

looked upon as a kind of monkish order, indigenous to the soil, which existed before the introduction of Christianity into Ireland and Scotland by the Roman missionaries, and of whom the great abbot of Iona was the founder or chief. Protestant scholars of standing are now unanimous in scouting this theory. 'Before their history was ascertained,' says *Chambers's Encyclopaedia* (Art. 'Culdees'), 'opinions were held regarding them which now find few, if any, supporters among archaeologists. It was believed that they were our first teachers of Christianity; that they came from the East before corruption had yet overspread the Church; that they took the Scriptures for their sole rule of faith; that they lived under a form of Church-government approaching to Presbyterian parity: that they rejected prelacy, transubstantiation, the invocation of saints, the veneration of relics, image-worship, and the celibacy of the clergy; and that they kept their simple worship and pure doctrines undefiled to the last, and were suppressed only by force and fraud, when the Roman Catholic Church triumphed over their older and better creed. For all this it is now clearly seen that there is no foundation. There is no reason to suppose that the Culdees differed in any material point of faith, discipline, or ritual from the other clergy of the British Islands and Western Christendom.' The Presbyterian writer Cunningham bears similar testimony: 'Some writers have attempted to prove that the Culdees repudiated auricular confession, the worship of saints and images, the doctrines of Purgatory and the real presence in the Sacrament of the Supper; and have delighted to portray them as free from almost all the errors and superstitions of the Roman Church, the holy children in the midst of Babylon. An impartial examination of their history shows this to be a fond delusion, and it is a pity it should be longer indulged in, as neither Presbyterianism nor Protestantism can gain anything by it.' (*Church History of Scotland*, Vol. I., p. 93.) And the *Encyclopaedia Britannica* (Art. 'Culdees') clinches the exposure of this foolish figment in the following sentences: 'It was long fondly imagined by Protestant writers that the religious belief and worship of the Culdees supplied complete evidence of primitive truth having been preserved free from Roman corruptions in one remote corner of Western Europe. It is now certain that this opinion is entirely opposed to historical evidence. In doctrine, ritual, and government, there was no difference between the Culdees and the monastic communities in the Latin Church.'

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As to Columba himself, apart from the fact that he was a son of the Irish Church, which was essentially papal and Roman, we have sufficient information in regard to the faith which he professed and practised in the exhaustive *Life* by Adamnan, written by one who was quite near enough to the fountain head, both in time and place, to draw from authentic sources. We have also what are practically contemporary documents in the shape of the Stowe and Bobbio Missals which, according to the highest authorities, date from the sixth or not later than the early years of the seventh century, and which, according to these same authorities, represent, with but few variations, the Mass as celebrated in the Celtic Church during the lifetime of St. Columba. A very few quotations from these two sources will suffice to show the simplicity of those who can befooled themselves into believing that the monk Columba had aught in common with Presbyterianism. In the *Life* we find repeated references to Mass for the living and Mass for the dead, the Blessed Eucharist, Confession, fasting, the Divine Office, vows, relics, and such decidedly un-Presbyterian practices as blessing of salt and water, palms, etc. Not to enter into unnecessary detail, we may test Columba's position by his belief and practice in regard to two such cardinal Catholic and Roman doctrines as the Primacy of the Pope and the Sacrifice of the Mass. To the Bobbio Canon—which is practically identical with the Canon of the Stowe Missal—is prefaced the prayer: '*Deus qui beato Petro*, etc.', in honor of St. Peter's pontifical authority. The Pope is prayed for by name in the following manner: '*Una cum devotissimo famulo tuo illi, Papa nostro Sedis Apostolicae*—Thy most de-

voted servant N., our Pope of the Apostolic See.' Among the Masses occurring after the Canon is one of the feast of the 'Chair of Peter,' containing the following significant collect:—'O God, Who on this day didst give to blessed Peter after Thyself the headship of Thy Church. . . . We humbly pray Thee as Thou didst constitute him pastor for the sake of the flock, and that Thy sheep might be preserved from error, so now Thou wouldst save us through his intercession.' A beautiful expression of Catholic doctrine, but not exactly the sort of thing we are accustomed to hear from Presbyterian pulpits. With regard to the Sacrifice of the Mass, we possess ample evidence that the Celtic monks believed the Eucharist to be the true Body and Blood of our Lord, and also a real sacrifice for the living and the dead. Among the terms employed to designate the Mass in St. Columba's *Life* by Adamnan are these: the solemn Offices of the Mass; the Mystic Sacrifice; the consecration of the Body of Christ; the celebration of the Holy Mysteries of the Eucharist; the consecration of the Holy Oblation. It would be difficult to express in clearer terms the true Catholic doctrine. But what Presbyterian minister would employ such words to designate his Communion service? In the Stowe Missal (sixth century) the words of Consecration, and all that follows, down to the Memento for the dead are literally the same as every Catholic priest repeats to-day in his daily Mass. Then after the divine words of Consecration, the great Celtic saint who spread the light of the Gospel through Scotland recited the same beautiful prayer, which is repeated in our daily Mass: 'Humbly, we beseech Thee, O Almighty God, . . . that all of us who receive through the participation of this altar the Most Holy Body and Blood of Thy Son may be filled with every grace and blessing.'

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We might go on multiplying such evidence almost indefinitely, but the process would be akin to that of breaking a butterfly upon the wheel. To complete our refutation of this exploded 'continuity' theory, and to show the impassable gulf which separates the faith of Columba from that of Scottish Presbyterianism, it is only necessary to compare the testimony above cited with the utterance of the *Confession of Faith* on the two test doctrines selected. (1) With regard to the supremacy of the Pope: 'There is no other head of the Church,' says the *Confession*, 'but the Lord Jesus Christ: nor can the Pope of Rome in any sense be head thereof; but is that anti-Christ, that man of sin, and son of perdition, that exalteth himself in the Church against Christ, and all that is called God.' (2) The Sacrifice of the Mass. 'That doctrine,' says the *Confession*, 'which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called Transubstantiation) by consecration of a priest, or by any other way, is repugnant not to Scripture alone, but even to common sense and reason: overthroweth the nature of the Sacrament: and hath been and is the cause of manifold superstitions, yea, of gross idolatries.' If our Presbyterian ministers were true disciples of John Knox they would be denouncing instead of praising the Popish Abbot of Iona. The whole claim of the president of the Columba College is, in truth, matter for jest rather than for serious treatment. Our Scottish friends are not only inconsistent: what is much more unforgivable they have, for the nonce, lost their sense of humor.

Farmers in the Duntroon district report (says the *Oamaru Mail*) that what grain crop has been threshed has turned out up to expectations, and above it in some cases. Yields have been from 16 to 35 bushels per acre. There are some poor crops to thrash, which will bring the average down to about 20 bushels per acre. Oats are threshing from 20 to 30 bushels per acre. Most of the oats have been shaken by the wind, and are not being threshed.

**Yer Mann gang cautie' round the toun
Wi' yer spleuchan fou' o' BONNIE DOON,
Ne'er fash your thumb wi' care and dool,
Smoke BONNIE DOON to cheer yer soul.**