

**SCRIPTURE RECORD OF THE
LIFE AND CHARACTER OF
THE BLESSED VIRGIN, THE
MOTHER OF OUR LORD**

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Scripture Record of the Life and Character of the Blessed Virgin, the Mother of Our Lord by
Anonymous

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101. d. 380.

"Blessed is she that believed."—St. LUKE i. 45.

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INTRODUCTION.

UPWARDS of twelve centuries ago the Koran was given to the world by the Arabian impostor Mahomet, "professedly as the completion of the former Scriptures of the Law and the Gospel; as a further revelation, that is to say, perfective of both; and advancing, in its turn, on the revelation of the Gospel, as this had previously advanced on that of the Mosaic law, uniting itself with the Old and New Testaments, under the authoritative titles of 'The Law and the Gospel, and the other Scriptures;' and representing these three volumes as together constituting the one true manual of the faithful, and the sum of all extant written revelation^a." One of the dogmas of these "other Scriptures," which Mahomet was given the sword to enforce upon the belief and consciences of men, was the dogma of the Blessed Virgin's exemption from original sin; for the Koran declares that, of the whole human race, two persons only, Jesus Christ and the Virgin Mary, were exempt from the touch of Satan, or stain of original sin—the black drop which the Mahometan creed affirms is to be found in the centre of every other human heart^b. It is quite evident that the doctrine of the Blessed

^a See Forster's "Mahometanism Unveiled," vol. ii. pp. 10 and 15.

^b *Ibid.*, vol. i. p. 393.

Virgin's exemption from original sin was adopted by Mahomet from the prevailing heresies of the day, but it is not easy to understand his reason for incorporating it in those "other Scriptures" which he gave to the world; unless, indeed, he thought that by placing the Blessed Mother on an equality with her Son, his followers would be constrained either to worship them both as God, (a heresy which he loudly denounced,) or to deny the Deity of the one as well as of the other,—an alternative which they adopted; this remarkable dogma having been always held by the Moslem in conjunction with their own antitrinitarian doctrine, which recognises neither the Son nor the Spirit in the unity of the Godhead. This doctrine respecting the Blessed Virgin's exemption from original sin, held so many centuries ago as an article of faith by the Mahometan, has only just been authoritatively given to the members of the Church of Rome by the infallible guide and Bishop of their souls, not as a new revelation, or as a recent development, but as an apostolic truth, always considered by the faithful to be among those "unwritten verities" which, added to the Law and the Gospel, have been to the Romanist what "the other Scriptures" have been to the Mahometan.

St. John, in his Gospel, speaks to us of these unwritten verities of God as being so manifold, so innumerable, that had they been written, "the world itself could not have contained the books which should have been written;" and the apostle, by thus bringing before our minds the vastness of the work of our redemption, "and the unsearchable riches of Christ,"

makes us feel the wisdom and goodness of Him who in tender consideration for our "little life, which is but as a vapour," and our limited capacity, which can see but in part, and know but in part, took out of a fulness which would have overwhelmed us, those things alone which were needed to purify our hearts, and "to make us meet for the inheritance of the saints in light." For the things which have been written are emphatically declared to have been written for this one comprehensive purpose, that "we might believe that Jesus is the Christ, the Son of God, and that in believing we might have life through His Name." Before, however, these blessed things were written for our learning, they were preached orally to the people; first by the Great Author and *Finisher* of our faith, and then by His apostles; and it is recorded in the Acts, that when the Bereans listened to "the words of this life" from the lips of the Apostle Paul, being more noble—that is, of a more candid and generous spirit—than those of Thessalonica, they at once perceived the intrinsic excellence, the elevation of sentiment, and the divine purity of the apostolic teaching; but having the oracles of God to which they could refer, they would not trust entirely to their own feelings on so momentous a subject: they said, like the Pharisees, though in a very different spirit, "We know that God hath spoken to us by the prophets;" and they knew also, that if the doctrine preached by the apostles was really what it declared itself to be,—a further revelation of the same Almighty will,—it would be strictly in accordance with what had been given to them in the Law and

the Prophets; and with that clearness of vision which the eye that is single ever gives to the true and honest heart, they immediately saw what it was their duty to do, and they did it; they searched the Scriptures daily, and they found that what to them were as yet the unwritten verities of the Gospel, instead of contradicting, elucidated, instead of abolishing, fulfilled, the written verities of the revealed Word of God. Let us "go and do likewise," divesting ourselves of prejudice, "with all readiness of mind" to receive the truth; let us carefully examine all that Holy Scripture has told us respecting the Blessed Virgin, the mother of our Lord; let us see whether this old dogma, newly declared to be an article of the true Christian faith by the Church of Rome, can in any way be made to harmonize, not with *isolated* passages, but with the *general* teaching of God's Holy Word; let us test the truth of this unwritten verity by the things which have been written; for of this we may rest assured—that, supposing it possible for man to comprehend all those things which the world itself could not have contained, and thus to measure as it were the waters of the ocean "in the hollow of his hand," not one of those unwritten verities would be found to make void or contradict "one jot or tittle" of that Word written under the guidance of the Spirit, and which is all-sufficient to lead us in the way of truth, and "to make us wise unto salvation."