

and from that time all that do so are called protestants." The church of Christ should adhere only to the teaching of Christ and his apostles, whereas our church taught so much that was not enjoined in the Bible. Not one word is mentioned of purgatory, praying to the mother of Christ or the saints, of immaculate conception, keeping of Lent, infallibility of the pope, and several other teachings of our church; all these were introduced hundreds of years after Christ. St. Paul says there were false teachers that forbade the eating of meat and that forbid marriage. He exhorted the bishops and deacons or elders to be each the husband of one wife and bring up their children in the fear of the Lord.

Aggie.—But Susie is there nothing about praying to the Virgin Mary and asking her to intercede for us?

Susie.—No indeed, Jesus said "they that do the will of my Father in Heaven the same is my mother and sister and brother," and when a woman called his mother blessed, he said "yea, rather blessed are they that hear the word of God and keep it." He tells us to come to Him for He only has the words of endless life.

Aggie.—And Susie, if He tells us to come to Him is it not wrong to go to some one else as though he was not willing to hear us?

Susie.—You will find that the Virgin Mary is not once mentioned in the Bible after Christ's ascension. The Apostles never speak of her in any of their epistles.

Aggie.—Why, Susie, how you astonish me! Have we not always been taught that ours was the only true church?

Susie.—Yes, dear, I know we have, and perhaps that is the reason the Scriptures were forbidden us for in the first chapter of St. John's Gospel we read, 'as many as received him, to them gave He power to become the sons of God, even to them that believe on His name.' Faith and trust in Jesus alone saves us, if we truly repent of our sins, no matter what church we belong to.

Aggie.—It seems hard to doubt what we have been taught since our infancy. There is one duty, however, I never could get accustomed to, and that is the confessional, and I have often wondered if God required us to confess to a priest.

Susie.—Well, I have read the Bible about through and I cannot see anything of it, and Auntie tells me it was not enjoined as a duty by the church till after the 12th century.

Aggie.—Where can you find the dates of the introduction of these doctrines into the church? I should like to read for myself.

Susie.—Auntie read some of them to me from some church history, but you can get a little book called 'Why are we Protestants?' from room 20 in the Wesley Buildings, in Toronto, for five cents, which will tell you all about them.

Aggie.—Please get one for me, will you, Susie? And you have aroused my interest in the Bible so completely I will get one and study that, too.

Montreal.

C. R.

### Sacra Santa, (Holy Stairs.)

[As there is an interesting extract from a letter from Rome this month in Cousin Joy's Corner we think it will add to the interest to give a small portion of an extract published by another traveller. The part relating to Luther is especially good.]

Lest some faithful friend of the Pope should say that Protestants misrepresent the teachings of the Romish Church, we will add the following testimony direct from headquarters. At the foot of this very stairs thousands of travellers have seen a monk or priest selling a little pamphlet, purporting to give its history and merits. We quote carefully from this pamphlet—"One of the most sacred remembrances of the passion of our Lord Jesus Christ is certainly the Holy Stairs, mounted so many times by our Divine Redeemer and sanctified by His precious blood. These stairs, brought from Jerusalem to Rome about the year 326, have been much frequented by both sexes of every class, who mount the steps on their knees. To engage Christians to accomplish this act of devotion, so precious and useful to the soul of the devout, St. Leo IV, granted nine years of indulgences for each of the twenty-eight steps of the aforesaid Holy Stairs, when mounted on the knee, with a contrite heart, praying or meditating on the Passion of our Lord Jesus Christ.

Midway up those holy stairs is a spot that marks a grand turning point in this world's history. A little over three and a half centuries ago, if you had stood at the foot of the steps you would have seen a poor, penitent, humble young friar, who toiled up for the good of his soul. With tears and prayers he slowly climbs the sacred staircase. Look at him, and see if you know him now. Aye, all the world knows him now, for did not all the Christian world celebrate his birth a few months ago? That is the boy who sung for his breakfast in the streets of Eisenach. That is the miner's son of little Eisleben, the student of Erfurt, the Augustine monk of Wittenburg, the prisoner of Wartburg Castle. That is the valiant man of God whose words soon afterwards shook all Europe; that stout hearted hero that the bulls of Popes could not frighten nor the gold of Emperors bribe. Toiling up Pilate's stair case on his knees, as millions have done since, suddenly he stops. Light from the unseen world breaks in upon his soul. In a still small voice which his fellow pilgrims hear not, he hears a message from Heaven, "The just shall live by faith." He springs to his feet, turns around, and turns the world around. On the Scala Santa in Rome was the dawn of the great reformation.