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Contributors and Correspondents

INTRODUCTION AND PROGRESS OF CHRISTIANITY IN SCOTLAND.

BY REV. J. BATTISBY.

No. 4.

Another of the early missionaries of Scotland was Baithean. He was one of the twelve Presbyters who left Ireland with Columba, and settled on the island of fons. After the death of Columba, Baithean succeeded him at Iona, but only lived three or four years after his master. Before his death, however, he is said to have founded a missionary institute on the have founded a missionary institute on the island of Tyree, as Columba had done on the island of Iona. The exact spot where this institute stood, is said to be the modern Soraby, toward the south-east part of the island. Having died so soon after the death of Columba, he did not do much beyond the establishment of the institute above mentioned, and strengthen what had already been done. Aidan, who was trained in the school of Iona, and ordained there, was sent to the island of Lindisfarne there, was sent to the Bland of Lindistarne to preach to the people, at the request of Arnold, King of Northumbria. If we are to credit the account that Bede gives of him, then he seems to have heen very faithful in his work, and to have lived in harmony with the doctrines he taught. in harmony with the doctrines he taught. He says he meditated on, and read the Scriptures constantly, and was a great deal of his time engaged in private prayer. He died in 651 A.D., and was succeeded by Finan, who was also sent from Iona, having been ordained there. About this same time, another ecclesiastical institute was founded at Melrose, as an offshoot of Iona, and was time Scottish in its sharester. and was thus Scottish in its character. And thus it will be seen that, by the influence of Iona, the whole northern part co. Scotland received the truths of Christian', and profited by them.

sociand received the truths of Christian, and profited by them.

Columba began, but did not live to see his work complete, but one faithful follower after another was raised up, to extend and carry the labour on to perfection. From what has been said already, it will be seen that Ione supplied Northumbria, Middle Angles, East Angles, and East Saxons, with spiritual teachers to guide them in the way of life. How great a matter then does a little fire kindle, for by the end of one hundred years after the founding of Iona, many mission schools were in a flourishing and prosperous condition. By the middle of the seventh century we have Melrose among the northern inhabitants of Northumbria, Lindisfarne among those of the south, and Glasgow under the successors of Kentigern. There was also one at Abercorn, one at Culross, one at Aberdeen, and one at Forfar. There are others mentioned by some historians at Dunblane, Kirkcaldy, Brechin, Oramond, Kirkculbright, and Monimusk.

Outhert was another early missionary and the middle of the seventh century.

Cuthbert was another early missionary about the middle of the seventh century. He was born on Tweedvide, educated at Melrose, and a very active preacher of the truth. Bede says, regarding him, that "he strove to convert the people around him, far and near, preached the way of truth, and commended it to all men, with powerful eloquence." After an active and useful life, he died in 687 A.D. There are many churches dedicated to his memory, and among others, one in the place where Cuthbert was another early missionary many churches dedicated to his memory, and among others, one in the place where I was born, viz.: Kirkeudbright. Indeed, St. Cuthbert was the ancient name of the town, and any one can easily see that the present name is but a corruption for the Kirk of St. Cuthbert. Another very illustrious missionary, born in 642, was Mairue, who established himself on the island of Crawlin, on the south-west coast of Rosshire. He was educated at Bangor, in Ireland, and then came to Scotland. Two years after he arrived in Scotland, he founded the church of Applecross, among the Northern Picts. There, and in the neighbourhood, he is said to have preached for fifty-one years, and was at last murdered by Danish pirates in 722, near the modern Ferrintosh. By his untiring efforts, and the efforts of those who had lived and laboured before him, as well as by the zealous labours of existing missionaries at the time of his death, the Pictish church was now in a flourishing state. But there was a fiery trial close at hand and in due time it came. Both the Picts and Scots were at this time threatened by the Northmen, and in order to prepare for the Morthmen, and in order to prepare for the danger, they effected the union of the two kingdoms in the year 845 A.D. The first king of the united kingdom was Ken-neth McCalpin, who had before laid claim to the Pictish throne, through his grand-mother having married one of the Pictish kings. This union, when it was completed kings. This union, when it was completed not only strengthened parties in a political point of view, but in an ecclesiastical as well, for their religion as well as their kingdom was in great danger. In the year 802 Iona was burned by these Northmen, and again in 806 it was visited by them, and the inmates of the institute slain. It was about this time that the king removed the remains of Columba to Dunkeld, where s church had been founded in the beginning of the century. Some say he removed them to St. Andrew's, but many give Dunheld the preference, as it had become the head of Columban establishments in after times, and was near the seat of govern ment, which was then held at Forteviot. But be this as it may, the ninth century in the history of Scotland is regarded as very important in more respects than

In it we have the union of the Picts and Sects, who up to that time had been sep-arate and distinct, the inroads of the sease and distinct, the inroads of the sleep thering Northmen, the growth of escentiatical institutions, and the marked development of the church. Such can not be said regarding the tenth century, for that was one of war and blood to Scotland, and but little can be gleaned regarding the

church in that period. And in tracing the enuren in that period. And in tracing fin-progress of Christianity in Scotland, we find when we approach the eleventh cen-tury that we are on the eve of a terrible orisis in ecclesiastical matters, which in due time was accomplished by the emis-saries and agants of Rome.

saries and agents of Rome.

It will thus be seen that by the minth century nearly every part of Scotland was under the influence of Ohristianity, and that she was making her influence felt in other parts of the world. And it would have been well for Scotland, and better for the Christian world at large, if she had maintained the truth and the simplicity of her worship, against the encroachments of unrelenting Rome. But we are all crea-tures of influence to a greater or loss extent. and sometimes we bend and yield without being aware of the terrible results that may follow. Well, Augustine, the express agent of the pope, entered England in the year 597 A.D., just the very year in which Columba died at Iona. Those who are acquainted with English history know well the result of his visit. The Church in England having adopted the practices and principles of Rome, gradually extended her influence north, and in due time it had the desired effect. It was not, however, without a mighty struggle that Rome gained a foothold in Scotland. I shall in my next article notice the form of Christianity introduced into Scotland.

(To be continued.) may follow. Well, Augustine, the express

(To be continued.)

(For the Presbyterian.)

EVANGELISTIC WORK.-III.

" COMPEL THEM."

There is no doubt many are lingering near the entrance who ought to be inside, and whom it is our work who have found the freeness of the feast to take by the hand, as the angels did with Lot's company when they lingered, and "the Lord being gracious unto us," promptly led them, not to the church merely, but to Christ, receiv-ed and rejoiced in. The following case, ed and rejoiced in. The following case, met with five or six years ago, was to me most instructive, and it is now given to your readers with the hope it may help inquirers in like perplexity, and those who are seeking still in personal dealing.

At a meeting there was handed in the following

REQUEST FOR PRAYER:

"Will you pray for me? I am in great spiritual darkness. I have been a professspiritual darantees.

ed believer for years, but I never had much
spiritual comfort. I strive to live a religious life, but it all seems to be a forced ungious itie, but it all seems to be a forced un-welcome work. I am anxions to be saved, but my fear that I am not in the way of alvation prevails over all things. And I am miserable through fear—fear that I shall be a cast-away at last. O, to be lost forever! at the end of what I am endeavor-ing to make a religious life! How dread. forever! at the end of what I am endeavoring to make a religious life! How dreadful! Is there no hope for me? I am in the meeting to-day, and beg that you will join your prayers with mine, that God will disperse this distressing darkness and drive all fear away, give me joy and neace in badisperse this distressing darkness and drive all fear away, give me joy and peace in be-lieving in Jesus, and lead me to a full as-surance of faith in him." Prayer was earnestly offered for her by one who had evidently learned "the more evaluations". Benint bester when

excellent way,"—a Baptist brother, whose ministry is greatly blest. He prayed that the light might shine into this faint heart as it had never done before; that if she had never been a true believer in Jesus, she might be a believer in him to-day and for-ever more to the joy of her own soul and to the glory of the God of her salvation.

The prayer was very touching.
There sat the lady in yonder pew, so deeply affected, as the meeting proceeded, as to be utterly unable to conceal her emotions. She was in evident and deep distress. Her face bore the marks of it, revealing the fact that there were pangs at her heart which no language could describe. She wept most of the time through the meeting. When it was out the following conversation took place: "Have you enjoy-

ed the meeting?"
"I have felt thankful for the meeting," she answered, "I can hardly say I have enjoyed it. I cannot enjoy anything." This she said with a despairing tone of voice.

"Cannot enjoy anything, how is that?" "I am a professor of religion, and I am very anxious to be saved, but I fear I shall never be saved. I am under a yoke of bon-dage through fear every day of my life. It seems to me I shall be lost."

"How can you if you believe on Christ e lost? He hath said 'He that believeth he lost? on me shall be saved.

"I know all that," she replied; " but how shall I know that I believe, that is the question?'

"No, that is not the question. The question is, will you believe that Christ means what He says ?"

"I cannot question what He says." "Cannot question! You ought not, but you do. You question that He means it when he says, 'He that believeth on me hath everlasting life,' and a multitude just such passages as these precious promises they are, but you do not believe them."
"What makes you think I do not be-

"Because you say you are afraid you shall be lost."

"Yes, I am afraid." "Yes; and you have full assurance of being lost. You have no doubt about it?" "Yes, I have doubts about it."

"Then you stand between hope and fear ? "Yes; sometimes one prevails, and some-

ed. You cannot be partly saved and part-

ly lost."
"I know it, I know it," she replied with deep emotion, "I know all about it. What shall I do? What shall I do?"

"Do? The essient question in the world to answer. Do? Why, 'Believe on the Lord Jesus Christ and ye shall be saved.' It is not for you to say that you are between hope and fear. If you believe you are saved already, and you shall never come into condemnation. Do you believe on Jesus Christ? "Do you believe in his promises?"
"Yes, I try to believe."

"That trying of yours is not believing. It is not, you may depend on that. You may be resting on this one little word of three letters, TRY, and stop there. Is it

"Perhaps it is?"

"Are you not certain it is so?"

"Are you not certain it is so?"
"No, not certain. I try and try."
"Yes, I fear so. And do you not feel
as if God ought to save you for believing, if you try to believe? Trying is not
believing. It is a great dishoner to Christ
to say you try to believe."
"Dishoner," she said, evidently alarmed, "I would not dishoner Jesus. You
alarm me."

"Ought you not to be alarmed? Would you not feel dishonored if some one should say to any promise you make, I will try to believe you. Would you not, feel that you had a right to be believed. Would you not feel indignant and insulted if one way uping the same language as to your you not feel indignant and insulted if one was using the same language as to yourself as you have used as to your believing in Christ's promises? Besides, have you not felt that God was under obligation to give you assurance of salvation, because you' try and try' to believe. Are you not making a righteousness of this trying?"

"Perhaps I am."

"Parhaps you are? Ought you to allow

"Perhaps you are? Ought you to allow any perhaps about it?"
"No, I know I should not. I will not. I must not. What must I do?"

"You must believe; and let there be no trying about it. But it must be BELIEVING; you see you are bargaining with God, that you will do so much if He will do so much; you will do so much if He will do so much; you will try to believe if He will assure you that you shall be saved and have eternal life. Is not this, if I may speak plainly, trying to drive a rather hard bargain. What do you give for what you ask to be given to you? Let us look this conduct of yours equare in the face and see what it looks like. It looks very much as if you of yours square in the lace and see what it looks like. It looks very much as if you were trying to get everything worth getting for nothing. You are trying and trying to believe God. Why do you not tell him so? On your knees morning, noon and night tell God you are trying to believe Him, and assure yourself that He means what

She looked up at me as if she was grieved at what I was saying, and said,
"It is too shocking; and yet I fear I
have been doing just this without intending it or knowing it, and Satan has had me
captive at his will. Henseforth my joyfnl
prayer shall be, Lord, I believe! help Thou
my unbelief!"

unbelief!" She was in the meeting the next day. The sad miserable expression of counten-ance was all gone, and she was happy in believing in Jesus

November 17, 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.]

[For the Presbyterian.]

ROMISH INTOLERANCE.

The Rev. Mr. Withington, a minister of the United Methodist Free Church, England, lately wrote to Cardinal Manning, asking "whether the English Catholics have expostulated with the Government of Spain in reference to the prohibitory measures which are now being imposed on Protestants in that country." The following extracts from the Cardinal's raply show ing extracts from the Cardinal's reply show hat His Eminence thinks of the acts of the Spanish Government referred to:

The Spanish people are united in faith and religion, and are perfectly justified in preserving their country and their house-holds from the miseries of religious con-

"So long as the unity of a people in faith and worship exists unbroken, it is the duty of such a people to preserve it from being broken by public law."

The Globe, in an editorial on the Carthylland of the C

dinal's letter, very correctly says that His Eminence teaches that it is the duty of a religious body, when it forms the great mass of a nation, to persecute all others. The Globe, however, has doubts about the

Cardinal's teachings and those of his Church on this point. It says,
"We should hope that the teachings 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 religious sake is not merely allowable but a duty, not to be ne-

glected without mortal sin. The Globe must know very little about the teachings of the Romish Church regarding the treatment of heretics, else it would know that Cardinal Manning speaks in perfect harmony with them. standard works, she plainly says that she must tolerate heretics only when she is weaker than they, but when she is stronger than they, she must put them all to death. To this effect, speak Billarmine, Aquinas, Dens, Maldonatus, Keiffenstuel, and others who might be named. Here are a few passages whose meaning is sufficiently plain; "Heretics are to be destroyed root and branch, if that can possibly be done." "Heretics are like weeds. they are quickly to be plucked up, they are quickly to be burned." "Heretics can be condemned by the church to temporal punishments, and even be punished with

death." "If indeed it can be done, they are undoubtedly to be extirpated." Were it necessary, I could give many more passages of the same nature. Aquinas, one of those above referred to, and Dominio the founder of the Inquisition, are both saints in the Romish Calendar. The lion in a cago has still the nature of a lion. So it is with the Romish Church when she is in

the ministry.

The Cardinal says, "If the Catholics in England were a majority to morrow, they would molest no one in matters of religion by civil laws." No one who knows what the spirit of Popery is, will be hoodwinked

His Eminence sees no need of "Catholics" interfering, as the laws "do not tend to the private conscience or belief not tend to the private conscience or belief of any one, but restrain only the public propagations of religious tenets or worship at variance with the religion of the Spanish people." The laws of Spain, according to this, say to hereties: "You may hold what opinious you please, but you must say nothing about them to any one." They are, therefore, to be praised for not doing what it is utterly impossible for them to do! Truly, a red hat is no guarantee that the head it covers is a wise one. head it covers is a wise one.

Manning would complain most bitterly if Britain were to treat Roman Catholics as Spain treats Protestants. But the justice which he wishes is what we may call "jug-handle justice,"—all on the one side, and that, of course, the side of his church.

Metis, Que. Special Religious Services in Harriston

Editor British American Presbyterian.

DEAR SIR,-Having paid a short visit to Harriston, I send you a few notes of a deeply interesting religious movement now in progress in that place. Services have been held every night recept Saturday for over three weeks, and the attendance and religious interest has been steadily increasing. Mr. McIntyre, the minister of Knox ing. Mr. McIntyre, the minister of Anox Church, informed me that the interest first manifested itself in his Bible class. Their attendance in his class grew larger. Deep impressions seemed to be made, and he held conversation with the members of the class at the close. Several came under deep anxiety about the salvation of their sonis. Some professed to find peace in deep anxiety about the salvation of their souls. Some professed to find peace in Christ. Mr. McIntyre then thought of giving an address upon Evangelisto services to his people, and invited all the other ministers and churches in Harriston to be ministers and churches in Harriston to be present. The Wesleyan minister, the Rev. Mr. Scott, an excellent brother, united with his church in this movement. Special services were immediately commenced in Knex Church and the Methodist Church, the meetings being held in each on alternate evenings, and the attendance and interest have steadily increased. The most excellent Christian feeling pervades these two churches, and the two brethren oc-operate with perfect harmony, each one oc-operate with perfect harmony, each one presiding at the meeting in his own church, and the other usually giving the address. and the other usually giving the address. The two brethren thoroughly understand one another; not only is there no clash, but there is perfect harmony in all that is done—all proceeds with perfect quietness, from beginning to end. After the first service of a little over an hour's duration is closed, a conversational meeting is held, and the ministers and a few well-instructed Christians speak individually to those who remain. The service is usually closed with a few counsels addressed to all. The whole service does not last more than two hours.

The results of these services, so far as can yet be accertained, are these: Christians are quickened and refreshed, are led to clearer views of truth, and are drawn out in prayerful desires and labours for the salvation of others. A considerable number of members in both these churches have discovered that their religion was only nominial, and are seeking the Saviour with more or less earnestness. A number of persons well or far advanced in life are found in this class. Some of these come from from very considerable distances through very hard roads and in the darkest nights to the services. About seventy persons have come under more or less deep spiritual impressions; about twenty-five have professed to find peace in Ohrist. The movement, it is hoped, is only yet in the movement, it is nobed, is only year its commencement. During the two evenings of this week on which I was present, the attendance was very large, the attention given to the preaching of the Word God was marked, the kindly Christian feeling of the two ministers and their churches was particularly observable, and I could not doubt that a very general and deep spirit of anxiety and inquiry pervaded the audience about the infinitely important matter of their souls' salvation. The Spirit of God seemed to move with great power. Many were deeply concerned, and not a few professed to find salvation in

Surely it is the privilege of all our ministers and people to rejoice in this work, to be profoundly thankful to God for what He is doing, to remember in prayer these brethren and their labours, and to implore the great Lord of the Harvest that He would widely bless that place and others in that part of the country. The question should also be felt to be pertinent:—What can I, what can my church do, to receive a similar blessing? Yours, faithfully,

Galt. Nov. 10, 1876. J. K. S.

similar blessing? You Galt, Nov. 10, 1876.

Ignorance of the Way of Salvation among Professing Christians.

Editor BRITISH AMERICAN PRESBYTERIAN.

In a late number of the Pressyrerian, 'W. M. R." refers to "the discovery of such men as Dr. Ure, of Goderich, of an amount of persistent error and ignorance of the simple gospel under their own ministry, which is amazing, and almost ineredible in congregations so old and highly favored as to 'stated ordinances.'"

I have long been convinced of the truth that there are multitudes now of the trust are in church fellowship, who have for many years heard the gospel most plainly preached, yet who—it is hardly too strong language to say—are practically as ignorant of the way of salvation as the poor heathen who worships a fly or his own anatow. When questioned regarding it, some use language from which it is impossome use language from which it is impossible to get any meaning. It may be said in their defence, "They may understand it, but not be able to express themselves." Well, making all reasonable allowance on this ground, of which, however, too much use is made, their lives show that they do not independ if. Others say dealers that not understand it. Others say plainly that they hope to be saved by the ir works. Others again, answer in Scriptus' language, but when they are questioned on their answers, they show that they too are trusting in themselves.

This is not at all wonderful when we take intersecont that multitudes of those

take into account that multitudes of those who attend the house of God, pay no attention to the preaching of the Gospol. They think that the minister has to go at certain times, into a certain part of the church, and speak for a while about a matter which does not concern them. There-fore, while he is preaching, they are either thinking about worldly matters or sleeping. If a person attend fifty lessons in a certain If a person attend fifty lessons in a certain art, yet, all the while, think about something else, he will be no wiser at the end than he was at the beginning. It is, therefore, only what is to be expected, that multitudes grow up in heathenish ignorance of the great salvation, though they have many a time had it clearly explained to them.

A READER. to them.

Revival in Chicago.

Editor BRITISH AMERICAN PRESETTERIAN. DEAR SIR, -We propose to give your readers a word or two about the work of the Lord in this great and wicked city. the Lord in this great and wicked city. "Wicked," we say, although perhaps it is not more so than other places of a like size and importance. "A prophet has no honour in his own country" is an aphorism, and a gospel saying which has been quoted in all the ages of the world.

This has been the experience of very many, both past and present. In the case of the great evangelists, however, it seems susceptible of qualification. There is no doubt that to a small extent it is true even in the case of these great preachers of the

in the case of these great preachers of the everlasting truth. We feel certain that certain mountains of prejudice would not certain mountains of prejudice would not exist if Moody were from home, but if, on the other hand, he has those who would in vain attempt to chill his efforts, he has on the other extra warm supporters who feel an honest pride in "their Moody," and who work the harder to his hands. To say the least of it, he has perhaps the largest share of honor of any living man in Chicago, and we might say alsowhers to share of honor of any living man in Chicago, and we might say elsewhere to-day. But what cares he for that. He is not preaching for fame. Personally, D. L. Moody is the humblest of men. His course is a thoroughly unselfish and a Godly one. Had he been fishing for gain and laurels, he might have had his heart's content of all these long ago. In Britain every one knows how much this man refused, and the Moody of the "old sod" is the Moody of to-day. His whole aim, object, and ambition is to save souls from ruin, and point them to a loving and merciful Saviour, point them to a loving and merciful Saviour, one who desires not "the death of the one who desires not the death of the sinner, but that he should turn unto Him and live." The Tabernacle is still crowded. About 8,000 attend every night. Farwell Hall at noon day is also packed, and at three and one o'clock a meeting, which is three and one o'clock a meeting, which is held for mutual Bible-study and prayer for strength, is also largely attended. Mr. Moody conducts the whole of these assemblies himself, so that your readers will observe he has his work. In answer to the question, "Is he doing any thing?" Why, yes! Hundreds have already been brought to Jesus, and every evening the "inquiry-room" is crowded.

All through the north-west, too, the revival spreads. Messrs. Whittle, Moorehouse, Needham, etc., are doing blessed

work, and word comes daily of "souls being added." We expect a great tide of work, and word comes daily of "souls being added." We expect a great tide of blessing to overtake this whole State, especially in the western part. The grand spirit that is being manifested is most delightfully refreshing to the Christian's heart. One of our prominent and wealthy business men and his lady rose the other night for prayer in one of the shore. night for prayer in one of the church prayer meetings in the city, and we underprayer-meetings in the city, and we under-stand that this has made a profound im-pression upon several of his employees. Employers of labour, especially those hav-ing young men as clerks, etc., under their charge, be persuaded of the wonderful influence your Ohristian example can exercise over your servants! You have many opportunities of doing good, and of saving useful young lives from rain. Depend upon it, you shall be held responsible for your

influence, whether it is for good or for evil.

Another striking instance of the power of God's Spirit was manifest the other day in Chicago, when a man of position went to the superintendent of a mission school and said," Mr. ____, I want something to do for Jesus. If you can't give me anything else, let me stand at the door and invite others in." This is evidently the true spirit, the spirit of David when he I had rather be a door-keeper in the house of my God, than to dwell in tents of wickedness." When we are ready to exclaim, "Lord, what wilt thou have me do," there will be no difficulty in finding work, for "the fields are white to the harvest, but the laborers are few." God grant that this same spirit may soon abound o'er all this great and mighty continent, and that the day may soon be in-augurated when "all shall know Him-from the least unto the greatest." Brethren, pray that this work may in-erease, and many other instances of God's

mighty power may be on record. Chicago, Nov. 17, 1876. ALEX. ALISON.