

therefore the Provost's pupil can never learn that Scripture and reason are against him. This is the second sophistical blunder made in the course of this argument. But the argument proceeds. When this imaginary pupil has, according to the Provost, learned what we have just proved he never can learn, then he will be prepared to do, what? To accept what he before believed to be false? No, says the Provost, but "to make a very easy transition from that which he once regarded as the kindred error, but which he is now prepared to accept as the inseparable truth"!!-- What an extraordinary logician this pupil of the Provost must be! He is not satisfied to accept what, by the showing of the Provost, has been proved to be true, but he makes haste to embrace that which he knows to be false, and in proof of which no arguments have been offered! But the Provost proceeds to apply his argument to the question of the perpetual virginity. His model pupil has been taught that the perpetual virginity and the "idolatrous reverence paid to the blessed Virgin by the church of Rome" are coupled together, like the Siamese twins, and "stand or fall together." Now we would venture to suggest to the Provost that this pair of doctrines is badly matched, and that it would require too much activity, even for his ideal pupil, to take at one bound the gulf which separates between the perpetual virginity and the "idolatrous reverence of Mary." If he reconstructs the argument we would suggest that he should substitute "the immaculate conception" for the "idolatrous reverence." This will make the passage over the "chasm" spoken of by the Provost much more easy for his young friend. We would ask, Is not all this argument of the Provost's the veriest trifling? If his pupils are such dolts as the one which he has made to figure in his argument, they will fall an easy prey to any man who would think them worth the trouble of converting, and a host of such logicians would be no acquisition to either side of an argument.

Before leaving this point, we would ask an important question which the subject suggests: Who teaches logic in Trinity College?

The Provost asks, in page 93, "Is it our primary duty to oppose Romanism or to advance the truth?" We answer, It is the primary duty of every minister of Christ to preach the gospel, and to be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word. To lift up his voice as a trumpet, and to proclaim the wrath of God against that foul system