

bility, appealing to histories written *more than a thousand years after the alleged event, to forged documents and vague rumors.*

Could anything be more satisfactory than the evidence now adduced? To offer any comment upon it would be useless. Is it within the verge of credibility that had such an event as the Assumption of Mary taken place under the extraordinary circumstances that now invest the tradition, or any circumstances whatever, there would have been a *total silence* respecting it in the Holy Scriptures? That the writers of the first four centuries should never have referred to such a fact. That the first writer who alluded to it should have *lived* about the *middle of the 5th century*, and that he should have declared, in a letter to his cotemporaries, that the subject was one on which *many doubted*; and that he himself would not deny it—not because it rested on probable evidence—but because nothing was impossible with God; and that nothing was known as to the *time*, the *manner*, or the *persons* concerned, even had the Assumption taken place.

We have thus, adds Mr. Tyler in his admirable work, searched the Holy Scriptures and from the first to the last page we find not one iota or tittle of evidence to support, or sanction, or admit of divine worship being offered to the Virgin Mary, but much every way to discountenance or forbid it.

And to assure ourselves that we understand the inspired volume, as our fathers in Christ received it *from the first*; that what we hold on this point was the tenet of the Primitive Church; and that what we dread as a fundamental error, was introduced by the corruptions of superstition in more recent ages; we have examined not lightly or for a show of argument, but patiently and uprightly, and to the utmost of our ability and means, the remains of Christian Antiquity.

We have specially searched into the writings of those whose works A. D. 492, received the approbation of the Bishop and the Council of Rome. We have diligently sought for evidence in the records of the early Councils; and we find all—not for a few years—or in a portion of Christendom, but *for 500 years and more*, and in every country in the Eastern and in the Western Empire; in Europe, in Africa and in Asia, testifying, as with one voice, that they knew of no belief in the present power of the Virgin, and her influence with