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extracts referred to. A system of teaching founded upon such extracts, or upon the *peculiar selected tenets* of any class of writers put forward in manuscript as text books, is objectionable.

The characteristics assigned to the Virgin Mary by Pearson, may be very scriptural, but Pearson gratuitously carries instruction on this point beyond *scriptural precedent*, and the making that subject a prominent branch of teaching, is rather giving a bias in favour of Mariolatry, and intercession of saints.

Happily and wisely, after the stupendous events of Calvary and Bethany, the inspired writers preserve a significant and studied taciturnity as to any mention of the blessed Virgin; and therefore the introduction of questions relating to her antitypical and other characters, is pushing theological teaching beyond scriptural requirement; and is neither useful for edification nor commended by apostolic example.

I have now before me a useful monthly periodical, the "*Achill Missionary Herald*," which treats much of the sayings and doings of those who would corrupt the simplicity of our faith; and as I write, my eye glances over the May, 1859, number, which gives an extract of Lord Fielding's speech at Holywell in England, in defence of the pretended miracle of the liquifaction of the blood of St. Januarius. His Lordship's "gullibility" was taken by witnessing the performance of the juggling trick in Naples, and he is an apostate from the Protestant faith, but he takes an *a priori* view of his supposed duty, he believes that the saint is invested with power of intercession, and therefore that the worship of the saint is to be defended and his relics venerated: this is the third point in the seventh article of the Pope Pius IV. Creed. The Bishop of Huron takes an *a priori* view, when he reasons from cause to effect, and says in his pastoral—"when young men are thus taught in the creed we profess to believe, that the saints departed take an interest in our spiritual welfare, and probably