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Contributors and Correspondents

INTRODUCTION AND PROGRESS OF CHRISTIANITY IN SCOTLAND.

BY REV. J. R. BATTISDY.

No. 6.

The last article closed with a reference to the doctrine of Transubstantiation. This doctrine, as laid down by the council of Trent, was not very generally received till the 9th century, and was resisted till its full recognition, by many able and learned men. And as far as this cardinal point of Romanism is concerned, the early Scottish church seems to have been in utter ignorance of it, until foreign influence was brought to bear upon her. It must also be noted that in connection with this point, that the people received both bread and wine, when the Sacrament of the Lord's Supper was dispensed. This is clearly stated in the life of Columba, and this authority no member of Rome should set aside. Now surely this was vastly different from the practice of the Romish church, both in early and modern times. From these points, then, I think it is beyond dispute, that the early Scottish church was not Romish in her constitution or doctrine, and from facts which I shall yet notice, we shall see that the breach between them was wider still. There is a passage in Bede which throws some light on this difference, of which we are now speaking. In speaking of King Osway he says: "Though brought up among the Scots, he understood quite well that the Roman was the Catholic and Apostolic church." Now it will not be disputed but what King Osway was in the Scottish, but I am very sure that the Scottish clergy never taught him what Bede mentions above. There never were more strenuous opposers to Romish pretensions in the early Scottish church, than these same Scottish clergy, and were among the very last to give way to that soul degrading system. Let Romanism once get a foothold either in the heart or in a country, and it will die a hard death before it yields. It must of necessity, from its very nature, be aggressive, bold, and unscrupulous, and has never known any other watchword than this: "Blasphemy, Peter, Kill and eat." Soon after the arrival of Augustine in England, the early Scottish church felt this, and saw that there was no mercy to be expected from that unrelenting system. It was not long after 697 A.D. when a collision took place between the parties mentioned, regarding the observance of Easter. The Scottish clergy observed Easter between the fourteenth and twentieth days of the April moon, while the Romish church observed it between the fifteenth and twenty-first. At the time of which we are now speaking, there were many Scottish clergy in England, sent from Iona and other establishments, and it was with these that the collision first began. In course of time they were obliged to retire to the north, but the unrelenting foe was close behind. England succumbed to the wily Augustine and his followers, and then they turned their attention to the north. In the year 684, the matter was agitated at Rome, and excited a great deal of interest. And in 685, Pope John addressed a letter to the Scottish church, charging them with the rejection of the Romish Easter, but it had not the desired effect. They preferred to hold by the example and authority of Columba, and regarded this as of far more value and weight, than the authority of the Roman Pontiff.

An opportunity however very soon presented itself, which seemed favorable to the interests of Rome. About the time I have mentioned, Adomnan, who resided at Iona, went to Northumbria and requested the release of some prisoners from King Egbert. While he was there, he was led by the Saxon clergy, to embrace the Romish system of Easter, and when he returned to Iona, he endeavored to persuade his companions to adopt his views, but this they sternly resisted. So independent were they, and so thoroughly convinced that they were right, that they did not give way, even when he left Iona, and retired to Ireland. Shortly after this, however, Naitan, the Pictish King, had been led to adopt the Romish method of observing Easter. After getting what information he could, he became convinced, as he thought, that the Romish system on this point was right, and he accordingly set himself to be about a reformation. He soon after ordered all the Pictish ministers to observe the Romish system, but the Scottish clergy among them resisted the king's authority, for which they were expelled from the kingdom in the year 717 A.D. After this, however, their minds were gradually prepared for the change, and what they refused to the letters of popes and the mandates of Kings, was afterwards acceded to the reasonings of a monk. That monk's name was Egbert, who brought about the compliance of the members of Iona to the Romish custom, in the year 716 A.D. What this observance may have to do with the advancement of Christianity, or with the edifying of God's people, or whether it has any sanction at all from the sacred word, is not for me now to discuss. But in noticing the observance of it, and the dispute between the early Scottish Church and that of Rome regarding it, we see how widely they stood apart one from the other. We see from it that the Scottish Church did not acknowledge the authority of Rome, did not obey its precepts, but justly set them at defiance. And in tracing the history of these struggles, we see clearly the aggressive and intolerant spirit of Rome, the same spirit in fact which is now clearly evident in miserable and unhappy Spain.

And now the last point that I shall notice, although it is not by any means the least, is that there was no apostolic succession,

and no diocesan episcopacy. Of course we often find the word "bishop" used in connection with the records of the early Scottish Church, and there are many feeble attempts made now to prove the bishops a superior order of the clergy. Now, in order to understand the meaning attached to the word in the early Scottish Church, as well as in the early Christian Church in other parts of the world, let us look for a little to the Word of God, and there ascertain the meaning of the word "bishop." The word episcopos, which is often translated bishop, occurs five times in the New Testament. In Acts xx. 28, it is applied to the overseers, who are called presbyters or elders, in the 17th verse of the same chapter. In Phil. i. 1, it is again applied to pastors or overseers. In 1 Tim. iii. 2, in Titus i. 7, and in 1 Peter ii. 25, the same word is applied to the same class of officers in the church. Indeed, in the passage in Peter already referred to, it is applied to Peter himself when he says, "Who am also an elder." And so on the other hand, the word episcopus occurs twice in the New Testament, in the sense of the office of an elder or overseer. The first of the two words referred to expresses elder or overseer, but in the modern acceptation of the word, never expresses, and cannot mean prelate.

And so the word episcopus, twist it as you may, can never express the office of a diocesan bishop. Having now seen what the word means in the Word of God, and also that its plain and obvious meaning was given to it in the early Scottish Church, we shall go on to show that this same church had not a prelate form of government. The historians who mention the mission of Ninian to the southern Picts, are Bede and Ailred. Bede calls him a most reverend bishop, but in no case can it be shown that he exercised prelate functions, either over the people or those teachers who laboured with him. According to Ailred's statement regarding him, he was a Briton by birth, was the first apostle of his countrymen, and yet we are told by the same writer that the people received him as a prophet of God. They also had the Scriptures among them, but did not understand them as Ninian did. He laboured hard to bring them into his way of understanding the sacred volume, but it was to a great extent fruitless work. And if, as Ailred says, Ninian was the first apostle or bishop to the southern Picts, then he must have been the first sent from Rome, for he certainly did not introduce Christianity among them. His reception by the southern Picts was nothing else than a hearty welcome by a Christian people. I have shown already that Christianity existed in Scotland more than 800 years before the time of Ninian at all, and yet there is not a word about diocesan bishops or prelates. Here, then, we have a church in existence, Christianity spreading and flourishing for more than 800 years, and no bishop, in the modern sense of the term, exercising prelate functions. Is it reasonable to suppose that Christianity existed among the Picts so long, exercised such a mighty influence over them, and yet for that length of time they had no spiritual guides?

(To be Continued.)

PSALMODY UNDER THE OLD TESTAMENT DISPENSATION.

BY REV. JOHN DUNBAR, DUNBARTON.

Music is, beyond dispute, of very ancient origin, and is held by many to be the direct creation of God. Be this as it may, it is the oldest of the arts, and is found among all nations, even among those which are totally ignorant of every other art. The earliest allusion to music is the simple Scripture record that "Jubal was the father of all who handle the harp and the organ," implying that he was either the inventor or instructor of both. But while the brief record leads us back to all but the beginning of Bible history, yet our race had ere this existed for upwards of a thousand years, and are we warranted to conclude that man had lived so long without some successful effort being made to produce musical sounds? Doubtless the birds of the air had from the beginning ceaselessly poured forth their varied melodies, inducing, if not instructing, him to attempt an imitation, but it may be that all his attempts hitherto had been vocal until Jubal discovered that instruments could be constructed to send forth musical sounds of far greater compass and power. Poets foster the fond fancy that Jubal first caught the idea of instrumental music from the musical ring of Vulcan's anvil under the stroke of his hammer, and they hold that he first employed his instrument to sing of God, of man, and of creation, and therefore to soothe and solace the turbulent spirit of Cain, who had long been maddened by the lashings of a guilty conscience. In view of this, one who gave free play to his poetic fancy sings,

"The lyre of Jubal, with divinest art
Repelled the demon and revived his heart,
Thou music's empire in the soul began,
The first-born poet ruled the first-born man."

The allusions to music in Scripture are so scant and so indefinite, that it is impossible to form therefrom any satisfactory estimate of the state of musical science among the ancient Hebrews. This much, however, we may warrantably conclude that from the nature of their instruments the music must have been of a shrill character, and that from their performance they seem to have known nothing of musical notation. It would appear instead of this that in their choir music, after the singing of one party, other parties repeated in succession the music which had just been sung, three, four, or five notes lower or higher. Such, evidently was the singing led by Miriam on the shore of the Red Sea, and such also was evidently the

mode in which many of the psalms were afterwards sung.

From the earliest ages music seems at all times to have formed an important part of the religious worship of God. The first song on record was a song of thanksgiving to God, and the artistic manner in which it was sung, shows that even at that early period the musical faculty had been cultivated to a high degree of excellence. Previous to the time of David there are frequent allusions, but only allusions to music, and there is very good ground for the belief that in most cases, if not in all, it was employed in connection with religious observances. But it is not till we come down to the period of the Jewish monarchy that we find anything like detailed information on the subject. In the history of sacred song, the name of David stands pre-eminently and deservedly conspicuous, being emphatically as he was designated "the sweet singer of Israel." That David even in his early youth touched the harp with a cunning and skilful hand is evident, as being selected from among all his compatriots in Israel to soothe with sweet sounds the troubled spirit of King Saul. But it is specially after his own accession to the throne that he is seen putting forth special and praise-worthy efforts to elevate and improve the service of song in the worship of God. For this purpose he composed and had set to music that sublime collection of sacred odes that yet bear his name, while, while the composition of a Jew of a far by-gone age, still their's is the high and distinguished honor of having imparted to the public praises of the Christian church, no less than to the Jewish that elevated tone and character which they at first assumed, and which they have ever since retained. Their lofty inspiration none can doubt, while their hallowed utterances, the untwining exponents of the sanctified heart, have constituted them the mother tongue of devotion in every age of the church. With the view of rendering the services of the sanctuary more interesting to the people, and not less acceptable to God, as well as calling forth and cherishing among the worshippers the purest sentiments of devotion, David took the music of the sanctuary under his own special patronage and protection, carefully selecting and instructing competent parties for the seemly performance of the service of song. Amid all his kingly duties, the psalmist entered upon this work, so agreeable to his mind and so congenial to his heart, with a grand and exalted conception of its importance, employing no fewer than 4000 in the service, and rejoicingly dedicating all to the honor and dignity of the public worship of his God. The one only business of this vast choir was to learn and to practice music, by which they attained to great proficiency in the art. The example of their illustrious master was ever before their eyes as an incentive to diligence and excellence, for amid the wear and the worry of his regal requirements, he ever found a soothing and a hallowing consolation in singing the praises of his God, while an inclination incited or occasion demanded, his pen was ever ready to record the praises of God, and add to the number of his sublimely inspired psalms. David's own acknowledged proficiency in music, and the large number appointed by him to conduct it in the worship of God, must not only have tended greatly to promote its cultivation and elevate its character, but also to exercise a wide, and a healthful, and a hallowing among the people of his rule. Need we wonder, then, that the memory of this master of sacred song is ever remembered and revered by the Jew as second only to Moses, or that Christians ever look backward and upward to him as the father of sacred psalmody, and remember and revere him not so much for his prestige as a monarch, as for his piety as a psalmist, as one who has risen high above his race, and stands out nobly as he ever will do *facile princeps* the master of sacred song.

Under Solomon, the gifted son and successor of David, public worship was conducted on a scale of magnificence even surpassing that of his father's time. If we might credit Josephus, who, it may be, is not without a slight dash of patriotic weakness, he tells us that "Solomon made 200,000 trumpets and 40,000 other instruments of music to record and praise God withal." This much, however, we do know, that the lofty position to which the arts of poetry and music had been raised during a former reign was fully sustained in this, and although we have no positive proof that Solomon inherited any of his father's talent as a musician, yet his songs, we are told, were 1005, and it is generally believed that the sublimely majestic hymn sung with such effect by the priests and Levites at the dedication of the temple, was the product of his own prolific pen. Never, perhaps, was a grander display of vocal and instrumental music ever before witnessed in Jerusalem than on that great day in which Solomon dedicated the newly erected temple to the service of the Most High. The whole scene in all its imposing and unparalleled grandeur, is thus graphically described in the sacred record: "The Levites, which were the singers, all of them of Asaph, of Heman, and of Jeduthun, with their sons and their brethren, being arrayed in white linen, having cymbals, and psalteries, and harps, stood at the east end of the altar, and with them 120 priests sounding with trumpets. It came even to pass, as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice, with the trumpets, and cymbals, and instruments of music, and praised the Lord saying, 'For he is good, for his mercy endureth for ever,' that then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the

house of God." Indeed, it would seem as if this were the culminating climax of all their ritual splendor, for at no after period does there ever appear to have been such a grand and magnificent display. In due course, however, Solomon slept with his fathers. During his long and peaceful reign, the glory of the Jews seemed to have reached its highest meridian, for its after-history is but the history of its wane, till it dimmed and died out in Babylonian captivity.

During the 800 years that intervened between the death of Solomon and the Babylonish captivity, little mention is made of music among the Jews, and that little only serves to show its gradual neglect and decline. True, indeed, in connection with the signal victory of Abijah over Jeroboam, we are told that the priests were there sounding their silver trumpets. Also, of Jehoshaphat it is said "that he appointed singers unto the Lord, who went out before the army and sung, 'Praise the Lord, for his mercy endureth for ever,' and when they began to sing and praise the Lord, the children of Ammon, Moab, and Mount Seir, which were come out against Judah, were smitten." The Hebrews, we know, attributed their success in battle to the enraptured enthusiasm among their troops caused by their trumpet music, alike patriotic and performed by the priests who were highly revered by the people. Onward and downward in the roll of history the Jewish Church and State became subjected to various, and oft vexatious, vicissitudes, during which their service of sacred song suffered not a little by successive wars, as well as by intercourse with foreign and idolatrous nations, while the efforts to retain it or restore it to its original place and power, became fewer as well as more feeble and ineffectual, till, as in some periods of their history, both king and people became proselytes to idolatry. The most decided and effectual attempt to restore the temple service of song to something like its former splendor was made by the good king Hezekiah, who caused the Levites as well as the temple to be prepared, by a lengthened and much needed preparation for the service of God. After which it is said "he set the Levites in the house of the Lord with cymbals, with psalteries, and with harps, according to the commandment of David, and the Levites stood with the instruments of David, and the priests with the trumpets, and when the burnt-offering began, the song of the Lord began also with the trumpets, so there was great joy in Jerusalem, for since the time of Solomon, the son of David, there was not the like in Jerusalem." But this hopeful state of things was not destined to continue, calamity and misfortune again overtook the unhappy Hebrews, till about eighty years after the temple itself was burned to the ground, and the people carried captive into Babylon. Among the captives, we are told by Ezra, were "many singers, the sons of Asaph," but their number is not given. These, while they carried their harps with them to mitigate the misery of their captivity, yet they had not the heart to sing the songs of their endeared, but now far distant Zion, by the rivers of Babylon. Indeed, so intensely had these sacred and patriotic songs become associated in their minds with the recollection of other and happier days, that they dare not trust themselves to attempt to sing them, but sorrowfully hanging their harps upon the willows, "they wept when they remembered Zion." On their return from captivity, they were accompanied by at least 200 singers, and we read that "when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites, the sons of Asaph, with cymbals, and they sang together by course in praising and giving thanks unto the Lord, because he is good, for his mercy endureth for ever toward Israel." And again, when the temple was finished, they had another grand public demonstration in keeping with the character of such a dedication. Twelve years after this, another grand gathering assembled to celebrate the completion of the city wall, there again in their order were the priests with their trumpets, and the Levites with their instruments of music. These were divided into two great companies facing each other, and then by the tower of David they sang aloud with every demonstration of joy. "For God had made them to rejoice with great joy, so that the joy of Jerusalem was heard even afar off."

It is of little use for our present purpose farther to follow out the history of the Hebrew nation. In looking for a little it would appear that instrumental music at all times seemed to have formed a prominent feature of the Hebrew service of song, but in what manner or to what extent we have little or no means of determining. Sometimes it would appear that the trumpets were employed only in filling up the pauses of the singing, while at other times they joined in concert with the choir. The only instrument mentioned by Moses in his ordinances is the trumpet, and down to the time of David it was the only instrument employed for sacred purposes, although others are frequently mentioned as being used in processions and on occasions of special joy and festivity. The use of the trumpet was confined exclusively to the priesthood. In the time of David musical instruments were greatly increased, for we read of harps, and psalteries, and timbrels, and cymbals, and trumpets, but with the exception of the trumpet, we can in most cases form but a very vague idea of what these instruments were. True, our translators have given them names, but it is more than questionable if they understand their nature. For instance, what we call a "harp," is by the French translated "violin," and what we call a "psaltery," they call a "guitar," and our organ bears about as much relation to the organ of the Jews, as a mountain does to a mole-hill. The sacred music of David's time seems to

have been of a simple, yet grand, imposing, and soul-inspiring character, and calculated to be performed by large masses of people at once. It is natural to suppose that in order to ensure harmony among such a number of voices as were often employed, sometimes even as many as 4,000, some musical notation would be needed; but beyond the peculiar chant resembling that to which the Bible is still recited in the synagogues of the Jews, we have scarcely a trace left to aid us in forming any well-grounded opinion of their mode of procedure. True, indeed, there are a few Hebrew airs traditionally preserved by the Jewish race to the present day, and are by them held to be of very great antiquity; but even these are so modified by the grace and elegance of modern musical art, that they cannot be regarded as anything like fair specimens of the ancient Hebrew melodies. Perhaps the most probable opinion that can now be formed of the ancient Hebrew music is, that it greatly resembles the music of Egypt, seeing that the Hebrews must have acquired many Egyptian customs and modes of life during their long residence among them.

Special Religious Services in Harriston.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—Permit me to send a few additional notes about these services. Last Sabbath they were brought to a close for the present. From first to last the most brotherly Christian feeling has prevailed between the two churches, Knox Church and the Methodist—not one unpleasant word has been uttered. The grand essential doctrines of the sinner's great need of a Saviour, and the infinite sufficiency of the Lord Jesus Christ as the Saviour of sinners, together with the urgent call of the Holy Spirit to receive Christ, peace, and everlasting life at once, were faithfully and earnestly presented. When churches engage in this great work in the spirit of love, it is wonderful how closely they approximate, and with what cordiality they co-operate.

FRUIT.

These are most precious. On the closing Sabbath evening service, about two hundred persons testified that they had received spiritual blessings during these meetings. Ninety-two persons professed to have found peace in believing in the Lord Jesus, and what is remarkable, this harvest was reaped equally by the two pastors and churches, forty-six being gathered into Knox Church, and forty-six into the Methodist Church. This beautifully crowns the united work. The two churches labored together, and they rejoice together. If we thus labor in love, with one spirit and one mind, may we not look for the Saviour's gracious appointment of joy at His coming.

FRUIT STILL GATHERING.

In Mr. McIntyre's Bible class the spirit is still working with power. At the last meeting of the class one young woman was in deep spiritual distress.

The female prayer-meeting of the congregation is also sharing largely in the blessing. The attendance has increased, and many of the young converts are gathering there for instruction and prayer. So are the fine old words being fulfilled. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Yours, J. K. S.

Galt, Nov., 28th, 1876.

The Globe Cringing to Popery.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

SIR,—Some time ago, the *Globe* in an editorial reviewed Cardinal Manning's letter to Rev. Mr. Wittington regarding Roman Catholics in Britain interfering on behalf of the Protestants in Spain, who are at present persecuted by the Government. The Editor very justly said that His eminence's letter countenances persecution. He concluded with the following words:—"We should hope that the teaching of Cardinal Manning is not, in this particular, the doctrine of his church. If it is, it is well that all should know it and understand exactly when and how persecution, even unto death, for religion's sake, is not merely allowable, but a duty not to be neglected without mortal sin."

Well, I sent the editor a letter in which I gave extracts from several standard works of the Church of Rome which teach the duty of persecuting heretics, even to death, as plainly as it is possible for language to do it. Of course, then, when Cardinal Manning justifies persecution of a religious nature, he does so in perfect harmony with the doctrines of his church. In consistency with his language in the last of the sentences quoted above, the Editor should have published my letter. I had not the least expectation that he would. I was sure that he would "draw in his horns" in the hour of trial. I sent him my letter merely to try him. Well matters have turned out exactly as I expected. The apparently bold language in the sentence referred to, proves to be only bluster. "sound and fury signifying nothing." For fear of offending the Romanists, he refuses to publish certain truths which he said, if they be truths, ought to be published to all the world. His conduct, in this instance, reminds me of the subjects of the following stories: An old man, who was carrying a burden, was so wearied with it, that he several times called for Death. At last, Death came. "O," said the old man, "I wanted you only to help me along with my burden." A man in the United States once shouted, "Show me a Democrat and I'll show you a liar." "I'm one, what have you to say?" said a person coming to him and making ready for a duel with fist. "Come with me round the corner," said the first, "and I'll show you a liar, for I'll show you a man who said I could not find a Democrat in the whole ward."—yours respectfully,
MELIS, QUE. A PROTESTANT.