

author he will state it boldly, and will give his reasons for so doing.

But does Pearson assign to the Virgin Mary an instrumentality in the means of human redemption? We distinctly state he does not. Pearson does not state that Miriam was a type of Mary. He traces some fancied resemblance between Miriam and Mary, and goes farther than we think him warranted to do by God's word. But the Provost goes beyond him; he leaves his text-book far behind, and teaches things which Pearson never dreamed of. The Provost says "it will be a fatal day for the College when this question is answered in the negative"!! What did the church and the Universities do before "Pearson on the Creed" was written? Highly as we value this work, still we are far from thinking that were it lost to the world, it would be fatal to the prospects of the church, of the Universities, and of true religion. Let "Pearson on the Creed" be treated as a human, not an inspired work, and much good may be derived from its use. But his views on some subjects should be carefully and cautiously handled, otherwise great evil may be done to the minds of the young.

## II. Respecting the Perpetual Virginity.

We shall merely give the Provost some advice on this point in the words of his forefather of the 16th century. He says, writing against Bellarmine, "*As to the perpetual virginity of Mary, it is no business of mine to meddle with that dispute.*" We would say it is no business of the Provost to meddle with it either. His students will be none the worse if he allows the veil to remain which the Holy Spirit has drawn over it in the Holy Scriptures. Whitaker of the 16th century also adds: "Now, as to the Jesuits' assertion that it is an article of faith to believe the perpetual virginity of the blessed Mary, I say that Basil thought otherwise, for, in his homily on Christ's nativity, he says, that we should not curiously dispute upon this subject, but that it is enough to know that she had no children before Christ." If that was enough for theologians to know, in the days of Basil, it surely should be enough for young lawyers, doctors, engineers and merchants in the present time. All that the Provost has said upon this point about an "Index Expurgatorius," "a grand specific," &c., is simply foolish. We wonder any man of common sense could write it.

## III. Respecting the Intercession of Saints.

Here, again, the Provost states "that Pearson, our text book, is followed." We have before showed that this is not the case. When Pearson states his own views on this