

of it and a crown upon the female's head to indicate that in the eye of the worshipper Mary is Queen of Heaven. The Babylonians worshipped a "queen of heaven" and kept her special festival on the 25th Dec.; making buns or cakes to her then—this circumstance led to the Church of Rome's keeping this as the date of Christ's nativity, and to her crowning Mary's statue; as also to the old fashioned custom of private individuals making *buns* especially for Christmas. Persons curious on this subject are referred to the pamphlet of the Rev. Mr. Heslop, of Arbroath Free Church, on the authority of which these remarkable facts are here recorded.

Extracts from "Dalton's Candid Examination of certain doctrines of the Roman Catholic Church,"—CONTINUED FROM PAGE SEVEN.

Secondly, It is asserted, that the Scriptures cannot be a safe guide to men, because they want all the proper qualities of a Rule of Faith; which "must be plain, simple, and entire, and open to the capacity of mankind in general, whether rich or poor, learned or unlearned." p. 31. In p. 37, we find this argument urged again: "Is God a partial or unjust Lord?"—"Is heaven to be opened to the learned, and shut to the unlearned?" p. 37. We here repeat what was mentioned before, that no man has a right to dictate to God, and say, the Rule of Faith *must* be simple, *must* be entire. This savors of awful presumption. Now we agree that these features belong to the Rule of Faith appointed by God; but why say we this? because God has *declared* this to be the case; therefore we believe it. Let us select some of these remarks; "It should be *open to all*." So saith David: "The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple." Ps. xix. 7. Here we are informed, that the law of God is calculated to convert the soul, and make wise the simple. Now it is well known, that the Jews were guided by the written law, and not by oral tradition, which Christ so much condemned, when introduced by wicked men; therefore, this law was the written one, to which no addition could be made by men without offending God. See Deut. iv. 2. Hence this law must have been open to all the Jews, and they were commanded to teach it diligently to their children, and talk of it at all times. Deut. vi. 7. So were the Epistles of Paul and the other Apostles, addressed to all. See Rom. i. 7; Col. i. 2; Gal. i. 2; and all were commanded to read; Col. iv. 2; but Mr. Martyn says, that the poor cannot read; the learned then have the advantage: but cannot such persons hear it read? and may not faith come by hearing? It is the same thing in the end, whether we read it ourselves or hear it read, to that the *very* and the *true* word of God is made known to us; but why cannot men read? O! let Romanism answer the question, and plead guilty to this charge. Wherever this sys-