position under the old dispensation, typical of that which Mary held under the new?

ANS.—Miriam was an instrument in bringing the Israelites into the promised land, and Mary was an instrument in bringing mankind into the Kingdom of Glory (or Heaven.)

QUES.—What was the belief of the early Fathers respecting the virginity of Mary ?

ANS .- That she continued a virgin ever after.

QUES .- On what grounds did it rest?

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ANS.—Some suppose that the mother of such a sor could not be mother of another.

Such teaching as this I regard as a dangerous tampering with a false doctrine of the Church of Rome, directly leading to idolatry. It will, I doubt not, be said by some that Pearson, in his "Exposition of the Creed," teaches the same thing. Even were this the case, still I would consider the teaching as dangerous in the present time, when there is, especially in the minds of the young, such a hankering after the errors and superstitions of Rome ; but Pearson does not teach that the Virgin Mary had a divinely appointed type under the law; neither does he teach that she was an instrument in bringing mankind into the Kingdom of Heaven. He says: "As she, Miriam, was exalted to be one of those who brought the people of God out of the Egyptian bondage, so was this Mary exalted to be the mother of that Saviour, who, through the red sea of his blood, hath wrought a plenteous redemption for us, of which that was a type." In the questions and answers of the catechism, the undue exaltation of Mary is pushed far beyond what Pearson says upon the subject, and we see the germ of that full-blown superstition wh ch, in its most revolting form, meets us in the late letter. of the Pope to the Canadian Bishops. I fear such teaching for our young men. If they are taught to believe that Mary is typified in the law, they may soon conclude, with Bonaventure, that she is to be found in the Psalms, and thus be led to look upon the idolatrous honour done to her in the Church of Rome as natural and right.