

doctrine by the tests above laid down, all else must be conceded.

3. Immaculate Conception of the Virgin Mary.

This doctrine was not only not heard of in the Apostolic Church, but "for 800 years, and was freely denied as heresy by Roman divines down to 1854." (Words for Truth, p. 23.)

Gregory the Great taught, "What human being is without sin save He Who was not conceived in sin? The Author and Redeemer of the Holy Church is alone without sin." (How, in Ezech ii. iv.)

S. Anselm, Archbishop of Canterbury (1093), wrote, "The Virgin herself, whence He was assumed, was conceived in iniquity, and in sin did her mother conceive her, and with original sin was she born, because she too sinned in Adam, in whom all sinned." (Cur Deus Homo, ii. 16a.)

It has been well pointed out that the same argument that the Romans use for the necessity of the Immaculate Conception of the Virgin Mary would apply equally to all her ancestors.

4. Invocation of Saints.

The Creed of Pius IV. only declares it is to be an article of faith that "the saints reigning with God are to be venerated and invoked." Even thus, however, the doctrine is plainly contrary to the teaching of Scripture, and has no countenance from the teaching of the first five centuries. Cardinal Cajetan (1469-1534) allowed, "We have no certain knowledge whether the saints are aware of our prayers, though we piously believe it." "It is not till the eighth century that Roman controversialists can find any clear precedents for the modern practice" (Littledale, Plain Reasons, p. 35). Leo III. (about 800) was the first who canonized. But anyone acquainted with the modern practice and books of devotion common among Roman Catholics, knows that this veneration and invocation, especially in the case of the Virgin Mary, means a cultus scarcely, if at all, inferior to that rendered to our Lord. Thus in formally accredited books we have such fearful teaching as, "At the command of Mary all things obey, even God." "The salvation of all depends on their being favoured and protected by Mary." All God's gifts of the Holy Spirit come to us only through Mary. She is even called "our co-Redemptrix," "the complement of the Trinity." And such prayers as "Sweet Heart of Mary be my salvation"; "Turn then, O our Advocate, thy merciful eyes, and after this our exile, show us Jesus." (The "Raccolta," and Liguori's "Glories of Mary.") For instances of such teachings as this we have to go very late into the middle ages.

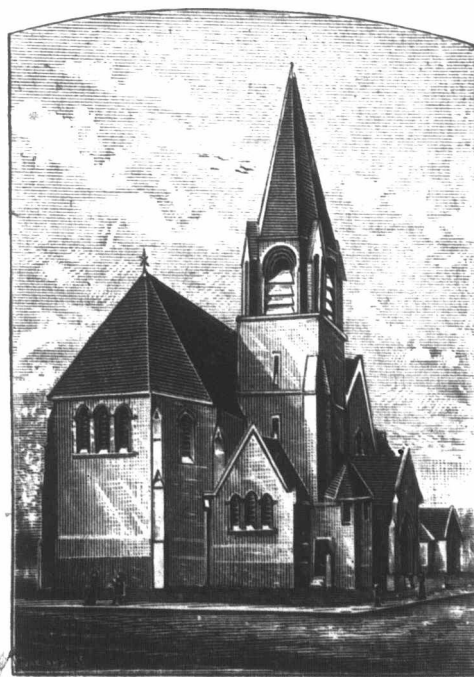
5. Worship of Images.

Here again the Creed of Pius IV. only asserts images are to be "had and retained," and "that due honour and veneration are to be rendered to them." But even this is plainly contrary to the teaching of Scripture and of the early Church for many centuries, which was specially afraid of the introduction of pictures or images into churches owing to the prevalence of heathenism. It is noteworthy that when a Council of the Eastern Church, under the dissolute Empress Irene, had sanctioned Image Worship (in 787), the Western Church, at a Council held at Frankfort, repudiated its decision.

Gregory the Great, in 595, in a letter to Serenus, Bishop of Marseilles, who had destroyed some images and pictures, finding that they were being superstitiously used, admirably sets forth the distinction between the use and the abuse of pictures, and distinctly condemns the present Roman practice, "In so far as you forbade their being worshipped

we entirely praised you, but we blamed you for breaking them. . . . It is one thing to worship a picture and another to learn by the story told in a picture what is to be worshipped. . . . Lo, if any one of you wish to make images, by no means forbid it, but in every way possible avoid worshipping images . . . and let the people prostrate themselves in honour of the Almighty and Holy Trinity alone" (Ep. ix. vi. 9).

S. Thomas Aquinas, one of the most approved teachers of the Roman Church, teaches, "The same reverence should be displayed towards an image of Christ as towards Christ Himself." "The Cross is to be adored with the same adoration as Christ Himself" (Summa ii. xxv. 3, 4).



CHURCH OF ST. JOHN THE EVANGELIST.

We give, herewith, a cut of the new Church of St. John the Evangelist, Toronto, which is now being erected at a total cost of \$16,500. The old church was built in 1858 as a mission chapel, under the charge of the Rev. T. S. Kennedy, the genial secretary of the Church Society, whose duties, however, were of such a nature that he had but little time for parish work, and the services of the Rev. A. J. Broughall, of Trinity College, were secured as an assistant. Mr. Broughall attended to the parish work to the great satisfaction of the parishioners, until the time of his appointment to the charge of St. Stephen's. He was succeeded in the curacy by Rev. G. T. Caruthers, now an East Indian chaplain. On the death of Mr. Kennedy, Rev. J. H. Plowman became incumbent, and held the charge for three years, when he returned to the mother country to resume work in the old land. In 1865 the Rev. A. Williams was appointed, and still holds the incumbency.

The old church was erected on a site granted by the government from the ordnance reserve, on a portion of which was the old military burial ground. From time to time it has been used as the garrison chapel for the troops stationed here, and at the present time the Royal Canadian Regiment of Infantry attend the services, and take no little interest in the military church. This will account for the unusual feature of a military band in attendance at the laying of the corner stone, on which occasion, under the direction of B. M. Forder, the band not only gave several suitable selections, but accompanied the hymns which were sung during the service, thus making the function more than ordinarily interesting and attractive.

The new church is being erected from plans prepared by Mr. Eden Smith, a young architect, who not only has a knowledge of church architecture, but is under the influence of a devout and reverent spirit which seems to find expression in the general design and various details of the building. In the body of the church there will be a seating capacity of 600, with room in the choir for an additional 50. Under the main floor will be a lofty and airy crypt, divided into a number of compartments, which in these days are considered necessary for the effective performance of the work of a

parish, such as a morning chapel under the chancel capable of accommodating from 80 to 100 people, a choir vestry or guild room, a large room for the use of a Sunday school, a library, lavatory, &c. When finished, the church will be one of the most complete, convenient and churchly edifices in the diocese, comparison, of course, being made with others of an inexpensive character. The building committee and the parishioners are at present congratulating themselves upon having secured the services of so competent an architect, and we can only hope that their happy anticipations may be fully realized in the result when the new church is opened for services.

REVIEWS.

THE GOSPEL OF A RISEN SAVIOUR: Rev. R. N. Cheyne Edgar, A. M. Price 10/6. Edinburgh: T. & T. Clark; Toronto: Presbyterian News Co. 1892.

I can hardly say that the subject of this volume is one which has been neglected. Every age has produced important discussions of the reality and significance of the Resurrection of Christ. But it is necessary that the work should be done over and over again. Friends and foes of Divine Revelation alike are quite alive to the importance of this doctrine. If Christ be not risen, then there is no Gospel for man. If Christ be risen, then His claims are indisputable. Mr. Edgar has not only given us an excellent book, but he has given us one for the present day. In the first place, he proves, as far as anything of the kind may be proved, that the resurrection of Christ is an historical fact. In doing so he meets the obligations which, in recent times, have been urged against the credibility of the occurrence; and he further shows the profound and universal significance of the resurrection. He has some excellent remarks on the demand made by some that the risen Christ should have been seen by foes as well as friends. On the one hand he points out the consequences of such a manifestation made to the public at large; and on the other he shows that the rising Christ must have been seen by the guards at the tomb. The portions relating to the consequences of the resurrection—the gift of the Holy Spirit, the reconciliation effected by Christ, His teaching, and His spiritual power—are excellent.

THE EXPOSITORY TIMES for November is an excellent number. Dr. David Brown, one of the New Testament Company, continues the series of papers on the Revised Version, in some sensible remarks which will not satisfy extreme partisans on either sides. Professor Banks writes well on our Debt to German Theology. Dr. John Taylor has a good and fair paper on M. Renan. The Great Text Commentary gives an exposition, together with some useful and helpful sermon sketches on the text: "O woman, great is thy faith" (St. Matt. xv. 28). It is gratifying to know that this scholarly and useful magazine is so widely read by the clergy.

CHRISTMAS CARDS. William Briggs, Wesley Buildings, Richmond street west, Toronto.

We have received a very handsome assortment of Christmas cards from this house. They are artistic in design and really the most beautiful we have seen, and what is more remarkable, the prices are so low no one can complain of the expense. All who want novelty and beauty in Christmas cards can find both in great variety at this well-known publishing house.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

NOVA SCOTIA.

WINDSOR.—On October 12th, the landing of Columbus upon the shores of the New World was commemorated in Christ Church, Windsor, N.S., by a special service at which a large congregation was present and seven clergymen took part. The service was choral evensong, the rector of the parish, Archdeacon Weston Jones, intoning the service. Psalms, lessons and hymns singularly appropriate to the occasion were specially selected. The Rev. F. W. Vroom, the Professor of Divinity at Kings