

the mercy, the sympathy of Jesus were forgotten and overshadowed in the image of this divine mother. Christ, to the mind of the middle ages, was only the awful Judge, whom Michael Angelo painted in his terrific picture grasping thunderbolts, and dealing damnation on the lost, while his pitiful mother hides her eyes from thought. Dr. Pusey, in his *Eirenicon*, traces the march of mariolatry through all the countries of the world. He shows how to Mary have been ascribed, one after another, all the divine attributes and offices. How she is represented commanding her son in Heaven with the authority of a mother; and how he yields her submissive obedience. How she is identified with him in all that he is and does, is received with him in the sacrament, and is manifest in the real presence. In short, how, by the enormous growth of an idea, there comes to be at last *no god but Mary*.

Martin Luther describes, in his early experiences, how completely the idea of the Redeemer was hidden from his mind by this style of representation; that in the ceremony of the mass he trembled, and his knees sunk under him for fear, on account of the presence of Christ, the Judge of the earth.

When we look back to ecclesiastical history, we find no trace of all this peculiar veneration. None of the apocryphal gospels have higher antiquity than the third or fourth century.

In *Smith's Bible Dictionary*, art. *Mary*, this question is settled by a comprehensive statement. "What," he says, "was the origin of this cultus? Certainly not the Bible. There is not a word there from which it could be inferred, nor in the creeds, nor in the fathers of the first five centuries. We may trace every page they have left us, and we shall find nothing of the kind. There is nothing of the sort in the supposed works of Hermas and Barnabas, nor in the real works of Clement, Ignatius and Polycarp, that is, the doctrine is not to be found in the first century. There is nothing in Justin Martyr, Tatian, Anathagoras, Theophilus, Clement of Alexandria, Tertullian, that is to say, nothing in the second century."

In the same manner he reviews the

authors of the third, the fourth, the fifth century, and shows that there are no traces of this style of feeling.

Moreover, he cites passages from the Christian fathers of the first three or four centuries, where Mary is as freely spoken of, and criticised, and represented subject to sins of infirmity as other Christians. Tertullian speaks of her "unbelief." Origen interprets the sword that should pierce through her heart, as "unbelief;" and, in the fourth century, St. Basil gives the same interpretation; in the fifth century, St. Chrysostom accuses her of excessive ambition, and foolish arrogance, and vain glory, in wishing to speak with Jesus while engaged in public ministries. Several others are quoted, commenting upon her in a manner that must be painful to the sensibility of even those who never had a superstitious veneration.—*The Christian Union*.

\* The sources from which these are drawn are the Apocryphal Gospels.

AT A RECENT MEETING of the Assembly of the Presbyterian Church in Ireland, after the introduction of the American delegates, the Rev. Dr. KLOX moved a resolution of reception and said:—"I would propose this resolution more heartily if I thought you were true men; but I tell you candidly I have my doubts about it. You may say you are true men; but, 'by the life of Pharaoh, ye are spies!' And these spies, brethren, are going to return in August with two magnificent clusters of the 'grapes of Eschol'—in the shape of Mrsrsous. Hamiltand Munro."

A PRIMITIVE METHODIST being asked to return thanks after dinner with the squire, thanked God that he did not have such a good dinner every day, or he should be ill.

#### UNIFORM LESSONS 1874.

Jan.	4. The House of Bondage.....	Ex. 1,	7-14.
"	11. The Birth of Moses.....	Ex. 2,	1-10.
"	18. The Call of Moses.....	Ex. 3,	1-10'
"	25. Doubts Removed.....	Lx. 4, 1-9,	27-31'
Feb.	1. Jehovah's Promise.....	Ex. 6,	1-8.
"	8. The First Plague.....	Ex. 7,	11-22.
"	15. Jehovah's Passover.....	Ex. 12,	2-30, 51.
"	22. The Exodus.....	Ex. 13,	17-22.