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Contributors and Correspondents

INTRODUCTION AND PROGRESS OF CHRISTIANITY IN SCOTLAND.

BY REV. J. R. BATTISBY.

The above subject is one that ought to be interesting, not only to all Scotch people, but to every Pre-byterian as well. When we consider all that Scotland has done, both for the establishment and progress of civil and religious liberty, then how can we help but enquire, as to the introduction and progress of that form of religion, which we hold so dear to our hearts. No subject weighed so heavily on my mind, and that too for many years, than the one that I wish now to lay before your readers. It is a subject that is wrapped up in mystery to a very great extent, and it is only by long and laborious research, by a just comparison of historical facts, that we can arrive at any definite conclusion regarding it. I spent nearly a whole year sifting out this subject, and that too when I had the best libraries of Edinburgh and Glasgow at my disposal, and I desire to give what I have acquired. And here just a word by way of introduction. The early inhabitants of what is now termed Scotland, have different names assigned to them in history, and those I wish to name briefly. They have been called Picts, Scots, and Caledonians. I could prove, if it were necessary, that the first and last of these three names apply to one and the same class of individuals. The term Scot was originally applied to the natives of what is now termed Ireland, and meant a wanderer or rover. That the natives of Ireland and the ancient Britons were one and the same people, I think there is little reason to doubt. And that these two were just as totally distinct from the Picts of Scotland, whose language, manners, and customs prove them to have been of Germanic or Gothic origin, is I think pretty clearly established in history. The Scots and Britons can easily be shown to have been of Celtic descent, and also that the Irish Celt, the Welsh, and the present Gaelic Highlander of Scotland, have all been and are to some extent still, one and the same people. I hold that the Picts were the real natives of what is now termed Scotland, living north and south of the Grampian Mountains, and extending south as far as the ancient kingdom of Northumbria.

NO. 1.—ITS INTRODUCTION AND PROGRESS.

In dealing with the early Christianity of Scotland it has been customary with many to go no farther back than the missions of Columba or Ninian. Now, I would like to go beyond that period, and hope to be able to prove that Christianity existed in Scotland hundreds of years before these men were born. And, in order to do so, we shall have to look back to the time when the Romans first occupied Britain. I think it is pretty generally admitted that Julius Caesar visited Britain about 55 B.C., although it was known in history long before that time. As early indeed as 500 B.C. Britain was known to the Phœnicians, who were accustomed to sail there, and convey home tin and other wares. Herodotus, who wrote about 440 B.C. says regarding Britain: "I have nothing certain to relate concerning the western bounds of Europe; I know as little of the Islands called Cassiterides, from the tin which is thence imported among us."

Julius Caesar, however, is among the first to give us any authentic account regarding Britain. It is very true that he had little, if indeed, anything at all to do, with what is now termed Scotland. This country was left for another to fight in, although he neither conquered nor subdued it. But from the final landing of Caesar in Britain, Rome gradually extended her victories northward, and may be said to have reached its farthest limits under Agricola by the year 81 A.D. It was this man who fortified the line between the Frith of Forth and the River Clyde, and is said to have been so far north that he wintered in Forres, near the old city of Elgin. He is said to have spent six years in Scotland, fighting most of that time with the natives, but never managed to subdue them, for then as now, Scotland's sons were stubborn. It is, however, from this man's nephew, Tacitus, that we have the first notice of Scotland proper, who brings the natives before us under the title of Caledonians. This term was applied to them on account of the extensive forests of the country, used as hiding places by the natives in times of war. Agricola was succeeded by Lucullus in Scotland, and after him, one general rapidly succeeded another, until the Romans took their final farewell of Britain. They came to conquer and subdue the island, but shortly after the beginning of the Christian era, they planted the seeds of divine truth among the rude and unpolished natives. Not that there were without religion of any kind, for there is no people when found, even in the most barbarous state, but what acknowledges something superior to themselves as their deity. And so we find that when Julius Caesar visited Britain, the religion of the people was Druidism, and their northern neighbors had something in common of this nature too, a religion, which some say acknow-

ledged the existence of a Supreme Being. But, he thus as it may, I think there is very little doubt but what the sword of the Roman soldiers made way for the cross of Christ, although the legions did not enter Britain for the purpose of establishing religion. Some indeed say that the Apostles themselves preached in Britain. Some of the fathers held this, and have mentioned the names of Paul, James, and Simon Zelotes in connection with it. Theodoret, who wrote about 420 A.D., says that: "Our fishermen and publicans, and our stiteler (meaning Paul who was a tent-maker), carried the Gospel to all nations, who live under the Roman government." And among other nations he mentions "Britons, Cimmericians, and Germans, so that all nations received the laws of the crucified One." We know that Paul, in the 15th chapter of his Epistle to the Romans, speaks of visiting Spain, and may have intended to visit Britain as well, and may indeed have done so, but there is no proof that he did. No doubt it would be pleasant to be assured of the fact that Scotland received the truth at the hands of an apostle, but this can never be established. But surely it will be admitted that after the Romans invaded Britain, many opportunities were offered for spreading the truths of Christianity. Legions were drawn from it, to fight the battles of Rome abroad, and many of them returning home, would no doubt bring the seeds of divine truth, having received it from those with whom they came in contact.

Tacitus tells us in his Annals (Book 13-32) that, "Pomponia Græcina, a noble lady, and the wife of Plautius, who returned from Britain, to obtain a triumph, was accused of foreign superstition, and left to be judged by her husband." Now this "foreign superstition" is supposed to have been Christianity, for the same writer calls it elsewhere "a horrid superstition." And this matter, let us remember, is related by Tacitus, as taking place in the year 66 A.D., which is a proof that Christianity was in Britain by the middle of the first century. And as Tacitus wrote chiefly of Caledonian affairs, writing as he did from the lips of Agricola, his uncle, who spent six years in Scotland proper, this Pomponia is supposed to be one of the first Christians in ancient Caledonia.

Tertullian, who wrote about the year 200 A.D., says: "That the several races of the Gethi, the extensive territories of the Moors, all the bounds of Spain, the different nations of the Gauls, and those localities of the Britons hitherto inaccessible to the Romans, had become subject to Christ. The name of Christ has now reached all those places, and now reigns there." Origen, who wrote about 230 A.D., says: "When did Britain, previous to the coming of Christ, agree to worship the one God? When the Moors? When the whole world? Now, however, through the Church, all men call upon the God of Israel." Such then, are some of the events recorded by these men, men who wrote to a large extent what happened in their own times, and had no object to gain by colouring the truth. And from them we see not only the introduction of Christianity into Britain as well as Scotland, but we see also that it prevailed extensively as early as the year 200 A.D.

About the year 238 A.D. a great persecution broke out at Rome, under Diocletian, and prevailed for years in those nations under Roman power, and Britain among the rest. Bide, the historian says regarding it: "That it was carried on incessantly for ten years, with burning of churches, outlawing of innocent persons, and the slaughter of martyrs. At last it reached Britain, and many persons with the constancy of martyrs died in the confession of their faith." Here then was a persecution that visited Britain at that early date, and it cannot be shown that Scotland did not share in it, for a great part of that country was then Christian, and equally under the Roman power, with that of the south. This persecution was brought to a close about the year 305 A.D. when Constantius succeeded to the throne. Then indeed the whole Roman Empire became nominally Christian, Britain and that part of Scotland under Roman power included. About the year 483 A.D. the Romans took their final farewell of Britain, but the seeds of divine truth remained behind. And let us remember that the bishop of Rome had not at this time swelled into a full blown pope, and that for centuries, Christianity in Rome, was but the truth in its simplicity.

(To be continued.)

[For the Presbyterian.]

NOTES FROM CHICAGO.

While remaining in Chicago, specially for the purpose of availing myself of the opportunity of attending evangelistic meetings, carried on by Moody and Sankey, it was my privilege to meet with some of the Professors and Students of the Presbyterian Theological Seminary there. Such interview was to the writer profitable and pleasant. In these times when there is such tendency to liberation in Christian doctrine, as if it were a small matter what view is held of Divine truth, it is gratifying to note the tone in doctrine and practice which pervades this institution of Theological learning.

Under the able instruction of such men as Dr. Patton, Dr. Elliott, etc., young men are highly favoured. The clear, logical and comprehensive method which Dr. Patton, Professor of Systematic Theology, adopts in teaching cannot be too highly commended.

The internal arrangements of the Seminary, for the accommodation of Students, is all that could be desired. While there is

the absence of any indication of extravagant expenditure, nothing is wanting to make the inmates comfortable and happy.

A very marked feature among the Students (numbering forty-five) is their devotedness and spirituality—their deep interest in the Gospel meetings carried on in the city. Among themselves there is a prayer-meeting held in the Seminary every evening, which of itself speaks clearly of their devotion and interest in the welfare of Christ's Kingdom. These young men, by the blessing of God, cannot fail to work wonders for Christ.

Many of the Students are employed almost every Sabbath in supplying vacant churches and mission stations. A few of them, at the invitation of congregations, sanctioned by their respective Presbyteries, give stated supply to these congregations. Among the Students who are regularly employed on the Sabbath, I may mention the names of Angus MacKinnon, and Alexander Alison, known to many of your readers. We were pleased to meet with these young men, and heartily wish them the presence and power of the Divine Spirit in the land of their adoption.

I need make no apology for asking space in your valuable columns for the observations above. Your interest in the spread of Orthodox Theological views and vital Godliness wherever these features appear, is a sufficient guarantee that you will welcome a few notes concerning the Presbyterian Theological Seminary in Chicago, which is, and I have no doubt, will yet be more and more a power for good in the north-west, and in the world.

J. M.

Thomas Aquinas.

[For the Presbyterian.]

Sir,—In your issue of the 18th I noticed a letter reviewing an article I had sent you for publication, titled "The History of Thomas Aquinas."

If the criticism had been made in a more liberal spirit I would have let it pass, but when I am charged in other words with fabricating what is false, something must be said in reply.

If I had undertaken to defend the grave doctrinal errors of Thomas Aquinas, then T. F. would have done wisely in informing the public that truth was necessary to spoil the beautiful picture I had drawn. See, then, the mistake into which he has fallen, He aimed to prove the story of a life to be false by some of the heresies that were held and taught.

My humble and honest endeavor was to give a fuller account of the public career of this remarkable man than I had heretofore seen, and for this purpose I consulted such authorities as "Lives of the Fathers and Martyrs," "Encyclopedia Britannica," "Chamber's Encyclopedia," "Ree's Cyclopaedia," "Neander's Church History," "Moshier's Church History," "Kuris's Church History," etc. With these to assist me I have perhaps given as full and impartial an account as has been written, leaving the refutation of his doctrines to a more polemical spirit than mine. If T. F. would glance over the above works at his leisure he may be better able than at present to "give Thomas credit where credit is due."

That many of the actions of Thomas Aquinas were unworthy of a Christian, no right thinking man will deny; and that many of his teachings were directly opposed to the tenets of Scripture, every student of ecclesiastical history has learned, but that he was not a true Christian at heart, no one I hope, is prepared to affirm.—With best wishes for your success, Mr. Editor, I remain yours in the work, T. T. J.

Plenary Indulgence.

[For the Presbyterian.]

MY DEAR SIR,—Perhaps the following inscription found in St. Patrick's Church, Montreal, might not prove unprofitable to some of the readers of your paper:

(1) A plenary indulgence.—After confession and communion on the Sunday following, also on the feast of the finding and erection of the Holy Cross, May 8th and Sept. 14th, by a receipt of March 27th, 1852, an indulgence of seven years and seven quinquages for reciting before this cross with a contrite heart, seven aves in honor of the sorrows of Mary. And secondly, by 800 days for reciting before the cross with a contrite heart, five pater naves and glorias, in honour of the sacred wounds. This, in plain English, is the manner of indulgence presented for sale in St. Patrick's Church, Montreal, by the highest authority in the Romish Church. But let us come to the Word of God and we find in it, not indulgence, but God's way of saving His people from sin and its eternal consequences—even salvation, by a book, and within the Son of God the faith which purifies the heart, and will not indulge the sinner in his sins. How simple, how easy, how absolutely certain the salvation which is by looking unto Jesus? But I will not trespass on your space.

Luther.

The *Hornet* is responsible for the following bit of gossip about one of Rome's richest and most recent converts:—"The Marquis of Bute must be rather troublesome to the priests of his new faith. When the decorations for the church which he is building were submitted to him he found that 'the Book of Saints' had supplied the principal subjects for sculptures. 'Who are these persons?' he asked. 'The saints,' replied the architect. 'Don't know them,' said the Marquis. 'I will have no saints in my chapel that are not in the Bible.'"

Home Mission Fund.

[For the Presbyterian.]

MY DEAR SIR,—In your last issue there appeared an extract of the minutes of the last meeting of the Home Mission Committee. Will you kindly give me space to direct attention to one or two matters that deserve special attention, with a view to the success of our Home Missionary operations during the year.

From every part of the field there are encouraging reports from our Missionaries, with the exception, perhaps, of Silver Islet, where, on account of the great depression in the mining interests, it has been deemed advisable, for at least a time, to suspend mission work. *Manitoba seeks at once* an ordained Minister or Missionary for a field that offers \$450 towards the support of a Minister; and the Presbytery could readily employ many more, had the Committee the men and means at its disposal. *Sault Ste. Marie* has begun the erection of a Church, and is anxious for supply during the winter. Unless we can send in a labourer at once, all our past efforts in that district will suffer. In the *Muskoka* district, a most encouraging report reaches us from Mr. Findlay the Missionary, which I trust will be printed in the *Record*. In the *Parry Sound* and *Ottawa Valley* Districts, missionary work is being carried on with unabated energy. Indeed there never were more encouraging evidences of the success of our Missionaries, and the great work that is done quietly, but not less faithfully, through the agency and help of the Home Mission Fund.

The Committee are exceedingly gratified to find that steps have been taken by nearly all the Presbyteries, towards liquidating the debt of last year. So far, only \$2,500 has reached the Treasurer; but we are hopeful that, before the month closes, the entire \$10,000 will be given. A working man in one of our Western Towns sent me, to-day, \$2.50 with the following letter, which shows the interest that is taken by some of our humble members in this effort. He says:

"Please find \$2.50, which apply to extinguishing the Home Mission debt. I cheerfully gave four or five times my share in the late tax, as it has been falsely called, but I now hasten to give a little more. I was not able to give all I wished at the time the collection was taken up here. I hope the amount raised will wipe off the debt, which I feel to be a personal disgrace, but am too poor to do much more than feel."

I sincerely trust that the Presbyteries will be faithful in carrying out the instruction of the Assembly, and that the efforts of congregations who are giving beyond what perhaps is their share, may not be nullified by the refusal or paltry contributions of others. It is deeply to be regretted that the generous offer made by one of our office-bearers, was not responded to by others. Surely there are in our church ten men who feel impelled, in view of God's goodness to them in worldly affairs, to give \$1000 each at this juncture in our Home Mission Fund! We shall need it all before the year closes. It is most unsatisfactory to close year after year with nothing in the treasury, and to be constantly negotiating loans at a high rate of interest from the banks.

It is also of the utmost importance that the special effort now made should in no wise detract from the regular contributions for the current year. It is to be feared that in some cases it may, and thus leave us, at the end of next March, little better than we are.

At the recent Meeting of the Committee, claims for the past six months were passed, amounting to nearly \$11,000. When this is added to our present indebtedness of \$8,500, it makes a total of \$19,500. In view of this fact, there is a loud call upon congregations to send in at once their contributions, both for the special fund, and the current expenses of the year.

It was with deep regret that the Committee felt compelled, in revising the grants for next year, to reduce the amount by about 25 per cent. So long as the church at large fails to give the means to support our Missionaries, there is no other course open. The Home Mission Committee is no more entitled than an individual, to go beyond its means, and must be guided in administering its trust, by the generous contributions of the people.

W. COCHRAN, D.D., Convener.
Brantford, Oct. 28th, 1876.

The Philadelphia Presbyterian gives us the following, and we aid in passing it along:—"The story goes that Rev. Dr. Palfrey, formerly a professor in the Unitarian Divinity School at Cambridge, Massachusetts, when asked why he gave up his post in the Theological School, said that he hardly knew, but the results were not very satisfactory; that when he left there were nine students, whom he classified as follows: Three Mystics, three Sceptics, and three Dyspeptics."

Any little fact connected with royalty is always read with interest; therefore, we might give in a few words a capital story, the accuracy of which we can vouch for. A short time since an English princess attended service at a Presbyterian church in the West End of London, and with that courtesy which has endeared the royal family to all classes in this country, remained at the close, accompanied by her ladies in waiting, to speak a kindly word with the minister. The divine entered most heartily into conversation with the illustrious stranger, never dreaming he was addressing a princess. Conversation, however, soon drifted theologywards, when it at once became apparent that the princess and the reverend gentleman did not see eye to eye. At length, for the honour of Presbyterianism, he found it necessary to run counter to the lady's ideas, and was rather startled on afterwards learning that he had been contradicting a royal lady.

Presbytery of Quebec.

The regular meeting of this Presbytery was held at Richmond on the 11th of September last. There was very full attendance of ministers and elders, and other parties interested in the proceedings of this court. The first of office held by Rev. W. B. Clark for the past six months as Moderator having now expired, the Rev. Peter Lindsay of Sherbrooke was unanimously chosen to succeed him. The principal items of business were the following: 1st. The consideration of two cases of resignation, namely, that of Rev. Mr. Brouillette, of the pastoral charge of Valcartier for the reason of inadequate support, and that of Rev. Mr. McKay, chiefly on the ground of enabling the Presbytery to make a better arrangement of the field. Parties having been heard, both resignations were accepted, and Rev. Dr. Cook was appointed to preach at Valcartier on the second Sabbath of October, to declare the charge vacant, and act as Moderator of session in the interim. Rev. Mr. Mackenzie was appointed to discharge a similar duty at Richmond on the first Sabbath of October, and thereafter act as Moderator of Session. The following minutes were also passed with respect to the brethren now loosed from their pastoral charges. First in reference to Mr. Brouillette the following minute was adopted. "The Presbytery while accepting the resignation of the Rev. Telesphore Brouillette, at the same time take this opportunity of giving expression to their respect for him as a fellow presbyter and Christian labourer, their regret at being to lose his services as a fellow-worker with them, and their wishes that the Great Head of the church may direct his future movements, and that he may be long spared to be an honoured and successful labourer in the church on earth." Secondly, in reference to Mr. McKay, the following was the minute adopted. The Presbytery, in accepting the resignation of the Rev. John McKay, cannot allow this opportunity to pass without expressing their high esteem of his character as a minister and a man, and their regret at losing the valuable services of one, who for the last eighteen years, has amidst many difficulties and discouragements, laboured so faithfully and devotedly among a widely scattered flock, not confining his labours to his own people, but always willing when called upon to undertake long journeys when the interests of the church, and especially those of the Gaelic speaking congregation within these bounds required his assistance. Wherever he goes, it is their earnest prayer that the blessing of the Lord may go with him, and that he may be called to some field, where his labors may be greatly blessed, and all needed earthly comforts be bestowed upon him and his. The arrangement of the field of which Richmond and Melbourne formed the centres, was next taken into consideration, when it was resolved to recommend that the two stations of Windsor Mills and Lower Windsor unite with Richmond in forming one pastoral charge and that Kingsburgh along with the two stations at Brompton Gore form another similar charge. Messrs Lindsay and Mackenzie, with Mr. Stewart, elder, were appointed as a deputation to visit the various stations interested in this arrangement, with the view of leading them to fall in with it. A petition praying to have a call moderated in Lingwick was next read, but on account of the divided state of the congregation, as well as on account of the arrears still remaining unpaid, it was resolved to appoint Rev. Messrs Mackenzie and McDonald, with Mr. McMaster, elder, to visit Lingwick and Hampden with the view of arranging financial difficulties in both places, and should they deem it expedient to moderate in the call at the same time. Rev. Mr. Lindsay was at the same time authorized to dispense the ordinance of the Lord's Supper at Costicook on the 24th proximo. The Presbytery then adjourned to meet in Richmond on the 4th of October next.

On the 4th day of October the Presbytery again met, when the following matters were adjudicated. The proportion of the Home Mission debt assigned to this Presbytery, was allotted to the several congregations within the bounds. The report of the deputation appointed to visit Hampden and Lingwick was heard, from which it appeared that the financial difficulty in Hampden had not yet been settled; but the arrears in Lingwick were satisfactorily arranged, and the call moderated in there, though strongly opposed by a large minority. The diligence of the deputation was commended, but considering the smallness of the number present and in the hope that a little more time for reflection might result in greater unanimity, it was agreed to defer the consideration of said call till next meeting of the Presbytery. An application was received from Rev. Louis Langel, French Protestant minister at Quebec, asking to be received as a minister of this Church. It was unanimously agreed to ask leave from the first meeting of the General Assembly to receive Mr. Langel. The deputation to the stations around Richmond and Melbourne, next reported that meetings had been held in all the said places, with partial, yet so far gratifying success—Richmond and Windsor Mills having agreed to unite in forming one pastoral charge—the other stations retaining for the present the position in which they have for some time in the past stood. It was then agreed that the next regular meeting of the Presbytery be held in Morrin College, Quebec, on the second Wednesday of December next, at 10 o'clock in the forenoon. The meeting was then closed with the benediction.

There are now 109 small planets known; two having been discovered at the beginning of the month, one in Michigan, the other in Paris.