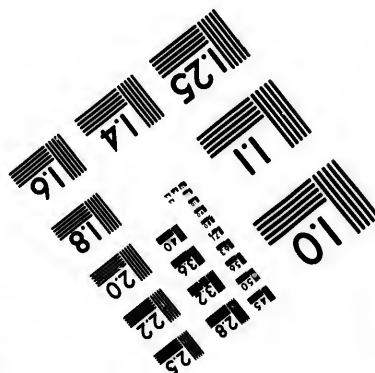
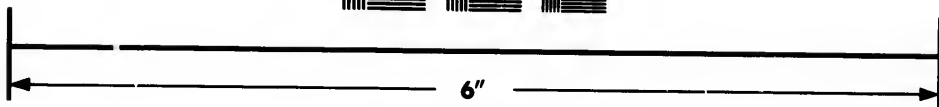
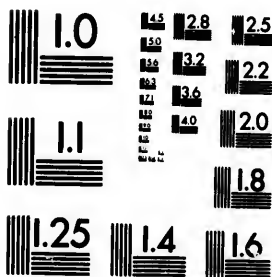


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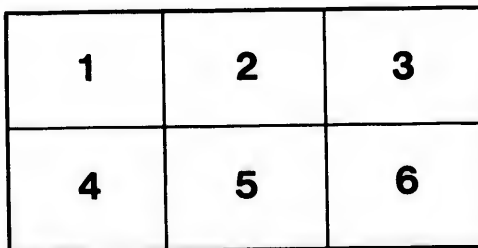
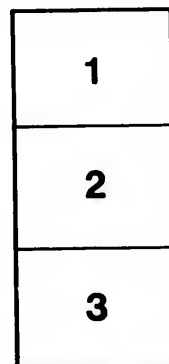
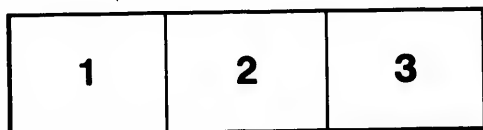
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PERPETUAL VIRGIN,

BUT ONLY A SINNER, SAVED THROUGH THE MEDIATION OF

JESUS CHRIST.

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A LECTURE,

DELIVERED BEFORE THE PROTESTANT ALLIANCE, IN THE ST. LAWRENCE HALL, ON THE 1ST. OF MARCH, AND PUBLISHED BY REQUEST, BY

THE REV. ROBERT JOHNSON,

OF THE REFORMED PRESBYTERIAN CHURCH, TORONTO.

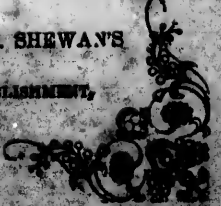
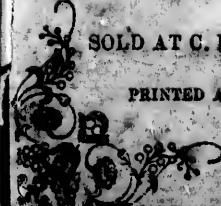
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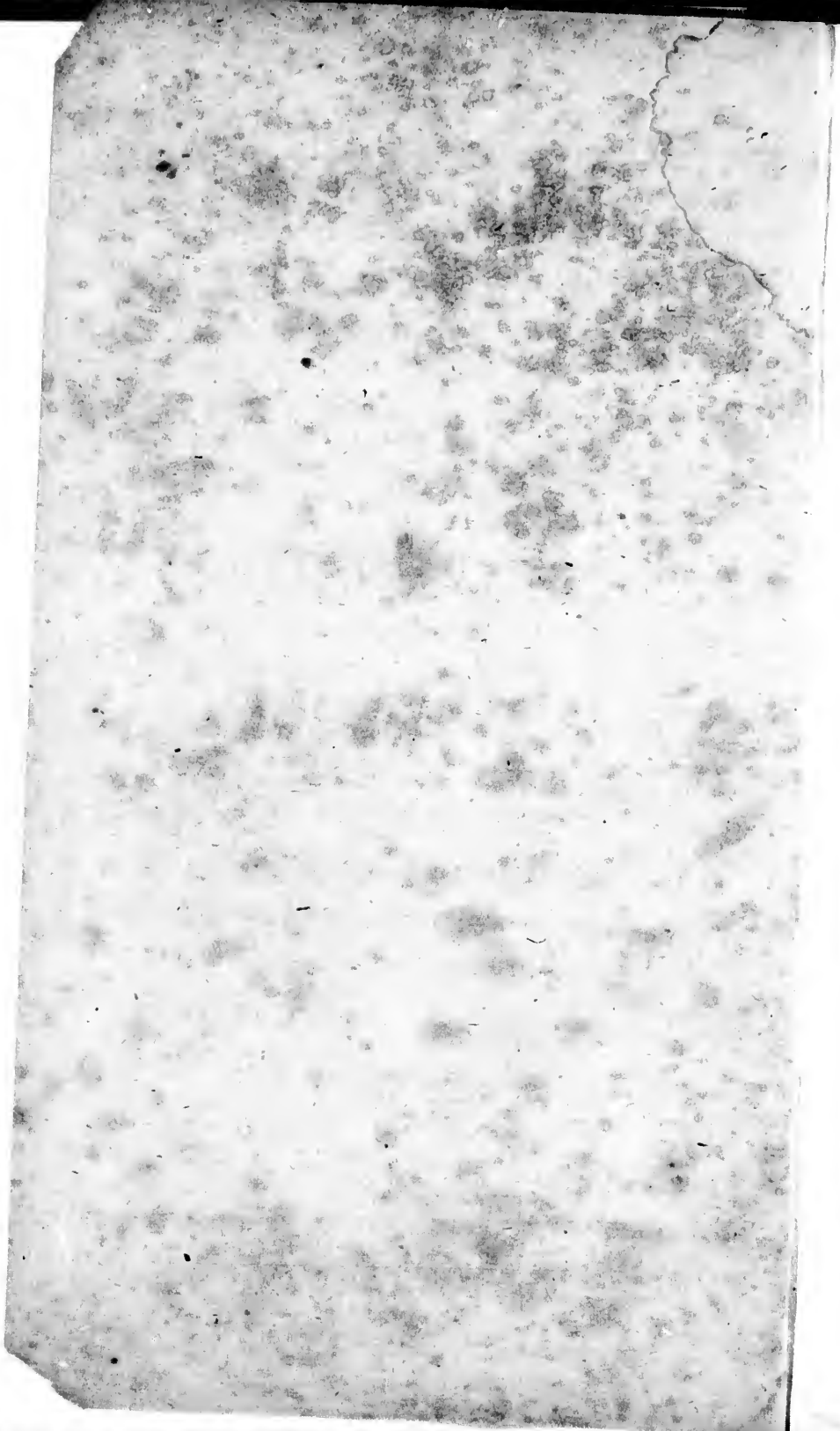
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## INTRODUCTION.

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At a time when Romanists are proclaiming their absurd dogmas, to deceive the hearts of the simple, the friends of truth should not sit still and say there is no danger.

Error is always dangerous—and when it comes in like a flood the spirit of the Lord lifts up a standard—how? Certainly by the instrumentality of the friends of truth.

Believing it to be my duty to bear witness against soul destroying error, I complied with the invitation of the committee of the Protestant Alliance to deliver a lecture on the “Immaculate Conception of the Virgin Mary.” By request it is now in print.

The shortness of time allowed for its preparation must apologize for any inaccuracy observed by the candid reader.

In drawing it up I have derived much assistance from the writings of Mr. Tyler, Mr. McGavin, Dr. Smyth and others; this I hope will not make it less acceptable to a discerning public. Should it be useful to convince any of the absurdity of the “Immaculate Conception” &c., the compiler will be amply rewarded.

Toronto, March 1855.

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## MR. CHAIRMAN, AND CHRISTIAN FRIENDS.

The subject of Lecture for this evening is the Virgin Mary. In the Church of Rome she is held in the highest veneration. That infallible authority has required all her members, for a long time past, to believe in her "divine maternity" *i.e.* in her being the "mother of God" in her "perpetual Virginity" and in her "exemption from all venial sin," these are dogmas of faith obligatory on all her members. At present it is required, in addition to these, that they believe in her "Immaculate Conception," *i.e.* that the Virgin Mary from the first instant of her conception, by a singular privilege and grace of God and in virtue of the merits of Jesus Christ the Saviour, was preserved free from all stain of Original Sin.

This was publicly proclaimed, by the Pope, his cardinals and bishops, at Rome, on the 8th of last December, to be a dogma of faith equally binding with the others. Now these dogmas expressive of the assumption of the Virgin Mary, we hold to be unscriptural and absurd, derogatory to the glory of God, and injurious to man's future interests; and we shall endeavour to refute them by stating and illustrating the following propositions:

I. The doctrine and practice of Romanists, respecting the Virgin Mary, are idolatrous; for the Scriptures teach us that she did not remain a *perpetual* Virgin.

II. Mary the mother of Jesus, to whom Romanists ascribe divine honors, is not designated in the Scriptures the "*mother of God*" nor entitled to be worshipped as a *relative divinity*.

III. The ascription of divine honours to Mary, is not only *unscriptural* but it was *unknown* to the fathers of the *first* four centuries, and without even the sanction of tradition.

IV. Mary the mother of Jesus, was only a sinner saved by divine grace; and as such unfit to be an object of worship.

The word of God, the Scriptures of the Old and New Testaments

is the alone infallible rule of faith and practice. To this standard, let us bring the dogmas of Rome, the doings of the Vatican, that we may see if there be any truth in them.

"To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them."† The first intimation given to us that a woman was, in the providence of God appointed to be the instrument or channel by which the Saviour of Sinners should be brought into the World, was made immediately after the fall, and at the very dawn of the day of salvation.

In the authorised english version of the Bible, the passage is thus rendered: "I will put enmity between thee and the woman, and between thy seed and her seed ; *it* shall bruise thy head and thou shalt bruise his heel."

The translation of this verse, in the edition denominated the "Douay," published with the approbation of the Right Rev. Dr. Denvir, a Romish Bishop, runs thus, "I will put enmities between thee and the woman, and thy seed and her seed ; she shall crush thy head, and thou shalt lie in wait for her heel."‡ In this rendering we see the disposition of Romanists to embrace every possible opportunity of giving undue honor to the Virgin Mary. The Hebrew pronoun rendered *it* in the English version, meaning the *seed* Jesus Christ, is translated by the pronoun *she*, while Gesenius and others are of opinion that the pronoun *he* would have been more in accordance with the spirit of the original. Mark how anxious Rome is to keep Mary in view by introducing her, in a *Jesuitical* way, at the very beginning of the Old Testament !

The meaning of the original is " that the son of the woman, Jesus Christ, son of God and son of a Virgin, shall bruise thy head and by establishing the kingdom of God, shall destroy thine ; and the sense of the Latin vulgate is, that the woman by whom thou hast conquered man shall bruise thy head, not by herself but by Jesus Christ. The translation of the "Douay" then is evidently favourable to mariolatry.

The only other passage in the Old Testament to which reference is made to the Virgin is a remarkable prophecy in Isaiah, it reads thus, " Behold a Virgin shall conceive and bear a son and shall call his

† Isaiah, VIII., 20. ‡ Genesis, III., 15.

name Immanuel.\* We are not aware, however, that there exists any difference of opinion between the Romish system and the Protestant Churches, regarding its meaning.

Finding no other passages in the Old Testament which either directly, or by any inferential application, can be brought to bear on the subject of the "Immaculate Conception, or Mary's spotless purity in her birth," and consequently a subject of divine invocation, we pass on to the New Testament. Perhaps the first instance in which the Virgin is alluded to in it, in language which Rome thinks she can construe to favour her system, is the salutation of the angel, "Hail thou that art highly favored, the Lord is with thee; blessed art thou among women."† But we argue that the language here employed to Mary gives no countenance whatever to the idolatrous dogmas of the Romish system, proclaimed with so much pomp by the Pope and his cardinals. Does the phraseology imply that there was anything extraordinary about her, more than other women of whom honourable mention is made in the word of God? What is in the word "hail" but a friendly salutation? It cannot by any possibility be understood to imply religious worship, else the blessed Redeemer must have been guilty of worshipping his own disciples; for when he first met them after his resurrection he saluted them with "all hail."§ The next part of the expression "highly favored" or, as some translate it, "full of grace" appears at first sight to carry some weight; but when examined what is there in it that would warrant us to ascribe divine honors to the person favoured? The exhortation of God's word to every believer is to be *filled with the Spirit*; and what is that but to be *full of grace*? And what is stronger still, the Apostle Paul prays for the believing Ephesians, "that they may be filled with all the fulness of God"||. Did he mean by this, that that they were to become objects of worship? If anything can be adduced from the remainder of the phraseology addressed to Mary, to savour of the abominable doctrine of elevating her to a divinity, she is not the first of that class entitled to be worshipped. If the words "*blessed art thou among women*" will warrant the opinion that to her every knee should bow and every tongue confess that she is the Queen of Heaven, the gate of Paradise, the light of the World, the tabernacle of God, the Heavenly Ladder, the refuge of Sinners, the comfort of the afflicted, the star of the sea, the true

\*Isaiah, VII., 14. †Luke, I., 28. §Matthew, XXVIII., 9. ||Ephesians, III., 19.

vine, the spouse of God, the mother of grace and clemency, and the desolator of Hell ! then what shall we attribute to Jael the wife of Heber, the Kenite ; for it is said of her " blessed shall she be *above* women ?" Should we not lament that men are so slow in learning what constitutes their real happiness, a *female deity*,—a *goddess*. ! Above eighteen hundred years ago it was said to Mary "blessed art thou among women" and it is not till *now* that an *infallible* church discovers its *error* in delaying so long to ascribe to her the *full amount* of divine properties to which she is entitled ! Twelve hundred years before *that* Jael is blessed *above* women, and *yet she* seems to be forgotten. Might we not take the liberty of giving a hint to the 257th successor of St. Peter, that, when he calls together again his 152 bishops, in silver capes and white mitres, and his 51 mitred cardinals in the embroidered vestments of their respective orders, for the purpose of caricaturing religion, and experimenting upon the credulity of ignorant men, Jael would be a *suitable* candidate for the next divine honors, which they intend to confer, as she was blessed *above* women !

But to be more serious upon the subject ; let us inquire if the most astute advocates of the fooleries of Rome can draw any sound logical-arguments for such idolatrous proceedings.

The expression "*Blessed art Thou*" is frequently employed both in the old and new Testament Scriptures to the people of God, and though it may be impossible to point out the full measure of happiness—of nearness to God, and communion with him—that is implied in it, yet sure we are, that it gives no sanction to the opinion, that a creature, however exalted in the estimation of heaven can aspire to divine honours.

Take a few examples for the sake of illustration,—Abraham's servant who went on his masters business to the house of Bethuel is described as "Thou blessed of the Lord."\* The same thing is said of the man of Mount Ephraim whose name was Mical, by his mother "Blessed be thou of the Lord my son."† Similar language is applied by Boaz to Ruth "Blessed be thou of the Lord my daughter."‡ Our Lord says to Simon Peter "Blessed art thou Simon Bar-jona."§ "Blessed is that servant whom his Lord, when he cometh shall find so doing." "Blessed are the poor in spirit—the mourners,—the

\* Genesis XXIV, 31. † Judges XVII, 2, ‡ Ruth III, 10. § Mathew XVI, 17.

meek,—the pure in heart.”\* Now who would for a moment suppose that the use of such language would warrant the ascription of divine honours ?

When Simon Peter was pronounced “Blessed” by the lips of infinite wisdom, was it understood that henceforth he should have divine honours conferred upon him ? Certainly not, for afterwards the Saviour designates him a personification of Satan, “Get thee behind me Satan.”

From *these* passages we learn that the use of such language when applied to creatures—even by one HIGHER THAN ANGELS,—does not by any means warrant the ascription of divine honours.

But farther on in the same chapter Mary is introduced to our notice by the salutation of her cousin Elizabeth who addressed her as “the mother of my Lord,”† that is the mother of one who should be her Lord. And when the angel spake to Joseph in relation to her, he designates her as “Mary thy wife” and in many other instances in the New Testament is she spoken of, either as “*the young child’s mother*” or simply, “*his mother.*”

In reading the account of the Saviour’s birth in the beginning of Mathew’s Gospel, Mary is denominated “*the espoused wife of Joseph* ;” and it is farther said of her, that she brought forth “*her first-born son.*” Now what meaning would a plain, unprejudiced reader of the narrative attach to it ? Would he not suppose that such language warranted him to conclude that she became, what indeed the angel describes her to be,—MARY HIS TRUE AND MARRIED WIFE, AND THE MOTHER OF OTHER CHILDREN—THE FRUIT OF THIS MATRIMONIAL RELATIONSHIP—and this refutes the error of her perpetual virginity.

In the last of the first chapter of Mathew, it is said Joseph and she did not live together as husband and wife, *till* she had brought forth her first-born son. But as he received a command from God by the angel in the 20th verse of that chapter, to take to him *Mary* his wife ; and in obedience to that command took unto him *his wife*, but did not live with her as her husband, *till she* had brought forth her first-born son, may we not then conclude that from *that time, ac.*

\* Mathew V, 3-8. † Luke I, 43.



according to the well known requirement of the Jewish Law,\* they lived together as husband and wife *until* the death of Joseph.

We know of no other satisfactory principle on which we can explain such expressions as the following, that we find scattered through the writings of the four evangelists. For example, "While he yet talked to the people behold his mother and his *brethren* stood without desiring to speak with him."† Is not this the carpenter's son? Is not his mother called Mary? And his *brethren*, James and Joseph, Simon and Judas, and his sisters are they not with us?

Again "the multitude sat about him, and they said unto him "Behold thy mother and thy *brethren* without seek for thee." Is not this the carpenter, the son of Mary, the *brother* of James? "Then came to him his mother and his *brethren* and could not come at him for the press. His *brethren* therefore said unto him, "For neither did his *brethren* believe in him."

"These all continued with one accord in prayer and supplication, with the women and Mary the mother of Jesus and *with his brethren*."

Again, the Apostle Paul declares that three years after his conversion to the religion of Jesus he went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the Apostles saw I none save James the LORD'S BROTHER.

Now we argue that the terms *brother* and *brethren* would not be employed especially when their names are given merely to point out religious profession. Family relationship, is without doubt, referred to when they are spoken of in connexion with Joseph and Mary as their *common parents*. The opinion that these brethren were the sons of Joseph by a former marriage is a mere fancy without a particle of evidence in the word of God. Nor does the opinion that they were cousin-germans, or first-cousins, of our Lord rest upon a much better foundation; for then we would have Alphæus and Cleophas designating the same person, and also the anomaly of two sisters having the same name. And where can we produce a single instance of two individuals in the *same family* whose names were precisely alike?

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\* Exodus XXI, 10. † Mathew XX, 46.

The opinion that these brethren were the sons of Joseph and Mary is adopted by various Commentators, such as Whitby, Bloomfield, Campbell and others, and is supported also by the following facts.

1st. Joseph and Mary travelled together to Egypt, lived there several years, again returned and dwelt at Nazareth, and afterwards at Capernaum, and all this time as HUSBAND AND WIFE; and that Jesus Christ was regarded as their united son by all who knew not of his miraculous conception.

2nd. That Jesus Christ always conducted himself towards them in his younger years as *husband and wife*, and as *both* therefore having authority over him.

May we not therefore, from these premises draw the conclusion, that there is no authority for the "*perpetual virginity*," "*immaculate conception*" and "*divine maternity*" of Mary the Mother of Jesus; and that having removed this foundation, the whole policy of the corrupt system of Rome, in ascribing divine honors to Mary, rests upon nothing but *lying and idolatrous assumptions*.

## II.

Mary the mother of Jesus, to whom Rome ascribes divine honors, is not *designated* in the Sacred Oracles "*the Mother of God*" nor is she to be worshipped as a *relative* divinity.

From examination of various passages of the Sacred Record we think it is evident beyond a doubt, that there is no authority for the dogma of her "*Immaculate Conception*" and "*Perpetual Virginity*." Let us now proceed to inquire into the nature of the evidence that ever Christ or his apostles regarded Mary as the Mother of God, that is her "*Divine Maternity*" or on any account to be honoured with adoration, and treated with the reverence due even to a *relative* divinity.

When the Saviour was yet, *as man*, only twelve years old, his mother and Joseph, who are in the narrative, *both called his parents*, made a memorable visit to Jerusalem, during which he was left behind, while reasoning with the doctors and asking them questions. And when they had returned and found him, Mary said to him "Son

why hast thou *thus dealt* with us, behold thy father and I have sought thee sorrowing." Mark his reply. How is it that ye sought me? Wist ye not *i. e.*, knew ye not that I must be about my Father's business."\* Here you perceive Christ Jesus makes *no distinction* between Joseph and Mary, but reproves equally the ignorance of—and want of faith in—his divine nature, and heavenly mission, which they had *both* manifested by their sorrow for his temporary absence.

Now let us carefully observe that if the daughter of St. Ann, the Mother of Jesus, from the first instant of her Conception, by a singular privilege and grace of God, was preserved free from all stain of *original* sin, according to the Popish dogma and being so confirmed in grace ever after, she was without stain of *actual*, though but *venial* sin, how could she be reproved by the Saviour for her ignorance of his character, and want of faith in his divine nature?

Are not ignorance and consequent unbelief *evils* that we see every day resulting from sin? Is there not an intimate and close connexion between *them* and moral delinquency? If Mary had been a perfect character, absolutely free from all sin, and possessing the attributes of Deity, there would have been nothing in her, to call forth this reproof from the Saviour. She does not appear to any greater advantage than her husband in the knowledge of the character of their reputed son; and consequently she is unworthy of being placed any higher than him in the scale of created existence.

We direct your attention to another circumstance that occurred early in the history of his public life. In the record of his first miracle we read thus: "And the third day there was a marriage in Cana of Galilee and the Mother of Jesus was there, and both Jesus was called and his disciples, to the marriage. And when they wanted wine (*i. e.*, when it had been all drunk) the Mother of Jesus said unto him, they have no wine, Jesus saith unto her—woman what have I to do with thee? Mine hour is not *yet* come."†

This language needs no comment to convince an unprejudiced reader, that in the Sacred Oracles—the infallible standard—there is no warrant for the "Divine Maternity" of Mary the Mother of Jesus,

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\* Luke II, 48. † John II, 4.

or her worship. It may, however, be of service to some to know the opinion of a judicious commentator, and therefore we give you the explanation found in the "Comprehensive Commentary" on this subject. It is as follows :

*First.* This was intended to be a check to his mother for interposing in a matter which was the act of his *Godhead* ; WHICH HAD NO DEPENDANCE ON HER, and of which she was *not the Mother*. Though AS MAN he was David's son and hers ; yet as GOD he was David's Lord and *hers*, and he would have her to know it.

Secondly. It was an instruction to others of his relations present, that they must never expect him to have any regard to his kindred in working miracles, or that therein, he should gratify *them*, who in this matter, were *no more* to him than other people.

Thirdly. It is a testimony against *that idolatry* which he foresaw his church would, in after ages, sink into; in giving undue honours to the Virgin Mary ; a crime which the Roman Catholics, as they call themselves, are guilty of, when they call *her* the *Queen of Heaven*, the salvation of the world, *their mediatrix, their life, their hope* ; not only depending on her intercession, *but beseeching her to command her son to do them good ; show that thou art his mother ; lay thy maternal commands on the Saviour*. Does he not here expressly say, when his mother did but tacitly hint an intercession, "*woman what have I to do with THEE ?*"

"This was plainly designed either to *prevent* or *aggravate* such *idolatry*, such horrid blasphemy. The Son of God is our advocate with the Father ; but the Mother of our Lord was *never* designed to be *our advocate* with the Son."

We have another incident referred to by the first three Evangelists, to which we direct attention, "while he yet talked to the people, behold his mother and his brethren stood without desiring to speak with him. Then one said unto him, behold thy mother and thy brethren stand without desiring to speak with thee. But he answered and said unto him who told him, who is my mother and who are my brethren ? And he stretched forth his hand towards his disciples and said, behold *my* mother and *my* brethren. For whosoever shall do the will of my Father: who is in Heaven the *same* is my brother and

sister and mother"\* or as expressed by the Evangelist Luke, "And he answered and said unto them, my mother and my brethren are those who hear the word of God and *do it.*"†

On these verses hear the opinion of the same Commentator "Christ, as at other times, put a *comparative neglect* upon his mother to prevent the extravagant respect which men in after-times would be apt to pay her. *Our* respect ought to be governed by Christs'; now the Virgin Mary or Christs Mother, is not *equalled* with ordinary believers, on whom Christ here puts a *superlative honour*. He looked upon those that sat about him, and pronounced those of them, that not only *heard*, but *did* the will of God, to be as *much esteemed* as his nearest relations,

The same commentator quotes Theophylact on this passage "as taxing her of vain glory and of guilt in endeavoring to draw Him from teaching the word." Tertullian says, He pronounceth her guilty of incredulity. Chrysastom says she was guilty of vain-glory, infirmity and madness for this very thing." Is it by such conduct that she is proved "immaculate?"

Hear the language of a †writer of the present day on the subject, "the evidence borne by these passages against our offering any religious worship to the Virgin Mary on the ground of *her having been the mother of Jesus*, seems clear, strong, direct and inevitable. She was the mother of the Redeemer of sinners, and blessed is she among women, but that very Redeemer himself with his own lips assures us that every faithful servant of his Heavenly *Father shall be equally honoured with her* and possess *all the privileges* which so near and dear a relationship with himself, might be supposed to convey."

As we promised at the out set to direct your attention to the law and to the testimony for evidence, we refer you to another passage in which our blessed Redeemer is recored under different circumstances, to have expressed the same sentiments, but in such language as will appear to many even more strongly indicative of his desire to prevent any undue exaltation of his mother.

"As he spake these things a certain woman, of the company lifted

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\* Mark III, 33. † Luke VIII, 21. ‡ Dr. Smyth.

up her voice and said unto him, blessed is the womb that bare thee and the paps which thou hast sucked."\* Now, mark carefully that Christ our Saviour, in his reply does not even allude to his mother, except for the purpose of instantly drawing the minds of his hearers from contemplating any supposed *blessedness in her*, and of fixing them on the sure and *greater blessedness* of his true, humble, faithful and obedient disciples, to the end of time ; but he said yea, rather—or, as some prefer yea verily—blessed are they that hear the word of God and keep it."

The *last* instance in which the name of the Virgin Mary is introduced to our notice in the Gospels, is an edifying and truly affecting one. It is recorded by the evangelist John ; and it speaks to every one who has a mind to understand and a heart to feel. Its clearness, force and beauty are so striking that no paraphrase could add anything to it. And yet in the whole incident we do not find a syllable falling from the lips, or the pen of the beloved disciple, who records this act of his blessed Master's filial piety, which can, by any possibility be construed to imply that our Redeemer intended that Mary should be held in such honour by his disciples, as would be shewn in the offering up of prayer to her after her dissolution, as is now done by Rome.

Read the sacred narrative carefully and judge, for yourselves. "Now there stood by the cross of Jesus, his mother and his mother's sister, Mary the wife of Cleophas and Mary Magdalene." When Jesus therefore saw his mother and the disciple, standing by whom he loved, he saith unto his mother, woman, behold thy son ; then saith he to the disciple, behold thy mother." "And from that hour that disciple took her unto his own home."†

In considering the charge that the beloved disciple had committed to him, as we learn from these affecting verses, we might have supposed, as he wrote so much afterwards, he would have given us some account of Mary the Mother of Jesus. *Under his roof* and into his care, did she come ; and if the Romish dogma have a particle of truth in it, he had either a *divinity* with him or an *aspirant* to its honors ; hence John must have been guilty of the greatest neglect in

\* Luke, XI., 27 † John, XIX., 25, 26.

maintaining such a studied silence in regard to the dignity of her character and her glorious transformation. Not one syllable falls from the pen of one who had so much regard for Jesus, and consequently for his mother, that can be construed to bear on the *station character, person* or circumstances of Mary the mother of Jesus. We would challenge the advocates of the Romish doctrine of "the divine maternity" and "Immaculate Conception" to account for this silence. It cannot be accounted for on any other principle than the *necessity of it* to prevent weak and erring men from having *any apology* to present for becoming the victims of such an awful and soul destroying delusion as that which is now settled down on the Romish anti-christian system.

After his resurrection the Redeemer remained on earth forty days before he finally ascended into Heaven. Many of his interviews and conversations with his disciples, during that interval, are recorded in the Gospels.

Each one of the four evangelists relates some act or some saying of our Lord, on one or more of these occasions; and there is *minuteness* in mentioning by name, Mary Magdelene, Mary the mother of Joseph, Mary the mother of James, of Salome, Joanna, and also Peter, Cleophas, and the disciple whom Jesus loved, at whose house the daughter of St. Ann, the mother of Jesus was, Thomas, Nathaniel; indeed the whole eleven are mentioned generally. *But it is a most singular and unaccountable circumstance, on any other principle than that mentioned, that by no one of the evangelists is any reference made to Mary the mother of our Lord, as having been present at any one of those interviews.* Her name is not *once* alluded to throughout.† But poor deluded Rome cannot see this!

In another instance, the last in the sacred narrative, subsequently to the ascension of the Saviour, we find the name of Mary the mother of Jesus in Company with many others, and without any further distinction to separate her from the rest.

The narrative runs thus, "and when they were come *in* (from witnessing the ascension of the Redeemer) they went up into an upper room where abode both Peter and James and John and Andrew

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† Tyler.

and Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Simon Zelotes and Judas the brother of James. These all continued with one accord in prayer and supplication with the women, and Mary *the mother of Jesus*, and with *his Brethren*.<sup>†</sup>

Now if there be any truth in the dogmas of Rome, respecting the elevation of Mary to divinity or her Assumption, it is surpassingly strange that there is not *one word* said of her having been present to witness even the ascension of her blessed son. We challenge the Pope, his cardinals, bishops and rectors, to shew where a *command* is given, or a *wish* expressed, or even a *remote intimation* to his disciples, to shew *any marks of respect* and honor to her; let them shew that there is any allusion made to any supposed *superiority* or *distinction* and *pre-eminence*. They cannot do it! Let them account for this fact, that though we have three Epistles written by the apostle John, and the second of them addressed to a lady, "whom he loved in the truth" we find neither from the tongue or the pen of the Apostle John *one single allusion* to Mary the Mother of Jesus, *alive* or *dead*.

But if the apostle John, through delicacy, because she was *living* with him, made no reference to her, can we hope to succeed any better by calling in the evidence of the apostle of the Gentiles? Certainly not! For neither in the many epistles that he wrote, nor in the numerous biographical sketches drawn by him, does the apostle Paul intimate in the most remote degree that he knew anything whatever concerning her individually.

He does indeed refer to the human nature of the Saviour derived from his human Mother, and had he been taught by his Lord to entertain towards her such sentiments as "the Immaculate Conception," the "perpetual Virginity" and "Divine Maternity" held by Rome, he certainly had many an inviting occasion to give utterance to them. But does he avail himself of such opportunities? He does not; for instead of speaking of the Virgin Mary he does not even mention her *name* or, *state at all*, but refers only in the most general way to her *nature and her sex* as a daughter of Adam—thus, "But when the fulness of the time was come, God sent forth his son made

<sup>†</sup> Acts, I., 13 14.



of a woman, made under the law, that we might receive the adoption of sons."† And thus it appears that from a *time*, within a few days of our Redeemers Ascension, there is not *one word* spoken of Mary the daughter of St. Anne, and the Mother of Jesus, whether she was in life as long as the apostle John lived, or wrapped in her winding sheet and laid in the silent grave.

We have thus examined the testimony of the Sacred Oracles respecting the supposed honors paid to Mary the Mother of Jesus by the anti-Christian system, the great Apostacy, and we can find no authority for them, there is not a single instance in which Mary is designated the "Mother of God," and we might fearlessly challenge all their learned men to produce *one*? The expression is a blasphemous one; for how can the great "uncaused cause of all things," have a mother? "having neither beginning of days nor end of life."

In the God-head there is a Trinity of Persons; the divine nature of the Redeemer is united with the Father, "I and my Father are one," and with the Holy Ghost; and if Mary be the Mother of God she must be the Mother of the Father, and she must also be the Mother of the Holy Ghost!! The utterance of this is enough to shock a mind possessed even of a *moderate* degree of sensibility. For it is, if possible, more than blasphemy. Blasphemy is reproachful language uttered against God—it is ascribing to a mere creature the perfections and excellencies which belong *exclusively* to God. *But this is undecifying the Deity!!* By proclaiming *this* as a dogma of the Church, and adding it to those of an idolatrous character proclaimed already, Rome proves to the world that she is that *fallen, corrupt, idolatrous, and anti-Christian* system depicted in the Apocalypse, as seated upon a scarlet coloured beast, *full of the names of blasphemy.*

The unscriptural and blasphemous appellation, "*the Mother of God,*" indicating "*Divine Maternity,*" came into use in the Nestorian Controversy, which occasioned the meeting of the Council of Ephesus in A. D. 431. It was then allowed contrary to the Sacred Oracles, that it might be used; and the use of it has tended very much to foster the idolatrous practice of offering divine worship to Mary, among all those who have carnal, low and gross views of reli-

† Galatians IV, 4.

gion. This is exactly characteristic of the adherents of the great Apostacy. Having departed from the simplicity of the Gospel, the precious truth, "salvation by the atoning merits of a crucified Redeemer,"—justification by his righteousness,—something new is required and the more corrupt and absurd the better, to keep up the excitement and feed a depraved appetite. *Rome lives by such.*

The great Romish system, or Apostacy being in the wrong direction, *never* seeks to *retrace* her steps. Given up to strong delusion that she may believe a lie, the language of the apostle Paul in the Hebrews is strikingly applicable to her present condition.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted of the good word of God, and the powers of the world to come, *if they shall fall away*, to renew them again to repentance, seeing they crucify to themselves the Son of God *afresh*, and put him to an open shame."†

The great Apostacy has often done this in the various dogmas of faith publicly proclaimed; and in none, more, perhaps than the last one, now become an article of Faith by infallible authority. Does not this act, which proclaims a mere creature like yourselves to be the object of worship, put the climax upon the abominations and absurdities, long since practiced in Rome, under the garb of religion? Do not the deluded supporters of this blasphemy, the inculcators of this damnable doctrine, give a lamentable example of the truth expressed in these verses "*the impossibility of renewing them again to repentance,*" Is the publication of this and other monstrous dogmas which took their rise from the practice of blinded heathenism, not derogatory to the glory and honor of the Son of God? Does it not crucify him *afresh* and put him to an *open* shame?

Where are we to see the honour that belongs to him in the Jubilee now being held by the votaries of Apostate Rome? It cannot be seen.

This dogma, like the statues by the way side in Popish countries, presents the *full grown* woman for a *Virgin*, but the *infant* or babe for a *Redeemer*, a *Saviour*.

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† Hebrews VI, 4, 5 6.

The worship of the Son of God is *dwarfed, overshadowed, and killed* by the blasphemous idolatry of a woman. *All* is the Virgin Mary in Romanism, says Gavazzi—"From *her* every blessing is sought, to her, prayers are offered in private families, and in public places. The town consecrates itself to her, the nation is dedicated to her—all is *Mary* and nothing is *Christ*." He is a mere infant *still*, kept as far out of sight as possible by Rome, though he suffered nearly 2000 years ago for our sins and rose again for our justification, and sat down at the right hand of the Majesty on high. "Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor,—the Mighty God—the Everlasting Father—The Prince of Peace." Isaiah IX, 6.

The various dogmas of the Apostacy, given up to strong delusions that they may believe a lie—keep out of view the great work of Christ's atonement, and promote the soul-destroying error of applying to his *mother—a mere creature—a sinner saved by grace—as a mediator* having authority over him !!

How absurd and blasphemous are many of the dogmas of Rome ! In transubstantiation the deluded Romanist first *creates* his god, offers adoration to him, and then *eats* him !!!

In the "Perpetual Virginitiy" "Divine Maternity" and "Immaculate Conception" of the Virgin Mary, he adds *another* to the persons of the Godhead. With him it is not now a *Trinity* consisting of *three* persons, but a *Quaternity*, a *fourth* one being added in the person of the Immaculate Virgin Mary !! Nothing, it would seem, will satisfy, corrupt and apostatized Rome, but a return to *pantheistic Paganism*, the polluted fountain, from which have flowed, the *bitter, filthy, and wormwood* waters, of which, says John in Revelation, many died because they were made bitter.\*

But finally, on this part of the subject, If Mary has been preserved free from all stain of Original Sin, and being so confirmed in grace, that she lived ever after without any actual transgression—has *not* Rome overshot the mark in this her *last* dogma? In trying to make a goddess of her—like the ancient pagans with their heroes and heroines—they have not only rendered her salvation

\* Revelation VIII, 11.

doubtful, but *banished* her from heaven *altogether*. How infatuated is Rome! The argument that proves too much in logic, proves nothing at all. If Mary, their great idol, their goddess, to whom thousands of more prayers are offered than to God the Father, be descended from Adam—and that is not denied, for otherwise Jesus would not have had our nature—and never had a taint of *Sin, Original and Actual*, how can she be in the heavens of the blessed,—the paradise of God—seeing that none of the race of Adam can be there, but such as *honor* the Saviour, by ascribing their salvation to him who *washed* them from their sins in his own blood, “If I wash thee not said he to Simon Peter, thou hast no part with *me*.”\* Hence Mary—never having been washed—because, though a daughter of Adam, according to Rome she was perfectly free from *all sin*—can have no part whatever with the Saviour, the head of all the redeemed! As a descendant of Adam she cannot be there except she unite with those who sing of *justifying* and *washing* through the blood of the Cross. “These are they—the redeemed around the throne—who have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple.”†

### I I I.

The ascription of divine honours to Mary the Mother of Jesus is unwarranted, for it has not the sanction of the Fathers of the *first four centuries*, nor even tradition to support it.

We have stated the doctrine of the great Apostacy regarding the worship of Mary, and we have examined the Word of God, both the Old and New Testament Scriptures,—for authority on the subject; but we can find none. The practice is therefore to be pronounced idolatrous, having had its origin in the blind, superstitious veneration that pagans paid to their divinities, and without any foundation whatever in the Word of God.

We might rest satisfied here, and refuse to pay any farther attention to a dogma that is so unscriptural in its nature, were it not that some individuals are easily led away from the simplicity of the truth, by the assertion that the practice of the primitive Church was

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\* John XIII, 8. † Revelation VII, 14, 15.

favourable to this view—that the early Fathers showed much respect to Mary, the Mother of Jesus, and so should we.

Now that we may assist to preserve such from being imposed upon, in matters of religion, by mere unfounded assertions, we shall examine the subject for a little.

For nearly four centuries no author, either Christian or Heathen, can be discovered, uttering any sentiments that would lead us to suppose that the members of the church invoked the Virgin Mary as an object of worship.

In an elaborate work written upon the subject by Mr. Tyler, he declares “I have examined every passage which I have found adduced by writers of the Church of Rome, and any other passages which appeared to me to deserve consideration, as bearing favourably on their view of the subject; and the worship of the Virgin, such as is now insisted upon by the Council of Trent, prescribed by the Roman Ritual, and practised in the Church of Rome, is proved by such an examination to have had neither *name, nor place, nor existence among the early Christians.*”

Hear his language farther—as he has done what saves much labour to others—“I have not intentionally omitted any ancient author falling within the limits of our present inquiry, nor have I neglected any one passage which I could find, bearing testimony to any honour paid to the Virgin.

The result of my research is, that I have not discovered one solitary expression which implies that religious invocation and honour, such as is now offered to Mary by the Church of Rome, were addressed to her by the members of the Primitive Church.

And what is the real state of the case with regard to the fact of the Virgin Mary's Assumption?

It rests on no authentic history; it is supported by no primitive tradition.

I profess my surprise to have been great when I found the most celebrated defenders of the Roman Catholic cause, instead of citing such evidence as would bear with it even the *appearance* of proba-

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

God ; no practice in public or private, of praying to God through her mediation, or of invoking her for her good offices of intercession, advocacy and patronage ; no offering of thanks made to her ; no ascription of divine honour and glory to her name.

On the contrary, all the writers of those ages testify that God was to the early Christians the only object of prayer ; that to them Christ was the only heavenly mediator and intercessor, in whom they put their trust.

If Mary had been elevated to "Divinity," surely it could not have escaped the notice of the Apostolic Fathers. They associated and laboured with the Apostles. Their names are Barnabas, Clement, Hermas, Ignatius and Polycarp. Now in their genuine writings there is not a single allusion to the intercession, influence, merits, and adoration of Mary the Mother of Jesus. As we can find nothing favourable to the Virgins Assumption in the Apostolic Fathers, so neither do we in the writings of those who succeeded them. Let us take a few examples.

Justin, Martyr, flourished about A. D., 150. But in his works there is no trace of her influence ; nor any invocation of her name.

Irenæus flourished about A. D., 180. He made some curious comparisons between the Virgin Mary and Eve ; but after all that Bellarmin has said about these comparisons, there is nothing that can prove the lawfulness of ascribing divine honours to the Mother of Jesus in them.

Clement of Alexandria was contemporary with Irenæus. He speaks of Mary's becoming mother, but without one word of divine honour.

Tertullian lived about A. D., 190. He was opposed to any divine honour to Mary as we have seen already.

Origen lived about 230, A. D. He says if Mary, did not feel offence at Christ's sufferings, he did not die for her sins.

Cyprian lived in the middle of the 3rd century, and wrote affectingly on prayer, but not one word from him expressive of divine honour to Mary.

Eusebius, the celebrated ecclesiastical historian flourished about

314. There is not one passage in all his works to countenance Mary's Assumption.

Athanasius in A. D., 350, gives no countenance to the honours of Mary. He was said to be favourable to Mary's Assumption in a homily, but it has been proved spurious.

Epiphanius lived about A. D., 370. He says the birth of Christ was after the ordinary way.

Basil flourished about the end of the 4th century. He says it was necessary that Mary should be a Virgin, but what became of her afterwards let us leave undiscussed, as being of small concern to the mystery.

Chrysostom, a Greek Father, flourished about the end of the 4th century and Augustine, a Latin one, about the same time. They were opposed to any undue honours to the Virgin Mary.

Jerome flourished in A. D., 418. He stands very high among the Fathers of the Church; he was much opposed to the opinion of the Immaculate Conception "of Mary."

We have thus seen that there is no evidence for Mary's Assumption from the Fathers of the first four centuries; consequently the Church of Rome [Mary's Assumption being now a dogma of Faith] is *cut off from* the Church of the Apostles and from the first four centuries of the Christian era, and is now what we designate it, "*the Great Apostacy*. The Immaculate Conception of Mary is *against* the opinion of the Fathers. How then must Cardinals and Bishops feel who have sworn, according to the 2nd Article of the Creed of Pope Pius IV, that "they will never take and interpret the Scriptures unless according to the *unanimous* consent of the Fathers?" Alas! for the Church of Rome! not only is her infallibility gone; but her brightest ecclesiastical dignitaries are *perjured men*!!

#### IV.

Mary the mother of Jesus, was a sinner saved by divine grace, and as such an unfit object of worship.

From all that has been said in the examination of the subject, it is manifest *that* Mary was *by nature* a weak, sinful, guilty and cor-



rupt as any other woman; and that whatever goodness or holiness of character she was enabled to manifest, was the result of divine grace, of the imputation of Christs righteousness and of the inworking of his Holy Spirit. The only dignity attaching to her, is the high honour and privilege of being chosen as the instrument through whom the son of God, by his own divine power and the miraculous agency of the Holy Ghost, was made in the likeness of sinful flesh.

In the Sacred Oracles we are informed that all human hearts descending from Adam by ordinary generation, are *corrupt* and *depraved*. "The heart is deceitful above all things, and desperately wicked; who can know it" ?\*

"Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."† From the word of God we learn that Christ Jesus, manifest in the flesh, was the only exception to this universal rule, and the only individual who was exempted from this *universal curse*. Of Him, and of Him alone it is ever said that "he was without sin," and that he is "therefore able to save unto the uttermost." For such a High Priest became us, who is holy, harmless, undefiled, and separate from sinners."

The Redeemer is thus contrasted with all other possible priests, intercessors and mediators, because He was sinless and impeccable in his nature. That the human nature of Christ was indebted to the Virgin for nothing beyond nourishment and support, is most fully and emphatically, taught in the Gospel by Luke, where the Angel informed Mary that "the Holy Ghost should come upon her and the power of the Highest overshadow her therefore, also that holy thing that shall be born of thee shall be called the Son of God."‡

Hence we learn that Mary was selected for this high office not for any merit or peculiar worthiness in her, but in accordance with God's plan in other cases, by his sovereignty and unmerited favour. "And the Angel said unto her, fear not Mary; for thou hast found favour with God."|| Mary herself was conscious of her own sinfulness, and depended for salvation *altogether* upon the redemption that should be wrought out by the incarnate Saviour, whom she

\* Jeremiah, XVII., 19. † Matthew, XV., 19. ‡ Luke, I., 35 || Luke, I., 30.

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was honoured to bring into his *human manifestation*"§. Her own words will be enough to confirm this opinion, "and Mary said my soul doth magnify the Lord and *my spirit hath rejoiced in God my saviour*," my own saviour, implying her deliverance from sin "for He hath regarded the low estate of his hand-maid ; for He that is *mighty hath done to me great things*."† Therefore, she says "from henceforth shall all generations call me blessed," that is happy or favoured of God, as are all who come under the several characters described by our Lord in his sermon on the Mount.

We do not deny that Mary the mother of Jesus should be, and is honoured, not for anything she was, or is in herself considered, but for the peculiar favour conferred on her by the mercy of God.

The worship, which the great Apostacy, professes to give so prominently to Mary the mother of Jesus, is, in plain and manifest contradiction to the whole teaching of the Sacred Oracles, as it regards what she should be, what she was, and what she did, and what she herself said and believed.

It is opposed to what the word of God teaches about the nature of man universally, and of Christ especially, as the only exception to the universal character of men. Rome's teaching is diametrically opposed to the exclusive mediation and intercession of the Lord Jesus Christ who is the one mediator between God and man. And it is opposed to the fact, that divine worship is only to be given to God the Father, the Son, and the Holy Ghost. Where, we would ask, does the worship of Mary by the great Apostacy lead to? To the subversion of the Sacred Oracles ; to plain, palpable and undeniable idolatry, and to the overthrow of the only foundation upon which the poor trembling sinner can repose, a sure and certain hope of present salvation and everlasting life.

The revealed truths of the Sacred Oracles and the witnesses for truth in the church of God, warn us with a voice from heaven never to substitute Mary for the blessed Redeemer, not even for a moment, nor by the most transient appeal to God in her name. *She* is only a creature, but *He* is the Mighty God, &c. We must never seek, what we need, as souls, on the way to God, from any source but that which is distinctly revealed:—and what can be more

Luke, I., 30.

† Luke, I., 46, 47, 48, 49. § Dr. Smyth.

satisfactory to the inquirer after the truth on this subject, than the declaration of the Redeemer himself, "I am the way, the truth and the life; no man cometh unto the Father but by me."†—"If ye shall ask anything in my name I will do it."—"Him that cometh to me I will in nowise cast out." What but an awful delusion can induce the creature, fast passing to eternity, to neglect the Saviour's command, *to ask in his name*. Christ does not say, ask in the name of my mother—but ask in *my name*. Why then should the poor deluded Romanist reject the command of the Divine Redeemer, and receive the dictation of men who close their ears against the truth. "The priest's lips should keep knowledge and they should seek the law at his mouth." But what does God say of the Romish Priests, confiding *in Mary*, and urging the people to fly to *her* for salvation? "Ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the Covenant of Levi, saith the Lord of Hosts."‡

In closing these remarks on the absurd dogmas of the great Apostacy, we would observe, that we entertain no bitter feelings towards Romanists. If hungry, we would feed them; if sick, we would visit them; if in danger, we would sympathise with them and lend them any aid in our power. It is because we love them that we would show them their danger. Believing these dogmas, they are imbibing soul destroying errors, and we would cry *poison, poison*, and dash the fatal cup from their lips. Believing these dogmas, they are rejecting the Saviour, the only name given among men whereby they can be saved:—while in servile chains to the great Apostacy, shall not we, who are privileged to enjoy the principles of Civil and Religious Liberty, labour to procure their emancipation; and whilst doing so, as watchmen on Zion's walls, let us lift up our voice like a trumpet and cry. "Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues." Revelations XVIII, 4.

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† John XIV, 6 and 14, and VI, 37. ‡ Malachi II, 7, 8.

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## APPENDIX.

There is not an agreement amongst those who have written upon the subject as to the time or place of the death of Mary the Mother of Jesus. There is no proof whatever for her Assumption, neither from the Word of God, nor from the writings of the Fathers of the first four centuries, nor even from the traditions of that period. In the 6th century says Gavazzi, a legend or fable was invented that on the third day after her death Christ raised his mother from the Sepulchre and carried her to heaven with him, and honoured her before the universal resurrection with a particular resurrection ; and that by Christ himself and the Eternal Father she was created Queen of Heaven, Queen of all Angels, Patriarchs, Prophets, Apostles, and Martyrs ; and that as God said to Christ “sit on my right hand” so said Christ to the Virgin ; and the Eternal Father divided the kingdom of justice and clemency between them. Hence she is made a co-Redeemer and most honoured in the Romish Church !!

And it is a curious circumstance, but calculated to show her delusions, that out of the lessons appointed by the Church of Rome for the Feast of Assumption to be read to the faithful, *three* of those lessons are selected and taken entirely from an oration of John Damascenus, who lived in the middle of the 8th century !

It is a well-attested fact says the Rev. T. H. Horne, the author of Mariolatry, that no divine honours were given to the Virgin Mary earlier than the 4th century. And the first persons on record as offering divine honours to her were the Callyrdians who derived their name from the *καλλιριδες* or certain cakes which they offered annually to St. Mary, in sacrifice upon her festival, when they worshipped her as a goddess. This superstition came from Thrace, and the yet more distant regions of Scythia and Arabia. While they were mere Pagans they had been accustomed to bake and present similar cakes to the goddess Venus, or Astarte [the moon ;] and after they professed Christianity, they thought that this honour might now be best shown to Mary.

This superstition was condemned by Epephanus, in as strong terms as if he had foreseen the hyperdulia or transcendent kind of service with which Romanists would one day worship the Virgin Mary, "What Scripture [says he] has delivered any thing concerning this? Which of the Prophets have permitted a man to be worshipped, that I may not say a woman? For a choice vessel she is indeed, but yet a woman—the body of Mary was holy indeed, but *not God*. The Virgin, indeed was a virgin and honourable, but not given to us for adoration, but one that did herself worship him who was born of her in the flesh, and [who] came down from heaven out of the bosom of his Father.

After blaming the Collyridians at considerable length for invoking the Virgin as a goddess, he sums up the whole in the following very emphatic terms. *Let Mary be in honour; but let the Father and the Son, and the Holy Spirit be worshipped. Let no one worship Mary.*

The worship of the Virgin Mary which had continued to spread between the 4th and the 9th centuries was in the 10th century carried much farther than before. Towards its close the custom become frequent in the Latin or Western Church, of celebrating Masses and abstaining from flesh on Saturdays, in honour of St. Mary.

In the next place the *Daily or Lesser Office of St. Mary* was introduced, which was subsequently confirmed by Pope Urban II, in the Council of Clermont in the 11th century.

And lastly, tolerably distinct traces of the Rosary and Crown of St. Mary, as they are called, or of praying according to a numerical arrangement, are to be found in this century, The Rosary consists of fifteen Pater Nosters, or repetitions of the Lord's Prayer and one hundred and fifty Ave Marias, or Salutation of the Virgin Mary; and the *Crown of St. Mary* consists of six or seven repetitions of the Lord's Prayer, and sixty or seventy Salutations.

Succeeding ages have witnessed the invention of additional superstitious services in honour of the Blessed Virgin."

On this subject the author of *Pagan Rome*—London, 1838,—pages 26, 27. says:—"From the crowd of their deities each Profes-

sion choose a patron. The musicians were headed by Apollo, the sailors by Neptune, the labourers by Ceres. Every town had its protecting goddess. Athens adored more particularly Minerva. Rome had chosen more particularly Jupiter Capitolinus. Each god had his attributes. Apollo was invoked against the plague; Juno presided at child-births; and on the different spots, temples were erected to all these deities of human creation. In some of these chapels sacrifices were offered; others were for a pilgrimage; in a third was a record of some miraculous case performed by the invocation of the deity. A sailor escaped from the shipwreck, here hung his clothes in the chapel of his protectress; a recovered cripple here hung up his crutch.

The following is an extract from Tibullus 'Come now, oh goddess, come to my help, for the numerous pictures hung in thy temples prove that thou hast the power to save us.' Again, strong proof exists in the present time of the deification of this crowd of beings; the temples which the Pagans erected to these demi-gods may still be seen at Rome; that city is full of them. These temples have merely changed their names and the inscriptions which they bear, declare that these very chapels, now dedicated to Christian Saints, were consecrated in former times in honour of the Pagan deities. The temple which was once consecrated to Juno, is now that of St. Michael; the temple of Hercules is now that of St. Stephen, and that once sacred to Neptune is now dedicated to St. Mary of Egypt.

The twelve temples at Rome, now dedicated to the Virgin, were formerly raised in honour of Jupiter Teretrius, Apollo, Capitalinus, Hercules, Venus, Isis, Mars, Vesta, Jupiter Sator, Minerva, Apollo and Diana, Saturn and Opis, and lastly, the Pantheon, which was once sacred to all the gods of Olympus is now consecrated to all the Saints of Paradise.

