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## Contributors and Correspondents

### INTRODUCTION AND PROGRESS OF CHRISTIANITY IN SCOTLAND.

BY REV. J. BATTISBY.

No. 3.

Among the missionaries of the early Scottish Church, following closely the work of Patrick, was Servanus, who is represented as a faithful servant of the Lord. He is said to have founded an ecclesiastical institute at Loch Leven, which afterwards became a Colindale establishment, and only yielded to the encroachments of Rome in the 12th century. I am aware that some have held that he resided at Culross, and there taught the Christian law to the clergy. It is quite possible, however, that this confusion may have arisen from the same name, for there may have been more than one bearing the same title. Everything in connection with the early church in Culross would go to prove that its teaching was evangelical, and that it differed in no respect from the early Scottish Church in other parts.

Ternan was another missionary in what is now termed Scotland, who appeared about the same time as Servanus, 431 A.D. There is very little known regarding him, except what has been fabricated in a latter age. He shall be noticed again, in a future article. Kentigern: This missionary is said to have been born in East Lothian, about the year 514 A.D. He is said to have been the illegitimate son of a royal chief or petty king of Umbria, was trained at Culross for the Christian ministry, and afterwards became an eminent teacher. He is said to have laboured chiefly among the Strathclyde Britons, planted an infant church on the banks of the Molendinar Burn, then a wild forest, the very place where the Cathedral of Glasgow now stands.

And in this way we may account for his having founded, what has been called the See of Glasgow. Another name by which he is known is Mungo, which signifies a dear friend. He was called by the King of the Cumbrians and his Christian subjects, to become their pastor, and improve the constitution of the church. If his having founded the See of Glasgow, means no more than that he took up his residence there and preached the truth of God, as many of the early missionaries did in other parts, then we accept it. Joceline, who wrote in the 12th century, tells us that he was ordained at the age of twenty-five, and laboured until he was one hundred and sixty years old. I think there is some reason to doubt the length of his life. Be this as it may, he extended his labours throughout what is now called Galloway and Dumfries, and ended his life in Glasgow.

Columba: By the time this eminent servant of God arrived in Scotland, Christianity had made great progress, and in many parts of the church was peaceful and flourishing. Now I am not ignorant of the fact that many regard this man as one of the first, if not the first missionary, that visited Scotland with the message of peace. Indeed it has been argued with myself that Scotland was wholly barbarous before his mission, and that she was indebted to Ireland for her first knowledge of the truth. Those who venture to argue in this way are not very well posted in the early Christianity of either the one country or the other. Before the arrival of Columba in Scotland the Picts of Galloway had for hundreds of years enjoyed the blessings of Christianity. The Strathclyde Britons and the northern portion of the Southern Picts were christianized, and one of the oldest missionary institutes is said to have been founded at Abernethy about the year 454 A.D. But while the south, south-west, and centre of Scotland were converted to the true faith, yet the Picts who lived north of the Grampian Mountains, were still in a great measure, if not altogether, in a very barbarous state. Some of them may have come in contact with Christianity before the appearance of Columba, but up to the middle of the sixth century, the Christian faith had not been received by them as a people. It was then about the year 563 A.D. that Columba came as a missionary to the northern Picts. He is said to have been a descendant of the kings of Ulster in Ireland, born at Gartian in Donegal, in the year 518 A.D. He is represented as a youth imbued with earnest piety from his earliest years, possessed with superior endowments which were well developed by unwearied applications. He is even said to have gone to Asia in quest of learning, and to have returned full of holy zeal, with the determination to go with the truth to a heathen people.

Adomnan, who wrote his life in the year 695 A.D., says that: "Columba, willing to go abroad for Christ, sailed from Scotia (the ancient name of Ireland) into Britain." And Bede, who wrote about the year 735 A.D., says that "Columba left Ireland for the purpose of preaching the Word of God." In the fortieth or forty-second year of his age, he sailed from Derry in a Curach, a boat made of wicker-work, covered with the skins of animals, and finally landed on the little island of Iona. He had along with him twelve chosen companions of the same order as himself, and like himself, devoted to the work of Christ. This was the first instalment of what was afterwards a Colindale college.

It is said that after they landed at Iona they buried their boat in the sand, lest they might be tempted under the pressure of hardships to return to their native land. The island on which they landed was not without inhabitants, for when the dispersion of the Scots took place in Scotland, under the pressure of Pictish arms, which was caused through jealousy, some of them settled on the island of Iona. And this cir-

cumstance will account for the fact that Columba did not use an interpreter when he landed there, speaking as he did the same Celtic language with themselves. But it was not so when he went among the Pictish people, for then he used an interpreter in making himself known. Having then established himself on Iona, he is said to have paid a visit to the Pictish King, but was not well received. Some however, have doubted the reality of this visit, as the King's palace was one hundred and fifty miles from Iona, in the neighborhood of the modern Inverness. But doubt this as we may, as a historical fact it cannot be disputed that he established a college at Iona, for the training of men for the ministry of the church. In this institution there was no vow of celibacy, poverty or obedience, and no law constituting the members after a regular or certain order. It was not seclusion as personal improvement that brought them to Iona, for Bede tells us that they went abroad for Christ to preach the Word of God. It was in many respects a school of the prophets, and not only did they teach men to preach the Gospel, but Columba and his companions were unwearied in their exertions to reveal Christ among the Picts and Scots around them. As far as can be ascertained, the leading doctrines of Columba, and the college of Iona were these.—First: The Word of God, the only infallible rule of faith and practice. Second: Salvation by grace alone, and no merits from the works of man. Third: Purity of heart, and the glory of God—the great aim of Christian life. Fourth: None but Christ as the Head of the Church. Fifth: No distinction between Presbyters and bishops. Those points I hope to bring out prominently under the second head of the subject, viz:—The form of Christianity introduced.

These doctrines were discriminated and maintained in their simplicity, after the true apostle's fashion. In short, the institution at Iona was the great centre of attraction, and from that seat of piety and learning many kindred institutions sprang, to aid and assist in the work of God. That Columba and his colleagues were highly thought of, may be gathered from the fact that many places in Scotland are named after them, and their names thus perpetuated. And after spending a long and laborious life in Scotland, thirty-four years in the work of his Master, Columba died in the year 597 A.D. It will thus be seen that he died the very same year in which Augustine came to England to begin his dark and terrible work. I shall refer to Columba again under the second head.

To be Continued.

### The Two Sides of the Question.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

We read in the Bible "As in water face answereth to face, so the heart of man to man." My heart has been cheered and made glad by the many indications of good that are reported in your useful paper. I am glad that we are through this medium able to learn what the friends of our Zion are doing, and how God is blessing them in their labors of love. The good will manifested on the part of so many churches to their respective pastors is to me indicative of good. I am glad to know that there is a bright side to a minister's life, and that years of suffering, hardship and toil in the ministry does not lose its reward. That sometimes even in this life the hands and hearts of God's people are opened so that they come face to face, and in the most tangible manner possible say to the good man who perhaps has been thinking that his efforts in the church have been almost useless—"Dear Sir, we appreciate your efforts, and have brought the proof along with us." I am persuaded, Mr. Editor, that there is more of God and good will in those surprise parties than many people imagine. "A well filled purse, a wooden ladle, a useful match-box, an easy chair, and a fancy table," are all expressions of kindly feelings to the minister and his family, and the cheerful smiling faces of the Martha's of the church that appear with these gifts adds a zest to his happiness. The Mary's of his congregation are commendable for the position they occupy on the Sabbath at the feet of Jesus listening to the voice of His servant. But what would the surprise parties be without the Martha's. May their numbers increase, and may their ability to do good in this direction be multiplied a thousand-fold. My heart responds to the men who write the short and pithy articles, under the heading Ministers and Churches, in your paper, which brings to me the news of what others are doing. Allow me, Mr. Editor, to contribute my quote. I wrote you some time ago with reference to the settlement of a minister for the Bradford and West Gwillimbury congregation, after a somewhat lengthy vacancy, to say how glad we were that a minister was settled among us, and that we were hopeful of success in consequence. The latter one has not yet become a thousand, but there are signs of improvement and progress already apparent. There is a growing interest in the services of the Sanctuary. The congregations are increasing in numbers, and several persons have been received as members of the church by certificate and otherwise. Our newly inducted minister is proving himself to be a workman of whom we have no cause to be ashamed, and I am glad to say that his labors of love are being appreciated. Three of the Martha's of the West Gwillimbury congregation have set a good example to the rest by conveying to Mr. Panton's residence a proof of this. He has been the recipient of a good buffalo robe, a nice plaid, and a pair of seal skin gaiters, and his good wife has not been forgotten in their liberality. I am sure Mr. Panton will appreciate this manifestation of good will, and I am also sure the givers will be rewarded

by Him who loves a cheerful giver. I hope the example of these sisters of the church will be emulated by others not so much for the good that would accrue to Mr. Panton as the real lasting substantial good that would be bestowed upon the givers themselves. "For, though many a flower is born to blush unseen, and waste its sweetness on the desert air," the smallest gift to God or to His cause shall not lose its reward when once the energies of the church are aroused to the duty of giving liberally to help on the salvation of the world. Then shall be seen showers of blessings descending on the givers. "God will bless His church, and that right early." I have great hope for the future welfare of our Zion from the desire manifested on the part of his people to contribute liberally to the furtherance of the Gospel, and from a disposition to utilize the active enduring sympathetic elements of an enlightened Christian sisterhood in the work of the church.

October 31, 1876.

BRADFORD.

EDITOR BRITISH AMERICAN PRESBYTERIAN.

DEAR SIR,—I see by your last issue that the season of surprise parties is again upon us. Permit me a small space for a few words of advice to those congregations who may have in contemplation the making up by a present, for their inadequate support of their Pastor.

I would not say one word to discourage this growing liberality in the churches. My object is to direct it into a channel that will make it in many cases doubly acceptable to the recipient. Instead then of a few individuals going round and gathering together a miscellaneous lot of articles for a present, let them call a special congregational meeting, and vote a permanent annual increase to his salary of from fifty to a hundred dollars, or whatever the value of their intended present may be, and depend upon it, he will be doubly thankful to you for the mode you have chosen to show your good-will to him; for the following reason, it will enable him to preserve his self respect. Remember your minister has feelings, and from the nature and refinement of his training, perhaps more sensitive than yours or mine. Now none of us would like to be treated as a pauper, for that which we in justice and equity are entitled to as a right.

It will generally be admitted that the salaries received by the country ministers, are not adequate remuneration for the services performed. And while the minister is willing to sacrifice his worldly interests for your spiritual advantages in the days of your poverty, he has a double claim upon your consideration for increased remuneration as you increase in numbers and wealth. And these annual presents are an admission that his salary is not sufficient, and also an evidence of your ability to give more. Give it then at once, and permanently, and thus put him in a more independent position, and he will can more faithfully discharge the duties of his sacred office, without having the fear that his bread and butter will be curtailed.

In reading over in your columns the accounts given of some of these surprise parties, I have often felt for the poor minister and his wife. I have fancied them sitting in the midst of their family in their quiet home, he perhaps, preparing for his Sabbath duties, and she, it may be, while busy with her hands trying to "gar aud class look amaisit as weel's the new," at the same time scheming how best to expend the paltry salary, so as to keep out of debt, and still maintain their respectable appearance to the world, when suddenly their dreams are dispelled by a noisy throng bursting in upon them, bearing a heterogeneous collection of articles, from pepper-boxes and ladders, up to chairs and tables, and depositing them before the astonished pair, who thus suddenly find themselves in the position of the man who drew the "White Elephant." They do not know what to do with these expressions of their people's mistaken kindness, as many of the articles are of no more use to them than a fifth wheel would be to a wagon. Perhaps the next scene is the production of baskets of provisions, and a general hurry scurry ensues, and the poor pastor and his wife are treated as nonentities in their own peaceful home. Now, would any of these generous friends dare take such impertinent modes of showing respect to any other person in respectable standing in society? Would they attempt to remunerate their doctor or lawyer in that way? but their minister is expected not only to endure it, but to overwhelm them with expressions of gratitude.

It will be observed, I have not said anything about the stereotyped address, and the echoing response that is expected from the minister. No wonder that we frequently find him saying that "from confounding emotions he finds it difficult to find words to express his feelings;" has he not got just cause for having conflicting emotions. But I shall forbear tracing these emotions to their source.

I hope these remarks will be the means of causing many to so far change their mode of showing their good will, as to make a permanent addition to their minister's salary, and thereby show the value they put upon his services. But if there are some who will still persist in remunerating their minister, part by salary, and part by alms, let them at least observe the "Master's" directions in the giving of their alms; do not sound a "trumpet" through the public press; if their contributions are not in money let them be conveyed into that useful medium (for remember even fifty dollars in money will perhaps be of far more value to him than twice that sum in articles he has no use for)—and give it to him as privately as possible—even if he should not know a single contributor, all the better—he will be left free to deal faithfully with his charge. You know what Solomon says concerning the evil effects of a gift. If you thus bestow your alms you

may expect the reward promised by the "Master."

I might say something of the hard feelings that is sometimes stirred up in a congregation through the getting up of these presents, the uncharitable remarks that are made on those that do not give as much as was expected of them, etc; but fearing I am trespassing too much on your space, I shall for the truth of what I have said, appeal to the experience of those who like myself (when I thought differently on the matter), have had a hand in getting them up.

In conclusion I would say that it always appears to me, that a gift by the people to their minister, struggling on a starvation salary, is like adding insult to injury. According to the eternal fitness of things, justice should always precede generosity.

King, Nov. 1st, 1876.

EQUITY.

### Women's Foreign Missionary Society.

The following interesting letters have been received by the Foreign Secretary of the Woman's Foreign Missionary Society in Canada. The first is from Mrs. Stothert, wife of one of the missionaries of the Free Church of Scotland, at present labouring in Bombay, and herself actively engaged in Zenana work. The other is from Miss Rodger, the lady missionary whom the Woman's Female Missionary Society have this year undertaken to support. She is chiefly engaged in Zenana visitation in Rakha Futteghur, and has also been successful in the three schools under her charge.

MY DEAR MRS. HARVIE,—Your very kind letter we received last week, and we thank you very much for it. It cheers one's heart to get such a letter assuring us of so much sympathy and support in our work. We are also very glad that my first letter interested you.

In this letter I would like to tell you about our schools. At present Zenana work is, if I may so speak of it, the popular mission work, but our opinion is that schools will accomplish far more for India, especially if we can get the girls to remain a short time longer at school, and this we are hopeful of seeing accomplished. Zenana work is very interesting, and we must push forward in it; but you can easily understand how education must proceed very slowly when your pupils are little married women with one or two little children constantly demanding attention. You ask how do the ladies of India compare with those of America and England, and my reply is, very fairly indeed, if only they had the advantages or even some of the advantages. The first school I would like to tell you about is our Destitute Girls' School or Boarding School. In it we have a mixture of the lower castes. The girls receive both a Marathi and English education; those who are clever are drafted into a Normal class and so trained for teachers. Our plan about this school is that it should be more of a home than a school, and that the girls should be trained to be useful Christian women. They are taught to sew and do all sorts of fancy work, also to cook, sweep the floors, wash, etc., etc. Many capital women have gone from this school. At present we have five or six of these girls married and living in Bombay all doing well. Some have not done so well, but their number is very small compared with those who have done well. We are very anxious to get these married girls to do some mission work as unpaid agents. Several of them have engaged in work, but generally they received some remuneration. We have had several employed as assistants in the nurseries of English ladies. This is a plan we require to be very careful about, and we only give a girl for this work when the lady promises to take care of the girl. You see the servants being all male except the ayah or nurse, we must be very careful in the matter. At present we have one girl employed in this way in Bombay, and her mistress says she is a credit to her teachers. I ought to mention that at present we have a very superior young lady taking charge of this school, Miss MacRitchie. The next schools I will speak of are two Vernacular day schools. In these we have caste girls of all kinds, and bright intelligent little creatures they are. These children receive religious instruction—it would astonish you to hear what an amount of Scripture knowledge they have. The trial about these schools is that the children are withdrawn when they are twelve or thirteen years of age. That is the age custom has doomed these dear little girls to leave school and begin the cares of married life. Now, dear Mrs. Harvie, we ask you to pray that God may guide us in any effort we may put forth in order to get this bad custom changed. The custom of early marriage is not laid down in their shasters, besides many of them feel the burden of having daughters married to young men who are only attending school, and who cannot be expected to support their wives and children for several years. The plan we think of suggesting to the Hindu community is a very practical one. I dare say you may smile when you read it. It is, that they should allow no young man to get his little wife until he is able to support her, and until then she should be allowed to attend school, either a public or private one.

When visiting we sometimes meet with our former pupils who have attended these schools, and on such occasions their pleasure at seeing us is only equalled by ours in meeting again with them. I ought also to tell you that many of the girls of these schools attend our Sabbath School. So you see they have good opportunities of hearing of the true God and Jesus Christ the only Saviour.

We have two Beni Israel schools, one of which is taught by an old boarding school girl. The little girls have all Bible names, consequently we have ever so many Miriams, Sarahs, Hannahs, etc., etc. They are allowed to read the New Testament, and can tell you all about the birth of Jesus. I wish I could tell you that they were believing in Jesus, and giving their young hearts to Him, but, as yet I cannot: by-and-bye we shall. Meantime we go on sowing the seed, knowing that His words are spirit and life. Now I must draw to a close by again thanking you all for your prayers and sympathy. Meantime, believe me, Yours affectionately,

KITTEE STOTHERT.

Bombay, 19th August, 1876.

MRS. HARVIE,—DEAR MADAM,—Your letter, dated 6th June, I received a week or two ago, and I am anxious to send a reply by to day's mail. The rains commenced about a month ago. They were very late this year, but a great quantity of rain has fallen during the past two weeks, making it quite cool and pleasant for work. The Zenana work, at present, is very encouraging. We are endeavouring to get as many of the women as possible, where we visit, to learn to read. It is rather a difficult matter to get them persuaded to learn, but a few have made a beginning, and others may follow the example. For the past five months we have been going to a house where a number of women are learning. Often as many as ten and twelve women are gathered together in this house. They are relatives, although they do not live together, but gather on our arrival. Four of these women were taught to read when children, and now they read tolerably well in the Scriptures. They had forgotten considerable, but they are intelligent, and soon will be able to read very well. Four or five of the others are willing to learn, and we take very great pleasure in teaching them. Their household will be able to read the Bible for themselves. The Biblewoman always accompanies me to the homes of these people, and together we give them instruction. They are very bright women, and it is very encouraging to visit them. They are remarkably clean, which is something praiseworthy in this country. Very often the houses of these people are extremely filthy places. It might not be uninteresting for you to know how many of these people live. When going to their homes I often pass up lanes, which are as filthy as it is possible for them to be. It is no unusual thing to find cattle fastened by chains or ropes to posts on the way. One house in particular where we visit, it is necessary to pass a large buffalo, which never moves if a native passes by; but the moment I come in sight the animal tries its utmost to break away from the fastening. The lane is so narrow that there is not room for my passing until some one comes to keep the buffalo at one side, and then I can pass safely. This is quite new to the house we visit. These people do not have the first idea of comfort. Their cattle are not unfrequently better cared for than their poor wives and families.

The three schools here for Heathen girls, under my charge, are making progress, although slowly. Still, the steady improvement of these girls does, in the course of a year, make a perceptible difference. When we consider how few women there are in this country able to read, it is cause for thankfulness that now they are willing to be taught. Those children who attend these schools are all taught the Catechism. The Catechism used is a simple one, got up for Heathen Girls' Schools and Boys' Schools, by one of the older missionaries in this mission. I make it a point that no one attends school who will not learn this Catechism. There are a number of remarkably intelligent girls in these schools, for native girls. A number of them are able to read the Bible now, and those who can read in the Bible use it as a reading book. One day when reading of Christ's death one of the girls remarked to me, that if Christ was the Son of God, He would not have allowed Himself to be taken and crucified. She said, if He were the Son of God He would have saved Himself. I explained to her that it was to die and suffer for our sins that He came into the world, and then I spoke to her of His rising again from the dead. She did not seem wholly convinced of the truth of what I said, but dropped the argument. When the seed sown will spring up and bear fruit, the Master only knows; but we know that His Word will not return unto Him void. Yours, in Christian love,

M. ROBER.

Rakha, Futteghur, August 1st, 1876.

A few weeks ago, a most successful Bazaar, in aid of Foreign Missions, was held in the Lecture room of Knox Church, by the members of the Knox Church Mission Band. This Band is composed of a number of young ladies connected with the congregation, who have the cause of Foreign Missions at heart, and who meet one afternoon of each week, for work. The result of their industry during the summer months, was shown on the day of the Bazaar, when the tables were loaded with all sorts of useful articles and fancy work, which found a ready sale. They were well patronized by the members of Knox Church and other friends, and the handsome sum of \$300 was realized. This handsome sum was handed over to the Treasurer of the Woman's Foreign Missionary Society, to which the Band is auxiliary, with the request, that it be used as part payment of the salary of one of our lady missionaries now in the foreign field. These young ladies, under their efficient President, Mrs. W. B. McMurrich, have well earned the name by which they have designated their band, "The Willing Workers," and deserve great credit for their energy and zeal in this good cause.