

**MARY THE VIRGIN: TO WHICH  
IS ANNEXED AN EXXAY  
ON "WHO WAS JAMES, THE  
LORD'S BROTHER?" PP. 3-69**

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Mary the Virgin: To which is Annexed an Exsay on "Who was James, the Lord's Brother?" pp. 3-69 by Samuel Seabury & M. Mahan

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**SAMUEL SEABURY & M. MAHAN**

**MARY THE VIRGIN: TO WHICH  
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ON "WHO WAS JAMES, THE  
LORD'S BROTHER?" PP. 3-69**



MARY THE VIRGIN ;  
AS COMMEMORATED IN  
THE CHURCH OF CHRIST.

By THE REV. SAMUEL SEABURY, D. D.,

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TO WHICH IS ANNEXED AN ESSAY ON

“Who was James, the Lord’s Brother?”

By THE REV. M. MAHAN, D. D.,

Rector of St. Paul’s Church, Baltimore, Md.

כִּי אֵלֶיךָ יִשְׂרָאֵל וְלֹא אֵל אֲחֵרִים  
Isaiah vii. 18.

Isaiah vii. 18.

Ἡ παραθήκη φίλαξον.

1 Tim. vi. 20.

“THE CHURCH—A KEEPER AND A WITNESS OF HOLY WRIT.”

Article XX.

New-York :  
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1868.

## ADVERTISEMENT.

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THE following tract was begun with no other purpose than to bring a few passages from our old divines, with a brief introduction, to the attention of two or three private friends, in order to guard them against a hasty and inconsiderate adoption of an opinion prejudicial, it is believed, to the Christian faith, as it is certainly adverse to the teaching of the Universal Church. As it proceeded, the plan was gradually changed, a greater number of extracts were made, and a larger amount of original matter introduced than was at first intended; so that when the tract was finished, the thought was naturally suggested of giving it a wider circulation than was originally contemplated: hence its publication. This statement may serve to explain any want of congruity which the reader may chance to observe in the order of the work or the arrangement of its ma-

terials. Perhaps the writer may be permitted to add that, had publication been his original design, he would have preferred to limit himself to a direct statement of the doctrine, without express reference to the individuals who oppose it.

After his work was ready for the press, it occurred to the author that the argument, on a collateral but important point, would be fortified by the addition of Dr. Mahan's exhaustive and unanswerable essay on the identity of James, "the brother of our Lord," with James, the son of Alphaeus, which appeared in a number of the *Church Journal* of 1859. Accordingly, he applied to the author of the essay for permission to republish it in connection with the present tract; and he is happy to have the opportunity to express his thanks publicly to the Rector of St. Paul's for the courtesy and promptitude with which he acceded to the request.

FEAST OF ST. MATTHIAS, 1868.

MARY THE VIRGIN ;  
AS COMMEMORATED IN  
THE CHURCH OF CHRIST.

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A VOLUME has lately been published entitled "The True Mary, being Mrs. Browning's poem, 'The Virgin Mary to the Child Jesus;' with comments and notes. Edited by W. A. MULLENBERG." The annotator on this work declares that Mary, the Mother of the SON OF GOD, was also the mother of those who, in the Holy Gospel, are called His brethren, adding, in sufficiently definite language, that these last were "Our Lord's uterine brothers;" and the editor informs his readers that this opinion is sustained by "high authority," and that the opposite opinion (or, to use his own words, "The Mary of the Convent,") "disappears in the light of honest biblical interpretation." The annotator says, "That the tradition of the perpetual virginity of the mother of our Lord \* \* \* is easily accounted for by the



general error on the inferiority of the wedded to the virgin state ;” and the editor affirms, with amiable assurance, “ Take away the dogma, *Semper Virgo Maria*, and the half of the papal system falls to the ground.”

I make these extracts with unfeigned regret, and only because I feel obliged to make them, in order to explain the occasion of my present publication, and the motives which have prompted it. The views of Dean Alford and of Mr. Farrar, the author of the article *Brother*, in Smith’s Bible Dictionary, may be safely left to the judgment of those who consult the works of the learned ; but when these views are commended, in a popular and attractive way, to unsuspecting and unguarded readers, it seems but reason to bring within the reach of those readers a criterion which may enable them to decide whether the views so confidently presented to them are indeed worthy of their acceptance, and sustained by high authority, or whether they do not rather deserve to be rejected by them as crude and frivolous, and wholly destitute of authority. To furnish such a criterion to this class of readers is my present design. That it involves even the semblance of opposition to names deservedly respected for works and labors of love, is matter of deep

regret. It will appear, however, in the sequel, that I really oppose, not the editor and annotator of "The True Mary," but the author whom they quote, and who is, in fact, the assailant of the doctrine which I undertake to defend.

The authorities on which I shall insist are the creeds and formularies of the Church, and the testimonies of her Divines to their legitimate meaning. I submit them to my readers, in the hope that, in imitation of the holy contemplative, they will ponder the teachings of the Church, and treasure them up in their hearts.

The Apostles' Creed declares that Jesus, the only Son of the Almighty Father, was "born of THE VIRGIN Mary;" the Nicene Creed, that the same everlasting Son of the Father "was incarnate by the Holy Ghost of THE VIRGIN MARY;" and the TE DEUM, that "the King of Glory did not abhor THE VIRGIN'S womb."\* On Christmas Day we render thanks unto the Almighty Father, because JESUS CHRIST, His only Son, "by the operation of the HOLY GHOST, was made very man of the substance of THE VIRGIN MARY, his

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\* See the Prayer-Book of the Church of England.

Mother;" we commemorate, also, the Purification of "St. Mary THE VIRGIN;" and in measured and solemn words the Church professes her faith (Art. II.) that "The SON of GOD, which is the Word of the Father, begotten from everlasting of the Father—the very and eternal God, and of one substance with the Father—took man's nature in the womb of THE BLESSED VIRGIN."

Let us now bring, for a moment, the rush-lights of human sense and fancy to illumine the sun of Catholic verity. The sublime confession of the Church will then read thus: The only Begotten Son of GOD was incarnate by the Holy Ghost of one who *was* a Virgin, and soon after *ceased* to be such! The very and Eternal God took man's nature in the womb of Mary, who was then a Virgin, and afterwards bore children like other women. A Virgin whose first-born was the King of Glory, and whose next sons were James and Josias and Judas and Simon!

True, the Creed does not declare in words that Mary is ever Virgin. But is not this meaning fairly implied in it, and that which is most agreeable to its structure and to the intention of its compilers?

In formularies intended to mould and ex-