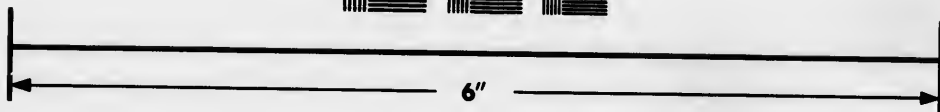


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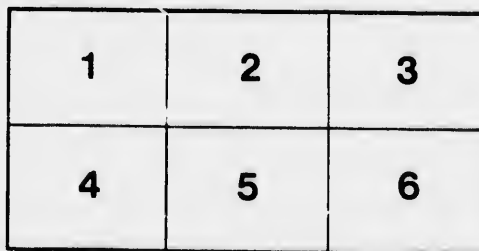
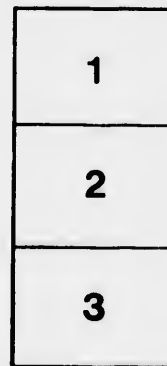
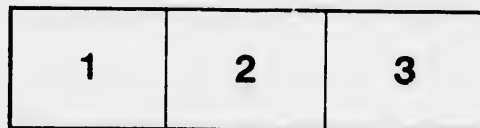
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HIS TALK;

OR,

Evenings with Parson Brown.

BY

AN OLD ACQUAINTANCE.

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THAT WHICH MAY BE
known of God is manifest
. . . for God hath shewed
it. . . For the invisible things
of him from the creation of the
world are clearly seen, being
understood by **THE THINGS**
THAT ARE MADE, EVEN
HIS ETERNAL POWER and
GODHEAD.—Rom. I: 19, 20.

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Harson Brown : His Talk.

I.

THE SWORD AND THE RIB.

“**S**IR, if the Bible *was* written in Hebrew, people needn't undertake to read the English of it backwards. A neighbor told me the other day he had been trying to find out from the Bible whether at the Resurrection the dead would rise with the bodies they had.”

“‘Green,’ I said, ‘you are most through the book ; when did you begin it?’”

“‘O, blame it, no!’ said he, ‘I didn’t never begin it ; only thought I’d look to see if the minister is right.’”

"Then, Green,' I said, 'if you want to find out about the Resurrection you begin with the Creation'

"There are a great many Green's," Parson continued, "a great many: they begin at the wrong end of the book; they begin here, there, everywhere but the right place—the first, the very first of it."

"Parson," I said, "that reminds me there is a passage in Genesis I cannot see through; perhaps you can throw some light into it."

"I don't know; I don't know; perhaps so—perhaps I can. What is it? Where is it?"

I opened to the fifth chapter and read,—

"'This is the book of the generation of Adam. In the day that God created man, in the likeness of God created he him, male and female, created he them, and called their name Adam in the day when they were created.'

"Give me the book."

I gave it to him.

"Why, sir, that is plain enough—plain as A, B, C. Adam was created complete; he was a whole man. 'Male and female created he them, and called their name Adam in the day when they were created.' They were created together. We read, sir, 'And God said, Let us make man in our image after our likeness, and let *them* have dominion,' and then, next verse, 'So God created man in *his* own image,

in the *image of God created he HIM, male and female created he THEM*, and God said unto them, Be fruitful and multiply, etc.' The woman—man's other self—was at first an indwelling spirit; the partner of his bosom was within his bosom; *she was a holy spirit within him*. Adam had then within himself the elements and the attributes of manhood full and complete. He was strong and he was tender-hearted. He had, so to speak, the head of the man, the heart of the woman. The one was ever present to counsel and to control, the other to—what shall I say?"

—"to bless and to do him good. Will that do?"

"Sir, the spirit of the woman was the angel within man's bosom—a ministering spirit—a comforter. She was an Anna, a prophetess, which departed not from the temple—I speak of the temple of his body—but served God continually, night and day. She was the high priest (or priestess) of Man's profession, originally, who was entered within the veil, that is to say, his flesh, through whom they both had access by one spirit unto the Father. Then, sir, they had inter-communion, the one with the other, they were of one heart and of one mind.

This was all new to me. I muttered half audibly, "Can this be so?"

He heard.

"To be sure it is. Doesn't it say, 'and let *them* have dominion?' and 'male and female created he them?' Nothing surer, sir. And, mark you! the rib was not taken, nor of course woman made—made a tangible, visible being—till God had put the twain—one man into the garden and given him [them] His law, and blessed him [them] in respect of offspring, nor till after the works of creation were finished and pronounced 'very good.' Again, sir, when the woman was brought to the man, what did he say? And, sir, the man spoke by inspiration—with 'the Spirit of God in his nostrils.' Well, what did the man say? Listen! 'This is now bone of my bones, flesh of my flesh. She shall be called woman because she was taken out of man.' Sir, no one, Bible in hand, has the right to say woman was not created till she was made; holy scripture, reason and common sense condemn the notion. Woman's spirit and man's spirit—man's in contra-distinction to woman's—were created with the one breath. Woman's spirit existed for a time conjointly with man's, distinct but wedded to his; they twain were one flesh. Man was then complete; he was very good. I have more to say on this subject; when we get further on in the discussion you shall have it, sir. The proof of all this? The proof is at hand.

"But let me first hear what you think about it."

I told him I had always understood the words of Adam, "she shall be called woman, because she was taken out of man," to imply that a severance and separation had been wrought, but that I had supposed part of man's nature as originally organized had been taken from him along with part of his bodily structure.

"And made a woman."

"Yes."

"So a part of the man, spiritual and physical, *was* made a woman—was made *the* woman; the twain were indeed one. A part, but not an indispensable part, was taken; one was not spoilt to make the other. No, no, that is not God's way of doing. Man and woman differ; compounded of the same, they differ greatly. The elements are the same, the proportions are unlike; hence the difference. No, no; bone of his *bones*, not bone of his *bone*,—a complete, not a fragmentary portien;—a part that he could part with. The woman was a help, a help meet, *fit* for him—help he individually could get along without, somehow. I used to think, sir, I confess, that man, as created was made up of the elements of both sexes—a simple compound. I don't think so now; I know better. I used to think,

sir, the one was one only—that the one was made two. I was wrong; I had not then discovered that the first man Adam was originally of twain one—that *he* was *they*. In fact, sir, the twain-one is the normal state of Being—”

“The normal state of Being?”

“Yes, the normal state of Being. That will appear as we proceed; I cannot deal with it now. Differing—the one the counterpart of the other—the one-two in hypostatic union is complete, lacking nothing. Yes, sir, woman was taken out of man; they were created together—they were created at one and the same time: woman, sir, was not an after-thought of deity. ‘Let us make man in our image, after our likeness; and let *them* have dominion’;—‘called *their* name Adam, in the day when they were created.’

“You have seen a shoot growing out of the trunk or root of a tree; you have seen a *slip* upon a house-plant. It is an individual plant—distinct but united to the other—one of two. The twain are one; the one is twain. You have known the shoot or slip to have been detached, separated, transplanted—known it to live and grow, to become a tree or plant, the fellow of that from which it was taken, of which it was a part. The comparison is incomplete;

it is very imperfect—the woman was not an off-shoot of the man—but it may serve to illustrate the case of Adam-Eve and Adam *and* Eve.

* * * * *

“What did the serpent say to the woman? Was it this: *Yea, did Adam tell you God hath said—so and so?* No, sir; what he said was, ‘*Yea, hath God said—*?’ What is the answer? Did Eve reply *Adam tells me—so and so?* *So I understood Adam to say?* Is that her answer? No, she said,—‘We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden God hath said, Ye shall not eat of it lest ye die.’ Sir, it was not for the breaking of a law, a knowledge of which she acquired by hearsay, that woman’s sorrows were greatly multiplied. Eve knew that the mouth of the Lord had spoken it, for she heard it for herself, heard the original utterance, heard it with Adam’s ears. You smile, sir, but a little reflection will assure you that I speak the thing which is true.

“Before adducing further testimony from Holy Writ in respect of woman’s distinct individuality within man as originally constituted, *when her life was hid with him—*when she was *the hidden man of the heart,*—before doing so, let me remind you, sir,

that in perusing the common version of the Holy Scriptures—King James', so called—one frequently meets with words and phrases printed in *italics*, and that these, confessedly, are not from the original, but were interpolated to complete the sense or make it clearer. In some few instances the words so inserted serve to lessen the force, to restrict the scope or the application, or to make the passage less suggestive.

"Now for the proof of woman's distinct individuality within man *when her life was hid with him*, when she was *the hidden man of the heart*.

"First, Adam's reply to his Maker, 'The woman whom thou gavest with me'—"

"'To be with me,' is it not?"

"Don't interrupt me that way, if you please. The 'to be' is in italics; I take leave to omit it. I have a perfect right to omit it, sir."

"I beg pardon, I —"

"Granted. Now let me get started again. What was I saying? O, yes, Adam's reply—'the woman whom thou gavest with me, she gave me of the tree,' etc. Then, sir, this passage—what need we any further witness?

"'The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the DIVID-

ING ASUNDER of SOUL and SPIRIT and of THE JOINTS and MARROW,' etc.

"Here, certainly, is distinct allusion made to the twain-one existence and relationship of the two and to their separation. As I said before, What need we any further witness?"

After some further talk, and a smoke, Parson spoke of the maize, or indian corn, some of which was growing before the door.

"The *head* of the individual plant," he remarked, "is the male; or the male is represented by that part of the plant which is *set over* the female portion, or female-representing portion: conjugal twain-one-ism, sir; conjugal felicity, let us suppose.

* * * * *

"We are told, sir, that the Lord took one of the ribs of the man, and that the rib which He took 'made he a woman.' Tell me, sir, if you can, why a rib was taken—why a rib?"

"Don't know," I said, dryly; "because it was a little crooked, I suppose,"

"No jesting on this subject, if you please."

"Well, Parson, can you tell?"

"I can:—*Because, sir, the ribs are to man's bodily structure what the in-dwelling spirit was to*

the man—a complete part of the fabric, in firm, intimate fellowship and WED-LOCK.

"And, sir, the rib was not only a complete and a completely attached part of the man, but the ribs are the ramparts of the citadel of life—of the fortress of the heart; they contribute strength and grace and symmetry: in fact, sir, a man without ribs would present a pitiable, a most ungainly appearance."

"He would soon cave in."

"True, sir, literally true. In a word, by taking away the RIB, making it a woman, and bringing her unto the man, God would have the separate man and MAN'S RE-EMBODIED SISTER SPIRIT, THE WOMAN, to perceive and to recognize the character and intimacy of their relationship to each other and to Himself, their reciprocal claims and their mutual obligations; and, sir, it would appear from what Man said when Woman was brought to him, that that relationship and the obligations it imposes, were so perceived and recognized."



And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

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And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam, to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found an help meet for him.

And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs and closed up the flesh instead thereof;

And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.—GEN. II: 18-24.

And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

And she was a widow of about four score and four

years, which departed not from the temple, but served [God]* with fastings and prayers night and day.

And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.—LUKE II: 36-38.

*It is worthy of note that the sacred name, as it occurs in this verse, is printed in *italics*. Omitting it, we read: "And she * * * * departed not from the temple, but *served* with fastings and prayers," etc. The in-dwelling spirit of woman, Parson says, "was an Anna, a prophetess, which departed not from the temple—I speak of the temple of his body,—but served God continually night and day."

Here, again, omit the sacred name—it reads, "*served* continually" [in the human temple]: how clearly indicated and defined Woman's legitimate work and mission!—her two-fold, twain-one relationship and obligation to God her Creator and her Maker, and to the Man!

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Parson Brown : His Talk.

II.

THE MOTHER OF JESUS.

“ YOU put Eve before Mary?”

“ I do not.”

“ You don’t !”

“ No, sir, I do not.”

“ How is that ?”

“ Sir, *Eve is* before Mary, for *Eve was* before Mary : What have I to do with the arrangement ?”

“ I understand you now.”

“ Eve, sir, *is the* woman ; Mary, *a* woman. Mary was blessed *among* women, she was not exalted

above women. A woman was the mother of the babe—the boy—the man JESUS; He was the fruit of Mary's womb—indirectly, of Eve's spirit: 'the seed of the woman,' He was 'made of a woman.' The woman bare Him by Mary, her proxy. The fulness of time—of the interim between the making and the fulfilment of the promise, was in Mary's day. The Messiah was, as foretold, the seed of the woman—of the children of Israel—of the tribe of Judah—of the house of David—a Nazarene, born in Bethlehem*—born of a virgin.

"The virgin chosen of God to be the bearer of the precious seed—the bearer of THE SEED OF GOD, was she of Nazareth, espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

* "But thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up until the time that she which travaile h hath brought forth."—MICAH v: 2, 3.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS."—JEREMIAH xxiii: 5, 6.

"Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."—ISAIAH, vii: 14.

“When was this Mary born? How old was she when her first-born was brought forth? When did she die? Who stood beside her death-bed? Her last words, what were they?”

“Who can reply to these queries? Who can tell us?”

“Nobody, sir, for nobody knows, and none need care to know save they who greatly over-estimate Mary, and who may wish to verify their reckoning.

* * * * *

“We must discriminate, sir, between Jesus, the son of Mary, and Jesus, THE SON OF GOD. Lord Dufferin is our Governor-General, and a famous one he is: what is his mother to us? What is she to him, the Viceroy? What has she to do, dead or living, with Downing-street? His lordship was her little Fred; he is her son Frederick: she is not regal or vice-regal because he is. And as we distinguish between the son of her ladyship and her Majesty's Representative, let us discriminate between Mary's son and Mary's Saviour. Hear this:” (and he read the following, of the second chapter of the gospel by Saint John):—

“And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

"And both Jesus was called, and his disciples, to the marriage.

"And when they wanted wine, 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.'

"You see into that?"

"I think so."

"Well, explain."

"To you? What nonsense! I'm no parson," I says, laughing.

"Neither am I, sir, except in name; and how they came to christen me that I do not know, and I cannot think."

"There were prophets in those days."

He laughed.

"Well, sir, if I am to do the talking, you may do the listening. Do you understand?"

"Yes; go on."

"Well, Jesus was called and His disciples to the marriage, and there was an unseon, unbidden guest, —Satan came also. The wine was 'out,' or 'giving out,' as we would say, what was to be done?"

"*'Tell you what you do,'* quoth the tempter, *'Jesus can supply your need; get Mary to ask Him. She will intercede with her son on your behalf—on*

behalf of your guests, His disciples. He will charge you nothing.'

"Charge me nothing! He will take no compensation then; if He would I would ask Him myself. What is to be done?"

"Done! haven't I told you?" says Satan, 'obtain of Him or go without.'

"If so, why not go to Him direct?"

"Because He is Mary's son,—that is why; He will not deny His mother; her requests are, in fact, commands. But then, in addressing the mother of Jesus, remember she is no ordinary woman; honor and reverence her; let her see that you do. Salute her thus: HAIL MARY! then remembering she is full of grace, for He is who was made of her, tell her so, it will please her. Then again HOLY MARY is blessed among women, remind her of that,—and then, not till then, make known your desire. Do as I tell you, and my word for it, in that way, and in that way only, you will obtain an adequate and a seasonable supply; HER HOLINESS will undertake the office and work of intercession, and do it effectually and AT ONCE; only ask her. I will be on hand to get her to assent. There she goes! Quick! don't stop to parley, to consult or to consider; off with you!"

"Sir, the devil had his way; Mary-worship was instituted—inaugurated!"

"Good!" I exclaimed; "that is clever, upon my word! Let me see—havn't I heard or read, or did I dream that Mary-worship had its rise in the second century?"

"It rose then, did it? There is a resurrection, sir, both of the just and of the unjust, and this is true of notions and of practices as of men. You have heard of the seventeen-year locusts of the Western States of America?"

"I have."

"Sir, it is ever so with the seeds of error and of iniquity, with whatsoever worketh abomination and maketh a lie.

* * * * *

"The new Pope does not seem to be much of a Mary-worshipper: 'Preach CHRIST: HIS LIFE AND TEACHINGS,' his exhortation to his clergy, as reported. That, sir, is as good as saying, *Cant* Mary-Jonah over-board, for Christ: His life and teachings testify not of Mary the INTERCESSOR. Pope Leo gives Mary the Intercessor, his toe."

"To kiss?"

"No, sir; I hope there is enough of Paul and

Barnabas in Leo XIII, and I incline to think there may be, enough of the Apostle in him to make him feel like crying out, when people bow down to him in adoration,—

"Sirs, why do ye this thing? I also am a man of like passions with you, and preach unto you that ye should turn from these vanities unto the living God.*"

"Or, in the language of the angel to Saint John,—

"See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: **WORSHIP GOD.**†"

"O that Leo would, Apostle-like, denounce this God-dishonoring man-worship—this servile *lip*-service!"

"Yes, but the Pope must *toe* the mark; when you are in Rome you must do as Rome does."

"Then *leave* Rome.

* * * * *

"Well, as I said before, the devil triumphed. Eve-like, Mary yielded. She tried her hand at intercession—got so far as to tell Jesus there was no wine, when, lo! her mouth is stopped!—**WOMAN, WHAT HAVE I TO DO WITH THEE?**—that is the answer she gets. Mary never tried it again. She never forgot that rebuke; she remembers it yet."

I smiled.

*Acts xiv: 15.

†Rev. xix: 10.

“ If she does not, sir, it is because the truth is so manifest in the pure light of heaven, that no such reminder is needed. The world hath need of it: it was written for our instruction. Had Mary got to think more highly of herself than she ought to think?

“ ‘WOMAN,’ SET HER RIGHT.

“ *Mary*, would have confirmed her opinion; *Mother*, had been her ruin. Christ never snubbed anybody else like that, there was never so much occasion. He desired, not, He would have no ‘go-between.’ ‘COME UNTO ME’ is the command, the gracious invitation, not—SEND SOMEBODY. ‘*Woman*, what have I to do with thee?’ and *Mary* the Intercessor retires from office; ‘*Woman*, what have I to do with thee?’ and *Mary* is Solicitor-General no longer! ‘*Woman*, what have I to do with thee?’ Sure enough! *Mary* did not so much as belong to the house; she ‘*was there*,’ that is all. What had she, a guest, to do in the matter of providing for the entertainment? It was none of her business. Was she sent? Why did not they come who sent her? The man of the house was there—the bridegroom was there—the ruler of the feast was there,—why not one or more of these come to *Jesus* and make known their need and their desire? What had He to do with *Mary* about it? Let the maker of the feast come to Him

and buy wine [and milk too, if need be] without money and without price. To send one to personally influence Him to the end that they might obtain was to offend God, to dishonor Christ, to manifest distrust of His willingness to bestow, to wound Him in the house of His friends. 'Woman, what have I to do with thee?' Why, of all present, send *that* woman? Why came *she*? Was it likely that the son of Mary would contend against the Son of Man, and contending, prevail against Him? Mary's *son* can do nothing; Mary's Lord can supply their need. What Mary would solicit on others' behalf, is the exercise by Jesus of spiritual, of divine power. Mary must not mistake, must not presume upon, the maternal relationship. The mother of Jesus is to know she is not such in spiritual relation—that she is not His mother in God. Christ's brethren are to know she cannot, therefore, be their mother in God; the brethren of the Son of Man, after the flesh, are thereby to know she is not their mother in God—that they have nothing to do with her. I tell you, sir, the mother of Jesus—the individual man, Jesus—is no more to Jesus the *son* of MAN, she cannot be, than any other godly daughter of Eve; she is no more to Him to-day than any other saint since departed—than any other *within whom* Christ has since been

formed, the hope of glory. Why insult the God-begotten with the intimation that He, who the Prince of this world could not overcome; might surrender to a woman?"

"You would'nt, anyhow."

"Wouldn't?—would'nt what?"—frowning.

"Wouldn't—would'nt solicit Mary's intervention?"

"Not I sir; thank God I know better. 'Woman, what have I to do with thee?' There is one mediator between God and men*—not God and *man*; between God and individual men—the *man* CHRIST JESUS,—the only begotten of the Father."

Then, opening at the XI chapter of Saint John, Parson read these words,—

"And Jesus lifted up his eyes and said, Father I thank thee that thou hast heard me. And I know that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me."

"Then, sir," he continued, "you remember those words of the third chapter,—

"The Father loveth the Son, and hath given all things into his hand."

"You ask, Would I solicit Mary's help? Now, suppose I were so foolish, or so ill-instructed as to do so, let me ask, How is Mary to know of it? Is she God or Goddess that she can hear earth-uttered prayer and she present with the Lord? Listen!"

*1 Tim., ii: 5.

He read Romans viii : 26, 27 :

“ Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought : but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, *because** he maketh intercession for the saints, according to the will of God.”

So, it appears, we have a divine mediator—and *Him the Father always heareth*—and a divine intercessor,—that God the Holy Spirit intercedes. Will that divine intercessor, think you, serve as the supplicant’s messenger to Mary, the creature intercessor (?) telling her who among men desire her to intercede for them, and what she is to ask for for each? Can He reasonably be supposed to do this? Surely not. No, sir, the Mary-devotee must trust to Mary’s ears, though as to hearing him she be deaf as Baal. Let us assume that Mary can hear prayer—how absurd the supposition!—there must constantly be thousands, aye, tens of thousands it may be, the world over, *hailing* Mary day and night about as many or more different things : can Mary be deemed capable of attending to what thousands are saying, to thousands talking at once, no two possibly about the same thing? Can one finite mind—a woman’s at that—be reasonably supposed

* *That*, as per marginal reading.

capable of attending to all this—always?—of perceiving, comprehending, remembering what, *just* what, *all* what each and every one of the continuous multitude desires?—what all solicit? Does Mary do this, all this always, and never omit? never blunder? never misapprehend? Or, do I mistake? Is Mary's an infinite spirit? Is Mary, the thousand-eared, infal-
 lible?"

"O, but that is not all!"

"I am aware of it: to hear and not to heed were of no avail. Is Mary, the thousand-eared, thousand-tongued? Is Mary, the thousand-eared, thousand-tongued, double-headed?—Has she a double set of heads? For eighteen hundred years Mary cannot have known rest or intermission; for eighteen hundred years Mary has been doing thousand-eared, thousand-tongued, double-headed duty—doing it perpetually—doing it simultaneously. For eighteen hundred years more, perhaps—eighteen thousand it may be,—till the end of time, or till the millennium, Mary must continue to do this—all this, before she shall have entered into rest. Alas! Mary, what a relief a week's vacation in purgatory, once a century at least, and you cannot take it, cannot spare the time,—cannot be spared!"

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“Let me see,” Parson continued, “what was that we read a minute ago?—‘likewise the Spirit also helpeth our infirmities, for we know not what we should pray for as we ought.’ Mary, can you hear that? Can you—do you—will you, attend to this, likewise? We know not what we should pray for as we ought; can you tell us? We are infirm petitioners; can you aid us in asking? The Holy Spirit, the divine intercessor, can—He does: can you supersede His agency? Can you accomplish His holy mission?—His mission to us here?—His mission before the throne? Can you do better for us, Mary?—can you do as well? Jesus knew that the Father heareth Him always; what assurance have we that He will at all times—at any time, listen to the professional pleadings of Mary? Where is the proof? May it not be that He may say to her, *Woman, what have I to do with thee?* I think it likely. In short, sir, Mary-intercession is poor dependence.”

“Tell me this, Parson: Why do you think Mary was asked to go to Jesus?—that any one prayed her to go?”

“At the marriage?”

“Yes.”

“You know what Mary is recorded to have said to

the servants,—‘*Whatsoever he saith unto you, do it*’: would Mary have thus ordered unauthorized? Sir, there is no difficulty here; there can be but one rational opinion.”

Parson then read the following from the XV and XVI chapters of the Gospel by Saint John :

“‘ But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me. * * *

“‘ Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he^s come, he will reprove* the world of sin, and of righteousness, and of judgment. * * *

“‘ And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.’

“ All this, sir, and no mention of Mary! I tell you, sir, Mary-worshippers cannot adduce one iota of testimony from Holy Writ in support of their—what shall I call it? Name it yourself, sir; call it what you like—anything but TRUTH.”

“ But, then,” said I, “ didn’t Mary succeed? —Didn’t they get what they asked for?”

* *Convince*, marginal reading.

“Didn’t Mary succeed? No—yes. Yes, Mary succeeded if Mary’s object were what it was not—if it were to elicit from the Son of God a withering rebuke to creature usurpation of divine functions—divine attributes—divine glory, and to have that rebuke put on enduring, irrefragable record! Did Mary succeed? Did she, indeed! Mary, sir, did not succeed at *asking*; don’t talk of *getting*. Mary asked for nothing; Mary was not permitted to ask, much less make intercession. The most that can be said for Mary in this connection is this,—that the company were not denied on Mary’s account—were not denied because of her interference. When they were in present—not prospective need, as was likely the case when Mary undertook the mission —”

“You don’t mean to say that Mary —”

“No, of course not, but this I will say, that allowance may here, perhaps, be not improperly made for lack of precision in verbal expression, characteristic of the East, and not unknown amongst ourselves, which deceives not the listener, nor is it intended or expected to deceive. Well, when they were in present want, and realized their need—when other and ordinary sources of supply had failed, or were known to be unavailable—when they who sent Mary found He would not listen to her, would have

nothing to do with the '*woman*' in the matter—found! they must look to Jesus directly, must trust to Christ alone—found that '*Come*' does not mean *Send*,—when Jesus' '*hour*' had '*come*' (it had not till then) God supplied their need according to His riches by Christ Jesus,—then, sir, made He them to sup with Him the '*good wine*' of His providing; they drank and rejoiced before the Lord."

"Perhaps Mary had something to do with the dispensing of the divine bounty."

"Let us see. We have already found it was not given for her asking—for ask she did not, ask she was not permitted to; let us read on and learn whether or not Mary was made the medium of transmission, the honorary bearer of the cup of blessing—whether or not it was received or disposed of by Mary or through her agency—whether, in a word, any part in the transaction was assigned to or permitted Mary by the Head of the Church, as per the sacred record:

"And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that

was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory, and his disciples believed on him.'

"There, sir, you have it all."

"And no mention of Mary?"

"No particular mention: she is one of the disciples, that is all; and that *all* is not a little.

• • •
 "Let me call your attention to another incident: Saint Matthew thus records it:

"While he yet talked to the people, behold his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold thy mother and thy brethren stand without, desiring to speak with thee.'

"Now, what did the great Teacher say?—what did He do about it? Did he forthwith say to the multitude,—

"Give place! Behold! the mother of your Lord and Master standeth without and would enter; go ye out; do her reverence. Go down upon your knees in her sacred presence, saluting her thus with one accord,—
 HAIL, MARY! FULL OF GRACE; BLESSED ART THOU!

AMONG WOMEN! *Then, rising, in My name bid her enter; escort her hither with due solemnity; seat her at my right hand: give her as high, or a higher seat.'*

“Did Jesus talk thus? did He so command? Let us suppose Him to have done so. Let us suppose, too, that the multitude did as they were bidden—that Mary entered and was thus honored, thus seated. Let us suppose that on her entering, Jesus saluted her thus:

“HAIL, MARY! FULL OF GRACE; BLESSED ART THOU AMONG WOMEN! *Whatever thou, O holy mother, shall ask of the Father in my name, on behalf of these my disciples and followers, He will readily grant. Thou, O Mary! ever blessed, shall be enthroned on high. Thou will ever be a ready, faithful, prevailing intercessor on behalf of saint and supplicant. What wilt thou, O Mary? and what is thy request? Say, and it shall be granted thee.'*

“Let us suppose all this to have been said and done—and what more likely, if Mary be the Queen-Goddess some take her to be?—and now turn we to the sure word of testimony, that we may learn what further *did* transpire.

“‘But he answered—’

"Perhaps, sir, I had better connect it with the preceding :

"— said unto him Behold thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, [replying aloud to the private intimation] '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.'

"Go on, sir; let us hear how it ends."

"What further would you learn?"

"Why, Mary's and her other sons' purpose in coming, and all the rest."

"You want to know," I suppose, "how Jesus spoke to her this time."

"Yes, and what He said."

Parson handed me the book, or rather he pushed it towards me, for it was heavy, saying,

"You can read it for yourself, sir," adding—"if you can find it."

I looked. I found—nothing.

"What!" I exclaimed, "nothing further!"

"Nothing further, sir. I read, as you see, to the end of the chapter; the next begins with 'The same

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day went Jesus out of the house [how soon after is not stated] and sat by the sea side. And great multitudes were gathered together unto him, so that he went into a ship, etc.' But I need n't repeat it; you have it before you. Next follows the parable of the sower. No, nothing further about visit or visitors—not a sentence, not a syllable. What Mary and her other sons wanted—whether or not they went away without seeing Jesus—whether or not, if there when Jesus went out of the house, He gave them audience—not a word! In fact, sir, their coming would not have been noted but for the great truth the announcement elicited. Saint Matthew, sir, for one, was not, evidently, a Mary-worshipper."

"How about the other Evangelists? What do they say about it?"

"Well, sir, Mark is next; let us see if Mark has more consideration for Mary. Let me have the bible; the account is, I think, in the third chapter of the gospel by Saint Mark:

"'There came then his brethren and his mother—'"

"Worse still;—'his brethren' first."

"'There came then his brethren and his mother, and, standing without, sent unto him, calling him.

And the multitude sat about him, [a low pulpit that !] and they said unto him Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and my sister, and mother. And he began again to teach by the sea side.'

"There you have it, sir; Mark is as indifferent to the claims of Mary, as is Matthew. Mark, sir, is no more a Mary-worshipper than Matthew is."

"Luke comes next; try the Gospel by St. Luke."

He turned to the VIII chapter, and read—

"Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.'

"There, sir, you have all that Luke says about it."

"Why," said I, "Luke is not even *luke-warm* in Mary's behalf."

"Sir, neither Matthew, Mark, nor Luke was a worshipper of Mary, that is evident. And, as for John, he says nothing about the visit. This is hard on the Mary heresy, but it is honest."

“Perhaps they didn’t perceive what Mary was,” I suggested.

“And if she were what some think her, ought her divine Master not to have known it? And had he known her to be of more account than other of the disciples, would He not have treated her differently? In fact, sir, Mary-worship is the most unjustifiable, the most absurd thing conceivable; it is most God-dishonoring: ‘My glory will I not give to another, neither my praise to graven images.’ What is that Jesus said to Mary from the cross? ‘Woman,’ said He, ‘behold thy son!’”*

“That was Himself?”

“Some think that, but I do not. I take ‘son’ to be John, for He said right after, ‘behold thy mother!’ John seems to have so understood, for from that hour he took her unto his own home. John thenceforth was to be to Mary as a son; Mary, to John as a mother.

“‘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!

*St. John, xix: 26.

“Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.”

“So,” said I, “the mother of Jesus was His latest care and solicitude.”

“The object, yes, and a worthy object she was; but you must not suppose that Jesus cared for her at the last, only, or chiefly at the last.

“The *Redeemer's* work lacked but the final stroke; the *man's* might be attended to. Jesus was never lacking in love and reverence for Mary, His mother; to so judge were to greatly err. It was Mary's Lord that called her *Woman*—not Mary's *son*. It was her divine Master that said at the marriage, ‘*Woman, what have I to do with thee?*’ It was the Son of Man that declared ‘*My mother and brethren are these which hear the word of God and do it.*’ If Jesus rebuked Mary as at Cana of Galilee, it was not that the son loved the mother less, but that the Teacher loved the disciple more. If, on another occasion, He did not respond to Mary's call, it was because He was about His Father's business—because He was doing a great work and could not come down—doing the will of Him that sent Him,—because, too, He was willing to practise what He preached—because the *man* was under and subject

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"So you don't think Mary's mission vast and endless?"

"Mary's mission? Mary's mission, sir, was this: She was to have been mother, nurse and maternal guardian of Jesus, babe and boy. That was Mary's mission, and right worthily did she accomplish it, God helping her. Mary has her reward; she has entered into rest, the rest that remaineth to the people of God."

"Mary is not doing double-headed duty, then?"

"Pooh! From the time of Mary's interview with the angel till some time after the Saviour's birth, Mary was of no little account; after then, Mary might have said, as said John of the wilderness, 'He must increase, but I must decrease.' Mary was then of no little account; she had a work to do for God—for mankind—for the world: her mission accomplished, Mary enters into the superannuate relation; her works do follow her. Mary was highly favored, the Lord was with her; she was blessed among women: His favor has not been withdrawn; she is blessed, she is with the Lord. Mary did her appointed work, God working in her."

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to will and to do of His own good pleasure ; God can, God does His work : to God be *all* the glory. Mary is blessed, let her be satisfied ; I venture to say she is—satisfied relatively, I mean ; satisfied, yet dissatisfied, serenely dissatisfied, desiring that she may be filled with the knowledge of His will in all wisdom and understanding."

" You say ' Woman, behold your *son!* ' was said in reference to John : then, at the last Jesus ignored the mater-filial relation."

" What does St. Paul say about knowing and not knowing Christ after the flesh?"

" I can't quote it."

" I will look it up, sir ; it is in one of His epistles to the Corinthians ; the second, I think."

He searches.

He finds it.

" Here it is, sir, in II Corinthians, the v chapter ; shall I read it ? "

" If you please."

" ' Wherefore henceforth know we no man after the flesh : yea, though we have known Christ after the flesh, yet henceforth know we him now no more.'

" You say Jesus then ignored the relationship. Was not He condemne'd to die ?—crucified ?—ready to dismiss His spirit ? Why talk about his ignoring

that which forthwith was to terminate for ever? His foot is on the threshold: a minute later and Mary's son departs, to return no more. Mary's son dies; will he live again? No. The son of Man expires; will He rise to newness of life? He will—He has. Jesus died; Christ has risen—hath ascended up on high. Mary's son is Mary's son no longer. Mary's Redeemer liveth—ever liveth. Mary is to know Christ no more after the flesh. Henceforth, it shall be true of Him, in every sense, *His mother and brethren are these which hear the word of God and do it.*"

"Then Mary is not now Mary-mother?"

"Do you mean to ask if Mary is or is not at present the mother of our Lord—the Lord Jesus?"

"Well,—yes."

"Consider Christ's words,—'my mother and my brethren are these which hear the word of God and do it.' Does He speak of the departed? No. Why, sir, nothing can be more absurd and ridiculous than to talk about the maternal and the filial relation beyond the river. You remember what our Saviour said in reply to the enquiry about the woman that had had seven husbands, as to whose wife she should be at the Resurrection?"

"I do—about marrying and being given in marriage."

“ You may look it up ; look in the twelfth chapter of the Gospel by St. Mark.”

I did so.

“ I have it, sir.”

“ Read it.”

“ And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, neither are given in marriage ; but are as the angels which are in heaven.”

“ If then, sir,” said my friend, “ if in the re-embodied condition, nobody shall be nothing to nobody, to speak boy-fashion, think how absurd it is to talk about blood relationship out of the body. They are as the angels of God ; they are as the angels of God.”

“ My throat is dry. I have talked myself hoarse. Go down cellar and get me some apples, best you have ; Bishop’s Pippins, if you have them. I can eat a dozen, I think.”

I went.

I filled a peck basket.

I brought them to him.

He put the basket down upon the floor, between his feet.

He seemed intent upon eating them all.

I started to go after some for myself.

"Where are you going?"

I told him.

I told him, too, what I was going for.

"Take half a dozen of these: will half a dozen do you? if not, you may go for more."

He was joking—in earnest.

I helped myself.

How many apples he devoured—devoured is the word—I don't know, I didn't keep count; eight or ten at least before he stopped. Parson was a champion apple-eater, with appetite and capacity for the task—after twelve at night, especially.

After a while I asked him, "Are you of opinion, sir, that death dissolves family relationship once and for ever?"

"Of course it does; the lesser is merged into the greater. *There are no family pews in the upper sanctuary.*"

He got talking again about Jesus' regard for Mary His mother.

"It is a mistake, sir, a great mistake, a very great mistake, to suppose Jesus lacking in love and reverence for his mother, the best of women. The very nature and constitution of Jesus forbid the supposition. He cannot but have been a most tenderly affectionate son; none so appreciative of filial

obligations, none so ready to discharge them. I must not enlarge upon this topic; I must get home."

"You judge—?"

"I judge, sir, from His composition: from His constitution I infer this, apart from every thing else. The first man Adam is *the figure of Him that was to come*. As we have seen, he was originally of *twain one—a building fitly framed together—an holy temple, in whom woman was also builded—an habitation of God, through the spirit*. She was *of his flesh and of his bones*. Jesus was, He is, the second Adam. He was *of twain one—one body and one spirit*.

"'He is our peace' [offering] 'who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: * * * For through him we both have access by one Spirit unto the Father.'"*

"O, but Paul says this in allusion to Jews and Gentiles!"

"And I repeat it, sir, and apply it to *man* and to *woman*—and in the spiritual sense, to men and to

* Eph. ii. 14-18.

women, fellow-heirs, and of the same body; I repeat it, sir, and apply it to *man*, who under the law, was of the circumcision, and to *woman* who under the law was not of the circumcision.

“ ‘The measure of the stature of the fulness of Christ,’ is that of a perfect man; ‘neither is the man without the woman, neither the woman without the man, in the Lord.’ Man—of twain one originally—separated and re-united, remained two nevertheless distinct and separate. Fallen, woman’s sorrows were greatly multiplied: put in subjection to her husband, he is to *rule over her*. In the second Adam they are re-united: the re-union is complete;—one body and one spirit. The twain, you perceive, are one body in Christ—members one of another. If sons of God, by regeneration, ‘*we are not of the bond woman but of the free.*’

“ ‘Wherefore as by one man ——’

“ ‘What man? The man and the woman—the original twain-one man-woman.

“ ‘Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come. But not as the

offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences to justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.*

“Observe, sir, the joint transgressors,—the man and the woman—are here spoken of as one, and properly so, for one they were, though distinct and separate. Man sinned, man must suffer. Whom? the separate man or the twain? The two, most assuredly. Joint offenders, they must jointly suffer. The man without the woman, can he atone for the joint transgression? By no means.

“‘But of the tree of knowledge of good and evil

* Rom. v: 12-21.

thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.' When and to whom was this said? When? Before the rib was taken—before the woman was taken out of the man. To whom? To the complete, the very good man—to him her. 'Thou must surely die.' Whom? The man subsequently separate?—one of the twain?—a part?—not the whole? No, sir, *thou* shalt surely die'—thou MAN. Joint offenders, he—they—must suffer. As in the great transgression, the man was not without the woman, neither the woman without the man, so in the making of atonement therefor, the one is not without the other; the sacrifice is—must have been, full and complete. He—they sinned not without the body (they *ate*) he—they were one, (the woman was taken out of the man, she was of his flesh and of his bones), he—they must suffer in the body—in one body. He—they ate of *the tree*, —to the tree must he (they) be brought; on it must he—they suffer the penalty due to his—their—transgression. He—they ate of *the fruit* of the tree; he—they must hang upon the tree. He—they sinned openly; he—they must suffer openly. Death the penalty. he—they must die, hanging upon the tree—must *die*, not necessarily be killed.

“ Having sinned voluntarily, voluntarily must he—

they suffer, must he—they die to make atonement therefor; having surely sinned, he—they must 'shall surely die.' Judgment against the evil work is not executed speedily, else 'no flesh should be saved;' the fruit of the body shall atone for his—their eating of the fruit of the tree. Man, the whole man, must die—man in the state and condition in which he was when the law was proclaimed and the penalty announced—that Justice may be satisfied and Mercy prevail—a twain-one, a complete, a very good man—one holy, harmless, undefiled, separate from sinners, for such was man originally—one made, Adam-like, not after the law of a carnal commandment, but after the powers of an endless life. The seed of the woman, he is to have been *made of a woman*; hence, *the fruit of the spirit*—of the separated, re-embodied, re-formed ('formed anew') human spirit—the first-fruit, that of a virgin; fruit of the tree of life—*fruit it is the Spirit's office to take of and give to man if he will receive it, and eat that his soul may live—fruit of which he may freely eat;—fruit of the Spirit, the gift of God, spiritual not material food, the bread of life sent down from heaven, spiritual manna, with which the weakest may be fed and increased in strength, of which the toothless and the lock-jawed may eat and be satis-*

fied—not that bread which perishes with the using—substantial not tran-substantial bread.

“ Then, sir, mark ! The fruit unlawfully eaten of was of the original tree of knowledge—a tree of God's own right hand planting—was, of course, of a branch of the tree. of a twig of the branch. ‘ *Very good,*’ of itself—fruit of paradise—not itself under a curse, it was *made a curse for us*—a savour of death should man eat thereof. Man so offends ; he is driven out—Man : the man and the woman. ‘ Alone’ he entered—in one body ; has he, in the person of the second Adam, re-entered *paradise* alone—without the woman ? I don't believe it, sir. ‘ The head of the woman is the man :’ has MAN got but his head into paradise ? and is he therewith content ? Does woman, nevertheless, trust in him ? Then, O woman ! great is thy faith ! Methinks, sir, I hear the dying, atoning MAN say to the penitent believing thief *crucified with him*—to her who took of the forbidden fruit—stole it—and did eat and gave also to her husband with her and he did eat—I fancy, sir, I hear him say to her as he hangs upon the tree—‘ Verily I say unto thee, To-day shalt thou be with me in paradise.’ Believe me, they greatly err who suppose that the sexual Adam, in the person of our Lord Jesus Christ, has re-entered *paradise* alone, that

woman has not with him entered. Mark!—‘in one body by the cross.’ The woman, sir, has entered in. She is not barred of access to the tree of life. She may take of the fruit thereof and eat, freely eat, and give also to the man with her that he may eat. She may drink of the pure river of life, clear as crystal, proceeding out of the throne of God and of the Lamb—drink of the gushing, inexhaustible fountain—fountain opened up to* the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. She may, I thank my God, she may: and, having quenched her thirst, she may say to others, ‘Come. And let him that is athirst come, and whosoever will, let them take of the water of life freely.’ O, sir, it is a mistake, a great mistake, a very great mistake, the supposing that the man is without the woman in the Lord. Woman, sir, has not a great high priest who cannot be touched with the feelings of her infirmities. She has not in Christ a friend and advocate who cannot sympathize with Hagar in the house of her bondage, and Hagar in the wilderness, cast out, athirst and afflicted—with Rachael in her travail, and Rachael bereaved of her children,—with Mary and her sister Martha. She

* Opened up *to*, not opened up *in*.

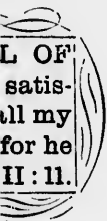
may go to God in Christ, as to one with whose joys and whose sorrows He is personally acquainted, with whose trials and perplexities and temptations he is familiar—can go to Him with confidence at all times and on all occasions as to an elder sister, assured of His willingness to hear, of His tender sympathy—of present, ‘very present help.’”

HE shall see of the TRAVAIL OF
 HIS SOUL, and shall be satisfied : BY HIS KNOWLEDGE shall my
 righteous servant justify many ; for he
 shall bear their iniquities.-- Is. LIII : 11.

“Woman, sir, was the first offender ; she is first to suffer. The glory had departed. Who can conceive of her dread forebodings, her trepidation, her agony in the garden—to her, paradise no longer ! Who, sir, can doubt but that she was ‘exceeding sorrowful’—that, reproached and spurned by man her fellow—her fellow man—spit upon, it may be, oppressed with the sense of God’s displeasure and awaiting His appearance, she went by herself and fell upon the ground helpless, hopeless, comfortless—that she could not, durst not pray, scarce durst exclaim in her extremity :

• My God ! my God ! why hast thou forsaken me !”

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saken me !

“ Who was pre-eminently the ‘ man of sorrows and acquainted with grief?’ Who went forth with His disciples *over the brook Cedron*, where was a garden into which He entered, and His disciples?—said to them, ‘ Sit ye here, while I shall pray ’?—took with Him Peter and James and John, and began to be sore amazed and very heavy?—said unto them, ‘ My soul is exceeding sorrowful, even unto death : tarry ye here and watch ’?—went forward a little and fell on the ground, and prayed that if it were possible the hour might pass from Him?—said, ‘ Abba, Father, all things are possible unto thee ; take away this cup from me : nevertheless, not what I will, but what thou wilt ’?—prayed thus a first and a second and a third time, saying the same words? Who, amid the blackness of darkness, within and without, cried with a loud voice from the accursed tree, saying, ‘ ELOI, ELOI, LAMA SABACHTHANI?’ Ah, verily Jesus was a man of sorrows ! His sorrows were, indeed, ‘ greatly multiplied.’ Was it all for *man*? Was woman’s ‘ multiplied sorrow ’ unrepresented in His cross and passion? Is woman to reap where she did not sow? No, sir ; she has sown in tears ; she shall reap in joy.

“ ‘ But now, saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not : for I have

redeemed thee, I have called thee by thy name; thou art mine. *When thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee.* * * * For I am the Lord thy God, the Holy One of Israel, thy Saviour: *

Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: *therefore will I give MEN for thee, and PEOPLE for thy life.* Fear not: for I am with thee: I will bring thy SEED from the East, and gather thee from the West; I will say to the North, Give up; and to the South, Keep not back: *bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.* Bring forth the blind people that have eyes, and the deaf that have ears. *Let all the nations be gathered together and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth.*—Is. liii, 1-9.

* * * * *

"Sir, a woman god has been invented; a very great multitude bow the knee and shout, *Hail, Mary!* Three-fourths of them are women. I marvel not. The tired, suffering child cries instinctively, '*Rock me to sleep, mother.*' Little Isaac prefers Sarah's to Abraham's bosom. God's children by re-generation are born motherless, or Christendom is wrong: it is Abraham's bosom or none. Boys find it hard to do without a mother—the girls, harder; hence—Mary. Nine-tenths of the Mary-worship is attributable, sir, to misconception in respect of the

nature and constitution of God, and of Jesus Christ His Son, our Lord. 'O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, *even as a hen gathereth her chickens under her wings*, and ye would not!'—'The seed of the woman'—'made of a woman,' Jesus was spirit of woman's spirit, flesh of her flesh. Woman certainly had then a part in Him; has she none whatever now? True, we are to know Christ no more after the flesh, but in Jesus, in the flesh, is God made manifest. The first Adam 'is the figure of him that was to come.' The Jesus that *was* was the Christ that *is*. Can there be said to be no analogy between the spirit of the first and the spirit of the second, Adam?—between the woman, seen and unseen, and the Church, visible and invisible?—the Church, the 'spouse' of the second Adam, 'the Bride,' 'the Lamb's wife'?—the spirit human and the Spirit divine? Do not 're-generation' and 'born again,' and the 'new birth,' and 'born of the Spirit' involve maternity in the divine nature? Has Christ no 'bowels of compassion'? Is there no sisterhood in Christ?—no motherhood in God? Is 'He' never to be interpreted *She*? O, sir, I marvel not that a woman god has been set up—that

Mary is the god of the women! I marvel not that with many of them Allah is God and Mary is His prophet or prophetess;—aye, and more than a prophet—their mother in God—the mother of God;—that there is a strange God among them, and that a woman. When will men perceive and women be persuaded that in Jesus dwelt, that in Christ dwelleth, all the fulness of the Man-head, bodily!—when, see in God, as revealed in His only-begotten Son, our Lord, a Father and a Mother!

“But—what time is it?”

“Don’t know, Parson; clock is not going—stopped to listen to you, I reckon.”

“Sir, a lie is a lie—fun or earnest. If I stop and finish up, I shall be here to breakfast.”

“Well, suppose you *turn in* with me, and resume in the morning.”

“No! I am off. I will be here soon again, if all be well. Good-night, er—morning, whatever it is.”

☞ See page 69 for continuation of the discussion.



Harzon Brown : His Talk.

III.

THE POWER AND THE GLORY.

“**N**OW, sir, a few words about *the glory that shall be revealed and the manifestation of the sons of God*, and then back to Stephen—to GOD IS A SPIRIT AND THE FORM OF GOD.

“Sir, the glory that shall be revealed is the *manifestation of the sons of God*, or rather, *the revealing of the glory before invisible is such manifestation*. The day was when

THE SONS OF GOD AMONGST MEN

were such manifestly—when the *son* looked like the FATHER. Well, no, not the *sons* of God, for, alas! before man began to multiply upon the face of the

earth, the original glory, visible and invisible, had departed. Let me say this instead, when a son of God—the created Man*—was such manifestly.

“ THE FIRST ADAM

had, however, to wait for the manifestation. He was ‘made’—he had *the form of God*, but he was without power; he was *as one dead*, as one in a deep sleep. He did not, of course, *know himself*. He had not *the knowledge of God*. He *desired not the knowledge of his ways*. Did I say this son of God, THE FIRST ADAM, had to wait for the manifestation? I take that back. He had to wait, rather he awaited—unconsciously awaited—the *inspiration of the Almighty which giveth understanding*. Meanwhile he was God’s; God had made him, but he of course was not a *son of God*, he was not a *child of God*, he was not of *the family of God*—not *adopted therein*; he was ‘made,’ he had *the form of God*, that was all. God *breathes into his nostrils the breath of life*, the *thing becomes a man*—A SON OF GOD,† for lo! HE AWAKES IN HIS LIKENESS. He *awakes—he puts on his strength—he rises—he shakes himself from the dust—he puts on his beautiful garments. He arises—he shines, for his LIGHT is come*; for, behold,

* Which was the son of Adam, which was the son of God.—Luke 3: 3.

† But as many as received Him, to them gave He power to become the sons of God.—John 1, 12.

the GLORY OF THE LORD IS RISEN UPON him. His GLORY IS SEEN UPON him. His eyes are now open—he rises—he stands upon his feet—he comes forth: demonstration of the spirit and of power! No, no, there was not an awaiting the manifestation; there was the awaiting of power, of the GIFT OF POWER—power from on high; there was the awaiting of that which giveth life—the life that was the light of men. Alas! was, not is. Was, for that day—the day in which the glory of God was revealed in Man, as in the first Adam—that day has passed, is gone. The memory of the original manifestation, the external revelation, the 'likeness,' has perished from the earth. Tell some of the sons of God of our day, some of the sons of God amongst men, of the external, the outwardly visible glory of the first temple—the first living human temple—tell them that the 'new robe' will not have been the first of the kind—that the glory of the second temple shall not be dissimilar to that of the first,—tell them that, sir, and they will say, *Tut, you fool!*—they will laugh you to scorn."

"What about Stephen?"

"Stephen? Stephen's is an exceptional case; the explanation is this:

"God would then and there make known to the

Jews the riches of the glory of the mystery, CHRIST (the SPIRIT OF CHRIST), being 'FORMED' and DWELLING in each of them that are His, the hope of glory: hence the grand pre-manifestation—the light of His countenance—the visible glory—the LIGHT of the knowledge of the GLORY of God before revealed (at the transfiguration) in the face of Jesus, THE CHRIST—the external evidence of an inward assurance, the assurance that Stephen was meet to be partaker of the inheritance of the saints in LIGHT—the DEMONSTRATION OF THE SPIRIT that the Lord Jesus shall change his vile body that it may be fashioned like unto HIS GLORIOUS BODY, according to the working whereby He is able to subdue all things unto Himself, and not Stephen's body only, but that of each and all that love his appearing—the pledge that the saints shall in a future state be 'as the angels of God,'—'equal to the angels.' No wonder, sir, if this revelation of glory, this manifestation of THE TRUTH, this demonstration of the Spirit and of Power commended itself to the conscience of every man present in the sight of God; little wonder, sir, the ex-high-priest broke the silence, the awful silence, with the enquiry—with the irrepressible enquiry,

"ARE THESE THINGS SO?"

"What things, Parson?"

" *The truth as it is in Jesus* ; that is the shortest and the readiest answer I can give you."

"Not, then, the false accusations?"

"No, certainly not; the *manifestation of the truth* disposed of them.

* * * *

"Now, passing by Stephen's able reply—marvelously able but for the fact, the obvious fact, that the Spirit of God was mouth, matter and wisdom——"

"Then you don't think Stephen——?"

"A man of ability?"

"Yes."

"Yes I do, a man of great ability, of great force of character—a Peter-Paul; but who is Peter, and who is Paul, but ministers by whom others believed, even as the Lord gave to every man? Sir, it is all of God—all of God. *He giveth to all life and breath and all things; 'he inspiration of the Almighty giveth them understanding.'*"

* * * *

While Parson was talking, a neighbor called in as he was going by—it was McDougall, the teacher—and as soon as I well could, for Parson's talk, I said,—

"What's the news?"

McDougall gave me a wink and a look, as much as to say,

NOW FOR FUN!

and then told us that the new Pope had said to somebody, or to some deputation (in reply to an address, he thought) that the loss of temporal power prevented the free exercise of the spiritual,— that that was about all the news he had.

Parson, annoyed because of the interruption, turned short round and demanded, not very courteously,—

“ How did you hear that?”

“ From the papers.”

“ What papers?”

“ The newspapers, of course.”

“ The newspapers lie, sir; they lie! He never said it. He knows better; he knows the world knows better. Sir, the idea is absurd; it is ridiculous! *Spiritual* power dependent on *temporal* power!— Christ, on Cæsar! Hut, tut, tut! The sun has more need of a candlestick,—Boreas of a bellows! Was temporal power needed to deliver Israel from Pharaoh?—Paul and Silas from the stocks?—Peter, from Herod and Herod's quarterions of soldiers? from prison and from chains? When, sir, did prophet or apostle ask or need temporal power to enable him to smite or to heal, to kill or to make alive? Never, sir, never! Leo never made such a remark.

"LEO NEVER SAID IT.

"It may have been made by Sceva."

"Sceva?—Sceva?" we both asked; "Who is Sceva?—who was he?"

Parson turned to the XIX chapter of THE ACTS OF THE APOSTLES, and read as follows:

"Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, WE ADJURE YOU, BY JESUS, WHOM PAUL PREACHETH. And there were seven of the sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirits answered and said, JESUS I KNOW AND PAUL I KNOW, BUT WHO ARE YE? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."

"Sir," he continued, "if anybody ever deplored the loss of temporal power—ever regretted that the sceptre had departed from Judah—ever made so damaging an admission, it was *this* chief of the priests and his vagabond sons, and it was after that. With their people they could play the Apostle to their heart's content—it might pay; but they could not fool the devil. They tried that once; they would not repeat the trick.

“ THEIR SPIRITUAL POWER

was no match for his. One trial proved it. It had a name to live, but it was dead: hence, a desire for help; not that temporal power and authority could compensate for the lack of spiritual—not that the spirits would then be subject to them—not that, with its help and the anointing with oil in the name of the Lord and with prayer, they could heal the sick—not that they would be able to smite, *actually* smite with a curse, or restore the dead to life;—these they could not do; these they need not attempt. But temporal power and authority could do this, for them: make it lawful for them to put any man to death who, however actuated, should dare to attack them, to strip them of the garb of spiritual power and authority—prevent their be-fooling the people. Seeva, sir, may have thought, may have said that.

“ SEEVA WAS A JEW.

He was not a disciple—a minister—a representative of Him whose kingdom is not of this world—of Him who said to His disciples, ‘ *You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant.*’

Sceva was chief of the priests. He was not a Pope however; the Levitical law admitted of no such individual pre-eminence."

"Perhaps," said McDougall, "it is my mistake; it may have read: '*prevented the free exercise of the spiritual AUTHORITY.*'"

"Hut, tut, tut!—THE AUTHORITY *and not* THE POWER! Send a man on crutches to catch a horse! What said our Lord to the eleven Apostles just before His ascension?

"*'Tarry ye in the city of Jerusalem until ye be endued with power—'*

"Power from where?—from what quarter?—from what source?—from how many sources? From one source, one all-sufficient source—simply, solely, '*from—ON HIGH.* He makes no reference to temporal power—to temporal authority—to temporal periclit. Jesus never said, never intimated, *without THESE ye can do nothing.* The Apostles were not to wait for the overthrow of the Roman empire—for the rule over Judea—for the keys of the city. What! the free exercise of authority derived from ON HIGH—from the ETERNAL GOD—from *Him who is above all principalities and powers*—contingent upon the possession of *temporal* rule—*temporal* power! Bah! I will go after that."

He went.

"Tell you what," said McDougall, after Parson had left,—“Tell you what, Parson is a terror! Did you ever hear

“HOW PARSON GOT THE BETTER OF A RADICAL?”

“Don't know; I may have.”

“We had a big time at Parson's one night; there was half-a-dozen of us there—‘Bill Mac,’ for one, and you know what a fellow he is to *go on*.”

“I know. Bob Peters says he can't say *How's Sophia?* but the engines are out.”

McDougall laughed.

“That's so.”

“Well, go on.”

“Well, as I was saying, Bill Mac was there, and he was going on crazy wild; you know how he talks.”

“What was it all about? Tell us that.”

“O, he'd upset everything—throne—government—parliaments—everything—upset them, turn them bottom-side up, *rightify* them short metre—if he could.”

“Just like Bill.”

“Well, Bill was sitting before the fire, feet up, chair on its hind legs, and going on like mad. —”

“Did'nt Parson pitch into him?”

"Wait a minute. Yes, he did, first going off; but what was the use? Bill had too much lung power—no reason in him. Parson bore it a while, and then he got vexed—got right vexed. I saw he was, but he said nothing—not a word—but I saw he was mad. Bill's dog had followed him—"

"In his talk?"

"Followed him from home—nonsense! The dog was under Bill's chair—under or about his legs somewhere. Bill was sitting back, so fashion—dog, so—and there was a pot of hot water hanging from the crane, boiling away, and it leaked a mite, and I says, not thinking, says I, 'Parson, that pot leaks some.' 'So it does,' says Parson, and then, taking Bill off, says he, '*It must be fixed RIGHT OFF!*' and with that he picks up the poker, and all of a sudden he grabs the pot by the leg, and gives a jerk. Didn't upset it quite, no, for the poker slipped off; but it spilt the half, and that scared the dog—scalded him I reckon, for he ups with a yelp and a spring and sends Bill Mac heels over head backwards, chair and all, and then out of the window through a pane of glass."

"Bill or the dog?"

"Dog, to be sure."

"Was Bill hurt?"

"Hurt? 'Bout broke the back of his head."

"It was cracked before."

"Cracked before and behind now, then."

"What did Bill Mac say?"

"O, I don't know; he blathered away about it. I mind what Parson said; says he, 'That's RADICALISM for you.'"

WHAT WHICH MAY BE
known of God is manifest
. . . for God hath shewed
it. . . For the invisible things
of him from the creation of the
world are clearly seen, being
understood by THE THINGS
THAT ARE MADE, EVEN
HIS ETERNAL POWER d
GODHEAD.—Rom. I: 19, 20.



Harson Brown : His Talk.

IV.

THE MOTHER OF JESUS.*

♦♦ **S**ET out the other night to tell you why I judge Jesus to have been to Mary a most considerate and affectionate — in a word, model son. Perhaps, sir, you thought I had lost my way or forgotten my errand, but no. I undertook to establish the fact of His being another Adam—a twain-one Man, and consequently holy, harmless, undefiled, *separate from sinners*. Such was Adam in his original state and condition.”
“ Before the Fall?”

*Discussion renewed. See page 56.

"Yes, and before Eve was a woman. By the way, I told you, I think, that Adam in this, his *first-originol* (?) state and condition, was separate from sinners: had I said separate from Adam the sinner, I should have better expressed myself. Now, sir, Jesus' twain-one humanity established, it follows He must indeed have been holy, harmless, undefiled, separate from sinners; whereas, if an Adam and not an Adam-Eve—if a man, and only a man, His divine nature excepted, the question is, Was He a sinless or a fallen Adam? How is it to be settled? Hence the importance of establishing beyond peradventure the fact of His being an Adam-Eve—a twain-one man. This determined, it follows that Jesus could not but have been to Mary all that parent could desire in son or daughter—in son *and* daughter."

I asked Parson if he supposed Jesus died of a broken heart, as some tell us.

"No, sir; by no such means. 'I am the good shepherd,' said He, 'and I lay down my life for the sheep. . . . Therefore doth my Father love me, because I lay down my life that I might take it again.' Sir, Jesus was not killed; grief did not break his heart. He died because He would, and

when He would. He *gave up* the ghost; it was not wrenched from Him. Let us back to Adam—'figure of him that was to come.' The seed of the woman was, of course, within the man originally: when his side was opened and the rib taken, it departed from him. It went out from him, for it was not of him—it was of the woman. It was spilt—poured out. The Redeemer's side was pierced, but a rib was not taken therefrom. Why? Because, sir, His Spirit—the Spirit of Christ, that Spirit 'whom the world could not receive, because' [being invisible] 'it seeth him not'—was, after Christ's death and *ascension*, to have *descended*—to have been *poured out*—to have been '*poured upon us from on high*'—to have been *poured out on all flesh*—to have been *shed forth—shed abroad*—to have been '*shed on us through Jesus Christ*'—to have thereafter *continued in the world*. His side was opened, but a rib was not to have been taken—the Spirit of the second Adam was not to have been 'made a woman,' tangible, separate and distinct—another Eve. Not so the spirit, the *holy spirit of MAN*. He [She?] our mother 'after the flesh,' Eve*—*LIFE*, her name properly—was re-embodied, re-organized, re-formed—

* *Living*, marginal reading, Gen. iii : 20; *Life*, Clarke's Commentary.

made a *new creature*—'made a woman.' Fair as the moon, her glory that of the man, she was 'without spot or wrinkle or any such thing.' The man's sister, his sister spirit, thus made and fashioned, was forthwith his bride, his spouse—the man's wife; himself the bridegroom, the head of the woman. The side of Jesus was pierced, the blood and water *descended*, was *poured out from on high*,—but a rib was not taken. Why? Because, sir, the Spirit of the second Adam, His *Sister** (His sister spirit) was not to have been 'made a woman'—was to have been the inner *life* of those with whom He [She?] should individually take up His [Her?] abode—was to have been the inner (ordinarily, the *hidden*) man of their hearts—of the hearts of those whose individual bodies should thereby become 'temples of God,' 'temples of the Holy Ghost.' Because, sir, the Spirit of Christ was to be a Comforter, to dwell with God's people here, collectively—to be with them always, even to the end of the world. Because, sir, Christ's Spirit was to be in a figure (not actually, as in the case of the holy spirit of MAN) was to be in a figure re-embodied, † re-organized, re-

*Solomon's Songs, v: 1.

†Re-embodied, nevertheless of the same body—of his flesh and of his bones.

formed. Because His sister (His sister Spirit)—Being of His twain-one Being—was to be His SPOUSE, THE BRIDE, THE LAMB'S WIFE; Himself the Bridegroom, the Head of *the Woman*—His Church—bone of His bones, flesh of His flesh. This, sir, is why the blood and water—seed of the woman—was caused to flow from the side of the Redeemer. and why a rib was not taken. Out-flowing seed of the woman—ocular demonstration of His twain-one humanity—pledge and illustration of the promised subsequent *pouring out, descent, shedding forth, dwelling and continuance in the world*, of His sister Spirit, the hidden Man of His heart—the Holy Ghost. the Comforter; and last, not least, of the perpetual, unending, corporate, vital union and communion, in one body—one undivided body—of Christ and the Church, His Bride: 'and he is the head of the body,' for 'there is one body and one spirit.'

"But," said I, "would'nt that seem to show—?"

"I know what you are about to ask.—No. Why, sir, the MAN was dead, seed and all. The Man was dead—the twain-one man. 'As in Adam all die, even so in Christ shall all be made alive.' Jesus died; Christ has risen. 'The Word was made flesh,' to represent GOD to MAN and MAN to GOD—was

made flesh, not in likeness or appearance merely, but in full and fair representation of MAN as He was—two-one, holy, harmless, undefiled, separate from sinful man—and of Man as he is, his present state and condition,—the effect without the cause, death without transgression. Mary's son—Eve's son, after the flesh, dies; the dead seed of the dead 'inner man' is poured out—earth to earth. Made of a woman, Himself sinless, Jesus represented our twain-one humanity; the seed of the woman within Him, her issue, its inherent, transmittent taint and defilement. The natural seed of the woman is poured out—useless, worthless, because lifeless. It was not shed from the side of the living Jesus. It was not escaped to perish out of Christ. It died in Jesus; dying at his death, it surely died—it all died. It was not buried with Him; it was not to rise with Him; it was not to rise to newness of life—

"But—."

"Hear me out. Eve's sons and daughters must of course be generated before being re-generated. As before, they are to be conceived in sin, shapen in iniquity. The twain-one original sinner dies in Jesus—his (their) representative; in Christ, he (they) is made alive. The sons and daughters of

Eve, represented by the seed of the woman within the twain-one Jesus, had life in Him till He died—when woman's seed of course died, likewise. In other words, Jesus died, and we—seminally, *i.e.*, representatively, with and within him—died and are shown to be conceived in sin *and issuing forth, to depart from Christ, from the womb*. We were not buried with Christ; we did not rise with Him. The dying thief? Not only was he represented in the dying, dead seed of the woman within the Redeemer, but *he was crucified with Christ*; hence, Paul, figuratively :

“ I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me : and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.’

“ The twain-one offenders die in Jesus, their representative—theirs, the sin of the world, for which atonement was made. We sinned in Adam—in Adam and Eve—for we were in him—in them. That, the original sin, is atoned for. It is not to be forgiven—the debt is paid. If atonement were made—satisfaction given—for sins future and hypothetical—why hold us accountable therefor? * * * Why did our first parents die? Because they did not eat of the fruit of the tree of life when they

could, and could not when they would. They died. Jesus, their representative, died. Christ, their representative, rose again. Their representative is our representative in life and in death. In Him we died; with Him we did not 'descend into hell,' to quote from what is alleged to be the Apostles' Creed. A way of escape was provided—provided by Man's agency, by the spear-thrust of the Roman soldier. How significant the occurrence!—how unconscious that Gentile soldier of the cross, that in so doing he was doing the will of God!

"Yes, sir, we—the sons of men who all had life in Him as we once had in the seed of the woman, within the twain-one Adam—we are shown to be by nature without spiritual life, and to have voluntarily departed from Christ."

He was turning over the leaves of the bible as he said this, and his eye catching a plan of the Jewish temple,

"I see, sir," said he "you have here a plan of the temple in Jerusalem. Observe the wall of separation between Jew and Gentile worshipper, and in the very heart of the temple, surrounded by the Court of the Jews, and beyond that by the Court of the Gentiles, *the Court of the women*. The brazen

altar is between it and the Holy Place. Woman, sir, was not excluded from the sacred edifice; she was not unrepresented therein. She was, she may be said to have been the inner man of its heart. Can it be that Woman was denied admission into the temple built without hands, the holy temple of Christ's body? No, she was allotted a place therein; she was, she is the inner man of His heart. Woman was not excluded from the Jewish temple, the representative Church of God. She is not excluded from the Church of Christ:—'there is,' you know, 'neither male nor female.'—What does Paul tell the Ephesians?—

'For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom ye also are builded together for an habitation of God through the Spirit.'

"Yes, sir, Christ and His Church are one—one body and one Spirit. This is not theological fiction; it is matter of fact. A rib was not taken from the Son of Man; a bone of Him was not broken. Nor, let me here remark, have men and women a broken-hearted Advocate at the right hand of God. Woman, sir, was not excluded from the temple in

Jerusalem, the representative Church of God; Woman has never been excluded from the Church of God; she is not, she never was excluded from the Church of Christ; and they twain are one Church. Woman, sir, never was so excluded. To be in His Church is to be in Him who is the Head—'one body and one Spirit.' Woman is in the Church—Woman is in Christ. Verily, sir, of a truth the man is not without the woman, neither is the woman without the man, in the Lord. 'Sisters in Christ' are of the household of God, handmaidens of God their Saviour;* they are not without a mistress. What do I mean by the Church? The people of God; the twain-one hosts of Israel on this and on the other side Jordan, *of every tribe*; His children by re-generation; born again of water and of the Spirit. Of what water? Water of the River of LIFE proceeding out of the throne of God and of the Lamb."

"Not, then, ordinary water?"

"Oxygen and hydrogen? No! Who was ever generated or re-generated of that? No, no, *God's re-generated ones are not horse-hair snakes.*"†

* Luke I: 47, 48.

†In allusion to the old notion that horse-hair becomes alive in water after protracted immersion.

“Is further proof of the twain-one humanity of Christ needed? The book is full of it. ‘There was one Anna, a prophetess,’ which departed not from the temple but served God’ [and Man?] ‘with fastings and prayers night and day. And she coming in that instant’—at what instant? ‘When the parents brought in the child Jesus to do for him after the custom of the law.’† Is it not a noteworthy circumstance that simultaneously with the promised seed of the woman being brought into the consecrated temple of God, woman entered also, ‘coming in that instant’?—that, led by the Spirit of God, (led, too, it may be, by the *spirit of man*—the woman Anna, the prophetess,) ‘a man just and devout’ came into the temple likewise? Is the occurrence—*is the inspired narration of it*, of no significance? Sir, *the woman and the man* entered the temple, entered the representative Church of God when the promised ‘SEED’ was brought into it—the women ‘AT THAT

● INSTANT.’

“Make a note of that.”

“Very good,” I said, interrupting him. “but take care; you are setting Mary up as the Church’s representative.”

“I know what I am doing,” he replied; “she is

†Luke II: 27.

such so long as Christ is in her exclusively—so long as Mary is the sole depositary of **THE TRUTH**—of the incarnate **WORD**. But Christ did not long remain within the consecrated temple into which He was borne by the holy spirit—not of Man, but of God. He was brought forth. Mary's bosom is the repository of **THE SENT OF GOD**; her fair, frail arms His God-appointed shield and His defence. The babe becomes the child; the child, the youth; the youth, the man. His arms are longer, they are stronger than Mary's. Mary has ceased to be the depositary, the repository—the guardian of **THE TRUTH**—momentous trust! His Father's business engages, it engrosses His attention. Come to years, He refuses to be called the son of Pharaoh's daughter (the son of King David's daughter); He calls her 'Woman.' He can do without Mary. In His representative capacity He has nothing to do with her. Does Mary in mis-apprehension of His nature and His relationship to God, to Man and to herself—does she suppose she is more to Him than another is? 'Woman, what have I to do with thee?' tells her of her mistake.

"By the way," I said, "do you know how that reads in the Douay Bible?"

"In the Rheims' New Testament you mean;

the Old Testament only was translated at Douay.—
No; how does it read, do you know?"

I had procured two copies of the Roman Catholic bible, and without replying went into an adjoining room and brought one out and presented it to him. The other I bought to keep. Parson would thus have one at home to read and ransack to his heart's content, and one at my quarters to refer to at our talks. He was delighted.

"Now, sir, we shall see what their scripture saith."

He found the II chapter of St. John, and a terrible blow of the fist upon the table, and a corresponding expression of countenance, told that he had found how "*Woman, what have I to do with thee?*" is rendered in that version. His outburst of astonishment and anger over.—fury is the name for it—he consoled himself with the reflection that though "the words, the very words of the very Word," as he expressed it, were "perverted, utterly perverted!" anybody could read *fraud* on the face of the counterfeit.

"'What is that to thee and to me?' Who but a fool or a madman would ask the question? Why, sir, Jesus was a guest and Mary was a guest. Was it nothing to one or to both that 'they had no wine'? Again, His disciples athirst, then or prospectively, and Jesus to say, 'What is that to me?'—He who thirsted that they might drink!—He who caused their *earthen vessels* to be filled even to the brim?—He who trod the wine-press alone that they might sit together and drink of the fruit of the vine at the marriage supper of the Lamb! 'What is that to thee and to me?'—a question easily answered—question the woman Mary would right soon have answered—question not worth the answering."

"It does seem," I said, "a remarkable rendering."

"It is of God, sir,—not the making of the word of truth a lie, but the worthlessness of the cheat. • •

• • What is that?—ten o'clock? Dear me, how the time goes! Ten o'clock! and I have fifty things more to say."

"And I have fifty more enquiries to make."

"Well, begin now."

"Let me see, what comes first? O, about Adam and the seed of the woman; the Bible nowhere says that it was within him, let alone that it came out of him. A rib was taken—that is all, according to the scriptures."

"Sir," said he, "have you not read of '*the fellowship of the mystery* which from the beginning of the world hath been hid in Jesus Christ'?" True, a rib with, presumably, its quivering adhering flesh was alone taken from the original Man, but his side was opened, and the blood and water—the seed of the woman, which, together with that of the man, was most unquestionably within him—the blood and water descended, was poured out; gravitation did it. God did not, there was no man to take it from him; he, as it were, *lay it down of himself*. The rib taken, the spirit, (his LIFE) departed, the flesh was closed up instead thereof. God did it. Not so in the case of the Son of Man. '*Reach hither thy hand and thrust it into my side.*' Sir, the wound is open through and through; open to the original extent; it will admit the hand. The spirit of Man was not to re-enter Man's side: Man was no longer to have inter-communion with his spirit. Though of the same body, and of the one com-

*Ephesians III: 9.

pound spirit, originally, they were severed and separated — divided asunder, 'soul and spirit,' 'joints and marrow'—permanently divided. Not so Christ and the Spirit of Christ—the divine-human spiritual *dove*. Not so the human spirit, as represented by His Spirit. In the days of His flesh the Spirit descended as a dove, and it alighted and abode upon Him. Since then a way of approach—of nearness of access to His inner self has been opened up. The veil of the temple of His body has been rent; the spirit of man may re-enter, completely re-united—one body and one spirit. The human spirit guided by the indwelling Spirit of Christ, may now, (through the blood) enter within the veil, that is to say, His flesh—may abide in Him, and go out no more forever. But then, sir, the wound is but a wound; * * It was made by an upward spear-thrust, as He hanged upon the tree. It is just as it was. The seed of the woman left the body, drawn simply by the world's attraction. Re-entered, the world's attraction may re-prevail; to relax your hold is to back-slide—to depart from Christ—to allow yourself to be drawn away from Him."

"Very good," I said; "now about the cross as the tree."

"That is all right. There is, sir, a paraphrase to the psalm of the cross. It is to be found in the XVIII chapter of II Samuel. There read of the betrayal and death of a son of David, a prince of the house of David, the father's well-beloved son—of him who died suspended from the tree. Types are shadows at best; with that that makes them we have not to deal. They serve collectively to portray Him who came in *the likeness of sinful flesh*. *Earth's shadows are dark at best. We must go elsewhere, sir, for white shadows, and for eyes to see them.* True,

the pen of inspiration no where tells us that the betrayal and death of that Son of David in its attendant facts and circumstances, are contributory to the pre-representation, otherwise lacking in respect of those essential features, *and the reason for reticence therein is obvious; but sir, the handwriting is on the wall, and he who runs may read. If nothing were signified, nothing were told. The betrayal of the Son of David by a brother in Israel, and the talk of silver—the crown of thorns—the hanging from the tree—the soldier's piercing his side, are those facts and incidents to go for nothing?*

"Speaking of Jesus as respects His regard for Mary His mother and its manifestation, it is but just — it is altogether important—to take two or three things into consideration. There was need of great circumspection on Christs' part that His words and His course generally in respect of Mary should tend to rebuke and to check, rather than develope and strengthen, the tendency to confound Mary the mother of Jesus with Mary the disciple. Mary herself had need to be rebuked, need to be addressed 'Woman' by Christ once and again to enable her to keep up the distinction—to compel her to discriminate between Jesus her *son* and Jesus her *LORD* and *MASTER*. Again, let us remember that the filial relation Jesus sustained to Mary though far from unimportant was of small account compared with His relations to her—to the human family—to the world as the *SAVIOUR* and the *REDEEMER*—that the duties and obligations involved in these relations were correspondingly greater and more onerous, the fact of their discharge and the manner and method of the doing, more entitled to public record. Indeed

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

whole have no need of a physician, but they that are sick.' 'God *my* Saviour' is Mary's grateful, joyous admission that she is the saved of the Lord—that without His salvation she must have perished. Sir, if Mary is right, Pius IX is wrong. It is an internal, personal matter; Mary herself must be the better judge."

"Who can bring a clean thing out of an unclean?"—the question came to my lips and I uttered it.

"Nobody, sir; God did not. Have not lepers been cleansed? Was the work incomplete? Think, sir, of Peter's vision—of Peter's rebuke: 'What God hath cleansed call not thou common.' Think of that prophecy by Ezekiel:

" 'Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.'

"Then, sir, think of the typical washings of the legs and the inwards of the beasts offered in sacrifice under a former dispensation. Again, granted that Pius IX was right—that Mary was not conceived in sin—that the mother of Jesus was pure and holy first and last—what about His grand-mother? Who can bring a clean thing out of an unclean? Not one. When Pius was about it, he certainly should have immaculated the grand-mothers as well—all of them, back to Eve, Grand-mother General. Bless me! what a happy family he would have made us! Paradise restored!"

"About your twain-one-istic theory, tell me

this: Is there anything in the Levitical law to support it?"

He opened to Genesis XV and read as follows, going back to Genesis—of course:

" 'And he' (Abram) 'said, Lord God, whereby shall I know that I shall inherit it? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle-dove, and a young pigeon. And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not. And when the fowls came down upon the carcasses, Abram drove them away. And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him. * * * And it came to pass, that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.'

"Mark, the victims were of both sexes; he divided the beasts in the midst. He did not slay them first; their bodies were a living sacrifice unto God. 'He laid each piece one against another'—separation and re-union. 'A deep sleep fell upon Abram, and, lo, a horror of great darkness fell upon him'—the original Man and the Son of Man. 'But the birds divided he not.' The birds, spirit emblems, two of them—a dove and a pigeon—birds alike and unlike. As to the Levitical law, have you not read of the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifying to the purifying of the flesh? Sir, beasts of both sexes, not males only, were required to be offered. Does this indicate nothing? Does it not show that the great anti-type was of twain one? See Numbers XIX—'a red heifer without spot' [Why red? Blood.] 'wherein is no blemish, and upon which never came yoke' [emblematic of the free, not the bond woman]

• • • *'bring her forth without the camp, and one shall slay her.'* Why two *he* lambs without blemish and one *ewe* lamb without blemish, along with oil and wine, for the cleansing of the leper? Then, Jephthah's daughter; why her sad history?—why the inspired record? • • • No more questions to-night, if you please; it is nearly eleven. We must have another talk over those matters; meanwhile, let us bear in mind that Adam is the figure of Him that was to come—of the only begotten of the Father—God manifest in the flesh: And let us be assured of this,—that *'that which may be known of God is manifest, for God hath showed it, for the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, EVEN HIS ETERNAL POWER AND GODHEAD.'*"

ERRATA.—Page 34, middle paragraph—for "*thou . . . shall,*" read *thou . . . shalt*; and for "*Thou wilt,*" *Thou wilt*. Page 79, 7th line from lower margin, for "*wemen,*" read, *woman*.

