their public assemblies, but also in their domestic associations and private devotions.

(To be Continued.)

For the Presbyterians

OUR COLLEGES AND THEIR CONSTITUENCIES.

One great practical difficulty felt in arranging the details of the recent Union related to the number of Theological Colleges connected with the several branches of the Church, there being no less than five, viz.—Knox, Queen's, Montreal, Quebec, and Halifax. As the Quebec one is self-sustaining and does not report to the General Assembly, it is not included in the following statement. The Colleges all came as they were into the United Church, and however desirable it may appear to some to reduce the number, there are grave difficulties in the way of doing so. For the support of these institutions the General Assembly has adopted for the present the "territorial" principle, though not fully, so far as they are individually concerned, two of them—Queen's and Knox—having had their fortunes linked together, the same territory being assigned, and a common fund originated for the sustenance of these. Without here discussing the correctness of this "territorial" principle, we proceed to show what is manifestly an injustice in regard to the relative strength of the respective Colleges. The Constituency assigned to Halifax College is clearly defined, viz.: the Synod of the Maritime Provinces. The resolution of the General Assembly does not, however, so clearly define the territory set apart for the other Colleges. It reads thus: "The congregations in the Province of Quebec and those in the Province of Ontario on the east side of the St. Lawrence and Ottawa Railway shall contribute towards the support of the Presbyterian College at Montreal; and those congregations west of the St. Lawrence and Ottawa Railway shall contribute towards the support of Queen's College or Knox College." This leaves as debatable territory the congregations lying on the line of the St. Lawrence and Ottawa Railway, including those in the City of Ottawa, etc., which are at liberty to contribute as they please either to Queen's and Knox or to Montreal. These having formerly been in the bounds of the Montreal College Constituency, will naturally forward their contributions this year to that institution.

The following calculations, compiled with some little care from the statistics of last year, will be found as nearly correct as possible. The membership of those congregations on the line of the St. Lawrence and Ottawa Railway is about 1,700. Deducting these from both Constituencies we find that sixteen whole Presbyteries and nearly two-thirds of other two Presbyteries, with a combined membership of 56,400, are within the Queen's and Knox College territory, while only three whole Presbyteries and about one-third of other two, with a total membership of 10,680 are embraced in the Montreal Constituency. In other words, the number of members set apart to sustain the former is *fully five times* that of the latter.

After deducting the income derived from endowments (including the recent bequest from the "Hall" Estate) the estimated amounts at present required to be raised annually, by collections are, for Knox \$8,750; Queen's \$2,450; Halifax \$8,500; Montreal \$7,000; the figures standing thus:—

Colleges	Amount to be raised annually by Collections.	Number of members in each constituency.	Average contribution per member required.
Queen's and Knox	\$11,200	66,400	20 cents.
Halifax	8,500	23,100	15 cents.
Montreal	7,000	10,680	65 cents.

Adding the debatable territory with its 1700 members to Queen's and Knox would reduce the average contribution per member of that constituency to nineteen cents, whereas if added to Montreal the average contribution required for the support of that college would be fifty-six and a-half cents per member. Now we ask, on what principle of fairness and justice does this territorial distribution rest? Why is it that for the support of the Presbyterian College in Montreal the members of our church in that constituency should be required to contribute an average of sixty-five and a-half cents each, while those in the territory set apart for Queen's and Knox, only need to give an average of 20 cents, and those in the Maritime Provinces only fifteen cents per member? Why should the Montreal Constituency be dealt with so differently from the others? Is it because there is greater wealth there than in the other college constituencies? All who are acquainted with the church know that the reverse is the case. Not only is the soil more productive generally, and the farming community in better circumstances in Western Ontario than in the Montreal district, but in the former there are a large number of prosperous cities and towns such as Kingston, Toronto, Hamilton, London, Chatham, Windsor, Sarnia, St. Mary's, Stratford, Orlint, Goderich, Seaforth, Guelph, Galt, Brantford, Paris, Ingersoll, Woodstock, St. Catharines, Barrie, Owen Sound, Oshawa, Bowmanville, Peterboro, Port Hope, Belleville, Brookville, Perth, etc., besides numerous villages, etc., while in the Montreal College Constituency, with the exception of Quebec and Montreal cities, where are the towns and villages of any size with a large Presbyterian population? Even as to the two cities named, the one, Quebec, is interested in Morrin College, and the other, Montreal, has few congregations with a large membership, the great majority finding it very difficult to maintain

ordinances and meet current expenses at home.

Is it because the Montreal College is less deserving of aid than those of Queen's and Knox? None will deny that it has an eminent staff of Professors, and that its teaching is as orthodox and as loyal to the standards of the church as either of the two who unitedly derive their support from one and the same constituency.

Is it because the Montreal College has not proven a success so far as the number of its students is concerned? From last year's reports to the General Assembly we find that

Colleges	In Knox there were	17 Lat. y.	43 Theo	F. A. 59.
In Queen's	31	10	"	44.
In Halifax	"	13	"	15.
In Montreal	32	"	"	23.

We have not the exact figures for the current session, except in the case of Montreal College, which we observe in last week's BRITISH AMERICAN PRESBYTERIAN, has 71 students enrolled. Indeed, the success of this the youngest of all the Colleges has been most marked and unparalleled. With an existence of only nine years it has more students than any of the others—with one exception, Knox—and the number now closely approaches that in Knox, though the latter is situated in the very heart of Canadian Presbyterianism, and naturally possesses many advantages.

Is it because the Montreal College has not the confidence of the church generally? The classification of its students for this session as given in a late issue of the BRITISH AMERICAN PRESBYTERIAN should suffice for an answer. There are two from Scotland, three from the United States, two from the Maritime Provinces, thirty from the Province of Quebec, and thirty-four from Ontario, and such is the interest felt throughout the church generally, in its welfare, that many beyond the limits of its constituency would gladly contribute towards its support did they not feel prevented by the action of the assembly. We are of those who have the deepest interest in all our other Colleges, especially in Knox's, for whose Professors we have the highest respect, and we are free to express our regret that the assembly should have sanctioned a "territorial" distribution to the detriment of our Theological College in Montreal, the necessity for which has been so unmistakably proven by its past success.

We trust that the next assembly will devise some liberal and equitable scheme for the support and maintenance of the Presbyterian Colleges, Montreal, as well as of all our Theological Institutions.

Croskay's Catechism.

FROM THE BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—In answer to "Watchman," in your last paper about Croskay's Catechism, it may be said that an edition of 1,000 copies was issued and exhausted (at a loss however). If a sufficiency of subscribers engaged to take a certain number of copies at the bare cost of issue, another edition would be published at once. Yours, Ed.

Presbytery of Barrie.

The Presbytery met at Barrie on Tuesday, 5th December. Present—sixteen ministers and four elders. In consequence of the translation of Mr. M. Fraser to St. Thomas, the Moderator's chair was vacant. Mr. John Ferguson, M.A., of Osprey and Maitland, was chosen Moderator unanimously. Authority was given to Mr. Gray, Moderator of Session of Barrie, to moderate in a call when desired by the Session. Supply of the pulpit was left in the hands of the Session till the close of the current quarter of the distribution committee. The Rev. Mr. Carmichael, of King, was introduced by Mr. Gray, and addressed the Presbytery on behalf of Queen's and Knox Colleges. Mr. Carmichael's address was acknowledged with thanks, and resulted in a motion pledging the Presbytery to lay the claims before the congregations, and to use all diligence in procuring for them all necessary support; also in the formation of a committee to consider the claims of the Colleges, and to apportion to each congregation the amount necessary to be met in order to their continued and successful working. The appointment of this committee was opposed by a small minority. The members of the committee are Messrs. Gray (Convener), Rodgers, A. McDonald, and Cleland. A committee was appointed to meet the congregation of Duntroon and Nottawa, and confer with them respecting the position of this congregation. The members are Messrs. D. McDonald (Convener), Gray, Ferguson, and McNab (Elder). An overture was introduced by Mr. Gray for the better working of our Mission fields, and for the training of students during the summer by the professors of the colleges, so as to enable some of the Student Missionaries to occupy the mission field during winter. The overture will be found in another column. It was supported by its author, and laid over till next meeting. An overture was introduced by Messrs. S. Acheson and J. J. Cochrane, having for its object that the Presbytery petition the county council of Simcoe to submit the

DUNKIN ACT.

to the people. The Presbytery agreed to do so, and appointed Messrs. Gray (Convener), D. McDonald, Acheson, and McNab (Elder), a committee to prepare the petition to present it and support it before the council. A Committee (Messrs. Ferguson, J. A. N. O. Connell and M. Kee) was appointed to prepare a plan for reorganization of Congregations in vicinity of Townline and Ivy.—ROBT. MOODIE, Pres. Clerk.