

the fourth century, and later at the time of the Aryan heresy, it cost many a member of the Church his life thus to recognize the Divinity of Christ, and so to-day, in a time of abounding Unitarianism, it would be well to acknowledge in this portion of our service in this marked manner for once and all the Deity of Christ.

(3) You ask "is there any warrant for the Roman Catholic doctrine of the Immaculate Conception of the Virgin Mary?" To which I answer, None whatever in Scripture. God's Word says:—

"There is none righteous, no, not one."—Rom. 3:10.

"All have sinned and come short of the glory of God."
—Rom. 3:23.

These verses are absolute and do not except the Virgin Mary. Her statement on the subject should be conclusive, when she says in Luke 1:47: "My spirit hath rejoiced in God MY Saviour."

How well she knew her needs, under the inspiration of the Holy Spirit. How simple the language of Jesus when He commends her to the care of the beloved Apostle:—

"Woman, behold thy son."—John 19:26.

"Behold thy mother."—John 19:27.

She is not mentioned in the Bible after the reference in Acts 1:14: "These all continued with one accord in prayer and supplication, with the women, and Mary, the mother of Jesus, and with his brethren."

She had done the work God allotted to her and is not presented to us as one to whom worship is due. One is surprised to find in the wonderful vision of St. John, that no Queen of Heaven is there seen; no Peter, its Warden, standing with the "keys"—but the Lord Him-