

In

Scotia's Wilds



IN SCOTIA'S WILDS

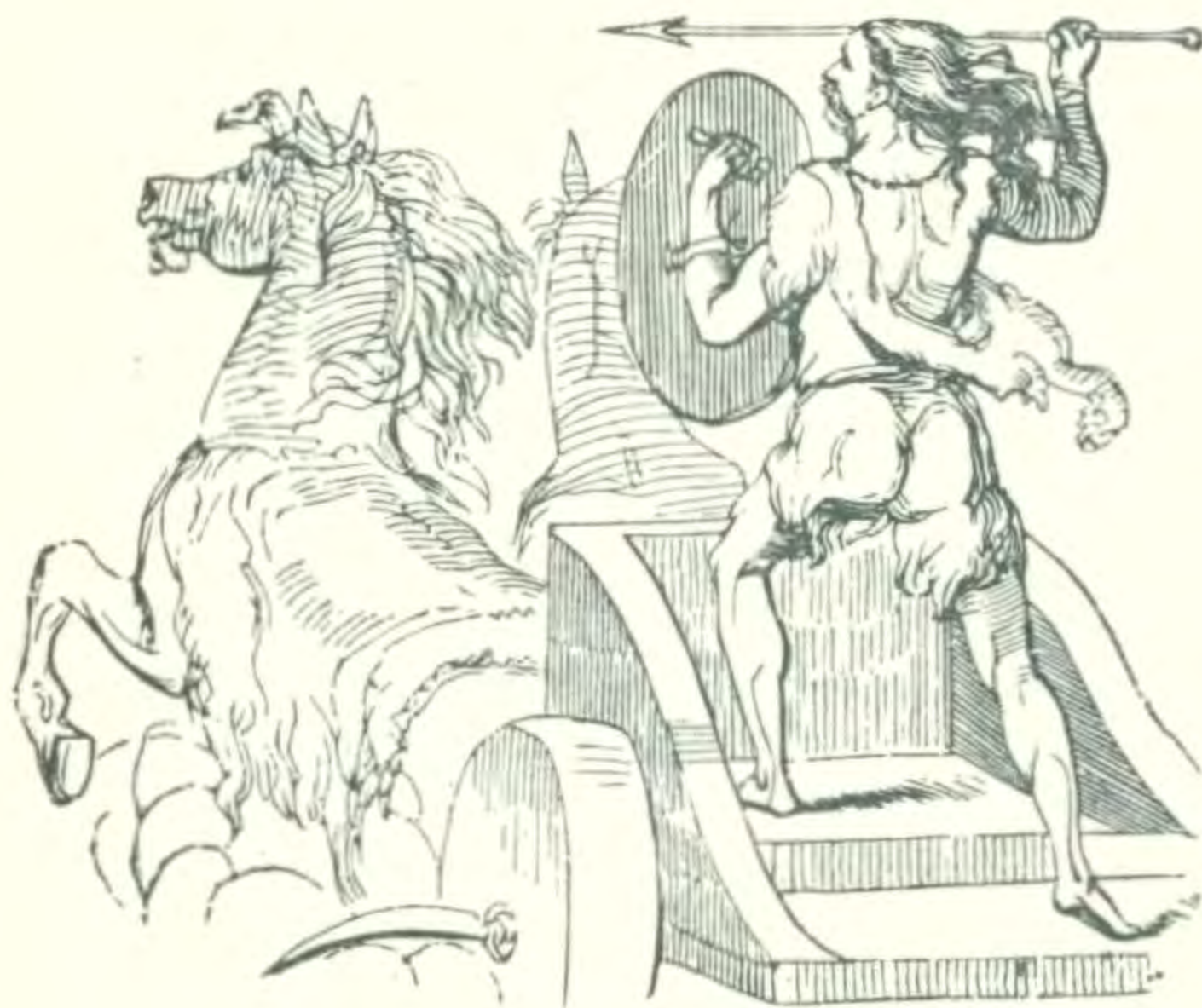


ANCIENT BRITON IN CORACLE, FISHING.

IN SCOTIA'S WILDS

The Story of how the Gospel entered the
Land of the Thistle and Wrought its
Wonders among the Ancient Dwellers there

WITH FORTY ILLUSTRATIONS



ROMAN CHARIOT AND WARRIOR.

KILMARNOCK, SCOTLAND

JOHN RITCHIE, PUBLISHER OF CHRISTIAN LITERATURE

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CONTENTS.

IN SCOTIA'S WILDS.

	PAGE
INTRODUCTION	I
SCOTLAND IN EARLY TIMES	5
HOMES AND HABITS OF THE "CYMRI"	8
THE DAYS OF THE DRUIDS	13
TRADITIONS AND RITES OF THE DRUIDS	17
HOW THE GOSPEL ENTERED SCOTLAND	21
HOW THE GOSPEL WAS SPREAD	28

THE STORY OF NINIAN, SCOTLAND'S FIRST EVANGELIST.

EARLY YEARS IN GALLOWAY	33
NINIAN VISITS ROME	39
NINIAN'S CHURCH AND SCHOOL	44
PATRICK AND HIS PREACHING	48
THE STORY OF ST MUNGO	50
MOLIOS, THE MISSIONARY OF ARRAN	53
TWO CUMBRAE WORKERS	57
MODAN, THE EVANGELIST OF SCOTLAND'S GLENS	61

THE STORY OF COLUMBA AND IONA.

THE FIRST COLONISTS ARRIVE IN SCOTLAND	65
THE COMING OF COLUMBA	70
IONA AND ITS SCHOOL	73
THE EVANGELISTS OF IONA	76
THE CONVERSION OF KING BRUDE	80
COLUMBA'S GOSPEL ZEAL	84
THE FIRST SCOTTISH KING	87
THE LAST DAYS OF COLUMBA	90
IONA, THE LIGHT OF THE WESTERN WORLD	39

ILLUSTRATIONS.

	PAGE
LIGHTS ALONG THE SHORE	2
TELLING THE STORY BY THE FIRESIDE	3
THE ARK ON ARARAT	6
THE PYRAMIDS OF EGYPT	9
SPEAR-HEADS OF ANCIENT BRITONS	10
ANCIENT BRITON AND CORACLE	11
A DRUID PRIEST	14
A DRUID HUMAN SACRIFICE	15
DRUID WORSHIP IN THE GROVE	18
ON THE WAY TO THE STONE OF FIRE	20
ANCIENT DRUID STONES AT STONEHENGE	24
ROMAN WALL	25
THE SECOND ROMAN INVASION OF SCOTLAND	26
ROMAN CHARIOT AND WARRIOR	29
TWO NOBLE YOUNG MARTYRS	39
THE WILDS OF GALLOWAY	34
ANCIENT DRUID CIRCLE	35
A PEACEFUL SCENE IN GALLOWAY TO-DAY	36
CHRISTIANS GIVEN TO THE LIONS IN ROME	40
"YONDER IS THE WHITHORN SHORE"	41
RUINS OF RUTHERFORD'S KIRK, ANWOTH, GALLOWAY	45
THE POPE'S REPRESENTATIVES ARRIVE IN BRITAIN	46
AN ANCIENT SCOTTISH BURIAL GROUND	47
FISHER BOY AND GIRL ON THE SHORE	49
MONKS BURNING BIBLES	51
ARRAN SHORE, WITH THE HOLY ISLE	51
GROUP OF CHILDREN ON ISLE OF ARRAN TO-DAY	55
ON THE CUMBRAE SHORE	58
PATRICK HAMILTON, SCOTLAND'S FIRST MARTYR	59
ON THE SHORE OF LOCH ETIVE	62
THE GIANT'S CAUSEWAY AND WELL, IRELAND	66

A RIVER AND FERTILE VALLEY OF ANTRIM	67
THE FERTILE FIELDS OF ANTRIM	69
COLUMBA AND HIS HELPERS LEAVE FOR SCOTLAND	71
AN ANCIENT IRISH CASTLE	72
RUINS OF IONA AS THEY ARE TO-DAY	78
ISLANDERS OF TO-DAY AND THEIR PONIES	79
ARDRISHAIG AND THE CRINAN CANAL	81
A VIEW IN A GRAMPIAN VALLEY	82
A HERD OF SHETLAND PONIES	85
WILD DEER ON A HIGHLAND HILLSIDE	86
THE CORONATION CHAIR	88
READING A CHAINED BIBLE	89
COLUMBA AND HIS OLD WHITE HORSE	91
NATIVES OF ST KILDA	92

In Scotia's Wilds.

Introduction.



It was the day of the Sunday School trip, and the destination was the romantic and rugged island of Arran. First, the group had to travel by rail to Ardrossan, thence by the pretty steamer, *Juno*, fresh from her early summer painting, to Brodick Pier. Disembarking there, the children were free to wander along the shores of Brodick Bay, to make short excursions up Glen Rosa and Glen Shirag, or to climb the rugged slopes of Dunfeoin.

Some of the older folk found their pleasure in sitting on the sea beach viewing the rugged beauties of the surrounding hills, and in telling weird and strange stories of events in ancient history which were enacted in these very scenes. Across the bay, nestling in the shelter of Goatfell, which stands like a sentinel keeping guard on its western side is Brodick Castle, from which it is said King Robert Bruce sallied forth with his kinsmen to make that eventful journey to the Carrick shore, which led him eventually to the Scottish throne. Yonder, further south, is the little bay from which it is said he sailed, still bearing the appropriate name of King's Cross. And when the darkness of night falls, and the "lights along the shore" begin to flash, Turnberry Lighthouse marks the spot where what he thought was a friendly beacon light, burned that night.

Some of the company who were more interested in events of even earlier times had wandered up among the hills to inspect caves and cromlechs and reputed graves of men who lived a thousand years ago. An object of special attraction was the great Druid stone which stands by the roadside near Invercloy, con-



LIGHTS ALONG THE SHORE.

cerning which many questions were asked by the young folks, giving a favourable opportunity of telling them the story of how our forefathers on these island shores were without the Gospel as we now know it, and had their places of worship to unknown gods on hill sides and in forests, which in these far-off times,

covered the greater part of Scotland and its islands, of which these strange stones are the memorials. Across in Shiskin, on the western side of Arran, there may still be seen a broken circle of these Druid stones, which mark a place of worship.



TELLING THE STORY BY THE FIRESIDE.

All around and within view, the island of Bute, the Cumbraes, the Holy Isle, and up on the loch sides of the north and west, there are many witnesses to the years that are long gone by, when the inhabitants of ancient Scotland were pagans, clad in skins, or painted

in rude colours, roaming the wilds, or living in wattle and mud dwellings on the shore.

In the clean, whitewashed little homesteads dotting the shore, and up the valleys of Arran, many a mother beguiles the long hours of the winter evenings by telling to her children gathered around the fireside, the story of these ancient times, and the many traditions handed down by sire to son all through the intervening generations, of the patron saint of these islands, whose name was Molios, or St Molios, whose cell is still pointed out on the Holy Isle, and many others—some real and others fictitious—whose names are prominent in connection with the Gospel's first entrance and Christianity's earliest progress in the land of the thistle, the bluebell and the heather.

There is very much of what is told that may well be received with the proverbial "pinch of salt," but on the other hand, the silver line of grace may be clearly traced from the pages of the historian and the biographer, through successive centuries, from the time that the heralds of the Cross first set foot on Scotia's shores, and made known the story of redeeming love to the wondering natives who had not heard its joyful sound, down through the ages, to the present hour of God's long-suffering and Gospel grace, which is still sounded forth in clear and certain sound, bringing life, salvation, and peace, to all who welcome it in faith to their hearts.

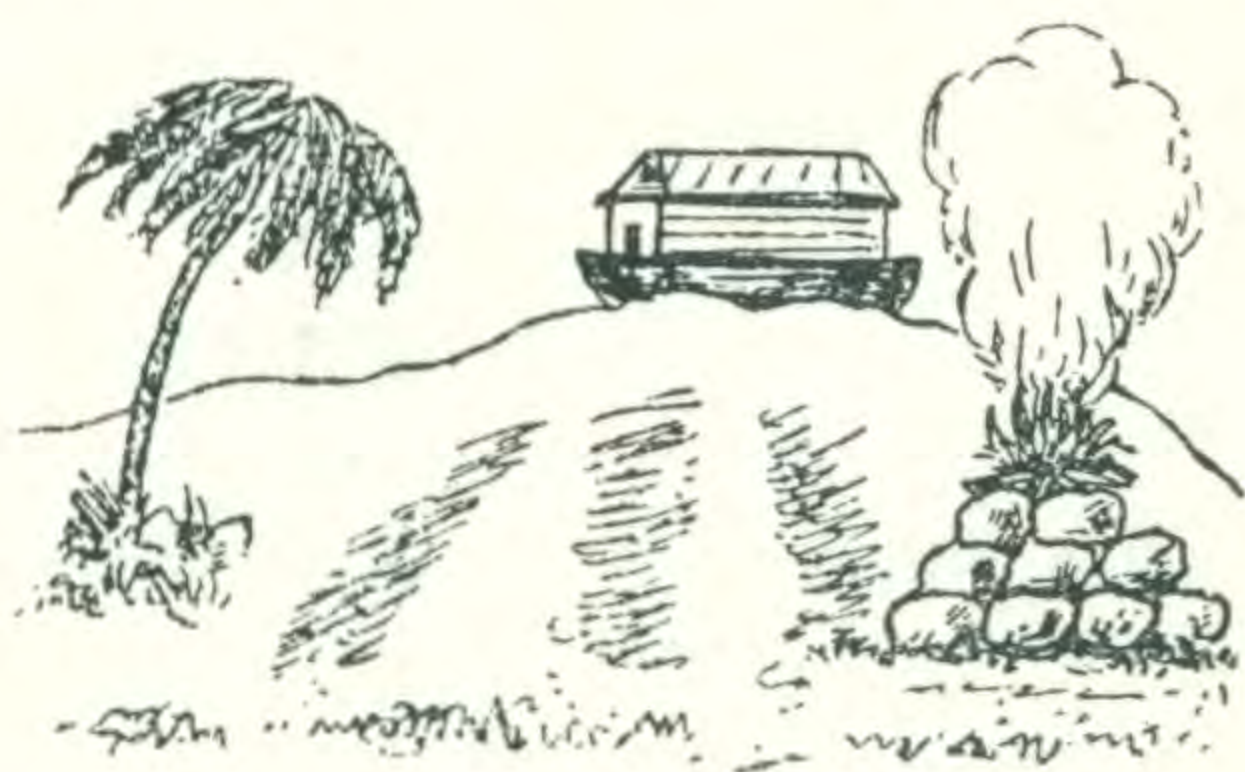
The following pages, which are especially intended for the perusal of those entering on the path of life, tell the simple story of the Gospel's first entrance and its triumphs among the ancient dwellers IN SCOTIA'S WILDS.

Part I.

Scotland in Early Times.

HUNDREDS of years before the Saviour's birth was proclaimed on the plains of Bethlehem, tribes of tall, yellow-haired, fierce-looking men, clad in skins of wild animals, inhabited the wilds of Caledonia. Ancient history informs us that Phœnician ships from Tyre and Sidon, steering by the stars, had ventured through the unknown seas far beyond the "Pillars of Hercules," and there discovered islands swathed in humid air, studded with wooded hills and verdant meadows, roamed over by numerous wild animals. Aristotle says there was known to be in the midst of the ocean "two very large islands," the names of which he gives as "*Albion* and *Jerene*." In the northern part of these mid-ocean islands, there were great mountains rising to the height of 10,000 feet. Some were volcanic. In the island of Mull there was a great volcano, and another in Skye, and along a line on the western coast, many smaller active burning mountains pouring forth their streams of lava upon the forests that lay beneath, carrying destruction in their course. So far as can be known, no foot of man had trod these shores, no voice had broken their solitude since the day of man's creation. At what time did the first immigrants arrive, and from whence did they come? There is nothing in the way of written history to inform us of

this. We cannot tell the year or the century in which the first draft of wanderers from far across the seas, cast their eyes on its rockbound shores, and moored their tiny craft on its strand. The earliest and most authentic of all history is found in Genesis, chapter xi., where we learn that after the earth and its inhabitants had been destroyed by the deluge, the ark rested on one of the mountains of Ararat, and from it Noah and his sons went forth to repopulate the purged earth. His three sons, Shem, Ham, and Japheth are the fountain heads of the world's present population. The



THE ARK ON ARARAT.

Scripture record reads, "Of them was the whole earth overspread" (Gen. ix. 19). The sons of Ham, crossing the isthmus of Suez, planted themselves in Africa. The sons of Shem turned toward Arabia and India, spreading themselves across the great plains and river banks of the Indus and the Ganges. From this branch of the family—in which Noah the progenitor lived to a great age—Abram was called forth to be the head of an elect race, to which God had already appointed a home and a heritage in Palestine (Deut. xxxii. 8). Japheth's sons crossed the mountain wall which divided

the north and the south, pouring their hardy descendants across Europe, and it is of them that we read "by, these were the isles of the Gentiles divided in their lands" (Gen. x. 5). By slow marches, over uncultivated wastes, across storm-tossed seas, generation after generation of these wanderers from the far east, wended their way, until they reached the shores of Albion. There they settled and remained. But for centuries, nothing is known save what tradition and legend has supplied concerning them.

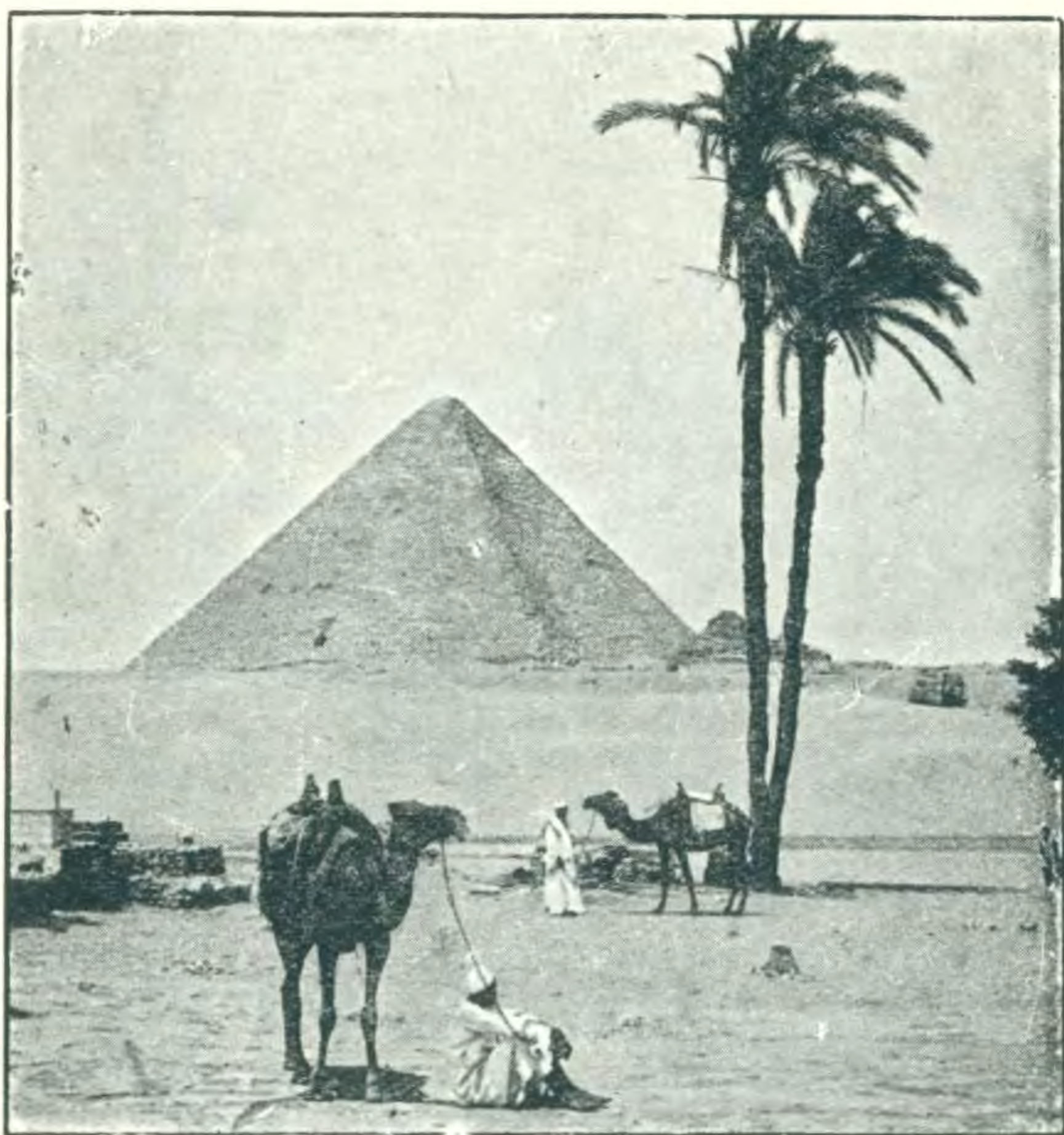
Homes and Habits of the Cymri.



THE name claimed by these aboriginal dwellers in Caledonia was *Cymri*, and their language *Cymraeg*—which means “the language of the first race.” Beyond this, nothing is known of it. They had no knowledge of letters, and there is therefore no written records. But these first dwellers were not to be left in their isolation for ever. When Solomon reigned in Jerusalem, ships sailed from the port of Tyre to Britain’s shores. As these vessels from the Syrian coast passed to and fro, it became known that they brought from the far-off and yet unknown land, a white and lustrous metal which had begun to be used as a substitute for silver, and that it was to be found in abundance in these northern isles. Then other seafaring nations followed in the track of the merchants of Tyre, and in course of time a regular trade sprang up between the merchants of Asia Minor and Arabia, and the tin mines of Scilly and “Cape Galerium,” which is Cornwall.

What the homes, habits, occupations, and religion of the ancient inhabitants of Britain were in these prehistoric times, we are only able to gather from some of its relics which remain in the weems, the cairns, the barrows and stones which are still to be found on the moors, and by the lochs of Caledonia. On the shores of Loch Etive, in Argyllshire, covered with peat moss, lie remains of log huts, that once formed the dwellings of the aboriginal inhabitants. They may

have been erected on the shores of the loch by some of the sons of Gomer in as early a day as the Pyramids on the banks of the Nile were built by the sons of Ham. Simple in style and material was the architecture of these Cymric houses. A row of wooden piles formed the wall; the roof was straw; a fire

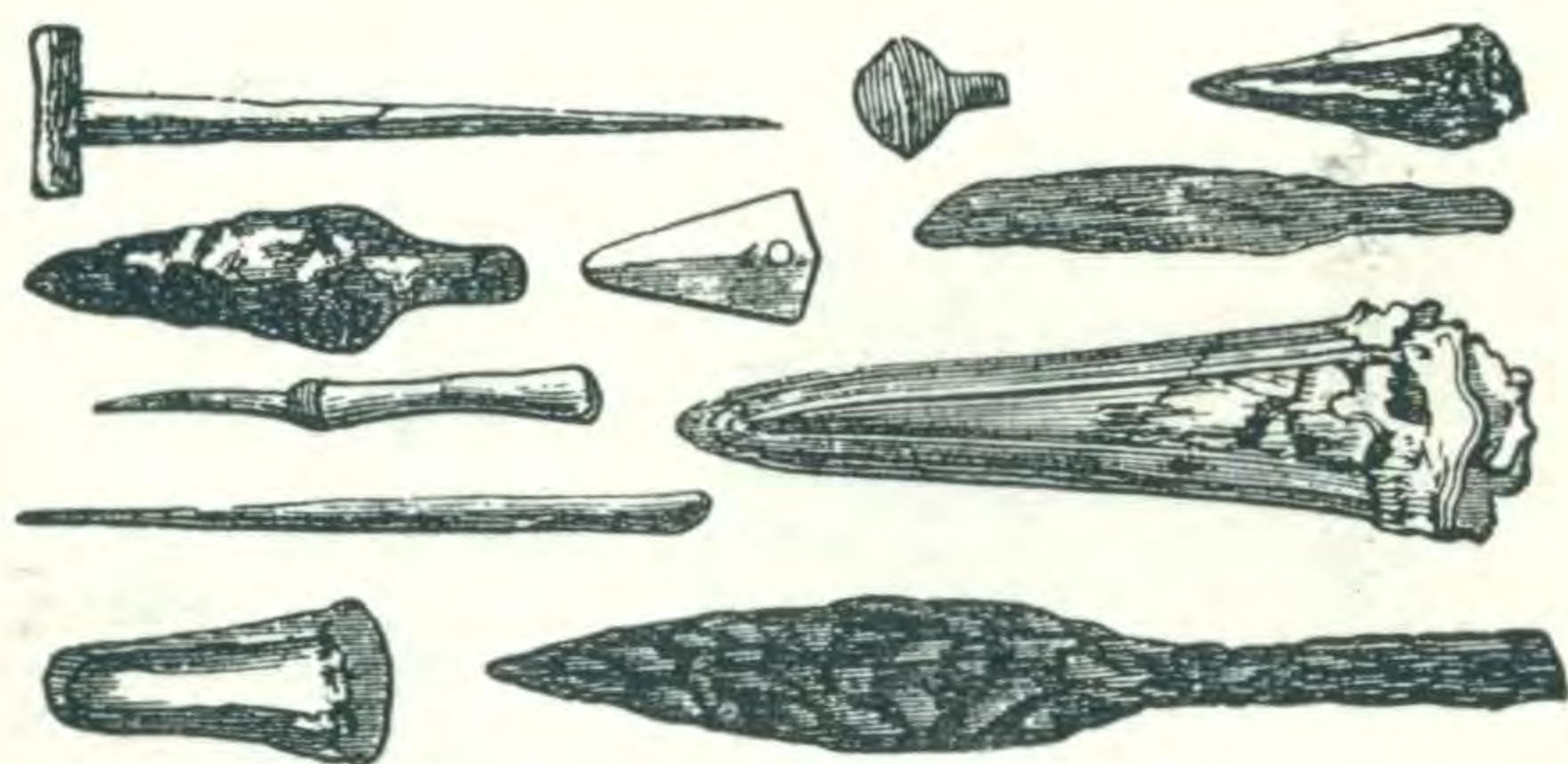


THE PYRAMIDS OF EGYPT.

burned on the floor, the smoke escaping through a hole in the roof. When the snows of winter came, they crept into dug-out chambers called *weems*, mostly built of stone. Some of these found in Aberdeenshire and remote districts of the Highlands, contain the quernes in which they ground the corn, the slabs or

hearths on which the fires were lit, and the horns and bones of animals upon which they fed.

They had brought with them the implements of the shepherd and the hunter. With bow and arrow tipped with flint, and spears pointed with bone, they roamed the hills and moors seeking their food, while others fed their flocks and cultivated their fields. In stone coffins, skeletons of warriors laid to rest three thousand years ago, with battle-axe of stone by their side, tell the age in which its owner lived, for bronze



SPEAR-HEADS.

and iron were yet unknown. All their instruments were made of stone. In yonder "barrow" on the hillside lies the polished mirror often used by the chieftain's wife are lying by the side of the cist, with trinkets of amber and gold, telling the later age in which she lived and the rank she held. Here once stood a cluster of log and wattle huts so long ago that the moss covers them to a depth of over eight feet. Some pavements are found strewn with ashes, the remains of fires that burned three thousand years ago! Picture to yourself the rows of our ancient forefathers

sitting around these old-time "hearths," clad in deer-skins or painted in gay colours, while the patriarch of the clan or tribe, rehearses in their ears the traditions



ANCIENT BRITON AND CORACLE.

of earlier times in the distant land of his forefathers. Truths recorded by the pen of inspiration and preserved to us in the Holy Scriptures, were handed down by sire to son in prehistoric times, and no doubt became

gradually veiled in legends and disfigured by fables. There is every reason to believe that the aboriginal inhabitants of Caledonia had the knowledge of the true God, and that they originally acknowledged Him as the Object of their worship. One remarkable fact in this connection is, that no idol has ever been unearthed in Caledonia's soil. Our forefathers were not idolators, as were the Greeks and Romans of that time. The museums of Egypt, of Assyria, and of India, are stocked with gods and goddesses of ancient time, but none are found on the soil of Albion. True, they had their traditions and their many legends.

The war-horse and hound of the chieftain were laid by his side, because he expected to need them in another world, pursuing the chase within the gates of Valhalla. For apart from the Word of God and the revelation of His grace in salvation for sinners, no bright prospect of glory to come, such as Abraham and the patriarchs had (Heb. xi. 13-16) to cheer them in their earthly pilgrimage, ever entered the thoughts of man, pagan or civilised apart from the Gospel.

The Days of the Druids.



THE ancient religion of Scotland was Druidism. Here and there, through the country, stand circles of tall, upright stones, with broad, massive slabs resting on supports. These were the first temples in which our forefathers worshipped. On lone moors, in the solitude of dense forests and on solitary hillsides, they stand, bearing witness to the Druid religion of two thousand years ago. It came from the far east, and was borne by some of the later groups of emigrants to these northern isles. It raised its cromlechs and rough-hewn columns all over the country. The stones of Stennis in the island of Pomona, Orkney, are the most perfect of the Druid circles that now remain. It has a diameter of 36 feet, the highest of the stones being 14 feet high. Other circles are to be seen in the islands of Lewis and Arran, while solitary stones, evidently connected with the worship of the Druids, are to be found in many parts of the country. Who were the Druids, and what was their religion? Of the many accounts given of these remarkable people that of Julius Cæsar is the most complete. He says, "They preside over religion, take charge of all sacrifices, teach and train the young, and decide in all controversies."

Druidism was a branch of sun worship, a corruption of the primitive and pure worship of the patriarchs. It derives its name from the Greek *Drus*—an oak. The

oak was their sacred tree, and figured largely in their worship. The Druids were a large and powerful body, and were divided into three classes — the *Priests* who were instructors of youth and conducted all religious functions ; the *Prophets* who explained phenomena and pretended to foretell events ; and the *Bards* who



A DRUID PRIEST.

sang the praise of heroes, and celebrated in verse the victories of the battlefield. The Arch-Druid was clad in robes of white, wearing a breastplate around his neck with tiara of gold upon his head, and ring of divination on his hand. Priests in long dresses of varied colours waited upon him, each carrying a rod and wearing

chains of gold. They were judges and settled all disputes. The Druid's egg was an object of great wonder, and was regarded with awe among them. It was formed of the scum of serpents, and when forced into the air was caught by one who became for the time



A DRUID HUMAN SACRIFICE.

its possessor. It was then used as a charm. Many strange rites were practised in their festivals, and human sacrifices were sometimes offered on the altar in the grove. A bullock crowned with flowers was

led to the altar, sins confessed over it, its blood was poured out and its body burnt with fire, while songs were chanted by the bards, and the multitudes danced around. Mothers shed no tears as they yielded their sons to the Druid's knife, for Moloch had turned their hearts to stone. The God of love, the way of life, the grace that saves were as yet unknown in Caledonia.

Traditions and Rites of the Druids.



THE *Mistletoe*—the child of the sacred oak—was gathered on the sixth day of the moon in the presence of the whole population. The festivals were held in “high places,” usually in the depth of some forest. The high priest, in flowing robes of white, was followed by others, leading on a bullock or sheep to the altar, crowned with flowers, the bards singing their weird dirges. When the stone circle is reached, the priest lays his hand on the victim’s head, confessing his own and the people’s sins. Then it is laid on the altar, the knife is raised, the blood is poured forth, and the fire consumes the sacrifice. It was a heathen rite, borrowed it may be long ages before from the ancient patriarchal faith, and corrupted. It was man left to himself, seeking after God, feeling the need of expiation, but unable of himself to find a true sacrifice. Sometimes a human sacrifice was offered, its power and value for expiation being thought to be greater. This went on year after year, until, as Lucan tells us, the oaks of the forest were red with blood. It was held as the sacred symbol of a coming Deliverer, who would cure all human ills and bring blessing to the earth. It was not from the Sacred Word that the Druid priest learned his cult, but from pagan mythology, which is from beneath. Beyond a vague hope of some “golden morning” of which the

bards and poets sang, he knew nothing of the Coming Deliverer—Jesus Christ. His religion was one of



DRUID WORSHIP IN THE GROVE.

terror, like all of its kind. There is no grace, no mercy in Paganism.

The cutting of the mistletoe was performed in the

presence of all the people of the district who were called together for this, the chief of their sacred festivals. A white-robed priest climbed the oak, and with a golden sickle cut the clinging off-shoot with its bunches of evergreen leaves and clusters of yellow flowers, from the parent trunk. There it was held in the Arch-Druid's hand, lest it should touch anything, and thereby be defiled, until two milk-white bullocks were offered in sacrifice on the altar. Then the sacred mistletoe was with great ceremony and care, dropped into a sheet, where it was kept as the healer of disease, and is believed by some to have been handed down from sire to son as a corruption of Isaiah's prophecy of "the Branch" and "the Rod" from Jesse's stem, who was to bring peace and blessing to the weary earth. But towards this, the Druid's altar with its victims, contributed nothing. A sacrifice of "nobler Name" and "richer blood" was needed to satisfy the righteous claims of an offended God, to make atonement for man's sin, and to open up a channel, through which the pent-up love and grace of God could flow to ruined and guilty sinners, bringing them to God, and into the enjoyment of that great salvation which the once offered sacrifice of the Son of God has procured, which is now proclaimed in the Gospel, and which every believing sinner here possesses and enjoys. Of this great and glorious message the dark-minded Caledonians had as yet heard nothing. The name of Jesus Christ had not so far as is known, been heard upon these shores, but the darkness in which for ages they had been enshrouded was soon to pass away, and a light to be kindled in these isles, which in the eternal purpose of God was to shed abroad its beams

among the nations. These traces of the conscious sense of guilt and the need of propitiation were as the far-off echoes of that coming joyful day.

We will close this brief description of the Druids and their worship by referring to a rite which we can now look back upon as the fitting foreshadow of how "the light of the glorious gospel" has since been



ON THE WAY TO THE STONE OF FIRE.

carried into every nook and corner of the land where once the Druid altars stood.

On the last night of October—Hallow Eve—all fires, lamps and lights were to be extinguished. Not a lamp was allowed to burn, or a fire to be kindled throughout the land that night. From every village and hamlet in the dusk of evening, silent groups sallied forth across meadow and field, towards the *Altein* or Stone of

Fire. They each carried in their hand an unlighted torch. A group of Druid priests stood around the pillar, and one offered prayer to Baal to show his acceptance of their sacrifice, and send forth fresh fire to rekindle their hearths.

Suddenly a light is seen to shoot up from the *altein*, which the priests had placed there, but which they pretended had come down from heaven. Around this flame they shouted and sang. Then all pressed forward, and holding out their torches kindled them at the flame, and then returned to their homes, the long lines of twinkling lights spreading across the countryside. Soon from every window, a cheerful ray shines forth, and the whole region is lit up anew with the light which, as they have it, "comes from heaven." The fire and the light thus kindled were kept alive all the year until the night of the 30th October again came round, when all lights and fires were again extinguished and all repaired to the *altein*, or "Stone of Fire," to witness the same ceremony. Every town and clachan had its own *altein*. Some of these still remain as silent witnesses of the dark ages, when men in their blindness thus sought after God. One of these is found in the neighbourhood of Old Aberdeen, about a mile west of the cathedral, and is named the "Hilton Stone." It is about 10 feet high, of solid granite. There it stands, carrying us back to a time when the light and love of the Gospel of Christ was unheard and unknown. Now that the joyful sound has reached our ears of a "better sacrifice," and of its acceptance by God in heaven, in virtue of which sin has been put away, and salvation by grace is proclaimed to all mankind, surely we ought with no less zeal than our forefathers,

assemble to hear its message, and receiving it as “ the power of God ” (Rom. i. 16), unto our own salvation, carry forth the lighted Gospel torch and let others share its joyful light who yet sit in the shadow of death.

“ Shall we whose souls are lighted
By wisdom from on high,
Shall we to men benighted,
The lamp of life deny ?

“ Salvation, O salvation,
The joyful sound proclaim,
Till men of every nation
Have heard the Saviour's Name.”

How the Gospel Entered Scotland.



IN the year A.D. 80, Julius Agricola led his Roman legions across the Tweed. By the power of the sword he took possession of the southern part of Scotland, building a chain of forts across the country, reaching from the Forth to the Clyde, to guard the territory he had added to the Roman Empire, wrested by great onslaughts, and at much cost of life and limb, from the barbarians, who in large numbers inhabited the north, in rocky fastnesses and wooded plains. Fierce battles were fought, ending in a great conflict at the foot of the Grampians, in which the Caledonians were overpowered by superior numbers and driven into their strongholds, the heather being purpled with the blood of the slain. A hundred and twenty years later, the Roman Emperor Severus led in person an army of over fifty thousand to conquer the Caledonians. He devastated the middle part of Scotland and conquered the Picts, but after reaching the shores of the Moray Firth, and finding the country further north inaccessible, he returned south, dying at York, in A.D. 211, from which time the Roman dominion steadily declined, until two hundred years later, the last of the invaders quitted the shores of Caledonia, never more to return. Ruins of their forts and parts of the great Roman wall are still to be seen, while many of their roads are yet in use after fifteen centuries. But another power was in the meantime finding its way stealthily,

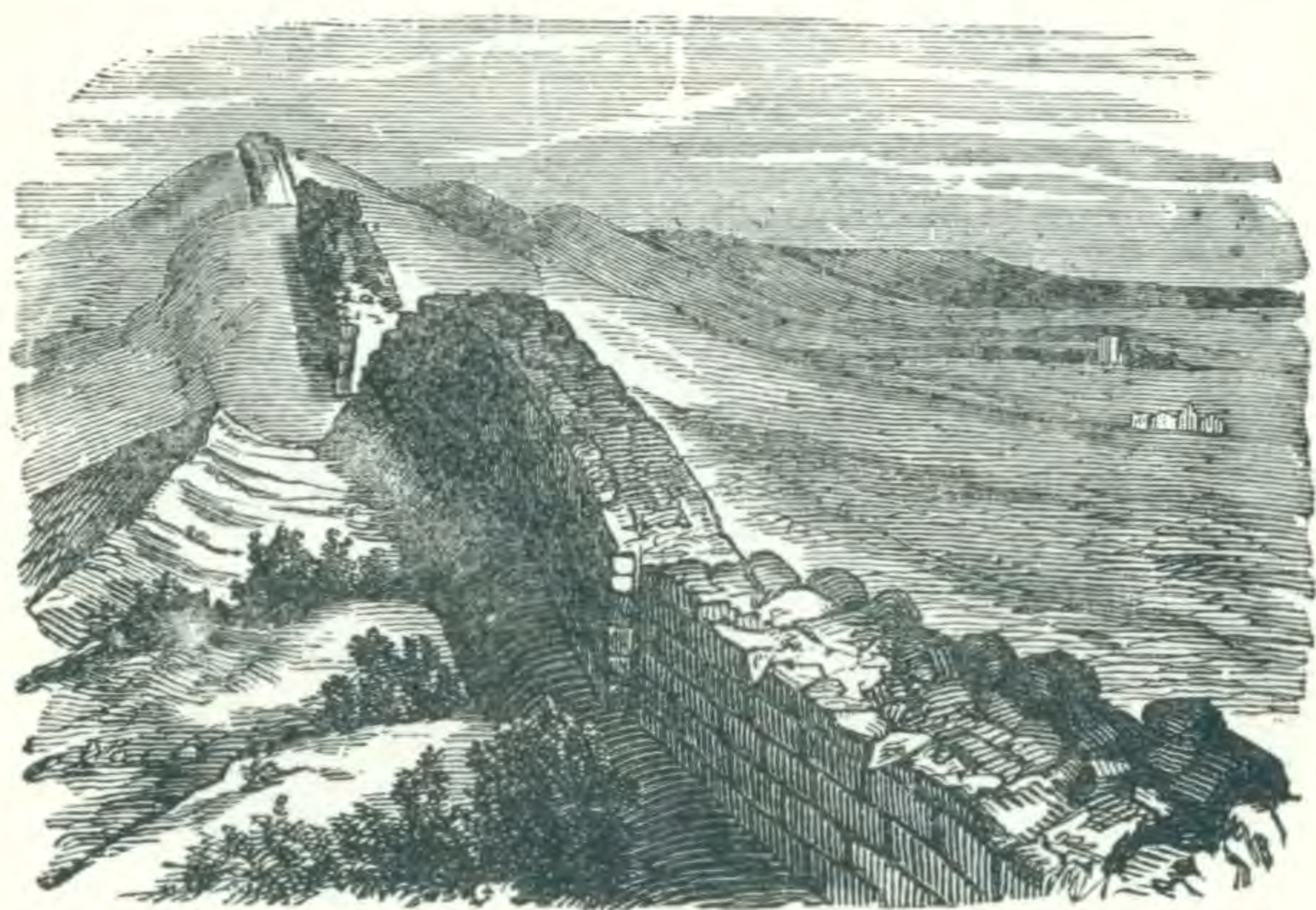
yet surely, among the pagans of Caledonia, which was destined to work greater changes than the arms of the Romans. While the Roman eagle was being planted on these shores, great events had taken place in another part of the dominions of Cæsar. In one of the provinces over which he ruled (Luke ii. 1-10), Jesus Christ the Saviour of sinners, had been born, and after living for over thirty years in that land,



ANCIENT DRUID STONES AT STONEHENGE

He had died on a cross outside Jerusalem, accused of making Himself a king, and speaking against Cæsar (John xix. 8-12). Risen from the dead and ascended to God's right hand, He had told His disciples to "preach the Gospel to every creature." Within thirty years of that commission being given, the Gospel had gone out to "all the world," and His first ambassadors had crossed the Ægean Sea, and preached

Christ crucified in the two chief cities of Europe—Athens and Rome. It is uncertain whether any of the Lord's apostles preached the Gospel in Britain. Tradition has it, that Paul made a journey to these shores after his declared intention to visit Spain (Rom. xv. 24). But of this there is no certainty. What we do know is more important, namely, that at a very early period, shortly before the close of the first century, the glad tidings of God's salvation had been



ROMAN WALL.

made known in Caledonia, and many had believed it. This is attested by several historians. Gildas, the oldest of these, tells that in the days of Nero, the persecutor of the early Christians, there were many such in Britain. Driven by persecution from their own land, they sought refuge "in mountains and in dens and caves of the earth" (Heb. xi. 38), some fleeing beyond the Roman wall, which extended across Scotland, to find a place of safety among the Picts in the far north.

There, amid Druid altars and groves, they told the wondrous story of the Cross to astonished groups of skin-clad warriors, who sat at the feet of the messenger of peace, drinking in his words, until the heart was won, and he himself "turned to God from idols to serve the living and true God" (1 Thess. i, 9). In Paul's Epistles there are greetings sent to some in Cæsar's household, or "the Prætorian Guard," many of whom had heard the Gospel from the apostle's lips



THE SECOND ROMAN INVASION OF SCOTLAND.

(Phil. i. 13). Some of these may have been officers in the Roman legions, and while conquering Caledonia for their imperial master, they told the conquered people of the Son of God, the Saviour of sinners. The barbarian hears it and his heart is won. The Druid altar is left for ever, and he becomes a lowly disciple of Christ. There is in Paul's last letter to Timothy, written shortly before his death in a Roman prison, a touching greeting, which may have had an important

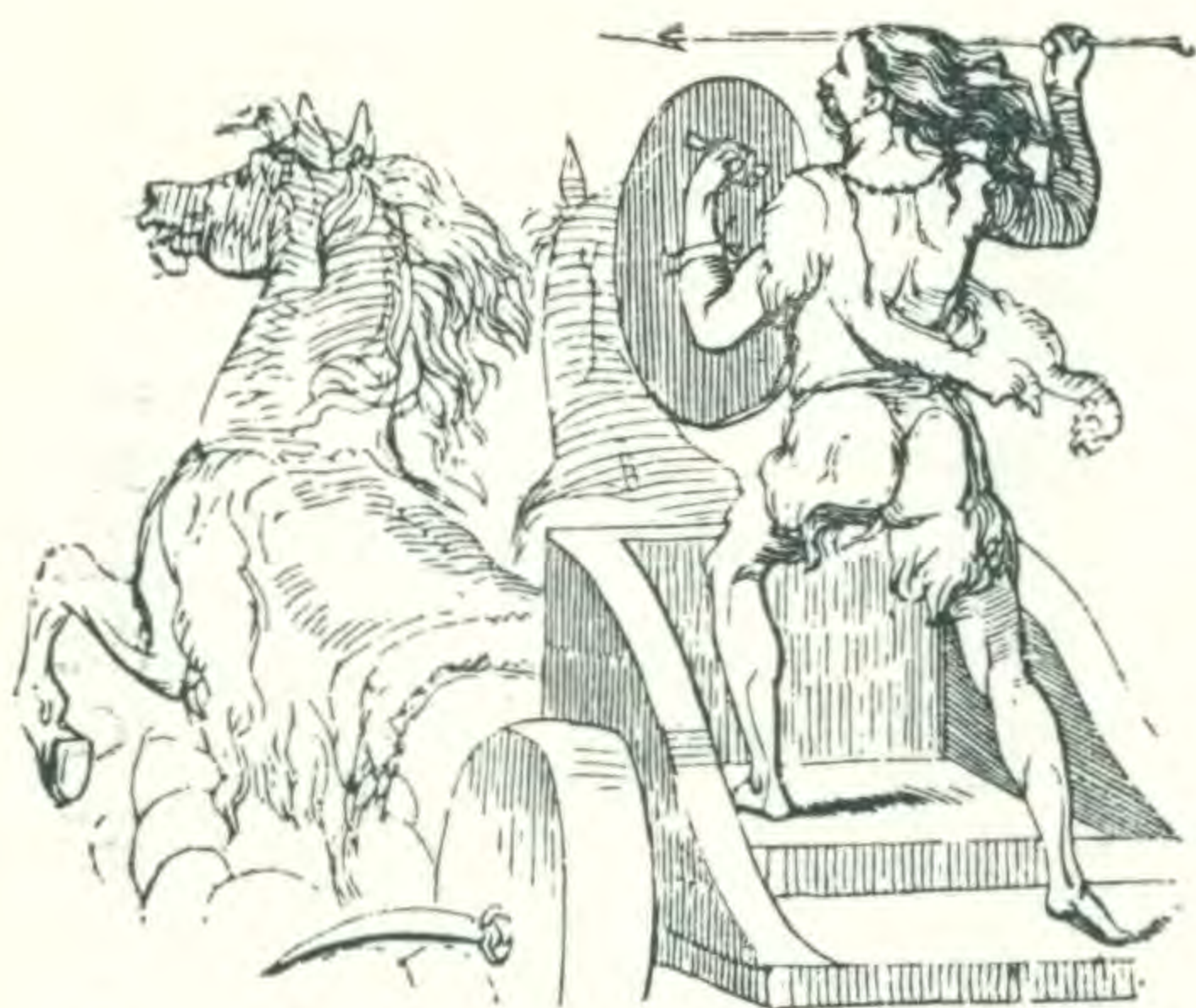
part in the evangelising of the ancient Caledonians. Among the salutations sent from lovers of the Lord, the names of *Pudens* and *Claudia* (2 Tim. iv. 21) appear. Pudens was the son of a Roman senator, and Claudia his wife, the daughter of a British king. This is borne out by the historians Martial and Tacitus, who both refer to these names. And as late as 1723, a marble slab was unearthed at Chichester, in England, in which this is amply confirmed. We may, therefore, accept it as fairly sure, that these two names on the page of the Sacred Word were Britons, who had been turned to the Lord in their native land and afterwards were found in Rome, true friends of the aged apostle and prisoner of Jesus Christ. Blessed be God! that Gospel is still the same mighty, saving message, equally suited to the barbarian in his wattle and mud hut, and to the senator in his palace. It avails for you, reader, and will to-day bring you into a joyful possession of God's salvation, if you only believe it and receive it into your heart now.

How the Gospel was Spread.



GREAT events in the east were destined to have direct results on the far-off land of Caledonia. Jerusalem, because of her rejection of the Son of God, had been compassed by the Roman armies as the Saviour had foretold, and after a siege of unparalleled horror, had fallen. The temple had been burned with fire and all its boasted beauty laid in the dust. John, an exile in Patmos, had finished "The Revelation," and with it completed the Book of God. Churches had been planted in most of the chief cities of the extending Roman Empire, and the great roads that had been made during the invasion of Scotland were being used for other purposes than war. One great highway, starting from London, which the Romans had named Augusta in honour of the emperor, ran through the whole of England, and entered Scotland, running on through Jedburgh and skirting the Eildon Hills, traversed the Pentlands, and held on its course to Camelon on the great Roman wall. Another, entering by Carlisle, ran along by Langton to the western extremity of St. Antonine's wall, near Old Kilpatrick. Even north of the Forth and the Tay, where the invaders had occasion to go, there were highways for their chariots and armies, up as far as the Grampians. Along these highways merchants from the east came with their wares, selling and bartering them with the Caledonians, and among these were many who knew

the Gospel and told it to others. Traders from Ephesus, Corinth, Antioch, and other cities in which the Gospel had wrought its triumphs, seeking new channels for their commerce, crossed the Alps to Gaul, and thence to London—which after the Romans withdrew had restored its former name—a city well known even then for its commerce ; while others were springing up all along the great Roman roads as far as Inverness. There were among these traders many earnest Christians



ROMAN CHARIOT AND DRIVER.

who privately rather than publicly communicated the message of life and salvation as they went along ; while among the Roman sentinels, who held the forts and wall of Antonine, were some who loved the Saviour, of whom they had heard in their own land, and would speak of Him to the natives as they had opportunity. Gildas, the first of British historians, tells us that while Nero was throwing the Christians to the lions and burning them as torches to illuminate his gardens

in Rome, the Gospel was slowly but surely finding its way in Caledonia, the land of Roman conquest.

Tertullian, who lived at this time, writes (A.D. 196) that "those parts of Britain which Cæsar could not conquer have been subdued to Christ"; and Origen (A.D. 212) says of his time, "The land of Britain has received the religion of Christ."

A century later (A.D. 302), when the great persecution of Dioclesian broke out, many had to flee from their homes into lands afar, and some came to the isles of the north preaching the Word. This tenth and fiercest persecution, which threatened to blot Christianity out from the earth, reached Caledonia, and caused some who had openly confessed Christ to flee beyond the wall of Antonine, and seek a place of refuge among the Picts, to whom they preached the Gospel and helped those who were already the Lord's.

Tacticus, the Roman historian, tells that some of the nobles were among these converts to Christianity. Pomponia, a noble lady who had accompanied her husband Plutius to Rome, was there accused of having received a "foreign superstition"—which is the name he most frequently gives Christianity—and punished. Thus the Gospel, with a rapidity and power which has never since been equalled, spread through all the earth. Persecution could not stay its course. The sufferings of Christians thrown to the lions in the great Colosseum in Rome, in the presence of thousands; the tortures of women of noble birth to cause them to deny their faith and sacrifice to the gods, without effect; and the imprisonment in prisons and dungeons of the servants and disciples of the Lord, only excited the wonder, and claimed the admiration of thousands who

were thus caused to inquire what the doctrine which produced such martyrs was, and thereby many were led to the same Saviour. Then it was that the great adversary turned to another weapon, which proved more efficacious in his hand. This was to withdraw the people of God from the path of obedience to the



TWO NOBLE YOUNG MARTYRS

Word of the Lord, and to unite them with the world. This he succeeded in doing effectually, in the days of Constantine, the Roman emperor, who professed himself a disciple of Christ, and embodied in himself the two offices of high priest of the heathen and head of the Church. Then persecution ceased, and the imprisoned servants of Christ were elevated to places of

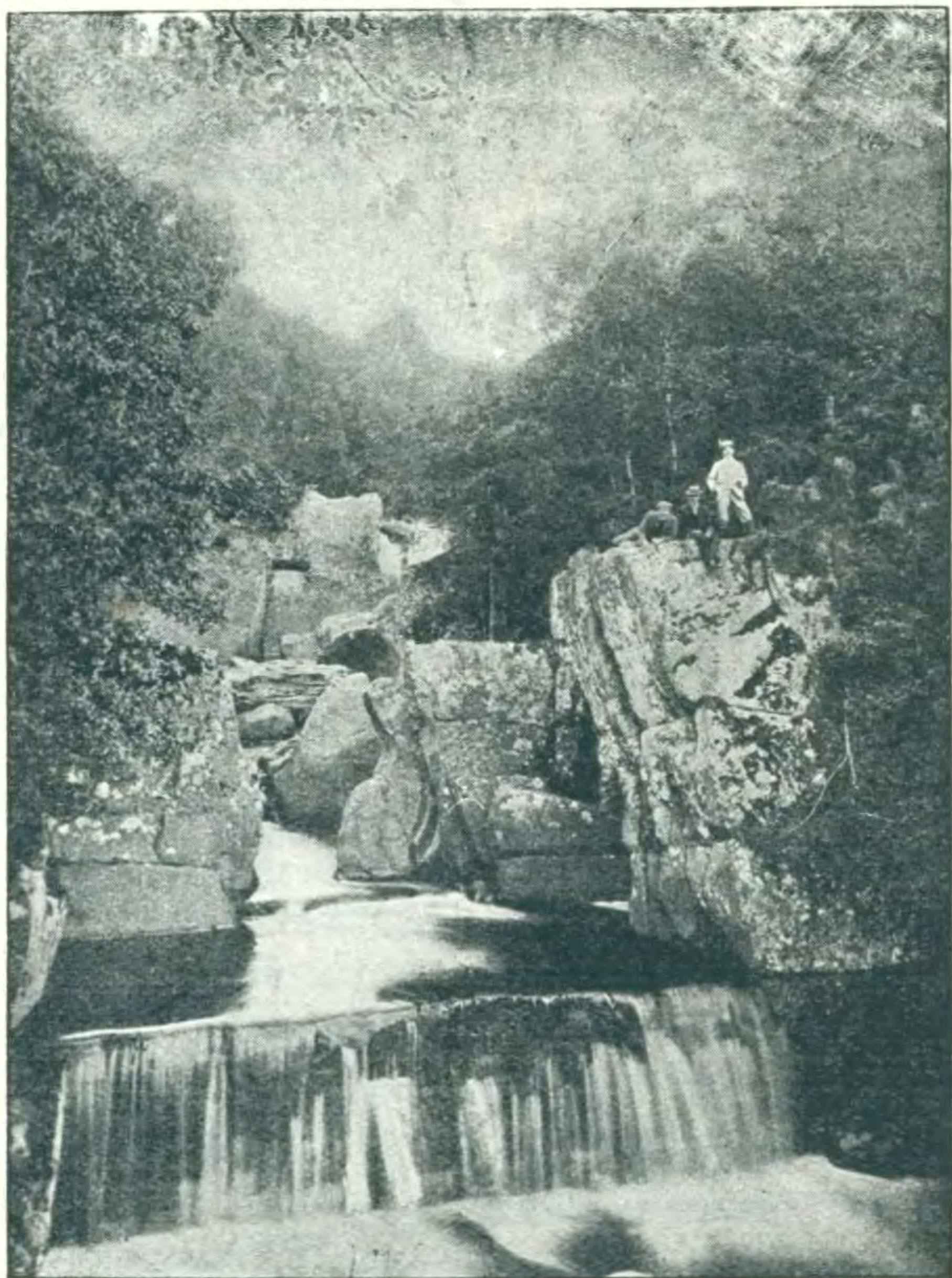
royal favour, many of them being received in the emperor's palace as his friends and courtiers. But, alas, for the spread of the Gospel ! The evangelisation of the world virtually ceased, and the message which had been the channel of life and salvation to tens of thousands, soon became leavened with heathen rites and meaningless ceremonies, which took from it its ancient power and made the Cross of Christ of none effect. Slowly, but surely, the Gospel disappeared, the Word of God was withheld from the people, and darkness, almost as dense as in ages before the Cross, settled down upon the world, and especially on the isles of the north, where once the light had shone so brightly.

The Story of Ninian, Scotland's First Evangelist



THE first Scottish evangelist among his own countrymen, was NINIAN. He is said to have been the son of a chieftain, whose lands lay in the Roman province of Valentia, which extended from the river Clyde in the north, to the Solway in the south. He was born in Galloway, about the middle of the fourth century, and had a very careful upbringing. In his boyhood, he was taken from his native land, with its mud huts and dry stone houses, tenanted by half-civilised Britons, to several foreign countries, in order to get a better education than was possible in Scotland at that time. On his return to his native land, he was deeply saddened to find the low condition of the inhabitants. The Romans were gradually withdrawing their armies and retiring southward. The fierce Picts of the north, no longer held in check by the Roman legions, were raiding the quiet valleys of Galloway, burning their villages and carrying the defenceless people into captivity. The shores of the Solway were virtually deserted, and Ninian had to search for the people he had left in comparative ease in their villages, hiding among the hills, or living in rude mud huts by the side of inland lochs, and on the banks of sheltered streams. The progress of the Gospel, which had been so marked

during the second and third centuries in that region, and by means of which many had been turned to the Lord, had declined, and a new generation had arisen



THE WILDS OF GALLOWAY.

who were returning to the Druid altars and again worshipping under the shades of the grove.

Ninian's parents were professedly Christians, and

he had doubtless heard from them of Jesus Christ the Saviour, but as it is often with children of Christian parents in our own more privileged and enlightened time, it does not appear that the young Valentian had received the Gospel by faith unto his own salvation. He left his home in Galloway and went forth into the world unconverted. How long he remained in this



ANCIENT DRUID CIRCLE.

condition, and by what means he was awakened to his need as a sinner and led to Christ, we cannot tell. No record has been left of where or how he was brought to the Saviour, but it is evident that "the great change" had taken place while he was absent from the land of his birth. When he returned to the wilds of Galloway, he was "a new creature" in Christ Jesus; saved by grace and constrained by the love of Christ, he began

to tell his countrymen the story of the Cross, and to lead them to Christ the Saviour. Ninian's forefathers had in all probability heard the Gospel from its earlier preachers ; but as we all know, grace does not run in the blood, nor is spiritual life bequeathed



A PEACEFUL SCENE IN GALLOWAY TO-DAY.

from sire to son, so unless by means of the Word preached, quickened by the Spirit, conversion is wrought in individual souls who by faith receive the message, very soon the light which has been received and the Word which has been heard, ceases to have any effect,

and the sinner sinks back into the darkness which is ever near and ready to assume its former rule. So it had been with the inhabitants of ancient Galloway in the days of Ninian. And we find the same principle at work in our own day in places where once a full and clear Gospel has been preached by some faithful witness, but whose message was not received by the hearers unto salvation. Dead Ritualism or Rationalism easily brings such "wayside" hearers under their dominion, and into deeper darkness, than before they heard the Word of God. There were practically no Bibles or translations of the Scriptures in the language of the people in Ninian's time, so that the enemy had every opportunity of blinding them through their ignorance and of leading them back to the religion of the Druids, in which their forefathers had been brought up. Such were the conditions which the young evangelist found, and amid which he began his labours to lead his kinsfolk to Christ. This was no easy task. The disturbed state of the country, the frequent incursions of the northern raiders, and the opposition of the Druid priests, who were again gathering influence with the people, together with a general indifference to eternal things prevalent everywhere, combined to make the young evangelist's path a very thorny one.

Romish biographers of Ninian, invest him with a halo of glory as a miracle worker, opening the eyes of the blind, healing the sick, and even raising the dead, until the dwellers of these wild loch sides of Galloway in their rude huts were awed into subjection to the heaven-sent prophet and his message, as some were in the days long before, around the Galilean

lakeside, when a greater than Ninian wrought His mighty works among them. But the real Ninian was no miracle worker ; rather we would say he was a house-to-house evangelist, a home missionary who, with his staff in hand, moved from group to group, and from clachan to clachan, telling to his rude and unlettered countrymen the story of "the wondrous Cross."



"AROUND THE GALILEAN LAKESIDE."

Ninian Visits Rome.

AFTER a few years of earnest labour in the wilds of Galloway, Ninian was invited to visit Rome. Pope Damascus then filled the papal chair, and was leading the Church away from the simplicity of apostolic Gospel and teaching into the dark labyrinths of tradition, himself claiming to be the only expositor of the Word of God. There were no express trains, no rapid steamers in those days, so Ninian had to make the journey on foot, crossing the Alps along perilous paths, by the edge of dark abysses, under the shadow of threatening avalanches, with the danger of being waylaid by robbers or being devoured by wolves. Footsore and weary he arrived at the city of Cæsars, near to which, three centuries before, the apostle of the Gentiles had suffered martyrdom, in whose Coliseum thousands of Christ's faithful witnesses had been thrown to the lions, or dipped in tallow and kindled as torches to light the gardens of Nero. What Ninian then saw and heard in Rome we cannot tell; the stories of Romish legendaries are wholly incredible.

There was no lack of talent in Rome at the time of Ninian's visit there. Jerome, whose name has been handed down the ages as a gifted and learned man, was there, and others who were seeking to stem the rising tide of superstition in the Church, and to curb the growing ambition of the Pope by speaking the

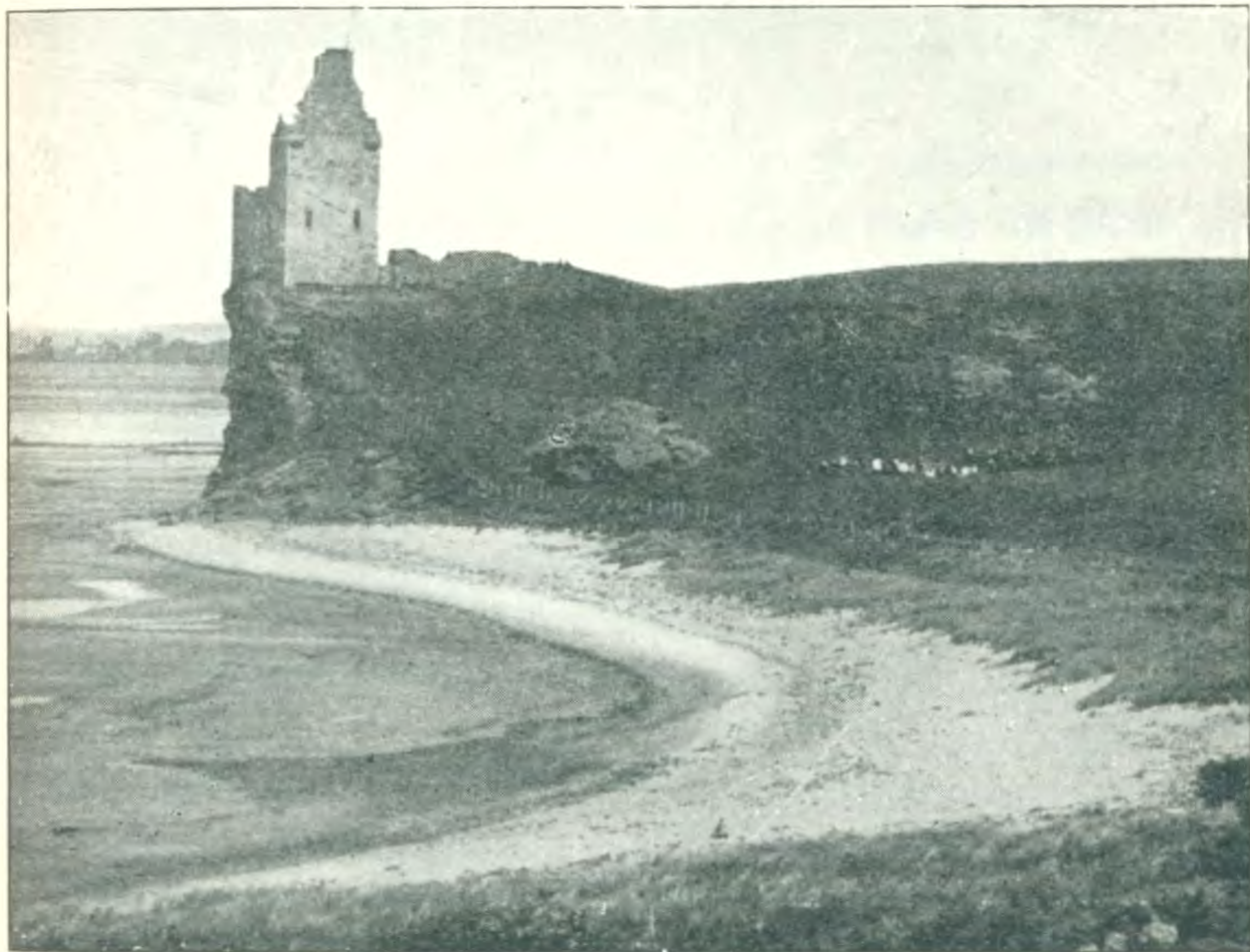
truth, so far as they were allowed to do so. It was a time of crisis in the capital city. The emperor had been deposed, and the Pope was claiming the lordship of the world. The young evangelist had gone to the city which claimed to be the metropolis of the Christian Church, to receive a fuller knowledge of the Word of God. But in this, he was sadly disappointed. The



CHRISTIANS GIVEN TO THE LIONS IN ROME.

Bible was being quietly set aside and its authority disregarded by the voice of "the Church." A new paganism, with its altars and its rites, was springing up. Crowds of professing Christians were worshipping in the Catacombs, supposing thereby to add merit to their devotions in these "sacred" places. And the Pope rode in a gilded chariot through the streets. All this, and the stately buildings being used for the

worship of God, the riches of the bishops who were living in the state of royal princes, contrasted strangely with the wattle and mud dwellings and the equally plain place for preaching the Gospel he had left in Galloway. There is a certain amount of awe produced and of reverence begotten by the consciousness that



"YONDER IS THE WHITHORN SHORE, WHERE NINIAN'S SCHOOL STOOD."

you tread the ground on which confessors and martyrs have stood and suffered, and we need scarcely wonder if the simple Scot was overcome by the sights and sounds of religious superstition which he saw and heard in the city on the Tiber. Few have gone there without either being caught in the coils of superstition and idolatry, or becoming so disgusted by the utter

godlessness of the thing, as to be done with it for ever. Martin Luther, the monk of Erfurt, when he visited Rome ten centuries later, had his eyes opened to the iniquity perpetrated under the name of Christianity, and returned a wiser man. But there is every reason to fear that Ninian was affected in another way, by his visit to the headquarters of the Church in the fourth century. The full-grown idolatry and greed which Luther found in his day had not manifested itself when the young Scot from Galloway visited the Pope and stood in the city of "the saints," but the leaven which brought that condition to its maturity had been received and was already doing its work. The Church and the world were united, the Gospel of the grace of God had been mixed with man's ceremonies and works, and the Spirit's power, which alone preserves from corruption in the things of God, had been gradually departing, as the truth was given up or cast out, to make room for popish errors and superstitions. The only path of safety is to cleave close to the Lord and to the Word of His grace, taking that Word as the lamp to our feet and the light to our path, walking humbly yet firmly in all its commandments, and keeping apart from all that would cause us to dishonour or disobey its precepts and commandments, every one of which "endureth for ever."

Ninian did not remain long in Rome, for in the last years of the fourth century, we find him back among his native hills of Galloway, but not just the same simple evangelist as before. It is well-nigh impossible to be for any length of time amid such scenes, and remain unaffected by them. On his way back to Galloway, he visited Martin of Tours, a man of fervent

piety, who, in order to check the rapidly increasing worldliness of the Christianity of the west, had adopted a rigid system of monasticism for himself and his fellow-workers, living together in seclusion for prayer and study. They were not recluses, for they went forth at certain times to spread the Gospel among the people. This appealed to Ninian, and he evidently became a ready convert to Martin's monastic system. Before leaving the learned and pious doctor of Tours, we learn that he had arranged that skilled masons should follow him into Scotland to build an edifice on the shores of the Solway, which would serve as a place for worship and a school for teaching the truths.

Ninian's Church and School.



A SIMPLE building of wattles and mud had served the purpose of Ninian in which to preach the Gospel and worship the God of heaven, before he had gone on his visit to Rome. On his return to the land of his fathers his mind was set on something more imposing. He had seen the magnificent buildings which were dedicated to the worship and service of the Lord in the city of Rome, and he now desired to have something like them, something to attract the eye and please the senses. Expert builders, bringing with them the necessary materials, shortly after arrived from Tours, and the building was forthwith commenced. Its site was on the northern shore of the Solway, on a promontory of the Irish Sea, near the town of Whithorn. It was constructed of white stone and received the name of *Candida Casa*—The White House. It was the first ecclesiastical edifice of its kind dedicated to the worship of God, in Scotland. Surrounded on three sides by the sea, far from the battlefields of the Picts, Ninian and those who gathered to receive instruction at his hands dwelt in peace, while wars and commotions raged throughout the troubled country.

The Whithorn College was not a monastery, as that word was afterwards known. It was rather a place for study of the Word of God and of preparation for going forth to evangelise the world. Ninian, accompanied by several of his helpers, took long journeys,

preaching the Gospel. His labours extended as far as the Roman wall, and occasionally beyond it. His name was given to a place near the town of Stirling, where it is said he proclaimed the Gospel and founded a church. The errors of Rome had overspread a part of England, and the Pope's representatives had made



RUINS OF RUTHERFORD'S KIRK, ANWOTH, GALLOWAY.

a bold attempt to capture Scotland and bring it under the Roman yoke, but without much success. Ninian had a certain measure of sympathy with Roman jurisdiction, but seems to have kept himself free from the errors which were pushing aside the Gospel in England. He kept at the old message, preached it far and wide, and so far as can now be ascertained,

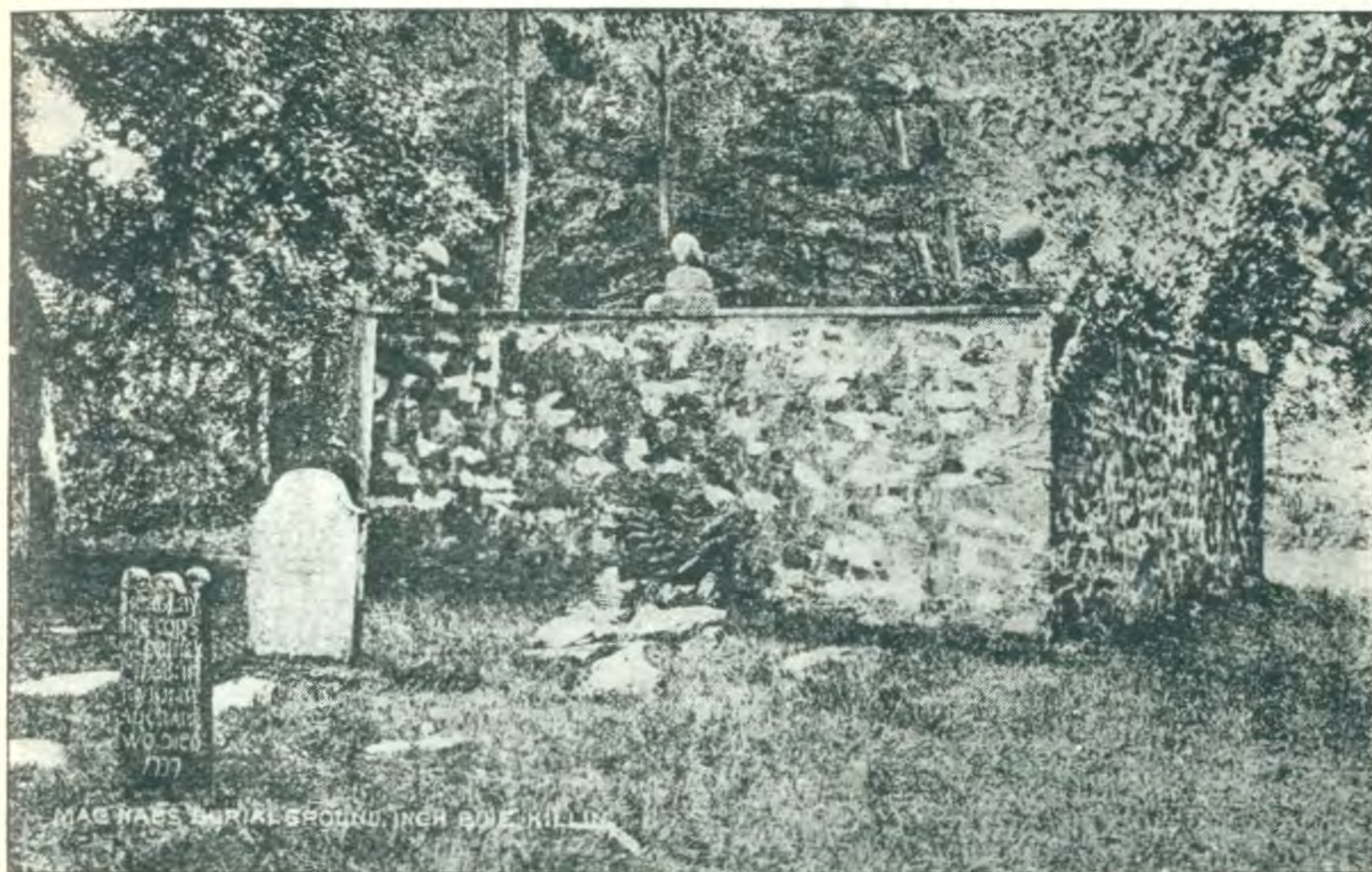
his ministry was much used of God. The Western Isles, Arran and Cumbræ, were visited, and the story of the Cross told out to the islanders who had sunk back to semi-heathenism. We need not greatly wonder at this, when we remember how little they knew of God and His Word. They had no Bible, and scarcely any help at all in Divine things. Only what had been



THE POPE'S REPRESENTATIVES ARRIVE IN BRITAIN.

handed down by parent to child. And the Druid priests who still inhabited the land and were held in reverence by many, were not slow to oppose and deny that which had broken their power and emancipated the people from their bondage. For many years Ninian and the evangelists of *Candida Casa* pursued their work, and when at length the aged worker finished his course and died, there were quite a number able to carry on

the work of evangelising and of visiting the little groups of Christians which had been gathered in all parts of the south and west of Scotland. The names and labours of some of these old-time workers, we have had handed down to us.



AN ANCIENT SCOTTISH BURIAL GROUND.

Patrick and His Preaching.



THE remarkable story of Succat, the Clydesdale youth, who afterwards was known as St Patrick, and became the apostle and evangelist of Ireland, must not be omitted in this brief sketch of the Gospel's early entrance to Scotland. Patrick's field of service was chiefly Ireland, but Scotland was the land of his birth, and at times of his labours.

Born of Christian parents at Bonavern, or Kilpatrick, on the Clyde, and brought up in the fear of God, Calpurnis, his father, being a servant of the Church, and Conchessa, his mother, a woman of piety, Succat was familiar with the Word of God, but was nevertheless a wild and careless lad.

When he was walking on the seashore one day with his sisters, a band of pirates seized him, and taking him in a boat to Ireland, sold him as a slave. He was sent into the fields to herd swine, and suffered great privations. Here, while in his distress, the Spirit of God awakened him to his need, and like the prodigal of old, "he came to himself," and was under deep conviction of sin for a considerable time. Here also, in "the far country," the Lord made known to Succat His great salvation, and he receiving Christ (John i. 12) as his personal Saviour, was saved. In the fulness of his joy he began to tell to others of the Saviour he had found, and some time after returned to the land of his childhood to preach Christ among

his kinsfolk and old companions. But while finding an open door in Scotland for his message, his heart was set on the Irish pagans across the Channel, whose need of the Gospel he had seen while he witnessed there after his conversion. Believing that the Lord had called him to that service, he returned to the wilds of the north of Ireland, and laboured with



FISHER BOY AND GIRL ON THE SHORE. 

remarkable success through a long and diligent life. This remarkable man, whom Scotland claims as one of her sons, was perhaps the greatest and most gifted of all the early preachers of the Word of those times, and Scotland benefited by the fruit of his labours being brought to her shores in the generations that followed.

The Story of St Mungo.



ABOUT the time that Columba and his helpers were evangelising the islands of the west, another remarkable man appeared on the mainland of the south-west of Scotland. This was Kentigern, or as he was afterwards known, St. Mungo. There is considerable differences among his biographers as to the time and place of his birth. The Roman chronologers claim for him a royal pedigree, saying that Eugenius III., King of the Scots, was his father, and Thametis, daughter of Lothus, King of the Picts, his mother. But of this there is no proof whatever. Monks of these times and after, were evidently fond of tracing their favourite saints to royal parentage, and representing thier position and work in high colours, very different from what we have every reason to believe they actually were. It is pretty well established that Kentigern was of Scottish origin, and that his birthplace was at or near Culross. It is said that in his early years he manifested a love of study, and was educated under the care of St Serf, who afterwards became the apostle of the Orkney Islands. It is to this aged and earnest man that tradition gives the credit of leading the young student to the knowledge of the Gospel. As a name of endearment he called him *Mongah*, which in the Norse language signifies "a dear friend," and from this he is supposed to have derived the ecclesiastical title of *St Mungo*.

In these early times the whole region upon which

the city of Glasgow now stands and miles beyond, was a forest of wood and bush land, infested by wolves and other beasts of prey. To this uncultivated and unevangelised district Kentigern repaired, and fixed his hut or cell on the banks of the Molendinar Burn,



MONKS BURNING BIBLES.

near to where the Cathedral was built to his memory in the twelfth century. There is very little of a reliable character on record regarding his work or its results, but plenty of legends, miracles, and impossible feats of yoking deer and other wild animals in his plough. We may take it that "the patron saint of Glasgow" was neither prelate nor priest, but like his contemporaries of Iona an itinerant evangelist, moving from clachan to clachan among the scattered people, proclaiming the Gospel of salvation, and when wearied

by his long journeys and labours, that he retired to his cell on the bank of the Molendinar to study and to pray. That he was a lover of the Sacred Word, and had confidence in its power as the means of blessing to his fellow-men, is evident from the motto, "Let Glasgow flourish by the preaching of the Word," which is said to have been originated by him, and is preserved on the arms of the "second city of the Empire" to the present time. Tradition has it that Columba, having heard of his labours, crossed from Iona to the mainland and visited Kentigern in his lowly resting-place near the Clyde. And if such was the case, we may well imagine that their fellowship and mutual intercourse was helpful to their own spirits, and of good service to the work of evangelising the Picts and Scots, a work which lay very near their hearts.

Molios, the Missionary of Arran.



HOW peaceful and calm the bay of Lamlash lies, with Holy Isle guarding its entrance, while steamers filled with excursionists ply out and in between the Arran ports at will. Over seven hundred years ago, this quiet bay was filled with the long dark galleys of Haco, the Norwegian King, shattered by storm, and defeated by Alexander, the Scottish King, at the battle of Largs.

Across the channel is the Holy Isle, where, in a cave on its western coast, Molios, a convert and companion of St Ninian dwelt, and it is said preached the Gospel to the islanders over fourteen hundred years ago. Converted when a boy in the island of Bute, he read and translated the Bible chained in the old chapel of Kingarth. And as he watched from the summit of Dunna-goil, the waves break against the Cumbræ Isles, and the white clouds gather around the rugged peaks of Arran, he longed to go and tell the dwellers there, the story of the Cross. This Molios did, it is said, for many years, living on the lone isle, sometimes visited by Ninian and his helpers from Whithorn. Dying at a great age, he was buried in Shiskin, where a sculptured stone, brought from Iona, marks the grave of this early preacher of the Word. A coming day—when all who belong to Christ through all the ages, will rise from their graves in sea and on land—will fully tell what were the fruits of the preaching of Molios and his companions in Arran and the

adjacent isles ; but we may surely believe that the same grand message of God's full and free salvation, unmixed by Popish traditions and unobscured by rites and ceremonies, brought life, salvation, and peace to the ancient Picts who inhabited the *Sudreyjar* or Southern Hebrides, and the islands of Arran and



ARRAN SHORE, WITH THE HOLY ISLE.

Cumbrae in those far distant times, when vast forests infested by beasts of prey covered the face of this fair isle, and rude huts of heath along its surf-beaten shores, or cut out of the limestone cliff and corrie, sheltered the barbarian inhabitants from the storms of winter, and the fierce denizens of the woods.

When the Viking chieftians swept down upon those peaceful islanders, among whom the light of the Gospel had begun to shed its beams, they plundered and massacred many; but such was the power of the Gospel, as heard from the lips and seen in the lives of its converts, that many of the lawless Norsemen were brought under its influence and turned to the true God from their pagan superstitions. Soon the



GROUP OF CHILDREN ON ISLE OF ARRAN TO-DAY

simple Gospel, as preached by Columba and Moliós, became corrupted by Romish rites and men's traditions, so that toward the end of the twelfth century we find that a monastery stood on the north-west side of the island, which was named after "St Moliós," and filled with monks, who encouraged pilgrimages to the shrine of the saint, to count their beads and offer their orisons. The initials and monograms of some of these pilgrims may still be read on the roof of the cave, scooped out

of the sandstone rock about twenty-five feet above the present sea level ; while the spring of water of which they drank still bubbles up at its side, clear as crystal, just like the Gospel, which notwithstanding all the attempts of men and demons to contaminate and render it useless, springs up as fresh as ever, and is still the power of God unto the salvation of all who believe it.

Though all else has changed, and the rugged isle of Arran is no longer the home of the barbarian, the “ old, old story of Jesus and His love,” proclaimed by Molios more than fourteen centuries ago, is the same to-day.

This afternoon, a company of several hundreds stood on the shore of Brodick Bay singing the Saviour’s praise and hearing the glorious Gospel of Christ proclaimed in those scenes where Molios once made known the Saviour’s peerless Name.

Two Cumbrae Workers.

HOW lovely the island of Cumbrae looks as it lies bathed in the summer sunshine. Along the Millport shore, groups of excursionists are sitting on the rocks or walking on the beach, while numbers of youths are bathing and swimming in the calm blue sea. On the west side are the rugged peaks of Arran, with Goatfell towering above them all. Ailsa Craig rising out of mid-ocean like a watch-tower to guard the south, and nearer—just across the narrow channel—is the Lesser Cumbrae, with its finely-terraced slopes, its ancient ruined castle and pretty white-walled lighthouse. In the evening a group of Gospellers take their stand on the green close by the sea, and there sing and tell “the old, old story of Jesus and His love” to a reverent and attentive crowd of listeners. Our thoughts go back wellnigh fifteen hundred years, to a period when, as ancient history tells us, there were early witnesses to the Gospel’s saving power on these rugged shores, at a time when almost the whole of Britain lay in heathen darkness. The story of how the Gospel that sounds across these waters to-day, was first spread among the ancient dwellers of the Cumbraes is one of thrilling interest.

When Ninian, the pioneer missionary among the Picts of Southern Scotland, passed through the Western Islands preaching the Gospel, we are told that he landed on the Greater Cumbrae, and made known to the

heathen chieftain and his followers, who then dwelt there, the wondrous story of the Cross. The astonished Picts gathered from their conical huts pitched along the shore to hear the message, and, it is said, to many it became the power of God unto salvation. The war spear and the diviner's wand were laid aside, and



ON THE CUMBRAE SHORE.

willing hands reared a humble house of willow wands and wattle, in which for many years they met to worship God and hear His Word.

A century later, the *Vikingen*, or "Sea Rovers," of the far North, swept down upon these peaceful and defenceless people, bringing them into subjection, and

acquiring possession of their island home. But the light which the Lord had kindled in Cumbrae was not extinguished, for we learn that some of these Norsemen were brought under the power of the Gospel, and sent for missionaries to Iona, that they might further hear from them the Word of Life.

Two young women of royal rank named Beya and



PATRICK HAMILTON, SCOTLAND'S FIRST MARTYR, AT THE STAKE.

Maura, came to Cumbrae and gave themselves to the work of evangelising the women of the island, who had evidently been neglected in the earlier preaching of the Word. These two godly females are said to have been greatly used in their service, and became so attached to the people, that they renounced their places of honour, and determined to spend their lives in service to the Lord among the Cumbrae islanders.

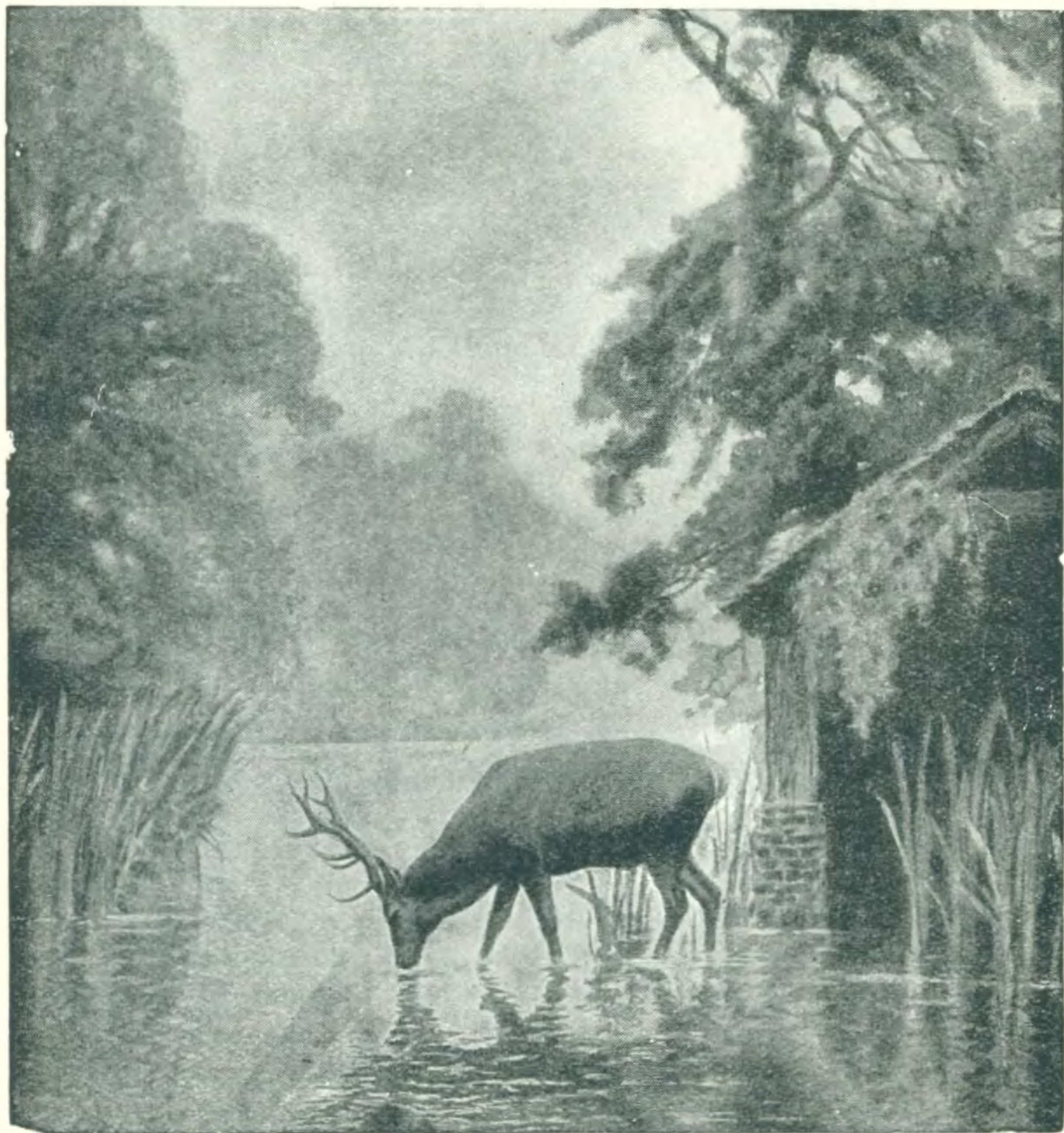
Maura was a diligent worker, and went out and in among the people, teaching them many useful occupations and making known the way of life ; while Beya, who was more of an ascetic, chose to spend her days in prayer and seclusion on the Lesser Cumbrae, where the ruins of a cloister said to be built to her memory, may still be seen. Thus it was that the dwellers on these islands, whose graves lie scattered among the hills, and whose relics are occasionally unearthed, heard and believed the same Gospel which we hear, and which some receive and are saved by to-day.

In the centuries that followed, wars and invasions of enemies kept the Gospel from progressing, and at times it seems as if gross darkness had again settled on certain parts of Scotland. Even then the Lord had his faithful witnesses and true servants doing all that the times in which they lived permitted them in the spread of the Gospel of Christ. We do not know even the names of those witnesses who kept the lamp of truth burning amid the gloom of these far distant ages, but they are all known to the Lord, and in that coming day when He rewards His servants and gathers His redeemed from every clime, there will doubtless be many from the land of the Picts and Scots who heard the Gospel from the lips of Ninian and his helpers.

Modan, the Evangelist of Scotland's Glens.

AMONG the young evangelists who studied the Scriptures and spread the Gospel on the western islands under the leadership of Ninian, was an earnest young preacher of Irish descent, named Modan. In so far as the story of his life and labours can now be traced, he seems to have emigrated from his home in Ulster to join Ninian's colony of workers at Whithorn, in the early part of the sixth century. After a season of study and companionship with the venerable saint, who has the honour of being the most prominent itinerant gospeller of his time, Modan set off on his life mission of evangelistic work, making his field of operations among the tribes along the shores of Loch Etive. After some years of labour there, he crossed Loch Fyne, evangelising the scattered dwellers of the Kyles of Bute, sailing in his coracle across Loch Long and along the Gareloch shore until he reached Roseneath, where he made his dwelling. From thence he went forth among the Scots and Britons telling the story of redeeming love, and when wearied in, but not of his work, he returned to his humble hut for rest and meditation on the Word, in the vale of Roseneath on the Gareloch shore. Little can now be told of the results of his labours, but it is known that there sprang up in the regions which he visited with the Gospel, little companies of Christians,

turned from the darkness of Druidism to confess the Lord Jesus as their Saviour and worship the God of heaven. In a brief record preserved in the Breviary



ON THE SHORE OF LOCH ETIVE.

of Aberdeen, the following words concerning the faithful Modan appear :—“ To how many wanderers from the light of faith did the blessed Modan restore their sight ?

How many transgressors long bound in the chains of sin did he so awaken by his ministry of the Word of life that they repented and believed, and were moved by the power of God working through him to renounce their evil ways? So much so, that the whole Scotie race which dwelt on the west side of the river and by the sea, became imbued with his doctrine! "Surely no better testimony of the success of a preacher's labours can be given than this. He preached the Word in the power of God; sinners were awakened, convicted, brought to repentance and conversion, manifesting the reality of their faith by turning from their evil ways. Times have changed since Modan preached, and there are no longer painted savages to preach to in these lands. But sinners still need to be converted, and the Gospel is still "the power of God unto salvation to everyone that believeth" (Rom. i. 16). Worn out with incessant labours, in a ripe old age Modan fell asleep in the midst of those who had been converted through his ministry, and was laid to rest in the quiet vale of Roseneath, to await the fair resurrection morning.

Thus it was that the Gospel was spread abroad in these early times in the land of the bluebell and the thistle. We little know how much we owe to the devoted lives and self-denying labours of these early workers, from whose time, in a clear silvery line of grace, may be traced the testimony of the Gospel through the ages.

True, it was often obscured by Popish ceremonies and ritualistic observances. At certain periods, its witnesses and heralds were burnt at the stake, or shot down like hunted hares on the hillsides, yet God kept

the light thus kindled in the wilds of Galloway, and spread by Ninian and his successors, burning, until a brighter day for Scotland dawned.

THE LIGHT OF THE GOSPEL.

The race that long in darkness sat
Hath seen the glorious light ;
The Gospel with its cheering beams
Has chased away the night.

The altar and the grove no more
The Briton's homage claim ;
His sacrifice of praise ascends
To God's most holy Name.

His messengers of Gospel grace
Their voices loudly raise,
Proclaiming Jesus Christ where once
Men sang Valhalla's praise.

In glens, where Druid priests of old
Their fated victims bound,
The warlike chieftain and his clan
Now hear the Gospel's sound.

The Story of Columbia and the Island of Iona.



IN the early Spring of A.D. 502 a little band of colonists might have been seen crossing the narrow strait which divides the Mull of Kintyre from the north of Ireland, in their leathern coracles or boats, making for the Scottish shore. Who are these colonists and what is the object of their mission? They come from the wild north coast of Antrim, and have left their huts which clustered around the basaltic rocks of the Giant's Causeway, to find a new home in the land which is now in their view.

The leader, Fergus Mor, son of an Ulster king, is crossing with his two brothers to found a new kingdom in the land where already the Anglo-Saxon, the Briton, and the Pict have claimed their portion. All that remained for the *Scoti* or Scots—for such was the name to be claimed by the emigrants—was the rocky promontory of Kintyre and the Western Isles. These were equally divided amongst the three leaders and their followers. After they had brought their wherries to the shore, the little company parted in peace, and each of the three leaders at the head of his followers made for the land of his inheritance, which was as yet all unknown and unexplored. One thing they all had in common, and took with them to their new homes—that was the knowledge of God and of His

Son, Jesus Christ. Here it will better help us to understand the mission of the little band of emigrants if we take a glance backward a little.

For four hundred years, the Romans had ruled almost supreme in Europe. Pagan persecutions had uprooted much of the nominal Christianity that existed, and leavened what remained with its rites and idolatry. The Gospel, as preached by apostles



THE GIANT'S CAUSEWAY
AND WELL, IRELAND.

and those who followed immediately after, was lost, and the Church, as formed and maintained by a simple and spiritual ministry, had disappeared from view. By means of the professed conversion of the Emperor Constantine, the true Church, till then persecuted and hated by the world, was taken under royal patronage, and amalgamated with the world. Slowly but surely its testimony to Christ and the truth, for which it had

been set as God's witness in the world, became eclipsed, and a mixture of Paganism and nominal Christianity, under the domination of a succession of Popes in the papal chair at Rome, had taken its place. Then it was that the hand of God in judgment came heavily upon that which bore the Name of Christ on the earth. Hordes of Pagans swept from their places in the wilds



A RIVER AND FERTILE VALLEY OF ANTRIM.

of the north, and like a tempest destroyed everything in their track, right on to the gates of Rome.

It was at this period that a sturdy race first appeared which, in the providence of God, were to play an important part in the evangelising of the isles of the north, and in restoring by means of the simple preaching of the Word of the Lord, much that had been lost

to those who were left of the Lord's few followers still to be found there. These were the *Scoti* or Scots, who had originally migrated from their homes on the banks of the Rhine, and crossing the sea in canoes and barges, with their herds and camps, had settled in the north of Ireland and in parts of Kintyre.

The knowledge of Christ and the Gospel of salvation had been made known to them by the same early heralds of the Cross as had proclaimed it in Caledonia. Traders from the Levant and North Africa were frequent visitors to the harbours of Ireland, and persecuted Christians fleeing from the sword found a refuge on its shores. There they testified to the Scots, who then peopled the Emerald Isle, the glad tidings of salvation, and it is on record that many received the message and confessed Christ as thei Saviour and Lord.

Sedulius, a noted preacher and hymn writer of this early time, was a Scot by birth, and having received the Gospel in Ireland, travelled over France and Italy preaching and teaching Jesus Christ. His hymns were of so great value that they were used in the worship of the churches, and his commentary on the Epistles of Paul, entitled "Collectaneum of Sedulius, a Scot of Ireland," is reckoned worthy of a place alongside any present-day exposition of these epistles. So that long before the days of "St Patrick," who is claimed by Rome as the first Gospel pioneer of the Emerald Isle, the ancient Scots, whose first home was there, had received and confessed Christ and His salvation. Thus it was that the first little company of Scots colonists, who crossed the channel, had the Gospel to make known to the Britons and Picts.

Having received the Gospel in their earlier homeland,

it may have been their chief object in leaving the fertile fields of Antrim for the rocky and desolate land to which they had come to spread the good news which they had received amongst the Britons and Picts, who had lapsed into almost heathen darkness. With what success they spread the light which they had brought with them among their neighbours, history has left no record, but there is a sidelight thrown upon the existing relations between the Picts and Scots, whose territories joined, in the fact that for over a century no raid was made, no battle was fought, and no quarrel existed between the two nations, which goes to show that the peaceful lives of Christ's followers had not been without effect on their warlike neighbours. During these years, an event occurred which was to have an abiding and powerful influence upon both these peoples and their descendants for many years to come, and to this eventful story we will now turn.



THE FERTILE FIELDS OF ANTRIM.

The Coming of Columba.



ON a summer morning about half a century after the landing of Fergus Mor and his followers on the western shore, a solitary coracle might have been seen on the bosom of the Atlantic, making its way toward the Scottish shore. No pennon floats on its mast, no blazoned shield is hung from its bow; nor is there badge or token to indicate the rank of its occupants, or what their errand is. As it nears a shingly bay on the rocky coast of the island of Icolmkill or Iona, the oarsmen cease their toil and prepare to disembark. There are thirteen of them, led by one who is manifestly their chief. He is venerable, and his lofty brow indicates intelligence and wisdom. His followers regard him with affection, and lovingly submit to his rule with reverent submission; yet he is like one of themselves. This is Columba. Born in the wilds of Donegal in A.D. 521, the son of an Irish chief of the northern tribe of O'Neill, of graceful appearance, possessed of many gifts, Columba was taught at the feet of Finnian, whose school at Moville, near the head of Strangford Loch, was the first in the country. Here he "learned the wisdom of Holy Scripture" his biographer tells us; and here also in his early years he was converted to God. In his earliest years of Christian life, he became a diligent transcriber of the Bible. He made a copy of the Psalms for his own private use, transcribing it during the hours of night. The master of the

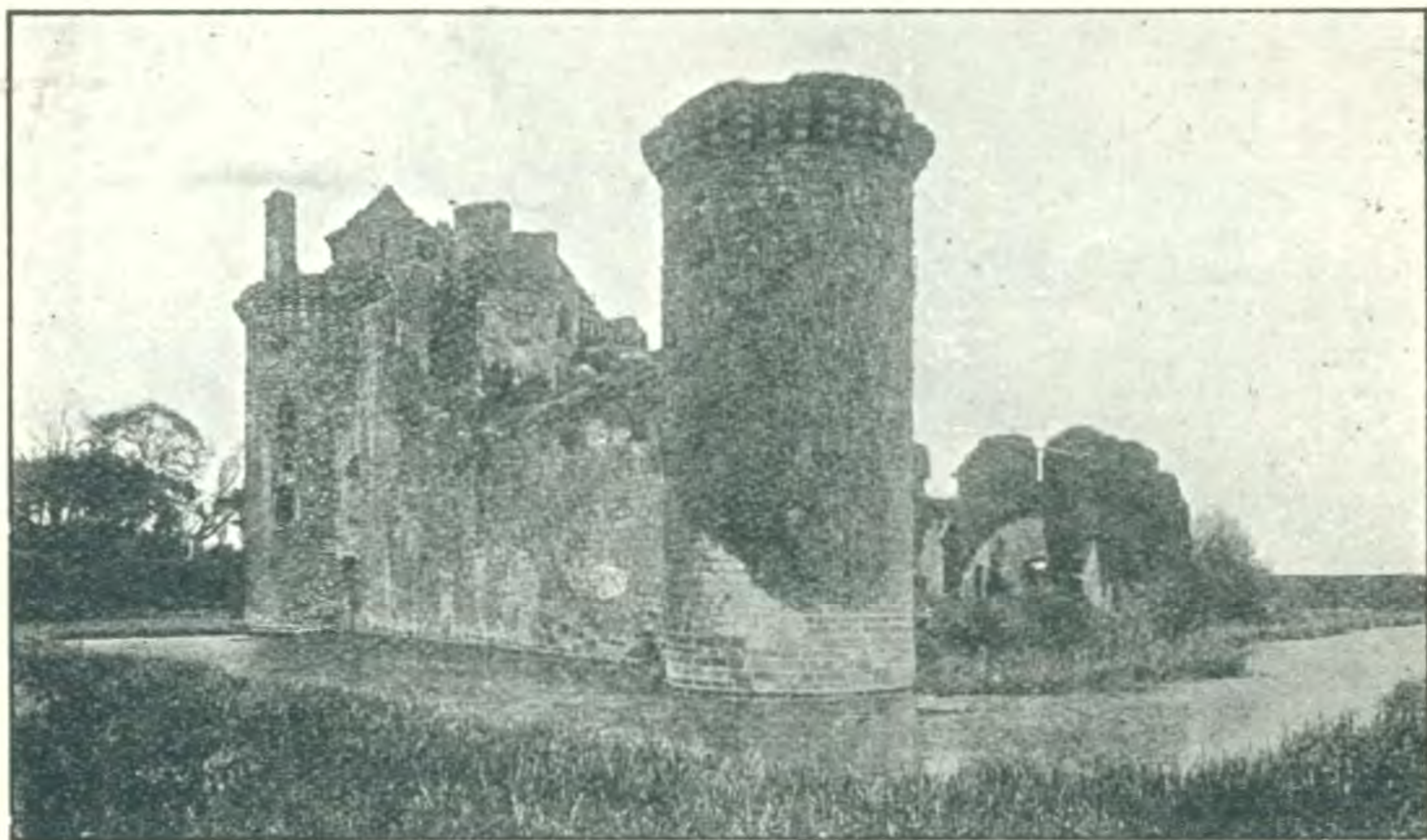
monastery, in which the book lay, demanded that it should be given to him, which Columba refused to do. The arbitration of the king was sought, and his decision was, "As to every cow belongs her own calf, so to every Psalter belongs its copy. The transcript belongs to the monastery." This unjust act and others that



COLUMBA AND HIS HELPERS LEAVE FOR SCOTLAND.

followed, are said to have caused Columba to turn his eyes toward the "regions beyond," which lay in the shadow of spiritual death in need of the Gospel. And so, with twelve converted and devoted young men, prepared to suffer, and if need be, lay down their lives for the the Gospel's sake, Columba stowed his

copies of the Sacred Book in a currach, and hoisting sail, left the grassy banks of the Foyle, to pass through the estuary into the ocean, and make the perilous voyage toward Iona. What an honour to be allowed of God to spread His blessed Gospel, especially amongst those who have never heard it, and to win their souls to Jesus Christ the Lord !



AN ANCIENT IRISH CASTLE.

Iona and its School.



THE landing of Columba on the lone isle, with his little band of followers, marks a new era in Scotland. They are in reality to be the second founders of the Scottish nation, and from their humble abode in the sea-beat isle of Iona, the light of the Gospel of the glory of Christ is to go forth into every part of the land, and far beyond it.

It is Whitsuntide. The warm beams of the May-day sun shine on the calm waters, as Columba, having reached the strand, leaves his followers for a time and ascends the highest hill, a short distance from the shore. From its summit islets, firths, range after range of mountains can be seen far along, the distant shore, with the western sea beyond stretching out to regions as yet unknown.

The little colony set themselves diligently to work, and before two years had gone they had cut down wood, built themselves houses, and erected a large building to serve the double purpose of school and place for united worship, all of which are needed, for the object of Columba is to instruct his followers in the truth of God more fully, in order that they may in turn be able to "teach others also" (2 Tim. ii. 2); and so, furnished with the Word of God, that they may go forth from Iona as a centre, to preach the Gospel of Christ, and pioneer the unbroken country of the Picts and Britons as evangelists of the apostolic

school. Their habits, manner of life, and the way they went about their work seem to have been simple and godly, for in that early day there was no sacerdotalism or clerical assumption such as Rome introduced in later years, and which then as now corrupts the Gospel, and spoils the preachers of it by making them believe they were something more than “declarers of good news” and winners of souls to the Saviour.

There is no record that Columba and his co-workers had any Creed or Confession of Faith, such as in after years was formulated by Church councils and synods. But it has been put on record that the following four cardinal truths formed the subject-matter of their preaching.

First: That the Holy Scriptures are the Word of God, and the only infallible rule of faith and practice.

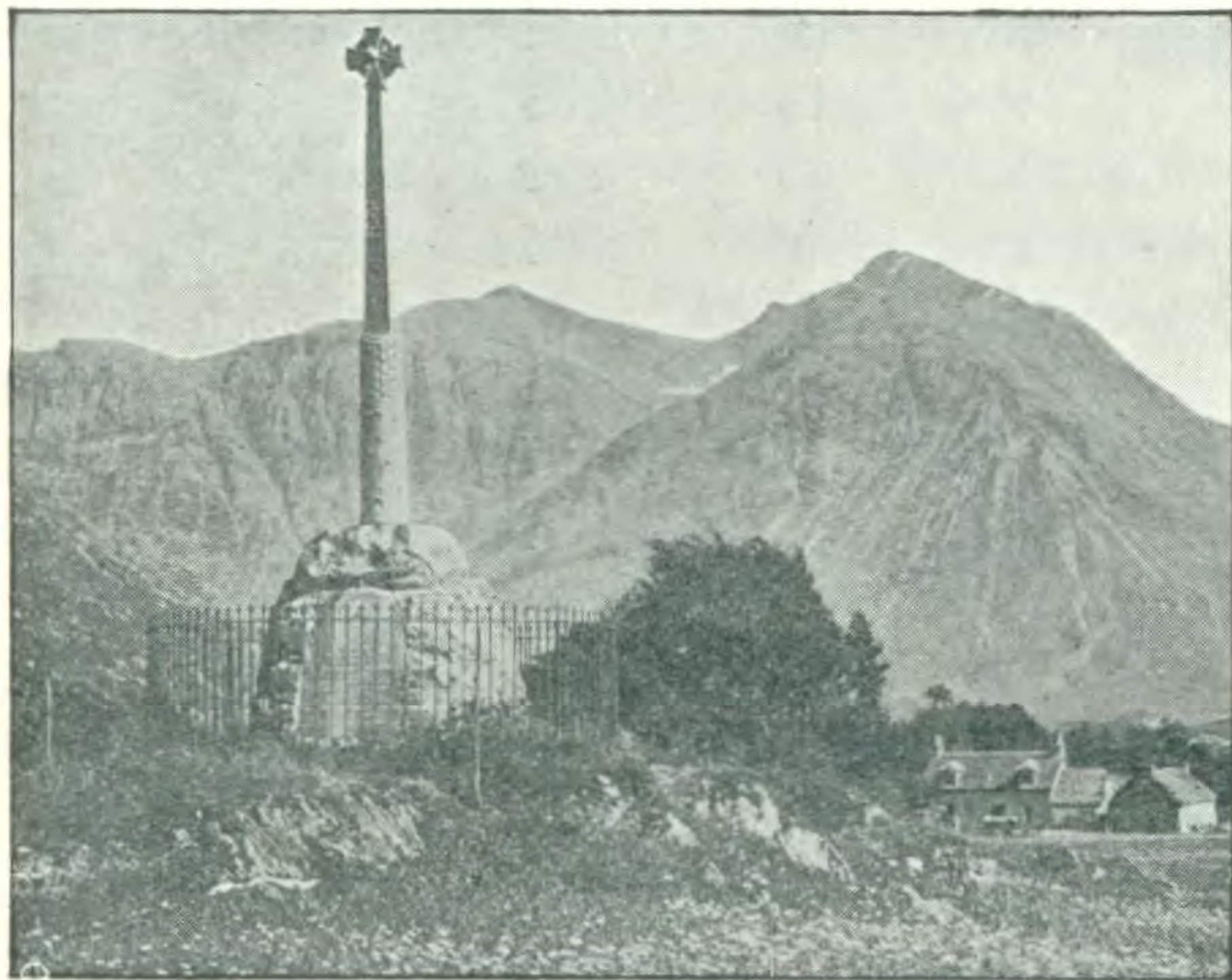
Second: That no merit is attachable to the works of man, but salvation is by grace alone.

Third: Not outward observances, but purity of heart and life in God’s sight is to be the aim of the Christian.

Fourth: That the Lord Jesus Christ Himself is the only Head of the Church. Such was the simple and Scriptural theology of Iona.

We shall hear how they went about their work, and how the Lord used them in bearing the light of the Gospel to those who sat in darkness and the shadow of death. Meanwhile let us remember that it is the Gospel of God concerning His Son, told out in all its purity and simplicity, apart from attractions or embellishments of any kind whatever such as men devise, either to draw the crowd or give it favour in the eyes

of the world that is still the message for man's blessing. God's glad tidings told out in the Spirit's power, and received by faith, brings eternal salvation, peace, and joy to all who believe it ; as surely to the refined and cultivated of the present time, as to the unlettered Pict and Briton of Columba's day.



IONA CROSS AT GLENCOE.

The Evangelists of Iona.

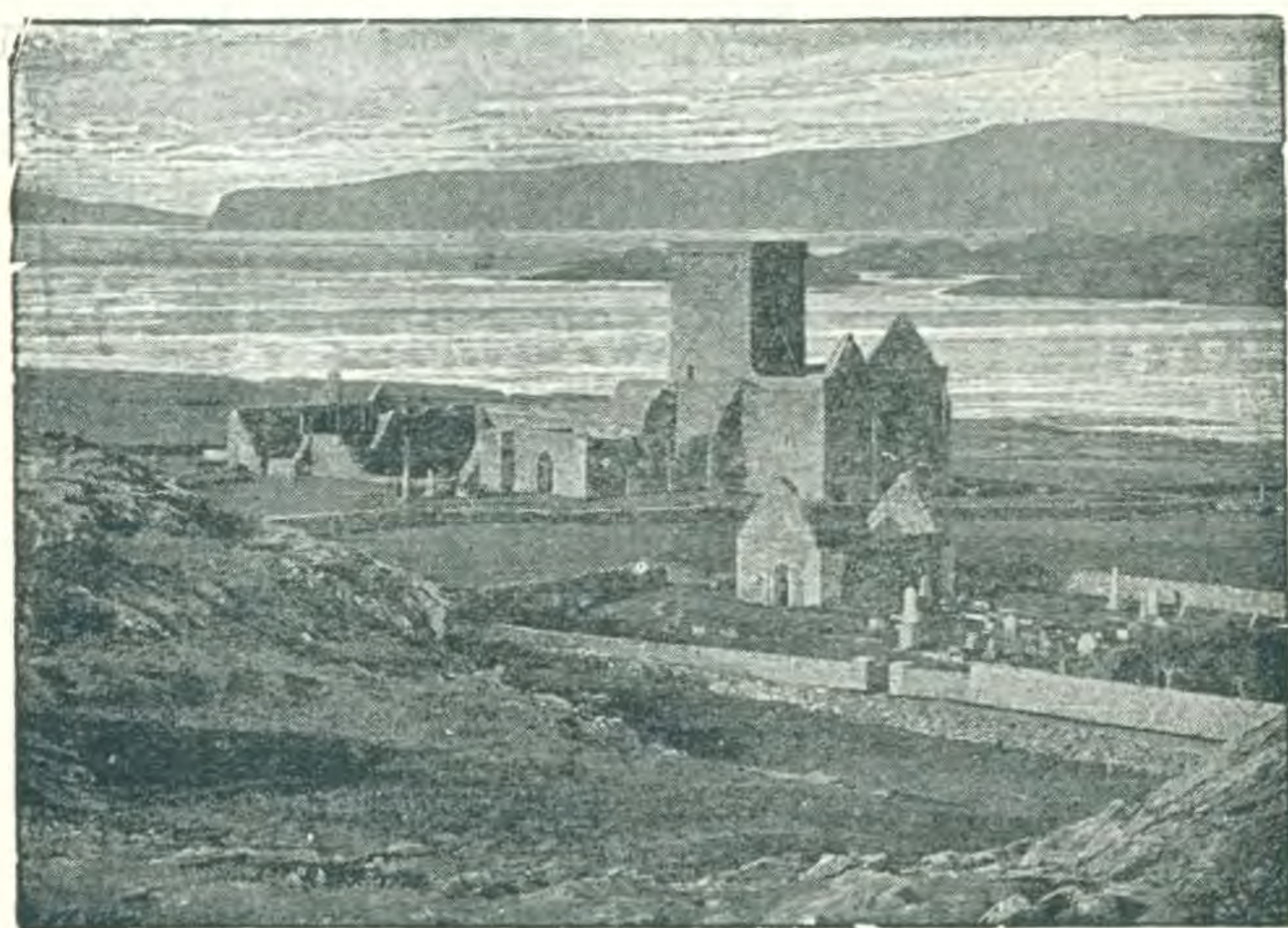


COLUMBA and his helpers having found a home on the lone isle, surrounded by the silvery sea, they begin their work in earnest. Iona was the boundary line between the Picts in the north and the Scots in the south. Parted from the island of Mull, by the Sound which could be crossed by boat in half an hour, the grassy island does not exceed three and a half miles in length, by a mile and a half in width. Yet it was an ideal place for the young colony. No hostile clansmen would disturb them with the battle-axe there. They may read and meditate and pray in peace, and from that Salem of holy calm, go forth with the message of God's love to the great world around, which yet lay in the region of the shadow of death. Owned by Conal, King of the Scots of Argyll, a relative of Columba, there was no great difficulty in obtaining a grant of the island with liberty to build thereon. Their purpose is to go forth from thence with the Gospel message to the Picts in the far north and to the Scots in the south and east. The Holy Scriptures in the Latin language is their only text book. Large portions had to be committed each day, and to the first students on the lone isle and others who followed after in quest of spiritual instruction, Columba's motto ever was, "The Word of God is our only rule of faith." The first two years were spent in building and planting, part of each day being given to the study of God's Word and prayer. There

were no printed Bibles in those days, but certain periods which were arranged by Columba were devoted to copying the Scriptures, so that when the time came for them to go forth on their evangelistic labours, there might be no lack. Their life on Iona was primitive, simple and happy ; their modes of worship and service based on what they found in the Bible alone. In the centre of the little colony there is raised a simple building of oak planks thatched with rushes, in which they meet to worship and to pray. Around it are the huts of the workers, formed of clay with wickerwork of wattles. Columba's hut, built of logs, stands on a little knoll by itself. Here he writes and studies by day, and sleeps by night, laying himself on a skin stretched on the ground, with a stone for his pillow. There is a guest chamber for any stranger who may visit them, and around the whole is drawn a rath or cashel of mud and stones. Outside are the buildings for the provisions of the colony : a barn for corn, a kiln for drying, a mill for grinding, the wheel of which is turned by a stream which flows past. The dress of the colonists is primitive and simple. A linen tunic covered with a coarse gown of natural wool covers the body ; sandals of cowhide protect the feet. Their food consists of the produce of the island : bread made from barley grown in their own fields, milk from their own cows, eggs from their fowls, and fish from the sea supply their bodily wants. Each in turn becomes cook, and all share in tilling the ground, putting the cows to pasture, and tending the crops. A white pack horse draws a cart, which is known as " the chariot " bringing wood for the fires and grain from the fields.

Columba was a diligent scribe, and never missed

an hour. Our very earliest copy of the Four Gospels, now in Trinity College, Dublin, written on two hundred and forty-eight pages of vellum, belongs to Columba's time, and is said to have been written by Columba himself. His only text book was the Bible, and from its sacred pages he taught and furnished his devoted helpers, so that they might be well fitted for the great and glorious work which lay before them. He knew well



RUINS OF IONA AS THEY ARE TO-DAY.

that the Word was necessary to the work of God, and therefore his first care was to have it well understood by those who were to be Christ's ambassadors to others. It has been claimed by Romanists that Columba and his fellow-workers were monks, and that the settlement on Iona was a monastery, but such names as they are now understood, are altogether inappropriate to the students of Columba on their seagirt college. They

were apart from the world, but not in isolation ; they shut themselves away with God and His Word but only for a season, in order to become acquainted with the Divine message and its Author, and then go forth preaching Christ and Him crucified among their fellows. They lived a simple, self-denying life, but they claimed



ISLANDERS OF TO-DAY AND THEIR PONIES.

no merit from it before God, it was only a means to an end, which was the diffusion of the Gospel among those who had never heard its message. Would to God there were more of such simplicity of life in our own day, and more of such godly zeal as the students of Iona possessed.

The Conversion of King Brude.



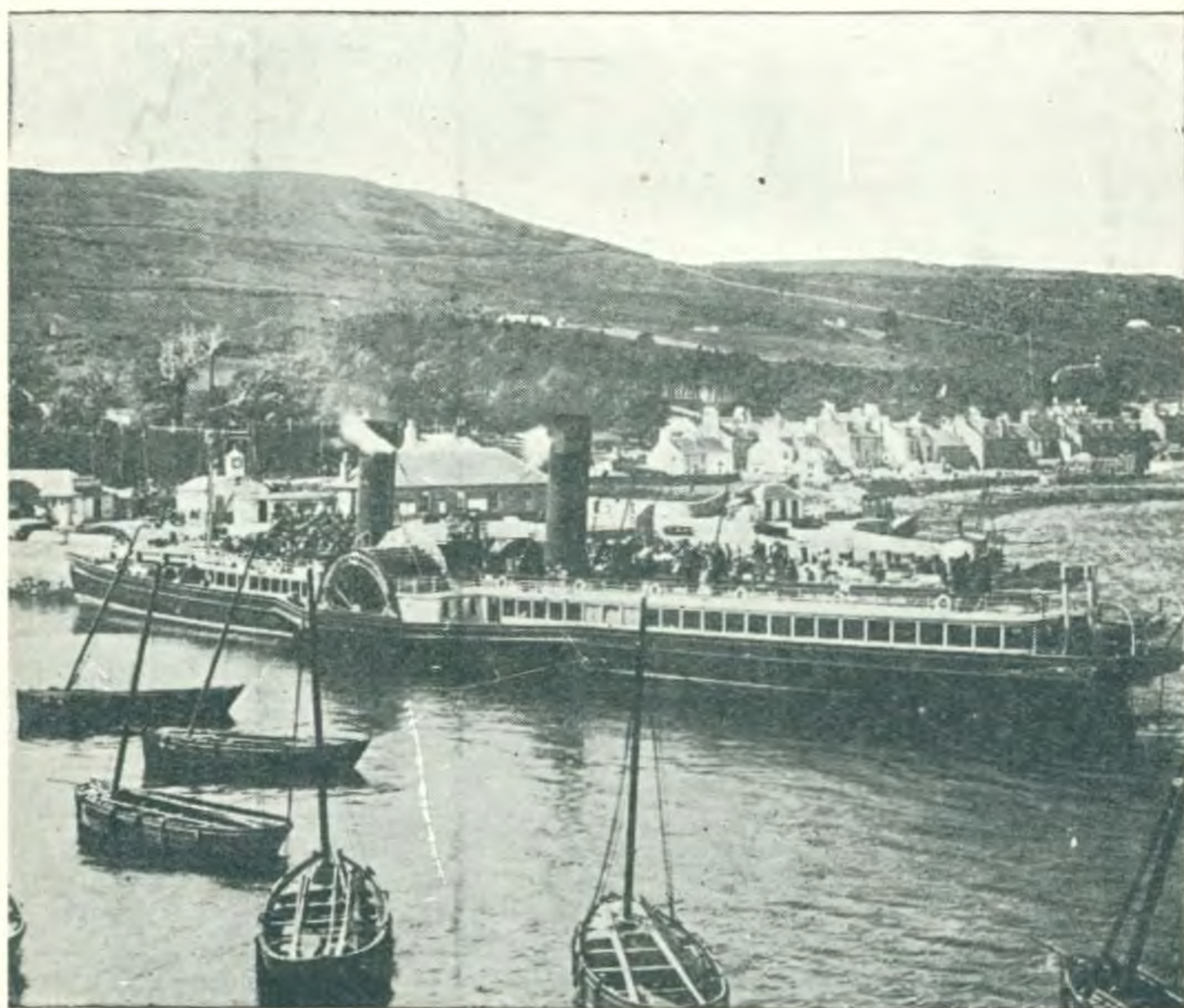
ON a memorable day, about two years after the landing of the colonists on Iona, a tiny craft of wicker, covered with cowhide, leaves the strand. Its inmates are Columba and two of his chief helpers, Comgal and Cainnech, with a few followers, to row them across the seas. They are on their first evangelistic mission to the land of the Druids in the far north, bearing the glorious message of the Gospel. They carry nothing with them save the Word of God written on parchment leaves. Away beyond the Drumalban mountains, is the castle and fortress of King Brude, the powerful ruler of the Picts. To him Columba bears the Gospel. If he can be reached, and his heart won to Christ, there will be an open door among his people. Over rugged hills covered with furze and thorns, down precipitous rocks, across wild seas and inland lochs, and along trackless moors, the travellers hasten, until they skirt the shores of Loch Ness, beyond which stands the castle of the Pictish King. He has already been made aware of their coming by his Druid priests, and has closed his gates against them. Such was the first experience of the Iona evangelists, which has been repeated over and over again in the annals of all true Gospel pioneering. The devil seeks to hold his goods "in peace" (Luke xi.), he dreads the power of the Gospel.

Undaunted by their first repulse, Columba and his company form a circle outside the closed gates of King

Brude's castle, and raising their voices sing the forty-sixth Psalm which begins—

“ God is our Refuge and our Strength,
In straits a present aid.”

The sound of that first song of praise and triumph that ever echoed through these wilds was heard by



ARDRISHAIG AND THE CRINAN CANAL.

King Brude in his fortress, and it is said it completely overcame him. He advanced with his counsellors toward the gates, opened them to the Gospellers, and welcomed Columba to a personal interview in his castle. What took place during these hours we cannot tell, as no record has been left of the conversation,

but we may assure ourselves that the burden of Columba's message to the Pictish monarch was the Gospel of Christ, which alone is the power of God unto salvation. We are told by the historian what the result was. King Brude was converted, and confessed the Son of God as his Saviour. This was a great



A VIEW IN A GRAMPIAN VALLEY.

triumph of grace, and was to have far-reaching results in the far north where, among the clans of Northern Pictland, the reign of Druidism had never been wholly broken, and in parts where the Gospel had been made known two centuries before, there was in measure a return to the ancient paganism and its rites. The

altars of the Druid smoked in many a glen, and the worship of the grove was prevalent in the realm over which King Brude held sway. Converted by the power of the Gospel himself, he threw wide open the door of his kingdom to the same glorious message. Columba hastened back to Iona, and in a very short time a band of earnest pioneers and evangelists from Iona went forth to all parts of the Pictish kingdom, penetrating the straths of the Grampians, the fastnesses of Ross and Athole, and even crossing the Pentland Firth to the Orkney and Shetland Isles with the Gospel. The power of the Druid fell before the story of the Cross, and wherever the feet of the Gospel messenger trod, the effects of the message were seen in the barbarians being turned to God. Civilisation followed wherever Christ was received, and soon the fields which had lain untilled, without seed time or harvest, were waving with golden grain, while herds and flocks filled the green meadows and browsed upon the grassy slopes. War and bloodshed ceased, and clans long at variance were reconciled. The Gospel was carried far and wide, and a brighter and better day dawned on Scotland.

Columba's Gospel Zeal.



COLUMBA visited many of the chieftains of the far north, and found an entrance for the Gospel among most of the Pictish clans. His line of procedure was very simple. If he gained the chieftain's ear to his message, and received his consent that some of his helpers should settle among his people, then a band of young missionaries from Iona, usually about twelve, including one or two of riper years, who had some experience in the work of pioneer evangelisation among the Druids, went forth on their mission. Selecting a spot in the territory of the clan, they build a cluster of huts of turf, roofed with branches of trees, around which a palisade is drawn. The ground around is dug and sown by the missionaries, and soon a little colony comes into view, modelled after the pattern of the parent establishment at Iona. It is not a monastery, but a self-supporting home and centre of Gospel effort and likewise a place of spiritual instruction for the young evangelists, who go out two and two each day among the people making known the glad tidings of salvation through the Cross of Christ. Their labours were abundantly blessed. The Gospel in its simplicity and power found its way among the people, and was received unto salvation by many. Over the whole of the land of the Picts, in the Hebrides, and across the Pentland Firth, in the islands of Orkney and Shetland, little companies of inquiring souls gather around to

hear the wonderful message from heaven, through the lips of the strangers from Iona. By and by a building of wattle and mud is raised in which they meet to worship God. During the week it serves as a school in which the natives are taught to read, and how to till and cultivate the land. When any of the converts



A HERD OF SHETLAND PONIES.

manifested gift and grace, and had a desire to preach to his people, he was helped in the study of the Word, and more fully taught the ways of the Lord by a few months' sojourn in Iona, and there also wearied and worn-out workers returned to rest and be refreshed in soul and body, in the godly fellowship of Columba and his aged helpers, with whom the Word of God

was held in high honour. Columba himself was a great student and a voluminous writer, and in addition to his evangelistic labours, his daily exposition of the Word to his students, and the care of guiding the widespread work, he wrote over three hundred volumes with his own hands.



WILD DEER ON A HIGHLAND HILLSIDE.

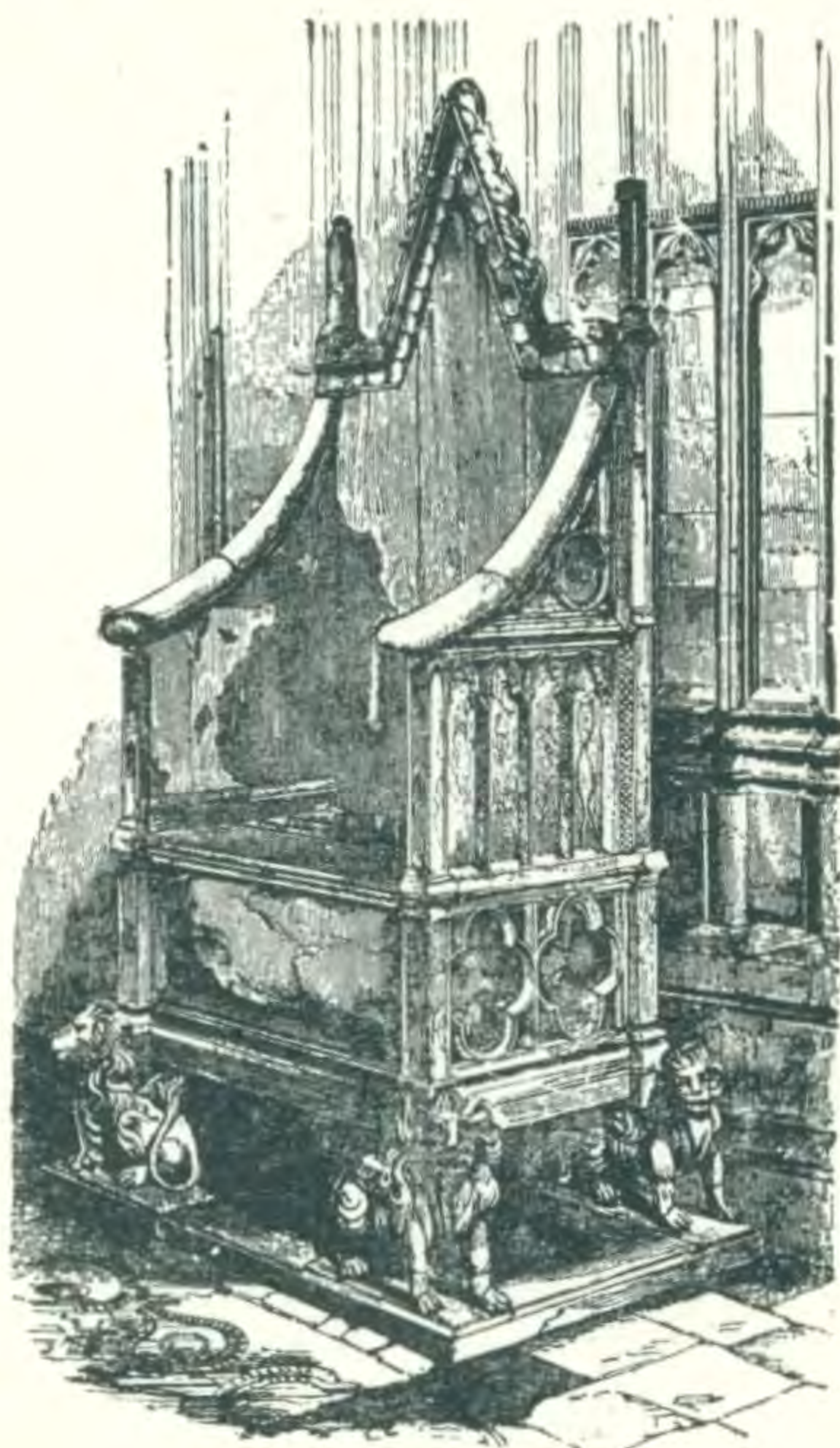
The First Scottish King.



WHEN Columba and his helpers arrived in Iona, the Scots were ruled by a king of their own, who was a tributary to a supreme monarch whose seat was at Tara, in Ireland, who died about four years after the founding of the colony in Iona. Among the students who had been under his training in the island school was a young Chief of the clan M'Neill, named Aidan, whom Columba crowned King of the Scots, seating him on the famous coronation stone which now rests under the coronation chair in Westminster Abbey, on which the British sovereign sits when the crown is put upon his head. Aidan was a Christian, and it is said a wise ruler, and his descendants occupied the throne until the time of Kenneth MacAlpin, under whom the Picts and Scots were united in A.D. 843.

The Irish monarch was favourable to the Scottish independence, and by means of Columba's intercession on Aidan's behalf, the King of Tara consented to forego the tribute he had received from the Scots, and to cease to exercise his suzerainty over them. From that time the Scots were an independent people. King Brude continued to rule the Picts for twenty years after his conversion, and died in the faith of the Gospel in A.D. 585. During these years of peace, great progress was made in the evangelisation of the tribes of the far north, and while the sword was at rest, the plough the

mattock, and the spade were busy. The land which had lain fallow for ages was tilled and cultivated, and where the war-cry of the savage in battle had been heard, the song of praise to God ascended from thousands of peaceful worshippers.



THE CORONATION CHAIR.
Under which is the Stone of Destiny.

The Culdee preachers—a name which from that time was given to the gossellers of Iona and those who succeeded them—travelled far and wide, reaching to Northumbria and the eastern counties of England, and onward to France and Germany with the Gospel

message. The day of Christ alone will tell the extent of the labours and the full results in blessing to the souls of men. Exposed to the sword of the persecutor and to the wild beasts of the forest they held on their way evangelising, amid the tempests of war and the tumults of nations in lands which for centuries had been buried in superstition, kindling the lamp of life, which continued to flicker for nine hundred years, when it burst forth in fuller light in the glorious period of the Reformation.



READING A CHAINED BIBLE.

The Last Days of Columba.



EIGHT of years and abundant labours began at length to tell on the noble pioneer, who had left the land of his fathers to evangelise the isles of the Picts, and he felt that his life work was over and the time for entering into his rest with Christ had come. Like the traveller who knows he is nearing a serener clime by the balmy air, so Columba felt he was on the last stage of the journey toward the heavenly home he had loved so long. In his cart, drawn by the old white horse which had been in the colony for so long, he drove around, giving his last greetings to all, and taking his last look at the sights so familiar and so dear. It was the month of May, and the island lay in its freshest green, recalling the day thirty-four years before, when he first set foot upon its shores. Thanksgiving filled his heart, as he thought upon what the Lord had wrought. Returning on foot, he sat down by the wayside to rest. The old horse, released from its work, came up and laid its head against his breast to be caressed. Diormit, his servant, seeing the animal there, came up to lead him away, but Columba said, "Nay, let the dumb animal express his sorrow, he knows his master is about to leave him." Retiring to his hut, he took up his pen to finish the transcribing of a Psalm, which to him was more a solace than a toil. He had reached Psalm thirty-four, verse ten, and written the words, "They that seek the

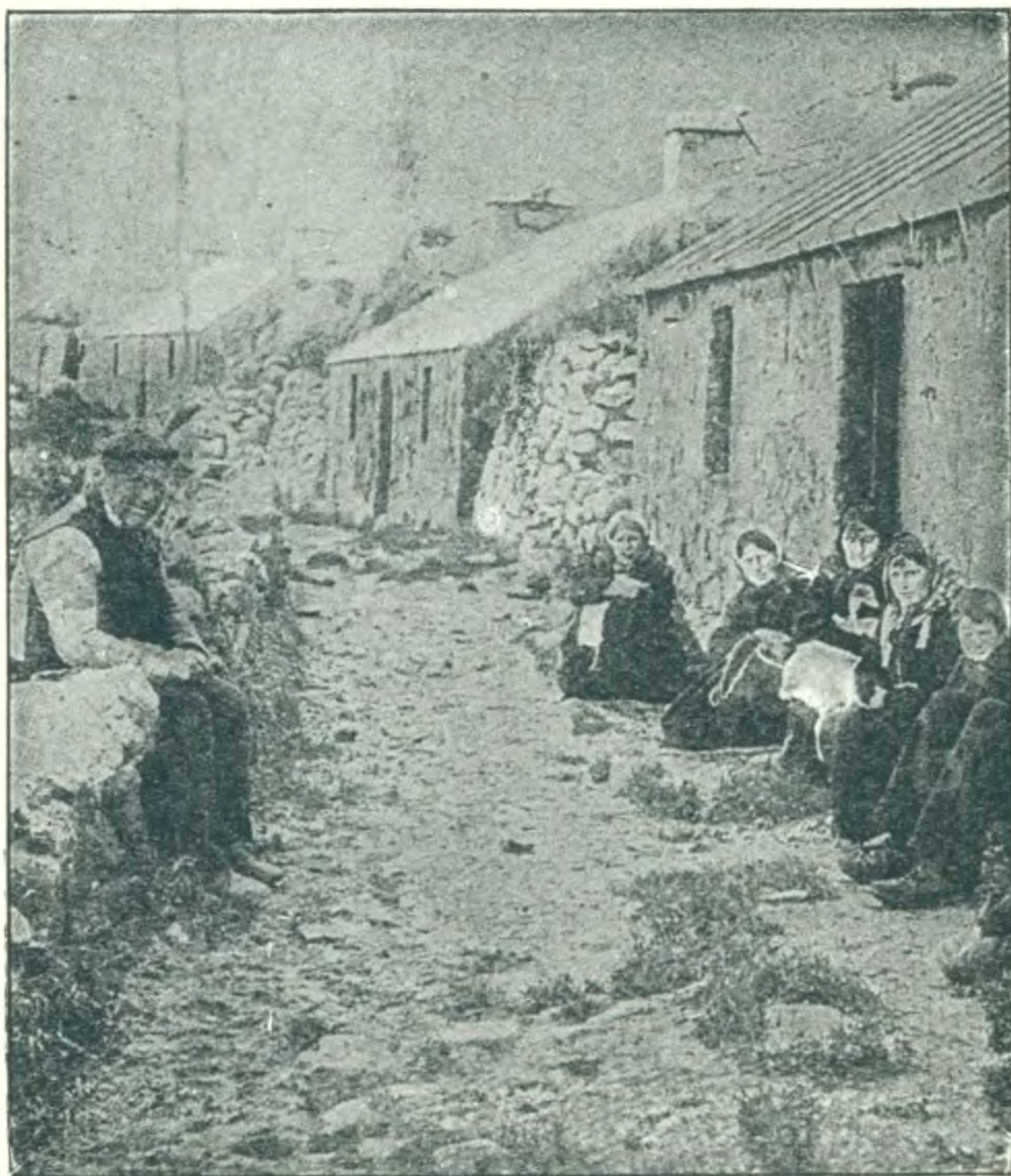
Lord, shall not lack any good thing." Laying down the pen, he said to Baithen, "Here let the page and



COLUMBA AND HIS OLD WHITE HORSE.

my work end together." Then he lay down to rest, and slept until the bell tolled at midnight to announce the dawn of the Lord's Day. Rising from his couch, he

slowly walked to the place of early prayer, and was the first to enter it. When the others reached it, they found Columba lying prostrate on the ground. Gathering around, they gently lifted him, and as they did so he raised his hand toward heaven, then it dropped by his side, and without a struggle or a sigh, the ransomed spirit of Columba was "absent from the body" and "at home with the Lord" (2 Cor. v. 8, R.V.).



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THE work of evangelisation begun by Columba was carried on with zeal by his helpers and successors for many years after his death.

The names of Aidan and Coleman are found in many records as missionaries who carried the Gospel through many parts of Scotland and across the border into the kingdom of Northumbria, where the pagan Saxons had not heard its joyful message.

Schools and colleges for the training of younger men who desired to devote their lives to the study and preaching of the Word sprang up throughout Scotland, the most prominent of which were in Abernethy (the ancient seat of the Pictish kingdom), Dunkeld, St Andrews, Kirkcudbright, and Monymusk—all modelled after the parent school of Iona. So far as can now be gathered from the meagre records of these distant times, the beginnings of all these institutions were simple and free from the monastic ideas and practices which in later years were developed in them.

The "Culdees"—as the preachers who went forth from these schools were named—conformed to all the customs of ordinary civilised life. Many of them were married men, with families; some laboured for their subsistence, preaching the Word as they had opportunity; others gave their whole time to the work of evangelising distant places, and were supported by the gifts of the churches they had planted.

Baithen—one of the original helpers who accompanied Columba to Iona—took the place of leader in the work of instruction there, and seems to have faithfully clung to the Scriptures as the only text book and

rule of faith, resisting all popish attempts to bring the churches which had been gathered in Scotland by means of the labours of Columba and his helpers under the dominion of the Roman Pontiff, whose representative had already arrived in England, and succeeded in subjecting the English churches to the rule of Gregory the Great, who at timhat te was Pope.

That the followers of Columba were completely opposed to Romish rule and traditions is clearly established by the testimony of the venerable Bede, who, while a faithful translator of the Scriptures into the Saxon tongue, was himself deeply imbued with Romish teaching and monastic ideas. Writing of the evangelists of Iona, he says—"Columba and his disciples would receive these things only which are contained in the writings of the prophets, evangelists, and apostles." And by way of seeking to excuse them for not accepting the dogmas of the Pope, he adds that "in the remote parts of the world in which the Scots lived, they were unacquainted with the Roman decrees, and only taught their disciples out of the Scriptures." We can wish no higher tribute to be paid to Christians in Scotland and elsewhere in this twentieth century than this. To receive the Gospel of the grace of God from the fountain head of Holy Scripture, as it was given to the apostles direct from the glorified Lord in heaven (Gal. i. 6-12), and by them handed down to us in the pages of the Written Word, for individual salvation; to repose on the Lord Jesus Christ and His atoning death alone, apart from sacramental penances, prayers, or good works; to "esteem all God's commandments concerning all things to be right," and to "hate every false way" (Psa.c xix. 128), is the Lord's way for all His people through all the ages.

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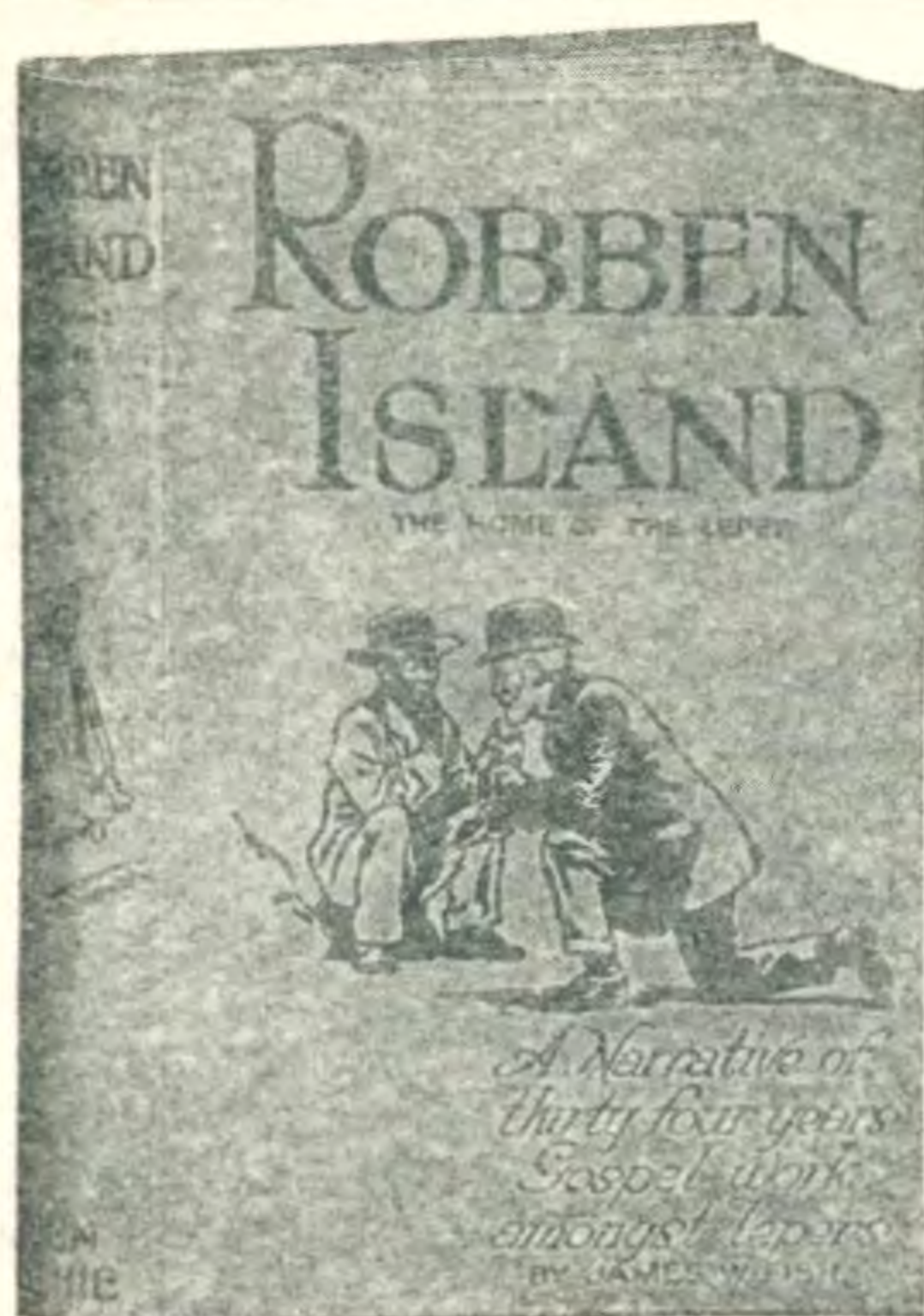
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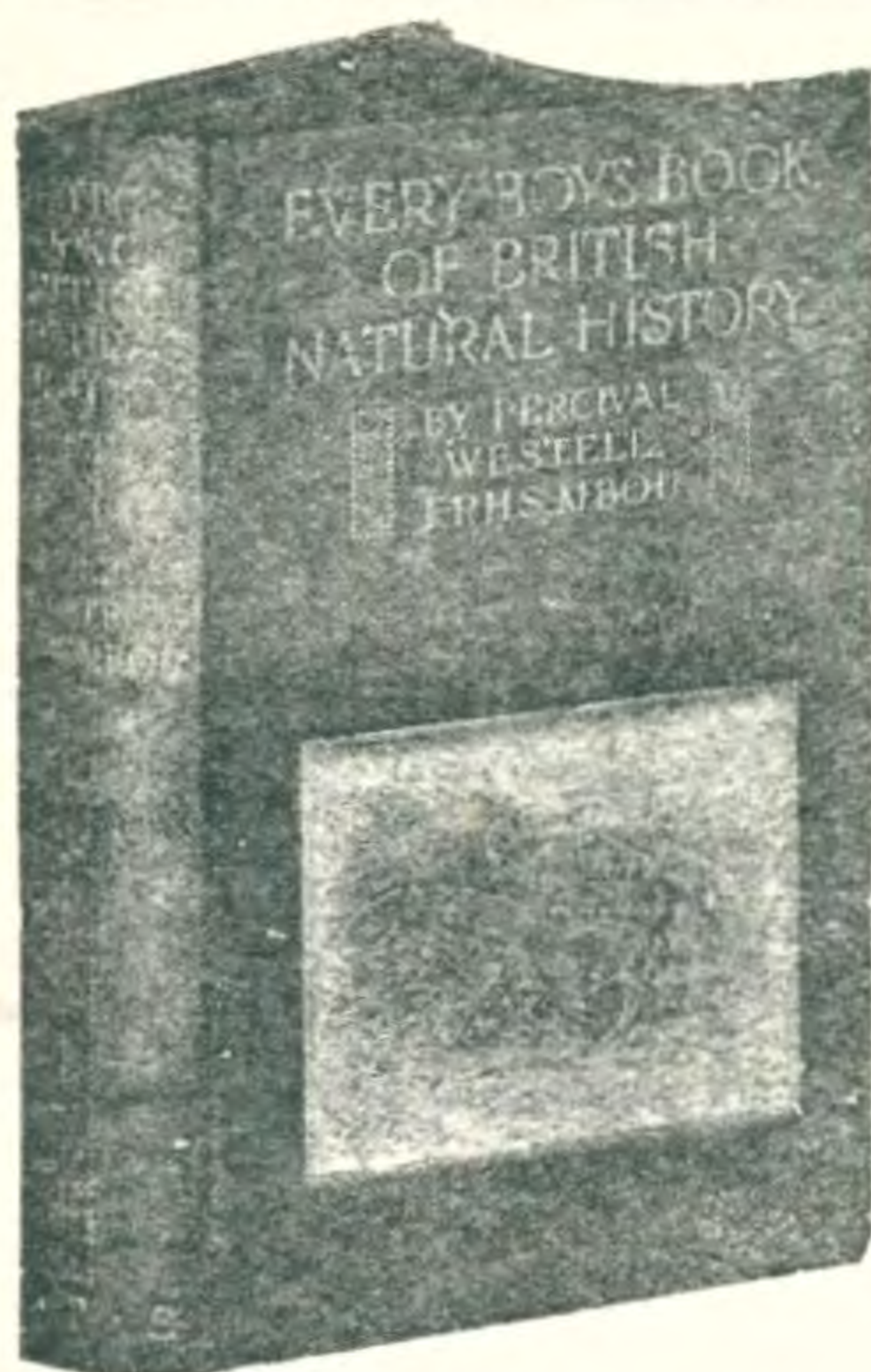
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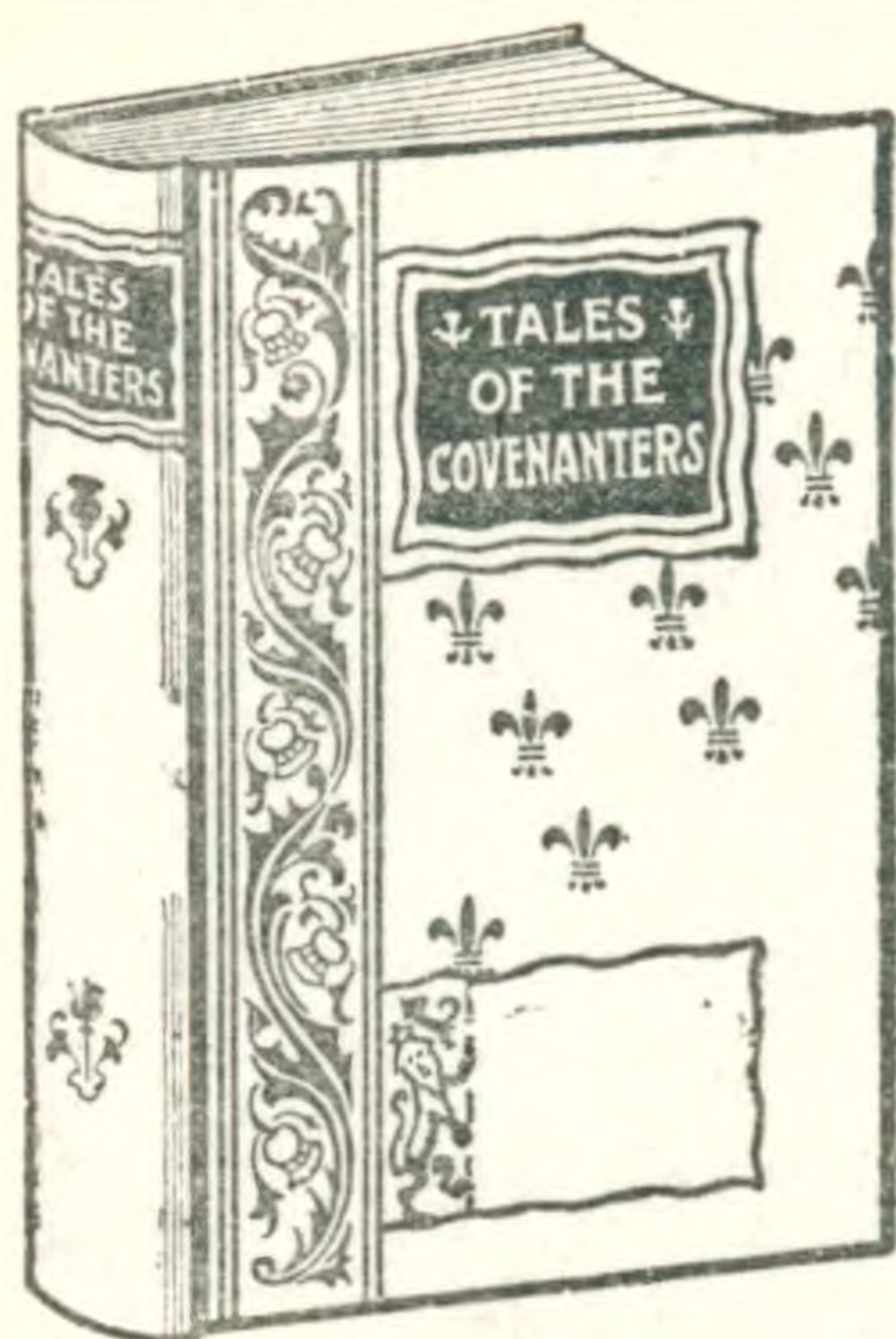


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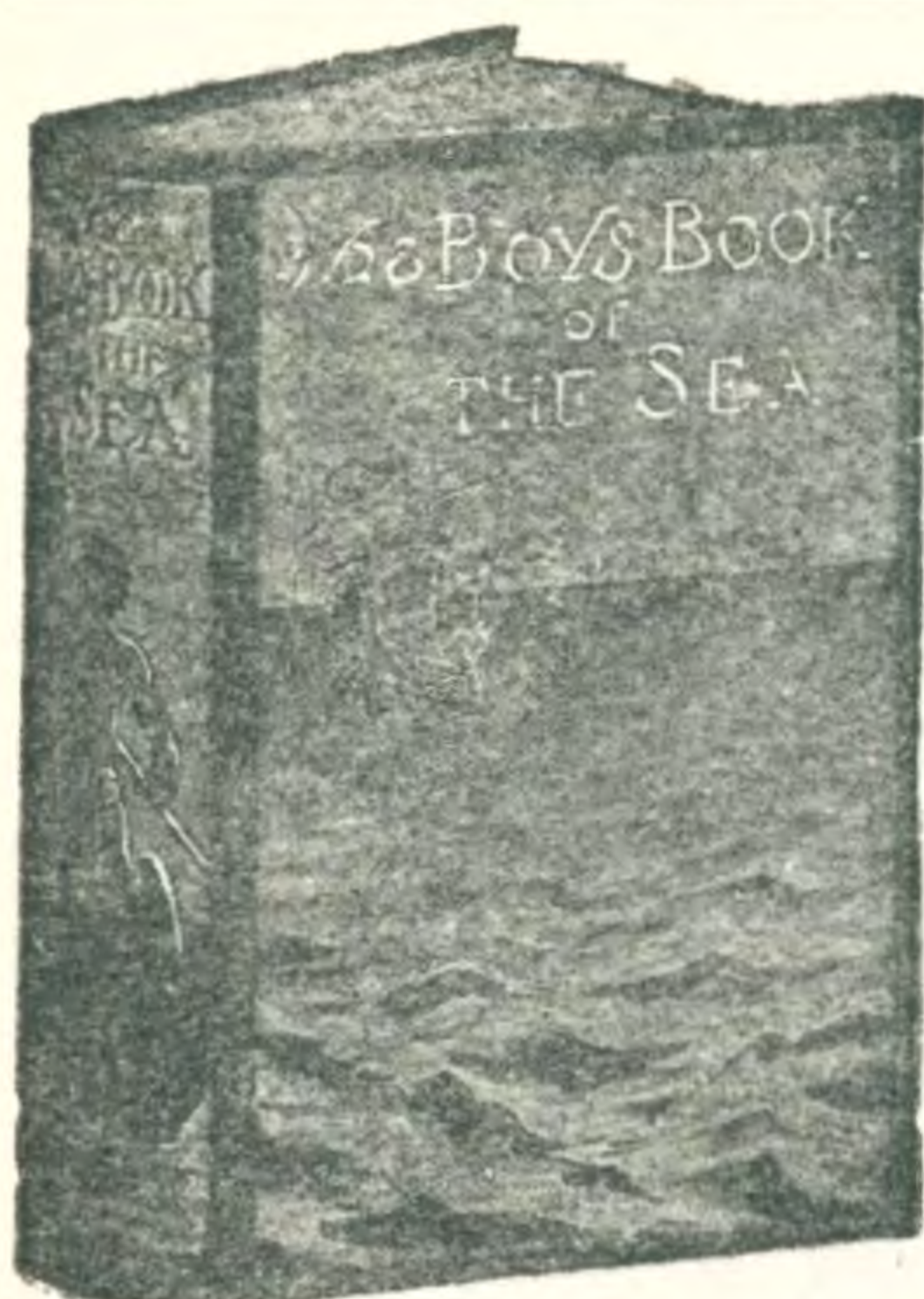


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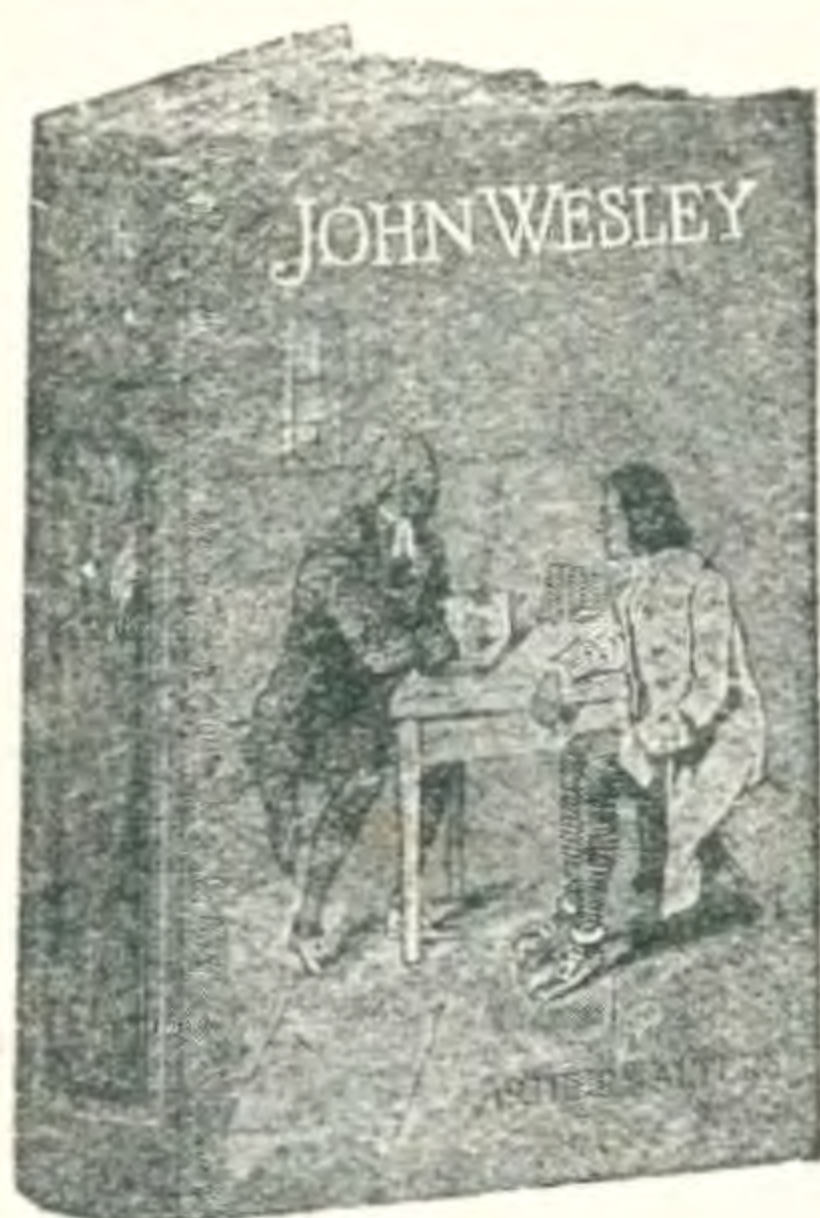
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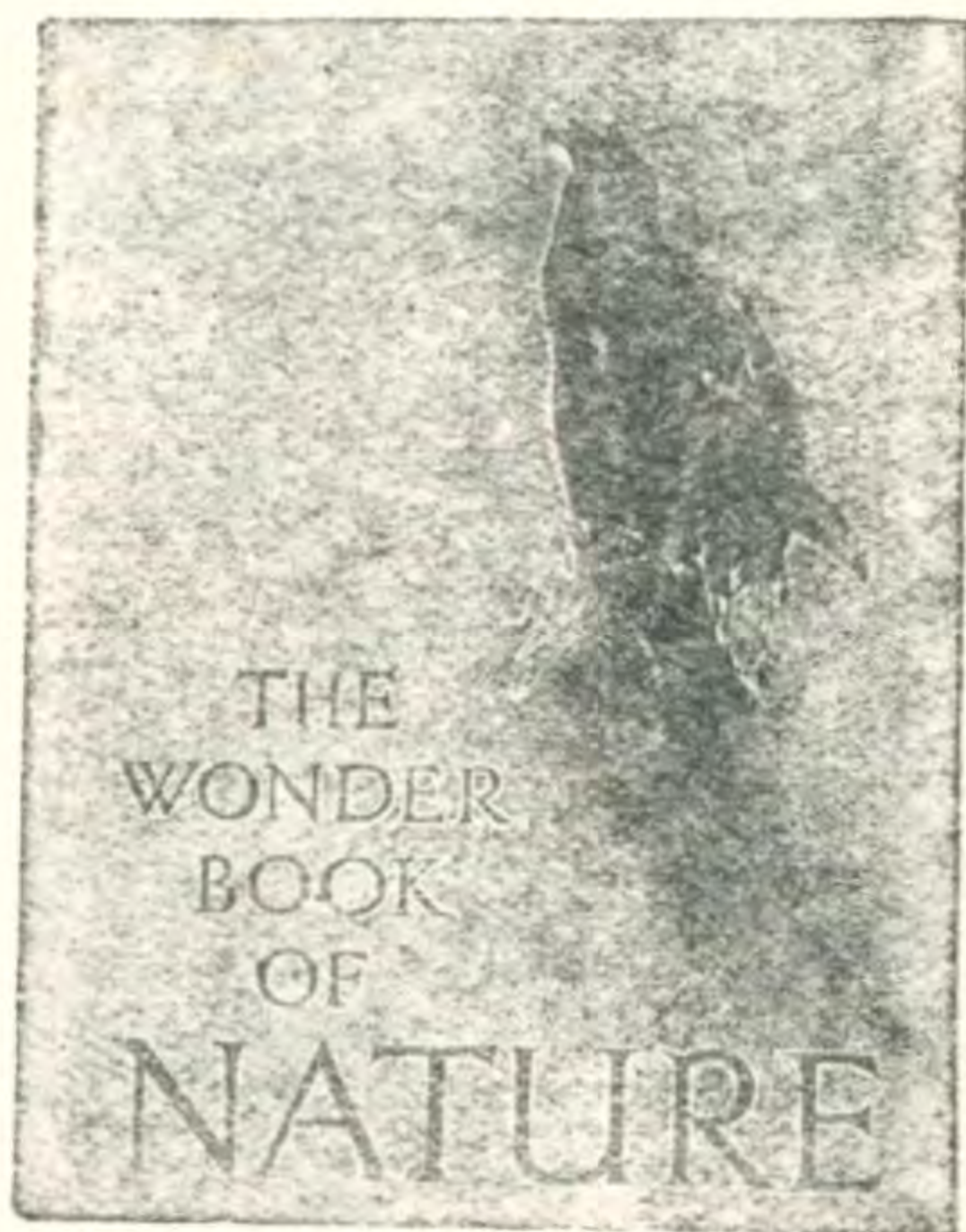
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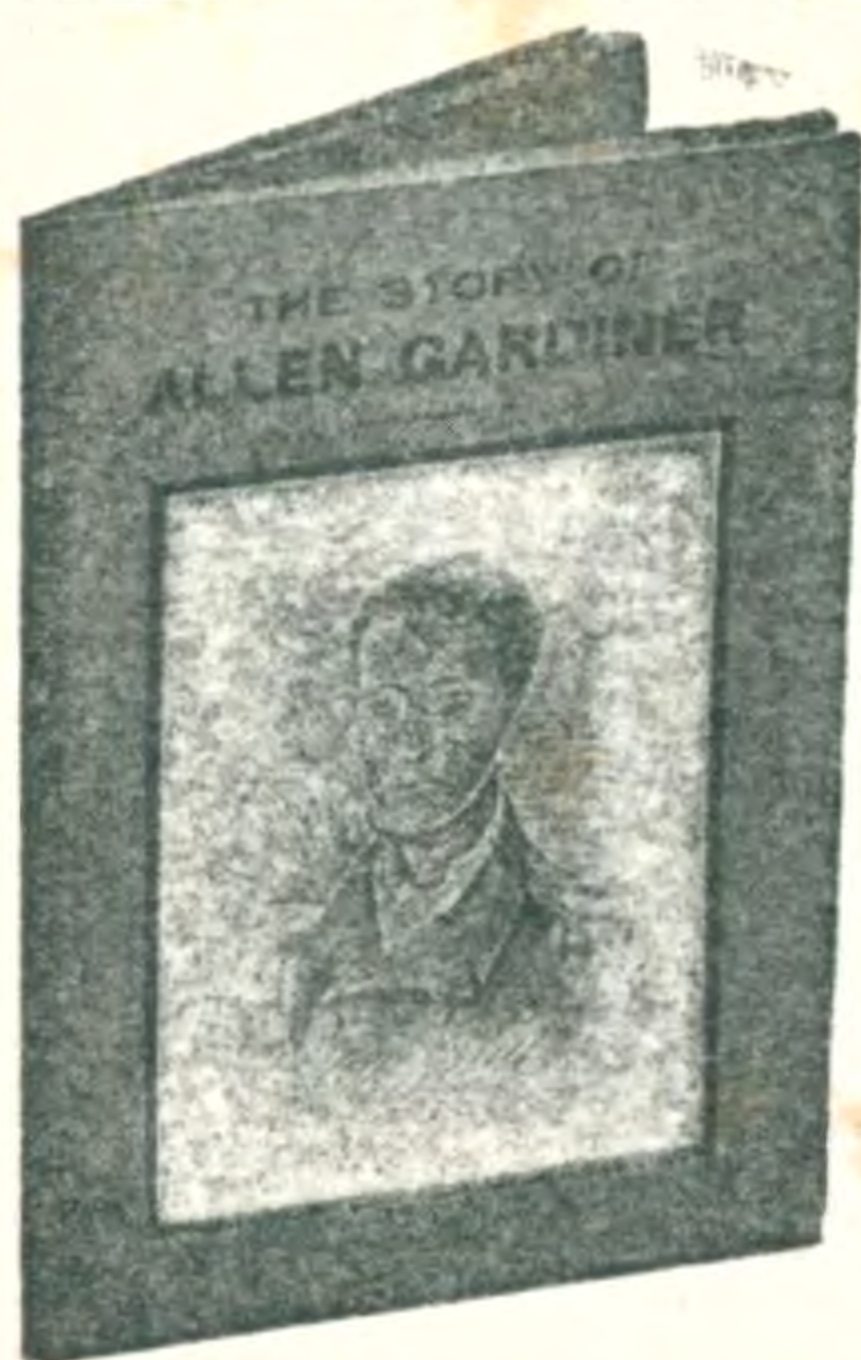
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