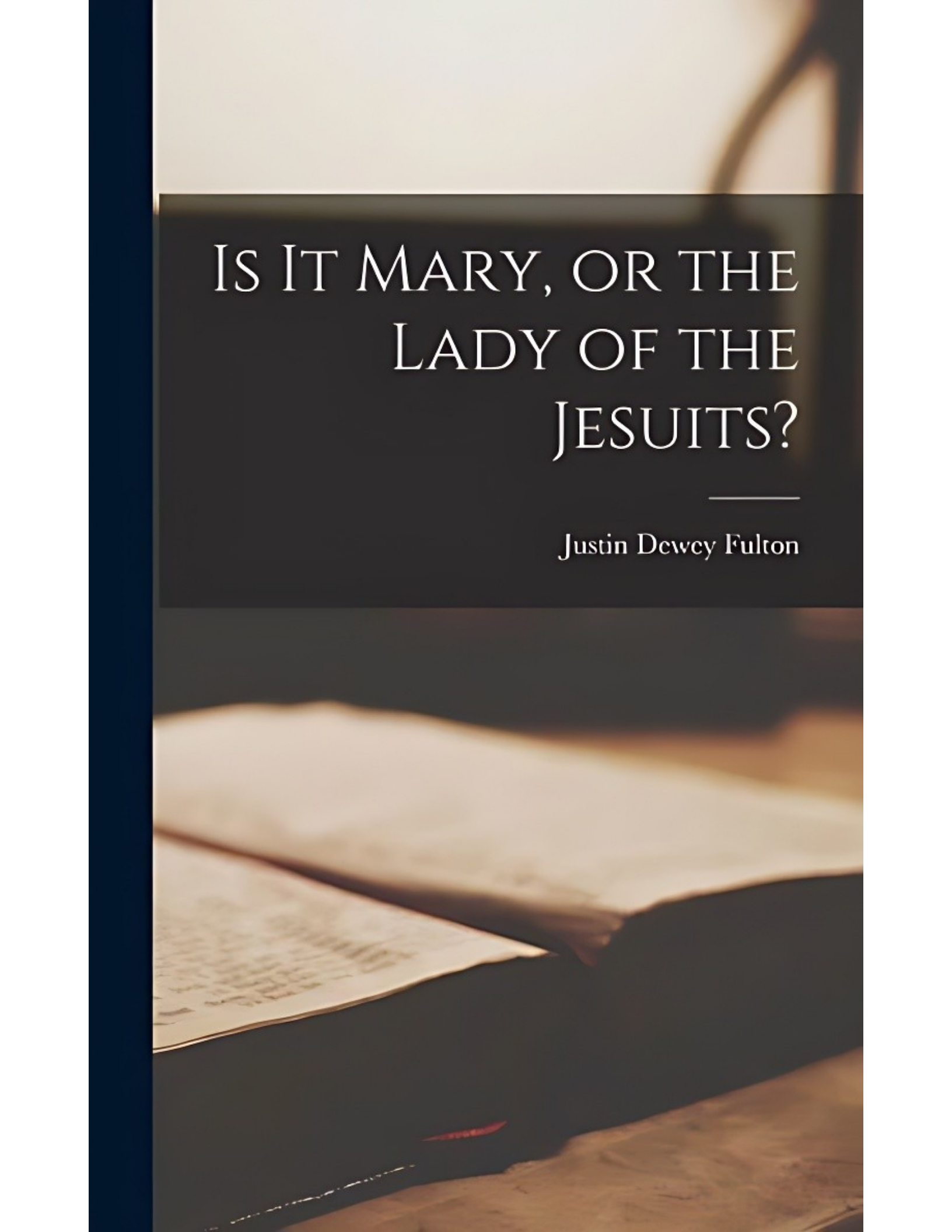


The background of the entire image is a photograph of an open book. The pages are aged and yellowed, with some text visible but mostly out of focus. A dark, semi-transparent rectangular overlay covers the upper half of the image, providing a space for the title and author's name. The title is written in a large, white, serif font, and the author's name is in a smaller, white, serif font below it, separated by a thin horizontal line.

# IS IT MARY, OR THE LADY OF THE JESUITS?

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Justin Dewey Fulton

# **IS IT MARY, OR THE LADY OF THE JESUITS?**

THE QUESTION AS DISCUSSED IN BRIGHTON, ENGLAND, AUGUST 15, 1889, WITH THE  
DELINEATIONS OF THE  
CHARACTER AND FAITH OF MARY

BY

THE RIGHT HON. LORD ROBERT MONTAGUE.

ALSO, LETTERS OF THE BISHOP OF CHICHESTER, EDITH O’GORMAN AUFFRAY, REV. W.  
T. McCORMICK, JOHN THORNBERRY, AND OTHERS.

BY

JUSTIN D. FULTON, D.D.

Author of “Rome in America,” “The Fight with Rome,” “Washington in the Lap of Rome,” “The Way  
Out,” etc., etc.

A. G. WATSON, MANAGER

Toronto Willard Tract Depository, Cor. Yonge and Temperance Streets, Toronto, Canada

TO  
THE WORSHIPPERS  
OF THE FIRST-BORN SON OF THE VIRGIN MARY,  
THIS REVELATION  
OF  
THE LADY OF THE JESUITS,  
THE PAPAL GODDESS  
OF  
ROME,  
INCARNATED IN MARIOLATRY,  
IS SENT FORTH WITH A PRAYER  
THAT IT MAY TURN THOUGHT, LOVE, AND WORSHIP  
TO THE ONE MEDIATOR  
BETWEEN  
GOD AND MAN,  
OUR LORD AND SAVIOUR  
JESUS CHRIST.

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## INTRODUCTION

**T**he English-speaking world is summoned by God's providence to throw off the Romish fetter. George Müller, in speaking of England, says, "We are fast drifting into Romanism. What an awful thing it is that enlightened England, standing out before the nations century after century as the champion of Protestantism, should little by little be drifting into Popery."

In Brighton, England, Oct. 9th, 1889, two months after I called attention to the Ritualism existing in the established Church of England, Captain J. P. Cotham, chairman of the Council of the Church Association, said in an address in the Town Hall: "Well, after all, what was it Dr. Fulton had said? He was only attacking the doctrine of the virginity of Mary as far as it was observed by the Church of Rome, as all know. Had he been fairly dealt with by the Bishop of Chichester? No."

Rev. Mr. McCormick in his reply had told the Bishop that the incarnation of the Saviour was not a doctrine thought at all lightly of by Dr. Fulton; he held it as firmly as anyone else. The Bishop is compelled to admit that what he really objected to was his preaching against *the doctrine held by the Church of Rome*. All Romish doctrine was adhered to and held by the High Churchmen all round, and every one of the features of the Church of Rome was attempted to be introduced into the Church of England. This is the cause of the commotion raised by the sermon, in a single sentence. His words were but the spark falling into the mine of error, causing an explosion which has shaken all England, and is filling all the world with the reverberations of the resounding ruin.

In Ottawa, Ont., where the letters of the Bishop of Chichester had been printed again and again, I delivered the sermon.

### RESOLUTION OF APPROVAL

During the day, the Baptist Convention, then in session, had moved and passed the following resolution:

Resolved, "That this convention hereby express our sympathy with Dr. J. D. Fulton, of New York, for the zeal, energy, and ability displayed by him in the work of opposing Romish aggression, and seeking to bring to Christ those who are held by her in spiritual darkness."

At night, Knox Church was crowded to the doors. The meeting opened with song and prayer. Very many of the lovers of the truth came to swell the vast assemblage. At the beginning I refused an introduction, for I desired to speak freely, and let the people judge concerning the statements made. The sermon was delivered, and at the close I asked those who believed that I had lifted up Christ and glorified Him, without in the slightest manner disparaging the character of Mary as revealed in the New Testament, to manifest it by holding up their hands. The sight was most inspiring. The vast assemblage unanimously declared in favor of the sentiments expressed. Then, I said, "If there is one here who feels that I have uttered a single word derogatory to the character of Mary as revealed in the New Testament, manifest it by the same sign." Not a hand was raised.

I gave way for the Pastor to speak. His letter, with that of the Rev. W. J. Hunter, D.D., of the Carlton St. Methodist Church, Toronto, and Rev. E. Ryckman, D.D., of the Dominion Methodist Church, Ottawa, Ont., express their approval in words which prove that Jesus Christ our Lord is the object of worship, and is believed in as the one Mediator.

#### LETTERS OF APPROVAL

Rev. W. J. Hunter, D.D., says:

My Dear Dr. Fulton:

I want to thank you for your excellent sermon on “The Virgin Mary,” preached in my church on Tuesday evening last, and to express the hope that it may be published in pamphlet form, and sent broadcast over the land.

It is an exhaustive exposition of the subject, fortified by Scripture proofs which no one can dispute. Even Protestants need to be instructed on this question.

I endorse every position and sentiment of your masterly sermon.

Yours fraternally,

W. J. HUNTER

Pastor, Carlton Street Methodist Church, Toronto

The pastor of Knox Church, Ottawa, gives this outspoken endorsement of the sermon:

“The Rev. J. D. Fulton, D.D., delivered his lecture entitled ‘Is it Mary or the Lady of the Jesuits’ in Knox Church, City Hall Square, Ottawa, on the evening of October 21st inst., to an audience which filled every seat of the capacious building. For one hour and a half he held the attention of the vast assembly. His lecture in the main is a masterly exposition of the following points:

1st. Of the position which the Scriptures and our Lord Himself assign to Mary.

2nd. Of the anti-scriptural and idolatrous position which the Romish Church assigns to Mary.

3rd. Of the great Scripture doctrine that Christ Jesus is the only and all-sufficient Mediator between God and man.

These points were illustrated and expressed with great clearness and power. In the course of this wonderful lecture, there was not a word said to detract from the honor of her to whom Elizabeth, ‘filled with the Holy Ghost,’ said ‘Blessed art thou among women,’ nor to shock the modesty of the most morally sensitive hearer. I believe that in the present crisis, this lecture of Dr. Fulton’s is eminently fitted to do much good, aside from its truthful exposure of soul-destroying error, and its powerful and loving presentation of soul-saving truth.”

F. W. FERRIES

Pastor, Knox Church, Ottawa.

Rev. Dr. Ryckman writes as follows:

“I had the privilege of hearing the lecture on ‘Mary the Mother of our Lord,’ delivered by Dr. Fulton of Brooklyn, in Knox Church in this city. It was certainly an able, thorough, and scriptural discussion of the subject under consideration. Although the lecturer spoke in forcible tones of Romish errors, and their influence in misleading those who accept them, yet the entire lecture was characterized by a spirit of Christian love towards the Roman Catholics themselves, and not a word was uttered which could be properly regarded as irreverent, or as doing dishonor to the most honored of women.”

E. B. RYCKMAN

Pastor, Dominion Methodist Church, Ottawa.

Rev. Mr. Meikle, the Evangelist, said “that the sermon had so held up Christ that it inspired him for work. Souls here have been touched.” He gave the speaker his earnest Godspeed.

Rev. Wm. Auffray, of London, in a letter dated Oct. 11th, 1889, says: “Your last doings in England have created an *immense turmoil, a fearful row, a tremendous commotion, and have done an immense good.*”

Rev. R. G. Boville, of Hamilton, Ont., in the Baptist Convention, said: “There is need of such work as Dr. Fulton is doing, to combat the aggressiveness of the Romish Church, and all must be blind who do not see it.”

The blow has been struck. Romanism and Ritualism feel it. Timid and time-serving Protestants may attempt to belittle it, but in vain. Error is wounded and writhes in pain, and is dying amid its worshippers. Let it die, and let Christ, who is our life, become our joy and praise, and the hallelujahs of victory shall fill the air.

JUSTIN D. FULTON

255 Carlton Ave., Brooklyn, N.Y.

November, 1889

# Chapter I. Is It Mary, Or The Lady Of The Jesuits?

**A**ND when they were come into the house they saw the young child with Mary, his mother, and fell down and worshipped Him. — Matt. 2:11

The attempt is being made by the Romish Church, and by many sympathizers with the harlot of the Tiber in the English and other communions, to prove the perpetual virginity of the mother of our Lord.

There is entire agreement in regard to her virginity up to the time of the birth of our Saviour. Matthew tells the story that is universally received:

“Now the birth of Jesus Christ was on this wise: When as His mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call His name Emmanuel, which being interpreted is, God with us. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called His name Jesus.”

The Evangelist that proclaims her virginity also declares her wifeness, and that Mary was the mother of four boys, James and Joses, Simon and Judas, and of girls as well, who lived and were known to the early church.

Is it Mary, or the Lady of the Jesuits

*who is worshipped by Roman Catholics, and by many Anglicans?* The Mary of the New Testament was a woman to be as much pitied as praised. She had the care of a large family, who did not, for a long time, believe in their elder brother, for He had “*Protestantism on the brain*” in their opinion. Mary’s position was one that few would envy, then or now.

The foreknowledge of God is marvelously revealed in the care taken by Christ and the apostles to head against the Mariolatry which is now cursing the world.

## MARY WAS REPUDIATED AS MEDIATOR BY CHRIST

To this I called attention at the Dome, in Brighton, England, on Thursday evening, August 15th, 1889, by relating the following story of

### Our Irish Katy

I had gone to the intelligence office, and asked the proprietor to send us a Protestant girl. Shortly after I reached home, I found a great, strong, noble-looking Irish girl in the house, seeking employment. As soon as I saw her, I asked, "Are you a Protestant?"

"No, I am a Roman Catholic."

"But I asked the man at the office to send me a Protestant girl."

"I know it, for I heard you. I asked him to let me come."

"Well, what induced you? We want a girl to come in to prayers, and to read the Bible with us."

*"I want to come into prayers, and to read the Bible."*

"Do you know who I am?"

"I guess I do, I hear you preach every Sunday."

"Why, God bless you, Katy," I said, *"I am glad you have come."*

She came to prayers, and yet went to confession, and to early Mass. One Sabbath morning the burden of her soul came upon my heart, and I rose at 5 a.m., went down into the study which is on the first floor, and waited for her appearance to go to church. As she came into the hall I said, "Katy, are you going to Mass?"

"Yes."

*"To pray to the Virgin?"*

"Yes."

"Do you think it will do you good?"

"I suppose it will. Surely the Saviour would hear the ever-blessed Virgin sooner than He would hear the likes of me. Don't you think it?"

"He would not when on earth."

"What makes you say that?"

"Because God's word says it. Have you a Bible?"

"Yes."

“Go and bring it.”

She brought down a very large illustrated edition of the Douay Bible.

I said, “Your Bible is large enough!”

“Yes, they would not sell me a small copy, and I was determined to have one, and purchased this.”

“Turn to John 2:3 and 4, and read: ‘And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.’”

“Notice Katy, He does not call her mother, but woman, nor does He pay any heed to her intercession, but repudiates it.”

Katy held her Bible and looked at the passage with wonderment and surprise. When I said, “Mary set us all an example and gave a command to the servants, which we would do well to heed. His mother saith unto the servants:

‘WHATSOEVER HE SAITH UNTO YOU, DO IT.’

But a more striking illustration of Christ’s repudiating the dogma of Mariolatry may be found in Matthew 12:46–50, Mark 3:31–35, and Luke 8:19–21, where it is recorded that Mary and His brethren came and sent Him word, ‘Thy mother and thy brethren stand without, desiring to speak with thee.’ But He answered and said unto him that told Him, ‘Who is my mother? and who are my brethren?’ And He stretched forth His hand toward His disciples, and said, ‘Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.’ Or as Luke expresses it, ‘My mother and my brethren are these which hear the word of God, and do it.’ You see, Katy, Christ never called Mary mother after entering upon His public ministry.”

“Did He not when hanging on the cross?” asked Katy.

“Turn to John 19:25–27 and read: ‘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.’”

That the people knew nothing about Mary’s claim to any special regard is shown by the record given us in Matt. 13:54–56: “And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter’s son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?”

Katy seemed almost paralyzed when she comprehended this truth, and lifting her Irish face up, she said, “*Mary was not much of a virgin if she had four boys beside Jesus her first-born, and a lot of girls.*”

I replied, "You are right. She was only a virgin when she received the Holy Ghost, and as a result became the mother of Christ. After that she became Joseph's wife, and the mother of a large family." Katy took her Bible and went back to her room, feeling that it is apparent that after Christ's public appearance, He stood forth as the world's Redeemer, saying, "My Father worketh hitherto, and I work."

It was Katy that said, "Mary was not much of a virgin," and it was the Irish girl's verdict, not the utterance of the speaker, that was applauded. The Roman Catholic servant girl is evidently wiser in this regard than the Bishop of Chichester.

## Chapter II. Romanism substitutes Mary for Christ.

“It is the will of God,” says Liguori, “that all graces should come to us at the hands of Mary.”

“God, to glorify the Mother of the Redeemer, has so determined and disposed that of her great charity she should intercede in behalf of all those for whom His Divine Son paid and offered the superabundant price of His precious blood, in which alone is our salvation, life, and resurrection.”

St. Bonaventure says “that those who make a joint announcing to others the glories of Mary, are certain of Heaven”; and this opinion is confirmed not by scripture, but by Richard of St. Lawrence, who declares that “to honor the Queen of heaven is to gain eternal life.”

“Since the flesh of Mary,” says the Abbot Arnold of Chartres, “was not different from that of Jews, how can the royal dignity be denied to the mother? Hence we must consider the glory of the Son, not only as being common to, but as one with that of his mother.”

“If Jesus is the King of the universe, Mary is also its queen, and as queen, she possesses by right the whole kingdom of her Son.”

“Whoever asks and expects to obtain graces without the intercession of Mary, endeavours to fly without wings.”

“God has decreed,” says St. Bernard, “that He will grant no graces otherwise than by the hands of Mary.”

Not a word of Scripture for proof or authority!\*

\* Rome in America, page 75.

Is a system of faith good enough for anybody that thus repudiates Scripture, permits man to usurp the place that belongs to God, and openly betrays Jesus Christ? The question deserves to be pondered, and answered by the Bishop of Chichester, and all Ritualists, as well as Romanists.

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The Jews sought to kill Christ because He made Himself equal with God. His own brethren rejected Him, and it is believed by some that Mary lost faith in Him as the Son of God, and only came to a knowledge of Him as the Divine Saviour when He was dying on the cross. From first to last, *Christ trampled upon every pretence for the doctrine of Mariolatry.*

Today Romanists claim that Mary is in heaven, and that when requests are proffered to Jesus in her name she appears and presents her naked breast to the Son of God and beseeches Him to grant the favor asked. As if to head against this very pretension, these words are recorded in Luke 11:27–28, where a certain woman lifted up her voice and said, “Blessed is the womb that bare thee, and the paps

which thou hast sucked. Jesus saith, Yea rather, blessed are they that hear the word of God and keep it.” Thus in every way He rebuked the tendency to Mariolatry, come from whence and whither it might.

### **NOT AN EVER-VIRGIN**

The declaration so often made concerning Mary as the ever-Virgin is misleading, as it is untrue. To speak of her in this manner is to falsify the Scriptures. Matthew declares that at the birth of the Saviour she was a Virgin, but after the birth of our Lord she took upon her the relations of a wife, and became the mother of a large family.

Notwithstanding this, Rome contends for her perpetual virginity, and Rubens paints her as a virgin of about 18 years of age with a full, fair face, modelled after the features of the mistress he loved. It is this picture, worshipped in Europe, and believed in by Romanists, that is taking the place that belongs to Christ.

The Mary the Church knew was an old woman of at least 60 years of age, wearing a face that had been furrowed with sorrow, and marked by the tracery of grief, and tortured by doubts which disturbed her peace, and weakened her faith in Christ, until her soul was pierced with sorrow when she saw her son dying on the cross, and heard His terrible cry, “My God, My God, why hast Thou forsaken me,” when she then and there surrendered her doubts, and became a believer in the only begotten Son of God, and was thus brought into the fellowship of the new life, and made a sharer with us in the hope of heaven.

Mary held no place of prominence in the Scriptures. Jesus was alone at home, as at Gethsemane, and on the cross. His kinsmen then thought Him mad, and tried to lay hold on Him. He came to earth to experience every kind of misery, and He did experience it.

Had His mother, brothers, and sisters believed on Him, His home had been bright and sunny, and there would have been lacking a poignant sorrow which many have borne, and felt to be almost unbearable, which they now know to have been shared by Christ, so that He can enter with them into the terrible trial that at times empties the sky of the stars of hope, and fills the soul with a desolation which it is impossible to describe.

Augustine, Bishop of Hippo, wrote in contemplating this truth, and in rejoicing at the conversion of Mary, saying, “*Mary was more blessed when she received the faith of Christ, than when she conceived the flesh of Christ.*”

## Chapter III. Rome Belies the Truth, and Falsifies the Scripture to Aid the Worship of Mary.

Take in proof: The church close by the Vatican has upon its marble pediment, graven in large letters, “Let us come to the throne of the Virgin Mary, that we may find sin in time of need.” The Roman sees 4:16 quoted, but cannot verify it if seeing the Bible is forbidden to him, and knows not that it reads, “Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” The context shows that Christ is presented as the Mediator. Pius IX, at the foot of the Column of the Immaculate Conception, erected to perpetuate the fact that he was permitted to decree the dogma, has Moses, David, Isaiah, and Jeremiah casting crowns before the Virgin, saying, *“Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood.”*

**R**ome to destroy faith in Christ, lifts up Mary. In all the picture galleries of Europe, and also many of those found in England and America, we see pictures of Mary holding Christ’s crucified body and ministering to the sleeping dead in all wonderful attitudes of worship. The fact is, Mary never saw Christ after she bade Him farewell when He was hanging on the cross. Christ never went home after His resurrection, and never appeared to Mary after He rose from the dead.

(Note: Does the Bible really indicate that? No Bible teacher I have ever heard has taught that Jesus never appeared to Mary after He rose from the dead.)

The disciples treated Mary as though she were only an ordinary woman. In Acts 1:14 we see her for the last time, when in an upper room she is with her children, waiting with the disciples for the descent of the Holy Spirit. She went to the home of John; there she passed her declining years, died, and was buried, and in that grave she will remain until the resurrection trump shall sound, and she shall come forth with the redeemed to cast her crown at the feet of our ascended Lord.

### THE EXTENT OF THE WORSHIP OF MARY

It is co-extensive with the worship of the idolatries of Rome. The dogma of the Immaculate Conception is a part of Romanistic belief. On Dec. 8th, 1854, Pio Nono (Pope Pius IX) went in great state to St. Peter’s, followed by 54 Cardinals, 44 Archbishops, 94 Bishops, and a very great number of Priests, and crowning with a diadem the image of the Virgin Mary which is on the altar of the Cardinal’s chapel, he then read an extract of the bull of the Immaculate Conception, declaring “that she was immaculate at the first instant of her conception in the womb of her mother, and by a singular privilege and grace of the Omnipotent God, in virtue of the merits of Jesus Christ.”

In an Encyclical dated Feb. 2nd, 1869, Pius IX declared that “Mary is exalted to the throne of God. Our salvation is founded on the Holy Virgin, since God the Lord has deposited in her the fulness of all good, so that if there is hope and spiritual healing for us, we receive it solely and alone from her.”

In the “*Glories of Mary*“, page 200, it is stated “that those who cannot be saved by Christ, are saved by Mary.”

“No one is saved but through Thee,” page 135, *Glories of Mary*.

Can idolatry go further? Keep the fact in mind that Romanism finds no warrant for any such claim for Mary in the Scriptures.

Christ showed Himself ten times after His resurrection, the first time to Mary Magdalene, but not at any time to His mother. It does not appear that she was present at His ascension. The eleven were there, but no mention was made of Mary.

He expounded to the disciples on the way to Emmaus all the Scriptures concerning Himself, but He does not mention His mother.

In the model prayer, neither Mary nor the saints are referred to. When Jesus and Mary were on earth, Jesus showed an infinite love for sinners in dying for them; Mary did not. Three times the Infinite Father proclaims Christ as an object of worship, but there is no mention of Mary.

The dying thief on the cross was as near the living Mary as to the dying Christ, but when he wanted help he cried to Jesus. There is not in the Scriptures a single instance where any one asked her to intercede for them, nor was there any need. Christ’s love is infinite, and His power is infinite, and does not require any help to spur His will, or any other power to work out His purpose.

Truly has He said, “I am Jehovah, this is my name, and my glory will I not give to another” (Isa. 43:8). As He said to Satan, so He says to all, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” To the disciples He told the whole truth when He said, “No one cometh unto the Father but by me; if ye shall ask anything in my name, (not in Mary’s name) I will do it.”

## MARIOLATRY

is a Romish superstition. To the Romanist, Mary is God, and worship is the adoration of the Virgin. Viewing Romanism in the light of the Bible, this is its crowning sin; viewing it as a system calculated to seduce and enslave—this is its masterpiece.

Popery blots out the God-Man as Mediator and in His stead presents us with Mary, who is to the devotee the one living and true God. For though the Father and Son are known, they are only accessible through Mary, and they stand so far behind and beyond her, that to the Romanist they are a vague shadow and unknown.

Mary is the first name to be lisped in childhood, the last to be uttered by the quivering lips before they are closed in death. Around the neck of the infant is suspended a small image of the Virgin; when the

babe seeks the breast, it must kiss the image, and thus literally draws in the adoration of Mary with its mother's milk.

### **THE MARY WORSHIPPED IS A MYTH**

It is the Lady of the Jesuits that Rome bows down to, not to the Mary that the Church knew, or the New Testament describes. Rome has an Apocryphal Testament full of falsehoods concerning Mary, which is substituted for the Gospel, and is believed in by the superstitious.

In Rome, poetry, painting, and imagination have done their utmost to exalt this papal goddess. She is not Venus, nor Minerva, nor Ceres, nor Vesta, but an invention of diabolical cunning, framed to deceive, if it were possible, the very elect.

The marvels described began before her birth. Her parents, Joachim and Anna, of the royal race of David, are childless, and bitterly grieved on this account. As a specimen of the manner in which Rome falsifies the truth, take this statement as an illustration: On a great festival day when Joachim brings a double offering to the Lord, it is rejected by the priest, saying, "It is not lawful for thee to bring thine offerings since thou hast begotten no issue in Israel."

And Joachim was exceedingly sorrowful and went into the wilderness and fasted forty days and forty nights and said, "Until the Lord my God look upon mine affliction, my only meat shall be prayer." Then Anna prayed under a laurel tree, and behold the angel of the Lord stood by her, and said: "Anna, thy prayer is heard; thou shalt bring forth a child that shall be blessed throughout the world; see also thy husband is coming with his shepherd's crook, for an angel hath comforted him also."

And Anna went forth to meet her husband, and Joachim came from the pasture, and they met at the golden gate, and Anna ran and embraced her husband, and said, "Now I know that the Lord hath blessed me." Then comes the birth of Mary, the suspicious infant, with all manner of signs of good omen.

And when the child was three years old, Joachim said, "Let us invite the daughters of Israel, let them each take a lamp and attend on her that the child may not turn her back on the temple of the Lord." And being come to the temple, they placed her on the first step, and she ascended all the steps to the altar, and the High Priest received her and kissed her, and blessed her, saying, "Mary, the Lord hath magnified thy name to all generations; in thee shall all nations of the earth be blessed." Titian has represented this and other scenes.

A legend has it that Mary was sustained by the ministry of angels who daily visited her, and brought to her the bread of angels, and the water of life. It is the tradition of the Greek Church that Mary alone of all her sex was allowed to enter the holy of holies, and pray before the ark of the covenant.

In her 14th year the priest announced to her that it was time for her to be given in marriage, but she declared that she had vowed a life of virginity, and declined, but the High Priest told her that he had received a message from the Lord, and so she submitted. Then the High Priest enquired of the Lord, and was bid to order all the widowers of the people to come, each with a rod in his hand, that the Lord

might choose one by a sign; and Joseph the carpenter came with the rest and presented his rod, and lo, a white dove flew from it and settled upon his head.

According to St. Jerome, the tradition has another version. The rods of the candidates were placed in the temple over night, and lo, in the morning Joseph's rod had burst forth in leaves and flowers. The painting of Raphael in the Brera at Milan, as fresh in color as if but yesterday, gives the mediaeval conception of that wedding.

Then come pictures of the wonderful Annunciation, thick as lilies in the meadow. All that human art can do with splendors of color, and richness of fancy, to embellish the theme, has been done to elevate Mary as an object of worship.

In the apocryphal gospels, there is no end to fables concerning Mary after the crucifixion of Christ, for which there is not a particle of scriptural support. To Mary was ascribed all the divine attributes and offices; she is represented in heaven as commanding the Son with the authority of a mother, and Christ, for whom all things were made, is pictured as bending in submissive obedience to her behests; in short, there comes to be in Romanism and Ritualism no God but Mary. As a worship, if not as a religion,

#### MARIOLATRY HAS A PLACE IN THE WORLD.

In Roman Catholic countries the images of the Virgin are loaded with costly offerings, as if they had power to grant help; the poor may go unfed, the naked unclothed, but the statue of Mary is enriched by the most costly offerings. In some of the churches in Spain, millions of dollars are lying in the lap of the so-called Virgin. Mary is exalted at the expense of the worship of Christ.

In the "*Glories of Mary*", two ladders are described, one red ladder and one white; the red ladder is Jesus Christ, the white ladder is the Virgin mother; up the red ladder millions try to climb and fall into hell, then comes the cry, "Try the white ladder"; they obey and are saved.

In the largest Sabbath school in New York, the priest came before 1,900 children and asked, "Who is your best friend, children?"

"Mother," is the quick reply.

"All that say Mother hold up your hands"; all held up their hands.

"Who is your best heavenly friend?"

"Mary."

What does Christ say? "Whosoever believes not shall be damned."

#### "WHAT DOES MARY DO?"

"She pleads for us and saves us." Thus is that Being who took children in His arms and blessed them, to whom they ran with joy, who died that He might open Heaven to childhood, set before them as a cruel monster, painted by Michelangelo, with thunderbolts in His hand, wishing to see them damned, while this pitiful mother hides her eyes from the sight.

As a result, Romanists pray to Mary who can do them no good, even if they believe on her—for with Romanists as with others, “There is none other name under Heaven given among men whereby we must be saved,” but the name of Jesus Christ, Who was crucified and Whom God raised from the dead.

All sorts of deceptions are practiced in the nunneries and churches where Mary is worshipped. Blood is made to appear on her face, her eyes are made to turn by a secret spring moved by a priestly hand, and the people fall down in adoration and rapture, and roll and tumble on the floor in unmeasured delight.

Keep it in mind, Jesus was Mary’s first-born Son, and the only-begotten Son of God. Holy Scriptures never once even faintly hint that Jesus was the only Son of Mary.

#### THE COUSIN THEORY

is now being worked, but it is an afterthought and a feeble subterfuge, as the Right Hon. Sir Robert Montagu, in his “*The Virgin and the Sower*“, has shown. His cousins were the sons of Zebedee. Paul mentions James as the Lord’s brother (Gal. 1:19).

Suppose the cousin theory were true, Jesus would have said, “Who is my brother and who are my cousins? Whosoever doth the will of my Father is my male or female cousin.” The disciples who do the will of God are sons of God, not nephews, not cousins, because they have received the spirit of adoption whereby we cry “Abba, Father.”

#### THE OBJECT OF MARIOLATRY

is manifestly to turn thought, and love, and faith, from Christ the Creator to Mary the creature. As a result, a manly Christianity is overthrown in lands where Mary is worshipped. There is no *vir* in the religion, no strength, no honesty, no Bible, no literature worthy of the name, no promise of the future, no joy in the present.

As a leading clergyman of England has recently said, in reply to the Bishop of Chichester, “The Virgin Mary of the papal church, and that some Anglicans worship, is a heathen goddess, pandering to the foolish fancies of doting ecclesiastics, covering the amorous delinquencies of erring nuns, and patronizing villains of the deepest dye.”

They who have set up her image in sanctuaries as has been done by the Ritualists in St. Paul’s Cathedral and in Westminster Abbey, London, have been guilty of the sin of idolatry, and have provoked the wrath of God. They who thus act reject the true, the great, and the strong, and accept the false and the weak, and are impoverished thereby.

The reason for this is obvious; the carnal nature naturally turns to Mary, and then seeks to work out salvation by enduring personally the sufferings which Christ endured in our stead. As a result, failure follows failure; the worshippers of Mary are without joy, and without a well-grounded hope.

The exaltation of the image of Mary is proof that the spirit which rejected Christ lives and works. It is a duty to head against the manner in which Christ planted the heel of condemnation on every effort to promulgate the debasing doctrine that bows down to the Lady of the Jesuits and ignores the Mary of the New Testament.

“In vain,” says Christ, “do they worship me, teaching for doctrines the commandments of men.” If we would serve our Lord we must believe His word, accept His teachings, and obey them.

## Chapter IV. Christ Guarded Against Mariolatry.

**R**ome teaches it. Peter says: “It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.”

Jesus being “*the way, the truth, and the life*,” it follows that whosoever attempts to attain heaven through the aid of Mary rejects Christ and brings damnation upon the soul. There are millions thus deluded. It is ours to warn them against the perils which surround them.

Paul said, “As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily” (Col. 2:6–9).

To place Mary in the stead of Christ is to insult Christ. It is Christ’s love that saves. Because He suffered we rejoice. He bore our sins for us to the tree, and nailed them to the cross. Because of His atonement we are free. Romanism rejects Christ, accepts of Mary, and then by Satan’s direction seeks to render life miserable by self-inflicted tortures. Superstition unites with Ritualism in contending for the perpetual virginity of Mary. To speak against Mariolatry is called by Romanists blasphemy. They teach that Mary was conceived without sin, that she is not only the Mother of God, but is our co-redemptrix; that in the Eucharist we not only receive and eat her flesh and blood, but pass into one flesh with her; that from the moment of the conception of Jesus the blessed Virgin was deified; and that to deny the assumption of Mary—that she is in heaven and is the mediator between Christ and the suppliant—is to deny the doctrine of the Incarnation. Romanism demands not only that we declare that Christ was born of a Virgin, but that she was ever-Virgin.

### TELL THE TRUTH.

To exalt Mary is to degrade Christ. Jesus alone is the chiefest among ten thousand, and the one altogether lovely. He was not the being painted by Raphael or Rubens. He had a scarred visage. There was power in His look as He came from Nazareth to the Jordan, when the multitudes parted and made way for the God-Man; and John, clothed in camel’s hair and with a leathern girdle about his loins, in his preaching said to the multitudes who bent before his surprising appeals: “He that cometh after me is mightier than I, whose shoes I am not worthy to bear.”

John saw Him, and went before Him in adoration, and when Christ desired a public baptism at his hands, John forbade Him, saying, “I have need to be baptized of thee, and comest thou to me?” And Jesus answering said unto him, “Suffer it to be so now: for thus it becometh us to fulfil all righteousness.” Then he suffered him. And Jesus, when he was baptized, went up straightway out of the

water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: *And lo a voice from heaven, saying...* This is—what? *The Son of Mary?* Not at all!

“THIS IS MY BELOVED SON, IN WHOM I AM WELL PLEASED.”

Mary is made to pass as the goddess of poverty and sorrow, of pity and mercy, of motherhood with large capacities of sorrow, with the memory of bitter sufferings, and with sympathies large enough to embrace every anguish of humanity—qualities which do not belong specially to Mary, but are the distinguishing features of our Lord’s life.

Mary, when she went to see her cousin Elizabeth, went as the woman who had realized the fond expectation of womanhood through all the ages. See her entering the home of Zacharias and saluting Elizabeth: “And it came to pass, that, when Elizabeth heard the salutation of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Ghost: and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.”

In all this there is nothing of sorrow, but rather of congratulation. No woman was ever more blessed. This Mary felt and said: “My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed. For he that is mighty hath done to me great things; and holy is his name.”

### THE LADY OF THE JESUITS

is a mythical creation, represented in many a shrine, church, and monastery. Rome insists on our accepting the divine incarnation of Mary. Is it not our duty to head against the tendency? Because I attempted to do so in the way set forth, the following correspondence with Rev. J.G. Gregory and others has gone over the world:

### THE BISHOP’S LETTER

“Chichester, August 29, 1889.

“Reverend and Dear Sir,—At a public meeting in the Dome, on August 16th, you being in the chair, Dr. Fulton, whom you introduced, is reported to have said that ‘the Virgin Mary was not much of a virgin.’ This provoked laughter. On reading this profane utterance I was shocked, but I hoped the lecturer might have been misunderstood or misrepresented. But at a meeting at Fishergate, on August 21st, Dr. Fulton admitted the accuracy of the report of his address as to this particular point, and proceeded to justify it by a process of illustrations even worse than the original statement.

“Now, I do not presume to interfere with your freedom of action, or to question your right to attend or preside over any meeting, and though I may widely differ from your controversial statements and arguments, and still more from the tone and spirit of the lecturer’s addresses, I should not think it my

duty to offer any observations on the course you have thought fit to pursue. The inspection of religious houses, under proper authority, and with due safeguards in order to prevent alleged abuses, may very reasonably be asked from Parliament, and that was the special object of the meeting in the Dome.

“But when a fundamental doctrine of the Christian faith is openly assailed in your presence, I hold it to be your duty to stand up for the faith as it is in Jesus, and to rebuke the gainsayer. Now, the lecturer in attacking, and I must say vilifying, the Virgin Mary did in fact attack the Incarnation of our Lord Jesus Christ, and of that Incarnation, the greatest of all mysteries, the Virgin Mary was the pure and holy channel. God sent forth His Son made of a woman, but that woman, according to prophecy, a virgin. The word was made flesh, but in a new and strange way in the womb of the Virgin Mary by the operation of the Holy Ghost.

“The history of the Annunciation is most precise. The creeds and formularies of the Church of which you are an ordained minister, and to which you have solemnly given your assent and consent, repeat the language and teaching of Holy Writ. It is a lamentable thing that in order to expose and refute the Mariolatry so grievously prevalent in the Romish Communion, the lecturer, Dr. Fulton, should speak in terms which contradict the very letter of Scripture, and not by inference only, but directly impugn the vital doctrine of the Incarnation. But it is also deeply to be regretted that you should have allowed such statements to pass without rebuke or protest.

“I hope you will take some opportunity of publicly repudiating the lecturer’s revolting statements, which must give much offence to all pious believers. It is amazing that they should have been received on one occasion with laughter, on another with applause, by an audience professing and calling themselves Christians.

“Permit me to say the position that you occupy as a leader of a considerable party in Brighton makes it, in my opinion, incumbent on you to disavow any agreement with the statement of Dr. Fulton affecting the person and character of the Virgin Mary, for I cannot suppose that you share his sentiments in this respect. Such a declaration on your part is due to the many who look up to you for teaching and guidance.

“You contend that Dr. Fulton only assailed the doctrine of the perpetual virginity of the Virgin Mary as an invention of the Romanists to support their unscriptural teaching and practice in regard to her. But you, as a theologian, well know that the doctrine of the perpetual virginity is no Romish figment, but held by the Church universal in very early times, taught by the greatest divines of our own Church, and supported by arguments and inferences from Holy Writ which cannot be disposed of in the summary way familiar to the lecturer and those who follow in his track. I maintain that Dr. Fulton has entirely failed to comprehend the character of our Lord’s mother as presented in Holy Writ—a character beautiful in her submission to God’s will, her thoughtfulness, humility, and self-abnegation.

“I am, rev. and dear sir, faithfully yours,

“R. Chichester.”

The Rev. W.T. McCormick, vicar of St. Matthew’s, Brighton, has written the following letter to the Bishop of Chichester in answer to the Bishop’s remonstrance, which appeared in the newspapers:

“My Lord,—I have been absent from Brighton for some days past, or I should have replied to your letter sooner. In the letter, which was addressed to the Rev. J.G. Gregory, the Rev. G. Hewitt, and myself, and which I regret Your Lordship has permitted to appear in the public press before I had the opportunity of replying, we are called upon publicly to repudiate the language and teaching of Dr. Fulton as reported in the local papers. I readily acknowledge your right as chief pastor and bishop to exercise fatherly care over the clergy in your diocese. But as Your Lordship is aware, newspaper reports (even parliamentary), when not revised, are oftentimes most misleading.

“I can also state, with all deference, that, although the brusque American manner in which Dr. Fulton dealt with the subject of Mariolatry may not have been sufficiently refined for English ears, I can assure you he holds, with as much tenacity as we do, the grand fundamental doctrines that Your Lordship supposes he has impugned.

“I never heard a word spoken by him in disparagement of the Virgin Mary, although he did express an opinion against the teaching of the Church of Rome as to her perpetual virginity. Mary, as the mother of our Saviour and Redeemer, may well be esteemed by us as one who was ‘blessed among women.’ It never occurred to me, however, for one moment that anything spoken by Dr. Fulton could possibly have been construed by any unprejudiced mind into a doubt of the scriptural and Church of England doctrine of the Incarnation of Our Lord Jesus Christ. Had it been so I should certainly have been the first publicly to have repudiated both Dr. Fulton and his teachings.”

The Bishop’s reply is as follows:

Sept. 13th, 1889.

“Rev. and Dear Sir,—You write in your letter of September 9 that if anything spoken by Dr. Fulton could possibly have been construed into a doubt of the Scriptural and Church of England doctrine of the Incarnation of the Lord Jesus Christ, you would have been the first publicly to repudiate both Dr. Fulton and his teaching.

“I am glad to receive this assurance, which is no more than I expected from you. But I must beg your attention to facts.

“It is certain that Dr. Fulton did openly declare that the Virgin Mary was not much of a virgin. There can be no question as to the accuracy of the report of these words, for Dr. Fulton, in a meeting at the Congregational chapel at Fishergate, accepted and justified them.

“Now, whatever may have been the lecturer’s meaning, these words, spoken on a most solemn subject to a promiscuous audience, were, to say the least, strongly unguarded and liable to serious misconstruction. They required correction at the time if possible, if not, at the earliest opportunity. In my opinion, which I now repeat, it was and is the duty of the clergymen present to disclaim agreement with the tone and substance of such a statement. The feelings of many sober Christians who heard, and of yet more who read the report of this lecture, must have been wounded by such coarse language applied to the Mother of our Lord Jesus Christ.”

## Chapter V. The Escaped Nun.

Edith O’Gorman Auffray wrote to the Bishop of Chichester as follows:

London, Sept. 14th, 1889.

To Right Rev. Dr. Durnford, Bishop of Chichester.

Right Rev. Sir,—

Having read in this week’s issue of the *English Churchman* your letter of unmerited censure to the Rev. J.G. Gregory, incumbent of Emmanuel Church, containing your false and unfounded assertions against my old and highly esteemed friend, Rev. J.D. Fulton, D.D., I desire to express my indignant protest against the injustice of your unwarrantable charges against one of the most distinguished and eminent divines and theologians, whose orthodoxy is as unquestionable as your own. The Rev. Dr. Fulton as a Christian minister is utterly incapable of making use of a ‘profane utterance,’ or ‘revolting statements,’ or of ‘vilifying the Virgin Mary.’ It would be an impossibility for him to ‘speak in terms which contradict the very letter of Scripture, or either infer, or directly impugn the vital doctrines of the Incarnation,’ as you so falsely affirm, without any other ground for your uncharitable assertions than a press report, or some such secondhand and unreliable information.

As the Rev. Dr. Fulton was my honored guest during the two or three weeks of his last stay in London, and as he returned direct to my house from his visit to Brighton, I am in a position to know the whole truth of the matter. In pointing out to me the reports and letters in the Brighton paper, he said, ‘How they do misrepresent and misreport me,’ and then with the sublime charity which is characteristic of him, he said, ‘But perhaps they do not mean to misrepresent me.’ All who know Dr. Fulton will bear testimony to the fact that he never utters an unkind or uncharitable remark against anyone, even his most bitter enemies, whom he loves and for whom he prays, because his great heart overflows with the divine love of his Lord and Saviour, Jesus Christ, with whom he daily walks and holds sweet communion every hour of his life. He told me how, in his lecture at the Dome, he opposed the Romish doctrine of the Perpetual Virginity of Mary, whom Rome styles ‘Ever Virgin.’ He said that the Irish girl well said in accordance with the plain teaching of the Gospel, Mary could not have been much of an ‘Ever Virgin,’ for she had six or seven children after she had brought forth her first-born Son, our Lord.—(Matt. 13:55.)

He particularly emphasized the words ‘Ever Virgin.’ Dr. Fulton knew well that he was addressing an intelligent, Bible-reading, Protestant, Christian audience in the Dome at Brighton, who were able to grasp the meaning of his pithy and terse sentence: ‘Mary could not have been much of a virgin,’ for she had six or seven other children, etc. And that they did understand his true meaning was proved by their expression of applause, which was not at all an ‘amazing thing to do.’ The only amazing thing about it is that you should go so far as to publicly insult the orthodoxy and the intelligence of the Rev. J.G. Gregory and the large and professing Christian audience there assembled, who were as zealous in defence of the ‘fundamental doctrines of the Christian religion,’ and as capable of repudiating any

revolting statements giving offence to pious believers, as you could have been, were there the slightest occasion to do so.

Dr. Fulton needs no apology or defence from me, nor from anyone, because the example of his own noble, self-denying Christian life is as a tower of strength in its own defence, immovable, and strong to resist the poisoned arrow of calumny hurled against him by his defamers.

When about twenty years ago I first had the privilege of making the acquaintance of Dr. Fulton, he was then the popular pastor of the Union Temple Baptist Church in Boston, Massachusetts, with a membership of over a thousand influential Christian people of that most cultured city, deservedly called 'the American Athens.' About 16 years ago he accepted an oft-repeated call to a large congregation in Brooklyn, N.Y.

All his life he has been deeply interested in the subject of Romanism, and has been greatly concerned about the salvation of the souls of those children of error. He has thoroughly studied the question, and has many valuable books, exposing its soul-destroying dogmas, which have fallen like thunderbolts through the sky of popery, scattering the clouds of idolatry by the light of truth. He has heard the voice of his Lord calling him to rise and save His people from among the thousands of Romanists who are perishing, because ministers of Christ lack the moral courage to sound the tocsin of warning, and cry to them, as with a voice from Heaven, 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.' Therefore, in obedience to his Master's will, he made the greatest sacrifice of the age, and gave up his church and his influential high position in order that he might give his whole time to this most important and unpopular work which he has undertaken for the pure love of Jesus, and the thousands of hungering, perishing souls waiting to be fed with the true Bread of Life.

My Lord Bishop, were I to judge you from the spirit of your letter, I would be inclined to say that you are not capable of comprehending the magnitude of the heavenly charity which fills and actuates the generous heart of Dr. Fulton, enabling him to make such a generous sacrifice, thereby incurring the most bitter opposition and unmerited persecution for Christ's sake.

I was born and brought up in the Romish Church, of which I was a fervent member until I reached my 26th year. As I spent six years of my life in a convent prison, I have had some bitter experiences of the misery of conventual life, from which I escaped in 1868. For the past twenty years I have devoted my life to the exposure of Popish errors through my lectures and books. It is now eight years since I began to lecture in England, and during that time I have witnessed with great regret the growth of Ritualism in the Protestant Church of England. I have also reason to know that the majority of churches in your diocese are in the charge of those spurious nondescripts who call themselves 'Ritualistic Priests,' a most appropriate name, for surely they are not worthy to be called the faithful ministers of the gospel of Christ, but rather the self-styled 'priests' of a pagan and Popish ritual, who are worse than the priests of Baal, inasmuch as they are daily violators of their ordination vows by introducing into the reformed Church of England the 'erroneous doctrines' and the 'damnable heresies' which they swore to drive away.

But instead of publicly censuring these unfaithful heresiarchs, you have chosen to rebuke the most faithful ministers left in your diocese. Were you as zealous for the cause of true Protestantism as a bishop of the Reformed Church ought to be, you would delight in honoring such true men as the Rev. J.G. Gregory and the Rev. Wm. T. McCormick for the brave stand they took in defence of the Church of Christ. If you were as forward in upholding the truth as you are in censuring the innocent, you would have done yourself the honor of taking the chair at Dr. Fulton's lecture, where you would have heard everything to edify and instruct you, but nothing to shock or revolt you.

Trusting that as a Christian gentleman you will make the only reparation in your power for the great wrong you have done the noble Christian hero, Dr. Fulton, by publicly retracting your unfounded charges against him,

I remain, most respectfully,  
Edith O'Gorman Auffray.

## Chapter VI. A Valiant Friend

is the Rev. John Thornberry of Fishergate. It was at his church where William Millett, one of the most consecrated and generous of laymen in England, presided. In one of the many replies of Rev. John Thornberry, we find these utterances which are, at least, suggestive:

“The starting-point was the superintendence of, or opening of, nunneries, which a cloud of dust raised by a mixed multitude has obscured. Dr. Fulton, in his lecture on this subject, made reference to celibacy, and referred to the brethren of our Lord by the flesh, and having proved this point from Matt. 13, said, ‘The Virgin Mary could not have been much of a virgin after that.’ The Ritualists and Romanists rose in arms as if Dr. Fulton had been guilty of the greatest sin. Take from Dr. Fulton’s application of that Scripture but two little words, ‘*much of*,’ and you have the sentence as thousands of devout and reverent men have used it, viz., ‘She could not have been a virgin after that.’

“I am not one of those who think that Dr. Fulton needs apologists. If anyone can prove to me that the sun needs to make an apology for shining and dispersing the darkness; that the fountain needs to apologize for sending forth its healing waters; or the rose for scattering its perfume, then, but not till then, can I see any need for an apology from the pen of any Protestant Bible-loving Christian for the great man, whom to know is to love, and to have gained a higher inspiration, and a more devout reverence for sacred persons and things. Dr. Fulton’s friends are, however, accused of uncharitableness and of stirring up strife. The same was said of Christ and of His Apostles.

“The devils said to Christ, ‘Art thou come to torment us?’ Men said of Christ’s Apostles, ‘These men who have turned the world upside down have come hither also.’ And again: ‘These men do exceedingly trouble our city.’ But, sir, is there not a cause? With most men I dislike controversy. I should like if the sky might never be darkened by storm or cloud, that the rose might bloom without a thorn, that the lamb might always sleep in the mouth of the cannon, and that the hosts might never be led to battle. Nevertheless, when I believe that there are 200 millions of my fellow-travellers to eternity sunk in abominable idolatry, that they are taught to put Mary instead of the Lord Jesus Christ, the Mass instead of the sacrifice once for all made on Calvary, Purgatory instead of the atoning blood of Jesus, the sinful priest in the confessional instead of the Great High Priest on the Throne of Mercy, I feel I should be a base time-serving man if I did not do all that lies in my power to lead poor infatuated women and men into the light and liberty of the Gospel.

“In order to support my charges, I should like to give a few extracts from *bona-fide* Roman Catholic books of devotion, coming to us as they do with the highest sanction of the representatives of the Pope in England.

“The first quotations are from The Glories of Mary, written by a canonized saint, Alphonsus Liguori, of whose teaching ‘the Sacred College of Cardinals’ have decreed that ‘There was nothing in his writings worthy of censure or of blame,’ and the present Cardinal Manning says, in the fly-leaf of the edition from which I quote, ‘We heartily commend this translation of the Glories of Mary to all the disciples of

her Divine Son.—Henry E., Archbishop of Westminster,’ August 11th, 1868. Published by Burns, Oates, and Co., 63 Paternoster Row.

‘O Mary, we poor sinners know no surer refuge than thee, for thou art our only hope, and on thee we rely for salvation,’ p. 96.

‘Mary, she seizes the sword of Divine justice with her own hands to prevent it from falling upon sinners,’ p. 98.

‘St. Bridget heard Jesus Christ address His mother and say, that she might be ready to obtain the grace of God for the devil, if only he would seek her aid,’ p. 100.

‘We often obtain more promptly what we ask by calling on the name of Mary than by invoking that of Jesus,’ p. 112.

At p. 117: ‘Mary, it is stated, bruised the serpent’s head.’

‘God has intrusted the heart of Jesus into the hands of Mary,’ p. 118.

‘Such is His (God’s) will that we should have all by Mary,’ p. 129.

‘Whoever desires Jesus must go to Mary,’ p. 142.

‘Inasmuch as He (Jesus) was Her Son, He was truly obliged to obey her.’ ‘Even God was subject to her will,’ p. 153.

‘All those who are not thy servants, O Mary, shall perish,’ p. 196.

‘It is impossible for any sinner to be saved without the help of Mary—those who are not saved by the intercession of Mary [shall perish],’ p. 197.

‘All graces that have been bestowed on men all came by Mary,’ p. 134.

‘Mary does not ask, but commands God,’ p. 238. On page 658 Mary is invoked to save the reader’s soul ‘through her merits.’

“But, my lord, there are a great many more grievous evils in your diocese of which you have said nothing. May I call your attention to two of them? Within the past few days I bought at the High Church Depository in Bread-street, Brighton, and under the auspices of S. Magdalene Church in that street, two little books, called Absolution and How to Obtain It, in which there are the most filthy and polluting questions, which I have to put under lock and key lest my children should see them. These books, of my own knowledge, are put by many of your clergy into the hands of little girls and boys, and this has been going on for at least nine years. But no letter has been sent to your lordship to condemn the diabolical outrage on innocence and purity thus carried on by many of the High Church clergy in Brighton, and which led me to abandon the church in which I was brought up, and for which I long entertained a high esteem.

“The second thing is the practice of your clergy of the High Church school of teaching people to pray to the Virgin Mary, facilities for which are sold at the above-named Depository. There are two girls in

Abinger-road, Southern Cross, who were for some time in one of Mr. Wagner's homes in Brighton, who told me they were taught the following prayer while in the school: 'We fly to thy patronage! Oh, holy Mother of God, despise not our petitions in our necessities, but deliver us from all evil, oh, holy and blessed Virgin.' Their mother, a poor widow, told me that she took them away, and would rather earn their bread at the wash-tub than have them taught such error.

"And now, my lord, I again ask for proof of your serious charges against me and my people.

"I am your lordship's obedient servant,

(Signed) John Thornberry,

"Minister of the Congregational Church, Fishergate."

### THE RIGHT HON. LORD ROBERT MONTAGU

comes to the defence of the truth with the following plain sentiments concerning the character and faith of Mary. "Dr. Durnford, Bishop of Chichester, vs. Dr. Fulton, of New York, on 'The Perpetual Virginity of Mary,'" is the title of his defence.

He says: "A considerable amount of error seems to prevail in the Church of England concerning the Virgin Mary; and the practice, followed by many clergymen, of using prayers to the Virgin Mary, has received a quasi sanction from Dr. Durnford, Bishop of Chichester, in his letter concerning a lecture by Dr. Fulton, of New York. Dr. Fulton was accused of saying 'that the Virgin Mary was not much of a virgin.' The Bishop declared that Dr. Fulton by those words 'openly assailed a fundamental doctrine of the Christian faith. . . . In attacking, and I must say, vilifying the Virgin Mary, he did, in fact, attack the incarnation of our Lord Jesus Christ as the Holy Scripture presents it, . . . Dr. Fulton spoke in terms which contradict the very letter of Scripture, and not by inference only, but directly impugned the vital doctrine of the Incarnation.'

"The expression 'not much of a virgin' could not have meant that Mary was never a virgin, and must therefore have denoted that she was not forever a virgin. So the Rev. W. T. McCormick stated: 'I never heard a word spoken by Dr. Fulton in disparagement of the Virgin Mary, although he did express an opinion against the teaching of the church of Rome as to her perpetual virginity.' As appeal has been made by the Bishop to the Holy Scriptures, let us abide by that appeal.

"Mary was a virgin until the nativity, but not afterwards. Joseph was really the husband of Mary; but Jesus was conceived 'before they came together'; and he (Joseph) knew her not until she had brought forth her first-born son." That is an intimation that she brought forth other sons. The opposition is clearly put by John: Jesus was the first-born, or eldest son of Mary, but the only-begotten son of God. Therefore Mary had other children also. This is expressly stated by the Holy Scriptures.

"The Scriptures to which you appealed have, I think, pronounced against you. So do the older divines of the Roman Church. Alvarez Pelagius, Papal Legate and Penitentiary, wrote that 'James the Less' was made the first Bishop of Jerusalem, because he was 'brother to the Lord Jesus after the flesh.' This he had learned from the ancient fathers, as you may see if you will consult Cyril of Jerusalem, who

flourished about 370 A.D.: ‘Afterwards Christ was seen by His brother James, the first bishop of the parish (paroečia).’ You, who are the disciple of such a great bishop, may well believe him when he says he saw the risen Jesus stand before him. Or will you say that He appeared to His brother James because of James’s faith [or devotion] towards Him? Well, but after all He was seen of Paul, who was an enemy to Him.”

“Pope Nicholas I, in 858, issued a decree which is also embodied in the Canon Law, and is therefore part of the faith of the Roman Church! It distinctly states and proves that Mary was married to Joseph, and did not remain a virgin. The Canon Law also embodies passages from St. Augustine, to the same effect; from Pope Alexander III (in 1159); from Pope Innocent III (1215); from Pope Innocent IV (in 1243) in his Apparatus Mirificus; from Ricardus, De Media Villa (in 1280); while Hugo, Thomas of Aquino [Aquinas], and Artesanus, declared that it would have been a grievous sin if Mary had been betrothed or espoused, and remained a virgin. The Great Abbas Panormitanus, Archbishop of Palermo, asserts the same. So does Angelus de Clavasio, as late as 1480 A.D.”

It follows from this evidence that up to the end of the fifteenth century it was no part of the belief of the Roman Church, nor of any other Church, that Mary continued to be a virgin.

### **THE ALLEGED HOLINESS OF MARY**

“Now let us investigate the alleged holiness of Mary. Matthew wrote that ‘Jesus said unto them: A prophet is not without honor, except in his own country, and in his own house.’ And He did not many mighty works there, because of their unbelief”—because of the unbelief of those in His own house or family. For John plainly tells us that “neither did His brethren believe in Him.”

“Now let us look for the traces of holiness in Mary’s personal history. Mary heard that her Son was ‘the Saviour, which is Christ the Lord’; and the angel had promised that He should ‘be called the Son of the Highest.’ Yet, all that Mary did is described in these words: ‘But Mary kept all these things, and pondered them in her heart.’ To ponder denotes a balancing of arguments or probabilities; a weighing of pros and cons, or of opposing doubts. When Simeon prophesied to Mary that her Son would be ‘a Light to lighten the Gentiles, and the Glory of Thy people Israel,’ Mary and Joseph ‘marvelled’ at these words ‘which were spoken of Him.’ Marvelling implies doubt, or a want of knowledge and certainty. Twelve years after, Mary and Joseph ‘understood not the saying which He spake unto them,’ when He called God His Father; but ‘His Mother kept all these sayings in her heart’; or stored them up in her memory. Twenty years after we are told that Mary’s other sons did not believe in Him. This fact at once recalls to our minds the Psalm which our Lord applied to Himself as a prophecy which was fulfilled in Him. In that Psalm we find our Lord saying: ‘I am become a stranger unto my brethren, and an alien unto my mother’s children, for the zeal of thine house hath eaten me up.’”

I will return to this point after a consideration of an expression in Simeon’s prophecy: Christ shall be “a sign which shall be spoken against, yea, a sword shall pierce through thine own soul also, that the thoughts of many hearts may be revealed.” What was meant by the sword? Something related to speaking against Christ; and something that had to do with a general belief or opinion—“the thoughts of many hearts.” There is little doubt, I think, that it denotes a poignant remorse, a most bitter

repentance, a piercing memory of opportunities lost and hard thoughts indulged. Mary had not believed in her Son throughout His life, and therefore she had not understood His sayings; and when He was at the point of death she was cut to the heart by remorse and grief and bitter repentance.

These words may appear harsh and shocking. Why so? Because they are so unaccustomed, so strange, in these days. They embodied the common opinion in former days. Tertullian wrote, for example:—"The brothers of the Lord did not believe on Him. His mother, in like manner, is proved not to have adhered to Him; whereas the other Maries and Marthas were often in His company. By this fact their unbelief was to be at last made manifest." Again:—"Whilst Christ was preaching, was it without justice that he uttered those words to strike at the unbelief of his mother and brothers, who stood without."

So also Origen:—"What! do we suppose that when the Apostles were offended or scandalised, the Mother of our Lord was free from feeling offence? This was what Simeon prophesied, saying: 'And through thine own soul the pointed sword of unbelief shall pierce, and thou shalt be struck with the sharp edge of doubt.'" Basil thus paraphrased the same passage:—"Yet, after all, there shall arise a certain wondering, even in thine own soul." "Even thee, also, who has been instructed from above in the things of the Lord, some doubts shall darken."

When S. Hilary was asked by a brother Bishop the meaning of the text, he replied:—"The sword which pierced her soul was disbelief, which smote her at the time of Christ's passion." Chrysostom, mentioning the miracle at Cana in Galilee, says: "Not even did all the Apostles know Him as He ought to have been known. Not even His mother nor His brothers knew Him." Again:—"Why do I speak of many, whereas not even the Virgin who conceived Him, knew the ineffable mystery; not even His brothers believed on Him." Further:—"Now we see the foolish arrogance, both of her and of them."

At the beginning of that prophecy of Simeon, he "blessed them"; he blessed Mary and Joseph; and so we know that Simeon was better than both; for "Without all contradiction the less is blessed of the better."

But how was it that Mary had yielded to the fashionable opinion—"the thoughts of many hearts"—and disbelieved? The Jews held universally that the Messiah was to come as a great King and triumphant Conqueror, who was to bear down all opposition, and reign in wealth and glory. Therefore it was that, when Herod heard the rumour of His birth, "he was troubled, and all Jerusalem with him." Herod had fully accepted that opinion; all Jerusalem also held it; and they concluded that their power was to be borne down, and the throne to be seized by the Divine Victor. This worldly notion was "the veil that was on their hearts"; it was "the thought of many hearts;"—the carnal, the worldly thought that the Son of God must be wealthier and have more worldly prosperity and glory than anyone else. The regenerate thought is that the Son of God must be humbler, more kind, more just, more suffering, and yet more trustful than anyone else. That carnal notion was the fatal veil on their hearts.

So thought His disciples: "Lord! wilt thou at this time restore the kingdom to Israel?" But Jesus taught otherwise. He tore the veil. "My kingdom is not of this world." No worldly wealth, no worldly power, no worldly glory, no visible triumphs have I. My kingdom "cometh not with observation." It is not a visible society. It is too poor, humble, persecuted, spat upon, too worthless (from a carnal point of

view) for observation. If my kingdom were the worldly thing you suppose, “then would my servants fight”; but my servants do not fight, they do not “strive nor cry”; and therefore it is not of this world. My kingdom is not increased by fighting and contention. Its confines are not extended by worldly means; but by spiritual means, which your carnal minds cannot see—by mildness, by gentleness, by humility, by poorness of spirit, by mercy, by examples of righteousness, by persecution, by obloquy. It is the devil’s kingdom which is increased by persecutions, and crusades, and dungeons, and Smithfield fires, and grand prelates, and proud words of Papal infallibilities.

Mary, His mother, and His brothers and sisters, expected to find, in our Lord, a wealthy, powerful, triumphant conqueror; a dazzling monarch; and perhaps it was such a thought that Mary connected with the words: “He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts; He hath put down the mighty from their seats; and exalted them of low degree.” When Mary, and His brothers and sisters saw that Jesus was humble, meek, unambitious, unresisting, and utterly poor in spirit; when they saw that, for thirty years, He was contented with working as a carpenter; and then, for three and a half years, as contented with being a poor itinerant Missionary; and all the time: “As a root out of a dry ground, He hath no form nor comeliness; and when we see Him there is no beauty that we should desire Him; He is despised and rejected of men, a man of sorrows and acquainted with grief; and we hid, as it were, our faces from Him; He was despised, and we (also) esteemed Him not”;—when Mary and His brothers and sisters saw all that, they were grievously disappointed in Him. But when He foretold His death, they naturally were filled with the indignation of disappointment, and retorted: “We have heard, out of the law, that Christ abideth forever; and how sayest thou: The Son of Man must be lifted up? Who is this Son of Man?” Alas! they had not seen, in the Prophets, what Paul read there: “Though he were a Son, yet learned he obedience by the things which he suffered; and, being made perfect, he became the author of eternal salvation unto all them that obey him.” The Jews were, indeed, as obstinate in dwelling on Christ’s reign and ignoring His sufferings, as we are in dwelling on His sufferings, and ignoring His present reign.

On the same Sabbath day when our Lord narrated the parable of the Sower—that is to say, the Sabbath before the waiving of the first fruits—we read that while Jesus was preaching, His mother and brethren came to the building and would not enter; but sent in to tell Him to come out to them. They did not come to hear His preaching; they cared not to push into the crowded building where He was preaching, but they ordered Him out by the mouth of a messenger who could push in. What did the Lord say? “My mother and my brethren are those disciples which hear the word of God and do it.” That is to say, my mother and my brethren do not hear the word of God nor do it.

Christ’s “zeal had eaten Him up,” no doubt. But why did His family come and order Him out? Mark informs us: “When His kinsmen heard of it they went out to lay hold on Him, for they said, He is beside Himself.” They thought Him mad—a dangerous lunatic who should be placed under restraint. Therefore the lawyers “and the scribes which came down from Jerusalem, said: He hath Beelzebub,” which was their way of mentioning a dangerous madman. So also the people said: “Thou hast a devil,”—thou art possessed, thou art mad. Then it was that His mother and His brethren came to seize Him, or entrap Him, and place Him in confinement; while some of the people also “sought to take Him;

but no man laid hands on Him,” because His hour was not yet come. Truly said our Lord, when He went to his own village, “A Prophet is not without honour except in his own country, and among his own kin, and in his own house.”

Saint Luke narrates that Jesus was proceeding on a missionary tour “throughout every city and village, preaching and showing the glad tidings of the Kingdom of God.” How was he accompanied? By his twelve disciples and by “certain women who had been healed of evil spirits and infirmities—Mary called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza Herod’s steward, and Susanna, and many others, which ministered unto Him of their substance.” His mother is not mentioned. Had he, then, not healed her of evil spirits? No; she thought Him mad, and tried to shut Him up.

These same women, afterwards, when “His hour had come,” namely, those “which followed Jesus from Galilee, ministering unto Him”—Mary Magdalene, “Mary, mother of James the Less, and of Joses and Salome,” and the wife of Zebedee, mother of John and James—“stood afar off.” But Mary His mother is not mentioned at all, unless she was mother of “James the Less, and of Joses and Salome.” These women all “stood afar off” during the supreme moment of His suffering.

Then we see Mary His mother, His aunt, and the two other Maries, standing “by the Cross,” He being evidently at the point of death. Was it then that His mother was pierced to the heart by the sword of remorse? Jesus “saw His Mother.” She had, at last, approached; she at length had drawn near, both bodily and spiritually, and she was bowed down with remorse at the opportunities she had lost, and with sorrow at her Son’s impending death, her heart overflowing with grief, and her eyes with tears. Yes! there she stood by “the accursed tree” to which He was hanging. Cyril of Alexandria tells us that Mary, during Christ’s suffering on the cross, failed, from doubt and remorse; and that our Lord committed her to John to be instructed; and that Jesus magnanimously forgot her disbelief, and gave way to love and compassion, when He said: “Woman! behold thy son.”

How much tenderness was involved in those words! He said, as it were: “Mother! thou hast all along refused to hear me; until now thou hast disbelieved, and even despised me; thou wouldst even have imprisoned me as a madman. Now I go to My Father, and thou wilt see me no more until my second advent to earth; but there is my beloved disciple! Learn to love him for My sake, and your love to him I will account as love to me!”

The Lord Jesus was then buried. Who were the mourners who went to the sepulchre? Mary Magdalene, Mary mother of James the Less and of Salome. Was His Mother not there? or was she the mother of James the Less?

The prophet foretold Him in those words: “He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from Him; He was despised and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows; we did esteem Him stricken [in anger], smitten of God and afflicted (as if God had cast Him off for His sins). But he was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed: . . . The Lord hath laid upon Him the iniquity of us all. He was

oppressed and He was afflicted, yet He opened not his mouth. . . . He was taken from prison and from judgment, and who shall declare His generation? for He was cut off out of the land of the living; for the transgression of My people was He stricken. And He made His grave with the wicked (crucified malefactor) and with the rich (Joseph of Arimathea) in His death, because He had done no violence, neither was any deceit in His mouth.” Surely the prophet foretold that He was to bear every kind of grief that any one of us has to bear, and carry every species of sorrow which any of us has to mourn. But if His relations had believed in Him, and had shown Him kindness; if His mother had, in love, blessed God for her Son, and trusted in that Son in filial affection; then there would have been one sorrow which He had not felt—a sorrow which breaks the heart of many of us. There would have been one bitter affliction in which He had not sympathised. Can we suppose that defect to have been there?

After His resurrection He manifested Himself ten times. First, He appeared to Mary Magdalene. Then to the wife of Cleophas—to those, namely, who had ministered unto Him. Did He show Himself to His mother?

Previous to His ascension, while walking to Emmaus, He “expounded in all the Scriptures the things concerning Himself.” He does not seem to have mentioned His mother.

When the disciples asked Him to teach them to pray, He never inculcated a single phrase to His mother, nor a single ejaculation to any saint.

The eleven were present to witness His ascension. His last moments on earth were watched by them, but not by His mother.

When the Holy Ghost was poured out at Pentecost we learn that His mother was there. “When the day of Pentecost was fully come, they were all, with one accord, in one place.” “All,” that is, the eleven apostles, and Mary the mother of Jesus, and others to the number of one hundred and twenty. She joined the rest in prayer; and then she altogether drops out of sight.

### **NOT A MEDIATOR**

Certainly the Scripture never intimates that we should ask Mary to intercede for us. Quite the contrary. At the feast in the Galilean Cana He said: “Woman! what hast thou to do with Me? Mine hour (the hour of My death) is not yet come”; and, until that hour shall have come, thou wilt not believe in Me. What right, then, hast thou to interfere with Me, by making requests for others? I know their real wants, better than thou canst know them.

But, if not Mary, then *a fortiori*, “there is none other name under heaven, given among men, whereby we must be saved.” He said to us: “Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light.” When did He say: “Go to my mother to be saved.” Never. Augustine wrote thus: “When the Lord said, ‘Woman! what have I to do with thee? Mine hour is not yet come,’ He gave us to understand that, as being God, He had no mother.” Ambrose laid down a far-reaching principle: “We are brought into the presence of kings by lords and officers; because a king is, after all, a man, and knows not to whom he may safely entrust his

realm. But, in order to come to God, from Whom nothing is hidden, and Who knows the merits of all men, we need no middle man—only a devout mind. For wheresoever such a one speaks to God, God will answer him.”

Epiphanius, writing against the Collyridian heretics, whose error was Mariolatry, said: “Christ said to His mother: Woman, what have I to do with thee! Mine hour is not yet come. Lest any one should think that the Virgin was of a greater excellence than others, He called her ‘Woman,’ as if prophesying the future species of sects and heresies which were to arise on earth; lest persons, admiring too much that holy woman, should slip into this heresy of the Collyridians, and its deliriums. For, indeed, their whole doctrine is a mockery, and an old wife’s tale, and, to speak nothing but the working of a heresy.”

Paul “kept back nothing that was profitable,” and “declared all the counsel of God”; and summing it all up in “repentance toward God, and faith toward our Lord Jesus Christ.” But not a word did he say about Mary, or any other saint.

Jesus proved His infinite love to sinners, by suffering for them on the accursed tree; did Mary do so? The dying thief turned to Jesus, whom he had just been reviling, and said: “Lord remember me when thou comest into Thy kingdom.” Did Jesus reply: “Ask Mary to pacify Me, who am justly angry with you?”

Do we read that Mary ever interceded for any one? Or did any sinner have cause to fear going straight to Jesus? Never, never! If Jesus’ power is infinite, and His wisdom infinite, and His goodness and love infinite, what need can there be of any other infinite love to spur on His will, of infinite power to work out His purpose! Christ is the eternal, Unchangeable God. Therefore He abhors such a notion of praying to any but Himself: “I am the Lord; that is My name; and My glory will I not give to another, neither my praise to graven images.” He is ever angry with those who “worship and serve the creature more than the Creator.” He still commands: “Thou shalt worship the Lord thy God; and Him only shalt thou serve.” He warns us that “No man cometh unto the Father but by me.” “If ye shall ask anything in my name, I will do it.” “For there is one God, and one Mediator between God and men, the man Christ Jesus.”

When the Roman Catholics worship Mary, the Mother of Jesus, as her “Advocate,” “Intercessor,” “Mediatrice,” we reply that Christ “is able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them; so that we do not want any other intercessor besides Christ Jesus and His Holy Spirit.” Wherefore “my prayer shall be unto the God of my life.” “O Thou that hearest prayer, unto Thee shall all flesh come (to pray).” “Then hear Thou in heaven thy dwelling place, and forgive, and do and give to every man according to his ways, whose heart thou knowest; for Thou, even Thou only, knowest the hearts of all the children of men.”

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It will be seen that the Bishop of Chichester trains with the Romish Priesthood, and contends for the perpetual Virginity of the Virgin. Let him know that he is against the New Testament, and is opposed by those who desire to glorify Jesus Christ as the one Being who can say truly, “He that believeth on me hath everlasting life,” John 6:47. The story told concerning the Irish servant girl, and the words spoken

by her in describing the wife of Joseph, have sent and are sending their echoes all over the world. The Romish trend among the Ritualists toward the worship of the Virgin Mary is revealed, and thinking people are being brought face to face with the Word of God. By that I stand or fall. I can do no other than seek to exalt and lift up Jesus Christ, and destroy the image worship seen in Mariolatry.

This I did everywhere in England, as I had opportunity to speak. Mr. Robert Scott of *The Christian* asked that the story of “Our Irish Katy” be written out as a tract. His request is now complied with. He declared, as I everywhere sought to proclaim, that to place Mary in the stead of Christ, is to throw away the offer of salvation made through Christ, and accept the aid of one powerless to save. Any pandering to Mariolatry is a rejection of Christ. The Bishop of Chichester says, “I maintain that Dr. Fulton has entirely failed to comprehend the character of our Lord’s Mother as revealed in Holy Writ, a character beautiful in her submission to God’s will, her thoughtfulness, humility and self-abnegation.” Admit it, and what of it? Salvation does not depend upon comprehending the character of Mary, no more than it does upon comprehending the character of Mary Magdalene or of Mary the wife of Cleophas.

### **“THE RELIGION OF MARY”**

Instead of the religion of Christ, this is the characteristic of the religion of Rome. In almost all the devotional books of the Roman Catholic Church, the mother of God is crowned, sceptered, and enthroned as the Queen of Heaven. “I can never,” said the Rev. M. Herbert Seymour, in his *Evenings with the Romanists*, p. 254, “forget the shock I received when I first saw in their churches in Italy, the Virgin Mary crowned as Queen of Heaven, seated on the same throne with Jesus crowned King of Heaven. They were the *God-man* and *God-woman* enthroned alike. There was nothing to distinguish the one above the other.”

The origin of this idolatry has its roots in ancient mythology. Astarte of the Assyrians, Ashtoreth of the Sidonians, and Bowaney of the Hindoos, held the place that Mary occupies in the Church of Rome. Greece had Venus, and Rome her Juno. The Diana of the Ephesians was a female, from whose body in every part, there seemed to be issuing all the various animals of creation symbolizing the conception and creation of all things. The Egyptians on the one hand and the Etruscans on the other had their Isis, the same symbol, a female divinity whom they regarded as “*the mother of the gods*.” Jeremiah describes the Jews who had rebelled against God as making cakes to “*the Queen of Heaven*” (Jer. 7:18; 44:17), the title given to Juno in the Scandinavian theology. Rome has adopted this element of heathenism, this product of the carnal heart. In all its essential elements the Roman Etruscan, the Roman Church, the Pagan Rome, and the Papal Rome are in accord—Romanists are idolators.

## Chapter VII. Mariolatry Encourages Sinners.

**C**hrist's worship is built on the teachings of the scriptures. To obtain forgiveness of sins through Christ, there must be a change of heart, a new birth, a new life. Old things must pass away, all things must become new.

Romanists believe that they can be saved more easily through Mary. Christ requires repentance, Mary devotion. Faith in Christ demands submission to the will of God, reformation of life, and devotion of heart as required by the gospel; while devotion to Mary consists in prayers to her, or some external practices in her honor. Liguori teaches that damnation is impossible, where there is devotion to the Virgin. Hence the worship of Mary encourages sinners, and multiplies sins.\*

Rome in America, page 79.

When Mary gave birth to Jesus Christ her mission ended. The dream that haunted the imaginations of the Jewish maidens was fulfilled; Mary had given birth to Jesus. The world worshipped the Being born, not the one who gave birth to the Son of Man and the Son of God. They did it then. True believers do it now, as they will do it in heaven. Mary will walk with the redeemed in white.

*"The Assumption of Mary"* is a Popish *assumption*, and it is nothing more. Mary has not risen, and will not rise until the trump shall sound, when she will come forth and cast her crown at the feet of Christ, with the countless throng that no man can number. Mariolatry, the Perpetual Virginity of the Virgin, is a Popish lie, and calculated to deceive millions, while it is an insult to our Lord and Saviour. It declares that Christ lacks compassion, is wanting in knowledge, and depends for information upon Mary, and is without willingness to help and save the lost.

As a Virgin, Mary became the medium through which the ever-blessed Christ came into the world. Because of this, she was blessed among women. She was not worshipped by those who knew her in the flesh, and she is without any claim to worship at this time, or any time.

Jesus Christ is the Stone which is being set at naught by Romanists, but as Peter said, "He is the head of the corner," "neither is there salvation in any other *for there is none other name under heaven, given among men whereby we must be saved.*" Hence in our hearts, and with our lips we glorify Christ, and reject Mariolatry, as dishonoring to God, and destructive of faith in Christ.

THE END

The following is published as a Tract by the Drummond Tract Depot, Stirling, Scotland:

## **REWARD OF TEN THOUSAND POUNDS**

A Thousand Pounds Reward to any Roman Catholic who shall produce one text of Scripture proving that we ought to pray to the Virgin Mary.

2. A Thousand Pounds Reward to any Roman Catholic who shall produce a text to prove that the wine at the Lord's Table ought only to be taken by the priests.

3. A Thousand Pounds Reward to any Roman Catholic who shall produce a text to prove that St. Peter had no wife.

4. A Thousand Pounds Reward to any Roman Catholic who shall produce a text to prove that priests ought not to marry.

5. A Thousand Pounds Reward to any Roman Catholic who shall produce a text to prove that we ought to pray to the dead, or for the dead.

6. A Thousand Pounds Reward to any Roman Catholic who shall produce a text to prove that there are more Mediators than one.

7. A Thousand Pounds Reward to any Roman Catholic who shall produce a text to prove that St. Peter was Bishop of Rome.

8. A Thousand Pounds Reward to any Roman Catholic who shall produce a text to prove that the Virgin Mary can save us.

9. A Thousand Pounds Reward to any Roman Catholic who shall produce a text to prove that the Church of Rome is the oldest Church.

10. A Thousand Pounds Reward to any Roman Catholic who shall produce a text to prove that the Pope of Rome is the Vicar of Christ, or the successor of St. Peter.

In all, Ten Thousand Pounds Reward, to any one who shall produce the required texts of Scripture.

**“SEARCH THE SCRIPTURES.” “CHRIST IS ALL AND IN ALL.”**

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