

to have noted, along with the words and works of Jesus THE CHRIST, the son's words and the son's acts of kindness and attention to the woman Mary, His mother, would have been to have given to such words and such acts a prominence and the semblance of an importance to which they manifestly had no claim—would have been to have made HONOR THY

. MOTHER to seem a greater commandment than LOVE THY NEIGHBOR—would have served to divert men's minds from the contemplation of GOD THE FATHER and HIS SON to *Mary a mother and her son*—from JESUS THE CHRIST, His words and works, to *Jesus and Mary*, their sayings and doings. 'Yea, though we have known Christ after the flesh, yet now henceforth know we him no more.' The intention, sir, was not to have Him known after the flesh, much less to have her '*known*' who after the flesh was His mother, or there would have been recorded more of the intercourse between son and mother during the thirty-four years of His life, and the four of His ministry. In fact, the last mention made of Mary in Holy Writ is in connection with the descent of the Holy Spirit at Pentecost. Mary then drops out of record."

"What about the IMMACULATE CONCEPTION matter?" I asked.

"Sir, Mary is of age, ask her; she shall speak for herself."

He looked up Luke I: 46, 47, in both versions:

"And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God MY SAVIOUR."

"It is the same, sir, the very same in both. Mark! Mary does not say, God *the* Saviour; she does not say God *our* Saviour; she says, God *my* Saviour. 'The