



THE HOLY FAMILY.

By B. Plockhorst.

(FROM THE COLLECTION OF MR. AND MRS. F. G. LOGAN.)

# THE MAN OF GALILEE

A BIOGRAPHICAL STUDY OF  
THE LIFE OF JESUS CHRIST

BY

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## PREFACE

FOR twenty years I have been writing down the results of my studies of the career and character, the mission and influence of Jesus of Nazareth, son of Joseph and Mary. Within the last two years I have been permitted the opportunity to gather these results together and give them a chronological and unifying relationship. The view of Jesus the Christ here set forth appears to me not less than a matter of supreme and vital moment. In a somewhat large and active ministry, I have found the experience of men making such a picture of the Messiah of Humanity as I have tried faithfully to reproduce in these pages. Every line of this biographical study has been made true to me, either in the Christian experience of myself or in the religious growth and sanctification of others whom I have tried to help, by acquainting them with the Master of Men. If, therefore, more of the preacher and pastor appears in these chapters, than of the theologian and scholar, this fact—that for many years I have found Jesus Christ repeating His acts and re-living His life in the lives of the people whom God has given me to guide—must furnish sole, and, I hope, sufficient explanation.

A long list, indeed, would they furnish, if I were to supply the names of the authors and the books which I have freely drawn upon, and all other means employed by me, in writing this book. To make such acknowledgment in the form of a catalogue, would expose me justly to the charge of pedantry. For more than a score of years we have witnessed a genuine and widespread renaissance of interest in the life and sayings of the Messiah, and he who was

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seriously determined to make any account of Jesus the Christ must have previously acquainted himself with the results of the exploration, exegetical inquiry, thinking and faith of many of the ablest men who ever toiled with the greatest of subjects. For myself, I say gratefully that I am indebted to all of them. In this sense, therefore, the result I present to the public does not claim a single element of originality. I do not know of any study which has concerned itself with the life or words of Jesus of Galilee which I have not carefully considered, and I confess that I am not aware of any ray of light from any quarter, of which I have not unreservedly availed myself, so far as it was honorable, in seeking to illuminate the picture of the Christ and to determine His teachings and their significance. I have not asked my readers to go with me through the process of finding what I believe to be the truth. My studies have been most inspiring and delightful, but necessarily arduous, and a score of years in length. I offer what I at length conceive to be the truth itself.

Irksome and annoying would it be for anyone to go into a sculptor's studio and enter painstakingly with him into the work of cutting the marble and working out each line of the portrait sculpture. Chips would fly, and dust would distract the vision. I present the statue as carefully studied and as sincerely wrought, as true and complete as I could make it with a vision all too limited, and a chisel all too blunt. I ask my readers to trust that I have weighed and balanced the testimony and reasonings provided by scholarly men as to the authenticity of the received records, the proper location of places mentioned, the true chronology of events, and the significance of thousands of particulars in dates, language, environment, point of view, and the bearing of these upon the past, present and future. Those phases of the life of Jesus least comprehensively dwelt upon in well-known books, I have chosen to study with my readers, even at the risk of being charged with neglecting

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important features of Christ's teaching, or incidents in His career. I have preferred this course in order that the volume might add something to the growing portrait of that spiritual Christ who is King of Kings and Lord of Lords.

I believe that the race is on the verge of an era in which the personality, career, influence and teaching of Jesus of Galilee must be the central and dominant inspiration of thinking and conduct. To present Him to that era, as Faith and Experience know Him, accordant with the sacred records, has been the aim and hope of this work.

F. W. GUNSAULUS.

CENTRAL CHURCH, CHICAGO, May 1, 1899.



## THE PERPETUAL CHRISTMAS.

THE bleak winds hush their wintry cry  
And murmur softly with the sigh  
Of Mary in the lowly place  
Where shines the Baby's holy face.  
Yet everywhere men ask this morn:  
"Oh, where is our Redeemer born?"

The winds of time are still this night;  
One Star is guiding calm and bright.  
My soul, hush thou and follow on  
Through day to night, through night to dawn!  
Where childhood needs thy love, this morn,  
Lo, there is thy Redeemer born!

So, Jesus, with their carrolled praise,  
Thou comest in our day of days.  
These bring Thee to our earth again;  
We hear once more the angels' strain.  
Blest be the children on this morn;  
Behold our dear Redeemer born!

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THE EXPECTANT WORLD

THE story of Jesus of Galilee is the biography of love, the memoirs of goodness, the history of God in the soul of man. Any account made of the Man of Nazareth, the son of Joseph and Mary, with a chronicle of the dates, a rehearsal of the circumstances and a representation of the persons touched and made interesting by His career, derives its whole interest from the fact that Jesus not only was God manifest in humanity at a certain time, and in a certain place, but forevermore He lives and comes into the human spirit, to be man's Messiah. His visible life in our world was the appeal of God addressed to men where He found them. It had less of circumstance than any similar force in history. It was always tending to be invisible and spiritual, for He had come to found a spiritual kingdom. It ever lifted human experience with Him, as much as it might, without losing hold of man, fixed as man was to terrestrial places and bound as he was to time. This re-telling of the history proceeds upon the truth that every earnest follower of the Man of

Galilee finds that the external facts of the career of Jesus which transpired eighteen hundred years ago are facts internal with him, and that Jesus is evermore re-living His life in the Christian's experience. If the Christian's spiritual biography were written, it would have its Nazareth and its Capernaum, its Lake of Gennesaret and its Jordan River, its Jerusalem and its Golgotha, its Joseph's new tomb and its Olivet, with Peters and Johns, Marys and Judases, thronging the page. The life of Jesus in a man makes the Gospel account credible to that man. The biography often narrates itself more vividly in experience, than it appeared in ancient Palestine. Jesus is always becoming the Christ of God to the spirit and hope of His believing friends; and this experience is an event of the mind and the conscience, not wholly attached to any portion of the earth. This event clearly and powerfully opens itself only in that "light that never was on sea or land." That the oft-told story repeats itself as a series of modern and contemporaneous facts, in the spiritual life of men, is not of small value as tending to inspire the faith that they occurred on the plane of the things that go to make up our world and its history,—a world and a history which are items of time only because God and the spirit of man are realities of eternity. So long as these abide, the story of Jesus, who was and is God's Christ and man's Christ, will be true to the true, truer still to those who are more true, and truest to the truest in earth and in heaven. He will be "Our Divinest Symbol," as the reverent phrase of Carlyle goes, when man is most like the divine; His story will be most believable to those whose capacity to receive God has yielded to God as did His; and it will be most certainly accepted at the very points where, in our lives, we have felt through His effective brotherliness our own sonship unto His and our Father. Supernatural and natural are words of no significance, when Jesus repeats His life as "Wonder-Counsellor" in the life of a man. He is anti-natural, only when we make Him an affair of a distant time or a personage in a changed geography. Let us not attempt to give welcome to the Divine Infant of Bethlehem, unless there is a Bethlehem within us and the skies above us are already resonant with the heavenly overture. And now our Father,—His Father, give unto us the Spirit of Truth whom He promised, when He said: "He shall glorify me:

for He shall receive of Mine and show it unto you."—*John xvi*, 14. For we know that thus only may the King of a spiritual kingdom be real unto us.

The faith of Christendom at its best appreciates with fine gratefulness the fact that Jesus, Son of the Most High, began His career on the earth which He was to redeem at apparently the most lowly point of entrance for anything save the divine. It was truly commonplace, not high enough to distinguish by good fortune, not vulgarly low enough to be a stage for cheap heroism—but an ordinary entrance-place. Morally it was the loftiest. "Palestine," as Gladstone says, "was weak and despised, always obscure, oftentimes and long trodden down beneath the feet of imperious masters. On the other hand, Greece, for a thousand years,

'Confident from foreign purposes,'

repelled every invader from her shores. Fostering her strength in the keen air of freedom, she defied, and at length overthrew, the mightiest of existing empires; and when finally she felt the resistless grasp of the masters of all the world; them, too, at the very moment of her subjugation, she herself subdued to her literature, language, arts, and manners. Palestine, in a word, had no share of the glories of our race; while they blaze on every page of the history of Greece with an overpowering splendor. Greece had valor, policy, renown, genius, wisdom, wit; she had all, in a word, that this world could give her; but," he adds, "the flowers of Paradise, which blossom at the best but thinly, blossomed in Palestine alone."

At the time when the prelude from the Heavenly Host was forming its anthem-like melody upon celestial lips, the narrow strip of country called Palestine had no obvious title to attract anything of man's interest save his pity or his scorn. Its day for breeding earthly kings was done. Its very isolation left it standing all the more evidently weak, poverty-stricken and hopeless of the future. The vast stretch of sand which made a forbidding wall of aridness against which the business of Asia ventured not, was indeed matched by the fact that its situation had made it the gateway from Egypt to the West. But a desert still had to be crossed before the culture

of the African capital could use it as a roadway to Europe. God had walled it thus, and He had taken it for a training-ground to rear and educate upon its narrow and separated leagues, a nation peculiar in its mental and moral fiber and worthy to be called His Own. Only where it is hard, if not impossible, for soft and corrupt ideals to travel with their caravans of power and gross methods of life, does the Almighty illustrate His Almightyness to the confusion of man's boastful weakness. But surely human statistics, whose calculations always leave out the divine facts and factors which make a true King of Kings, could find little in the soil or location of what we call the Holy Land to forecast the expectation of even the pettiest of desirable sovereigns. Palestine's weakness was more galling to herself and apparent to the world, because of the overwhelming impression made by the grandeur of Rome. Against that glare of vulgar splendor this little land and its fate seemed a trifling spot on the shield of noon-day. It meant nothing to the purveyors of moral ideals in that day, that the fetid immoralities, whose contagion had communicated rotteness to the East and West, had been excluded from Palestine, partly by her seemingly unfortunate situation, and partly by the impecuniousness of her inhabitants. She could not buy the luxuries that enervate; she could not purchase a way to the iniquity that stings and kills. On the other hand, this meant everything to Him whose Son was to create a new morality subversive of Roman and Oriental systems and iniquities. God was depending upon the forces and processes which should manifest their sovereignty in Him who was to say, with divine royalty: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head."—*Matt. viii, 20.*

Rome's eagles flew over this land, rich in separate valleys, but barren and dry in comparison with the countries chosen by fortune or by shrewdness; and their cry told its citizens that Rome ruled the world. Any other ideal of civilization would have been less offensive and less antagonistic to the ideal which soon was to find its embodiment in the only Sovereign who can realize in Himself a better dream of world-wide unity than was Rome's. Yet Rome was the servant of the Palestinian carpenter's son. Let the outraged Jew still pay his taxes to her! Her armies were thundering against the

outposts of civilization, the Pillars of Hercules, fretting to do what a Charles V. was to do, because of the act of Columbus fifteen centuries later,—to erase the *Ne Plus Ultra* and write thereon instead *Plus Ultra*,—feverish for more lands to subdue. These armies rolled back again like huge waves, until they shook the sleepy Sphinx in the ancient Egyptian sand-waste. On they marched, until they saw the waters lave the shores of Hispania with a peace and splendor such as they had established. Thence they bore the imperial policy triumphant to the regions of snow. But Cæsar was toiling for Jesus,—and this stupendous labor was eventuating in the organizing and centralizing of all human forces, so that, in a half-century, they might fly forth winged with a new ardor, bearing the story of the Christ, a citizen of that least honored dependency,—Palestine. All truly written history is the account of God, in bringing His Christ to man and bringing man to His Christ. The five millions of Rome could despise the quarter of a million human beings of Jerusalem; but the hillock, Calvary, would some day gather to itself the affections of mankind. The citizen of Palestine was abhorred by the Roman; the Jew, on the other hand, looked upon paying his tax to Rome as an act in treason to his past and future. So the Jew's country burned and seemed to shrivel in an intense heat, producing a flame that lit up the throne of Augustus Cæsar, illumined the golden milestone in the Forum, until it was seen to the extreme limit of civilization, and at length irradiated a federation of the planet under a banner which the Jew feared and hated. It was,—it ever is, of divine fitness that He who must rule man by saving man, is, born into a world, or into a heart, just where these elements for which the Jew stood are prostrate, but yet alive, beneath the haughty elements then embodied in Rome. Christ must be a Jewish baby, born of a father and mother who have journeyed far, to furnish statistics for a Roman monarch. Those in whom Christ has been born, have their Bethlehems where haughty Power requires shy and pitiful Hope to find shelter in a common caravanserai, that a Messiah may be born divinely.

But the spiritual lowliness and dearth into which He came were yet more pronounced. The nation and the age needed supreme souls to save them from servility, if only by saving them unto hero-worship. All the Jewish men of genius were of the past. Hebrewdom

groveled as she remembered how long it had been, since a great servant of God had broken past her provincialism and taught other peoples or even taken hold of a lofty ideal and rescued the nation from the fear that only low levels were hers. The past made the present appear as a pigmy to a giant. Aforetime the religious ideas and ideals given to Israel had crossed separating deserts, and the vision of the Jew had affected many peoples. No nation had come up to the questioning Sphinx with a fresh despotism for Egypt which had not been influenced by the moral system of this devout people, for Jews played a large part in the life of Alexandria. It was thus with other so-called heathen cities. So great had been the Jew that, even now, He who should come "a root out of dry ground"—*Isaiah liii, 2*—could not be crucified at Jerusalem, save under an inscription written in the languages read by the descendants of Pericles and those of Cæsar, as well as those of His ancestor, David. But the heroic, melodic, prophetic and wide-minded Judaism which had lit up the corners of the world, was now an afterglow. Palestine had the same soil and sky. Even yet that land furnished every symbol, metaphor and color for the page of a poet. Its prodigious conditions make it seem the spot central to



SPRING IN PALESTINE.

the whole world, where all the planet's various phenomena are happening. In its frigid cold and tropical heat, its storm and shine, its mountains and valleys, its lakes and rivers, its fauna and flora, its earthquakes and calms, there was gathered the entire earth's varied experiences, and a Homer or an Omar Khayyam, a Shakespeare or a Norse bard, could have obtained his imagery there,—even the multiform imagery which is the marvel of the sacred Scriptures,—a treasure-house of figures of speech sufficiently comprehensive and apposite, if employed by genius, to render them any and all of these singers immortal. But there was no ear to listen to "the oaks that mused and the pines that dreamed." In vain the ivy climbed upon white walls of the peasant's home; in vain the beeches flamed in the autumnal haze—no poet pressed their leaves between the lines of a deathless lyric.

Could it be that One was near who would attach to Himself the line "The rose of Sharon and the lily of the valley,"—*Cant. ii, 1*—One in whose hand the mustard-seed as well as the anemone of the field would become poems? Some mystics believed even this. "After all," thought they, "these silent alluvial gardens and sun-smitten cliffs, these speechless palms and mute poplars may become voiceful, for a great soul transfigured will transfigure the planet."

So did the extremity of their intellectual and political despair often beget a gleam of hope. A nation with a matchless literature saw itself writing nothing memorable; and the wisest knew that such a state could come only of a people with a transcendent religious inheritance which had fallen into the hands of leaders without vision and a priesthood without inspiration. The difficulty, as these few open-eyed souls saw, was not that the Holy Land had grown less sublime at Hebron, less fertile in the plain of Jezreel; it had not lost a valley like that of the Jordan or a mountain like Tabor; no terebinth or cyclamen, no juniper or lily, felt other than the ancient breath from the snow of Lebanon or the acacia hedges of the foot-hills. Even yet, the Talmud might say in truth, that "in Galilee it is easier to raise a legion of olives, than to rear a child in Palestine." The fact is that the Holy Land lacked in holy humanity to translate all this into psalms and make it again the theater for divine events. The earth is poor when man is pusillanimous; man is petty when



underneath his possibilities in statecraft, art, literature and conduct, there works not a passion for holiness. Even the exceptional souls who yet drank from the sacred brooks of pious inspiration, as did lawgivers, prophets and psalmists of a more grandly expectant day, felt all this general letting-down of Hebraic life, when they saw proud Pharisees and self-assured Sadducees sinking the spirit in the letter, or protesting with cold negativism over the collapse of Israel's theocratic dream.

In this sad plight, and in the atmosphere created by unspiritual leaders, there had grown up an expectation of the Messiah which was certain to be unsatisfied with and even to pursue with antagonism a Messiah of Humanity, such as God, the All-Loving and the All-Wise, would give to men, even through the agency of Israel. When disappointed, that grosser expectation would even slay such a Messiah, foregleams of whose moral glory had now and then filled the eyes of other and truer Hebrew thinkers with the fairest and largest hope ever entertained by mortal men. Among the Pharisees, the Rabbis had been word-mongers so long; they had handled the profound things of God so often with superficial aims; they had drugged the hitherto simple people with so many fantastic subtleties; they had so constantly loaded the spiritual imagination of Hebrewdom till it was bent down to the earth; they had so bewildered hungry souls with endless classifications and distinctions as to the moral and ceremonial law; fringes and blue threads, ablutions and phylacteries; trivial gesticulation and irritating observance had so nearly darkened the insight and outlook of the Jew, that he wandered in his hope and returned again to a narrow superficialism like that of his teachers. The awful sense of the Holiness of God, known and felt of old, had faded. Jews could see nothing in sin as hateful as was the brilliant despotism of Rome; they could hope for nothing in the Messiah so desirable as an increase of almost vulgar national strength, national prominence, and a carnival, if nothing better, of national triumphs. Cæsar's world-subduing presence influenced their ideal of what God's Christ must be and do. He must somehow out-Cæsar Cæsar.

This condition of spirit had come inevitably. The multitudinous comments of the Rabbis upon the law made the law to be dreaded as a tortuous problem too difficult for the simple and sincere; and

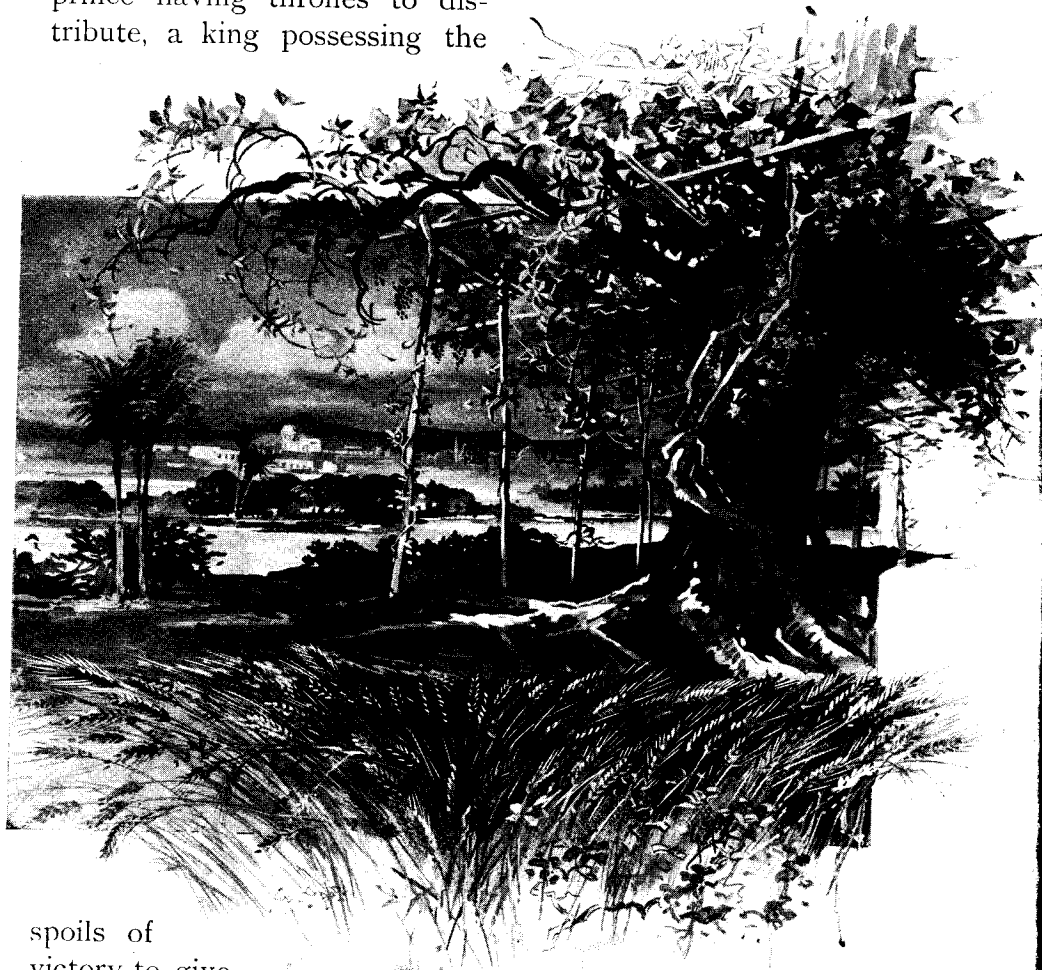
they deprived it of its ancient power to educate the people toward a mental and spiritual greatness which alone might welcome a really great Messiah. The majority of Jews, to begin with, could not learn all these fancied applications which were urged upon them by the Rabbis. This shut them off from the constituted fountains, and they were taught to endure their hopeless exile from the society of the cultured. Truth thus became either untrue or irremediably distant. It was a possession denied to the truest, and therefore it was false. With each age, self-conceited proprietors of moral ideals developed their passion for the refinements and fantasies which hid and stifled the single-eyed, ethical spirit, until religion and goodness were dead or under their ban.

Doubtless the rise of the party called the Sadducees did something to make things less burdensome and more reasonable. But they were ineffective as constructive reformers, because they had only the worst element of all protestantism. They left politics and superciliousness, only to protest, and of the "dissidence of dissent" only were they masters. They dealt in what Emerson called "pale negations." Theirs was the weakness of all self-seeking rationalism.

To adopt a well-known phrase, they were surer that they did not believe what they believed not, than they were that they believed what they believed. It was clear to the few men of profound piety that the Messiah would certainly warn His followers against them also, when He came. Their dogmatism of unbelief limited human hope. They could have no place in their mind for One whose person and faith must prove itself shattering to all agnosticism; especially had they no welcome for One, Who, to be the Messiah of man, must be Lord of Life and Death, for they believed not in immortality and they denied the possibility of a resurrection. They were a coterie of superior persons of priestly caste, whose boastful scholarship and intellectual mannerisms patronized and pitied good people who believed too much, and especially those outside their fancied aristocracy. Together with the opposing Rabbis, who were the regular teachers and guides among the Pharisees, they kept up a meaningless disputation which rendered both even more incapable than otherwise of succoring and ministering to Israel's decadent vision. The advent of a national hero who would deliver the bodies, rather than the



souls, of Israel; the coming of an earthly paradise for every Hebrew; the dawn of a revolutionary day which should bring independence; the approach of one who would smite alien and abominated races, a prince having thrones to distribute, a king possessing the



A LAND OF FRUITFULNESS.

spoils of victory to give to his cohorts, a builder of a more glorious Jerusalem, an imperialist whose political sovereignty would furnish office and pelf for all Jews,—for this only were they clamorous; and the noise of their cry drowned, for the most part, the sweet whispers of a broadly human hope nestling here and there in the bosom of piety.

Two hearts, however, at least, had not been cheated of the

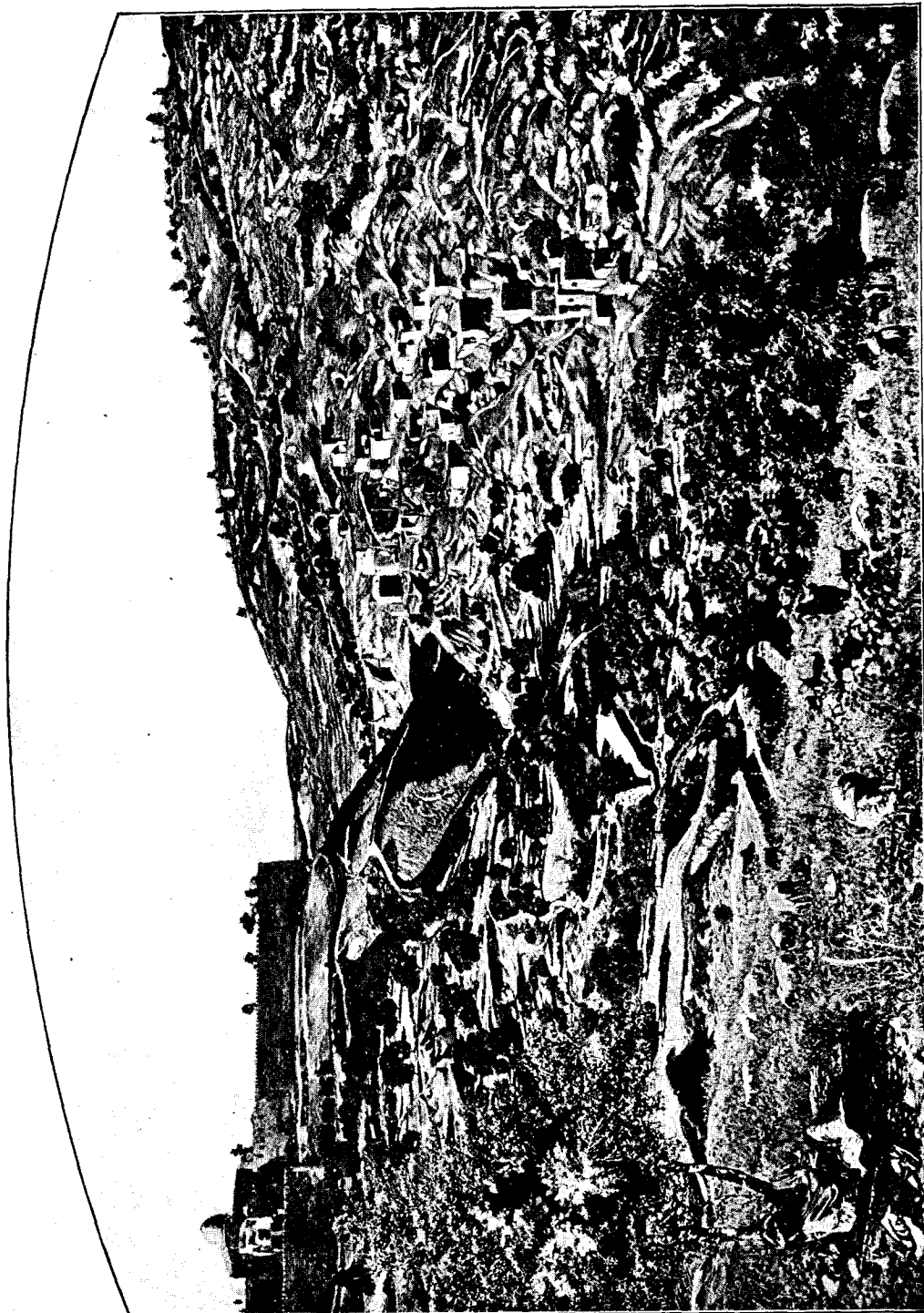
privilege of entertaining the first rays of the Advent glory. One priest had not failed to preserve the tradition made eloquent by Isaiah and Malachi. It was what we call a transition-time. Out of that priest's home, where the greater hope died not, was soon to come one who, with one hand on the old and fading, would grasp the new and perennial with the other. In this forerunner, the forces of history were to act and interact, and the one increasing purpose of God should remain unbroken. We may well stop for a while with this man of God. His son shall help our feet Messiah-ward,—the child of Zacharias, the priest, and his wife Elizabeth,—

John, than which man a sadder or a greater  
Not till this day, has been of woman born,  
John, like some iron peak by the Creator  
Fired with the red glow of the rushing morn—

“This when the sun shall rise and overcome it  
Stands in his shining desolate and bare,  
Yet not the less the inexorable summit  
Flamed him his signal to the happier air.”



SNOW IN PALESTINE.

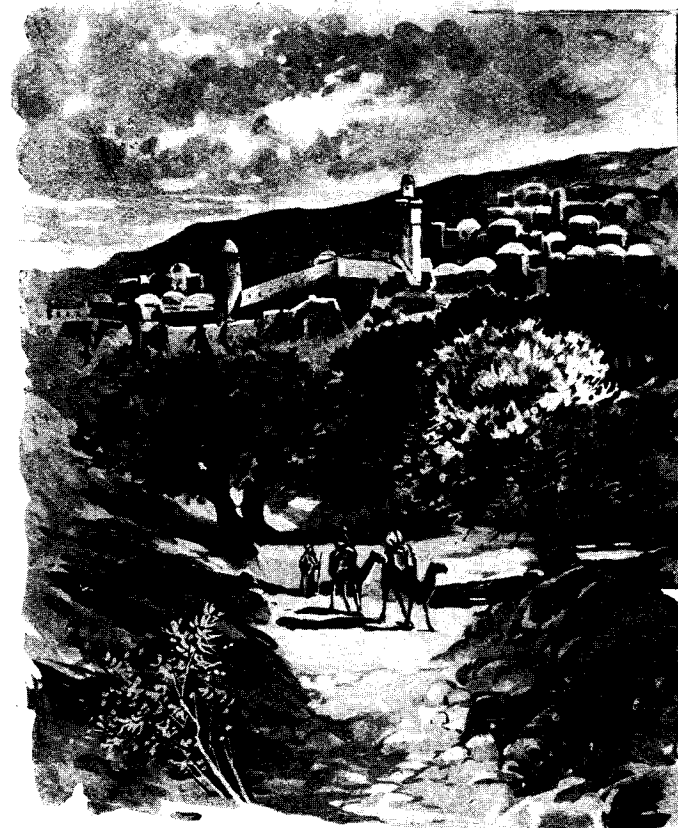


FALLEN JERUSALEM.  
FROM PAINTING BY THOMAS SEDDEN.

## CHAPTER II

### THE VISION OF ZACHARIAS

On an October morning, in the year 6 B. C., a man of three-score years and more paced the Temple-cloister with a mingled dignity and humility of bearing unusual even to one so distinguished for piety and faith as himself. He then wended his way from a place of sacred symbolism to a place still more sacred, toward the altar of the Temple. On that day, he was the central figure in the holy city of Jerusalem, and soon he was listening for the signal to proclaim that the moment had come for the incense to transform itself into an odorous cloud bearing up to God the devotion and hope of Israel. This man was Zacharias, the patriot-priest. It was his turn to officiate. He paused for an instant on the verge of performing the



HEBRON.

particular duties of his holy office. It was a moment unique in his experience. Never before had these special duties been given into the hands of this venerable and reverent man. This day he was not only the superintending priest, but now, for the first time and the last, he was to see the incense glow and rise from the shining altar at his own touch. No spot stained the shield of his purity; no question had hitherto disturbed the public confidence in his worthiness to bear the golden censer and to stand in the light quivering forth from the seven-branched candlestick. The office of incensing had come to him that morning in the usual way. It had been determined when, for the third time, the whole body of priests met to draw the name of the incensing priest and to draw also for the fourth time the names of those who were to "lay on the altar the sacrifice and the meat offerings and to pour out the drink offering." This was understood by all to distinguish him as a servant and a representative of the Highest whom God Himself, then and there, notably honored.

Zacharias was not a citizen of Jerusalem; he had probably come up from Hebron, to assist in the services at the Temple. He had left at home his aged and childless wife, Elizabeth. Their priestly pedigree ran back in an unbroken line to the great name of Aaron. They belonged to an aristocracy which was of the sublimest sort, but it was not grand enough to enable their Jewish hearts to forget that God had given to Elizabeth no child. Hebrew ideas as to the standing of a childless woman added to their own personal grief. Why had God punished them? Why must their name perish and the memory of a home without a future vanish away?

When Zacharias found himself at the eighth of the twenty-four courses, in the ancient scheme of weekly service,—the second ministration, of the course, Abia,—and took his place on that day of days, the prayer which had left his lips as he went out from his chamber in one of the Temple-court cloisters was yet trembling in his heart. It was a petition that the special blessing of a child might be granted to his sorrowful home. White-robed and lofty-minded, he had proceeded upward to the interior space, close to the sanctuary, and, passing the gleaming balustrades, he had found himself standing erect and bare-footed above the other courts, on the last marble course, look-

ing upon the sacred walls of the glowing sanctuary, and praying even yet that the reproach of childlessness might be taken away from Elizabeth.

We do not know who were selected as his two special companions for the holy office which he had been chosen to perform. We may be certain that on this morning, as, in the usual way, their devotion and care took away the remnants of that which had been used the night before at the service, or as they placed the live coals reverently upon the altar, these two friends, who may have been relatives, sympathized with the holy man in his affliction. When the music filled the Temple and the Levites appeared, this priest, who was not a father, and who was at that hour distinguished by the fact that his was the act of incensing, must have felt, as never before,



DRAWING THE NAME OF  
THE PRIEST.

that something must occur which would remove this sorrow, or that he must conclude that there lingered a blot upon the righteousness for which the people had always honored him. The lofty height upon which he stood before the glowing coals which had been just taken from the Altar of the Burnt-Offering, made vivid to him the fact that he bore this peculiarly heavy burden, and the light from the golden candlestick seemed to illuminate the lonely chambers of his heart, when he stood solitary in the Holy Place. The table of shewbread was before him. Was he not again uttering a prayer for a child, or was his mind fixed on the larger and desired gift of the Messiah, as his solitude made more pathetic and sacred the venerable presence, while hope was kindling in his heart and the incense burned? In either case, the prayer was to be answered. God often so answers a greater prayer as to include an answer to the less.

Another form suddenly appeared near the Holy of Holies. It was that of an angel. That same fear which has come upon men at the swift dawn of a truth grander than they have ever known or trusted, troubled his soul. All souls in the ever-opening way out into the future, experience it. It is the fear which Jacob felt at Bethel when he said: "How dreadful is this place!" —*Gen. xxviii, 17.* It is the fear which the disciples of Jesus were to know, when they should enter the cloud on the Mount of Transfiguration. That angel, who was known as "*The might of God,*" had appeared to the amazed priest. Gabriel stood before Zacharias, more radiant than the burning lamps, more sublime than the fragrant cloud of incense. From the right side of the altar, next to the Golden Candlestick, there came such a voice as had vibrated in the souls of prophets and psalmists and captains in the mightier days of Israel,—a voice which that day's Sadducees and Pharisees could not hear. Zacharias was told that a child would be his, and that his name should be John. The fact that this name John, or Johanan, signifies "*The Lord is gracious,*" seemed to enlarge the soul of the old priest to such an apprehension of the divine graciousness that his mind hung upon the announcement that the child's influence and power for God would overflow the narrow limitations of family.

And the angel added: "Thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink

neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared

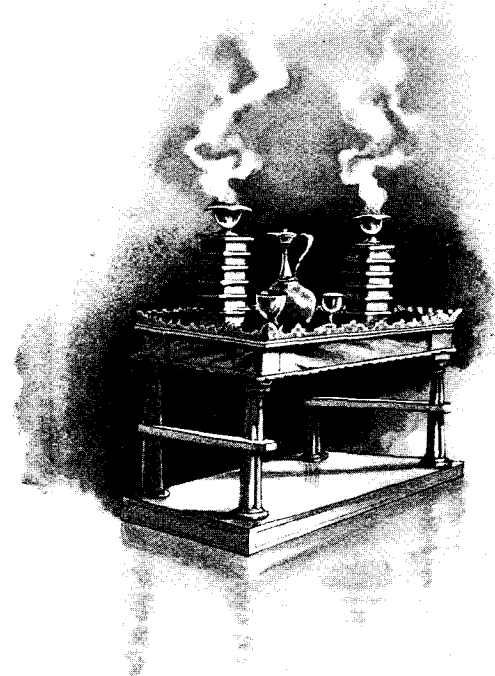
for the Lord." And Zacharias said unto the angel, "Whereby shall I know this? for I am an old man, and my wife well stricken in years." And the angel answering said unto him, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

—*St. Luke i, 14-21.*

Surely the Messianic daytime was throbbing with morningtide against the old and long-strained eyes of the priest. It had overborne him. He, however,

roused from the bewilderment into which he fell at the utterance of the angel, and, unforgetful of his duties amidst the grateful emotions of the moment, he came forth from the Holy Place, still the patriot-priest. He now stood on the "top of the steps which led from the porch to the court of the Gentiles."

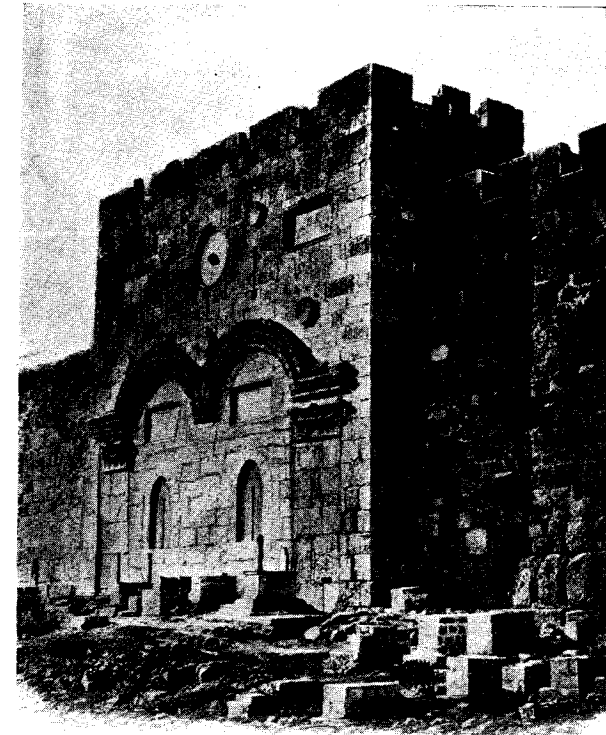
The people had waited long, since the little bell had sounded as the signal for incensing. Prayers had died from their lips, and they had been wondering, as priests and common folk looked anxiously for the re-appearance of Zacharias. Surely the light of the Messiah



must have been reflected from the happy face of the priest, as he came in sight, and as the lamb was now laid upon the altar. But the priest had done his last priestly act. He was dumb. Zacharias was therefore unable to give the usual benediction. But the hour of the unusual had struck. The human was overladen with the divine. Never had that daily meat-offering meant so much of immediate hope to the hearts of men who were demanding a sacrifice for their sin, as it did at that moment. The deeper spiritual preparation which God had just given to the priest left him unprepared for the performance of customary duties. He had paid the cost of vision. The other priests and the people who had gazed excitedly at the Holy Place, marveling lest God had smitten the celebrant because of some secret sin, or ceremonial pollution, lingered on the porch steps, and if any of them were jealous of Zacharias, they were now rewarded, for the ministrant who had been marked for incensing and was now trying to utter the benediction, was still speechless. It was not the silence following the startling discovery of iniquity; it was the awful and sacred silence which follows the eloquence of an angel. The echoes of the voice of the celestial messenger moved in the heart of Zacharias, and they had drowned his speech. Helplessly he yet stood making signs. God alone could give the benediction at the conclusion of the service, on that day. The voice of the Priest of the Law was vanishing; the voice of the Gospel had spoken.

No account remains to us of the hour at the home of Zacharias and Elizabeth in Hebron, when there was a new glory on the clusters hanging in the vineyards and a new song in the bosom of the stream, as these two reverent, devoted and affectionate souls remembered the years of prayer behind them and thought of the spiritual splendor before them. Silent even yet was Zacharias, and yet Elizabeth knew it all. She might have read it from his face, if he had not written it all out for her, as he probably did. In this deepening glory, she also must be silent and alone. God began anew to prepare this woman to offer that which only a woman, tender and true, made intelligent of the dearest experience in a woman's life, could give to another woman whose youth and maidenhood would soon come appealingly to one older than herself, at the moment in her own life when

the mother-secret was hers also. Mary, the Virgin, has her sympathetic friend already. Let us also be silent and reverent here. The five months of speechless solitude may lead the autumn and winter suns over the wheat-fields now replanted; and the gatherers of the grape-harvest may dance with joy in the wine-press; these months are bringing us near to the hours when this woman's child shall make straight the path of Him who shall plant and re-plant the fields of Time and tread the wine-press alone.



THE GOLDEN GATE, JERUSALEM.





NAZARETH.  
FROM PAINTING BY W. HOLMAN HUNT.

### CHAPTER III

#### THE ANGEL AND THE VIRGIN

NO maiden ever set out on a journey with a heart heavier with the reason for her going, than did once a girl of Nazareth, whose

shy glances met the shadows in the deep valley out of which she was walking from Galilee toward the hill-country of Judea. Mary, a home-keeping virgin, was coming upon an experience which she was right in supposing would give her an unenviable reputation. She was soon to become a mother. It would make her seem an impure girl in the eyes of men, and it might result in her being an outcast and a despised one among her people. True, she had just been visited by an angel, who had apparently dissolved



THE ANGEL AND VIRGIN.

her cloud of fears. But they who may hold converse with the heavenly visitants may hear also the chatter of fiends. The soul of Mary could not have escaped, even in the warm radiance of that unforgotten memory recently made by the Angel of the Annunciation, the invasion of those cruel doubts and fears which stole in upon the meditations of this intensely Jewish girl trembling with her high destiny.

She traveled on, the whole landscape about her a memorial of the hours of light and leading in the story of her people. Circumstance and the light drifting afar from greater days alone, however, could not hold her up. Yonder towered a well-known height. It was Carmel. If she faltered, she was beyond the reach of the voice of the Puritan-prophet, Elijah, who had endured his anguish of soul in those thick mountain-forests. Like a monument of God's power to succor the despairing, rose the summit which burned with the sunset. But it was not as tall as her fear. Beside this, the rugged nature of Elijah had never felt the melody and stress of such an inbreathed hope as now dilated her life and then appeared too vast for her to entertain. She knew that no angel had known the awful cost to human faith which was made evident in those moments when a reaction followed such courageous belief as was hers. Then it was that she saw only the possible abyss of shame into which a girl of her lineage might fall.

One hundred miles lay before her timorous feet ere she would reach Hebron amidst the hills,—the home of Zacharias and Elizabeth. Her heart was even yet vibrating with the chord struck by the angel in her imagination. But an imagination touched so divinely could not always make music dominant over the discords encountered in the new and wondrous path leading to the house of her kinswoman. She would doubtless arrive, but even then the doorway might have such shadows upon it as would be like the trouble of her spirit, when the angel told her that the Lord was with her in a marvellous and as yet unfulfilled experience. Any soul that can hear God's Gabriel say, "Thou art highly favored,"—*Luke i, 28*,—is a soul which must have moments in which it can hear only the cry of birds of prey like those which were then flying below the crest of snow-covered Hermon, to which her eye often turned. More bold and clear

than the height of Tabor, standing close to Hermon, was the fact which had impelled her to hasten to her kinswoman, Elizabeth. It must have become gloomy at times, as was the mountain at eventide. To whom else could she tell all her heart? Mary was strong in the citadel of her moral consciousness. She reigned over herself by right of whitest purity. But the shadows were deep, for they were those made by this lofty and intense light. God had so spoken to her that, in times of darkness, she often found the certainties eternal. Nazareth, however, was a town with human beings in it, and Mary was human. These human beings were Jews who shrank with a divinely educated sensitiveness from the cold depths of public shame in which a Jewish maiden might be led to execration, and Mary was a Jew not exempt from the effect of the opinions of her neighbors. She was now certain that it was only a matter of time when her innocence would be doubted. She could tell people then of the visit of the angel and of his great words, and that he had told her not to fear. But these recollections of hers would not assure them. She knew they would not believe those things in Nazareth. It was a lowly and narrow place,—a spiritual Nazareth. Many there had forgotten the prophecy that the Messiah should be a virgin's babe.

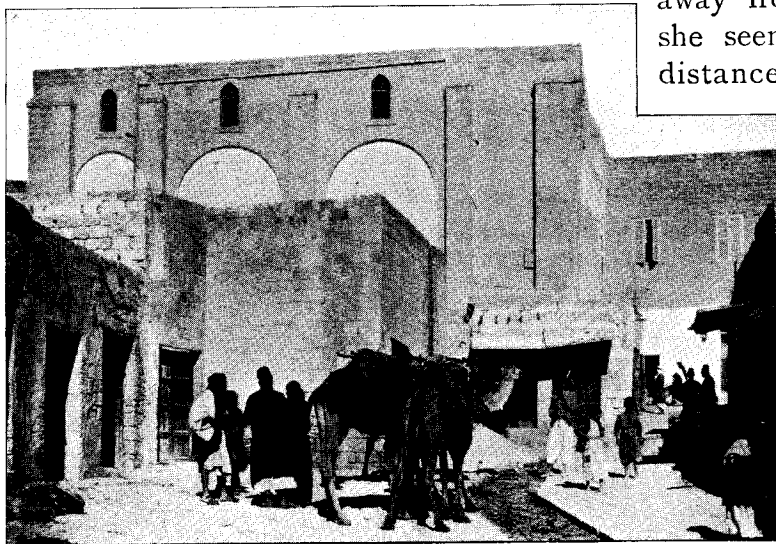
More than this quickened her anxiety. At Nazareth was a Jew named Joseph, and if all the world went against her, it was just a woman's prayer that he might not flinch. She believed she could endure it all, if he faltered not. She had promised to be his wife, by and by. Everyone in Nazareth knew the village carpenter, and that she was betrothed to him. This was so nearly equal to marriage with Joseph, that a legal process would have to be gone through with, before the betrothal could be broken off. In him was her property vested and he had vested his faith in her. His trustful ignorance and good reputation made her conscious of what he might suffer. Of him she was thinking as her feet pressed the soil of the plain upon which the hosts of Israel had been valorous in victory and defeat. In his veins ran the finest blood in Israel. He was an heir to the kingdom, and his royal lineage had not vanished from his or her thought, though he was a workingman. God's effort to dignify labor, however, might now break Joseph's heart.

The mountain-walls stood up near the sky, but the horizon of

her trouble reached beyond them and to the ends of the world. It was a world-pain she felt,—indeed, her unborn child was being educated in sorrow big with divine blessing. Darker than the shadows on Carmel, which had deepened from purple into common midnight, were the doubts that beset her as she tried to sleep, and dreamed of Nazareth, finding then that she had not left her questionings and problems behind. Possibly, the next morning, as she hurried on, a little home peeped from out the vaguely descried landscape dotted with hedges and palms and gardens, and the girl's heart was near to breaking when she mused upon the possibility that Joseph, whose espoused one was taking such a journey as this, might refuse, for what would appear to men the best of reasons, to keep his troth. For a moment her own dreamed-of home with Joseph vanished away.

Then came to her the ever-supporting recollection of that unique hour of Annunciation. Again the angel came and repeated the message of The Highest. While months had intervened between the betrothal of Joseph and Mary and the marriage to which she, as one chosen for a bride, looked forward, these same months had brought their culture and development to the twain in the hill-country. They had given their bliss and hope especially to Elizabeth, wife of Zacharias. When Mary started out, Elizabeth was only a hundred miles

away from Mary; but she seemed an infinite distance away, when Mary thought of the contrast in their cases. Of much concerning Elizabeth the angel had told Mary, and she reflected that her good cousin was a married wo-



A STREET IN NAZARETH.

man,—a priest's wife, and that her husband had been praying with her for years for the child who was soon to be born in that home, joyous already with perfectly proper welcome. In these hours Mary drew for strength and comfort upon the experience which she had known with the same angel, Gabriel, who had spoken to Elizabeth, and the vast and rich hope it inspired that now could not fade. It all came back to her assuringly.

On that previous day, she had been startled in her own chamber by the presence of the messenger of God. Her girlish innocence had been laid low at first; it was now to be exalted. She had known herself, perhaps, as a descendant of David, but it is doubtful if even the dream of her devotion had ever possessed the fancy that the son of David, the Messiah, would come to His kingdom through her as His mother. It is more likely that when she dwelt with the inspiring fancy of being the mother of the Messiah, it wandered radiantly over her soul, after she was betrothed to her beloved Joseph, who had a legal title by descent to the throne of King David. She brooded now over the one event. The angel had saluted her and said to her tremulous spirit: "Hail, highly favored one, the Lord is with thee; blessed among women art thou."—*Luke i, 28*. The simple-hearted Jewish girl was not less alarmed, and she was yet too fair-souled and too true to all the proprieties of her home, not to be troubled. But soon the noble power of her nature to entertain divine purposes and the plans of the Infinite, asserted itself. Yet she considered. No fantastic conception of this lovely Hebrew maiden will ever be able to take away the beauty of the human portrait we have in her, when she "cast in her mind what manner of salutation this should be."—*Luke i, 29*. The angel had exceedingly honored her; he had said: "Hail," as if in obeisance. It is refreshing and soothing to those less favored who still must question God's angels, to think of this virgin of our humanity pausing here and seeking light. "And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob forever and of His kingdom there shall be



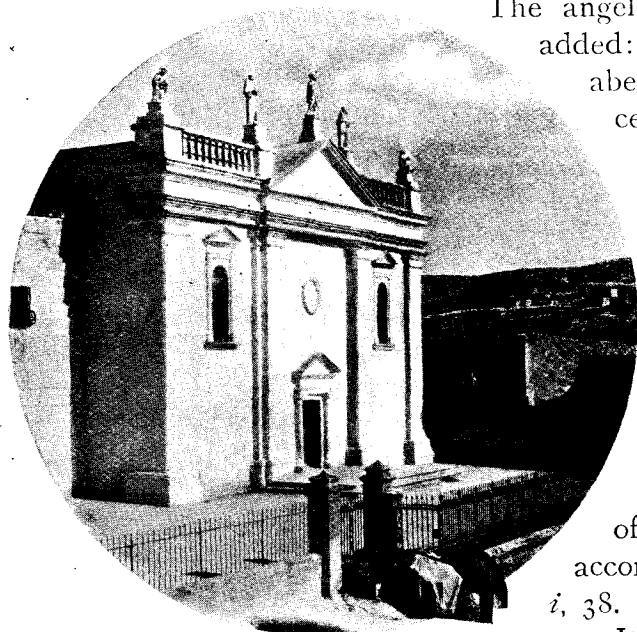
no end."—*Luke i, 30-34.* The amazing news, of Omnipotence had come to her. She was bewildered. "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee; therefore, also, that holy thing which shall be born of thee shall be called the Son of God."—*Luke i, 34-36.* She had been lifted into so lofty a situation that the isolation thrilled and worried her with its awful solitude. Were all the ties of human sympathy and relationship forever cut?

The angel answered this, when he added: "Behold thy cousin Eliz-

abeth. She hath also conceived a son in her old age, and this is the sixth month with her who was called barren. For with God nothing shall be impossible."—*Luke i, 36, 37.* Mary accepted the problem with the divine resources offered for its solution, and she said: "Behold the handmaiden of the Lord! Be it unto me according to thy word."—*Luke i, 38.* And the angel was gone.

It has been an interesting fancy of the Greek Church that

the angel discovered and accosted Mary at the village fountain, where the young people thronged. The Church of the Annunciation has therefore been built over this fountain with as much pious devotion as inspired those who, on the other hand, believed that she was found by the angel in a grotto in which now two pillars rise to mark the spots on which the maiden and the messenger are said to have stood. Faith does not indulge a passionate exactitude as to time or place. God has hidden these spots and blurred these days oftentimes, for a spiritual kingdom might be hindered from convincing men by



CHURCH OF THE ANNUNCIATION AT NAZARETH.

spiritual powers, if the minds of devotees had visible or accurately defined memorials to fondle. Deeper than the foundation-stones of those pillars, and greater than the beautiful church, are the permanent emotions and thoughts in our human nature which compel us to follow Mary beyond the valley in which nestled the little city of Nazareth. We go with her, evermore, as she walks on toward the hill-country.

She was now traveling with her secret, as a poor girl might travel, on foot. She was going to see one who would be open-minded—Elizabeth. Perhaps the situation of Elizabeth might make her more deeply sympathetic than other friends and relatives. Mary longed to be hidden in the embrace of her cousin. There are no recorded words to indicate that Mary the Virgin was less than a self-poised and high-minded daughter of Israel, who thought little of the cares and limitations made by her poverty. She evidently thought much of her God and His grace. The devotional atmosphere of her home had been shot through and through with the glowing expectation of Israel. The time was ripe for the event toward which every Israelite of the house of David had looked with a peculiar interest and abounding hope. She was full enough of eternity to measure up to her time. The intellectual and spiritual greatness of Mary the virgin-mother is seen in the manner in which, despite all possible doubts and fears, she followed the path pointed out by the angel.

At length she reached the house of her kinswoman, Elizabeth. God had prepared for Mary an audience-chamber in the heart of the wife of the priest Zacharias, and never in the history of mankind was there sweeter utterance given, or tenderer response furnished, to the mother-tones which are the deepest and richest tones in the music of life. There were unheard melodies as well as those which traveled audibly from woman-heart to woman-heart, and they chorded true in the unmatched harmony of motherhood. It is not strange that these daughters of the Orient, one in her virginal youth, the other radiant with a renascent youth and spring-time undismayed by the snows of age, found their psalm-like utterances allying themselves with the deepest and sweetest melodies of Hebrew song and unifying at last into the first great hymn of Christendom,—The Magnificat. Of course, the theme of this lyric of exultant meditation rose from the

lips of Mary, and its diapason deepened as her heart poured forth its rapture and its faith.

"My soul doth magnify the Lord,  
And my spirit hath rejoiced in God my Saviour.  
For he hath looked upon the low estate of his handmaiden:  
For behold, from henceforth all generations shall call me blessed.  
For he that is mighty hath done to me great things;  
And holy is his name.  
And his mercy is unto generations and generations  
On them that fear him.  
He hath shewed strength with his arm;  
He hath scattered the proud in the imagination of their heart.  
He hath put down princes from their thrones,  
And hath exalted them of low degree.  
The hungry he hath filled with good things;  
And the rich he hath sent empty away.  
He hath holpen Israel his servant,  
That he might remember mercy  
(As he spake unto our fathers)  
Toward Abraham and his seed for ever."—*Luke i, 46-56.*

The long journey of the Jewish maiden had certainly served to quicken and strengthen those great lines of advent-light with which her patriotism and piety had been familiar. They were focalized into a spiritual morning which was bathing her soul. She was no longer afraid. The song of joy which she had just uttered proves hers to have been a mind into the currents of whose thought and imagination had gone the impulse of all Hebrew history. It was unconsciously modeled according to one of the nation's pæans. It was a noble hymn, yet the four majestic strophes of her song were thoroughly Jewish. One of the sorrows of her Son was to be this,—that the virgin mother did not always comprehend Him, or grasp the significance of His act, or even discover the real nature of His kingdom. This melody of hers had little of broadly human outlook. Mary was never to arrive at her Son's point of view. To her it was afterwards necessary for Him to say, even at the time of their visit to Jerusalem: "Wist ye not that I must be about My Father's business?"—*Luke ii, 49.* To her it would be necessary for Him to say, also: "Woman, what have I to do with thee? Mine hour is not

yet come."—*John ii, 4.* But the greatness of Mary's faith, the depth of her patriotism, the humility of her heart, and the sublime and serene manner in which she then accepted a unique position in the history of the human race, undazzled by the splendors of the future, unmoved by vanity and untouched by the corrosion of self-interest, are facts amazing, proven and made secure by this latest utterance of her who then seemed to be following the leadership of the angel, and saying:

"Behold the handmaiden of the Lord!"

—*Luke ii, 38.* She tells the whole secret of her mental steadiness and her spiritual valor in her words: "He that is mighty hath done to me great things."—*Luke i, 49.* The great God had made her mentally and spiritually great. This hymn identifies her and her family with a home which must have been a spot where the noblest souls of the Hebrew race met in conversation and in worship. The Magnificat could not have been extempore; there was other music in the soul out of which it came. Yet heaven had not exiled her from earth. The human and the divine element mingled in her experience, when, on entering the house of Elizabeth, Mary heard a human voice speaking to her the same tidings which had come from the angel of God. Her whole idea of fame is one in which the divine purpose is carried out by a divine service, while the service is exalted into blessedness by the divine purpose to which it gives itself.

In this home of her kinswoman the three months at length came and went, when she journeyed back to Nazareth, as she had to do. We return with



THE MARRIAGE OF JOSEPH AND MARY.

her, as we went with her to the hill country. She is stronger now. She will be able in the power of the Spirit of God, to meet those who love her, to meet even the sharp, piercing sneer of the neighbors,—yea, she can now meet even Joseph, her lover and her betrothed.

God Himself had to tell Joseph the news. And as God tells news to men of sincere life, the news brings assurances evermore of unalloyed benefit. It was an era of dreams and dreamers. But no dreamer could have been more overwhelmed than was this carpenter, who was addressed in the words: "*Thou son of David.*"—*Matt. i, 20.* It was a sudden and sublime uplifting of his hitherto commonplace existence. Devout and humble, a close student and a faithful servant of the Law, the town-carpenter was nevertheless in no state of mind to be reminded of his royal pedigree. He was just then a lover who had trusted in the innocence of his betrothed one. She had gone away, and three months had elapsed. He had felt the strain on his heart-strings. Reasons for many unwelcome suspicions had multiplied. Perhaps gossip had reached him. He had at length concluded to put Mary away, by a writing of divorcement. But now the angel of God stood before him, and, emphasizing the idea that the Messiah would save His people, thus touching the patriotic chord in the heart of Joseph, the Jew, the Divine Messenger commanded his very soul. Joseph was no ordinary man. No one can read the account of all this tragic love and faith, written in the Gospel of Matthew, without feeling that the man was possessed of spiritual insight and rare nobility of character. Chivalry and faith were alive in him. The angel scattered the haunting doubts in the breast of the carpenter, and they were those doubts which would have clung tenaciously and successfully to the very life of a less divinely inspired and heroic human being. Mary was not to be forsaken. Soon she was in her own home, with Joseph her husband.

## CHAPTER IV

### THE BIRTH OF JESUS

Mary must now make another and more important journey than that which took her to the home of Elizabeth, ere the prophecies of the past and the hope of her own heart may be fulfilled. Human love and human thought will always be seeking out the roadways used by the two travelers who went up from Nazareth to Bethlehem in Judea, in order that in the little mountain-city, once the home of David, the Son of David might be born. Recent experiences in Mary's spiritual education had so illuminated the great past of Hebrewdom for her, that, in spite of her condition, she must



BETHLEHEM.

have found a deeper interest than ever before in the route chosen and the hallowed landscape through which they passed on their way from the Galilean town to the Judean city. Another thing must have deepened the patriotic feelings, in whose glow Mary and her husband looked upon the spots sacred especially to those who carried in their blood the lineage of their prophetic, poetic and royal ancestor, David. This fact was the imperiousness of Rome, which had then demanded the presence of Joseph in Bethlehem. His enrollment might contribute one more fact to the information which Rome relied upon, in order that the subjugated Hebrews could be levied upon in a thorough manner, for the support of an empire which they abhorred. Herod was dying slowly, and doubtless Emperor Augustus desired this information before a new government should be established.

If ever there was a moment when Mary's historic sense, which we have just seen radiant in her song of joy, lighted up with unwonted interest the spots sacred to the Jew in this ancestral land, it must have been this moment, when Rome was not to be reasoned with or made sympathetic with a woman in need, as never before, of the tender care and loving presence of her husband in her own home. The census insisted upon by the heathen ruler was made none the less offensive to deeply spiritual Jews, because the plans of the Roman Emperor were being carried out by a man as despicable as Herod, King of the Jews. To be registered as a part and parcel of the Roman Empire, to be reminded at such a critical and painful moment that Palestine was tributary to arrogant heathendom, was enough to lure the sorrowful hearts of Joseph and Mary toward a deeper contemplation of the thrilling history of their people, as they trudged along on that winter day. Truly they were going up *to be taxed*,—and the whole future of mankind was taxing them in a way which would make their sad experience glorious. Yet the inspiring outlook from this latter consideration was hardly theirs in all its width and beauty.

Bethlehem was the birthplace of Joseph's family, the home of his great ancestor, the shepherd-king. There his name and the facts relating to him must be inscribed. Probably neither Roman nor Jewish usage demanded the presence of Mary with him, but

Joseph's love did, and so did Mary's heart. Love is of God. Mary could not be left alone in Nazareth at an hour like this. Possibly no one at home would have furnished even a silent welcome for that which she was to bring into the world; and it may have been Mary's desire to be anywhere else, except in Nazareth, in such a crisis. About six miles south from the holy city lay the little town which was to out-rival Jerusalem by one event of superior spiritual importance. And they were nearing it. We do not know what roadways they took, or whether the journey was made along the less or more frequented ways, to their destination. In this crisis, even the patriotic Jewish wayfarers would scarcely have attempted to avoid the straight road, though it led through detested Samaria. The journey was doubtless made as easy as possible for a dearly-loved woman about to become a mother, and it must have been that more than one of the little towns in the valley which were looked down upon by Mount Tabor and the heights of Gilboa, furnished hospitality unto them. Refreshing themselves at one of the springs which gleamed at the base of one of the hills guarding the plain of Esdraelon, or rehearsing to themselves the story of Elisha, the Savior-Prophet, in yonder Dothan, they pondered on, as they traveled through the brief December day, increasing faith within the culture given by their perplexing cares, and deepening hope as night came down upon them. There at Shechem, where Joshua once gathered the tribes and uttered his eloquent charge, they must have paused and reflected that the journey, which usually required but three days, was half done, and as they left the new and sordid prosperity of Samaria, they were uncomfited by the fact yet to be made clear, that the Child whose life they were guarding would break down all tribal walls and distinctions and speak one of His most royal words in that least-loved portion of Palestine. Nature seemed not unkindly. Olives and almonds were untouched as yet by frost; grapes may have been still clinging to the vines on the terraces, and in the nooks of the valleys many flowers were still being refreshed by the abundant rains. Did some one in Samaria offer the defiled food to the weary woman? If so, humanity was even then better than the faith of the Rabbis.

If any were minded to speak to the young woman, they saw,



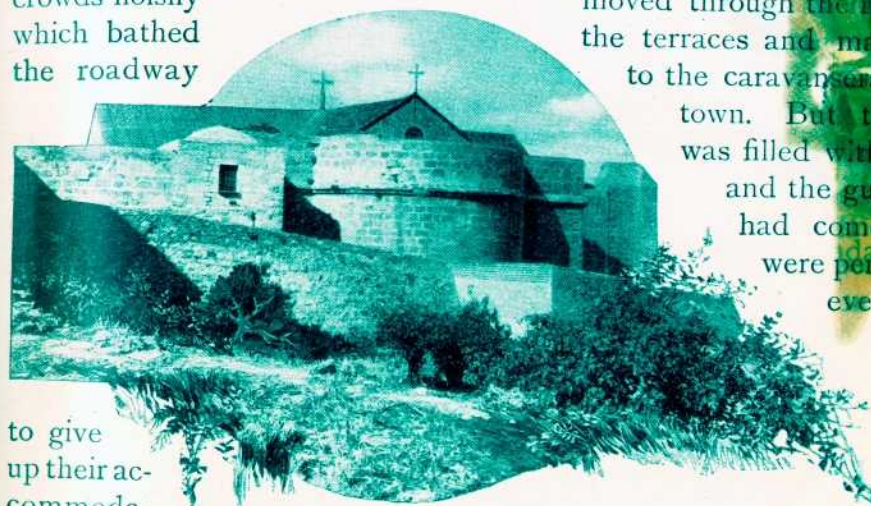
if tradition is to be believed, a comely form, not as tall as many another Jewish girl, though above middle height. Over her head flowed hair of gold, beneath whose wavelets shone a forehead made more beautiful by light brown eyes, looking out wistfully and earnestly in the many moments of Mary's silence, or in the rarer moments when she spoke reverently and gently of her hitherto unknown experiences unto her husband. Then the lips, ruddy as wine from the grapes gathered from the foot-hills of yonder Ebal or Gerizim, uttered some echo of the angel's message; the darkly arched eyebrows lifted with hope; the fair oval face was half transfigured, and the maiden-wife was content.

As they came into Judea, they found every town and mountain and stream vocal with holy memories, which in themselves were also prophecies of that which was soon to be accomplished in the Virgin. The fields were still furnishing pasture for the flocks by day, and on the hill-sides the shepherds lay and watched their flocks under the starry night. They must have passed near the Mount of Olives, whence Mary's child was to bid earth a temporary and visible farewell; and, as they left Jerusalem at a distance on the right, approaching the ridge upon which flashed the white walls of David's royal city, their thoughts disentangled themselves from any impression made by the splendor and political importance of the great capital, and hurried them on through the fields where Jesse had observed his boy, David, growing up before him in beautiful manhood, and where Ruth, their common ancestress, "fell on her face, and bowed herself to the ground," finding favor in the sight of Boaz, and then arose, "to glean even among the sheaves," after the young man had "let fall some of the handfuls of purpose for her."—*Ruth ii, 16.*

They were now in sight of Bethlehem. Joseph was anxious. Was there not a khan which would speedily offer its protection and hospitality to the wayfarers? For hours, in the sunset glow, as they came nearer to Bethlehem, they had doubtless beheld the palace of Herod towering above the heights, but these, who were of royal lineage, members of the aristocracy which continues the line of magnanimity and holy character in the world,—*these* have no chamber or bed waiting for them there. Within that frowning fortress lived the wretched man who, because of this which Mary had brought to

Bethlehem, was to scour the country with murderous hands, that he might put out of the way the one force which would render Herod's impossible in the world.

They were still in the suburbs. The situation with Mary was now so grave that Joseph thought not of being made a guest in any of the great private houses yonder beyond the town gate. Bethlehem itself was crowded; many were being enrolled; and the gathered crowds noisily moved through the moonlight which bathed the terraces and made clear the roadway to the caravansera of the town. But this khan was filled with people, and the guests who had come earlier were perhaps not even asked



CHURCH OF THE NATIVITY, BETHLEHEM.

to give up their accommodations to the travelers from Galilee. "There was no room for them in the inn."—*Luke ii, 7.*

There is no room for Jesus in the inn of life, largely because we expect the Messiah of man to come into our life by the ecclesiastical or political roadway, and we have not learned that every divine thing comes humbly and has to make its way usually in spite of brutal emissaries of power, haughty priests and stupid idlers who fill up the inns of life. It was the great opportunity for humanity to welcome divinity. This is the only true welcome for divinity, for Mary comes with her mother-pain, and the appeal of that which is to save us is made through human need. God gives us a human being to be kind to, in order that we may love Him.

In their extremity, Joseph and Mary must find a corner in the stable, with the camels and mules and cattle. Here was the only



privacy obtainable, and here the virgin-mother found rest and shelter. To-day the walls of the Church of the Nativity rise over the spot which the fathers of the church and revered traditions have led the imagination and faith of humanity, marking it as the place where the most important fact in human history occurred. Under its roof is a cave or grotto, one of the many hollows which then were probably transformed into stables where cattle could be securely left, and where, in a recess, out of which, perhaps, the cattle pulled the straw, the weariest traveler might lie down. The church is shaped as a cross. The unborn Child was even then making that form glorious.

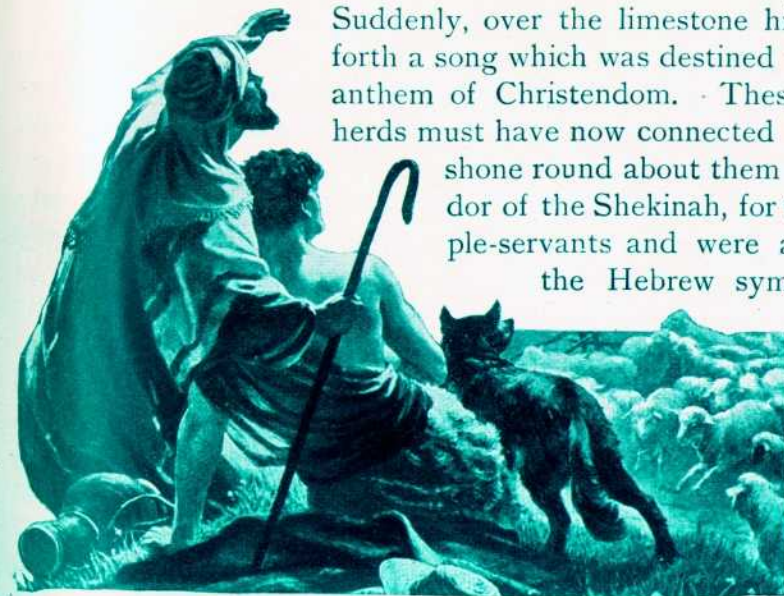
Soon the December night which hung over the city and the hills out beyond the village gates quivered with the splendor of an angel. Brighter than the stars in that palpitant Syrian sky was the glory of the Lord which shone round the shepherds who had watched their flocks that night, and who now roused from their sleep to behold a messenger from heaven and to hear the good tidings about Eternal Love. The sheep which lay there under the dazzling light had probably been intended for sacrifice in the usual Temple-services; but now the "Lamb of God, that taketh away the sins of the world,"—*John i*, 28—had appeared, and a streaming radiance was the announcement of His presence. Here we are to learn of the conjunction of the lowliest and of the loftiest, in God's manifestation of Himself. At the stable, not far away, the lowliest place of entrance in the earthly life of man, is the divine appearance,—a babe born in a manger. Yonder also, from the loftiest balcony of the Infinite, comes the glory of God. Henceforth, despite man's rebel-heart, let there be truce between earth and heaven, for this will touch and melt that heart! There is no *here* or *there* any more; the chief concern of earth is a supreme event in the sky. The universe is one; the celestial and the terrestrial are lost in each other, as they meet in the rapture of the virgin-mother, or in the hearts of that group of shepherds on the hillside. The ideal is the real; the divine has become human. This new-born Child will unite the spheres which sin has severed.

Of course, these shepherds were "sore afraid." The sidereal stillness was broken in upon with a vast and thrilling announcement.

Each of them was experiencing the operation of the law of all development and progress, whose prophecy is, and ever must be, this:—"Thy heart shall fear and be enlarged."—*Isaiah lx*, 5. It is the same holy fear, prophetic of a forward step for man, to which we paid attention when we saw the virgin in Nazareth trembling on the edge of the mightiest revolution in the history of the world, and making that revolution possible in herself.

The angel spoke. Behind him, in the invisible which surrounds the visible even yet, was a cohort of attendant peers. He was only their herald, and he said:

"Fear not, for, behold, I bring to you good tidings of great joy, which shall be unto all the people. For unto you is born this day, in the city of David, a Saviour, who is Christ the Lord. And this shall be the sign unto you; ye shall find a babe, wrapped in swaddling-clothes, lying in a manger."—*Luke ii*, 10-13.



THE ANNUNCIATION.

Suddenly, over the limestone hills, there broke forth a song which was destined to be the chief anthem of Christendom. These Jewish shepherds must have now connected the glory which shone round about them with the splendor of the Shekinah, for they were Temple-servants and were acquainted with the Hebrew symbolism. They

were right,—  
"the true Shekinah," as Augustine said, "is man." God had become manifest in man. The multi-





tude of angels now related together the light of earth and the light of heaven. They were of one glory. The destiny of man and the purpose of God were revealed as an everlasting unit, as they praised God and said: "Glory to God in the Highest, and on earth peace, good-will toward men."—*Luke ii, 14.* This majestic rhythm has rolled on simply and sublimely, in spite of the traditional interpretation which makes it prove or suggest a doctrine of theology. One of these interpretations took delight in identifying the trinal music with the three trumpet-blasts announcing God's kingdom, God's providence, and God's judgment. We must not be mathematical about music, or even too theological about revelation. This alone is certain, those simple-minded shepherds were listening to the melodic fulfillment of a prophecy which had for long been repeated in the musing heart of Israel. As the supernal brightness faded with the vanishing echoes of an ever-rhythmic strain, there was disclosed the path invisible, stretching back to heaven for the angels; and for the shepherds, there was the path visible on earth, running up over the rocky hill toward the caravanserai and the stable and the manger, and the mother and the Divine Child. "Come, now," they said, "let us go unto Bethlehem, and see this thing which has come to pass, which the Lord made known to us."—*Luke ii, 15.*

They needed not the light from the lamp shining at the entrance of the inn, to guide them. By other illumination they easily found the path leading to the stable-yard. They were soon standing alongside, with Joseph, the carpenter of Nazareth, looking upon the Virgin-mother and her Babe, who had been wrapped by Mary's own hands in swaddling-clothes. Art has here paused for ages to create the gorgeous canvases which have made that Child and His mother so nearly unreal as to have bewildered the simple and profound faith of men. All visible aureoles fade in the profounder spiritual glory which, then and there, made Childhood a Divine Fact in the development of God's eternal purpose and took Womanhood and Poverty to enthrone them as factors in the Kingdom of Righteousness.

Silently the mother was "pondering in her heart;"—*Luke ii, 19*—she could not talk. The shepherds, however, in their simplicity, had begun to preach with sublimity the gospel of Christ.

What was human nature then is human nature now. Doubtless the little cave in the limestone hill has been greatly transformed. Ardent devotees have deepened it, and the less fundamental faith which always clings to circumstance and the locality of a thing, and not to the thing itself, has created and enlarged more grottoes than that in which the Babe was laid. It was not strange that such an emperor as was Justinian and such an empress as was Helena should erect an ecclesiastical memorial over the spot, and that matins and vespers should be sung by monks who worshiped and prayed and fasted and preached, in the immediate vicinity of what was the first Christian edifice in human history. The silver star which now marks the birthplace may vanish; the burning lamps which illuminate the altar may go out; and it may be proven that the marble manger given by Pope Sixtus V. does not occupy the exact place of the rude one in which Jesus was actually born. Still, however, must the heart of every Christian man experience the spiritual realities of which all these things are but symbols. The Christ is always born in the life of a man at the lowliest point, in order that He may be divinest in His power to save. The goodness or the truth which redeems by coming into us, comes in its babyhood. There is usually much question about its real genesis, the crowded inn cannot prevent the birth of it; it is a little child at the first, and it can easily be killed; Herod cannot find it, nor harm it; inhospitality cannot deter, jealous anger cannot strangle divinity. Its apparently true parentage is always made up of the Joseph-elements and the Mary-elements in the sincere and obedient soul. Yet it is conceived of the Holy Spirit. In the khan of worldly life there is no room for Jesus to be born. He must come, if He comes at all, where the simplicities of earth are found. Yet out on the fringe of this Bethlehem of the soul are groups of sincere and goodly thoughts and expectancies; the heavens grow divinely lustrous over them, and out from the mysterious light of the mind, some message-bearer of the Infinite comes, illuminating the dark earth and making fear impossible. The herald-angel yet sings. He is followed by other angels in multitudes. What are the names of these messengers from above us, we know not. We only know that they make us believe that the best yearnings of earth are felt in heaven.

and that the purposes of heaven touch the earth, if we are simple and true. They always sing a prelude to what our expectancies are to behold in our Bethlehem. When these expectancies arrive in the Bethlehem of the soul, they find a Saviour, who has been wrapped in swaddling-clothes by His mother, because there was no one else to do it. Then Bethlehem and the shepherds have a gospel. Then these shepherds become the first evangelists.

Is all this mystical? If it were not true in the soul of every true man to-day, it would not matter whether it were true or untrue outside the soul of man, in that far-off yesterday. Any man that lives in the Spirit knows that it is true.

## CHAPTER V

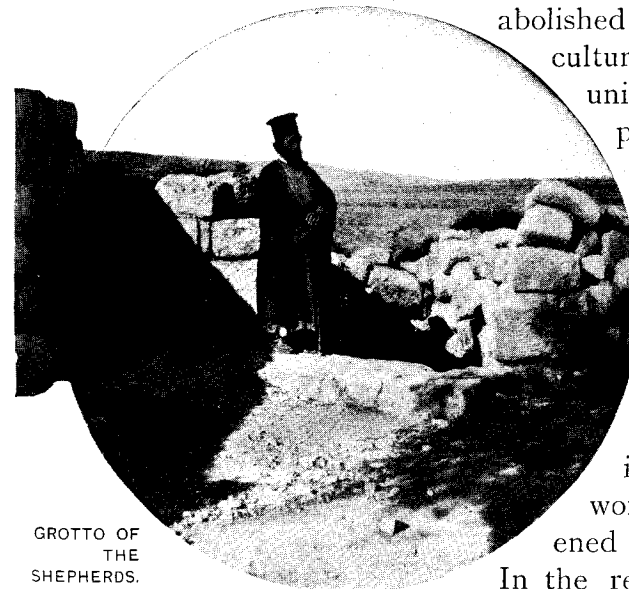
### THE DIVINE INFANCY.

THE wondering shepherds returned to the hillside, "glorifying and praising God for all the things that they had heard and seen."—*Luke ii, 20.* But first they communicated their wonder to all who would listen to their story. Neither Christianity nor science has

abolished wonder in the history and culture of the human soul. The

universe of to-day, after a surprising flood of light has fallen upon it through the triumphs of the students of nature in our time, is not less, but more wonderful than was the universe of yesterday. There is the wonder stimulated by darkness and ignorance; there is also the wonder deepened and quickened by light and intelligence.

In the realm of one, move phantoms and ghosts, uncanny and lawless; in the realm of the other, live and operate forces and influences obedient to law and wholesome in their educating power upon the human mind. In the language of Isaiah the prophet, Jesus of Galilee was "Wonder-Counsellor."—*Isaiah ix, 6.* His presence in the world made it a less bewildering and fearful planet, but, being the Sun of Righteousness, He became the Chief Wonder, as well as the Revealer, and the revelation. He made of the world itself and of the paths which lead out of it into



GROTTO OF  
THE  
SHEPHERDS.



the great universe, a world more divinely hopeful and wonderful than it ever was before. Yet this wonder in Him and of Him was sober counsel. Along the lines which He should use to invite out the surprised and newly opened affection, conscience and thought of the race, man would move safely and intelligently, finding the thing that he wondered at a perpetual advice from the Infinite.

We have adopted the view of Edersheim that these were not ordinary shepherds, and that a passage in the Mishna is sufficient to indicate that the flocks pasturing there were "destined for temple sacrifices." Edersheim further avers that it was the firm belief of the Jews that the Messiah should be "revealed from Migdal Eder," and that this was not "the watch-tower of the ordinary flocks," but the "tower of the flock" mentioned in Genesis xxxv, 21. This "watch-tower" lay close to the town, on the road to Jerusalem. Whether these were ordinary shepherds or not, and even if they were not like ordinary shepherds which were under the ban of the Rabbis, here was at least a very perilous occurrence to Rabbinical assumption. Watching the very animals which were to be used as sacrifices in the Temple, these men of the fields near by, who had not been deprived of such religious observances as were necessary to make them satisfactory to the painstaking legalism of the Rabbis, were swept into the current of a spiritual movement whose chief event was a Sacrifice provided even then by God Himself,—a movement which would annul the right and power of the Law to rule men by fanciful strictness, a movement which would gather into its breadth not only these, but all shepherds and all wildernesses, under the wonderful shepherding of the Pastor and Bishop of souls, Jesus Christ. Unto all this deeper wonder of grace was the wonder of the shepherds to lead human thought and life.

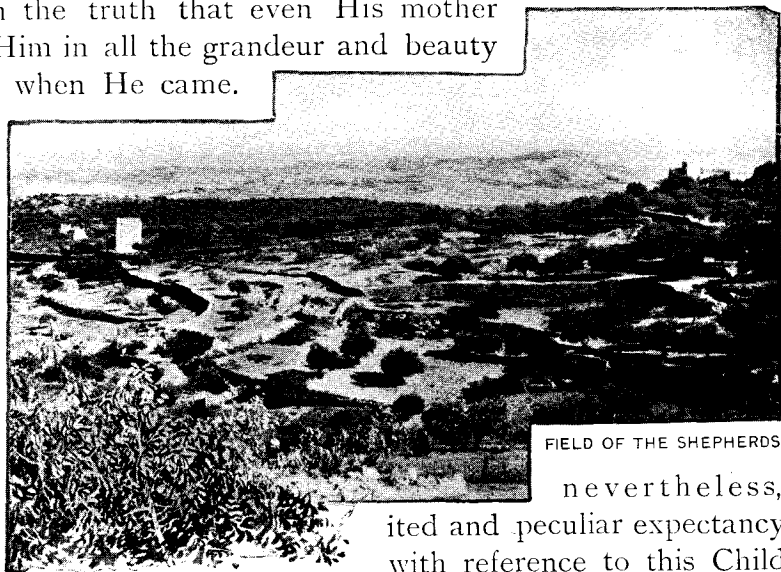
As if to distinguish her mental and spiritual attitude toward the events, and the future which they presaged, Luke says: "Mary kept all these things, and pondered them in her heart."—*Luke ii*, 19. Once again, years after, when Jesus had indicated His relationship to His Father and His Father's business, and they had gone down to Nazareth, Mary's old home, Luke says: "His mother kept all these sayings in her heart."—*Luke ii*, 51. It is evident, therefore, that Mary, the mother, only began to exercise the tender and profound

prerogatives of motherhood at the moment when the shepherds were most voluble concerning these marvelous occurrences. Motherhood has its holy of holies, not in the brain, rationalistic and disputatious, but in the heart, simple and receptive of revelations which the head may not entertain. Only a mother's heart may keep such things as these; only a mother's heart's experience may disentangle these things from all other things; only a mother's heart may ponder upon them ceaselessly and find their meaning finally. Luke uses this fine old phrase which indicates how the history of the Jewish nation is truly the history of the heart-throb of the Infinite in and through the finite. We are told that all those in the hill-country of Judea, who heard the sayings concerning the coming of a son to Zacharias and Elizabeth, "laid them up in their hearts."—*Luke i*, 66. The heart is the only secure repository for divine things. Jesus Himself was to ask a place for His throne in the affections of man. "Blessed are the pure in heart," He said, "for they shall see God."—*Matt. v*, 8. "With the heart," we are told, "man believeth." And if Mary had sought to keep these things and to ponder them elsewhere than in her heart, she would have forfeited the insight and revealing power which is given, not only to the heart, but to motherhood. Let the somewhat amazed and garrulous shepherds talk to everybody, if they must; Mary will be silent; she must "ponder these things in her heart."

Mary had enough to ponder about. Any mother with a baby at her breast feels the truth that he belongs to her, and, if she is gifted with a large mental outlook as was Mary, she knows he belongs also to humanity. Here was a mother with a child whom she had been nurturing through many months for enterprises of such pith and moment as took Him at once out of the range of her heart-beat. The glory which fell upon Him and which had wakened the shepherds from their sleep marked Him as One who was her own babe, and yet the divinely-bestowed Messiah of Israel beyond whose tiny feet paths were stretching out far away, she knew not whither. How these shepherds must have been borne in upon by a glory which, to her faith, was as unforeseen as it was awe-inspiring! The brain of the mother was dizzy. She could ponder these things only "in her heart." Doubtless her pondering included, at that time, a more searching and yearning wonder than that of the shepherds,—a wonder

which must afterward be enlarged as her boy reached manhood and began to be about His Father's business in redeeming a world to righteousness. We have already spoken of the fact that Jesus, the loftiest, enters, as Jesus ever must, at the lowliest point. This fact is evidenced in the truth that even His mother did not know Him in all the grandeur and beauty of His divinity when He came.

He had not even that height to stand upon—such was His humiliation. Extraordinary as were her patriotism and spirituality, she, had the lim-



FIELD OF THE SHEPHERDS.

of the Jew nevertheless, ited and peculiar expectancy with reference to this Child of hers, who, in God's providence, was to be not only the Son of David, through Joseph and Mary, but also the Son of Man. Probably in the days, when the acquaintance of the child with her was leading her into an acquaintance with the child as profound as was possible upon the part of a finite mother who had borne a Son of the Infinite, she was reviewing the history of the expectancy which reached from the day of Abraham to that hour in the grotto when she became mother to the Messiah. Her heart pondered not only on the events and circumstances crowding close upon the birth of her babe, but it took each well-remembered expression of prophet or psalmist, and attached it to some incident in those hours when, with Joseph, she had found shelter and comparative quiet in the stable-yard of the caravanserai and at length looked upon the face of the Son of the Living God.

Sixty days had gone, and Mary was still pondering in her heart, when the intensity and fulness of her spiritual life was again relieved by an external circumstance. She must go to the Temple. She

already saw the morning incense rising in a cloud and listened to the signal for the first matins in the history of Christendom sounded by the trumpet-blasts which she heard in the Court of the Women in which she was to present herself with her child.

More than half a hundred days had elapsed since this mother, still pondering in her heart of human things bearing a divine intent, had celebrated, according to the law of Israel, the eighth day after her son's birthday, and given her boy to Israel's God by a token appointed from ancient time. This act was calculated to emphasize the spirituality of the child's probable influence in the world and the absolute obedience of the parents to the accepted law. Jesus had been circumcised. We do not know whether Joseph and Mary were able to go to the holy city of Jerusalem and there have this rite performed, or whether they were compelled to thus honor the law and adhere loyally to its obligations in the synagogue or in their own lodgings in Bethlehem. One thing was true,—the spiritual reality which the act of circumcision symbolized had been performed. The lower life had been excised for the higher life. The law had been fulfilled. Even the Rabbis would not be able to discount any of the future utterances of this child on this score. The first drop of blood He had given to the world had been shed in the repealing of the law, by His obeying it, and in the inauguration of a kingdom in which Love was to be the fulfilling of all law.

One problem which usually met a father and mother on the occasion of the circumcision of their child had already been solved for Joseph and Mary by the Angel of the Annunciation. Gabriel had said that His name should be Jesus (*"Jehovah is help"*), for He would "save His people from their sins."—*Matt. i, 21*. After the act of circumcision and the announcement of the name *Jesus*, which did not distinguish Him from many others who bore it as men bear the name Joshua to-day, He was, according to the law, a member of the congregation, a child recognized as one of Israel. Mary was soon to be permitted to leave the house, according to the strict ceremonialism of the legalists, and her first interest must have been in a ceremony which was called the redemption of this first-born son by the priest. One and thirty days after the nativity must pass before even the mother of any first-born child, who had no Levitic blood in his veins

and who was perfect physically, could be presented. The money of the redemption, to be placed in the hands of the Rabbi, amounted to no large sum, but it was part of the tax which the careful Rabbis placed upon those who would have a son consecrated to the service of God. Poor as were this couple whose infant was now to be presented, there seems to have been no break in the service for want of the sum, equal to three of our dollars, required as a monetary consideration; and doubtless Mary presented her unblemished child before the Lord at the time when many other mothers were offering their first-born sons for redemption. Mary's appearance at the Temple was, however, at a date late enough to admit of her purification also. This demanded the bringing of an offering, and Mary's poverty could furnish only what was given usually by the poor for such a purpose. She therefore entered the Court of the Women prepared with the inexpensive offering of a pair of turtle-doves for the rite.

The Savior of the World was now in the holy city of Jerusalem for the first time. As Joseph and Mary entered the Temple to consecrate their little one to the Lord, there stood an old man within the precincts of the sacred place. His voice soon gave to Christendom another of its great anthems. Simeon, devout and venerable, had long been offering a waiting heart to the new day. His figure was often seen in and about the Temple; and on this day he had



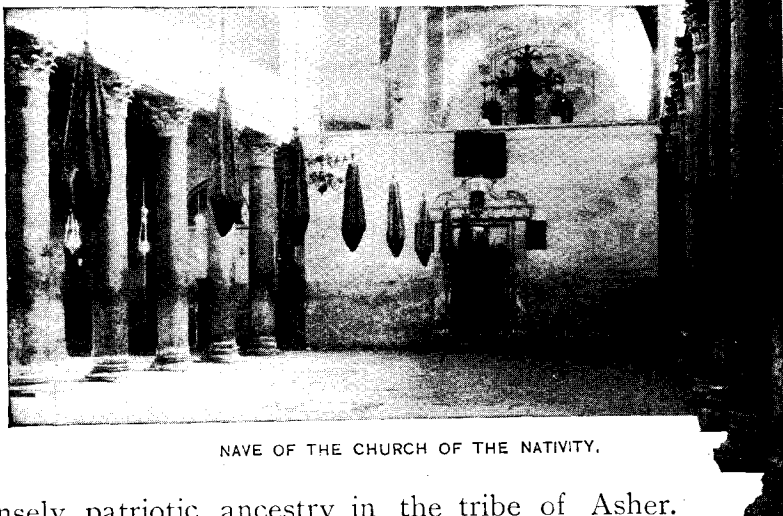
THE MOTHER'S OFFERING.

come thither, at so late an hour, perhaps, on account of his age. He carried in his childlike heart a patient expectancy for "the consolation of Israel."—*Luke ii, 25*. While this phrase was well known and was often used by the Jews "just and devout,"—*Luke ii, 25*,—as was Simeon, it is clear that its presence in the gospel narrative indicates that Simeon was possessed of a spiritual vision superior to the ordinary inlook or outlook of the religionists of his day. Of this man we are told that "the Holy Spirit was upon him," and that, to use the suggestive words of Luke's Gospel, "it was revealed unto him by the Holy Spirit that he should not see death, before he had seen the Lord's Christ."—*Luke ii, 26*. This spirit had led him to the Temple. A deeply suggestive phrase is this,— "the Lord's Christ." It witnesses unto a breadth of mental horizon and an insight with respect to the essential nature and work of the Messiah far transcending the ideas of the Rabbis. It was vouchsafed only by the Holy Spirit. When the Infinite fills an old man's brain, the universe is young with the vitality of the infinite hope in his vision. So clearly did Simeon see the bright lines of divine purpose converge about this infant, that then and there "he took Him up in his arms and blessed God."—*Luke ii, 28*. The finely trained and deeply religious Jew, with mind and heart enlarged toward past and future by the Holy Spirit within him, broke into a song of thanksgiving which wrought into its rich melody echoes from the minstrelsy of other days and tones that were prophecies of the greater harmonies of the future. He said: "Lord, now lettest Thou Thy servant depart in peace, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles and the glory of Thy people Israel."—*Luke ii, 29-32*.

Again were the hearts of Joseph and Mary swept with a sublime wonder. Mary's babe was being lifted out of her arms, as it seemed, by influences which her devoutness must gratefully honor, and which, nevertheless, left her simple mother-heart not wholly acquiescent. For the human mother can never quite let her child be anything else except her own babe. It was in the midst of tangled emotions, when the world of men was claiming Him and Mary was clinging to Him with more of mother-love, that Simeon, after blessing both of

the parents, said to the mother, in whose heart alone these utterances could be left wisely and tenderly, "Behold this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against—(yea, a sword shall pierce through thine own soul, also) that the thoughts of many hearts may be revealed."—*Luke ii, 34, 35.* There must have been a sudden and loving pressure of the mother's arms about her little one, when this strain of mingled major and minor tones opened to her mind a future which mercifully vanished before the inevitable Calvary came in sight.

At this moment, they were met by an aged Galilean widow, whose memory went back to the agonizing days of her race's humiliation and whose Jewish expectation had grown up



NAVE OF THE CHURCH OF THE NATIVITY.

from an intensely patriotic ancestry in the tribe of Asher. She had been educated through her own fourscore years, and, having come to the gateway, she addressed the little family. It was the prophetess Anna, who had devoted the years of her long widowhood to the service of God. Doubtless a familiar form in and about the Temple, she had now reached a unique moment in her life, for she recognized the babe in Mary's arms as the true Messiah of her people. The heart of her exiled tribe throbbed in hers, as her song echoed the sentiments of Simeon, and again the city in which the Rabbis had overburdened the spirit of true worship, and which Herod was ruling with increasing disgrace, heard an anthem of praise. With these new things to ponder in their hearts, Joseph and Mary returned to Bethlehem.

## CHAPTER VI

### THE WISE MEN AND THE FLIGHT TO EGYPT

JOSEPH and Mary were now to be set pondering again over new and marvelous occurrences, for, "behold there came wise men from the East unto Jerusalem."—*Matt. ii, 1.* But Jerusalem was only a stopping-place for them. They were following a heavenly light to Bethlehem, six miles away.

In the Church of the Nativity in Bethlehem, five silver lamps illumine the painting of the Adoration of the Shepherds. The light streams across the little space, to what is called the Altar of the Magi. It is deeply suggestive to the Christian. In the same radiance of the spiritual life, there are memorials in every Christian experience whose outer symbols are found only in the visit of the simple and penniless shepherds and the visit of the learned and gift-bearing wise men of the East. The world which Jesus came to save must always contain worshipers as diverse in taste, environment and manners, as were these. The human soul has its simple, houseless sentiments and its honored and sage ideas. Their true Christ is the same, and Him they worship.



THE ASTROLOGER.

Art has been most busy and productive with this episode in the life of Jesus. The short story of the coming of the wise men, or Magi, as it is told in Matthew's Gospel, has tempted genius of all ranks, in every age; and poetry and painting have entered into rivalry to rehearse its details. Probably nothing is more fascinating to a student of the past and of the future, than to dwell in that light, in which the Orient looked into the eyes of One whose nature and vision have included Orient and Occident, comprehending both in the serenity of the genius of God. It was the hour in which the outside world—the vast realm of human beings which the Jew called Gentile—first saw in the face of the Hebrew Messiah the world's Redeemer. It was a moment when science, still held in a cocoon of superstition, moved its wings in an air pledged to furnish it ultimately with inspiration and freedom. All that the hoary past had reaped in its rich harvest-field was presented, in that little home in Bethlehem, to One whose kingdom is of eternity. Earth's wisdom looked to truth in divine babyhood.

Leaving out of these pages all but a few references to the astronomical discussions which have interested thoughtful biographers of the Man of Galilee, it is interesting to repeat the simple questioning of the Magi, who, coming from the East to Jerusalem, said: "Where is He that is born King of the Jews? for we have seen His star in the East and are come to worship Him."—*Matt. ii, 2*. The thought and expectation of their age looked star-ward for advice and guidance. Two at least of the biographers of Jesus call attention to the fact, that more than a century later, a false Messiah was called "Son of the Star," and he caused a star to be stamped upon the coinage which he issued. The true Messiah could issue no coins; His mintage was to be of Love's broken heart; but He came in an age when Jewish astrology and Eastern superstition and science stood at the gateway of a new world. It is impossible to believe that the Hebrew people could have forgotten the traditions concerning Balaam's prophetic utterance: "I shall see Him, but not now. I shall behold Him, but not nigh. There shall come a star out of Jacob and a scepter shall rise out of Judah."—*Numbers xxiv, 17*. Balaam's thought was that the very heathenism now represented in these Eastern star-gazers would give its allegiance to the Messiah when He should come. Much of

their astrology the Jews may have obtained from the land of their captivity; doubtless they gave much in return. The prophecies of Daniel were influential in Babylon, when he was an eminent officer there. Commerce with the East had borne Jewish national expectations wherever the Jews were engaged in business, and each country furnished constant testimony to the fact that the hope of their religion and patriotism was intensified and made vocal by their absence from Jerusalem.

The visitors were not common sorcerers, necromancers and cheap magicians; on the contrary, and in the East especially, the Magi were astrologers and kept their name honorable. They were more thinkers than conjurors, philosophers rather than masters of the black arts. These Magi were probably Persians. To the believing heart it is not remarkable that the presage of the arrival of the Redeemer of Humanity in His world should have attracted the attention of men outside the narrow limits of Judaism. The true star in the East—the intimation in the human soul that something which brings a better day is already here—is noticed first by those intellectual and spiritual forces in our life which are usually outside the usual and conservative pale of our belief and thinking.

The illustrious astronomer, Kepler, loaned his great name to the hypothesis which was based upon a computation which ascertained that, in the year 747, Jupiter and Saturn came into conjunction three times. In 1603 of our era, they were in conjunction again, and for more than eighteen months strange sidereal phenomena conspired to fix Kepler's attention upon that Star in the East seen of the Persian Magi. His interesting discussions were followed by volumes and treatises in multitude. However, they have not proven enough to keep faith from her ministry, or to substitute a literal exactitude for spiritual vision. Whether it was a new star or an old one, a meteor or a constellation; whether it was seen only at night or even in the day-time, we know not; but we know that the heavens above Occident and Orient have been different for nineteen centuries. A new star crystallized in the space of the ideal to which men still look up. Out of the heart of hopelessness the vague and glowing expectation hardened and throbbed planet-like; and typically Eastern wisdom has ever brought its gifts as it followed that conviction to the very place

in human thought and culture where the infantine Truth has been discerned. The records of nature prove that a brilliant sidereal phenomenon occurred in the year 748 of the Roman chronology, when fiery Mars united with Jupiter and Saturn in conjunction. That a comet appeared in the year, and at the time in the year when the Wise Men went to Bethlehem, is a statement which seems safe on astronomical grounds. This was the year 750 of Rome,—the year of Herod's death, and of the birth of Jesus. Edersheim goes so far as to say that it "would point—almost seemed to go before—in the direction of, and stand over Bethlehem." There is no question that the whole East then felt that the time was ripe for the appearance in Judea of that Monarch who should rule the world. This was a conviction prevalent as far East as the limits of Zoroaster's religion and as far West as the land in which Virgil had left in the fourth Eclogue his wonderful prophecy. So marvelous is this prophecy that scholarship has always felt a remarkable interest in the story that Paul, the Apostle of Jesus, visiting the birthplace of the Roman poet, said: "O Mantuan, what a poet I would have made of thee, if I had known thee!"

It was the Jerusalem of Herod, miscalled the Great,—great only in rapacity, crime and wretchedness,—into which the Wise Men came. The savagery of his cruel nature furnished a background dark enough to throw out luminously the figures of this moving picture. He was now tottering toward the grave, blasted with the disease which had served to sharpen the asperities of his temper, and to inflame the jealousy with which he looked upon any most apparently trifling movement that might ultimately threaten his house. He himself was a usurper, and the condition of mind increased by the recollection of the means which he had employed to hold fast his throne, made him fearful and furious whenever he heard of pretensions to his crown, or of doubts indulged by the people with respect to the fate of his scepter. When therefore these Eastern astrologers entered Jerusalem, to tell the story that they had seen in their country the shining of a star indicating the birth of a King for the Jews, the royal criminal turned in his misery, and when they added that they had come to worship the new-born King, the alarming intelligence roused all Jerusalem, and would have made him frantic, had not his brutal nature

been permeated with a craftiness as subtle as it was desperate. The suspicious and shrewd ruler of the Jews called the wise heads of Court and Temple together, scribes and priests, and insisted that this Sanhedrin tell him where this child should be born. Their answer was, of course, "In Bethlehem of Judea, for thus it is written by the prophet."—*Matt. ii, 5*. Herod could not have been ignorant



THE WISE MEN FROM THE EAST.

of Jacob's words: "The scepter shall not depart out of Judah, until Shiloh come,"—*Genesis xlix, 10*,—yet his wiliness confessed it not.

True it is that Herod was an Idumean, and doubtless an apostate, yet he was politician enough to know these features of the national hope which had troubled him, and he detested them all. He must have remembered that Bethlehem was "The City of David,"—*Luke ii, 11*,—and that the expectancy of the nation was always calling the Messiah "The Son of David." He could not therefore



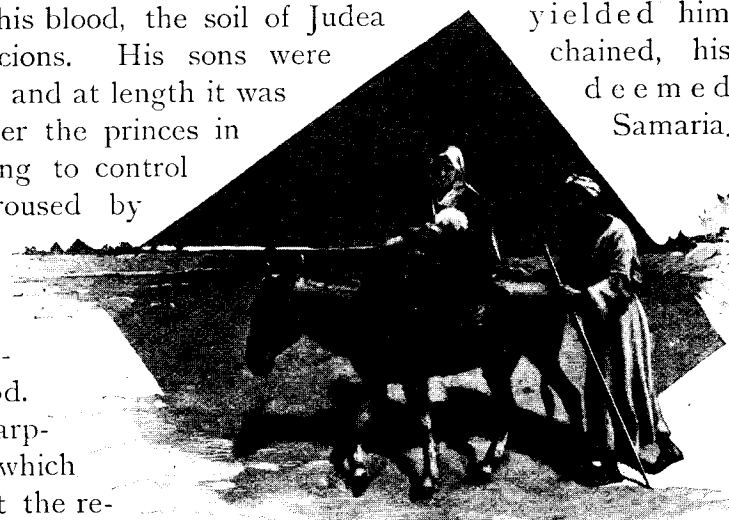
have been greatly amazed at what his courtiers, lay and clerical, had told him. Certain it is that he was enough of the master of himself to say that he desired to go and render homage to the new Prince. Beneath his urgent request that the Magi should inform him directly they knew where the young child was, that he also might go and do him honor, he concealed a murderous plan. His throne was threatened. We do not know that he saw the gifts which the Persian Wise Men had brought for the new-born child. His jealousy was sufficiently intense without this, and they went away toward Bethlehem, perhaps unsuspecting of the fire that burned in his bosom. He sat nursing its flames, and waiting for the Wise Men to return. But mere hate had not even apprehended, least of all has mere hate ever killed innocent and new-born Love. God is Love. God had not so embarked His Infinite design, that, before it fairly left port, it should be crushed on rocks like these.

We are told that these Wise Men dreamed, and that they were warned not to return by way of Jerusalem. Dream or no dream, wisdom always knows that it has had enough of Herod's bigotry and despotism, once it has seen him and even the infant Christ. Let cruelty wait in its palace; the Wise men will return not. But cruelty can do more than this. It had lied. It would murder. It will massacre, thinking to catch in its bloody net one little baby. Herod was the master of all processes of murder; it was both a fine and coarse art with him. He had hitherto been reckless in his slaughter; he will be so accurate now, that it shall require him to be mercilessly exhaustive. He had practiced murder upon foes of all rank and character. After living with Mariamne, whose brother he had slain, and leading a carnival of crime to keep his wife from unsuccessful rivalry with Cleopatra, he had found himself in the hands of Antony, after which he chained his wife's mother, murdered the husband of his sister Salome, and still later, having murdered Mariamne herself, he fought death in a palace of magnificence, putting to death Rabbis who offended him with their genius or piety, and aspiring to the priesthood, or undertaking large enterprises of enforced benevolence, that he might still more tyrannically rule the Jews. When his sons by Mariamne came back from Rome, they were inducted, as far as possible, into courses of iniquity which developed plots against Herod,

and at last made him recall his eldest son, Antipater, who had been in exile for the sake of the now murdered Mariamne, and who was thought to be unchangeably hostile toward the other sons. Antipater succeeded in so setting Herod against these youths, that Herod brought them to trial before Cæsar. Reconciled and outwardly united, the family was quiet until jealousies again broke them apart. They were even then united in one thing,—a desire for Herod's death. Moistened by all this blood, the soil of Judea yielded him harvests of suspicions. His sons were chained, his sister proved false, and at length it was deemed necessary to murder the princes in Samaria. He was now trying to control the suspicions aroused by the fact that his brother had died of poison which Antipater had prepared for Herod. All these events sharpened the sword which now had behind it the resources of a kingdom, and which began to feel its cruel way

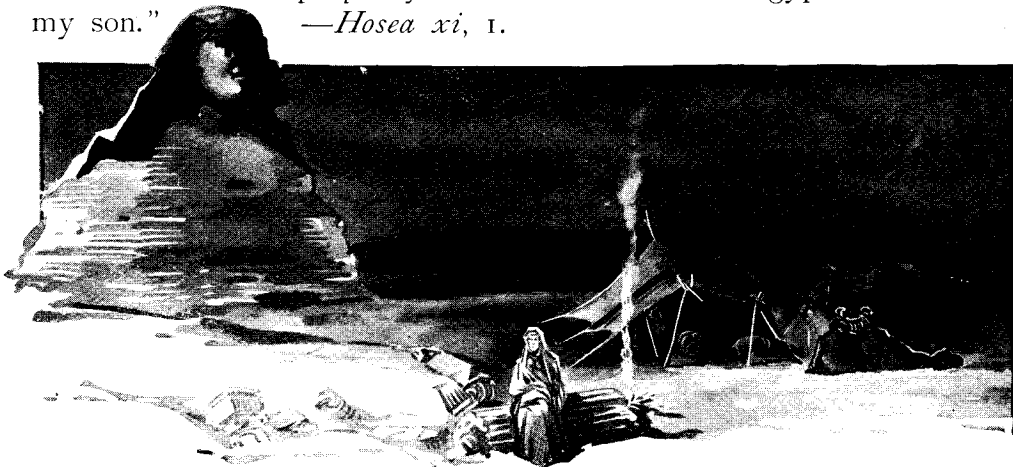
through the bodies of little children, in order that it might reach the heart of one,—the Babe of Bethlehem. But Herod can never find Jesus until Bethany and Gethsemane and Olivet have been pressed by Christ's royal feet, though he encircle Him with woe. He is safe in another land. Joseph has been dreaming again, and Mary and he have been obedient to the Angel who said: "Arise and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him."—*Matt. ii, 13*. Into some Egypt, always, the hunted goodness which is to save and rule us must flee and stay for a little time. When Jesus comes to any soul, there is a dying and desperate Herodism which rouses on its last point of vantage and orders a massacre of the innocents—anything to get rid of the perilous rivalry of the Truth.

Egypt had looked on the problem of life and destiny with unsur-



THE FLIGHT INTO EGYPT.

passed faculty and steady ardor, until she abandoned it despairing of its solution. Her gloomy agnosticism was embodied in the sphinx. But here was the sleuth-hunted child whose triumph in solving life's mystery would be as great as was the defeat of her philosophy. How were these persons, so limited in purse, enabled to take such a journey and to remain in Egypt for even a brief time? Let the beneficent and costly worship of the Wise Persian visitors answer. These latter were now homeward bound on their four months' journey, but they had not only refused to help Herod to discover and destroy the kingly child; they had perhaps unwittingly provided for His days and nights of safety in Egypt, through the gifts of gold and frankincense and myrrh left behind. Meantime, in "Bethlehem and in all the coasts thereof," was fulfilled that which was spoken by Jeremiah the prophet saying: "In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they were not."—*Jeremiah xxxi, 15*. Soon was to be fulfilled the prophecy from Hosea, "Out of Egypt have I called my son."—*Hosea xi, 1*.



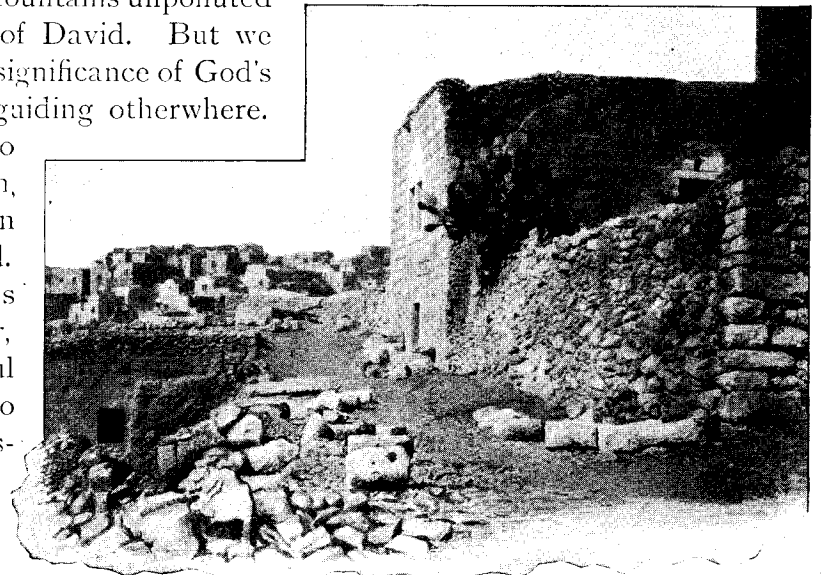
"LIGHT IN EGYPT."

## CHAPTER VII

## BACK TO PALESTINE

JOSEPH, as the head of this interesting little family, was continually finding that his power to guide its destinies, so far as locality and change were concerned, was taken up, and at times, greatly modified by the hands of Him whom he served. Herod was dead, and Joseph's thought was to return with Mary and the Babe, not to Nazareth, but rather to Bethlehem, and make his home there. Bethlehem was apparently an ideal place for rearing this Prince of the House of David. Here the inspiring traditions of the nation which He was to emancipate would flow into his life; here that fine aristocracy of Hebrewdom, which often declines to live in its London, preferring its Oxford or Canterbury, might touch him with streams of culture from fountains unpolluted in the City of David. But we now see the significance of God's Providence guiding elsewhere.

Jesus was to be Son of Man, rather than Son of David. The world's Emancipator, the one soul of history who was to illustrate divinity at its loftiest by dwelling in humanity



NATIVE HOUSE AT BETHLEHEM.



at its lowliest must not avoid Nazareth. He must spend the days and months of open-eyed boyhood and the responsive and resilient years of youth there, and nowhere else. God managed this as He always manages these things by the ultimate guidance of events. While Herod was dead, Herodism lived. It flaunted itself in his son, who was to be Ethnarch of Judea, Herod Archelaus. Very near to Bethlehem the rotten corpse of the old man Herod had just been buried with vulgar magnificence. Upon his bier the sycophants and cowards piled such tributes as to prove that despotism was yet unburied. A few days before his death, Herod had compassed the death of his son, Antipater, and five days afterward, this other son, Archelaus, was well over the debauch in which he had gloried with his friends while his father was dying in the palace. This latter was now on the throne of his cruel father. The new ruler had thrown a sop to the mob, in offering amnesty, and was quite ready to stain the Temple Courts with the blood of three thousand men who were guilty of no crime except rebellion against his infernal plans. Two honored Rabbis had hauled down the golden eagle of Rome which had disgraced the Temple gate in the Holy City; and the father of Archelaus had seen to it that they were burned alive. Then the Puritanism of half a hundred Palestinian Hebrews had led many thousand Roman Jews in a grand remonstrance and petition of right unto the Roman Emperor, asking relief from the tyranny of this detested family. They had failed, and most of them had perished at the hands of this son of Herod, who soon surpassed his father in arrogance, brutality and licentiousness.

When Joseph reached Palestine on the return from Egypt, his plans for residence at Bethlehem were changed on account of these things, and he proceeded to Nazareth, where he had loved Mary, and where his home was now to be. True, Herod Antipas ruled over Galilee, but he had no interest leading him to an excitement of wrath against a mere child whose friends had set up a claim in His favor to the throne of Judea.

Whatever Nazareth was in the geography of man's physical life, it is the name of that realm in his spiritual life which associates itself with that which saves men. Jesus—"His name shall be called Jesus, for He shall save His people from their sins."—*Matt. i, 21*. Jesus,

*the Christ*, must ever be Jesus of Nazareth. There are limits even upon Almighty Love, when Love seeks truly to reveal Himself. God, who is the Highest, cannot rear the Son of the Highest ethically, save in the atmosphere and by the aid of the problems of the lowliest. Bethlehem curls its superior lip at the mention of Nazareth, not perhaps because Nazareth is as low as Bethlehem thinks, but because Bethlehem thinks so.

When, if ever, did Mary the mother exhaust the power and resource of motherhood in telling her Child and explaining to Him the fact that He was the Messiah? When did she timorously and yet prayerfully venture to let Him into the secret of that day when Gabriel entered her chamber, and to the divine demand which he communicated she answered: "Behold the handmaiden of the Lord; be it unto me according to thy word"?—*Luke i, 38*. When did she relate to her little son the story of that night in the grotto, in the Bethlehem stable-yard, when the shepherds came and found Him lying in a manger? When did she take up any of the fine presents which the Persian astrologers had brought to Him, if any of them were left after the journey to Egypt and back again, and seek to impress upon His young mind the significance of the more than one hundred days' pilgrimage by the Magi, in bringing honor unto Him?

It is well that we leave these questions and fancied answers with the sacred silence in the gospel stories. If ever these questions had been answered—and they would have been answered, if we possessed a humanly composed tale rather than a divinely inspired history,—the answers must have invaded the holy privacy of those hours when, at eventide, the Child of Mary, tired of His play, and yet unsatisfied with the message of His playmates to His musing life, looked out into the West beyond Esdrælon and the range of Carmel, as the sun was sinking like a vast ruby in the sapphire of the Mediterranean, when the Infinite wooed the finite into its mystery. In the absence of any testimony to the contrary, it must be reverently and gratefully concluded that Mary was so true a mother to this son of humanity that He was permitted, by her silence as well as by her speech, to find out for Himself and in the most natural manner that He was the Son of Deity. In a sense which robs Jesus of Nazareth of no ray of His divinity, it must be said that His divinity was a



THE VILLAGE AND PLAIN OF ESDRAELON.

discovery to Him through His humanity. Let us seek some acquaintance with the physical, mental and moral environment, in and by the ministry of which the Nazarene peasant-boy found Himself believing Himself to be the Messiah of the Jews,—found that chrysalis of belief out of which there should come winged with larger faith that He was the Messiah of Mankind.

At Nazareth, in Galilee, this earth of ours had its triumph of the commonplace. Doubtless Nazareth was no more the frightfully despicable little town we often hear described so realistically as to contrast violently with its chief citizen, than were Joseph and Mary so beggarly in their intelligence as to forcefully set them in contrast with many other people who, as they, have experienced the poverty which is quite unconscious of itself. Joseph and Mary were poor, as most of the human race are poor; but theirs was not the sort of poverty to furnish forth a hero because he lived in it. So, also, the dullness of Nazareth was the dullness of most of our planet where men huddle together, and it could not supply even their son with a superficial gloriousness because He resided there. Christ entered the world, and lived in it at its lowliest, only because His environment furnished nothing either way for genius to endure or to feed upon. As he came upon manhood and the carpenter of Nazareth went forth to patch up the old house of a neighbor, carrying His tools with Him in the usual way, He sometimes found that His work led Him out

of the town upon the loftier rise of ground behind and above the city, if one is looking toward the North, and therefrom He mused upon the clustered and flat-roofed houses, without remarking at all upon the sordidness of the village or the penury or ignorance of its inhabitants. At this time, however, His father was still living, and all the years of His boyhood were still to elapse with some of the years of His youth, before Jesus would take His place as the town carpenter. Or, to take another view of Him, if, at some such hour, looking from that height, He saw into the Infinity which at last pushed open the gates of His nature, His eye swept along the plain of Esdraelon yonder toward white-crowned Hermon, and He was unconscious of any vigorous incongruity between the town on the hill, and the mingled lights and shadows playing in His mind. God manifest in the flesh was Jesus, and yet He was a human boy for this very reason.

Before the time of such a possible occurrence as has just been indicated, even now as a child, He must fulfill all the laws of earth, and the most heavenly manner in which He is to do this will make Him not an infant prodigy, uttering an idealism not understood by His playmates, but a tiny citizen in that little nook of our common world. God had given Him, not a faculty of illustrious archangels for His university, but a human father and a human mother; the uneven roads and lanes of Nazareth to press with baby feet; a home not unlike those of the children of the other two thousand inhabitants, the green fields of the valley, the mountain walls about it, the public school in or near the synagogue, in which latter He was religious with the rest, and all that mingling of vision and prejudice, patriotism and conceit, ignorance and knowledge, lowliness and loftiness of aim, fear and hope which characterized an atmosphere common to all. His parents must have been more than ordinarily devout, and their peculiar experience may have widened, while also, in other ways, it intensified and narrowed their sympathies. They escaped no besetment of false views because their child was called to great things. Nay, they were more sure to be close to the human because He was divine. Deity runs through narrow defiles oftentimes to compass next moment universal ends. The old feud with Samaria came into mind, even when they looked southward upon the mountain-chain. The

blunders of the over-discriminating Rabbis had not disastrously affected the religious enthusiasm of His parents, yet they were not, for that reason, exempt from the usually accepted opinions as to many things concerning which He was taught with ordinary error, and with the customary limitations of parental knowledge. His earth was the center of the planetary system, and Jerusalem was the center of His earth. When He first heard others talk in the synagogue, or at the home of His father, where friends gathered, sitting, after the Eastern manner, upon the few mats they had, or on the mats which the visitors brought, and the conversation turned upon the "Consolation of Israel,"—*Luke ii, 25*—His expectant and boyish eyes looked to see if any of them would prove parents of a Messiah wholly Jewish, and there was only one strip of sacred territory to Him. It was what is called the Holy Land.

That which guaranteed the development of any intimation of His own special and peculiar relationships unto the God of the Hebrews, who, afterwards came to be the God of Humanity in His thought, was the deep and strong current of religion which ever bore Him along from His babyhood to human and at last to divine discoveries. He was a member of the congregation, and an Israelite, after the day of His circumcision, and this home, with its motherhood in Mary exalted and intensified by her experience and hope, permitted no chance, which it could prevent, for any incursions of worldliness and evil that might keep their child from a holy life. Mary had already partially educated her child as He had lived under her heart, and now, as He went to sleep upon it, she must have sung to Him such songs as only she could learn in their inmost music. She was more than an Oriental mother singing to her babe the wild lyrics of her clan. She was a Jewish mother, and the picture of motherhood in the world was then, and is still, limned by the Jew. She was also the Virgin, the Daughter of Zion, who sang out of a heart trained by hearing angelic choruses. Beneath that flat roof of earth, and behind the low white walls of the house of Joseph, the mother taught her child from the grand legislation of Sinai. Brighter than the Syrian day-time which played upon this dwelling of sun-dried clay, was the splendor out-beaming from the golden candlestick in the Temple of which she told Him. All these

radiances entering His soul made Him no less a child among the common utensils and rugs and bright quilts or hanging stuffs, which no poorest home quite forgot to arrange with beauty. As He grew up, He met a boy's problems with four other boys who were His brothers and with two girls whom Mark calls His sisters, and it would be entirely false to the spirit of that revelation which God made of Himself in Jesus, to suppose that these boys, whose names were James, Joseph, Simon and Jude, and their sisters, were at all amazed or overborne by the wonderfulness of their brother Jesus. They nursed at the same breasts, and drank in the same spirit of obedience unto the law. They pulled at the same dress, and looked up into the same eyes for answers to their questions; they found food in the same wooden bowls and water in the same earthen pitchers; they slept in winter on the same little pallets beneath the common roof, and on summer nights they dreamed beneath the journeying moon, as they rested with father and mother upon the roofs themselves.

One of them, however, was to perceive spiritual meanings. The lamp whose little flame shone out upon them all, was teaching Him its story of illumination. By and by He would have it in mind, in speaking a parable to the multitude, yet the wick and the oil were then giving one ministry to the whole family in Nazareth. The bushel was one which Jesus would not forget and He should say, "Neither do men light a candle and put it under a bushel."—*Matt. v, 15*. The broom will appear by and by in His thought, when He is speaking the parable concerning the lost coin, and the remembered coin in His mother's hair will not be less bright when He shall point its moral. Indeed, all these items of household furniture, while they were to be wrought over into the eloquence of the Gospel of the Son of God, had their places of importance to other members of the family. The Divine Child divinely felt the symbolism of things. After a time He would speak it.

It was thus, also, when with His father or mother, He went out of the windowless room called home, and saw the world. If Mary's cooking made this a kitchen and He learned of her how the leaven worked in "three measures of meal,"—*Matt. xiii, 33*—He also learned one day from Joseph the builder the value of true foundations beneath the house, so that when the storm came and "beat upon that house,"

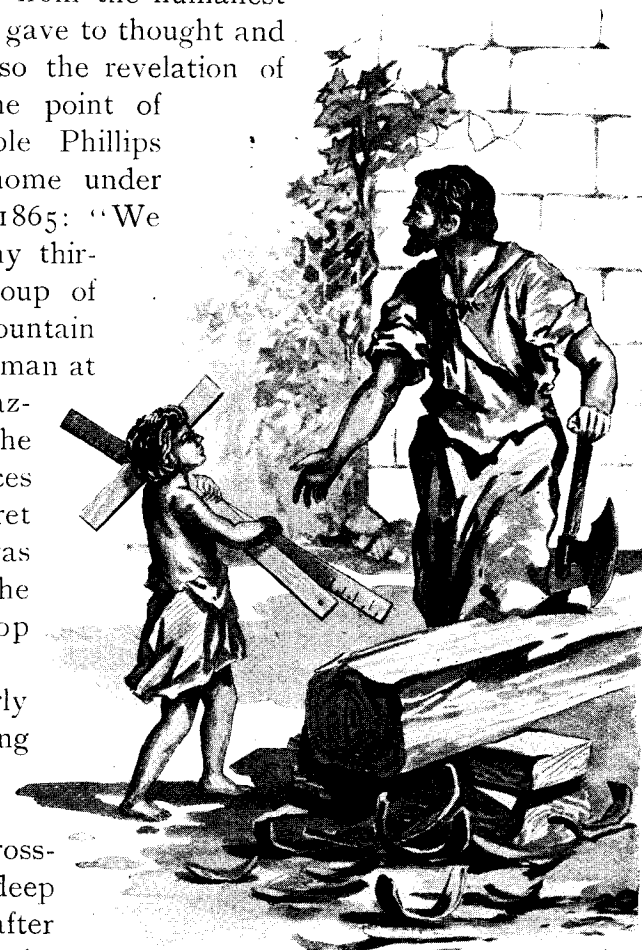
it "could not shake it; for it was founded upon a rock."—*Luke vii*, 48. If, in the home, He saw His mother refusing to sew a new piece of cloth to an old garment in order to repair it, and found there an illustration of the wisdom which refuses to patch the antiquated with the vital and the new, He also gathered from the fields prepared for seed in the springtime a symbol of life through persistent and guaranteed death, and that symbol which remained with Him until He said, "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit;"—*John xii*, 24—and in the fall He found another metaphor which He would not forget until He said, "First the blade, then the ear, after that the full corn in the ear."—*Mark iv*, 28. He was so trained by these things that the mustard-seed as well as the red anemone, which was probably the only lily He ever saw; the sycamine tree as well as the tares amidst the wheat; the fig-tree as well as the vine yielded their imagery to illustrate certain other aspects of the gospel of His kingdom, for which the salt in His mother's kitchen, and the hens whose broods were rebellious within the little enclosure around His father's house, furnished other similes.

## CHAPTER VIII

## THE HOME AT NAZARETH

THAT piety which is likeliest to get most from Jesus as King of Kings is surest to linger lovingly at Nazareth. Here began the revelation of the Divine from the humanest point of view God ever gave to thought and worship; here began also the revelation of humanity from a divine point of view. Good and noble Phillips Brooks wrote to his home under date of December 13th, 1865: "We are encamped on this, my thirtieth birthday, in a group of olive trees just by the fountain of Nazareth." Such a man at thirty, brings to the Nazareth which appears on the map of earth experiences which go far to interpret the life of Jesus which was there continued up to the thirtieth year. Bishop Brooks wrote:—

"We left Haifa early this morning and rode along the base of Carmel for several hours, then struck across the plain, crossing the Kishon by a deep and rapid ford. Soon after we came to the first of the



Galilee hills, and climbing it saw Mount Tabor, the great mountain of Galilee, before us, and the great plain of Esdrælon stretched out between it and Carmel. It was just the landscape which I have always expected in Palestine,—low, round, wooded hills, and rich plains between. Tabor is the finest, most beautifully shaped of the sacred hills, a soft smooth cone with wooded sides and top. We rode on all the afternoon through hills and glens, till about four o'clock, when we suddenly came to the top of a steep hill, and there lay Nazareth below us. It was a strange feeling to ride down through it and look in the people's faces and think how Christ must have been about these streets just like these children, and the Virgin like these women, and to look into the carpenters' shops and see the Nazarenes at their work. The town lies in a sort of gorge, halfway up the side of a pretty steep hill. As soon as our horses were left at the camp, we climbed 'the hill on which the city was built,'—*Matt. v, 14*,—and saw what is perhaps the finest view in Palestine. I thought all the time that I was looking at it how often Jesus must have climbed up here and enjoyed it. There were the Lébanon hills and Hermon to the north, Tabor to the East, and a line of low mountains, behind which lie unseen the Sea of Tiberias and the Jordan; beyond them, the hills of Moab stretching towards the south. On the southern side of the noble plain of Esdrælon, the battlefield of Jewish history, with Mount Gilboa stretching into it, where Saul and Jonathan were killed. Jezreel lies like a little white speck on the side of Gilboa, and Little Hermon rises up between. On the west, the plain is closed by the long, dark line of Carmel, stretching into the sea, and the sight His eyes saw farthest off was that line of the Mediterranean over which His power was to spread to the ends of the earth. It was a most noble view. The hill is crowned with the ruins of some old Moslem saint. It is the same hill up which they took Jesus, to cast Him down from the cliff. The scene was very impressive in the evening light."

Much happened to Jesus and in His interior life when He sat in that same evening light. He often found the opinions He first received from His elders transforming, as He brooded there. In that fading glow He discovered the fadeless fact that much which He had obtained from His father and mother as well as much that He

had learned in school and synagogue was antagonized and at length subverted by the development within Him of certain intimations of a Divine destiny. The horizons which their teachings furnished Him melted in that air, before the outlookings which were His and which engaged His sight with the larger inheritance belonging to all the sons of God. Here He had the deepest of those experiences which are included in the statement: "*He grew.*"

We are able only partially to explore the height and depth and breadth of the great statements: "And the child grew and waxed strong in spirit, filled with wisdom, and the grace of God was upon Him."—*Luke ii, 40*. "He was subject to His parents."—*Luke ii, 51*. "He increased in wisdom and stature, and in favor with God and man."—*Luke ii, 52*. This latter statement is most suggestive. The order in which these words *God* and *man* stand tells the history of Jesus' power. He lived His life, even at its beginning, from the heights. He was the Son of the Highest. Not always in favor with men, He was then "in favor with man"—*Luke ii, 52*—because He was first in favor with God. It was thus early that the Divine Life lived humanly. The fountain sent its stream far upward and refreshingly into human atmospheres, because, away up on the hills of His faith, there was a divine resource making the stream urgent and strong.

This impulse divine within His human life wrought amazingly to the transformation of His ideas and convictions, whenever He went away from the noisy town for a little time, and sat musingly, in that evening light. "He grew." How much more these two words tell us of what makes Him a true Savior and of His power to guide us, than do all the legendary pictures which fancy has painted in Apocraphal gospels! How sublime and simple a history is furnished in this profound statement: "He grew!" This means that He sanctified not only all of our physical experience by commencing His career as a little child and continuing it as a man among men, but also that He sanctified our mental and spiritual life by simply growing,—"*increasing in wisdom*" as well as in stature, "*waxing strong in spirit.*" All of Him grew; no prodigious and unhuman intellectual giant was this little boy at the first; and no great sections of spirituality or knowledge were ever arbitrarily superadded as a story is superimposed upon a house. He came upon truth by living up to it, as He Him-

self at a later time advised others to do. Even in the full tide of His divine influence, He emphasized the fact of the limitations of His knowledge. Such was the voluntary humiliation of God in Him, in the first days of Nazareth, according to the unambitious gospel story, that we are able to discern lineaments of a divineness in Jesus more high than we could believe in, if any of the mythical fancies bred by pious romanticists were to be accepted. The dirty little streets of Nazareth furnished no seraph to guide Him to the shop; the sparrow circled through the twilight to take its course by and by through His speech just as the doves and the larks flew through the prose and verse of His people.

All variation from the common experience came from His relationship to the All-Holy One. In this evening light, His ever-enlarging scope of mind was consequent upon the inflow of the Divine Life. He was too responsive to the Holy Father to permit sin in Himself. These eyes, therefore, were full of the true vision of these things and their spiritual belongings and His total environment. No other child had enjoyed it. He was sinless. His sinlessness gave a character to His mental processes and spiritual grasp, and made His sight clearer and deeper than that of other men. It was impossible that, looking out of eyes of purity and ever welcoming the tides of the Infinite Light, He should not see purely. No one else has seen so well or so far. His mental life must break beyond the narrow limitations set up by the innocent ignorance of His home, and especially must it transcend the arrogant dogmatism of the Rabbis. As physically He grew able to labor for His daily bread, He grew mentally to know that men were hungry for that which Divine Personality alone could supply, yet it was a long while before He grew up into the conviction: "I am the Bread of Life."—*John xxi. 48*. As He grew to experience the meaning of brotherhood with Jude or Simon and the rest of the home children, He felt the sentiment and came also upon the idea of universal brotherhood. Doubtless in the fatherhood of His father Joseph, there was provided a circlet of experience and thought which had been entered by His own spirituality, until it already began to break into the vaster idea of the idea of universal Fatherhood in God. Yet it was a long distance between the boy out in the field with His father, watching the feeding of the birds, and

the man preaching a view of God's Fatherhood which pictured Him feeding birds and men alike. It was a long distance, but it was a logically continuous path which led from the less to the greater in the life of Jesus.

Jesus, the child in Nazareth, soon found His way out into the country and began to be a boy of Galilee. It is questionable if, in all Palestine, there might have been provided a place so certain as was Galilee to furnish conditions in which Jesus would "fulfill all righteousness,"—*Matt. iii, 15*,—in the Jewish sense of that phrase, and, by thus obeying the law in worship and in conduct, find within Himself the Law of Love. Galilee, not Judea, might furnish a Nazareth. Nazareth the commonplace, not Bethlehem the distinguished, could supply the needed environment for Jesus. Jesus of Nazareth, and Jesus of Galilee—this man is infinitely dear to the human race. Even Jerusalem could not have made Him so dear. Travelers to-day find in the town now called *En-Nasirah* myriads of flowers. Some scholars indeed derive the name from the Hebrew word *Netser*, which signifies a twig or sprout. But the flowers which grow in Nazareth of Galilee are not more numerous and beautiful than



THE DIVINE CHILD.



those spiritual blossoms which come up and bloom in the soul where the commonplace has its capital in the fruitful and lovely sentiments where no kind of stiff Rabbism flourishes. Judea was rocky and solemn; Galilee was arable and fruitful. Galilee was pastoral and sweet, the home of the husbandman, half an orchard of olives and half a field of corn, its vineyards yielding wine in abundance, its waters furnishing the fisherman with success in his wholesome and profitable calling, its grasses bending under the soft breezes of heaven. Up in Judea, the metaphysician and the scholiast might become an inventor of distinctions, for its barrenness tended to give men such a mental habit as would overvalue and overwork the small patches of productive territory in the spiritual and intellectual life. Galilee was the home of the inner and prayerful religiousness luxuriating in a freedom and richness of vitality that led the Rabbis of Judea to speak with contempt of Galilean ecclesiasticism and Galilean spirituality. Endless rivalries, therefore, between Galilean and Judean teachers made the religionists of both sections careful of their own. The Galilean was likely to be a generous radical; the Judean was likely to be a fierce conservative.

This little section, which was only about twenty-eight miles from the Jordan to its western limit and twenty-five from its Judean to its Samaritan border, had furnished enough radicalism of this sort, to bring upon the people of Galilee a charge by the Rabbis that they were careful of nothing sacred; especially were they careless of the language and the traditions in which the Judean rigorists were most careful and accurate. Jesus Himself, at a later time, gave some telling sketches of the many-sided life of the Galileans, in His Parable of the Great Supper, and to this day may be felt in Galilee the urgent practical spirit which then prevented it from being the home of teachers intensely speculative and watchful for a Rabbinic type of piety.

## CHAPTER IX

### "IN GALILEE OF THE GENTILES"

Galilee, as compared with Judea, fostered Liberalism. The parents of Jesus, however, were eminently faithful to the Law,—so faithful to it that the Gospel has a profounder significance as we see it take form in the heart and mind of Jesus who grows up amidst these conditions. At



the beginning of each day, the child waked to a series of actions, to be reverently performed in the spirit of the Old Testament. The past was within reach, in the sacred parchments. Joseph was not so poor but that there were copies, even in his home, of the great books which Hebrew historians, priests, prophets and psalmists had left as the inheritance of every Jewish child. The little pallet upon which He had slept was rolled up

and placed on the shelf-like board at the side of the room, but if the child were old enough to even partially dress Himself, he had first cleansed Himself from sleep's supposed defilement, and, with punc-

tilious attention to the form which He had been taught, He had joined His washed hands together as He uttered the prayer common in all Jewish households. If it were possible, every member of the family now appeared in the synagogue and offered prayers, as was customary, before anything like work was entered upon. The home had its sacred bit of parchment attached to the doorpost. The Holy Name was upon it for the little fingers to touch, after which they were kissed, and soon the lips of the boy moved with the repetition of the verses of the Old Testament scriptures which He had been taught. These extracts from the Bible were such as would re-utter to His soul day by day the great truth and expectation of Hebrewdom, that One God ruled in all things and that He was to send to Israel their Messiah. Throughout the whole day, every motion of the child was impelled or guarded by the spirit or ceremony of religion. He was learning to read long and narrow parchments which had been given to Him and which contained the Hebrew words with which He was familiar. Thus He got His letters by eye and heart and learned to read. Very soon He had learned all the stories of the Hebrew nation, and He prattled them with the other children of Nazareth. As He grew older, He began to learn the symbolism, first of the Sabbath, and then the numerous feast-days of His people furnished a perpetual culture, tending to increase a scholarship deeply religious. No artificial inventions of the Rabbis which overburdened the minds of those less spiritual with their endless detail were so dominant in this household as to annoy, still less were they able to destroy, the worshiping enthusiasm of this child, whose sinless nature was open to every intimation of God. The bane which Rabbinism put into the moral life of children at that time, was this,—it destroyed all fresh spiritual impulse toward goodness and broke down the principles of morality by insisting with equal rigor upon great duties and upon incessant observance of a multitude of trifles. To obey its system was to become mechanical in moving from one requirement to another. It confused the moral sense to put mighty emphasis upon what was unimportant to character. All through the day, however, there moved in the hearts of Joseph and Mary the vitalizing influence of their unique experience with God, and, in Jesus, there throbbed a spontaneous yearning for the Divine Presence. He loved His Heavenly

Father. There must often have been profoundly affectionate and perhaps anxious talks between father and mother as to how much the child should be told of what had occurred and what would occur in His life.

Every year they joined the patriotic and devout throng which went up to Jerusalem for the Passover feast; and it must have been that, as they were preparing to move with the caravan in the direction of the Temple, they had strangely moving thoughts concerning the boy who so naturally met all the demands of piety, and whose recitations of the sacred words which He had been taught produced in their hearts mingled sentiments of joy and wonder. Here was Something more sublime than ritual, and in their humble home that Something radiated an unwonted light upon the phylacteries he carried and the fringed mantle He wore. To them who were teaching Him, the fact that great moral principles began to interest Him rather than the legal formalities concerning trifles upon which even they had been in the habit of putting emphasis, brought a bewilderment which amazed and distressed their painstaking souls. They were never to be detached entirely from the Phariseeism which alone, as they saw it, could save their nation; and now amidst this orthodoxy there was growing a heretic and a revolutionist,—their own child.

The fatherhood of God was a vision entering into their boy's life in a way which would supplant their Law as an ultimate moral power, by fulfilling it,—by *filling it so full* of moral enthusiasm that its exactions and prescriptions would be taken up into the spontaneous movement of love to God and love to man. Even the synagogue could not make the child a fettered observer of pious regulations. Soon by His side was His brother James, who, even though he became one of the followers of his brother Jesus, was never much else than a legalist, bound sternly to the observances of the Law and scrupulous in the performance of its elaborate tasks. Jesus and His religion were ever closely related to the synagogue. Having been taught the verse in Holy Scripture in which He could find and point out the letters of His own name, and having been made acquainted by Joseph, the head of the family, with the Torah, He moved on from feast-day to feast-day, which were accepted memorials of great hours in the history of the Hebrews, or were symbolic of the seasons

or harvests. He was feeling, and perhaps saying as He came up to the fast of the Day of Atonement, that there was something in it deeper and more personal with Him, than anyone else could know. As He sat in school in the little rectangular room, probably near the synagogue in Nazareth. He was a pupil not unacquainted with the pathetic story of the Hebrew exile out of which the synagogue had come, and He looked for a brighter hour for His people because of all their sorrowful history. But alone He looked into divine distances; for He alone had a sinless eye. Whatsoever may have been the power of His memory, and with whatever ease He may have mastered the long list of the Law's requirements, He must have felt a quick sympathy with any other boy, who, because of faulty memory, had neglected some petty observance, and who, according to the theory of Phariseism, was guilty of a disobedience not less serious because of his ignorance of the proscription he had neglected. Perhaps even then He had a glimpse of the day when He must permit His now growing radicalism to push aside these vexatious legalities as a growing bulb pushes aside the soil in which it is developing. In the synagogue were the treasured manuscripts of Holy Scripture, and some of the prophecies must have thrilled Him with strange emotion,—the reflex of that emotion portrayed in the painting by Michael Angelo, the Holy Family, in which the "Virgin Mother is seen withholding from the Child Saviour the sight of the prophetic writings in which His sufferings are foretold." For Jesus soon began to learn the cost of entertaining divine ideas.

Jostling up against the walls of that little synagogue were the influences of imperial Rome which had filled Galilee especially with their tumult. Twenty miles away was the gateway by which Rome entered the country. Along the Roman road which ran through the town came the legions of Cæsar, with the merchandise of Phœnicia and caravans from Arabia. Not far off was a Roman fortress and the governor-general of Syria had just been made consul by the Emperor. Indeed, the whole province of Syria, which was a gift to him, felt the current of Roman activity most in Galilee, and there were practiced those tyrannies and extortions which conspired to make every boy like Jesus indignant that the foot of a Roman soldier had ever profaned the Holy Land. Had He not been born into the

world under circumstances such as made Him look upon a band of Romans marching just outside the synagogue-school as worse than a pestilence? It must have been common talk in the school that the Messiah was soon to appear. Even Roman generals were anticipating a monarch to come from the loins of Israel. The eager boys who sat in Oriental fashion before their teacher, learning the Law, must have asked many questions of the schoolmaster with regard to the events toward which everybody was looking. Prophecies in the Holy Scripture, which was their text-book, could not have been unread or overlooked, for they burned brightly upon the page and were the theme of conversation in the households of Nazareth. Probably when He entered the door of the synagogue, Jesus turned to look upon the representation of the paschal lamb, and in the week of the Feast of Tabernacles, He noticed the shrine looking toward the Holy City, and thought of the coming outburst of that flame of patriotic devotion which was typified in the lamp that always burned in the holy place.

Very early in the intellectual and spiritual life in Jesus, it must have occurred to Him that the ideas of His fellow-students with reference to what the Messiah should be and what the Messiah should do, were at least incomplete. There was one fact in the soul and life of this Nazarene son of the carpenter to which we have given a little attention as the fact determining the strength and movement of His intellectual life. It was this:—He was



"THE LAW WRITTEN ON THE DOOR POSTS."

sinless. This fact soon wrought powerfully in His view of the Messiah to come. "What will the Messiah do about Rome, and how will He break Rome's intolerable rule?" This was a question asked by every Jew and asked as often and as intently as that Jew felt his sense of Rome's tyranny quickened. It was the patriot's question. It was not the deepest inquiry of Jesus' musing. Jesus' sinlessness threw into bold relief the ugly features of sin. It came in sight of human conscience, at least in its true proportions and nature, through the eyes of Jesus. His own whiteness of character made iniquity seem horrible. This Sinless Soul was to give to the world something which Greece itself had failed to give,—a sense of sin. This special and peculiar characteristic of His spirit and conduct—His sinlessness—made sin appear more terrible than Rome to Him. He was to find it more formidable, also. "What is the Messiah to do about sin? and how is He to abolish its tyranny?" This was Jesus' question.

He had grown up through the children's service in which His thoughts of God were made more quick and strong. Rabbis could not silence them with their fanatical interest in forms. Every morning and eventide, He had recited the words found in Deuteronomy xi, 11 to 21, and Numbers xv, 37 to 41, which were ended in the strophe: "I am the Lord, your God." He had repeated the Law of Sacrifice given in the book of Leviticus. As every other Jew, He had heard and He believed that Elias "must first come." It must have been a stirring question, passed from lip to lip: "Has Elias appeared?" This boy's interest in the forerunner of the Messiah was made more eager than any other boy's, not because He then knew that He was the Chosen One, but because His own sinlessness had created in Him an expectation that the Messiah who might appear now at any time must accomplish wonders more majestic and inaugurate a revolution profounder than His fellow-students dreamed of.

If Mary His mother had now gone visiting to her cousin Elizabeth, Jesus would have seen the true Elias. John, who was to be called *The Baptizer*, was a boy six months older than Jesus, playing with his fellows at the home of Zacharias, his father, in the hill country. His education was progressing, and it was of that spiritual kind which would make him cry out, not "Down with Rome!" but "Repent, for the Kingdom of Heaven is at hand!"—*Matt. iv, 17.*

## CHAPTER X

### ON THE WAY TO THE PASSOVER FEAST

IT was the middle of our month of April, A. D. 9, and the Holy City of Jerusalem was crowded with its more than two millions of visitors who had come up, from near and from far, having made their pilgrimage at this time to attend the great feast of Israel. On this day began the Passover and the Feast of Unleavened Bread; and once more the consciousness of Hebrewdom was quickening itself with the high enterprises of Jehovah at the memorial thus made of one of the most important events in all Hebrew history. The celebration of this event in the year 9 of our era, was carried forward



THE CHILDHOOD OF CHRIST.



in the midst of circumstances marvelously fitted to increase the patriotic fervor of those who now thronged the city and were seeking for hearths upon which to roast the Passover Lamb. Love of the mother-country looked through the tears of many who, having been prevented from attending the festival in other years, now found themselves impelled by a patriotism enlivened through the shame which recently had been heaped upon the Jew. Hither they had come, their hearts repeating the psalms which captives sang in the days of their anguish, the souls vibrant with melodies which were battle-cries in the heroic days of Israel. Quirinius was Governor of Syria, and he had made Jewish nationalism almost fierce in its indignation against Rome by taking such a census as demonstrated the fact that Rome proposed to continue her hateful methods of subjugation, and utterly destroy, if it were possible, the dream of Israel's theocracy. The echoes of popular opposition which were excited by this latest effort to permanently arrange for the taxation for the country, rolled through the heart of every Jew. Under Judas the Gaulonite, the resistance of the people rose from agitation to revolution, and only the High Priest Joazar was able to make such representations as persuaded the masses of the people to forsake the banners of this Galilean son of liberty, and permit the census to be taken in peace. Out of it all had risen a party properly called "zealots," who were a stubborn and ardent society of patriots creating a wall against whose strength Roman legions dashed in vain, and at length so organizing and increasing their numbers, that they held and guided the future of Hebrewdom. Never did puritanism have a bolder enthusiast than Judas the Galilean. He was a John Brown leading an uncompromising minority against a gigantic foe. Without prudence, but with infinite fervor, he drew his sword against everything Roman, and throughout Galilee, especially in the region near the home of Jesus, he lit altar-fires of liberty which were not quenched even when the leader of the insurrection went down. After forty years, "his soul was marching on." He had failed, but Rome never took another census in that offensive manner. Galilee had become the camping-ground of the movement which now connected itself with the movement of Judas Maccabæus in the past, and gave force to Nationalism as the program for the future. At bottom, whether they would or

no, men were Nationalists or Anti-Nationalists. The Essenes had arisen to stand and fail to rule, as a party, even as the party of the Sadducees or the party of the Pharisees. Their ideas of purity were white enough, their magical powers were strange enough, their oaths were sufficiently dreadful, their prophecies had enough of eloquence, to make their colonies vivid representations of a peculiar type of religious patriotism. But the creative spirit was not theirs, and they were denied constructive genius. With all their mysticism and asceticism, they were to be as incapable as the Herodians or Boethusians, of waging successful battle against Rome. In vain had the Sanhedrin demanded that Herod should answer for the murder of Ezekias, the redoubtable leader of a revolutionary band in Galilee. The Sanhedrin which made the demand had already been transformed into a pitiful ghost by Herod himself. Its dream was a government by the Rabbis; its judgments were the echoes from Herod's court through the mouths of men whom he had selected for their servility. The school of the great Hillel no longer nurtured either a wise or an intense movement against Rome. The school of Shammai, on the other hand, fanned the fires of patriotism so strongly that many valuable energies which might have been helpful toward a better day, were burned up.

Above all efforts looking toward national independence Herod had exercised an opposing scepter so cruel, as in the case of the Massacre of the Innocents and the murder of the Sanhedrists; so systematic, as, for example, in the appointment of his underlings to the High Priesthood, that he had wrought into steel-like strength the purpose of the Nationalists. No true honor was now being paid to the office of High Priest by his son Archelaus. Filled with irreconcilable opposition to the methods of Herod, the son of the murdered Ezekias had armed a large force, captured Sepphoris, a town within sight of the hill above the home of Jesus, and, at length, added another defeat to the story of insurrection.

All these things were talked over, as out of Nazareth moved the caravan of men, women, and children, their faces set toward Jerusalem. They were going to the festival which began on the fifteenth. As they proceeded down to the plain of Esdrælon, they were joined by other Jews, who, conscious of the memories of great deeds accomplished there, uttered their Hebrew loyalty and started conversations

as to the rumor of the Messiah. What if He had already started to Jerusalem to be present for the first time at the great national feast? What a sublime hour it would furnish for Him to appear to the joy of the elect nation and to the discomfiture of Rome! A boy of twelve years of age walked along with Joseph, the carpenter of Nazareth. He heard all these discussions and listened to the cry in the heart of Israel, when they halted to rest at night near some well or mountain vocal with heroic memories. It was Jesus. In the morning, as they went on past shadowy cliff or early spring blossoms, the child created no strange impression when He listened or spoke, clad as He was in His usual dress,—the white tunic, His girdle and turban, veiling Him even in the vernal glory. He was thinking only of His Father, Jehovah, whom He loved, and soon the event of seeing Jerusalem, the Temple,—yes, the mighty need of man for a true Messiah and the Infinite God's grace to supply. These would strike together within His consciousness of God so that, like steel and flint together smitten, a spark of fire divine would gleam forth. It might disappear, and no more might follow for years; yet it would demonstrate the fact that the Messiah was born and that He had come to produce a revolution as deep as the human soul and as wide as the purpose of God's love.

They moved on. Roads from East and West were contributing caravans of like-minded human beings to the mighty procession. It was all wonderful to Him, for He was a deep-eyed boy, and such a mass of loyal Jews He had never seen before. Their talk was full of patriotic hope; their camels and mules were burdened with strange things, beside the aged and weak ones from every quarter of the world He had heard of. Many times His mother and father told Him of the journey they had always made at this season; but now for the first time He was one of the army of pilgrims. Did He remember also that Mary, His mother, had told Him of the places she had passed nearly thirteen years ago, when with Joseph, His father, she went from Bethlehem to the Holy City, and was called pure, and consecrated Him with two turtle-doves as an offering? If so, He looked with deep thoughtfulness upon every foot of the way as he neared Jerusalem. The flowers were in bloom; swift and brilliant-winged songsters were making the air melodious; ardent sons



of the Covenant were uttering their expectations; but He was looking in upon His own heart and listening to the whispers of Jehovah there. Songs of mirth and gladness, the tuneful instruments which gave joy to the weary procession, even the outburst of psalmody that now ran like a river of music down the long line of travelers kept Him not from the calm of soul in which He met Jehovah. The Temple of His spirit was now filled with the communing God and all its Holy Place glorious with His presence, when just beyond Bethel, the air was rent with a shout. Some one ahead had caught a glimpse of the shining towers. It was Jerusalem. The whole long series of caravans took up the cry. The Egyptian and the Arabian, the Galilean and the Grecian Jew joined with Hebrewdom from all the world in the exultation. The city was just beyond. Yonder were the gleaming colonnades of the Temple. A hush came over all. They would soon enter by the Damascus gate. More majestic than ever seemed the melody these pilgrims had been singing:

"I was glad when they said unto me, Let us go into the house of the Lord.  
Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together:

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel,  
to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good."—*Psalms* 122.

This "testimony unto Israel" which they were about to offer was most closely connected with an event of the past, which, by and by, the boy Jesus would find a type or shadow of deeper history in the human soul. His mind was already repeating the old story of that night of nights in Israel. He would soon realize so profoundly His sonship unto the All-Father that its prophecy would illumine the path of Humanity. He had read it over again with truer vision than any sage of Hebrewdom:

"Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover. And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the

lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come into your houses to smite you. And ye shall observe this thing for an ordinance to thee and to thy sons forever. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, it is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshiped. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they."—*Exodus* xii, 22-28.

In the radiance of the spring sunlight, the white and fiery glory which crowned the most sacred hills in Palestine broke upon their view. The circle of green made by the rich gardens seemed a ring of emerald in which all this towering whiteness and gold were set. They approached the city from the north and gazed upon its majesty, which was made none the less impressive by the fact that it seemed to rise out of a great basin-like valley, upon whose edges, made of hills and plateaus, were countless palaces of wealthy citizens, orchards of olives, and lovely bowers, verdant slopes crowded with fig-trees and vineyards, white with bloom. The eye of the young man rested at once upon Mount Zion, for there was the City of David. His Hebrew patriotism followed the Wall of David and was no less intense when it spurned the spirit and policy of Herod, whose three gorgeous castles shone forth above it in their unstained beauty. More than a hundred feet above the wall, one of them indicated the history of the others, and it furnished a tale of the cunning and cruelty of the king who had once sought the young child's life. Joseph and Mary at least understood; probably it had all been told to Jesus. If these castles had not sufficiently impressed Him with the luxuriousness with which that despicable monarch had sought to over-awe the Jews in the name of paganism, close to them rose the newly constructed palace of Herod, and gleams of reflected light shone out from it and quivered down through the valley to the terraces on the mountain-side. Here, in elaborate licentiousness, Herod had gathered the emblems of heathendom and planned to crush Jewish national hope.

behind these expensive and richly carved pillars. He had dreamed of his bloody schemes, more numerous than the blazing jewels which sparkled upon the ceilings and the walls. Within those shady gardens, and above their glassy pools, he had added such marble statues, carved by the art of paganism, as made his residence appear to the Jew the home of the vilest heathenism. Every Jew knew that the theater which he had built, and the amphitheater yonder, were dwelling-places of the idolatrous foreigners whom he had imported, that they might desecrate Jerusalem with the cruelty of the gladiator, the low festivity of the circus, and the perpetual message of inscriptions in honor of Cæsar, and images of pagan gods. The young Galilean peasant boy had come from Galilee, where the revolutionists against Rome had made certain other buildings in which other and patriotic kings had dwelt, almost as sacred as this building was unclean.

But more strong and vital than His feeling of indignation at the memory of Herod was the glowing devotion of Jesus, when, on Mount Moriah, there stood shining before Him the one gigantic pile which worship and hope had reared to the glory of Jehovah,—the Temple itself. The mount seemed to have been created for its white and golden crown. The Temple itself, looking down on walls and mansions, appeared the only creation of man which represented the providence of God. Within that square of nearly one thousand feet, more than two hundred thousand persons might assemble to worship the God of Abraham. Fortress Antonia stood at the northwest angle, and within it Rome kept her soldiers. It was a time when Jewish patriotism was likeliest to be unmanageable, and now the tower was crowned with Rome's garrison. Looking toward the Temple, He could not see the flash on the double colonnade on the south, or the play of sunbeams upon Solomon's Porch on the east; but the fountains which were filling the air with iris-hues, and the palaces which crowded near the battlements only paid homage to the grandeur of the sacred building.

All these things were entering the soul of the imaginative and sinless youth when the caravan started on toward the Damascus gate by which they were to enter the city. The interior life of Jesus had measured itself against the exterior. It had met the one fact most likely to be dominant over Him. He had not lost His feet.

## CHAPTER XI

### IN THE TEMPLE AT JERUSALEM

IT was impossible for the city of Jerusalem itself to entertain the vast multitude which had come to the feast. Josephus has given currency to the statement that nearer to three million than to two million ought to be the estimated number. When Rome took the census at a later time, and made an estimate from the number of lambs killed for the Passover Feast, it was found that her officers must calculate upon the fact that more than two hundred and fifty thousand were offered. The large multitude partially accommodated itself with the hospitality of the city, but doubtless most of them camped at the foot of Mount Olivet, where everything necessary for offerings and purifications were sold, or in the valley of the Kidron, where, as Lightfoot tells us, pilgrims cut the willow-boughs for the Feast of Tabernacles. If Joseph and Mary and the family had reached the city in time for the Sabbath observance, they found the synagogues and the Temple crowded, and the Rabbis rehearsing the noble history of the great feast. Shepherds with their flocks of selected lambs or he-goats were bringing their merchandise close to the city, and the demand for horses and asses, mules and camels, made it necessary for many dealers in provisions to ply their business.

At length, Jesus saw a crowd of people following the priests at sunset. They were about to cut the first sheaf, and soon the grain, duly handled and blest, was presented as the "meat offering" of the new harvest. The Feast of Unleavened Bread came, and He remembered the words of old:

"Unleavened bread shall be eaten seven days; and there shall be no leavened bread seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt show thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt."



Within a few hours the trumpets were blown, and Joseph took the lamb which he had purchased, to the Temple. The Feast had begun. In the Four Courts of the Temple, the lambs were examined and killed. When the three blasts were sounded, the great altar was covered with blood which ran off in large currents through the pipes below. Joseph, with the other fathers or heads of families, carried his lamb away, and gathered his friends about him, where, upon some hearth, the lamb was roasted, and probably within a hospitable house it was afterwards eaten. Every fragment was to be consumed or burned. Not a bone of the offered lamb was to be broken. Wine was drunk; the benediction was pronounced, each washed his hands, another blessing came, and then the bitter herbs, which were a memorial of the sorrows of the Hebrews in Egypt, were eaten with the Paschal Lamb. Then followed the chanting of a psalm.

And so on through to midnight the Feast was prolonged. The whole week saw an increase of enthusiasm and devotion. No servile work was done on the next day. Offerings continued to be made, and everyone who could do so attended the long and impressive Temple service.

Passing through the throng of merchants, listening to the many-tongued multitude, His heart full of prayer as He passed bazaar or stall, the young Jew from Nazareth was led to the sanctuary of God. With what mighty emotions He must have surveyed the out-buildings necessary for the observance of the Law and the Testimony! It had not been necessary for His mother to come to Jerusalem except that her devotion led her there. But it was a great hour in the history of her son, for He had reached the age when His spiritual life was marked by an epoch-making act. He was hereafter to be known as "Son of the Law." It is perfectly proper to call this the occasion of His confirmation, as many have done. At what time in the period of the feasting He first entered the Temple, we do not know. Eder-sheim is strongly entrenched in the opinion that "Jesus could not have been found among the Doctors after the close of the Feast." Adopting this view, we follow the boy into the presence of the Doctors of the Temple, and behold Him in the audience-chamber of Hebrew learning and piety. So much for one side of this episode.

Meantime Mary and Joseph are on their way back home to

Nazareth. On the first night they had probably camped at Beeroth, almost within sight of the city. Soon their hearts were sorrowing. A lost boy—even their son, Jesus—tugged at their heart-strings. We cannot be certain as to the hour when trouble agitated them. Nearly three days had elapsed when their trouble ended, or rather, shall we not say, when the anxiety and worry which had been theirs, vanished by deepening into a perplexity and a distress such as come only to those who have infinite problems and nothing but finite solutions for them? The scriptural account suggests the presence of this anomaly:

"And when they had fulfilled the days, the child Jesus tarried behind in Jerusalem: and Joseph and his mother knew not of it. But they, supposing him to have been in the company, went a day's journey; and they sought for him among their kinsfolk and acquaintance. And when they found him not, they turned back again to Jerusalem, seeking him. And it came to pass that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. And all that heard him were amazed at his understanding and answers. And when they saw him, they were astonished: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business? (or, better, '*in my Father's House*;' the Greek is: 'in the things of My Father.') And they understood not the saying which he spake unto them."—*Luke ii*, 43-49.

A lost boy, on such a jubilant occasion, having escaped parental watch-care amidst the confusion created by the hundreds of thousands of vociferant Jews who were leaving the city of Jerusalem, could not have been an extraordinary fact. Mary had not been careless. It is only ignorance of the time and its conditions, though it is a quite benevolent ignorance of the event and Eastern manners which reproaches Mary upon her apparent neglect of the youth Jesus in this instance. The explanation in the words of the gospel is sufficient. Mary had trusted her child and her friends in the caravan; she had doubtless made the long pilgrimage on purpose to see this wonderful child of hers safely inducted into His new duties and made conscious of His privileges as a "Son of the Law." But a diviner care than hers now interposed. It had so taken her carefulness up into its purpose that she seemed to be careless. Many of the apparent failures of human nature to reap the results of truest care-taking are testimonies to the inflow of the Divine Nature upon lives which have



FINDING OF CHRIST IN THE TEMPLE.

FROM PAINTING BY W. HOLMAN HUNT.

been consistent and practical enough until they are touched by wider issues. It was a lost Nazarene boy, as the fact appeared to the eye of earth; it was the self-discovered Son of God enjoying the rapture and vision of His Sonship unto the Divine Father, as the same fact was looked upon by the eye of heaven.

While it is evident that it was quite fitting that a Jewish youth so young as was Jesus, should go up the way on Mount Moriah and enter into the Temple, and receive the instruction then offered to all, and even propose questions with the utmost freedom, yet the fact that Jesus, when He was found there by His distressed parents, instantly answered His mother's sorrowful question by the words: "Wist ye not that I must be about My Father's business?" reveals the truth that He had already measured Himself as the Son of God His Father, along with, if not against, the huge and splendid thing which embodied the religionism of past and present. In Nazareth, He had already so measured the importance of His Sonship unto God with that of His sonship unto Joseph and Mary, that when she said, "*Thy Father* and I have sought Thee," it only made larger and more sublime the "*My Father*" in the heart of Jesus. He seems to suggest: "My Father in Heaven also has been seeking Me, and He has found Me, and I am sure of My Sonship unto Him here." But more than this had occurred in the mind of Jesus. The test of all *thinking* is found in its power to resist and even to use some august *thing*—a thing which is the embodiment of mighty and past thinking. Would His thinking be self-respectful and sure-footed in the presence of such an overwhelmingly grand *thing* as the Temple in Jerusalem? The answer is that episode within its very shadow, perhaps on the terrace, possibly within the sacred walls. The Son of The Highest was not on trial: the Temple and all concerned in it were to be judged. It was the judgment of Light—the Light of the World had swept upon it all. At that moment the process was going on by which, at length, when this youth should have given His life on Calvary to constitute the temple of Humanity, "the veil of the Temple was rent in twain from the top to the bottom."—*Matt. xxvii, 51*. He had found the Temple of Hebrewdom lifeless and perishing and Himself immortal and fresh; His heart of Humanity, quick with Divinity, had already throbbed against revered walls, and

they were falling,—the religion of the future was born. All future movements which promise to get out and enlist, to organize and lead on to human triumph, the dispirited and enslaved souls of men, have their motive in the fact that man is not God's manufacture, but God's child, and that, through what was discovered of man's possibility and God's loving purpose by the mediating Jesus, humanity will at length realize its sonship unto the Eternal One. This mediatorship by Him then announced Him as the Christ of God and Man; but "the darkness comprehendeth it not."—*John i, 5.*

It must not be thought that any inflow of divine strength or intelligence makes it impossible for the recipient to do those duties which are of our humanity and must be performed, that the world may be rightly ordered. Jesus was to fulfill, or to *fill full*, as never before, all the laws and ordinances of earth. He was to fill them so full that they would yield and break, and, at length, be included in the ultimate Law and Ordinance of heaven,—the Law of Love. Who else might discover Love's realm and method—the range and certainty of Love's governing power—except the sinless lover of God, Who, as Jesus' religion was to maintain, "*is Love*"? When the Sinless One fell into love with the Holy God—as He must do—the new legislation for human conscience had come. His Father's Fatherhood had so filled Him full, that His own earthly Sonship opened out into Sonship unto the Infinite God. They might not understand Him; He was sure to distress them, but He would now be a better son unto Mary and Joseph, *because* He was the true Son of God. Could they follow Him into the experiences of this profounder Sonship? No doubt the vision He entertained was limited and colored by the Jewish ideas which were strengthened while He was in Jerusalem; but it was destined to become large as the destinies of all humanity and the Infinite love of His Father, by and by. "Wist ye not that I must be about My Father's business?"—*Luke ii, 49.*—that is, "Did ye not expect to find Me where I could get closest to My Father's plans and purposes? Was it not to be presumed that I would be searching more and more deeply as to how I am to do His will, as His son? Where else, then, since I have seen a little into the divine meaning of this Passover Feast?—where else, then, since I have been driven to study the significance of the lamb offered

by My earthly father to My Heavenly Father, and have felt that other blood than this must flow, before Israel is delivered?—where else, then, would you expect to find Me, except where I could get all the light obtainable on the questions which have driven Me to and fro at Nazareth, and these mysterious intimations which pervade My heart? Wist ye not that I must be about My Father's business?" Still more strongly does He seem to speak, when we remember that His own phrases were: "Wist ye not that I must be *in the things of My Father*?" In spite of Mary's recollection of the visit of the Angel of the Annunciation and his message, in spite of the saying, "A sword shall pierce thy soul,"—*Luke ii, 35*—in spite of all the bewilderingly luminous experiences which had been hers as mother and guide unto Jesus,—shall we not say, *because* hers was only the parentage of earth, and she had brought into the world an Infinite Factor, the old equation for working out problems was destroyed, and she looked in vain for satisfactory light in the face of Joseph. "And they understood not the saying which He spake unto them."—*Luke ii, 50.*

To prove forever that the highest resources for life are most opulent with beneficent divinity and most truly known when they enter and work through human life amidst its ordinary circumstances, Jesus, vocal with this vaster harmony, "went down with them to Nazareth, and was subject unto them."—*Luke ii, 51.* Poor, loving, limited, amazed and ever-faithful Mary, the mother! She has "*subject unto her and Joseph*" One whose ever-growing destiny is to lead her, also, to that spot where divine visions and infinite ideals will be paid for, and paid for by Him Who, to the last, "must be about His Father's business." She will follow her boy as far as she may. She also has set foot toward Calvary.

Amidst common cares, in Nazareth, "Jesus increased in wisdom and in stature, and in favor with God and man."—*Luke ii, 52.*



THE RETURN FROM JERUSALEM.

FROM PAINTING BY FERDINAND, COUNT OF HARRACH

## CHAPTER XII

### THE GROWING YOUTH AT HOME

"JESUS grew"—this is the profound and comprehensive statement of the gospel. Engirding His childhood unto Joseph and Mary He had discovered His childhood unto Jehovah. He had made this discovery of His Divine Childhood in the midst of circumstances and influences which gave Him intimations of the infinite reach and beauty of the Divine Life. Just as a sight



of the sea, caught by the eye when it discerns a blue splendor lying low on the horizon and visible only between two mountains, lets the mind out into infinity, and as the mountains between which it is discovered, at the same time guard the mind from sudden assumption of complete revelation, so did this recent experience of Jesus with the Fatherhood of God furnish Him with a sense of the infinite communion which was to be His; so did the vast things—Jerusalem and Roman power—between which He made the discovery, intimate the limiting earthly environ-

ment in which He was to realize it. "*And the child grew.*"—*Luke i. 80.* He was never anything else than the growing Child of His Heavenly Father. A series of fresh and energetic impulses, urging Him to His intellectual and spiritual fullness of stature, had just entered the soul of the Galilean youth, lately a visitor at Jerusalem, and now at home again in Nazareth. "A child of twelve," says Stapfer, "was at that time, in the east, as well developed physically and

intellectually as a child of fifteen is to-day in our modern western world." But Jesus' whole personality was responsive because He was sinless, and His spiritual glance had rested upon the Infinite. While His eye swept often through the opening vale between the mountains, and freely glanced upon the tract of sea suggestive of the whole,—that is, while His childhood unto the Father was often thrillingly evident to Him,—these facts of earth, Jerusalem and its Temple, Roman and Greek influences in Galilee, the old and the new ideals created by the thought of the Messiah, were educating Him and furnishing conditions,—shall we not say they were giving quality?—to His oft obtained visions of the Fatherhood of God which was the all-encompassing conception with which His life ultimately had to do.

He had seen, He had felt, and, as an open-eyed and finely trained child of extraordinary religious culture and spiritual responsiveness, He had experienced Jerusalem. Never had a soul been more thoroughly prepared to receive a picture; never had patriotism more carefully arranged the forces of a receptive mind to catch and to hold the vision of a city where patriotism was religion; never was the deepest meaning of piled-up marble and sacred symbolism so certain to write itself in the living tablet of brain and heart; never had a young hero-worshiper gone with such divine eye-sight into the memorial where venerable and inspiring personages thronged from out of the past into the precincts of the present. Jesus had taken in Jerusalem as no youth ever before took in the city of his devotion and his dreams, and the sensitive-plate of His culture and His thinking was so filled with what no other had seen and no other had known in Jerusalem, that it would require eighteen years to develop it, in the brooding and silence of His life at Nazareth.

His picture of stately and devout Jerusalem demanded noisy and undistinguished Nazareth to accentuate all its meanings. The liberalism of Galilee must bring out the lines of the conservatism which He had met in Judea. He could now think it all over, and if things were too business-like in the quiet town itself, yonder was the hill where He might muse alone with His impressions, while the Damascus caravans moved slowly at its foot. He must separate those complex emotions which swept through Him when He entered

Jerusalem, and seriously question the right to rule over Him which was exercised by that tangle of ideas and sentiments of which He was conscious when He stepped into the Temple itself. In a leisurely manner He must try the truth of the impression which He had obtained in the Holy City, that the power of Rome gloried in the Herod who had sought popularity with the Jews by building for them so superb an edifice. He must rightly value the prominence of the Sadducees whom He had noticed as greatly in evidence in the religious observances at the capital. Beside these, and a thousand other things, He had to meditate on the conversations and probably the controversies He had entered into with the doctors in the supreme sanctuary of Israel; and now that He was back again in Nazareth with His dear mother, who had been so pained, He must test the light which distressed her. Perhaps He must experience the yielding of Himself more truly unto the illuminating energy which flooded Him and all His world in that incandescent moment when He flashed upon her wondering heart the question: "Wist ye not that I must be about My Father's business?"—*Luke ii, 42.*

"*And the child grew.*" Already He had borne witness of His Sonship unto God in Jerusalem. Would He do this in Nazareth? He must now review the prevailing and personal ideas of the Messiah which beset Him, and He must do it in the presence of those ever-deepening hints which came, that He Himself was the Messiah, and not the Messiah of the Jews only, but the Messiah of mankind.

Again He began to read the sacred books of His people. He could easily obtain them at the school or synagogue. Four hundred years lie between the date of the last word in the Holy Scriptures of the Old Testament and this child's first prattle in His mother's home. They were by no means "four centuries of silence". They were four centuries of intense though often misguided patriotism and severe trials for Jewish national hope. They had produced much literature in which faith felt its way, both dimly and brilliantly. In their slow course, noisy zeal often broke forth in revolution in behalf of that patriotic idea which never vanished from their sight. Jesus, as a youth, was acquainted with the Scriptures as they had been left by trusted men such as were Ezra and Nehemiah. After these oracles had been apparently closed, there still abided an earnest



devotion to the Law and to the Prophets. A good Israelite could not enter the synagogue without remembering that it had come out of the strenuous times of the captivity; and such a youth as was Jesus would be sympathetic with those who, while they were in Babylon, hung their harps upon the willows and wept for Jerusalem, and, when they came back, brought with them a repentant spirit which communicated itself to all Hebrewdom. His own sinlessness attached particular importance to these times when the people had desired to be holy before the Lord. The tramp of Persian armies through Judea, nearly four hundred years before, had its echo in His soul.

But He went back of all this, in His study of the sacred parchments. He sought deeply for the primal hope in the heart of Israel. He went back even to the gates of Eden, with His sinless insight into the earliest events of the human tragedy, and He heard the promise: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." That was a gleam of fore-looking dearer to Him than it could have been to any sinful Noah, or even to pious Enoch. Jesus reflected upon the curse of the earth and repeated the words of Lamech: "This same shall comfort us concerning our work and toil of our hands because of the land which the Lord hath cursed."—*Gen. ii, 29*. No failure of man had frustrated that hope, as Jesus thought of it. The great personality of Abraham had only enlarged it, and made the divine covenant more certain of fulfillment in the providence of God. Jesus was a Jew so thorough-going in His nationalism that He clung to the suggestion, in the rite of circumcision, that the Messiah must come through the seed of Abraham. Whatever might be the fate of circumcision as a rite after Jesus lived His life, He then knew only this, that He had been circumcised according to the Law. He had meditated upon the blessing given to Jacob, and these words were upon His lips: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—*Gen. xlix, 10*. The words in the vision of Balaam: "There shall come a star out of Jacob and a scepter shall rise out of Israel,"—*Num. xxvii, 17*,—had doubtless already been brooded upon by Jesus, as His mother had told Him the story of the Magi, at whose head Balaam, the

astrologer, is said to have stood, and He had tried to locate, in the skies of His soul, their star in the East. Thorough as was the loyalty of Jesus to the Law, His interest was as that of no other young man in the great words of Moses which looked beyond the Law: "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; according to all thou desiredst of the Lord thy God in Horeb, in the day of the assembly."—*Deut. xviii, 15-19*.

So His mind perceived that the persistent hope of Israel had furnished a central flame for the moral life of the Jews in all these centuries. It had kept them, for the most part, from the sensualism and idolatry of the pagan nations which surrounded them. It had exalted them to such an extent that they clung to their altars and to the services and symbols which embodied this hope as the guarantee of their national purity and supremacy. It made the Jew, wherever he was in the world, a religious and patriotic man. When there was no "open vision" in Israel, it had kept Hebrewdom stalwart and heroic. Whenever any Saul had disobeyed its behests, Jesus reflected that he had met disaster, and when any young shepherd like David had obeyed them, He saw that it had made him transcendently valorous and true. Jesus knew Himself to be a descendant of David, through both Joseph and Mary. He became more conscious that such also was His intellectual and spiritual ancestry. He had just now been in Jerusalem, where the splendor of Herod's Temple did not make Him forget the words of the message to His royal ancestor:



TOWER OF DAVID, JERUSALEM.

"Furthermore I tell thee that the Lord will build thee an house. And it shall come to pass, when thy days be expired, that thou must go to be with thy father, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom. He shall build me an house, and I will establish his throne forever. I will be his father and he shall be my son, and I will not take my mercy away from him as I took it from him that was before thee; but I will settle him in mine house and in my kingdom forever, and his throne shall be established forevermore."—1 Chron. xii, 10-14.

His sonship unto David was a fact that now stirred Him with unwonted intimations. When the book of national minstrelsy called the Psalms, which was associated with the name of David, came before Him as the unique and melodious fountain of the liturgy and religious thinking of the nation, He caught more and more of the lineaments of the Messiah, and more and more He found these lines in His own consciousness. Mary had repeated to Him her own Magnificat, and it was full of echoes from the Psalter and modeled upon one of its great hymns.

## CHAPTER XIII

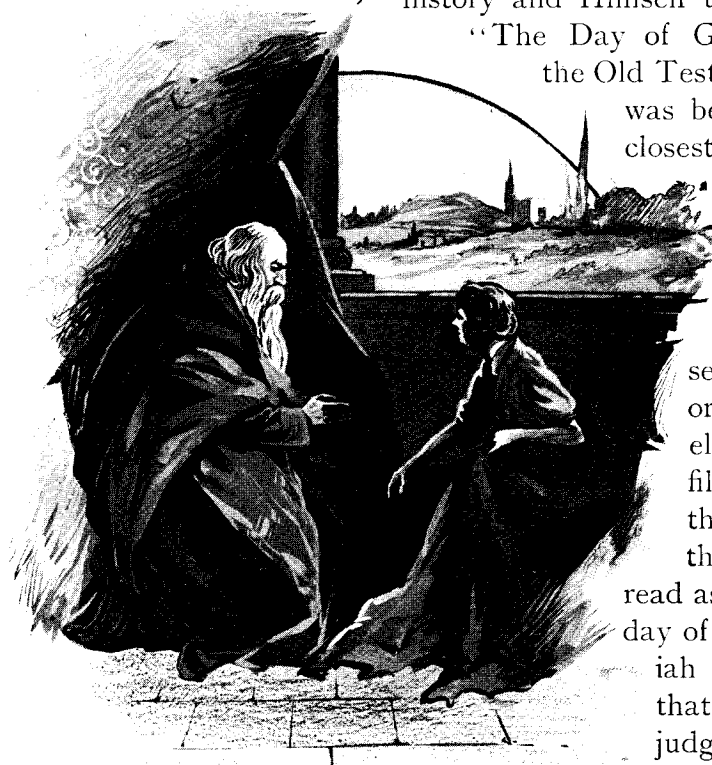
### THE READING AND CULTURE OF JESUS

THE Book of Isaiah, the prophet, was one of His favorite studies. He was now acquainting His heart and mind with those wonderful words which later echoed through His soul when He sought to relate history and Himself to human hope.

"The Day of God" was a phrase in the Old Testament scriptures which

was beginning to attract the closest attention of all studious Jews as they looked into a psalm such as the fiftieth in the Psalter, and as they read the vivid sentences of Zephaniah or Ezekiel. Whatever else had occurred to fulfill these predictions, they still abided upon the pages which Jesus read as forelookings toward a day of great judgment. Isaiah taught Him to believe that the coming of God in judgment would also be the coming of God in redemption.

Joel's vision of the out-pouring of the Spirit among the nations, like a similar vision in the book of Ezekiel, received something of interpretation from Amos, who saw the salvation of Israel; and from



Hosea, who saw the discipline and then the redemption of God's people; and from Daniel especially, who saw the wicked Israelites separated from the righteous and duly rewarded. Jesus re-read the prediction of Moses, which has already been quoted, and remembered in that connection the covenant at Horeb, where Israel was made a kingdom of priests, and the covenant with David, in which the City of David was promised an everlasting sovereignty. After so much of war, He had a deep interest in the promise that the Messiah would reign on the throne of David amidst universal peace. Jeremiah's page described Him as "the righteous branch,"—*Jeremiah xxiii, 5*,—and predicted the return of the exiles and their service unto God.

The conceptions of the prophets were entering His mind to be worked out in His ministry and life. He knew that wherever the Messiah might be, when He came to His work He must fulfill such a prophecy as lay in the words of Isaiah, which are quoted in the gospel of Matthew in the following connection:

"Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel; which is, being interpreted, God with us."—*Matt. i, 22, 23*.

There was another parchment in which the prophet Micah had left the words:

"And thou, Bethlehem, Ephrathah,  
Little to be among the thousands of Judah,  
Out of thee will come forth for me  
One who is to become ruler in Israel."—*Micah v, 2*.

Already His mother had told Him, doubtless, so much concerning His birth as to have given Him a keen interest with regard to those who saw these words fulfilled. Jesus had certainly not made any such a definite claim to His Messiahship at twelve years of age in the Temple, as He did publicly in the last week of His ministry, when He entered the City of Jerusalem before all the people. But all these years between, filled as they were at the beginning with His affectionate loyalty unto God as His Father, unfolded the idea of God's Fatherhood and Jesus' sentiment and thought of brotherhood unto all men, into a conception of the person and work of the Messiah which, as it grew, flooded the Old Testament scriptures with glory.

Other books than these must have exercised great influence upon the mind of the young Jew who was forming His own conceptions of the Messiah and making acquaintance with Himself. Among them were the Jewish Sibyllines, which for nearly a century and a half had been studied by all thoughtful men, and especially in liberal Galilee. It was a work full of the Greek spirit, written in Greek, and it furnished at least one unforgettable allusion to the Messiah. It was this: "God shall send from the sun" (that is, from the East) "a king who shall give the whole earth rest from civil war." Two Roman authors, Tacitus and Suetonius, report a widespread conviction then prevalent that the Jews were soon to be given dominion over the world. In the atmosphere of this rumor, Jesus must have read at least the third book of these Sibylline oracles, and found Himself interested in the predictions concerning the Messiah. So also must He have read with yet greater interest the more important work called the Book of Enoch. It filled the fancy of His over-zealous neighbors with a strange excitement. Under the figures of various animals, men and nations are there represented as foes surrounding and harassing the white sheep of Israel. The Lord of the sheep is victorious over them all. He is enthroned and becomes their avenger and the judge of the earth. He is the Anointed One and it is foretold that He shall open the very heavens.

The book comes very close indeed to the very thoughts which must have filled the mind of Jesus. "Messiah appears by the side of the Ancient of Days, His face like the appearance of a man, and yet so lovely, like that of one of the holy angels. This Son of Man has, and with Him dwells, all righteousness; He reveals the treasures of all that is hidden, being chosen by the Lord, is superior to all and destined to subdue and destroy all the powers and kingdoms of wickedness. Although only revealed at the last, His name had been named before God, before sun or stars were created. He is the staff on which the righteous lean, the light of nations, and the hope of all who mourn in spirit. All are to bow down before Him, and adore Him, and for this He was chosen, and hidden with God before the world was created, and will continue before Him for ever. This Elect One is to sit on the throne of glory and dwell among His saints; heaven and earth would be removed, and only the saints

would abide on the renewed earth. He is mighty in all the secrets of righteousness, and unrighteousness would flee as a shadow, because His glory looked from eternity to eternity, and His power from generation to generation. Then would the Earth, Hades, and Hell give up their dead, and the Messiah, sitting on His throne, would select and own the just, and open up all the secrets of wisdom, amidst the universal joy of ransomed earth."

One more book is perhaps equally representative of much of the literature which was open to the young Galilean thinker. It is the Psalter of Solomon. While the Book of Enoch is actually quoted in the Epistle of Jude: "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints,"—*Jude i*, 14,—we must not conclude that the Psalter of Solomon or the Book of Similitudes was less important, because either was less old, in the thought of the expectant nation. As clear as the allusion to the killing of Pompey after the battle of Pharsalia, is the suggestion that the nation cannot expect deliverance through any save a descendant from David.

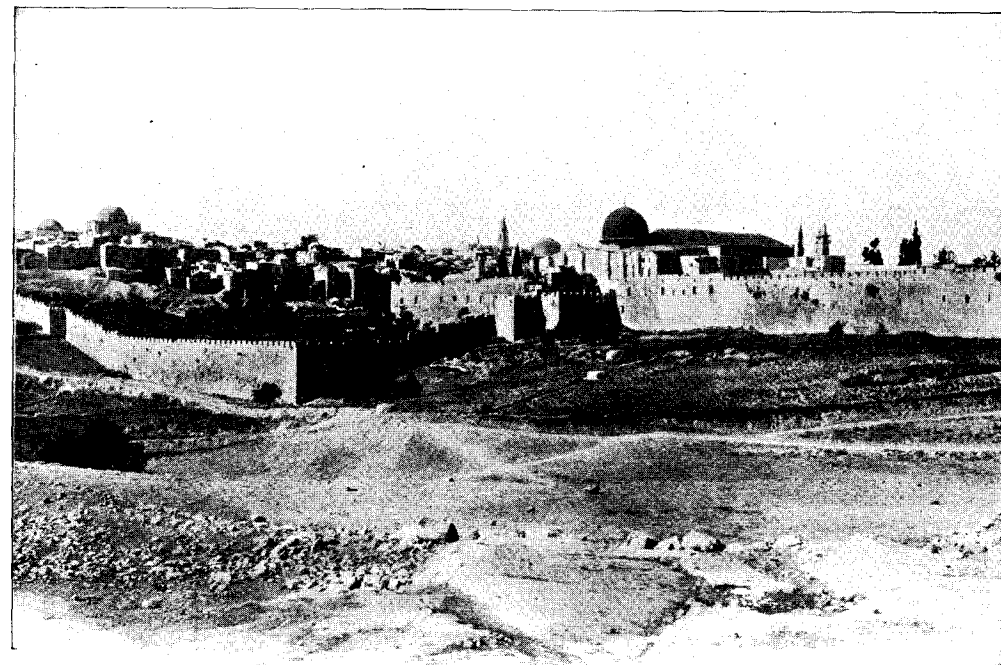
These were, perhaps, only a few of the parchments which represent a literature which was the outgrowth of the spiritual hope of those troublous times. We know that the Fourth Book of Esdras was read by the people when Jesus was a boy in Nazareth. As He moved, in His simple dress, with His brothers and sisters through the streets of the town, now becoming one of the marriage procession, and now one of the throng indignant at a harsh proceeding of Rome; now offering His pity and help to the victim of greed, now growing weary of the niceties urged by the Rabbis; or, as He went alone with a shepherd into the fields, or sat close to a great vine and mused beneath the grape-clusters, He found His own strong spirit warm with the flame excited by the anticipations contained in books like this, which was read and re-read by those whose souls were vibrant with the Psalm:

"Let the high praises of God be in their mouth, and a two edged sword in their hand; to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all His saints. Praise ye the Lord."—*Psalms cxlix*, 6.

## CHAPTER XIV

### EDUCATIVE INFLUENCES IN GALILEE

BOOKS did not furnish all the fuel for that fire which burned with increasing brightness after He had seen Jerusalem, and responded to some, at least, of the thousand voices He heard within its walls. Galilee had been liberalized so thoroughly by foreign influences, that His earlier conception of the Messiah could not have been entirely in harmony with that of Judea. More than one hundred years before the last-written word of the Hebrew prophet was set down, Cyrus had accomplished a mighty revolution upon the wreck of that



PANORAMA OF JERUSALEM, FROM JERICO ROAD.

Empire in which Belshazzar had profaned the sacred vessels of the Holy Temple. It had greatly affected all Palestine. Through Cyrus, Europe had entered into Asia; and from that day to the day of Jesus, Greece and Rome had increasingly influenced all the life of the Holy Land. That a man of Japheth could do as much as Cyrus had actually done to help Israel, God's chosen people, was a fact which served to enlarge the Jewish mind with the idea that there might be valuable instrumentalities elsewhere than in the tents of Shem. Galilee,—that "*ring*" ("*Galil*") in which so much liberalism was nursed,—was always being persuaded, sometimes involuntarily, that there was some good in heathendom. But Judea preserved her conservatism, even in her gratitude toward Cyrus. God had marvelously developed the religious enthusiasm of the exiles through those seventy years of absence, and now their descendants were fanatics. In Galilee, however, the fierceness of their patriotism was chastened by the effects of the intercommunication of Jews and Gentiles, and the Jewish spirit in the region about Nazareth was fairly cosmopolitan. In the five centuries preceding the birth of Jesus, both Judea and especially Galilee received much from the larger mental revolution accomplished after the time of Cyrus. Into this Galilee, containing only about sixteen thousand square miles, the Greek had come, without such an eager interest in the possibilities of the rich and fruitful soil as would entirely destroy his Greek spirit. This spirit won a partial victory, at once. The result was that Galilee was not only to furnish the most fiery of zealots, but also the coolest of thinkers, when men would be meditating petty revolutions, for the Greek sanity and method of thought had pervaded their fanatical spirits. From the coast, the Greeks passed through the plain of Esdrælon to the Jordan; and Greek was soon not only the language of the colonies, but the language often used in Nazareth by such young men as Jesus himself. There is no doubt that Jesus knew and spoke Greek. Near by were towns which bore Greek names, and many were the Grecian communities in league with the Decapolis. Large numbers of Greeks, who were Jews living in Greek countries, went to Jerusalem on the occasion of the great festivals. Schürer has shown that the Mishnah of the Jews furnishes much evidence of Greek influence upon their vocabulary. In Galilee the

Greek was welcome as an industrious citizen, rearing his crops of corn and wheat, tending his vineyards and olive-orchards. But he was most influential as an intellectual force. Into Greek the scriptures of the Old Testament had been translated. It is impossible that so many Greeks should have entered into the vast work of Hellenizing the nations, and that they should have attained a success in the Holy Land so conspicuous as to have actually furnished a language for a new and universal religion, without having, at that time, brought some manuscripts or traditions into Galilee which reached the young man Jesus and helped Him to reach a fundamental conception of the Messiah.

It is true, as Edersheim says, that when a young Rabbi asked his uncle whether he might study Greek philosophy, the latter answered: "Go and search what is the hour which is neither of the day nor of the night, and in it thou mayest study Greek philosophy." Gamaliel, Paul's teacher, must have borne an unenviable name amongst the exclusive Rabbis, for his liberalism and learning as to Grecianism conspired to make Paul able to quote often from the Hellenic poets. The very ardor with which Rabbi Akiba, according to Farrar, taught that "no Israelite would be a partaker of eternal life who read the books of the Gentiles," tends to prove that Greek thought was succeeding in attracting profound attention and that Israelitish religionism was so penetrated by its force and largeness that the constituted authorities had reason to dread the result. If these reasons for fierce opposition upon the part of the Rabbis obtained in conservative Jerusalem, what must we presume to have been the subtle, if not supremely evident influence of Greek thinking in radical and enterprising Galilee? Copies in Greek of Grecian manuscripts were cheap. Grecianism had long ago forced a fresh method of interpretation upon the Hebrew scriptures. The Apocryphal writings which were charged with the Greek spirit, and especially those books in which pious men had sought to harmonize Hebrew religion with Greek philosophy, only gave young students a taste of a supremely desirable feast, and the Jew could not fence off the light in which he grew and thought from the glow or twilight from Greece.

Did Jesus not feel a breath from Socrates, through perhaps a long line of friendly truth bearers, as some proud Greek told Him how the

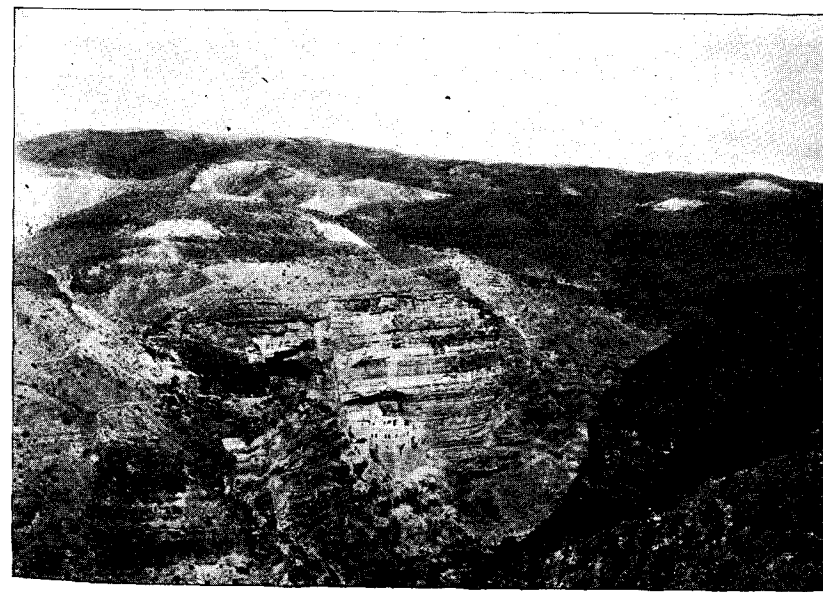


Greek philosopher revered the human soul, and how he looked wistfully toward another state of being? If so, Jesus was to work it over so deeply into a divine philosophy, that, while Socrates, cold with death up to his waist, said: "Crito, we owe a cock to Æsculapius. Pay the debt and don't neglect it," Jesus would say: "Into Thy hands I commend my spirit."—*Luke xxiii*, 42. The effort of Socrates to create faith in the unity of God must have seemed to be in profound sympathy with the conception of God lying in all high forms of the Jewish ideal of the Messiah; for they all insisted upon God's unity; and the efforts of Socrates to find proof of the immortal life must have communicated his ardor to souls who touched Him who was to bring life and immortality to light. Greek influences are found in such books as the Prophecy and Assumption of Moses and the Apocalypse of Baruch. These books were current then, and, though it was a bitter hate which the Jew felt for the Gentile, yet it must be confessed that the air breathed by a young thinker in Galilee could hardly have escaped the influence even of Plato, the idealist of Greece, whose name and philosophy were well published by Greeks in general and especially by colonists proud of their intellectual heritage. That Greek ideas, especially if they related to a human expectation which was Messianic in any of its qualities, were met with the contempt of the Rabbis, was a fact not seriously operating to prevent Jesus of Galilee—"Galilee of the Gentiles"—from thinking of them, for He had already broken over the lines of their conservatism. Doubtless Jesus often went up to Jerusalem in the course of those "eighteen silent years," and He then must have seen something, at least, of that mass of Greek art which the pompous Herod had brought to the city, and heard more of the Greek literature whose teachers Herod had hired to do duty in Jerusalem. A thoughtful Greek, even in Galilee, was not likely to forget that Plato had said: "This must be our notion of the just man, that even when he is in poverty or sickness or any other seeming misfortune, all things will in the end work together for good to him in life and death, for the gods have a care of anyone whose desire is to become just and to be god-like, as far as man can attain his likeness by the pursuit of virtue." And, if orthodox Jews and wide-minded Greeks fell to arguing as to the outlook for mankind, it was but natural

that the Greek would seek to overmatch the Jew's well-learned anticipation by quoting Plato's words.

That Jesus Himself, who learned most from His Father at first hand, quoted no Greek author, and that we find no trace of Greek philosophy in the gospels, except perhaps in the gospel of John, is not solid proof that Greeks did not aid toward a conception of the Messiah which made Him a blessing to the whole race. Paul certainly showed, at a little later date, that a cultured Phariseism was not unaware of the tide of Greek thought; and we know that Antioch, where the disciples of Jesus were first called Christians, was, even in Julius Cæsar's time, about 46 B. C., a capital of Greek culture.

Even though the Roman was now master of the world, and men like Cato had favored expelling Greek philosophers from the city of Rome, nevertheless Greek learning went triumphantly with Roman arms; and where the successors of Alexander, their general, failed to hold the ground, the philosophers and poets of Greece influenced and oftentimes guided the higher thought of the peoples. At this moment Jesus was standing on the verge of a new world which He was to create, and the larger number of the followers of this Son of Man in the first century probably were Greek-speaking Jews. In Cæsarea



VIEW OF THE COUNTRY OF JUDEA.

and Joppa, Jews were reading Greek authors to their children, and the Jews who came back from Alexandria of Egypt brought an influence as distinct as that which they

took away with them. They had taken their Greek translation of the Hebrew Bible, they brought back Hellenic ideas and points of view, and Gentiles had come into Galilee and Judea at an earlier time, having been uplifted by the great hope, bearing with them interesting ideals from Greek thought.

Twenty years before the birth of Jesus arose the most efficient force for disseminating the Greek spirit over Judaism. The name of that force was Philo of Alexandria. Before Jesus entered upon His ministry, and at the time when He was deeply interested in finding the true significance of the Messiah and His appearance, this eloquent and learned philosopher had found a large public for his writings on Jewish religion, and his interpretation of the Five Books of Moses must have been well known. He was a member of a priestly family, and he strove to find a harmony between the Hebrew faith and Greek philosophy. Whether Jesus knew Philo's reasonings, we cannot tell, but the wide acceptance of his ideas, even in the circle of the Rabbis, would prove that the air which Jesus breathed was full of such conceptions of the Messiah as one man of genius would be led to harmonize with Gentile thoughts. Traces of Philo's method of allegorizing in interpretation are found in the letters of Paul; and that he was the mouthpiece of opinions largely prevalent in the time of Jesus, no one can doubt.

That Philo did not think of the Messiah as personal, and that he thought of a warring force as the creator of the new day, does not invalidate the assertion that he and his contemporary thinkers helped amazingly to broaden and deepen the conception of what the Messiah might be. Without doubt, these ideas, in some form or other, reached the thought of Jesus, and He sympathized with the conception that any true Messiahship must encircle mankind with its blessing.

Dr. Watkins quotes the common proverb: "Either Plato philonizes or Philo platonizes," and he adds: "Philo represents a great current of thought which influenced himself and his generation, and which he deepened and widened. Of that current, Alexandria and Ephesus were the two great centers, the former specially representing Judaism in contact with the freer thought of Greece, and the latter specially representing Judaism in contact with the theosophies of



CEDARS OF LEBANON.

Asia, but both meeting and permeating each other in these great cities."

Scarcely more Greek in its character was the writing of Philo than that of the author of the Wisdom of Solomon. Here the philosophy of Plato is everywhere present and it is the effort of the writer to show that while Israel is the Lord's first-born, wisdom has been communicated to all who have sought it, and God has revealed His truth to many who did not seek it. It is instructive to turn from the reading of this book to the account of Jesus talking with the Centurion, whom He must have addressed in Greek, and to whom He said: "I have not found such faith, no, not in Israel,"—*Luke xii. 9*,—which words indicate that Jesus was open-minded to the impression made by the faith of a Gentile. In this book (*The Wisdom of Solomon*) the immortality of the soul and the blessedness and glory of the future state of the righteous are advocated with great eloquence, while the conception of wisdom and justice is maintained in language similar to the very phraseology of Plato. Another book to which Jesus must have been attracted, for His accuracy and exhaustiveness of quotation from the accepted books makes it most probable that He searched all scriptures with painstaking study, was the *Wisdom of Jesus, Son of Sirach*. For nearly two hundred years it had been current in a Greek translation from the original Hebrew. It was an earnest plea for morality deeper than that of the Rabbis

or the philosophers. The ethical passion of Jesus of Nazareth must have read with kindling, such words as these: "It is not meet to despise a poor man that hath understanding, neither is it convenient to magnify a sinful man." "Strive for the truth unto death, and the Lord shall fight for thee." "Let it not grieve thee to bow down thine ear to the poor and give him a friendly answer with gentleness." The book maintains the duty of giving freely of one's religious knowledge and all other treasures imparted by God, and its concluding song, the Hymn of the Forefathers, is so full of the spirit which was in Christ, and is so noble withal, that the most eloquent chapter in the Epistle to the Hebrews is modeled upon it. The Prayer of Manasses was also in circulation, especially amongst the young Rabbis such as Jesus soon became, and it taught a doctrine concerning the value of repentance and prayer looking toward that larger faith in the mercy of God, which Jesus preached when the dying robber made his plea on Calvary. The Books of Maccabees, of course, quickened the patriotic sentiment of all Jews who hated the dominion of Rome, and urged the positions of the strenuous Pharisaic party; as to the importance of the observance of festivals by the Jews wherever they were, especially if they were tempted by distance to neglect the Temple services at Jerusalem. The Book of Tobit distinctly spoke of the Fatherhood of God, and other parchments which gave greater testimony to the influence of the Greek spirit, furnish evidence of the higher truth of the assertion that "the chariot-wheels of Alexander smoothed the highways over which the apostles of the cross were to travel."



"OVER WHOSE ACRES WALKED THOSE BLESSED FEET."

## CHAPTER XV

### POLITICAL AND INTELLECTUAL INFLUENCES

ROME and her authority must have appeared to Jesus as a yet greater force to be heeded and to be dealt with, now that He had been to Jerusalem and seen the extent of Rome's power, especially through the results accomplished by such a man as was Herod, the builder of the new Temple and the perpetual aspirant for both Roman honors and Hebrew loyalty. Detesting Rome as every Jew did, the relations between the Romans and the Jews, nevertheless, were such that, either by opposition or by the sympathy which often could not be prevented amongst thoughtful persons, Roman ideas were part of the atmosphere and they entered into the minds of the Galileans. As Jesus grew, and as He thought of the Messiah, His first home instruction was uppermost, and it was that the hated power of Rome should be overthrown. Rome was aiming at universal empire, and Jesus was growing toward a conception of Himself which made Him the founder of a universal empire. These empires were absolutely opposed in spirit and in method. The absolutism of Caesar rested on his making all men servants unto him; the absolutism of Jesus rested upon His making Himself servant unto all men. There was only one thing concerning which He could serve all men, and that was, SIN. He would save the people from their sin.

It was not then commonplace to say that Cæsar's empire depended on force; Jesus' empire would depend on love. One had succeeded through coercion and subjugation; the other would succeed through persuasion and affection. As Jesus studied Rome after His return from Jerusalem, He saw what kind of deliverer the true Messiah must be. Much has been said concerning the ignorance of Jesus with regard to rulers and Cæsars and their manners and customs, as this ignorance is shown by His references to them. But Jesus knew Cæsarism and its method to the very heart. To Him it was becoming evident that the final contest would not be between two cities, Jerusalem and Rome, but between two spirits, the spirit which then possessed this world, and the spirit which possessed Him. In the very palace of Jewish religionism, He had broken the dear and little circle of earthly parentage and found His soul and life girded only with the larger and infinite circle of universal parentage. "My Father's business,"—*Luke ii*, 49,—was a phrase which universalized His interests, at least for a moment. At that instant, Jerusalem and Rome were cities of yesterday. The energies they represented were not the supreme forces. In the crisis which His personality and life would precipitate, they would be jostled about as incidents. His sinlessness had shone out against the dark thing called Sin, and that was a universal fact. To deal with that fact victoriously would be to settle all other difficulties incidentally. He would conquer Rome,—not by attacking Rome, but by overwhelming evil with goodness, and His triumph would give to Jerusalem also her catastrophe. Dimly seen, perhaps, at the first, these things burdened and pained Him with their pervading intimations. As He went at night-fall and alone to His trysting-place with God, His heart was beginning to say: "I have a baptism to be baptized with; and how am I straitened until it be accomplished."—*Luke xii*, 50.

If a thoughtful Roman came to Nazareth and talked to any who repeated the conversation to Jesus, He felt not less strongly that the Messiah had something more fundamental to achieve than to break the Roman yoke which weighed upon the neck of the Jew. Matthew Arnold has described the situation truly:

"On that hard pagan world disgust  
And secret loathing fell.  
Deep weariness and sated lust  
Made human life a hell.

"In his cool hall, with haggard eyes,  
The Roman noble lay;  
He drove abroad, in furious guise,  
Along the Appian way.

"He made a feast, drank fierce and fast,  
And crown'd his hair with flowers—  
No easier nor no quicker passed  
The impracticable hours.

"The brooding East with awe beheld  
Her impious younger world.  
The Roman tempest swell'd and swell'd,  
And on her head was hurl'd.

"The East bow'd low before the blast  
In patient, deep disdain;  
She let the legions thunder past,  
And plunged in thought again."

One man alone did not content Himself with plunging into thought again. He, at length, saw what to do. For eighteen years the bow-string was being made more and more tense by the strain put upon it by divine hands; the arrow was about to fly. If a Roman centurion, such as he who had commended himself to certain Jews by building them their synagogue, and who was to be commended for his faith by Jesus Himself, had quoted Cicero, in Nazareth, this quotation may have reached the ears of the young Rabbi: "We talk as if all the miseries of man were comprehended in death, pain of body, sorrow of mind or judicial punishment, which I grant are calamitous accidents that have befallen many good men; but the sting of conscience, the remorse of guilt, is in itself the greatest evil, even exclusive of the external punishments that attend it."

With such a moral problem, Jesus felt that the Messiah must measure Himself, and when Jesus yielded to this conviction, He had already made it sure that the Messiah would not be received except with disappointment and opposition by His fellow-citizens. At last He was ready for the next step. It was unconsciously in the direction of Gethsemane. Calvary itself was only a few years away from Him. That night may have been one of the many which He passed entirely and alone in prayer. Before He left Nazareth for the moun-

tain, He must have found deeper significance than ever He had discovered before in the hymn which the household recited at sunset, beginning:

"I will lift up mine eyes unto the hills,  
From whence cometh my help."—*Psalm cxxi.*

When He came back to His carpenter's task again, He found an hour or two for reading and brooding. Pliny was a writer well known, and he had said despairingly: "What folly it is to renew life after death! Where shall created beings find rest if you suppose that shades in hell and souls in heaven continue to have any feeling? You rob us of man's greatest good—death. Let us rather find in the tranquillity which preceded our existence the pledge of the repose which is to follow it." If He heard any words like these, Jesus met



A TYPICAL VILLAGE.

the note with a sweeter tone. He had already confessed an absorbing interest in life, and against all hopelessness He felt the Messiah must set Himself. He Himself, by and by, would say heroically: "I came, that ye might have life, and that ye might have life more abundantly."—*John x*, 10. At that time, also, many Pilates were sneering their question: "What is truth?"—*John xviii*, 38. God was now so filling this peasant of Galilee with Himself that His heart and mind were full of the answer soon to be spoken: "I am the truth."—*John xiv*, 6. These are only some of the elements which were in the air, and no nation was more talkative with reference to the impending future than was the Rome whose greatest poet, Virgil, had sung these lines:

"The son shall lead the life of gods, and be  
By gods and heroes seen, and heroes see.  
The jarring nations he in peace shall bind,  
And with paternal virtues rule mankind.  
The goats with strutting dugs shall homeward speed,  
And lowing herds, secure from lions, feed.  
His cradle shall with rising flowers be crowned;  
The serpent's brood shall die; the sacred ground  
Shall weeds and poisonous plants refuse to bear;  
Each common bush shall Syrian roses wear.  
But when heroic verse his youth shall raise,  
And form it to hereditary praise,  
Unlabored harvests shall the fields adorn,  
And clustered grapes shall blush on every thorn;  
The knotted oaks shall showers of honey weep,  
And through the matted grass the liquid gold shall creep."

A race had been looking heavenward for long. The distance between finite and infinite, earth and sky, had always perplexed and saddened man's heart, but then more than ever before. Everywhere, in one form or another, men were saying: "Cannot this distance be bridged? Cannot man become so divine or God become so human, that there shall be a real *Christos*, a valid mediatorship?" When Rome's mightiest monarch died, this urgent spirit immediately seized its opportunity. It created Cæsar a God. The apotheosis of the Emperor of the Romans was earth's manifested desire to reach through humanity, raised into divinity, and to touch heaven. If the news of



some new sedition led by a bold revolutionist against Rome reached Jesus from Jerusalem, by the rumor from a returning fellow-citizen of Nazareth who had just left the Holy City and was full of its political gossip, so also had come into Galilee the report that the Romans had made their Cæsar divine. Jesus must have known this. It had found its way into the mind of One who, as He pondered on the nature and character of the Messiah, was arriving at the conviction that the Messiah must be the living Mediator between God and man.

These considerations, whether they influenced Jesus more or less in the development of His thought, did not detract from the intensity of His patriotism. And He was now reviewing Hebrew history in the warm light in which He had lived at Jerusalem, during that festival. Yes! He was thinking it all over in the light which broke over His own soul when He said: "*My Father's business.*" Every Jew repeated the long story of Hebrew revolt against Rome, and especially now, with so much expectancy in the Jewish heart, and with Herod playing fast and loose with Rome at Jerusalem, were the chapters in the history of their subjugation unto Rome constantly talked over by the Jews. Jesus was now called "the carpenter" (vi, 3), not "the carpenter's son" (*Matt. xiii, 55*), for His father had died, and He felt the responsibilities of a Rabbi with reference to political affairs. But His policy went deeper than that of current patriotism. He saw the whole past through the only eyes able to understand it. The Roman despotism had supplanted the Persian with a strength and audacity unparalleled. But long before this, the Messianic hope had become mainly political. After the death of Alexander the Great, Palestine became the desired prey for which Egypt and Syria struggled for more than a hundred years. Antiochus the Great, on capturing Palestine in 203 B. C., from Ptolemy of Egypt, permitted self-government to the Hebrews. All went well until the Syrians opposed Jewish monotheism with the polytheism of the Greeks, and at length, in 175 B. C., the Hebrews who had not been demoralized by Greek manners were in revolt. "It is startling to think," remarks Dean Stanley, "of the sudden influx of Grecian manners into the very center of Palestine. The modesty of the sons and daughters of Abraham was shocked by the establishment of the Greek Palestra under the very citadel of David, where, in defiance of some of the

most sensitive feelings of their countrymen, the most active of the Jewish youths completely stripped themselves, and ran, wrestled, leaped in the public sports like the Grecian athletes, wearing the broad-brimmed hat, in imitation of the headgear of the god Hermes, guardian of the gymnastic festivals. Even the priests in the Temple caught the infection, left their sacrificial duties unfinished and ran down from the Temple court to take part in the spectacle, as soon as they heard the signal for throwing the discus, which was to lead off the games."

At length, corruption reached such a pass that Jason, a Jew, bought of the Syrian king the office of High Priest for 300 talents annually, only to lose it to his brother Menelaus, who, on going to take Jason's payments to Antiochus Ephiphanes, outbid Jason and took the office. Jason waited until he heard the false report that the king had perished in battle against Ptolemy, and then he swept into Jerusalem with 3,000 men, slaughtering as he marched, but failing to unseat his crafty brother. Antiochus returned to attack and enter Jerusalem, profaning and pillaging sacred places wherever he went, and, at length, 40,000 people perished before him, a large number were enslaved, while the king filched more than a million and a half dollars' worth of precious metals. Judaism was crushed and outraged. The profanity of the unclean sovereign in the Temple was more humiliating than his cruelty outside. Two years later, being in need of money, he sent his collector of tribute to gather, by force of 22,000 armed men, all the money obtainable, to kill all the men and dispose of the women and children as slaves. Peaceably received into the city, the inhuman army began on one Sabbath day their bloody task. It was the hour for worship, and the desolation was unspeakable. The city was fired in various places, its walls pulled down, the riches of Jerusalem captured, and the hill Acra, above the Temple, was set apart to be crowned with a powerful fortress. What was more sad to the Jew was this,—he was forbidden to enter the Holy Place, and the sacrifices ceased. This much for Jerusalem only. Antiochus made a wholesale attack upon Jewish religion and patriotism by decreeing the abolition of their religious practices. No Jew was permitted to sacrifice, to keep the Sabbath, or to circumcise a child. Jupiter Olympus was enthroned



WILDERNESS OF JUDEA.

in the Holy Temple; paganism reared its altar, on the site of the Hebrew Altar of Burnt Offering, and a huge hog was killed in the sacred precincts, its blood poured on the Altar before the Temple and sprinkled in the Holy of Holies. Greek idolators, who had been sent to Jerusalem to induct the Jews into the rites of a religion they abhorred, were in attendance. Hebrews were required to eat the flesh of swine, and any of these orders was supported by an armed force which met disobedience with the most cruel death which could be invented. Mothers who had circumcised their children were led through the streets, the torn bodies of their little ones swinging from their necks, and old men like Eleazer were stretched upon the rack, yet they cried out in death: "Hear, O Israel, the Lord our God is one." Out of this agony came the seventy-fourth and the seventy-ninth Psalms; and now Hebrewdom was reading them again.

From month to month the towns were visited, and the horrible despotism urged its persecution; but at last the persecuted had a champion, and a mighty revolution girded on its sword. Mattathias, one of the older priests, having been driven to Modin, had poured out his soul unto God. He seemed safe twenty miles from Jerusalem in his ancestral home. But the demand that he, the most eminent citizen of the town, should sacrifice to the Grecian gods, confronted him in his dwelling. He replied to the officers: "God forbid that we should forsake the Law and the ordinances. We will not hearken to the king's words, to go from our religion, either on the right hand or on the left."—*Joshua xxiv*, 16. Beholding a Jew offering a pagan sacrifice upon his own altar, Mattathias slew him, as he also killed the king's commissioner and wrecked his altar. The

revolution was born. Fleeing to the mountains with his band, he was joined by others of like enthusiasm, and he led the way through the country, destroying the altars of paganism, circumcising the children, and increasing his force of patriots, like a Garibaldi,—the elder Puritan crying out: "Whoever is zealous of the Law, and maintaineth the covenant, let him follow me." The old man did not live to see the triumph of the Jews. His heroic band perished, but Simon, his son, "the man of counsel," and Judas, another son, "the mighty and strong," had received the consecrating blessing, and thus the five sons began a course of war for home and country in which, one by one, they were leaders, and one by one they were martyrs. Judas Maccabæus was indeed the Hammerer. He magnetized his army as did Napoleon, and he led them with a Puritanism equaled only by Cromwell. Longfellow brings out this spirit in Judas Maccabæus when he makes him say:

"Antiochus,  
At every step thou takest there is left  
A bloody footprint in the street, by which  
The avenging wrath of God will track thee out!  
It is enough. Go to the sutler's tents:  
Those of you who are men, put on such armor  
As ye may find; those of you who are women,  
Buckle that armor on; and for a watchword  
Whisper, or cry aloud, 'The Help of God.'"

At last the victory was complete, and Judas saw the worship of the fathers again restored to the Holy City. The sacred garments and altar were renewed, and for eight days there was observed the Feast of the Dedication, which Jesus Himself was to attend, at a later time when His countrymen would be saying to Him, "If thou be the Christ, tell us so plainly."—*John x*, 24.

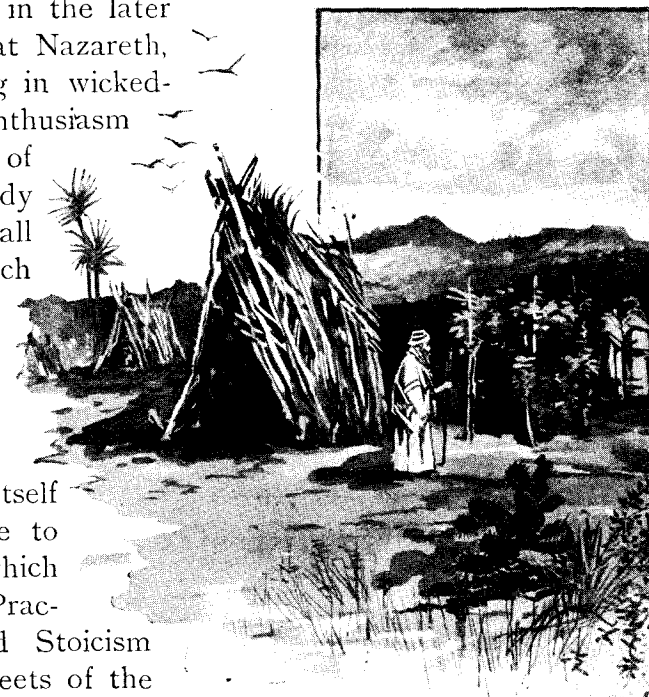
Although Judas fell before the sudden return of the Syrians and seven years passed by, Demetrius gave Jonathan an opportunity which the latter improved, to accomplish Jewish independence. In May, 142 B. C., Simon entered Jerusalem and compelled the last Syrian garrison to capitulate. The happy nation went on a career of rejoicing until the last of the sons of Mattathias was murdered with his two sons, by his son-in-law, Ptolemy.

All these events filled the ordinary Jew with the idea that any true Messiah would deal with Rome as Judas Maccabæus had dealt with the Syrian king. They had a quite different interpretation in the thought of Jesus. The taste of independence which the Hebrew nation had been granted between 135 B. C. and 63 B. C. had not deepened the spirituality of Jewish hope. The rival sects of Pharisees and Sadducees warred with one another until the Pharisees requested Rome, in the year 64 B. C., to take away all political power from the Jewish priesthood, because innovations foreign to the service of God had been introduced, and the priests were the political Sadducees. The Pharisees, in 78 B. C., had supported the claims of Hyrcanus, but now they saw, as governor of Judea, an Idumean named Antipater, who was of the retinue of Hyrcanus, and who had mounted the throne by means of shrewd intrigue. In 63 B. C., the divided nation found itself confronted by the Roman general Pompey, and soon the Roman eagles were stretching their wings on Mount Zion. Hyrcanus was deprived of nearly all his dominions, and Antipater was truly his master. The royal policy of entire devotion to Rome made the Roman government more detestable to the Jews. The ruler was a son of Esau, and although Jewish privileges had been given generously in the year 47 B. C., by Cæsar, and a large portion of territory lost under Pompey was restored to the Jews, the Temple Tax forbidden to be farmed, the military forces prevented from camping in Judea, yet everything pointed to the event which speedily came when Herod, son of Antipater, swept over the Sanhedrin with an armed force and became ruler of the Jews. Under his scepter Jesus had been born, and it was within the precincts of the Temple he built that Jesus gave utterance to that conception of His own life and work in the world to which all sentiments of patriotism and culture of mind had begun to do homage.

## CHAPTER XVI

## THE BAPTISM BY JOHN

JESUS was now thirty years of age. Only incidentally was He looking upon everything as it appeared against that immense and vivid background which Jerusalem and Rome conspired to make. Things had grown worse rather than better, in recent days. He saw such infamies as were matched only by the political tumult and the religious fanaticism which reached their height in Galilee, and even now these were vocal throughout Judea. As Jesus learned of the condition of things at Rome in the later days of His quiet life at Nazareth, He saw the world lying in wickedness; and His moral enthusiasm which was the breath of His sinless life, was ready to welcome any and all forces of reform which looked toward breaking the power of evil in the hearts of men. Under Herod Archelaus and under the rule of his successor, Jerusalem itself had yielded not a little to the corruptions from which Rome was decaying. Practical Epicurianism and Stoicism stalked through the streets of the Holy City, and throughout Palestine the despair of the heathen met the expectancy of



PILGRIMS' BOOTHS NEAR THE JORDAN.

the Jew, the latter maintaining its spirituality only in the loftiest souls. If the conceptions born of the better thoughts of Greece and Rome, which we have already sketched, had been filtered through the Hebrew's contempt for the pagan, and, at length, had touched the mind of Jesus, leading Him along with His personal experiences with God as His Father, into a true vision of the Messiah of humanity,—that is, if, at last, He saw Messiah as One who would save men from *sin*,—He came to that vision amidst a carnival of iniquity. It had increased since the reign of Augustus in Rome and the government of the Herods in the Holy Land. Any voice of Puritanism sending its volley of fire against the unspeakable wickedness of the age, must have found a cordial welcome for its messages in His soul. It was the sinless One who was thus listening,—listening for “Elias who was to come.”—*Matt. xi, 14.*

A rumor was then spreading even through Galilee that, in the desert-wilderness of Judea, a man of extraordinary intensity of conviction and power of eloquence was preaching in that desolate and craggy region near the outflowing of the Jordan. This man's influence had gone forth and the troublous politicians and chattering Rabbis were forgotten, for a new hermit, who reminded men of the asceticism of the Essene, and who breathed the spirit of the grandest of Hebrew prophets. Most austere in his life, he was not an Essene in garb or in food. He wore a dress reminding those who had not forgot the scriptures, of the lofty-souled Elijah. A girdle of camel's-hair was about his loins, and his poverty was witnessed by his roughly woven garment and its leather thong, as well as by his food, which consisted of locusts and wild honey. It was John, the son of Zacharias and Elizabeth. When he came to Bathabara, the forerunner of the Messiah was intellectually and spiritually prepared for his privilege and his task. In the majestic solitudes of the mountains, he had nursed the ideas of his life and his mission upon his faith in God. This had been his spiritual life and breath, in the home of Zacharias near Hebron; and under the open Syrian sky John had brooded upon the duties which lay before him, running back, as they did, with their impulse, to that scene in the Temple when his priestly father first heard from Angelic lips divine intimations as to the future of his son. He was slightly more than thirty

years old. Out of the experience of home, from synagogue and desert, he came forth an orator, masterful of the symbolism of the desolate district in which he had so tried the illuminating power of his vision, that, in it, he had seen Sadducees and Pharisees crawl forth as an “offspring of vipers.”—*Matt. iii, 7.* The threshing-floors of the hill-country again felt the winnowing wind; the trees of the forest trembled at the stroke of the ax; and the fire consumed as he spoke of the deceit and fraud of priestcraft, the intolerable exactions of officers, the iniquities of privileged classes, and the pompous self-righteousness of religious guides. His speech was dark as the shadow from one of the hills beneath whose eminence he had mused on Israel's shame, bold as the cliff that was smitten with sunlight when his soul flamed with the deeper thought of the Messiah, deep as the loneliness in which he found God, and musical as Jordan which ran at his feet. All the force of that destructive ardor which belongs to the fieriest Puritanism was John's. He marshaled his denunciations against iniquity, high and low, elegant or vulgar. His audiences were gathered from all Israel. The poor huddled in their hastily prepared booths. The aristocrats were there, proud of their Abrahamic ancestry, and he told them as their conceit stumbled near to him over the scattered rocks which lay on the edge of the river, that God was able to raise up children unto Abraham out of those very stones. His spirit made him stern and heroic, simple and direct. His character furnished a peerless sounding-board for the trumpet-like tones, whose carrying power reached to the edge of the multitude, where the common people crowded together, and where they heard that their Deliverer was approaching, and that the hour for the rule of the lofty and proud had passed away. His aggressive and serious speech was the breath of Eternal Holiness through him, and it swayed the citizens of Jerusalem, who had come out to hear him preach repentance and announce that the kingdom of heaven was at hand, even as the wind had bended the willows along the Jordan. Truly this was a “*Voice in the Wilderness,—not an echo,*” as Frederick W. Robertson has finely said.

The son of a priest, the temple he chose was the wilderness and the Jordan valley. Its dome was the steady sky; and he sought to create his altar-service in human hearts. In the wide air, under a



JOHN THE BAPTIST IN THE WILDERNESS.

mighty canopy, challenged by sincere and powerful eloquence, the scholarly Scribe, the privileged Sadducee, the hair-splitting Rabbi, even the political revolutionist of the party of the Nationalists, were overwhelmed; and this was so, for the reason that his genius insisted upon what his moral insight had discovered as to the real malady which made Israel weak and Rome corrupt. The name of this disease is *sin*. He was fitted to be the prophet of the future because he was so profoundly true to the past. He was so true to the past that he had entered into the fundamental movement of all eras, and interpreted the urgent feeling and utterance which was totally missed by the shallow present. He so opened the Old Testament, that men began to see under his eye-glance the first pages of that which would be called the New Testament. The finest spirits whispered to one another: "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight."—*Matt. iii, 3*.

As John asked Pharisees: "Who hath warned you to flee from the wrath to come?"—*Matt. iii, 7*,—they had no chance to answer, until he cried out: "Bring forth therefore fruits meet for repentance."—*Matt. iii, 8*. At that moment, he was continuing the use of one rite, and one only. It was amazingly suggestive of the new kingdom which he was preaching, the one rite he dared to practice in a time burdened with forms and observances,—the rite of baptism. His popularity was unbounded. The airy globes of ecclesiasticism had been punctured by his keen sentences. The current of his eloquence rolled on like the swift Jordan whose ripples moved with the echoes from his voice. If he would, he could now create a movement which would sweep, from those rocky hillsides, toward the capital of the world. Everything was ready to obey his spell. His audience dreamed of the long-haired, spare Elijah of the past leading a successful insurrection, and every voice was crying out, in the prophet's words: "Every valley shall be exalted and every mountain and hill shall be made low; and the crooked shall be made straight and the rough places plain."—*Isaiah xl, 4*.

His rite of baptism had won the startled multitude. It made visible his aim and their response; and the excited crowd daily increased from the plateaus of Perea and the city of Jerusalem, until



the unanimous desire for purification by water was allied with the most noble vision which had yet come to Palestine. The excitement bred its politics. The multitude was ready for action. Why not seize the moment and save Hebrewdom? The answer John made lies in the words with which he held back a lesser triumph, that God might have His own larger victory: "I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire: Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."—*Matt. iii, 11, 12.*

Instantly questions went from lip to lip, and they were all like this: "Who is this Mighty One of whom the orator is speaking, and where is He?" The answer was soon to be given without words. They had already asked him: "What shall we do then?" His answer was: "He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise."—*Luke iii, 10, 11.*

But this answer was not sufficient for their larger curiosity. It was too practical and too exhaustive of their newly born moral enthusiasm. They were as yet speculative. Luke says: "And the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not."—*Luke iii, 15.*

"Art thou the Christ?"—this was the inquiry in which old and young, rich and poor, Roman soldiers and shrewd Sadducees, orthodox priests and heretical Greeks, ragged outcasts and meek saints, united. It was impossible for John to delay longer. They were even pressing the question further. They were going so far, that they asked him, "What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then, said they unto him, Who art thou? that we may give answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?"—*John*

i, 21-25. It was a trying moment for John. He could not satisfy their curiousness. Let him be patient. To-morrow God will answer their query. "He that hath ears to hear, let him hear."—*Matt. xi, 15.*

The morrow came. It was early in the year. Tradition places the date as the sixth or tenth of January. It was a day when nature had little to suggest of vernal power; and the barren valleys united with somber mountains which stood round about the multitude to indicate that, if any spring-time were very near, it must be waiting to fill the world with blossoms and perfume by the opening-out of the divine purpose within some human heart. Around the eloquent enthusiast, who was already called the Baptizer, and whose austere habits had made him appear the incarnation of a grave and spiritual rebuke unto all cheap prosperity and self-satisfied religiousness, there thronged eager citizens from Bethlehem and Jericho; and some were there even from Samaria and priestly Hebron. The Levites were still urging him to answer the question: "Art thou the Christ?"

One young man from Nazareth stood near the stream, His white tunic showing like a symbol of purity against a background of tamarisks. No one listened, as did He. He alone heard and understood. This was the first orator to whom He had listened, the strings of whose nature vibrated so strongly at the touch of conscience that his words mingled with the harmony in His own sinless nature. John was preaching a universal gospel, for he was striking not at Rome, but at SIN. The sinless Nazarene alone could sympathize with such a divine universalism as was John's. The intimations which the young man from Nazareth had known in His own soul, and which had driven Him to the Baptizer, were trembling into melody. The thought and feeling of the young Galilean were saying in His soul: "This is he who is Elias that was to come." Yet this was His cousin John and He was only Jesus, the carpenter's son. They had not been together, but they had only known of one another. Even then John "knew Him not."—*John i, 31, 33.* Probably Mary had told her Son something of her visit to Elizabeth and something of her experiences with Elizabeth before John's birth. Probably Elizabeth had told her son John something of Mary's visit unto her in the hill-country of Judea, and something of the experiences of Mary before the birth of Jesus; and while these were matters of long ago, yet they were of

supreme interest. Whether this be true or not, an irresistible cordon of influences from without was then making its appeal to all those newly burnished intimations from within. The soul of the young Nazarene was on the verge of making its declaration. No one in the crowd was conscious that the mightiest process of all the ages was achieving its consummation. The crowd were pressing upon John for baptism.

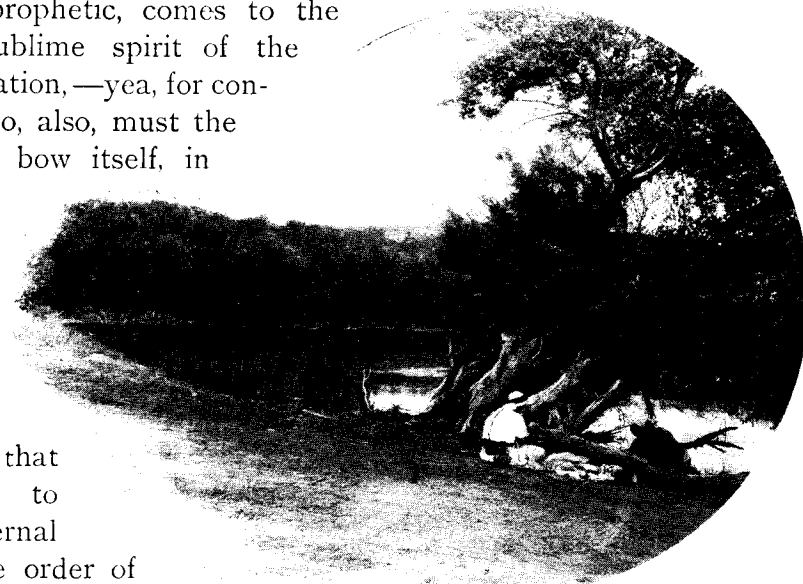
Suddenly John stood back and hesitated. Why should not the baptism of the multitude go on? The figure of the Nazarene peasant was seen to move nearer to the Baptist, His lips were almost moving with the old great words: "Wist ye not that I must be about My Father's business?"—*Luke ii, 49*. Yet now that young Jew, Jesus of Galilee, the Man who was to *fill full* all human custom until it would break into the Divine Law, had resolved to ask baptism. Was it some gleam of Divine Light which then proclaimed Him the Son of God, or was it some ray of glory from His sinless spirit that betrayed His moral majesty? Certain it is that no fomenter of revolution against Rome, no one who could be content with an idea of the Messiah which made Him only a political emancipator of His people from the tyranny of a state, could have recognized the all-glorious innocence and obedience, the divine graciousness and power to suffer and to be slain, which, at that moment, distinguished the man whose earthly name John knew not as the Messiah. John, the proclaimer of repentance for sin, the preacher of a universal revolution, the one orator who made use of the single rite which would emphasize freedom from sin—he alone could recognize the Christ in Jesus; and he would soon say of Jesus: "Behold the Lamb of God who beareth the sin of the world."

This, however, could not be said until much else had occurred both to Jesus and to John. "Baptize me," said the Nazarene. "I have need to be baptized of Thee and cometh Thou to me?"—*Matt. iii, 14*,—replied John. The crowd moved back a little, for this was the most startling word which John had uttered. The men stood looking into one another's eyes. It was the open-eyed finite confronting the all-inclusive infinite. Both were troubled. Jesus was now about to open like a bud in the blossoming era of His divine career, and He had been recognized by another, just as He had recognized Himself as the

Chosen One. Already the cross was on His shoulders. John was struggling with the startling suggestion which had just come from Him whom he must call "*the Lamb of God*." It was that he should baptize Him, then and there. To the incredulous and awed hesitation of the baptizer Jesus repeated his desire. John had never compromised, but he must now obey. There was no appeal, no retreat from such a command. So, always, the fresh and inspiring present, lordly and prophetic, comes to the stern and sublime spirit of the past for lustration,—yea, for consecration. So, also, must the greater ever bow itself, in the presence of the less, and request the forbearance which God's plan constantly imposes upon that which seeks to honor an eternal fitness in the order of things. So always is divinity becoming more deeply and

effectively divine, in its submission of the Eternal to the limitations of Time. So ever is the Christ of God saying: "Suffer it to be so now, for it becometh us to fulfill all righteousness."—*Matt. iii, 15*.

Jesus was sinless and needed not the purification symbolized by this rite adopted by John; but, for the manifestation and realization of His divinity, Jesus needed to be baptized by John. It was a necessity for them and His future that He should humble Himself here in the baptism by water, that He might humble Himself yonder to the severer baptism with which He must be baptized throughout life and death. He must *fill full* all righteousness,—that is, all human legalism, in order that it might be enlarged, or, if necessary, broken out into the righteousness that is of God,—the Law of Love.



THE JORDAN WHERE CHRIST WAS BAPTIZED.

If divinity may be thought of as a quality, it is the quality that is the most sublime when its possessor is most abased. But divinity is always voluntary. Jesus was to recognize increasingly the perfect Fatherhood of His Father, in the growing affection of His own Sonship.

John hesitated no longer. They walked down together into the stream. Soon the glassy surface of the deep ford was broken, and John had baptized Jesus. This was the baptism of consecration. In the very anticipation of the event, John had been swept from his feet, and had forgotten his own office in the kingdom of God. When Jesus' feet touched the bank of the Jordan, and He reflected that He had been baptized, His mind dwelt upon the manifestation which God had made of Himself unto His Son through the form of the dove, symbolizing the Holy Spirit. Who had seen it—that symbol of peace wheeling down and alighting upon His head? We know not. *He* saw and understood. Jesus was the Christ. Later on, Jesus was to hear the question: "The baptism of John, whence was it? From heaven or from men?"—*Matt. xxi, 25*. Then He would remember the open heavens above Him at His baptism, the descending of the Spirit of Holiness into His soul, and the utterance of words of peace and comfort which other ears also heard: "This is My beloved Son, in whom I am well pleased."—*Matt. iii, 17*. It was the divine assurance. John understood it, for it had been intimated unto Him that upon Him that was to be baptized with the Holy Ghost, the Spirit was to descend in that manner. This had strengthened John, also, and he was now confirmed in his belief that Jesus was the Lamb of God—the Christ. No chapter in the life of Jesus is more essential to Christian faith; and no episode in His life is more sure to repeat itself in the history of that redeemed humanity into which Jesus is born. John was never to find his incomplete ideal satisfactorily fulfilled in Jesus. The past is never to see its dream quite literally realized in the future, because Jesus is ever greater than John, and, in His Christliness, there is the certainty that the infinite shall overflow the finite. We do not know but that, as the romanticists suggest, a common dove's wings quivered in the sky overhead, at the time when Jesus came up from the experience of His dedication unto a holy life by baptism, and that, fixing His

gaze upon the beautiful bird, He saw it dip more closely to Him, and then light upon His head, its plumage so radiant with sunlight that all took it to be the symbol of the Holy Spirit. We do not know but that, to the inner ear which listens to unheard melodies, the voice came, saying: "This is My beloved Son, in whom I am well pleased." We *do* know this:—whenever the purpose of God in the present, unheralded and unknown, so connects itself with the past as to receive its consecration for the future, the sky of human life quivers with a peace which is of the infinite, and, above the humanity which is thus dedicated to highest service, there sounds a voice, heard only by those who are near, proclaiming God's Fatherhood through man's sonship, and saying, in dimly heard or in clearly apprehended tones: "This is My beloved Son, in whom I am well pleased." It is the moment of communion between man and God, the loftiest and most inspiring, until other and deeper experiences have come and gone.

The broken current of Jordan had again become direct, and it flowed unimpeded along toward the Dead Sea, as if only a stone, or the trunk of a tree, had fallen into it. The last widening circle had rippled away and vanished. Yet a great hour had come in the story of love; an era was marked in the education of humanity. The Church has long called the baptism of Jesus His "second nativity." It was this, and much more. Not alone was Jesus invested with divine power, but that power came through human ministry, and it so took others up into an inspiring vision, that the unique experience of Jesus blessed mankind. John heard the voice, as well as He whom John had designated as "The Lamb of God."—*John i, 29*. "Suffer it now," said Jesus, "for thus it becometh *us*" (not *me alone*) "to fulfill all righteousness."—*Matt. iii, 15*. It was an event in which the place and partnership of such a man as John, in the career and achievements of the Messiah, were illumined. Jesus had reached the age of thirty, at which the priest of Israel was consecrated to office. He had not thrown aside this ancient observance; He had begun to complete it into something higher and larger. In going to John and being baptized of him, He was carrying in His sinless heart the sins of the people already. Innocent Himself, He was the Penitent Race of Man, voicing its experience, seeking for its

purification from sin, bearing it unto repentance. He knew, by this time, that this act must be the beginning of a public ministry that would end at some Calvary, since He had felt the experience of brotherhood unto all men, by realizing in His own Sonship the Fatherhood of the Universal Love. He had re-read the prophecies concerning the Messiah, and whether He had fully accepted Himself as the Messiah or not, He saw that His baptism was an act like other acts in His short life, running straight in opposition to the conceptions of Messiah held by the Rabbis. He had just



A QUIET POOL IN THE RIVER JORDAN.

been called "The Lamb of God" and accepted the designation which foretold suffering. The Lamb must be sacrificed some day.

There is no phrase in the literature of religion

more truly descriptive of what moral genius does for humanity at large, when some hour of consecration opens the harvest-seed of the past into the growing sprout of the future, than this, "*And the heavens were opened.*"—*Matt. iii, 16.* These heavens were opened here, not only above Jesus, but above the ordinary humanity that now thronged about Him. Jesus so became the Christ of Man, as well as the Christ of God, at this moment, that He stands here as the typical humanity, realizing that He has a divine destiny to fulfill, a Father's business to do, and that it is ready to bow to any rite which will help to make its career sacred. Let the old and the vanishing say ever so truthfully: "I have need to be baptized of thee, and comest thou to me?"—*Matt. iii, 14.*—still the divinest power which never breaks with the spirit of the past, or disconnects itself with the eternity circulating through past, present, and future, must say: "Suffer it now, for thus it becometh *us* to fulfill all righteousness."—*Matt. iii, 15.* "*Now*" is the name of the crest on the wave of time by

which we see how high the transparent age has risen, and what is the strength of the eternal tide beneath. It will be lost next moment in Forever. These opened heavens are not different from the "opened heavens" which were seen after the revelation of the possibilities of manhood in Jesus had furnished a vision unto the soul of Stephen, the Martyr, when he "looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."—*Acts vii, 55, 56.* These "opened heavens" are indeed the realm usually called the ideal, but they comprise the kingdom of the only real and the only universal. Man's life is from above downward; his help is from God. Sinless humanity had consecrated itself, and was consecrated by John, in the baptism of Jesus. It would have been strange, if, over the head of man, hitched fast to earth's realism, there had not opened the vast territory of the invisible and the ideal. Men must see into the great unseen, at such times. In that realm, every Stephen sees that Jesus is standing at the right hand of God,—that is, His power is Divine power and God depends on Him. It is an inevitable vision to every Stephen. Out of that unseen dwelling-place of the realities, by whose down-coming power we live, there comes even yet, whenever Jesus is permitted in His church to be consecrated as "The Lamb of God," and to inaugurate a new relation of man with God, the utterance of heaven: "This is my beloved Son, in whom I am well pleased,"—*Matt iii, 17.*—and men who have ears to hear, do hear and understand.

Once more; baptism, in which rite He filled full a consecrating observance, could never be the same any more. He had filled it so full that it was a larger thing evermore. Jesus has hitherto been spoken of in this connection as the Sinless One. The Angel of the Annunciation, however, had spoken of Him to Mary as "That *Holy* Thing that shall be born of thee."—*Luke i, 35.* He was yet to be spoken of as "The *Holy* Child Jesus," and the apostles, long years after, were to see wonderful things done "in the name of the *Holy* Child Jesus."—*Acts iv, 30.* The *sinlessness* of Jesus was the result of His *holiness*. Sinlessness alone is negative; holiness is positive. Sinlessness means that all weeds have been kept from growing on the soil; holiness means that fair and wholesome grain has germinated and grown up,

occupying and exhausting the soil itself so completely that no weeds can grow. Jesus had come to a baptism which was the symbol of a purification whose highest result was only sinlessness, but holiness. He had brought to that baptism a Holy personality Who obtained His holiness through communion with His Father. The whole secret with Jesus' divine genius and its power lay in the fact that He lived His life as the Son of the Holy God. Here again was the flash of His omnipresent idea—the Divine Fatherhood and His Divine Sonship. It had doubtless come to be so strong and lofty, because it had passed through many trials. He had been often tempted. Yet here, in the midst of these unique and glorious experiences, shared partly by the excited multitude about Him; with John, whom they would call Christ, insistently pointing him out as the Christ, Jesus saw before Him a greater crisis than He had ever experienced.

Can what He has already realized from His actual Sonship unto the Divine Father, endure? There is no escape from the necessity of answering this question, ere another step is taken. He who is to lead men to a manhood God-like,—“the Captain of their salvation, must be made perfect through suffering.” He must know the baptism of fire before He can baptize His brethren. Where shall He find out about this? Let Him go to the wilderness and inquire in its desolate solitudes! He can not escape trial even there. The Son of God, just because He is God's Son, must be tempted of the devil. “Immediately,” says Mark, “the Spirit *driveth* Him into the wilderness.”—*Mark i*, 12. Let every man remember that masterful men, like their master, are not devil-driven, but Spirit-driven, “to be tempted,” not of the Spirit, but “of the devil.” The higher the destiny the more certainly do the forces of goodness lift Jesus up to a height which flings correspondingly vast shadows into the vale below. Luke says that “Jesus, *being full of the Holy Ghost*, returned from Jordan.”—*Luke iv*, 1. Nothing but the wilderness was before Him; nothing but the assault of Satan awaited Him, for Jesus had claimed Himself as the Holy One of God, and evil now denied the validity of the claim.

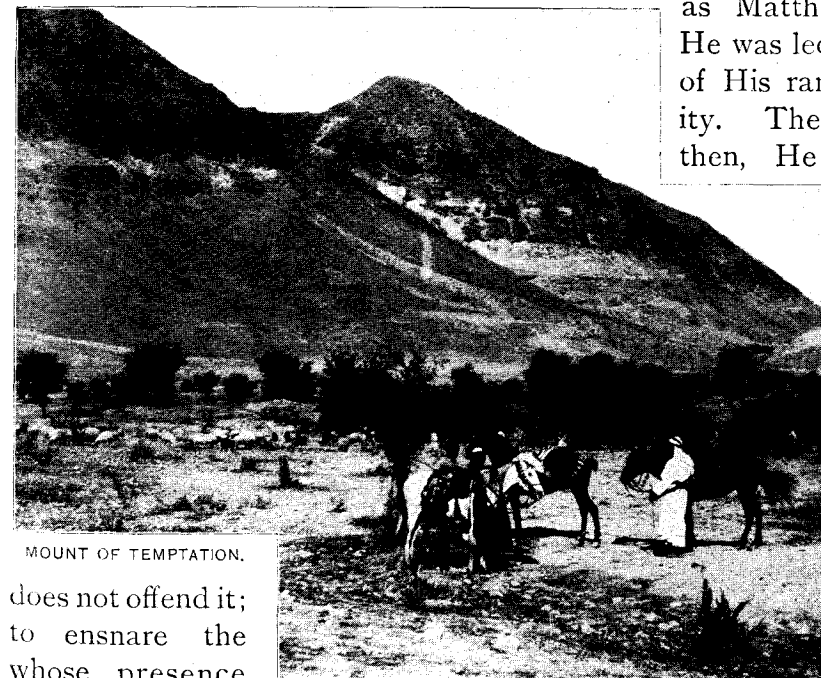
## CHAPTER XVII

### JESUS TEMPTED IN THE WILDERNESS

NOT even the Christ of God,—certainly not the Christ of Man,—could fall, being already down. Jesus was now at a point of moral enthusiasm, the loftiest He had ever known. His faculties were all aglow and His powers eager for achievement. “*Then*,”—*Matt. iv*, 1,—

as Matthew tells us, He was led to the trial of His rank and quality. Then and only then, He approached

the empire of contesting possibilities. Satanic power has no interest in those whose extreme moral loftiness it is quick goodness reveals im-



MOUNT OF TEMPTATION.

does not offend it; to ensnare the whose presence mortal features. The ethical consciousness of humanity will always read the account of the way Jesus trod, intellectually and spiritually, to the unique temptation. It is so imperial in its threefold magnitude of trial as to be called *The Temptation* of Jesus. No eye which has been trained by those experiences that make for holiness on earth,



will look upon Jesus with aught but fraternal sympathy, when we are told that He was "led *up* of the Spirit into the wilderness, to be tempted of the devil." No man is ever tempted until he is led *up*. There must be a height to fall from, else the otherwise dramatic incident is closed, ere it begins. Jesus is described by Luke as "full of the Holy Ghost."—*Luke iv*, 1. Only when He has begun to realize His moral position amidst the things of time, and to illustrate the possibility of man's receiving God, on the one side, and the possibility of God's entering into man, on the other hand, can Christ be so led *up* as to be tempted of the devil.

The situation now is to be carefully considered. The obscure townsman of Nazareth has been living upon the fact that God is His Father. Those around Him do not know that, through this fact, and in no other way, He has come to be a sinless and obedient Son, and that this has made Him to feel the fact of human brotherhood so truly that He deems Himself the Messiah of Mankind. He has come upon the idea of Divine Messiahship fundamentally. Others have missed reaching His level and their idea of Messiahship has been that it is human only. Had He said a word in rebuke of John, the Baptist, when John pointed Him out as the Lamb of God, there might yet be some question about His own opinion of His rank, even though mysterious events have occurred, and when the dove lighted upon His forehead, He felt the footfalls of an immeasurable destiny. He could not resist, at the Jordan, the conviction that He was The Anointed One. He hurried to the wilderness to examine His credentials. The crowd was likely to confuse everything. He alone kept in mind the title His heart was repeating: "*Son of Man*." They were not the credentials which the Rabbis expected to be furnished to the Messiah when He came. They are, first, a profound faith in the Fatherhood of God, so profound, indeed, that Jesus believes that the Father's true Son will be the "Lamb of God bearing the sin of the world;" and second, the feeling, in which all His own previous presentiments have their ripening, that He Himself *is* the Lamb of God. He is about to take to Himself, not the name, "*The Son of God*," but the name, "*The Son of Man*,"—so deeply has He realized His divine Sonship unto the Universal Father. To Him it means human brotherhood in Him. The faith of Jesus in

God as Father had lifted the race up into Him, and given to humanity a divine destiny. Goodness is not proof against the attack of evil. Goodness must be demonstrated as *holiness*, if it shall win.

Into the wilderness, with the wild beasts, Jesus went, not doubtful, as would have been some other man who, with the best of intentions and with a great experience with God, had, nevertheless, missed the greatest experience and was therefore content to be a Messiah who would lead only a political insurrection against Rome. The roots of His Messiahship had struck deeper than all this; but they were now to feel the stress of a tempest. There could be but one temptation serious enough for Jesus. Only one temptation could He deal with, so that, when it was met successfully, these roots of His Messiahship would be stronger in their grasp upon the core of things. This was the temptation to doubt His Father's Fatherhood. The idea that He might be the Messiah had set this or that other Galilean crazy, and a similar illusion had driven this or that Judean to madness. But it was not insanity that Jesus had to fear. Since John had spoken, He was the person now that the crowd might make its hero, and he might be led to adopt some such superficial and dazzling view as these other enthusiasts had adopted as to the true relation of the Messiah to His God.

Let any believers adhere to the idea that the tempter of Jesus was an external bodily shape, if they must; but, in so far as they are possible unto us, let us not miss the understanding of and the acquaintance with those inner processes by which Jesus was led, through this temptation, into a victory, not only for Himself, but for the humanity whose Head He became, whose Messiah He was proving Himself to be. It is useless to argue over the question as to whether a sinless being can be tempted, for He was more than a sinless being; He was a *holy* being, in the human sense. This temptation of the young Rabbi, Jesus, came from without, not from within. His holiness would not be holy enough for earth, if He could not fall, and if He could not rise, by the experience of temptation. The value of this event unto us lies in these things: "He was tempted like as we are," and "He was tempted, yet He was without sin."—*Heb. iv*, 15. He met it as a man, sure only of His divine pedigree and relying upon its truth. "God is My Father,"—this is

His only support. "I will draw upon the deepest meanings of My Father's Fatherhood"—this was His wisdom. He forbade Himself any extraordinary use of His divine resources. He met the foe of humanity, as a man must meet him. "He emptied Himself." He was most divine in becoming most human. He had left the inspiring companionship of John, and the quick admiration of the wondering throng at Jordan, and from that perilous excitement He was glad to have escaped. He was now with the prowling beasts in the wilderness. It was a safer place in which to test new experiences in the fire of thought. Another Moses, standing on the verge of the announcement of a new code of morality, He was fasting. There was a vast contrast between them. The first Moses received the Law, and it was a series of prohibitions. It was written on tables of stone and received amidst the manifested glories of Jehovah. This new Legislator and Recipient of divine legislation was receiving His Law. It was the Law of Love's inspiration. It was written in His own loyal will and heart. It was received in the presence of Satan. As has been suggested



SCAPE-GOAT.

by Edersheim, Moses came forth after his forty days' fast to meet the problem of Israel's sin, and to cast the Tables of the Law of Sinai from him, in indignation; Jesus was to come forth, joyous in the absolute confidence that His Law of Love would rule the world.

We may not ascend with Him into that uninhabited region stretching to the North, until it comes so near that He may

catch a sight of the towers of Jerusalem, and so far to the South that it approaches Beersheba—the desert into which the scape-goat was usually carried by the Jews on the Day of Expiation. There Jesus now found Himself.

"With dark shades and rocks environ'd round."

We cannot walk with Him on the arid and stony ground, and shiver near the dark waters, or stand silent before the naked precipices; but we can understand something of His condition when we are told that, through the forty days' afterglow of that splendor at the river's brink, "He did eat nothing," and that afterwards "He hungered."—*Luke iv*, 3. This comes close to our human life. Utter desolation could not feed Him. The solitude produced no bread. Over against the rich suggestions which His poetic insight must have discovered, even in the bleak miles around Him, was the urgent and concrete fact—hunger of the body.—*Luke iv*, 1. The Son of God was, also, the famished carpenter. His revelation had not dazzled Him into blindness as to His human need. A soul fully occupied by God, His body vacant and with doors open for an infernal visitation,—this was Jesus. The Messiah was to be assaulted through the Nazarene peasant. The devil could climb up into the radiant and radiating dome of the tower of His being, only by entering and passing slyly up through the dark and vacant stairways beneath it. So the first trial of the three trials which constitute *The Temptation*, appeals to the senses, although its aim was a spiritual overthrow.

Emptied of physical power by hunger, Jesus was trying to feed Himself upon the fact that He was "*the Son of God*." Adam, "*the Son of God*"—and this is the designation of the evangelist Luke—had lost all in the act of eating, forgetting and even distrusting God's Fatherhood. Here was "the second Adam" famishing in His Father's world, but regaining all. Satan saw the opening, and he said: "*If Thou be the Son of God*, command that these stones be made bread."—*Luke iv*, 3. Never was logic so brilliantly imitated; never was an insulting hypothesis so craftily intimated. Was it a sneer or a winsome persuasion? Satan hints that his own doubt about Jesus being God's Son *may* be swept away, and still he would insert into the consciousness of Jesus the possibility, perhaps the probability,

that He may be wrong in His estimate of Himself. Other Jews have been; why not He? "*If Thou be the Son of God*,"—it is evil incarnate pretending to be capable of being convinced of the sovereignty of goodness. Yet the matter is so put, that Satan may be suggesting to the tempted One that, as others doubtless have, so He may be out of balance, from having adopted the same charming and disastrous illusion which has driven kindly enthusiasts into frenzy. Evil never shows its genius so strongly, as in the demonstrations of its ability to take the garments of piety and to bedeck itself with them. There was precedent for miraculous feeding of God's chosen ones. Had not the whole Hebrew nation been fed when it hungered in the wilderness? Did not God see to it that the widow's cruse of oil failed not and that her barrel of meal wasted not, for Elijah? Was a faulty human being, such as Moses or Elijah, to receive honors and attentions from God, which were now to be denied to the hungry Son of God? Was divine power useless, and if so, was it not contemptible? Could there be a starving Messiah?

Men are tempted, not on the side of their weakness, but on the side of their power. Weakness is but the shadow of power. The poet is tempted to reign only and always in his fancy; the orator, to be too eloquent; the captain, to fight too often; the man who *can*, to *do*; the omnipotent hand, to create all its food alone. Satan is always saying to the highest sort of man: "Thou canst, if thou wilt"—and the primeval liar speaks the truth. Only Christ in the wilderness, only Christ in the Christian, may resist the temptation of power.

The art of the masters has left some of the greatest of canvases as offerings laid at the feet of the tempted Jesus. None of them have surpassed the picture of Tintoretto at Venice, which Ruskin and Symonds saw only through dust and mildew, but which such minds remember as one of the most energetic representations ever made of this scene. Tintoretto's Satan is the Satan of The Temptation of Jesus,—a fallen angel, doubtless, but he gives evidence yet that he was celestially created. He is vital, intellectual, splendid, and almost supreme. It is a picture full of spiritual truthfulness.

Jesus is broken and drooping, although the moral glory of the Son of Man trembles forth in a soft radiance. Before this tired and fainting form, out of which everything humanly forceful and muscu-

larly resistful has ebbed away, stands the virile, passionate, sinister embodiment of voluptuous and Satanic energy, his earthly power of enchantment contrasting with the piteous loveliness of yonder famished face, his imperious derision flashing with mock heroics upon the lone and quivering Christ, his gold-circled arm showing its fullness and force against a gorgeous wing, as he demands of the haggard Galilean: "*If Thou be the Son of God, command that these stones be made bread*." No other artist has made the face of nature so forbiddingly drear and the majestically luminous sky, behind the richly draped Satan and the unadorned Jesus, so palpitant with the infinite. The multitudinous stones around fairly wait to hear the word: "Be bread!" No one has so contrasted the aim of Satan glittering in his snake-like eyes, with the aim of Jesus still divinely visible upon that wan face. It is not the picture which a Milton might have made, for he wrote the lines:

"Infernal hosts and hellish furies round  
Environed Thee. Some howled, some yelled, some shrieked,  
Some bent at Thee their fiery darts, while Thou  
Satt'st unappalled in calm and sinless peace."

Milton is not so true or so profound as Tintoretto; for tempters never howl; they charm. Satan is not horrible, or disgusting, to any but Christ's eyes; he is fascinating and superb. He is well-fed, and his lithe and sinewy form, graceful with ripples of vitality that flow into one another, as do the rings of a sleek serpent, prove how good bread is and what good bread may do. He is the embodiment of the delicious gospel that says: "Use your power; enjoy life; avoid suffering, if you are divine!" The painting is faithful. Jesus was then making such a divine use of His divinity that He fostered it and kept it for the later day when He should triumph over this voice again. Then would Jesus say: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—*Matt. xxvi*, 53. And, later on, even on Calvary, He would be giving His life while He put aside the coarse Satanic plea: "Save thyself and us!"—*Luke xxiii*, 39.

To any, who, at that moment, had depended upon other than the resources of Jesus, this appeal of the tempter would have come with such triumphant persuasiveness as to have extracted an answer,

in word or act, which would have satisfied present hunger and Satanic desire. There was only one answer that Jesus might make. If, as a thinker, He had vacated His right to leave His destinies in the hands of God, as His Father, He would have destroyed the one working conception of His Messiahship which made Him the Christ of God and the Christ of Man. How then did Jesus answer Satan? He reached up into the idea that He was God's Son. He lived in the consciousness that divine faculties and divine wants were His, that these hungers of His nature were fundamental, central, and inclusive, and that humanity, whose Head He was because of the fact that God had made Him Son into Himself, and therefore the life of God was within Him, must not, because it could not, depend upon the food of earth. He remembered a word of the past which perhaps only feebly expressed His own fresh and strong idea of the essential childhood of man unto God. He would use it now. He said: "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—*Matt. iv, 4*. The air seemed to quiver with the Satanic question which is always repeating itself: "Why shall not man live by bread alone?" The answer was in Jesus Himself, who was the revelation of man as certainly as He was the revelation of God, and it was illumining the pathway of the tempted One. It was this: "Because man is not God's manufactured thing, but God's child; and he so inherits God's nature that God must feed him with God's own word." Jesus did not deny the usefulness of bread; He denied only its supremacy. The strife for bread has laid the mud-sill of civilization; the heroic willingness to do without bread has reared upon it the palace of the soul.

If the devil had already hinted to Jesus that Moses and the children of Israel had been miraculously fed with manna in the wilderness and that God's Son ought to fare no worse than they, Jesus had now answered it by quoting from Moses these great words. This foregleam of truth concerning the Fatherhood of God, of which Moses was the prophet, was now traced back to its source; and just as its early and timorous light had made Moses commandingly strong, so now its full splendor in the heart of Jesus made Him victorious over the Prince of Evil;—so victorious, indeed, did it make Him,

that by and by, when He had the destiny of the world fully on His shoulders, He could hear without a tremor the voice of the same tempter jeering beneath His cross, in the same words: "*If thou art the Son of God, come down from the cross.*"—*Matt. xxvii, 40*.

The entire life of Jesus was the growing development, within Himself, of His early faith in the Fatherhood of His Father God.

This faith of Jesus constituted Him the Messiah and led Him to the cross, by way of the tomb of Joseph and Olivet; and it led Him to the moment of His ascension when He went home to His Father and His God. His life was beset, from the beginning to end, with one temptation only. It came in various forms. It was this,—to take a superficial view of His Father's Fatherhood. The first Adam had lost all, by selfishness which Jesus soon saw was the core of sin; the second Adam had regained all by self-sacrifice which is the core of holiness. The first Adam passed out of the spirit into the senses; the second Adam passed out of the senses into the spirit. He had inaugurated, in Himself, first, the kingdom of the unseen. Thus only could He rule, unto the end. He conquered; and His faith in His Father's Fatherhood deepened and heightened to the very last, until on Calvary it broadened down into such a sense of human brotherhood that He said of His human brethren who were there killing Him: "*Father, forgive them, for they know not what they do.*" It went still further and showed itself in the form of brotherhood, after the tomb of Joseph had witnessed that the Son of His Father, God, could not be holden of death, and He told Mary: "*Go to My brethren and say unto them, I ascend unto My Father, and your Father.*"—*John xx, 17*. Thus far this valorously defended idea of God's Fatherhood unto man and man's childhood unto God was to lead in the enterprises and achievements of Jesus. How far the



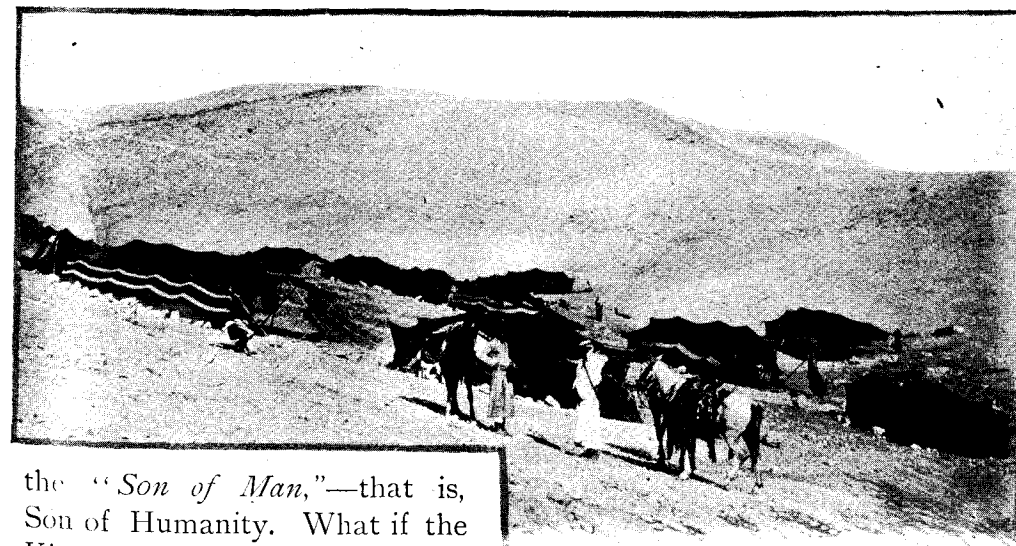
THE SOURCE OF THE JORDAN.

victory in this first trial of the Temptation went toward energizing His true Messiahship, and preparing it for the greatest of its future triumphs, may be seen in this,—He was tottering with hunger; a set of necessities which came out of His bodily constitution clamored for food; He actually confronted death. He said, practically: "Man can live without bread; man is not a physical being living on physical materials, but a spirit-child of the Eternal Spirit; it is not necessary for Me that My body should even live, and I can live only on the word of My Father." At that moment, Jesus had conquered death, intellectually and spiritually. Calvary would come, by and by, and break His heart, but the unpierced hands even then had "the keys of death." Jesus had done the supremely needful thing for human progress. No nation has ever reached greatness which has not refused to agree that the power and willingness to make bread are the chief glory of government. Physical comfort has to go down before moral enthusiasm, ere the bodies of men are truly cared for. The idea that if men are well fed they are to be contented is Satanic still; and two blades of wheat where one has hitherto grown is not so much a proof that the golden day is here, as is one blade of wheat unfolding its spiritual treasure to a man delivered from the tyranny of the senses. Holiness is the only true basis for prosperity.

## CHAPTER XVIII

## THE TEMPTATION OF JESUS—CONTINUED.

THE first trial of the temptation had come and gone, and Jesus was more than ever, now, the Head of a new kingdom. He had met the proposition: "Bread is indispensable," with the proposition: "God alone is indispensable to His child, man." He had led the race back, from bread, into the heart of the Creator of bread. He had furnished a solution,—the *only* solution for the bread question. It is no wonder that again He would be insisting on being known as



THE WILDERNESS TO-DAY.

the "*Son of Man*,"—that is, Son of Humanity. What if the King of the kingdom which had just been proposed had begun at that critical moment, to turn stones into bread? No new heavens and no new earth would have ever come unto man through Jesus; life would have been uninspired from the higher consciousness of God's Fatherhood, and, instead of making man heroic and blessed, Jesus



would have made man a magician and an indolent eater of bread. Man would have gone on testing divinity according to its power and willingness to make stupidity happy by supplying merely physical needs. Jesus did not come to lead man down into his lower life, and to inflame the petulant necessity for happiness,—that would be to emphasize the idea that man is only God's manufacture and physical; He came, on the other hand, to lead man up into his higher nature and to show him that Calvary furnishes the symbol of divine manliness,—this is to emphasize the idea that man is God's child and spiritual. Not what a man gets makes him rich, but *how he gets it*—the ability to do without it being a greater treasure still.

In the first trial, Jesus won the day by depending utterly upon the Fatherhood of His Father, by refusing to degrade divinity into satisfying His own immediate desires. It was a sacrifice of Himself. He was even then declining to found "a religion of signs;" He was refusing a "sign" even for Himself. It must ever be remembered that the value of the Person of Jesus Christ, in His influence in the world, lies in the fact that He Himself experienced His own religion and was equal to all its high demands. But the second trial is so managed by the tempter that Jesus, who has refused to take His life and its sustenance out of the hands of God, is urged to carry His own faith a little further, and, in an extraordinary act, to depend upon His Father's Fatherhood. "If dependence is a good thing make the most of it"—this is the plea He hears. Yonder glows the Temple, rising above terrace and garden and castle in the Holy City. It is the center of the world, in the thought of that nation to whom any Messiah must be most dear. It is the very place which shrewd and brilliant diplomacy, or the manipulator of a great movement which must carry the enthusiasm of the people, would select for some unique act that would bind the hero to the affections of a populace and enthrone a victor in the inauguration and adoration of the nation. In what literal or symbolic sense these words are used, we need not stop to discuss, but it is a fact repeatable ever more in Christian experience, that then,—yea, *only then*,—"the devil taketh Him into the Holy City, and set Him on the pinnacle of the Temple, and saith unto Him, *If Thou be the Son of God, cast Thyself down*, for it is written, 'He shall give the angels charge concerning

Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone.'"—*Matt. iv*, 5, 6. There is no reason to suppose that these words need to be accepted more literally than Paul's words as to his having been "caught up to the third heaven," and other similar words. A more important fact it is, that the temptation which offered itself to Jesus at this moment in the development of His thought of Himself as Messiah, and in the presence of all that the Temple in Jerusalem meant to Him and His nation, was so subtly conceived, and so persuasively insinuated by Satanic artifice, that only the truest and most deeply inspired spirituality and faith could have resisted it.

Jesus was divinely ambitious. Ambition to lead and to deliver Israel must have considered the fact that Israel must be impressed. *How* Israel was to be impressed, and *whither* Israel's leader was to lead, were questions answered variously, and according to each thinker's conception of the true Messiah and His mission. The answer of Jesus must be in accord with His unique idea of the Messiah as the representative of His Father—God. He was still drinking at the fountain of His inspiration: "*God is My Father; I am His well-beloved Son, and God is pleased in Me.*" But things had taken a new aspect. Would He still be God's Child? He had proven Himself to be God's Child by His trust in God and His dependence upon Him in the first trial. "Trust Him still further," said Satan. "Depend upon Him with dramatic entirety," whispered the tempter. "Satan had indeed possessed himself now of the same sword with which Jesus had just defeated him."

Against the great gates of the Temple the sunlight poured its splendor. Pinnacle after pinnacle caught the glory and burned in the far-flung morning tide. The sublime height of the Royal Porch invited Him. Thousands of Jews who had come up from all parts of the world were talking over the national expectancy. Had the Messiah been born? Many of these pilgrims had recently been baptized by John and were of those who had just left the banks of Jordan where John had gathered the nation and baptized Jesus, where the heavens were opened and they had heard the voice of approbation above the Galilean carpenter. Some of them were ready to believe. Was it not the hour for vindication and the one valuable opportunity

for Him to trust God, even daringly? If He were to cast Himself off from yonder golden spire of the Temple, surely divine wings holding Him up would create a new breath of faith for men. Was not this to be desired,—to reach the goal in one scenic event, to save Israel's faith, and to reinspire His own faith in Himself? The King was surveying two kingdoms. One was the kingdom of this world; the other was the kingdom of God's universe, inclusive of earth and heaven. Which kingdom would be His? Was He thinking that the one could be entered only by presumption, and that He was already enthroned in the other, by the fact that, even with extraordinary powers, He had been obedient thus far to all accepted law, the law of nature as well as the law of Sinai? By and by natural laws were to be apparently abrogated by Him. Why not now? Or did He have a vision of the fact that even the laws of nature were to be broken divinely, only because He would fulfill them,—that is, "*fill full*" them with Himself and thus enlarge them until they were lost in greater and all-inclusive laws? Or was He afraid to throw Himself upon the air, lest it might yield, and all His divine and humane designs perish with Him? Then it was that Satan clothed himself so sacredly with a scriptural text, that only divine eyes could have seen his sinuous craft making it all a lie; and the devil repeated the old promise of Israel: "He shall give His angels charge concerning Thee, and in their hands they shall bear Thee up, lest at any time Thou dash Thy foot against a stone." "Thou art soon to break up man's sense-bound universe, by revealing the unseen!" Satan seems to say, "Do it now and so publicly as to save time, struggle and long agonies!"

Jesus was the invisible King of an invisible kingdom. He could not begin the conquest of that kingdom over the hearts of men, by further vulgarizing the already too theatrical passion of mankind. He would trust God so deeply as to rely upon the appeal of the invisible and spiritual, entirely. He would not make the unseen seen. He knew He could not save men to communion with His invisible Father, except by wooing them through the triumph of His invisible and perfect Sonship unto God. He saw further than this. He perceived that this would be to furnish a false idea to the race of men. They would become imitators of an external magic. Most

of all, He saw how irreverent and presumptuous it all would be as related to His heavenly Father. He would therefore answer that which was neither the first nor the last of misquoted texts, by the quotation of another text in its proper sense. And He turned upon Satan and said: "It is written *again*, Thou shalt not tempt the Lord thy God."—*Matt. iv, 7.*

"*Again.*" Jesus here teaches us, among other things, this—how to use our Bible. No one text and no one set of texts may be considered representative, still less are they to be thought to be exhaustive of the scriptures. Satan can quote scripture; only Christ can compare scripture with scripture, and quote it with justness. And it is Christ in the Christian that enables the Christian to find the true meaning of the Bible. Only an inspired man can intelligently read and use the inspired words. The quotation of Jesus, "Thou shalt not tempt the Lord, thy God," with which He met the cunning of Satan, is a command which came to Israel, long before, when, in the journey through the wilderness, they came to Rephidim, where "there was no water for the people to drink."—*Num. xxxiii, 14.* The angry people crowded to Moses and demanded water. His answer to them was: "Why chide ye with me? Wherefore do ye tempt the Lord?"—*Exodus xvii, 2.* The command came to them later: "Thou shalt not tempt the Lord, thy God, as ye tempted Him in Massah."—*Deut. vi, 16.* The difference in the two cases was superficial: their likeness was radical. Unbelief was at the bottom of the action of the Israelites, and unbelief would lie at the bottom of the action of Jesus, if He were to follow the suggestion of Satan. Yet it was Satan's effort to have Jesus think that such action involved an earnest belief. Jesus saw that trust in any of the laws of God is trust in God Himself, and that to enter upon a course of conduct which selfishly denies the sacredness of these laws, is to distrust God. To dare upon the persuasion of the infiniteness of Love's power, is to profane it. "God," says Saint Augustine, "has promised forgiveness to those who repent, but He has not promised repentance to those who sin." To have thrown Himself down, without the command of God coming through necessity, and to have counted on God's power to save Him from bodily harm, would have been sinful. It would have been to have thrown Himself away from His idea of Messiahship, whose

central current was love and loyalty unto God, the Father. It would have been to have listened to vanity and to have countenanced presumption, to have courted a peril where there was no duty, to have created a danger in order to have obtained a spectacular deliverance from it, to have distrusted God's ability to take care of the divine destinies of His Child as God Himself had provided. This it was that Jesus meant to teach when he said: "Thou shalt not *tempt* the Lord thy God,"—*Matt. iv, 7*,—thou shalt not make an experiment of the divine Fatherhood. The true proving of God is to obey His laws; the true dependence upon God is confidence that God will lead from duty to duty, and thus from destiny to destiny. Satan had failed again.

Still the forces of evil cannot give Him up. It is too evident to Satan that his realm is threatened, and will be lost, if this Man, to whom God now seems constantly saying: "This is My beloved Son, in whom I am well pleased,"—*Matt. iii, 17*,—is not persuaded somehow to abandon the moral divineness which is His. Temptation after baptism,—trial after vision,—this succession of facts casts no reflection on anyone's recent Christian experience when that order of events is repeated in one's life. It is rather a tribute to one's virtue; it is a testimony given by the undivine that the divine is with us and is in opposition perilous to the Satanic; that the ground is worth contending for. "Count it all joy," says James, "when ye *fall* into divers temptations."—*James i, 2*. It is proof that we have first *risen* to some height from which it is worth while for evil to dislodge us.

The third trial was the last charge in this Temptation of the Master; and it was even more subtly and carefully planned and executed than either of those preceding it. It was born of Satanic despair, and developed in the presence of the divineness of Christ. The appeals of Satan had risen, step by step, until this last one was urged upon Christ's noblest faculties and upon His loftiest aims.

Jesus had entertained the dream of universal sovereignty. His idea of Messiahship had compelled this. He was brother to all men by virtue of His faith in universal Fatherhood, and He would deliver the world. But it was a world of men,—low-browed, proud, mistaken, ignorant, and yet divinely created men. How shall He get hold of them in such a way as to win their hearts unto Him and then lift them to the point where He can organize and equip them under His kingly authority?

There is a height, physical, mental, or moral, from which the man Jesus looks out over the kingdoms of the world and sees the glory of them. Other men have climbed up a little way toward the summit and seen much; He climbed to the top of it and saw all. Somehow, without parting from His vision of the truer glory of the kingdom of God, Jesus has been led thither. Satan has his new opportunity. Just as the second trial in the Temptation was put before Jesus on the very ground upon which Jesus had become victorious in the first,—namely, His trust in God; so the third trial in the Temptation is put upon the ground upon which Jesus was victorious in the second; and this ground was His determination to trust the laws closest to Him and to honor them in obeying His Father. Satan always grasped the sword instantly which Jesus had used in vanquishing him. What law could be closer to a man looking toward universal dominion, than the law which everybody then accepted as the one rule of action governing crowned heads and rulers of states? "The end justifies the means,"—this was one of its precepts. "Accept the best you can get, and what you want will come,"—this was one of its maxims: "Be *of* the world, in order to help the world,"—this was one of its wise conceits.

It was Satan's hour to confess Jesus as Messiah, but he did that only in order to make Him Satan's kind of Messiah. He pointed out the immense realm of earthly sovereignties. He knew what set of forces held them clustered under one sky. He rose to the occasion, and he said: "Fall down and worship me, and all these things will I give Thee."—*Matt. iv, 9*. Satan was sure of his ground, and he promised nothing which he might not have fulfilled, when he said: "To Thee will I give all the authority and the glory of them."—*Luke iv, 6*. He did not overestimate his power in the world, when he added: "For it hath been delivered unto me; and to whomsoever I will, I give it." Jesus knew that the world was waiting for its true king. It was the hour when, only a little compromise with evil to make Him popular, only a slight homage to wrong in elegant circumstances, only a trifling obeisance to current theories,—and it would all have been accomplished and the goal reached. The dream glittered and shone. Jesus could have commanded the fanaticism of Palestine, organized about Him the discontented dependencies of Rome, marched against the decaying

empire, overwhelmed the world's capital, and reigned over all. Satan had presented this, without making a misrepresentation either of the power of Jesus at that moment or of his own ability to fulfill his part of the contract. He was actually "The Prince of *this* world." He had compromised in the hope of meeting a compromise. Would not Jesus bend a little—as men do, worshipfully adopting baser means to gain their ends? Satan did not even ask Jesus to forsake the goal which He had before Him. He did not, in this third trial, suggest a doubt as to the divine Sonship of Jesus unto God. The only aim of Satan was to get Jesus to abandon His method.

Method is more than goal. The way in which a thing is done is of more importance than the thing done. Sovereignty which may be kept permanently is always won divinely. Satanic indeed is the idea that "nothing succeeds like success." A noble failure, by way of God-like methods, is grander than a gorgeous success by methods base and low. Jesus would have disinherited Himself from God's Fatherhood and His communion, if He had bent the knee in ever so small a reverence to anything but that idea of His life which made all His work a continuing of God's work in the world. At His baptism the fact of His Sonship was announced clearly in the words from heaven: "Thou art My Beloved Son."—*Mark i, 2*. Jesus had just demonstrated its reality. "My Father worketh hitherto, and I work,"—this was to be the word eternally descriptive of His relations to God in the work of redeeming the world. Filled again with His ideal of the true Messiah as One whose supreme loyalty was unto God His Father, He said: "Get thee hence, Satan! For it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."—*Matt. iv, 10*.

The long siege of evil directed against good had failed. Not an inch had been won from Jesus; He had won Himself. Satan was soon gone, and angels came and ministered unto Messiah. Satan was gone?—Yes; but only "for a season," as we are told, for the whole life of Jesus was to be a battle, and not a dream,—it was a battle for a dream. Jesus had won new victories for the Christ. But He was nearer unto Calvary. Three times now had Jesus put self out of His way, in loyalty unto His Father. Verily, the cross is not far off, and, on that symbol of shame, He will give Himself up entirely!

## CHAPTER XIX

### THE RETURN FROM THE WILDERNESS

THE Temptation had made more clear unto Jesus the meaning of the Baptism. Power realizes itself only in strain. He returned from the desert unto Bathabara, probably thinking to stop but a little time in Judea and then to go on homeward to Galilee. It is an hour in His life when His face must bear marks of His soul's history; and the biographers of the Galilean are right in supposing that every

reader is interested in knowing all that is discoverable or probably true concerning the personal appearance of Jesus at any time, especially at this time.



It is best to admit that we have nothing at all to indicate how Jesus looked. Faith, fortunately, has not been robbed of her fairest realm, for what we have to help us toward a most worthy portrait of Jesus at any age is not much. The Jews themselves regarded the whole business of image-making as idolatrous. Greek art, with its splendid achievement in statuary, was regarded as only an indubitable symptom of the disease of heathenism. To the more orthodox of the Hebrews, the accomplished marvel of Hellenic genius was but the rose of the cancer. Israel would not follow the pagan even so far as might lead to the creation of a personal memory in portraiture. But a picture of Jesus wrought itself in the mind of Christendom, nevertheless. So far as creating for its own consciousness a representation of the Lord as a man of grace, dignity and

beauty, such as Apollo, early Hebrew Christianity remembered the words of Isaiah and so wrought into its image the recollection of the sorrows of the Messiah. Then came the trials of His church and these added their gloom until His face was indeed "so marred more than any man and His form more than the sons of men."—*Isaiah lii. 14.* He appeared to the imagination of the first century of our era as the Incarnate suffering God, and men yet were saying of the holy memory: "Wherefore art thou red in thine apparel and thy garment like his that treadeth in the winevat?"—*Isaiah lvi. 1.*

But as Christianity triumphed, Jesus rose to His throne of beauty. Gradually out of all this abasement of Christian ideality there came up a figure and face of grandeur and loveliness. The moral beauty of Jesus soon redeemed the physical image which a falsely based pietism made almost repulsive. Against the words of Justin Martyr which made the appearance of Jesus unattractive and even mean, was the utterance of Jerome: "Certainly a flame of fire and starry brightness flashed from His eye and the majesty of the Godhead shone in His face." Tertulian and Clement of Alexandria had almost equaled Origen, who described Him as "small and deformed;" but soon there came into existence a series of representations of Jesus, which were carved upon gems or limned upon fine wood, or wrought into statues; and these made His features noble and His look divine. A portrait which, it was said, Pilate himself had required, gave a distinct tendency to the effort to reproduce the features of the Son of Man, and Eusebius, the historian, arguing from a statue seen at Cæsarea Phillipi, helped to create in the mind of Christendom a picture to which Gregory of Nyssa and Chrysostom added graceful lines and rich colors, by their eloquent descriptions. Augustine went so far as to say: "He was beautiful in His mother's bosom, beautiful in the arms of His parents, beautiful on the cross, and beautiful in the sepulchre." The legend that Saint Veronica, standing near the path on which Jesus made His way to Calvary, gave to Him her unwound turban-cloth, that He might wipe His face, which was covered with blood by reason of the crown of thorns on His forehead, soon took its place in art, in the form of a likeness said to have been left upon the cloth itself. This was only one of the legends which has preserved something of the form and face of Jesus as He

was conceived in the early centuries and the mediæval time. A kind of art and an exhaustive literature has sprung up upon this topic, and out of it all there has come a figure and a countenance which have been described most interestingly in the two sketches which are likely to continue to guide the devout imagination of mankind. The first of these is by the historian Nicephorus, a Constantinopolitan monk of the fourteenth century. He says: "I shall describe the appearance of our Lord, as handed down to us from antiquity. He was very beautiful. His height was not less than seven spans. His hair was bright auburn, and not too thick, and was inclined to wave in soft curls. His eyebrows were black and arched, and His eyes seemed to shed from them a gentle golden light. They were very beautiful. His nose was prominent; His beard lovely but not very long. He wore His hair, on the contrary, very long, where no scissors had ever touched it, nor any human hand, except that of His mother when she played with it in His childhood. He stooped a little, but His body was well formed. His complexion was that of the ripe wheat, and His face like His mother's, rather oval than round, with only a little red in it, but through it there shone dignity, intelligence of soul, gentleness, and a calmness of spirit never disturbed. Altogether He was very like His divine and immaculate mother."

Admitting that these pictures of Jesus are only ideal, it is to be said that their lines and colors must have come from some traditions not altogether to be neglected, and it is still significant that the portrait of Christ which has been carried in the imagination of mankind from the first and through all the middle ages, makes His body as well as His soul glorious and beautiful. The translation of the well known but probably spurious letter of Lentulus to the Roman Senate, usually given, is as follows: "There has appeared and still lives, a man of great virtue, called Jesus Christ, and, by His disciples, the Son of God. He raises the dead and heals the sick. He is a man tall in stature, noble in appearance, with a reverend countenance which at once attracts and keeps at a distance those beholding it. His hair is waving and curly; a little darker and of richer brightness where it flows down from the shoulders. It is divided in the middle, after the custom of the Nazarenes (or Nazarites). His brow is



smooth and wondrously serene, and His features have no wrinkles, nor any blemish, while a red glow makes His cheeks beautiful. His nose and mouth are perfect. He has a full ruddy beard, the color of His hair, not long, but divided in two. His eyes are bright, and seem of different colors at different times. He is terrible in His threatening; calm in His admonitions; loving and loved, and cheerful, but with an abiding gravity. No one ever saw Him smile, but He often weeps. His hands and limbs are perfect. He is gravely eloquent, retiring and modest, the fairest of the sons of men."



LEGEND OF ST. VERONICA.  
FROM PAINTING BY GABRIEL MAX.

If some of the profoundest teachings of Jesus came to His disciples, and still come to His church, from the moments of His silence, when our less spiritual moods ask for speech to satisfy curiosity and feed superficial faith, and if the exact location of many of the scenes most wonderful and thrilling in His life's story is lost, in order that the truer faith, "that highest form of spiritualized imagination," may have its realm in which to explore the fields and ascertain the points in spiritual geography, what must Christendom have gained from the fact that we have no authentic portrait of Jesus? The representation said to have been made by Pilate was mentioned by Irenæus and Hyppolytus. It was placed between the portraits of a Hebrew patriarch and a pagan god in the oratory of Severus; but it cannot be considered unquestionable or a true picture of Him who, according to the prophecy, was "the fairest of the sons of men." The face of Jesus must ever be re-painted by the human soul, as it proceeds towards its destiny under His leadership. No single age could have painted Him for any other time, least of all for all time. It will exhaust genius of every kind, yet the portrait will always be sublime. Not only faith, but doubt must essay the task. Like Leonardo's study, it will never be finished. An artist

having the opinions of John Stuart Mill will make his sketch very human indeed, and yet every line of it will seem to be repeating the words of that English philosopher—"About the life and sayings of Jesus there is a stamp of personal originality combined with profundity of insight which . . . must place the Prophet of Nazareth, even in the estimation of those who have no belief in His inspiration, in the very first rank of the men of sublime genius of whom our species can boast. When this preëminent genius is combined with the qualities of probably the greatest moral reformer and martyr to that mission who ever existed upon earth, religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide to humanity." An artist of finer fancy, if even of less faith, will go with Ernest Renan to some spot where he may still see the Nazarene's lips moving with divine language, and after doing all he may to represent the Master of men, every touch of color will glow with the feeling represented in the words of that brilliant Frenchman: "He for the first time gave utterance to the idea upon which shall rest the edifice of the everlasting religion. He founded the pure worship, of no age, of no clime, which shall be that of all lofty souls to the end of time. Not only was His religion, that day, the benign religion of humanity, but it was the absolute religion; and if other planets have inhabitants endowed with reason and morality, their religion cannot be different from that which Jesus proclaimed at Jacob's well. Man has not been able to abide by this worship; we attain the ideal only for a moment. The words of Jesus were a gleam in thick night; it has taken eighteen hundred years for the eyes of humanity (what do I say! of an infinitely small portion of humanity) to learn to abide it. But the gleam shall become the full day, and, after passing through all the circles of error, humanity will return to these words, as to the immortal expression of its faith and its hopes."

Perhaps some day may come in the long flight of time, in which an artist-evangelist will rise up and so portray that face, that men, looking upon it, shall say: "This is the Son of Man: This is the Son of God." We know that it must have been a haggard and yet a triumph-bearing face, which the disciples of John the Baptist beheld at this juncture in the life of Jesus.

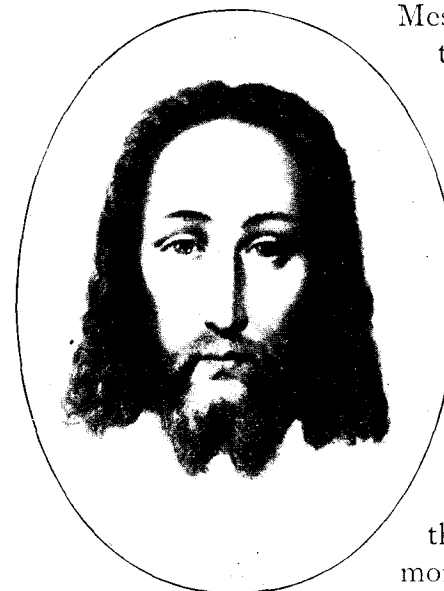
The Fourth gospel has survived such a controversy as has served it well. It has shown it to be the most important document we have, furnishing us, as it does, at this point, with data referring to the life and person of Jesus of Galilee, immeasurably rich in that color and lovingly exact because of those lines by which is re-created a spiritual portrait of the Master of men. Full of the Greek spirit to which attention has so often been called in these pages, this most artistic book in the literature of Christianity is vital with the purpose of its writer, which was to prove that Jesus is the Christ, the Son of God. To accomplish his purpose, the author collects and even interprets briefly the luminous and impressive scenes in the life of Jesus, in which faith, nurtured by love, grew in the minds of the disciples, as they beheld the Divine Manifestation. Not only out of what John and his companions saw, but also out of what these events meant to them, is woven for all time the fine tapestry of the Fourth gospel. It is the biography of Jesus taken from the heart of one whose love of Jesus let him into the secret of Jesus' being. John, therefore, had to begin his story of the history of Love Manifested, at a moment in the history of Love previous to the moment of the creation of the world. It might suffice a Moses that he should begin his story of created things, by saying: "In the beginning God created." This has been called the "Book of Genesis." It has also been wisely said that John's Gospel is "the new and profounder Book of Genesis," and he, going back into the purpose of creating Love, must say: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God."

It is not remarkable, therefore, that the author of this gospel should have lingered with affectionate exactitude over the events which occurred between the Temptation of Jesus and the beginning of the ministry of Jesus in Galilee. They are dealt with according to the insight which belongs to Love alone. He perceives the significance of the events of the short stay of Jesus in Judea, and he frankly tells us that he was witness unto them, and that they prove to him that Jesus is the Son of God. No doubt John the Evangelist was a disciple of John the Baptist, when the latter was baptizing in Bathabara beyond Jordan. The mighty testimony borne unto

Jesus by John the Baptist prepared John the Evangelist for the Nazarene Rabbi and Christendom. Fisherman and lover of men as he was, the simplicity of his life and the depth and fervor of his affectionateness made it possible for him to entertain meanings flowing from his recollections of Jesus and John the Baptist which escaped even the serious attention of others. This John, the fisherman, must have been greatly impressed with the fact that his teacher and inspirer, John the Baptist, had been mistaken for the Messiah, and that, in order to hold his own

true position, the Baptist had been compelled to give forth most significant utterances as to the true character of the real Messiah. He had seen John the Baptist anoint Jesus to the Messiahship at a time when the Baptist himself might have assumed a certain Messiahship in harmony with the ideas of the people. Never had a clear-headed reformer more truly kept his feet than did the fervent orator when the crowd was under his spell.

The Baptist's vision of Messiah in Jesus the Nazarene alone saved him. At that moment Jesus had bowed Himself to a rite which identified Him with a sinning race and made Him their true Head. When Jesus,



THE CHRIST.

FROM PAINTING BY LEONARDO DA VINCI.

the Christ, was baptized the lustral waters touched humanity. After the baptism, John the fisherman had stayed with John the Baptist, while Jesus went to the wilderness, there to estimate his rightful authority and to find the character of the Messiahship which it was impossible for Him longer to conceal. This is the significance of the Temptation of Jesus. When He came out of the desert of the Temptation and was seen by John the Baptist, the glory of the Messiah was so evident to the Baptist's rare power of vision that he who was the one man of his time able to see that SIN is the colossal fact against which all true Messiahship must ever set itself, the one man who saw that a Messiah could set Himself against sin only at the cost of everything

human and finite, looked upon the pale and wasted figure, and rediscovered the Christ. The white tunic and striped mantle worn by Jesus could not hide His divinity. His sandaled feet wearily followed the staff which helped Him along. He was more human than ever. But here was the Messiah! The Baptizer said: "Behold the Lamb of God, that taketh away the sin of the world."—*John i, 29.* The cousin, Jesus, no longer disguised the Christ of God. John did not welcome the greatest of philosophers, though this was He. He did not salute the mightiest inspirer of art, poetry, and heroism, though this was the Nazarene peasant whom he then saw. He did not give a hail and laudation to the loftiest example of manhood, though that haggard man would always be remembered as such. He saw something more fundamentally important than any or all these in the figure before him, and he said: "Behold the Lamb of God, that taketh away the sin of the world." He had seen the Messiah of a sinning race.

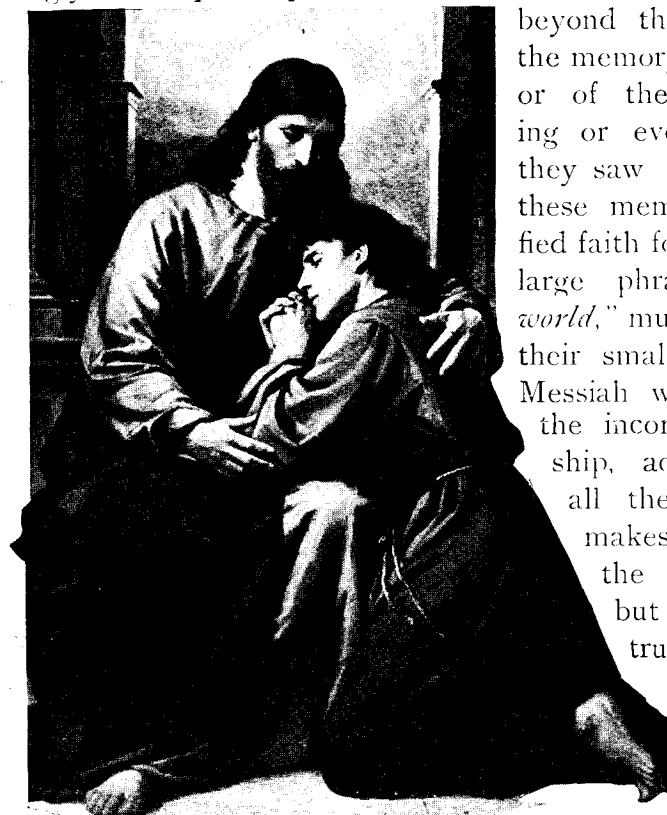
Since He had gone away from John the Baptist, Jesus, who was probably known as Rabbi Jehoshua, had passed through an experience of soul; and coming up out of all the stress and peril of the Temptation, His heart heard God speaking again: "This is my beloved Son, in whom I am well pleased." Fatherhood—Sonship,—these Jesus had realized divinely. He had not distrusted His Father in the Temptation. He had lived in and upon His Father's Fatherhood through His own perfect Sonship in the whole trial. He knew Himself to be the Christ of God, as never before. The glory of His self-discovery transfigured Him, even to John the Baptist; and for a moment, at least, the Baptist understood Jesus in His wider relations as the Savior of His race. John the Baptist's words were wondrously deep and inclusive. They made the whole past vocal. John the fisherman, with others standing by, doubtless remembered the great words of Isaiah: "He was oppressed, and He was afflicted, yet He opened not His mouth; He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." And John the Baptist proceeded to say: "This is He of whom I said, After me cometh a man who is preferred before me; for He was before me. And I knew Him not, but that He should be made manifest to Israel, therefore I am

come baptizing with water. And John bare record, saying: I saw the Spirit descending from heaven like a dove, and it abode upon Him."—*John i, 30-32.*

So mighty was this event as an argument to John the fisherman, that his gospel adds this: "And I saw, and bare record that this is the Son of God."—*John i, 34.*

Jesus had thrown His divine spell over a man who should be called "The Beloved." His affection alone could behold and relate the minute occurrences of divine friendship. What occurred that night as the disciples of John the Baptist gathered around their master, with this new and immortal light falling in upon their twilight and mortality, we do not know. We cannot tell if any of them daringly took up the phrase, "The Lamb of God," and bore it back

beyond the Temple sacrifices to the memory of the Paschal Lamb, or of the Lamb of the morning or evening sacrifice, or that they saw the new significance of these memorials which had vivified faith for many centuries. That large phrase, "*the sin of the world,*" must have jostled against their smaller conceptions of what Messiah was expected to do, as the incoming of a great ocean ship, accustomed to touch at all the ports of the planet, makes the water unsafe for the little craft which know but one quiet harbor. This truly was a larger idea than those to which they were accustomed. But they caught a vision of the world and its sins, in the light of Jesus.



ONE OF THE DISCIPLES WHOM JESUS LOVED.



## CHAPTER XX

### CALLING THE FIRST DISCIPLES

THE next day came, and the Baptizer and two of his disciples saw the same turbaned figure walking by. The Baptist had not changed his opinions. His conviction had carried him to a position from which he could not retreat. Though it concluded his career as the leader of those whom he loved the most, the reverence and faith of the Baptist spoke again. He said: "Behold the Lamb of God."



"FOLLOW ME."

Then commenced the glad movement of human feet which for nineteen hundred years have pressed toward Jesus. Christendom had begun her long procession. Only two were in sight as yet, but they were leading the ages. They were the two disciples who had just heard John the Baptist speak. Yet they looked not toward the Baptist. A turn in the roadway of time was made. The chieftaincy of moral power had departed from the eloquent son of Zacharias. "They followed Jesus."

Along through the glad springtime they moved toward the One from whose lips they had not as yet heard a word. Out of the eloquence of John the Baptist they were now going into the more quiet and tender conversations, the sublimer and profounder discourse,—they were going even into the divine silences of the Christ. These two men were to be the first of that inner circle who should be familiarized with the doctrine and methods of the kingdom, by being led and taught by its King. If, at

that moment, over His tunic, Jesus wore the talith, white, with brown stripes, with its tassels of white and blue hanging at its four corners, these two men looked upon it only to feel that He who wore it was indeed a Rabbi leading them on through the mysteries of the Law to the mysteries of Love. It was already a personal attachment, and this is the core of Christian experience. They were coming closer to Him. He turned Himself about and they heard His first words: "What do you seek?" It was so human and so gentle, it had such invitations and spiritual hospitality within it, that they ventured to say: "Master, where do you live?"—*John i*, 38. At last human hearts had been so mastered by Love that they asked not: "Where are you *going*?" but "Where are you *staying*?" The answer of Jesus to these disciples has within it the very spirit of Christianity as it abides or moves in our world, to answer to the homelessness and to the inquiring honesty of the human soul. Jesus said: "Come and see."—*John i*, 39. He had no palace but that of His soul, for them. It is probable that Jesus had only a booth whose sides had been made strong by the interweaving of small branches of terebinth; but the significance of the place was in the Man who dwelt there, whose sincerity and brotherliness had said to them: "Come and see." Andrew was but a fisherman who earned his living with his net, going out day by day from Bethsaida, to fish in the Lake of Galilee, yet he was "the first Christian," in a peculiar sense. John, whose gospel modestly makes infrequent mention of the name, was of the same occupation, and both had passed into the new day by having been faithful to the light of the old. They had very little theology; they knew almost nothing of the things which the church had been insisting upon; they did not know much about the causes of their wonder and the mysterious charm which led them on. They had enough dogma to make them good disciples. None have succeeded better in following Jesus. This requires only a desire to be good and a willingness to be made good by the Goodness which our best light points out unto us. Their best light had been John the Baptist; their best light now was Jesus. This method, which seems to be the easiest, is the most difficult. It demands a true heart. Jesus' question: "What seek ye?" brought these two men at once to make distinct and thorough their purpose. The chaff was blown

from the wheat on the threshing-floor, as John the Baptist promised. The answer of Jesus: "Come and see," likewise winnowed out all that intellectual curiousness which usually declines to take a step in the direction of the real Christ. It also made distinct the fact that Christ relies upon friendship as the only revealer of soul to soul.

It is about four in the afternoon of the Sabbath when we find ourselves with them in the booth. They are truly at home with Jesus, beneath the striped cloth which covered the booth's top, as it stood amongst many others by the side of the river Jordan. The hours went by on wings of deep spiritual joy, and it was soon growing late. They had forgotten themselves as their minds opened to the touch of His divine friendliness, and were warmly receptive of the seeds of revelation which He dropped into their souls,—seeds that would reveal the qualities of the soil in the course of their self-revelation. The night-watches came, and they were still there, kindling and burning with the radiance of Jesus. Yet it seemed only human friendship,—so divine was Jesus. Problems were solving themselves in that new daytime of the soul. When the night hours were gone, this Son of God had so communicated unto them the sentiment of brotherhood by His faithfulness to the divine Fatherhood, that Andrew was aflame with it. In its light, he saw, away yonder, his brother Simon. There was only one thing to be done. He must go and tell Simon the story. Nothing but the one Love, with which Andrew had fallen in love, could have invented this plain account of what then occurred. It must occur in every soul truly responsive to the brotherliness of our Elder Brother, whose Sonship reveals the Divine Fatherhood. "He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus. And when Jesus beheld him, He said, Thou art Simon the Son of Jona; that shalt be called Cephas, which is, by interpretation, a stone."—*John i*, 41, 42.

It is a simple recital of facts. But the whole of the gospel-method is here. Jesus never failed to value the primitive affections at their highest. He was the Head of *humanity*,—the Son of Man. His relationship to humanity, as both Son and Brother, was intrinsic. To Him, however, human brotherhood was valuable because it



was a channel which might be enlarged into divine brotherhood, and through it the tides of God's Fatherhood might flow. He treated His brother's brotherhood and His mother's motherhood, just as He treated the Law which He annulled, by fulfilling it into Love. Later on He was to say to John, when he would be standing at the foot of His cross: "Behold thy mother!" and He was to say to His mother, near by:

"Behold thy son!" Those

who do the will of His Father, and those only, according to Jesus, are His brothers. This power in



RUINS OF BETHSAIDA.

Jesus to complete earthly brotherhoods by filling them full of heavenly Love, until they are expanded into celestial brotherhoods, was and is as measureless as His infinity. He knew the Fatherhood of God so deeply that He saw it would rend many merely human brotherhoods apart. It would also constitute many essential and eternal brotherhoods. The only way by which human brotherhood can be saved is to make it divine,—let the brothers be brothers in God the Father, through Christ, the Elder Brother, and nothing can separate them! Andrew doubtless loved his brother as one who had partaken with him in the blessing of the same fatherhood and motherhood of earth, but all unconsciously, as he now started out to bring Simon to Jesus and present him as his brother, he was feeling a kinship with Simon under God's Fatherhood which had sprung up in the presence of God's Perfect Son, which he did not try to name. This feeling is the motive power of all missionary Christianity. It communicates itself to souls and makes Christianity a universal *patriotism* under a universal *Pater*. The universe is all fatherland.

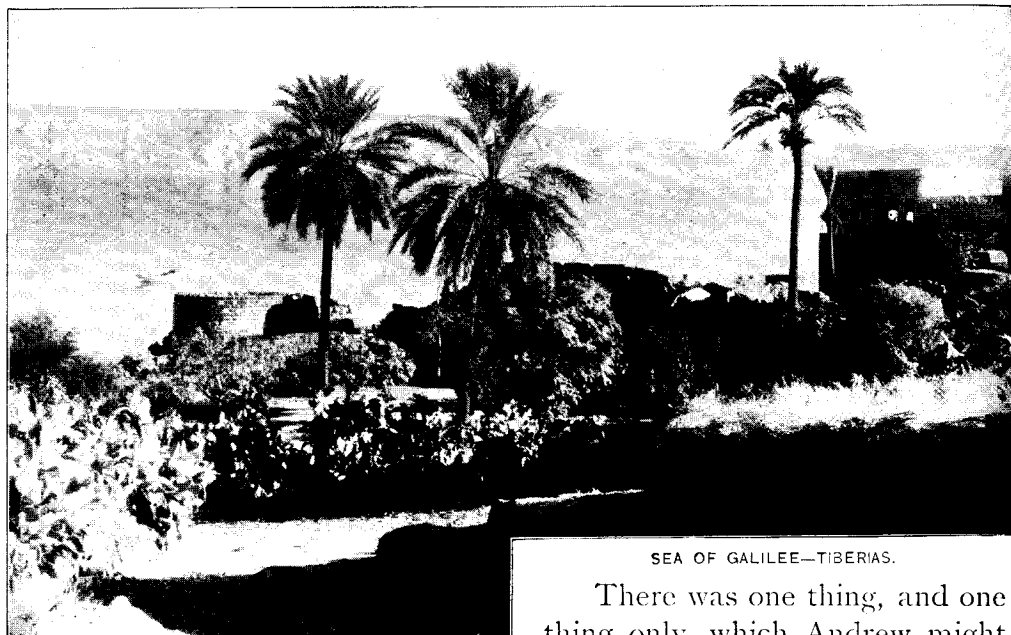
The Bethsaida in which these men were born brothers was commonplace enough. The word means "*a house of fish*," and this

ancient and inelegant designation would pass through our modern English-speaking west, perhaps, as "Fishtown." It is the symbol of that environment in which most brotherhoods are born and maintain themselves. Andrew was the first man who, under Christian auspices, plied another man's heart and soul with the aims and influences to which human brotherhood is capable of responding. We may well pause here and obtain a correct view of what Jesus approved as the method of propagating His kingdom. It has not been abrogated, since the day of Andrew and John.

These men were not afraid to dwell with truth,—"*and they abode with Him that day.*"—*John i, 39.* They came away as all men do, with a masterful reverence and love for that kind of mysterious revelation which invites the human soul to its own home, which says to all honest and earnest souls: "Come and see."

"*Behold the Lamb of God*,"—with that impressive announcement from the Baptist fresh in memory, these two men had been listening to Jesus at home. They did not understand it. Should they lose Jesus entirely because this idea of Him was too great for them to get hold of? No. They can get enough of truth concerning Him to guarantee their coming at some time to the rest; they can get enough of Him to make them feel for Simon, that they may draw him up within the general radiance. We must be content to take hold of that side of divine reality which our minds may handle. Andrew told Simon, not "We have found the Lamb of God," but "We have found the Messiah." Andrew was a soul-winner, not a great, penetrative theologian. He was narrow, and a man's narrowness often makes him intense. Andrew was a Jew; he must see the Jewish Messiah in his "Lamb of God."

Jesus gave to Andrew, first of all, a sense that he himself was a brother of Simon, and, secondly, a consciousness of the fact that Simon was a brother of him. These constitute part of the nerve of missions. Here was a brother to look; and there was a brother to look for. Simon was just as real to Andrew, as Andrew was to himself. Christ gives the soul so good a gift, that it says: "My brother must have it." Christ intensifies the sense of a brother's value so much the soul says: "Christ must have my brother." Priceless was Simon's worth. Clearly did Andrew see his untold value now. Andrew had eyes that *must* find him.



SEA OF GALILEE—TIBERIAS.

There was one thing, and one thing only, which Andrew might say: "We have found the Messiah."—*John i, 41*. How much more grandly one brother man can talk to another man than that in heaven, we do not know; but one thing is sure, there never was loftier saying on earth than that: "We have found the Messiah." It requires only the genius of true faith to say it. The whole of Christianity is fact. Jesus Himself had made Andrew factual rather than speculative, when He said to him, just the day before, at the very moment when he began to ask questions: "Come and see." This style of Andrew is the soul-winner's style. There is truth in Buffon's fine saying: "The style is the man." Andrew was a plain, strong, fact-loving man, and that gave him plainness and strength in handling this fact in the presence of Simon. The very secret of speaking to men about Jesus is, first, like Andrew, to be a plain man; secondly, like Andrew also, deal in plain statement of facts. But this greatest Fact gave Andrew a great style.

John, the Baptizer, had made Simon impatient of the refinements of theory, even if he had not already surrendered the whole realm of unreality to the Pharisees, doctors, and skeptical scribes. Andrew says: "We have found the Messiah." Here is a fact, and we cannot find that Simon stopped to discuss the matter at all. He would

probably have worsted Andrew in an argument. But Andrew had the advantage in that he alone had the fact. And he brought Simon to the Fact,—the Personal Jesus. Andrew, Simon, Jesus,—there were three persons and no abstractions. It is the Christ in our Christianity with which our own personal Christianity and personal helpfulness to others must begin and end.

After the same manner, accordant, however, with their characters, at this time, John the fisherman brought his brother James unto Jesus.

Simon is now in the presence of the Messiah. It is our first sight of the great-hearted, impulsive, high-tempered man. It was enough for the glory of any man to have brought to the Divine Artist so much of grand material as stood before the Masterful One, when He saw this man Simon. A Methodist exhorter would bring Spurgeon; as a simple gospeller of the fifteenth century would bring Savonarola. The procession started with Andrew bringing Simon. Usefulness is genius.

Jesus at once saw the place in history for the man whom He alone could make out of this fisherman, Simon. A name in the Orient of that day was of the greatest significance. No Hebrew would have thought of changing his name, unless his work or life or character were changed. Abram and Jacob had received new names; and the transformation of the name *Jacob* to *Israel* had marked a revolution in a soul and gave a designation to a race. The "*Supplanter*" met God at such a point and in such a way that he himself was changed into a "*Prince of God*." Was there to be a transformation of this eager and fickle child of feeling and enthusiasm, this Simon,—the man so liable to a gust of emotion or to a fit of unyielding stubbornness? Jesus looked upon him then as He was to look upon him often thereafter, until He penetrated the secrets of his nature, and said: "Thou art Simon, son of Jonas: thou shalt be called *Cephas*, which is, by interpretation, '*a stone*.'—*John i, 42*. The Aramaic word was Cephas; its Greek form was Peter. Jesus would have all understand Him now. "Son of Jonas," He said. Jesus was speaking as the Son of the Universal Father unto such a one as would by and by call Him "the Son of God."—*John i, 34*. But "Son of Jonas" was the clear and accurate description of Simon now. It took an inventory of what Jesus had to deal with. "Son of Jonas,"—

that was all that anyone else might have seen in him. But a process of transformation had already begun. Simon must be made to realize that he is not only a son of Jonas, but also a son of God. The Sonship of Jesus must get that into him through brotherhood, and only by taking him as a chemist takes a cloudy solution, and lowering into Simon a manifested Divineness, firm and true, so that all this vague and undeterminate material for a man may crystallize around it and into it, can Jesus reorganize him. This He will do. He will precipitate the Peter out of the Simon, by revealing Himself in him and to him as the Son of God. Thus shall He awaken Simon's sonship. Simon will be the "rock-man," Peter. So Jesus commenced to write another spiritual autobiography in this human soul.

## CHAPTER XXI

## PHILIP AND NATHANAEAL

THE morrow came, and another Christian was added to the list which contained the names of Andrew, John, James, and Simon. This new name was Philip of Bethsaida. His home-town lay on the roadway which Jesus was traveling on His way to Galilee. Philip was doubtless a friend and companion of Andrew and Simon, and his readiness to respond to Jesus and to obey Him indicates that he was as prepared as his fellow-townsmen to enter into discipleship. His name indicates that he was a Greek, and this view of his nationality is strengthened by the fact that, some time later, when the Greeks would see Jesus, they make the request of Philip. It does not seem that Jesus, from the first, mistook the particular experience through which any one of these men was to pass, as He was to develop into His true self. The silence of Jesus with reference to Philip will prove almost as instructive as His significant word to Simon: "Hereafter thou shalt win the name Peter."—*Matt. xvi, 18.*

As Andrew and Simon had doubtless found Philip, so Philip went to his acquaintance Nathanael and began to tell the gospel story so far as he understood it. Nathanael was no ordinary conquest. At that moment in the history of newly-born Christendom, the new religion was proving its manifold power by mastering variously constituted and diversely disciplined men. Jesus had gone but a little distance toward Galilee, when Philip obeyed Him, responding to the command: "Follow me."—*John i, 43.* It takes such a man as Philip, who was calm, prone to value facts, intellectually straightforward, and yet filled with the true spirit of inquiry, a serious-minded student of the Scriptures and ever anxious to match his expectations with realities, to so handle his freshly inspired and

solicitous powers of soul as to win a Nathanael. A little later we will see enough of Philip to find in him a certain mental reliability which the Christianity of all ages employs in enlarging and enriching Christendom.

Nathanael was devoted, pure-hearted, meditative, and spiritually expectant. He had gone out from the haunts and discussions of his fellow-Hebrews to find an hour of devotion under the foliage of one of the larger fig-trees which had often given retirement to worshipers of God. He had heard of the message of John the Baptist if he had not heard him; and he was praying for his country. In his solitude, this devout Jew had probably gone back, in his thought, to the bright hour in Hebrew history when Jacob who had failed to find God whom he had not seen because he had been loveless unto his brother whom he had seen, found himself under the open heavens at Luz, which he renamed Bethel, or when he wrestled in prayer and was transformed so thoroughly that, since Jacob's day, every Hebrew had borne the name of Israel, and it has been something to be an Israelite. Once more, as Nathanael mused beneath the concealing and green leaves, his forefather Jacob, the outcast and "*supplanter*," a fugitive and yet a Jew, was beholding the ladder set up on earth and reaching up to heaven. Once again angels ascended and descended upon it; and, at length, going forward with the development of Jacob's thought of the true God, who always was the Universal Father, Nathanael remembered the episode in Jacob's life at the ford Jabbok, where, wrestling with a "*man*," he saw God "*face to face*."—*Genesis xxii*, 30. There the crafty and lawless one was so changed in spirit and life that he became law-abiding and was re-named: "*Israel, a prince of God*." Upon the destiny of the Israel—the nation named after *Israel* who was once Jacob—Nathanael was doubtless pondering with that patriotic seriousness which the preaching of the Baptist had increased. Jesus had discerned his thoughts.

Just as Andrew had fulfilled and glorified the function of brotherhood by hastening to Simon with the good news, so, now, did Philip complete and irradiate the office of friendship by finding Nathanael. Everything—brotherhood and friendship—was being filled full, or, as we prefer to say, "*fulfilled*" with the divine. Surely, Jesus

"came not to destroy, but to fulfill."—*Matt. v*, 17. Philip said to him: "We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."—*John i*, 45. Every true friendship brings its message, presenting that side



JACOB'S LADDER.

of it which is next to the intellectual and spiritual life of his friend. Only on that side has it vital points for him. This enables him to relate it to his own life.

Nathanael, who afterwards, probably, was known by the designating Bartholomew,—*Bar-tolmai*, son of Tolmai, or Ptolemy,—was a dweller at Cana of Galilee; and while he was well acquainted with Philip, he evidently knew nothing of Jesus. Tradition has pointed out Nathanael as a master of the prophetic literature of the Jews,

and a man of intellectual capacity as well as of social and ecclesiastical prominence. He was apparently above the other disciples in quick and cultivated intellect. Philip had stated his case to the patriotic student and thinker, Nathanael, but, in his simplicity and earnestness, he had presented a contrast between the sublimity of the position of Jesus as the Messiah and the lowliness of His earthly environment. Upon that contrast the mind of Nathanael fastened itself at once. "Of Whom Moses in the law did write," and "Nazareth,"—the incongruity of these two expressions startled the meditative and orthodox Nathanael, as he sat listening to Philip, who had broken in upon his thoughtful devotion under the fig-tree. The anti-climax was enough to have curled the lip of even the most quiet and open-minded Jew; and, remembering that the learned Judaism expected no prophet in Galilee, and thinking of the obscurity especially of Nazareth in Galilee and perhaps of some ill-repute it had gained, Nathanael inquired: "Can *anything good* come out of Nazareth?"—*John i*, 46.

There was, and there is, but one answer to make to every such question. The genius of history makes it, in asking our homage to many a great soul. Philip had learned how to make that answer from the other disciples who had told him the story of their experience with Jesus. So Philip said to his friend the old and great words: "Come and see." Never was friendship more true and large-minded. It is again a person coming to a person and telling him of a Person. Fact meets facts. The sentence is short, but it is filled with every ministry of friendship,—“Come and see.” Philip has no fear that his Fact will not be sufficient for his friend. He had no question that his friend’s spiritual earnestness will not meet the Fact to his soul’s joy. Truth and thought are meant to satisfy each other. If the world is ever won to Christianity, it will be won by the power of Philip’s Fact; if it is lost, it will be because men have mystified one another in arguing about that Fact, instead of bringing men to Him. As Nathanael came near unto Jesus, the Christ saw into his very soul, and He said: “Behold an *Israelite* in truth in whom there is no guile.”—*John i*, 47. This use of the term “Israelite” showed Nathanael that Jesus had somehow looked into his thoughts. “An Israelite!” The condition of Nathanael’s spirit

warranted Jesus in giving him this large vision of His divineness. Nathanael, the student of the Rabbis, had just come to a point in thinking under the fig-tree when revelation was not a blinding appearance to his mind.

“Just when we are safest, there’s a sunset-touch,  
A fancy from a flower-bell, someone’s death,  
A chorus-ending from Euripides,—  
And that’s enough for fifty hopes and fears  
As old and new at once as nature’s self,  
To rap and knock and enter in our soul,  
Take hands and dance there, a fantastic ring,  
Round the ancient idol, on his base again,—  
The grand Perhaps.”—

Such a moment was this; but he heard no Greek song; there was no sunset or death that might touch him adequately; he was not under the spell of “the grand Perhaps.” He was under the spell of the Living Christ who stood before him, a commanding reality; the new life had come to him and to the world, and it was sun-rise. All his intellectual and spiritual greatness was summoned. Remembering again how *Jacob*, “*the Supplanter*,” was changed so he could be called “*Israel*,” “*prince of God*,” he asked: “How knowest thou me?” Jesus answered: “Before Philip called thee, when thou wast under the fig-tree, I saw thee.”—*John i*, 48. Jesus was recalling a little history in an earlier incident of which He had recognized a true disciple of Israel, and, therefore, the possibility of a true disciple of Himself, in this meditative man under the tree. Then Nathanael, student of the Old Testament and lover of his nation, probably remembering the second Psalm in which the two great ideas are related, answered Him: “Rabbi, Thou art the Son of God; Thou art the King of Israel.”—*John i*, 49. It was a great confession. “Just when we are safest,” because we have been true to the best we have known, do we feel the divinity of that which has known us, before any Philip called us. The soul of Nathanael was familiar ground to God.

It was a great faith, and yet Jesus, who had already begun to get Peter out of Simon, must now get at the hidden spiritual man in Nathanael. Like two musical instruments which respond, string to string, Jesus and Nathanael have been in unison with the idea of



"*Israel*," and with the felt nearness of God Nathanael had told it all, emphasizing both thoughts in his swift reply to Jesus. "Thou art the Son of God; Thou art the King of Israel."—*John i*, 49. But this is not enough. Nathanael is too valuable a nature to fail of his highest possibility, by failing of the deeper training of a more fundamental faith. Jesus at least must save him from any shallow belief and deliver him from merely *good* reasons for believing in Him by indicating the *best* reasons for his believing; and Jesus said unto him: "Because I said unto thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than these." Jesus would not permit Nathanael's life to turn on the pivot of a faith less deeply grounded than that which would grow up out of more significant facts. He was now standing in the presence of a human soul, and no one ever revered the human soul as did Jesus. He saw Nathanael's nature instinct with the possibilities of a Son of God. The realization of the divine Fatherhood upon the part of Jesus, which had made Him a perfect Son and created the brotherhood of men, served to reveal Nathanael as His brother-man endowed divinely. Jesus saw all men in this light; and this made Him the Messiah of humanity. Nathanael had possibilities of belief—which statement means that he had possibilities of spiritual manhood within him—that Nathanael had never discovered as he prayed and thought in the seclusion furnished by the thick foliage of the fig-tree. To get at these, his Master would still use that thought of *Jacob* and *Israel*, and the old story of Jacob's transformation unto Israel. Nathanael had just said: "Thou art the King of *Israel*." Jesus fixed the attention of all of them and said: "Verily, verily,"—and these words always command the attention to something of first importance, when Jesus uses them,—"I say unto you, hereafter ye shall see heaven standing open, and the angels of God ascending and descending upon the Son of man."—*John i*, 51. The opening of heaven, so that it ever shall be opened always, the discovery to men of the nearness and approachableness of the ideal and the true and the divine,—this was the work which the Messiah of man would do. He would prove, in Himself and in His life, that familiar relationships between what men call the highest and the lowest are possible to the humanity whose Head He was. Not only the episode in the life of Jacob, when he was first called *Israel*, came

to mind, but all the spiritual training of Jacob leading to that change was remembered. At Peniel Jacob had met God as man in wrestling prayer. At Bethel the heaven had been opened otherwise. Both of these were prophecies of the Israel which was to be. The seen and unseen were to be united. A man in whom every Jacob could find God would tell every Jacob his true name. The ladder would not be a Jacob's ladder of light-beams, but a human reality, full of the Divine. For this He had come to live, and, if need be, to die. He knew that no Nathanael's faith is all that it ought to be, or may be, until it is born out of Nathanael's vision of the possibilities of man as the reconciler of the finite and the infinite by man's being filled with God Himself. Nathanael's earlier faith was good, but Jesus would never permit men to lose the best faith by being satisfied with a merely good faith. After this same manner, Jesus would estimate the value of all His own wonderful works. He disliked a religion too largely dependent upon signs. In a superstitious age, under some dexterous dealer in prodigies, magic might some day be mistaken for miracle, even by Nathanael. Jesus would Himself perform many miracles, but only so many as the weakness and ignorance of men made it necessary for Him to perform, and these wonders He would do, in order that He might get them beyond requiring miracles to prove Him the Messiah. He had come, the Invisible King, to found a Kingdom of the Invisible. He would always be appealing to them to see the spiritual behind the physical, and at length to live by the faith which accepted Him, not "for the work's sake" alone.

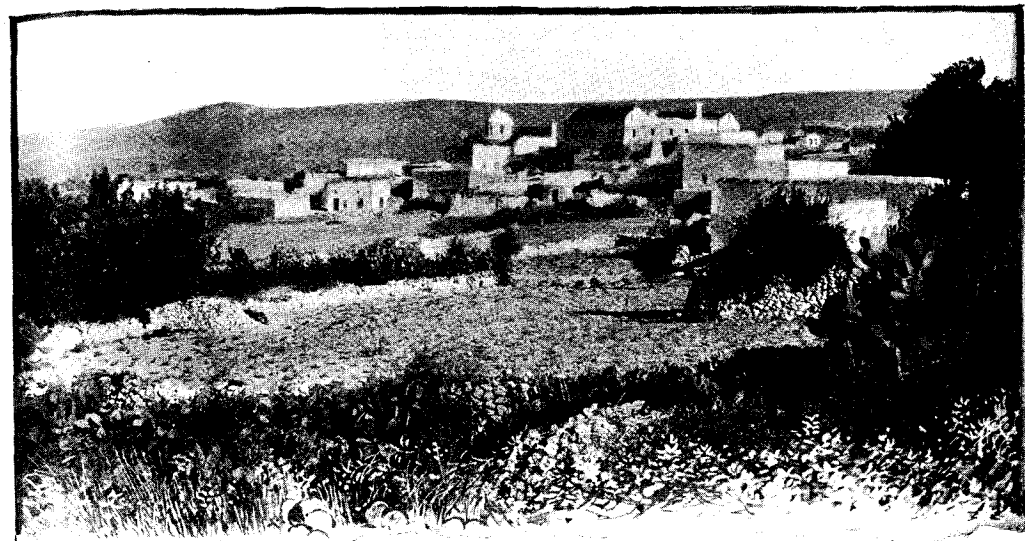
So true was Jesus to the finest possibilities of His brother-man, as they were revealed to Himself and in Himself Who never failed to draw upon the Fatherhood of God for His own Sonship. He was to reveal God, through man, showing how divine is Divinity by demonstrating how far up it may lift humanity. He did not adopt Nathanael's phrase: "Thou art *the Son of God*."—*John i*, 49. He called Himself on this remarkably decisive occasion "*The Son of Man*." This was the phrase concerning Himself He was to use most often and most significantly throughout all His life. It occurs more than seventy times in the accounts of His career. Nathanael had said: "Thou art the Son of God. Thou art the King of Israel." Jesus' answer was a reply to both ideas in Nathanael's utterance. Remem-

bering Jacob's dream at Bethel and his experience as he saw angels ascending and descending on a ladder of light, and remembering that at Peniel a "*man*" wrestled with Jacob until he saw God, He said: "Thou shalt see heaven standing open and the angels of God ascending and descending on *the Son of Man*. He knew that human eyes can see Divinity only in humanity. He had endured the Temptation as a human being. The great prophecy of Israel, uttered by poet, reformer and saint, was in His thought; and the word of Daniel, which every Israelite knew, glowed upon His lips with a new radiance: "I saw in the night visions, and, behold, one like *the Son of Man* came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him."

"A *man*" was even now wrestling with Jacob, and the Israel who should come forth out of Jacob would see God "face to face" in the man.

Is it not the next thing, in the course of the training of these disciples, that there shall occur a manifestation of the glory of Jesus as *the Son of Man*? May they not soon behold Him partaking in humanity's common life, and meeting humanity's common problems, with His brethren? So, will He not lift these simple-minded and easily bewildered men, with the earth still beneath their feet, a little nearer to the permanently opened heavens?

There is to be a marriage at Cana in Galilee. The mother of Jesus is going, and He and His disciples will go also. Let us go with them, for we may see Him there as the Son of humanity.



CANA OF GALILEE.

## CHAPTER XXII

## THE WEDDING AT CANA IN GALILEE

IN the early evening, when the fading mystery of Tuesday was passing into the fresher wonder of Wednesday,—for the day of the Hebrew began on what we would call the evening of the previous day,—there was a happy wedding company gathered in one of the more comfortable and well-furnished houses of Cana in Galilee. There was need for the evangelist to distinguish this place from the Cana of Judea, and so we have the phrase, "Cana in Galilee." It was the gladsome time of spring. Everywhere the earth was wearing bridal garments. The blithe, clear air was full of the songs of birds which were making love to each other in the hedges. Countless forces of production were stirring beneath the all-pervading sunlight. Blossoming and radiant nature was repeating the old love story of throbbing seed and opening flower, of urgent sap and coming fruit. The betrothal and marriage in the world outside the garlanded wall which hid the decorated chamber of the bride of Cana, were only symbolic of what was meant by the crown of flowers upon the head of the bridegroom and the sweet fragrance which rose like incense from the bride's flowing hair. In the joy of his espousal, the timid and intense happiness of the bride, were love's mystery and

charm, fadeless, yet as new as that spring. Like the morning mist which concealed the beauty of the earth and hid the girdle about her glory, until the resistless sun unclasped it, was the long white veil, significant of betrothal, which covered the lovely innocence of the bride. Meantime, Cana, which is still "the reedy place," was conscious that something more beautiful and significant than any episode in nature was going on. To-day the hunter searches through its desolation, hoping to be rewarded with the hide of a leopard, or the tusks of a wild boar. Perhaps on the very spot where this somewhat prominent family had its home the jackal starts at his shadow in the moonlight, or a fox digs his hole. But then the town echoed with wedding music.

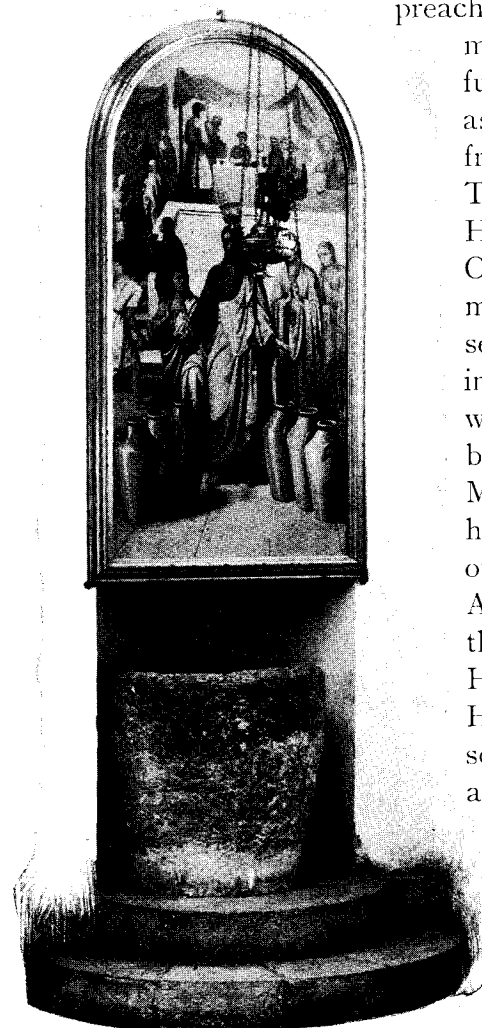
Travelers who are able to persuade themselves that they have found the exact locality, easily reproduce the idyll of Cana's wedding-feast. Again such a joy as filled the heart of the Orient on its gladdest occasion follows the bridegroom and his groomsmen to the home of the bride. The betrothed couple have fasted for a day, and marriage is indeed a sacrament with them. Their sins have been forgiven, and they are ready to offer and accept each other in all purity of heart and life. The veiled bride has been waiting for the bridegroom. She is girdled, veiled, and wreathed with myrtle, and she wears the family jewels, or those generously loaned for the occasion. Standing near the presents which her betrothed has just sent unto her, she welcomes the bridegroom. He has already received from her the long white garment which he is to wear on two of the great days of Israel; and on these occasions he shall appear with her similarly clad, for they are to be man and wife, and these are to be feast-days. He has been anointed and decked with gems such as it is possible for him to obtain; and now the parable in nature, where ten thousand thrilling forces are stirring the planet into life, is to be realized in their love. Flutes are pouring forth their melody on the soft air; deep-voiced drums are shaking the house with their hoarse intonations; the streets are full of happy and talkative neighbors, and the bridesmaids are ready to dance and sing, as the torches now guide the bride and bridegroom from her father's house to the house of his father, where they are to be married. The twilight has deepened into night, and under the lamps the merry company behold a

feast provided, which is the bridegroom's gift to the occasion, and which, now that they are married, is only the appropriate beginning of a delightful week of rejoicing.

It was in the atmosphere of this entirely human and festive event that Jesus, who had been baptized and heralded by John the Baptist, showed that He was something other than the follower of John the Baptizer. He would indeed take up the cry of Israel's heart and conscience, and, like the Baptist, He would soon be

preaching repentance. But here, in the

midst of this social and turbulently joyful scene, He would prove himself no ascetic, austere of mien and secluded from men, but rather a man of men, The Man of Men, even the "Son of Humanity," as He had called Himself. One reformer may say: "I will get myself out of the world, to save myself and to save the world by attracting itself unto me." This reformer would say: "I will save the world and be a Son of God by being a Son of Man, finding My way into the very heart of the world, whatever becomes of Myself." Thus only is Divinity safe. And this was His method of training the eager disciples who had followed Him even to this wedding. This was His view of the problem of life and its solution as He stood there in the court among the wedding guests, or moved about from rug to rug in the dining-room, or reclined upon a couch and partook of the wine and pomegranates. His own life was being lived so as to manifest God in the world. It was Divinity entering still more deeply into humanity. The

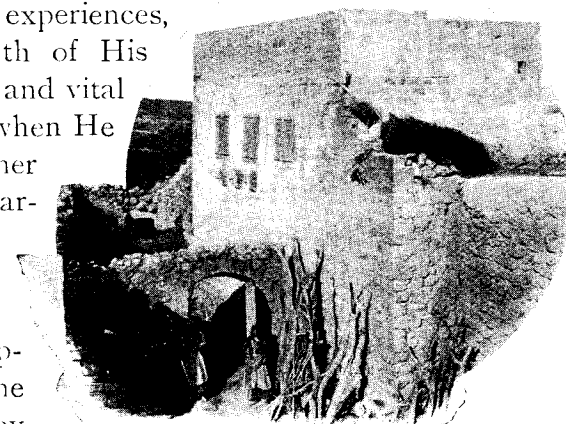


THE JAR IN WHICH THE WATER WAS TURNED TO WINE.

gospel was not retreating from the problem of the world; it was entering into it, illumining it, solving it. His great phrases, "The Kingdom of God," and "The Kingdom of heaven," were being domesticated and illustrated. "The Kingdom of heaven" was to be the kingdom of earth; "The Kingdom of God" was to be the kingdom of man. In a human habitation on that hillside, beneath which lay the orchards and vineyards which men had toiled in, Jesus was more conscious than ever of the Fatherhood of His Father in heaven, of His own eternal Sonship, and of the universal Brotherhood of men. He was now about to show how essential were these relationships, and how the ordinary ties of life will be broken with apparent rudeness, if human beings do not enter into them divinely.

The wine had run out, and it seemed that the marriage-party was to experience a painful failure of Eastern hospitality. The mother of Jesus had a way out of the difficulty and perhaps saw an opportunity for her Child. She had doubtless learned by this time that her Son possessed power of an extraordinary nature. She knew of the approval John the Baptist had given unto Him, and her mother-heart pondered yet over the fact that the spirit had descended upon Him and Heaven had commended Him; but she had not yet understood that the words: "Thou art My beloved Son," emphasized the fact that Jesus' intrinsic relationship was with God, rather than with Joseph and Mary. Her love also urged her to Him, at the instant when she realized that He and His disciples might have proved to be six persons too many to be entertained at the long festivity. She crept up to Him and told Him of the state of things. He did not need a hint of the scandal which was sure to come to the bridegroom and his family, because the very thing which symbolized their rejoicing had failed. To avoid this disgrace, Mary had now called upon Him whose entrance into the world had been heralded by an angelic presence and celebrated by an angelic anthem. A great statement is that of Luke, when he says of Jesus after the Temptation: "He returned *in the power of the Spirit* into Galilee." Would "the power of the Spirit" now be sufficient for the Son of Man? This "power of the Spirit" Jesus had obtained, not only in those stressful hours of trial and triumph in the desert, but also in these later hours when He discovered, first of all, Himself, then An-

drew and John and James and Simon and Philip and Nathanael, in His brief visit to the region of His baptism. Jesus had then known Himself to be the Son of His Father, God, and He had realized that the only essential relationship which may exist between human beings is that which is in God as the Father of all. He was not to lose this truth, even now, in the presence of His mother. No one can so intensify the meaning of human belongings as can a mother. Recent experiences, however, had made the truth of His divine relationship more clear and vital unto Him than it was, even when He spoke to His father and mother in the Temple as a twelve-year-old boy, and said: "Wist ye not that I must be about My Father's business?" He now turned from the special temptation He had resisted in the desert, which was to employ His miraculous energies without



NATIVE HOUSE IN CANA OF GALILEE.

compelling them to work in sympathy with the idea of the Fatherhood of God and of His own Sonship unto God. He said: "Woman, what is there between you and me? My realm of life is not yours. Mine hour is not yet come." This is not the sharp and unsympathetic speech of a son careless of a mother's feelings. He was only saying that her thoughts were not His; at that moment He was respectful and kind. He was also true to God, His Father, and there is not the unkindness in His words which our translation would suggest: "Woman, what have I to do with thee?" He knew He possessed the power but He would not permit it to betray or deprave Him. He had trusted God's Fatherhood for a Father's power to save Him, without His calling upon what we call the supernatural, in the Temptation in the desert; and God might trust His Sonship now to honor Him. If this were the time to use extraordinary powers, His Father-God must somehow tell Him. Jesus would be true to His heavenly parentage, before He can meet the request of His earthly parentage. If His earthly parentage break meanwhile, under the strain, it is be-

cause He has fulfilled the less with the larger, the human with the divine.

Mary had already known that there had occurred a change in her Son. The famished face which had come back from the desert shone with a divine seriousness. Now she had intruded upon the fact that He must do what He had to do humanly, only because of divine reasons, and by the use of divine powers. In everything, He must simply obey His Father in heaven. If this was satisfactory to Mary, well and good; if not, He could not forbear or urge. It was another awful moment of strain in the education of Mary. Jesus was nearer to the cross, and Mary was nearer to the moment when she would stand, unhelpful and helpless, at the foot of the cross. The second remark of Jesus: "Mine hour has not yet come," had the same tenderness and majesty which He put into the word "Woman." He saw that His mother was trying to get Him to give a sign of the power which she had increasingly seen and felt for thirty years. She thought that it was her Son's opportunity. Mary had doubtless suffered from the misapprehension of her neighbors, and had no doubt been pitied because she was the mother of this gentle enthusiast. Now was the moment, she thought, for the signal of His Christly presence and dominion. But she had anticipated God; and Jesus could obey His Father only.

Soon, however, God also spoke to His heart. Jesus heard within Himself the Fatherhood of God commanding His own Sonship, and it made His humanity divine. He would now obey God. Men must now obey Him; and His mother said unto the mystified servants: "Whatsoever He saith unto you, do it." The mother's over-running affection could now flow into divine channels. He who obeys God, the Universal Father, will never disobey the universal humanity, though some dear Mary may be bewildered for a time. She was clear only on one thing and that was this—"Whatever He tells you to do, do it."

Mary had experienced the truth which all Christendom comes to know, that the way to understand Jesus Christ is to simply obey Him. Many unrecorded and mysterious days with Jesus had brought her to this conviction. This method of clearing up mysteries of Jesus which proceeds by always obeying Him, is safe, because of the infiniteness of Christ's resources and wisdom. None but the eternal

Christ demands, or has the right to demand, such a trust upon the part of men. Through this obedience we pass into the obedience of God, and thus only do we understand God. This is the meaning of the phrase in our prayer,—  
"Through Jesus Christ, our Lord."

The six great stone vessels which stood in the banquetting chamber had little in them now but the green leaves which it is customary to put in water-jars, that the water may be kept cool notwithstanding the intense Oriental heat.

They had served their purpose of purification. Out of them the guests had taken

enough to wash their feet, on entering, and their faces, before partaking of the feast prepared, and vessels had been washed in water drawn from them. "Fill the water-pots with water," said Jesus, "and they were filled to the brim." It was all symbolic of a gospel which, revealing the fitness of God, generously fills the whole of life, and occupies every portion of human nature with its inspirations. "And He saith unto them, Draw out now, and bear unto the chief man of the feast." His divinity had not robbed Him of the entire humanity which expresses itself in perfect courtesy. Meantime the whole story of the influence of Jesus in this world of need and commonplaces was told. As the wine glowed to the brim of the great jars the glory of the Christ was manifested. The governor of the feast was surprised, not knowing whence the wine came; and calling the bridegroom to him, he laughingly said: "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." He unwittingly contrasted the world's way when Jesus is absent, with the world's way when Jesus is present, but it does not appear that he even became interested in the wonder-worker. The governor of



AN OLD FOUNTAIN, ENVIRONS OF CANA.



the past is typical. Men rejoice in the results of Christ's presence in the world, but know not the loving and majestic Person from whom law and civilization, good-will and progress obtain their initiative and guidance.

Christ had manifested His glory through a perfectly human service. A neighborly act had been done divinely. John the Baptist and his program of asceticism, the method of monks and austere religionists who retire from the world's problem,—these were left behind by the Nazarene Rabbi. At the very beginning of His public career, this Son of Man had inaugurated a kingdom by one miracle, which showed the nature and method of the kingdom. The invisible King was less concealed in His Kingdom of the Invisible. In His kingdom, life's water was to be perpetually changed into wine. This was the "beginning of miracles" with Jesus. All the miracles that followed were to be accomplished after the same method. Jesus the Christ filled law full with inflowing divinity. He had expanded the action of lower laws into higher, and illustrated the fact that the universe is a series of circling realities, one round breaking into another, the law that governs the one breaking into the law that governs the round above it, until Christ, the Reason (*logos*), of it all, "the Word made flesh,"—is Lord of all. Wine is sap plus divinity.

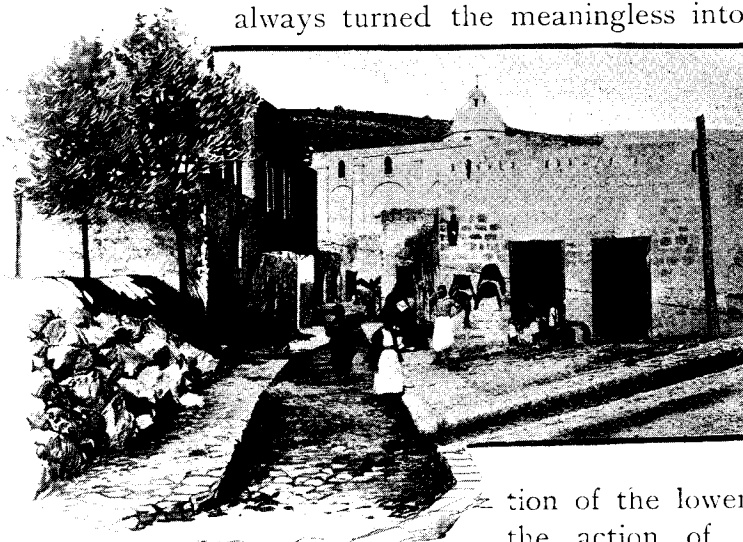
Jesus now found Himself known as one possessing powers which, to His own time, were sure to offer constant temptation for their exercise. Especially was He sure of the beseeching of persons to whom a sign of religion is everything, and its spirit almost nothing. Later on the Jews were often to acknowledge His claim as Messiah, because of the demonstration made by these powers; and, later still, a certain ill-conceived rationalism was to ask that these works might be denied unto Jesus in order that men might believe in His religion. He foresaw how long it would take a gross world,—a world of men which had lost its normal command over nature by the lawlessness of sin,—to get so far into true relations with nature that His miracles would appear to be as natural to Him, as little the interference with the course of nature, or the violation or suspension of natural laws, as is the song to the genius of the psalmist, or the melody of a linnet to the heart and throat of the bird. In

the sense in which the word miracle is often used, Jesus worked no miracle. He simply lived at the source of all power. Love is power, and He was in right relation unto nature. Nature had in Him its reasons for being. "At first hand with God," He could not help but heal, because He was good and kind; and He did it, whether, to those about Him, it was a satisfactory sign from heaven or not. He turned this water into wine just as naturally as He

always turned the meaningless into the meaningful,

and the useless into the useful, and the disappointment of life into a satisfying joy. He was so divinely compassionate that He poured out His benevolence divinely.

When the ac-



CHARACTERISTIC STREET IN NAZARETH.

tion of the lower Law broke into the action of the higher law, human language had no other

name for it than the word *miracle*, which at first only meant nothing theological. He had simply filled full, or fulfilled, the laws below and honored them, until they yielded to greater laws. He was the Son of humanity at home in His Father's universe, and He was "about His Father's business." He was soon to say: "My Father worketh hitherto, and I work." The abstemious John was not like the Father of Jesus. Jesus was; and Jesus entered into human life to enrich it. It was not His work to give men more coins, but to give men more inspirations,—to turn water into wine, and, by increasingly demonstrating the capacity of man to receive God and to work according to God's plans, to forecast a civilization which shall be the true church, "the Lamb's wife," and a consummation of which shall be "the marriage-supper of the Lamb." Dimly, perhaps, did the disciples feel all this. God was in the humanity of Jesus, as

they saw and knew it. "*And His disciples believed on Him.*" From the first, Jesus was revealing God the Father as He came down through His Sonship and wakened the sense of sonship in all men. He also revealed man in lifting man up to God through His Sonship, and quickening in man the realization of every man's power to live divinely. "He that believeth in Me," said this same Jesus, "the works that I do shall he do also, and greater works than these shall he do, because I go to the Father." Thus it is that John truly says that this miracle showed forth His glory. But mightier manifestations were yet to come.

## CHAPTER XXIII

## THE CLEANSING OF THE TEMPLE

JESUS was now famous throughout the region. In many respects Galilee, and Galilee only, was able to nurture and develop what we may well call the Christianity of Jesus. It was as fitting that its internal spirit should be developed and disciplined in Galilee, as it was that the leader and embodiment,—the Person Who was its origin as well as its destiny—should have been born in Judea. A single well-known saying: "No prophet ariseth from Galilee," is enough to indicate how much more favorable was Galilee than Judea for the culture and training of the new faith. It was there compelled to unfold its truest powers. In Judea expectation would have worked from without, *in*, and interfered with that proof of its claims which only a religion, accomplishing its transformations from within, may offer. Galilee without certain forms of culture, Galilee without self-conceited leaders of thought, Galilee despised and overrun with ambitious foreigners, gave Jesus opportunity to marshal and guide the quick and prophetic forces of the new kingdom, conservative of the realities and careless of the artificialities of man's life.



PILGRIMS ON THE WAY TO THE PASSOVER.

As yet the fame of Jesus had not eclipsed the commanding reputation of John the Baptist, though the name of Jesus was spoken more often in the synagogues and at the firesides. Everywhere the disciples of the Baptist were repeating his stern and animating message and looking with exultation of hope for a new world. John himself had not yet reaped the results of fearless eloquence uttered in a world of enthroned iniquity, and while his star was waning in the new dawn he was still preaching and baptizing.

It was impossible for the leaders of Judaism to make this fiery orator a leader of any party within its ranks, without so reconstructing their ecclesiastical plans as to destroy them. Yet his influence was felt even in Jerusalem. Destiny seemed to have but one program. Let those whose spiritual thirst he had awakened, but could not entirely satisfy, wander about in Galilee, or associate themselves with this new Rabbi, Jesus, whom John had baptized, and who just now had done a miraculous thing at Cana without consulting the older Rabbis, and without paying any attention to the synagogue.

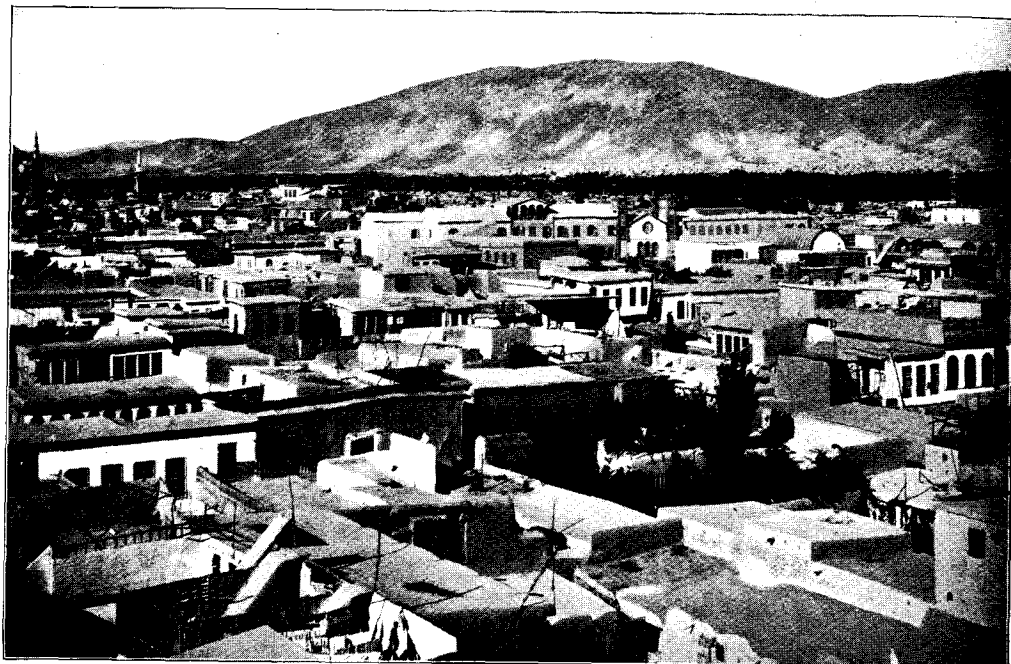
In a little time, it was evident, that, with something of deliberation, Jesus had chosen the little city of Capernaum as "His own city." He was not to remain long in this town now, but soon He was to make it the center of His ministerial activity.

Capernaum is one more of the interesting places mentioned in the life of Jesus of whose locality we are somewhat uncertain. We cannot enter into the controversy, but the result of much recent exploration and thought upon the part of scholars seems to be the opinion that Capernaum occupied the site of the present Khan Mingyeh. Indeed, the best geographers have gone so far as to fix the place of the "house of Jesus," as Mark calls it, "the birthplace of the gospel, as that northeast corner of fair Gennesaret, where the waves beat now on an abandoned shore, but where once there was a quay and a busy town, and the great road from East to West poured its daily stream of life." (Smith.) It is fairly certain that this city, to which the mother and brothers of Jesus moved with Him, afterwards became known as an heretical neighborhood, which is probably enough to connect it with the leader of the new religion and His wonderful words and works. It was doubtless a community in which the gospel of Jesus Christ had opportunity, for the space of

those three years, to reach all sorts and conditions of men, and to unfold, in variously constituted and educated humanity, its diverse elements of power.

Along the roadway between the large and productive wheat-fields came the caravans of Egypt, and they rested here on their way to Damascus. Rome bore testimony to her world-wide power and influence by stationing a garrison, and she collected revenues at Capernaum from the vast number of merchants who came up from the sea-coast and were compelled to stop here at the doors of one of Rome's most important custom-houses. Teachers of repute met tax-gatherers in the same streets, and the splendor of the public buildings vied with the costly beauty of the synagogue. Capernaum was the Jewish metropolis of Galilee,—the Galilee which the new gospel sought to influence. It was not so gorgeous as Tiberias, the Roman capital of Galilee, which was named for the Roman Emperor, and was grandly built by the luxury-loving Herod; but its commercial activity furnished Jesus with more of the opportunity He desired than could be granted to Him by the magnificent statuary, the white colonnades, the huge bronze gates, the Roman officers, which heathenism was placing in Tiberias, to the great sorrow of every Jew. Up to the time of the building of Tiberias by Herod Antipas, Sepphoris, a city which Jesus could see in His boyhood when He climbed upon the hill-top near Nazareth, was the most influential city of the region. Now, however, it could give Jesus no such chance to reach the nation as did Capernaum. The fertile region round about the former, which was said to have flowed with milk and honey, scarcely surpassed that which encircled fair Capernaum; and Capernaum was a point from which news went out to all the pleasant towns which Pliny says "skirted the lake." Here splendor and luxury confronted a Kingdom rapidly receiving its form in the mind of a man whose outward characteristic was poverty. Here Christianity also had the privilege of meeting scholarship; and this was not only the scholarship of the Jews, who constantly felt that the Galileans were too careless of Hebrew traditions; it was also the scholarship which gathered its votaries from other nations and treated them with respect in the synagogue. Not the least of important facts was this, that, in this stirring Galilean city, Jesus met that profound

respect for the law which was the characteristic of the religious thought of Galilee, and was significant to one who proposed to fulfill the Law, rather than to gather the Scribes and Rabbis about Him, by His slavish attention to traditions. The history which He saw repeated from the summit of Hermon yonder at the North, was all prophecy uttering its animating eloquence in His soul; and just there was the Lake of Gennesaret, lying like a great heart-shaped gem



DAMASCUS, FROM EAST GATE.

beyond the palms, edged with dark green oaks and flowering oleanders. The upper plateaus which encircled it guarded rich and productive gardens, and the white sails were waiting to take Him across to one of those groves of olives and sycamores where He could muse upon the plans of His Father and His God. Surely this was the place where "the land of Zebulun and the land of Naphtali beyond Jordan, Galilee of the Gentiles," might be used as a seed-bed for all the nations. Behind Him was quiet Nazareth; before Him was the ever-growing tragedy of the divine life of the Son of Man.

He was hardly settled in Capernaum before April came and, after the usual thirty days of preparation which had fanned patriotic devotion into a flame, Jesus found Himself with the multitude of eager pilgrims setting out for Jerusalem, to observe the Passover. Doubtless Simon and Andrew, who had walked along the edge of the lake with Him until they were joined by James and John, had helped to complete the preparations which the preceding month had seen going on in that low roofed white cube which was called "His house," and they were now traveling with Him toward the Holy City. There must have been more than ordinary interest in Rabbi Jesus at this time, for He had already, doubtless, read and taught in the synagogue on Saturdays. Still He defied classification. While He and His brothers had adopted many of the ways of the Essenes, He had become a puzzle to them, because of the liberality of His conduct toward the sinful and the despised. The houses which had opened themselves to Him, and the masters who had placed their hospitality and services at His disposal, were numerous; and some of the more open-minded Galileans were repeating the allegories which they had heard while sitting at His feet by the fireside after the Oriental fashion. Yet there was a wide margin of mystery about His sayings and a freedom and beautifulness in His conduct which charmed the true and confounded the double-minded. Even now the people who looked for every Rabbi to exercise the functions of a physician,—for the Rabbis were the only doctors,—were asking if He could heal the sick, as well as teach and comfort those who were strong.

As the long caravan moved toward Jerusalem, people from every quarter joined them on the great roadway which had just been repaired, as was customary before the feast, so that every bridge was safe and every boulder removed; and it may have been that even then discussion had sprung up between the shrewd and greedy dealers who had already been selling doves from their cages and animals from their stalls in the country towns, and who objected to the fact that some of the priests were urging their exemption from the annual Temple-tax with an emphasis displeasing to the merchants. It all grated upon the fine sensibilities of Jesus, and the whole controversy quickened His conviction that He ought to hasten to the proclamation of His kingdom. He already saw what a different sort of king-

dom it was from that which they lived in. He saw that the only place in which He could fully and powerfully declare its nature and intimate its method, was in the Temple at Jerusalem. Now His hour was nearly come, and it was very little like the hour with the wedding party at Cana. As He came nearer to the great city, and passed a sepulchre which had been whitened the day before, so that no Jew might be polluted as he journeyed near it, He thought of the dreadful pollution which worship had suffered under the very eyes of those who had assumed sacerdotal leadership. At other visits, He Himself had beheld scenes in the Temple which made that building not the embodiment of the history and hope of Hebrewdom, but an offensive expression of the degradation of Israel, and the sensuous immorality of its devotees. For what was His baptism, and His Temptation, and His visions of the Fatherhood of God, if the Father's House could not be cleansed for the service and inspiration of the human brotherhood? Again would His conception of God's Fatherhood and His own place as the Son of Man compel Him, in the very Temple, where, as a little boy, He had learned that He "must be about His Father's business," to break in upon the habits and practices of the sons of men. He heard in His heart the prophecy of four hundred years before: "Behold, I shall send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to His temple, even the



THE SEA OF GALILEE FROM TIBERIAS.

messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of

Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

This feast would gather together Jews of all sorts, from all portions of the world over which Israel's sons had been scattered. Here they would see the triumph of the later Judaism which had concealed its unspirituality only partially beneath the robes of ceremonialism. Here also would they not see the inauguration of a reign of righteousness which would fulfil the Holy Law?

This was perhaps as far as His thought had gone, when He arrived at the Temple. There were the money-changers doing a thriving business. Crowds were flocking close to the tables, asking that the various kinds of coin from Egypt and Greece, from Persia and distant Roman colonies, might be so exchanged that every devotee would be possessed of the sanctuary half-shekels in which alone the Temple-tax, which maintained the Tabernacle service, could be paid exactly, and by the use of which Jews could again show their dislike of the coins which bore the symbolism and inscriptions of the heathen. The little banks were wedged in between the shops where doves and animals were sold, and all these things so took up the space in the precincts of the Temple that it was almost impossible to push through the throng collected near the gate Shusan, on that April morning. The rich and the poor were pouring into the treasury a sum for Temple tribute from which these greedy bankers were realizing handsome profits, the charge for exchange and the deductions made on worn coins being very heavy. These monarchs of discount were not more noisy in their bargaining and protesting than were the dealers in sacrificial offerings, who often assisted in obtaining the approval of the Levites for animals concerning which there were disputes as to quality and price. This, however, had occurred, for the most part, outside the Temple enclosure. But now inside, very exorbitant prices were charged to the poor, and in addition to the desecration of the sacred precincts, the scandalous fact loomed up that the profits of these licensed thieves, who really controlled the market at the Temple, were turned into the pockets of the sons of the High Priest.

It is almost certain that Jesus at once entered into one of these Temple bazaars, which were "the property, and one of the principal



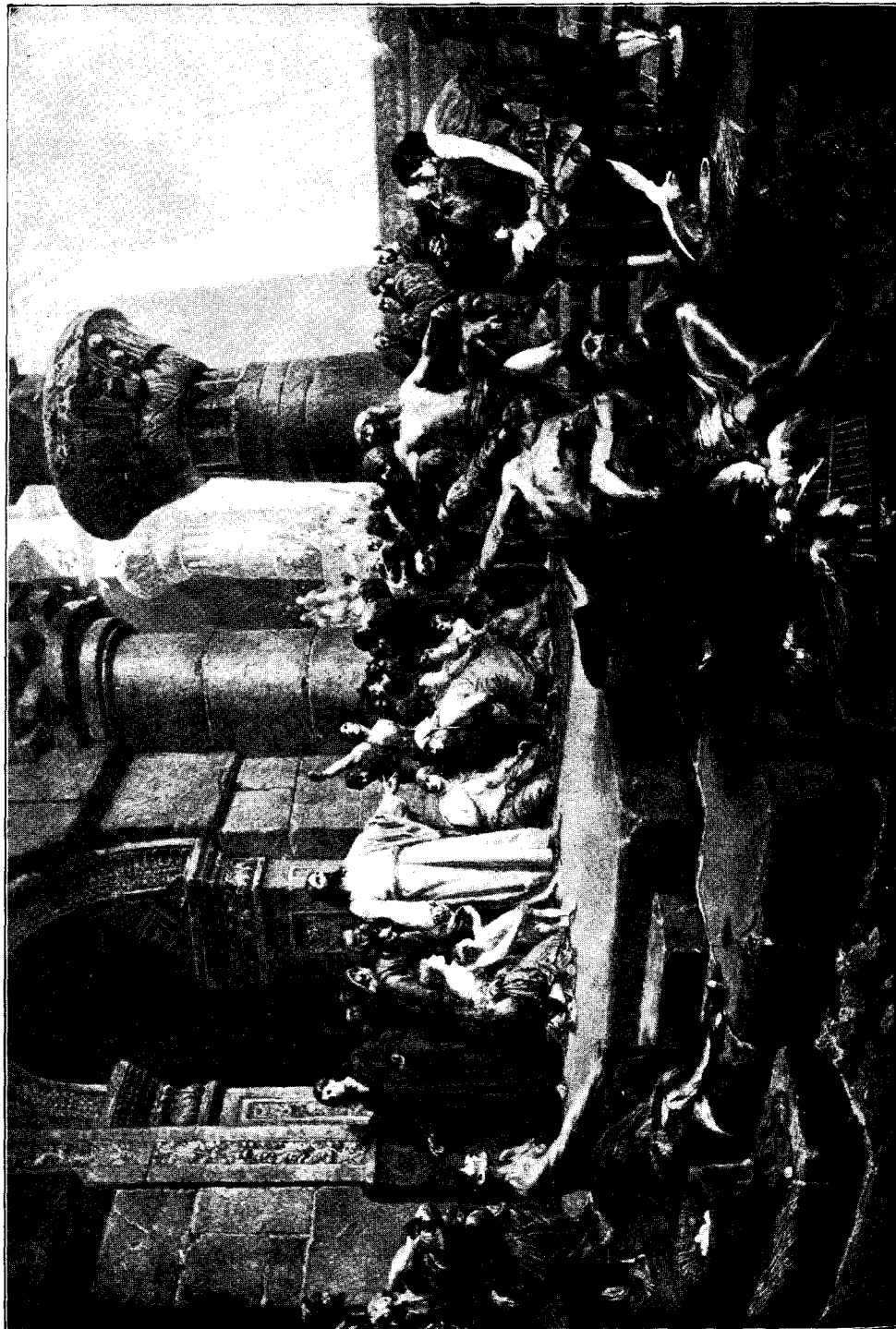
sources of income of the family of Annas," and there, "where the Sanhedrin held its meetings at the time," as Edersheim points out, He uttered His indignation and executed His act of holiness. The face of Cæsar on coins which had been exchanged for the half-shekels demanded by the rites, were not so abhorrent to Him as the outrageous irreverence and the hateful pollutions which He beheld. He did not stop for a moment to consider whether He possessed any other right than that of the Son of the Father and the Son of Humanity. This prerogative was sufficient. If He had meditated for a moment, He could have seen His crucifix standing yonder on Golgotha, "outside the city wall." It was His only to obey. He grasped a few of the cords with which the animals had been bound or some of the rushes which were scattered about, and "when He had made a scourge, He drove them all out of the Temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables."

Godet finely says that "this scourge was not an instrument, but an emblem. It was a sign of authority and judgment. If it had been a matter of physical action, the means would have been disproportional to the end, and the effect would be still more so to the cause." Truly Jesus was illustrating the powers of the unseen King of the Kingdom of the unseen. Stronger than the blue-mantled shoulder of Moab yonder, was His imperial will. Brighter than the roofs of gold above the Temple was His purpose at once divine and human. More penetrating than the bleating of the sheep or the cries of those who were trading in oxen and goats, was the swish of those cords or reeds, accompanied by the words of Jesus, when He said: "Take these things hence; make not My Father's house a house of exchange." Mount Olivet, where the dove-cotes of the High Priest yielded their revenue, felt the report from that scourge. The vociferent sellers and their noisy customers were silenced. The young Galilean saw the glittering coins roll to the steps of Solomon's Porch and against the marble walls. Those overturned tables marked a turn in the current of human worship, and Jesus, the Son of His Father, had made His Father's house once more a sacred place. The Son of Humanity had more profoundly than ever emphasized the Brotherhood of Man.

Every trafficker fled. It was a demonstration of power in the presence of weakness,—power of conscience in the presence of the weakness of mercenary formalism and faithless greed. It was a scene not at all different in its essential significance, from that in which He had stood years before as a Galilean boy, animated with the filial spirit which then undertook His Father's business and began its crusade against sensuousness and ceremonialism. The indignation of Jesus at this point reveals only the other side of a character whose one aspect we saw in the tender and loving act of supplying wine for the wedding-feast at Cana. This is the love which is always righteous; that was the righteousness which is always loving. The whole life of Jesus is a tapestry woven of the same threads, by the same filial spirit.

Already the Temple was crumbling to pieces before Him, and the Temple of Humanity was being revealed in the midst of the ruins thereof. Instantly, the authorities, who fancied that they alone were guarding the sacredness of the Temple, showed the externalism of their religiousness by crying out: "What sign showest thou unto us, seeing that thou doest these things?" While His disciples were remembering the ancient words of the Psalmist: "The zeal of thine house shall eat me up," Jesus, having reflected upon the fact that these Temple-guardians had entirely missed the truth as to what constituted irreverence in the Temple, or the real sacredness of the Temple itself, flashed forth a reply which declared the whole mission and character of the Son of Man, and required long years for its complete understanding. Placing His hands, as He doubtless did, upon His own body, He bore witness to the fact that there was something in the world far more sacred than all the gleaming marble and revered altars of that proud structure amidst whose costly splendors He was standing. This was the Temple of Humanity. In the furious flame of their opposition to what He had just done, He foresaw that they would probably destroy Him ultimately. He said: "Destroy this Temple, and in three days I will raise it up."

To them this was a mysterious utterance, audacious as it was absurd; to us it must ever seem incomprehensible, if we do not understand that Jesus was here revealing Himself as the Son of Humanity, manifesting forth the sacredness of man above that of the Temple



CHRIST CLEANSING THE TEMPLE

itself. The eyes of the Jews could discern only the grandeur of their ancient system and the glory of those crowned terraces which forty-six years had labored in vain to establish and to complete. They could not see the grandeur of man as He saw it. Jesus was still to reveal human nature and its possibilities under God's grace, so that the Temple, with its courts and porches, its huge gates and superb terraces, its shining pinnacles and snowy walls without; its retinue of priests and golden altar, its glowing censers and sacred veils within, would vanish away before the very power which had created it and which had risen to nobler hours by the use of it as an aggregation of symbols. Man would prove to be the ultimate shrine of God. He was making real the words which John would hear on Patmos: "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." The instant He used the word *Temple*, He had attacked the formalism which was at length to kill him. It would be the development of the wrath which He saw at that moment in their faces, that would finally demand His blood and then the authorities should attempt the destruction of His body on yonder Calvary. He foresaw not only His fate, but also His power in such a fate. "Destroy this Temple," He said, referring to His body, "and I will raise it up in three days."

They had asked for a sign; that is, for some external fact which would demonstrate to them His right to do what He had done. Jesus' thought went beyond them, to the whole of humanity; and He intimated that there would be a sign which would satisfy the whole human brotherhood. It would be a sign which would attest the value and truth of His faith in the Divine Fatherhood. It would be a sign which would intimate much as to the possibilities of Humanity under God's grace. It was the sign of His resurrection. The gospel of Jesus the Christ had then been truly preached by the King of the Kingdom. In this preaching, Jesus had gone so deeply into its nature that by and by, when He was on trial for His life, they could not forget that, on this day, He said something which they might distort into words like these: "I will destroy the visible Temple of Jehovah; and in three days I will re-build it." Stephen, at a later date, would hear his accusers cry out: "We have heard him say,

that this Jesus of Nazareth shall destroy this place, and shall change the customs which Moses delivered to us." The contest was now on between a lofty humanism and a vengeful sacerdotalism.

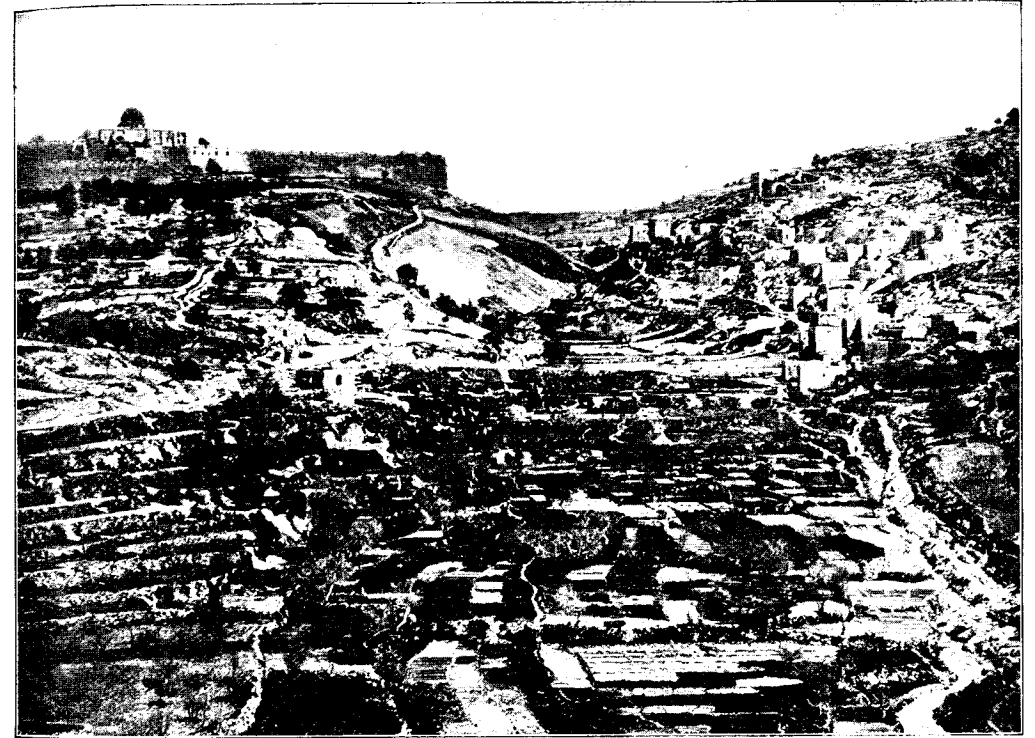
So all His life through He forbade Himself, so far as possible, the working of wonders; and when they came as signs they were such as prepared man for His one all-convincing

act of rising from the dead. So was He true to the spiritual Fatherhood Universal and to the spiritual Sonship Universal. He knew He could reach the Sonship of His brothers if He could get them to believe in answer to His demand: "Accept me for what I *am*, rather than for what I *do*." Jesus was the divine foe of sensationalism, because of His own spirituality.

That this incident of cleansing the sanctuary produced no greater tumult amongst the multitudes in and about the Temple, even the money-changers and dealers in animals and doves required for offerings in the service, and the idle population of a city attached to the sanctuary with so much fanaticism, seems remarkable, until we remember that thousands of good men who had come up to the feast were aware of the offense unto God



PASSOVER OFFERINGS.



JERUSALEM AND SURROUNDINGS.

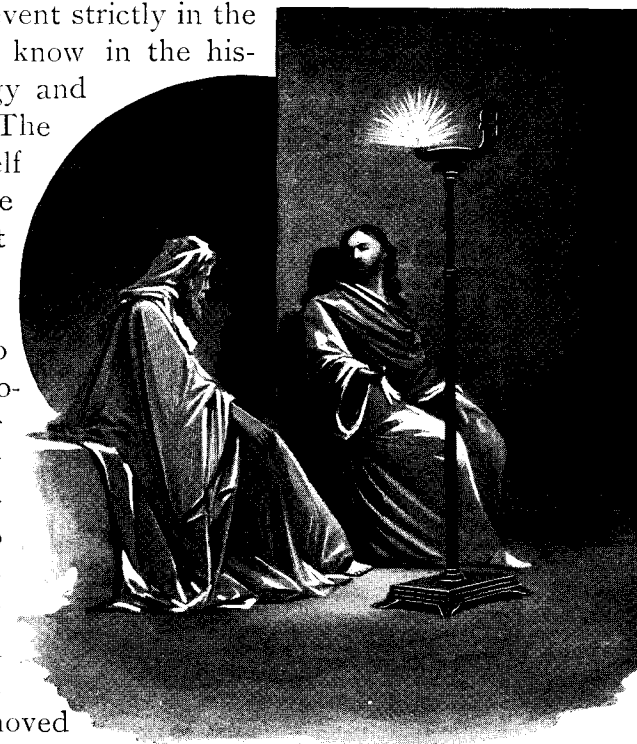
and man which Jesus had just sought to abolish. The conduct of Jesus at this point would not have surprised even the leaders of Israel, if He had not been a Galilean, who, to their eyes, was the protégé of John the Baptist, and if, on the other hand, He had ever publicly assumed the place of a reformer such as they anticipated. John the Baptist had been heard with eagerness, and he had spoken to vast and sympathetic audiences, made responsive unto him partly because he proposed a general reformation as a preparation to the reception of the Messiah. The atmosphere was therefore such that Jesus could not have wholly failed to attract the attention of many of His hearers to the justice of His act of reform. He had sown a seed of thought in the mind of Hebrewdom which instantly took root, in spite of the irony of the authorities who said: "Forty and six years was this Temple in building, and wilt thou rear it up in three days?"

It was not to be expected that these Jews could suddenly deliver themselves from sensuous thoughts concerning the Temple, and so clearly apprehend what Jesus meant as to the Temple of Humanity and its future in Himself, as to care much about the profounder significance of His remark. What He said certainly did unfold in their thought as a very dangerous utterance, but then it was doubtless taken to be the remark of a harmless enthusiast who had wit enough to know that a protest ought to be made against the corruption of the priesthood. The act of Jesus, indeed, may have recommended Him to many a noble man as an act of righteousness against an abominable traffic in the sacred place. The Roman garrison was there in the fortress at the corner of the Temple, only too ready to march forth and quell a tumult; but the Jewish authorities did not ask for soldiers. They only asked for "a sign;" and Jesus gave them one which they could not understand. He could wait. In a short time, and by their own guilt, they would fulfill His sign. Both the Temple of marble and the Temple of His human flesh would be destroyed. But the veil of the Temple would be rent in twain, from the top to the bottom, when Jesus' body endured the anguish of crucifixion. This Temple of Humanity would be raised up in three days. This would be the re-building of Man. Judaism would be wrecked; the Christian church, which is "His body," would survive and reign. The true shrine of God's presence in the world would be human. Within its noble architecture, spiritual forces would be supreme, and its glory should never pass away.

## CHAPTER XXIV

## THE VISIT OF NICODEMUS.

IT is not surprising that after such an exercise of authority which proceeded from His loyal obedience to His Father, many "believed in His name when they saw the miracles which He did." True authority is the affluence of power and power grows by use only. That miracles should follow the increase of power which was His, because He had nobly used the power He already had, was natural; and it must be considered an event strictly in the divine order which we know in the history of all moral energy and spiritual achievement. The new power must gird itself with new wonders; the newly learned lyric must bring with it a new accompaniment. But the evangelist is careful to say that these good people only "*believed in His name.*" That is, they accepted a phrase concerning Him, which, to them, appeared applicable unto Him. They approved a designation which pointed Him out with distinctness, as He moved with other men; and they did this only because they "saw



NICODEMUS' VISIT AT NIGHT.

the miracles which He did." At this critical juncture in the development of His ideal and in the establishment of His method, Jesus was not to be overjoyed by the impression which He had thus made upon curious and unspiritual men. He saw that their faith was superficial; it was sensuous. It did not rely upon the truths, but rather upon the events which came to them. He would not rely upon it; least of all would He invite any of these new believers to join His little band of disciples. When He chose disciples, it was because they "*believed on Him.*" The evangelist tells us that "Jesus did not commit Himself unto them, because He knew all men. And needed not that any should testify of man; for He knew what was in man."

The Temptation, His experience with those who now constituted His chosen inner circle, and especially this recent conflict in which He had been victorious over the externalism which trafficked so basely in the Temple, had given Him a deeper understanding of humanity, its perils and its possibilities. "*He knew what was in man.*" He saw that the faith that saves must be a saving faith, in this, that it enlists and develops the elements of human character which survive and animate, because they are divine. He would not under-estimate and degrade man and man's power to be Godlike, by inviting him into a visible kingdom to do homage to a visible king,—this would be only to continue the less spiritual ministry of the Temple which was artificial and temporal. He would not over-estimate man and man's power to be Godlike, by forgetting that the human soul must rise into its nobility, by being lovingly attached to a King Whose royalty is invisible to the senses and to a kingdom whose greatest forces must be unknown to sight and hearing. He would attach men to the unseen God. This would be to create a worship essential and eternal. "*He knew what was in man,*" and, just as a little time ago, He could not be satisfied with the faith of Nathanael, until He laid its foundations rightly, so now He would not assume, to use the phrase of Luthardt, that these people of Jerusalem had given themselves morally unto Him, for He knew He had not succeeded in giving Himself morally unto them.

So much for the message and method of Jesus as He deals with a crowd which had thronged on the Eastern Gate of the Temple

and followed Him down from Solomon's Porch. How will He handle a separate and more inquiring soul?

Nicodemus was a Jewish gentleman, as well as a ruler in Israel. The fanaticism of his people and his city had indeed touched him, but it had left him teachable and thoughtful. The bigotry of his time had entered into his mental processes and given them direction, but he was still candid and intelligent. When Jesus met him as he advanced toward Him in the darkness of the night, there was revealed a timid conservative whose mind was experiencing the ferment occasioned by the advent of new ideas. The eloquence of John the Baptist was echoing yet with its stern messages, even in the haunts of the learned and wealthy. Nicodemus was a member of the Sanhedrin of Jerusalem, and was doubtless one of the Pharisees in high station who had beheld the somewhat disorderly proceeding of Jesus, whom Nicodemus thought of as the young prophet from Galilee who had done a wise thing in an unwise manner, in the Temple. It was not to be expected that a man so highly cultured and loftily stationed as was he, should entirely escape the over-cautiousness which came from his peculiar education and high position. He had indeed shown that a generous radicalism was possible to his nature; for he had overcome difficulties, which must have been very embarrassing, before he, a rich and aged member of the Sanhedrin, obtained the consent of his mind even to inquire, at such a time, of the opinions and thoughts of a Galilean peasant. He must have been strongly impressed with the personality and power of Jesus, and seriously shaken in his confidence that current Judaism was sufficient for the hour. Otherwise he would not have approached this untrained man, to acknowledge Him as "a teacher come from God," and to ask questions of Him concerning the deepest and most critical matters in the religious thought of the Hebrews.

It is a story typical of all conservative intellectualism in religion. Nicodemus always comes to Jesus "by night." The mental habit which clings to its traditional self-importance and which often trembles for its safety when it is unattended by hoary precedents, is willing to journey toward the Light of the world only through darkness. There must be a cover for retreat, if things prove undesirable. It would have exposed Nicodemus to the contempt of his fellow-San-



hedrists, had it not rendered his position unsafe, in spite of his wealth, if, at the moment when Jerusalem was most prejudiced against anything Galilean, he had been seen in the company of the young Rabbi from Nazareth, who had behaved so audaciously at the Temple. Nicodemus knew that Jesus was already under suspicion, and that, if things went on as they had been going on, He and His followers would suffer violence. Probably Nicodemus, who was charmed and uplifted by the moral enthusiasm of Jesus, was desirous of wooing Him back into the company of men who were conservative and yet anxious for a better day. He had set out in all honesty, as an aged Rabbi anxious to do a good service to his younger contemporary as well as to Israel. There is just a little unconscious patronage in his first utterance: "Rabbi, we know that thou art a teacher come from God," and there is a current of the higher rationalism apparent, when Nicodemus adds: "For no man can do these miracles that thou doest, except God be with him." The intellectualism represented by Nicodemus, traveling through much darkness unto Jesus, always patronizes a little and exhibits its power of reasoning with evident satisfaction. Like Nicodemus here, it is often fated by its own timidity to miss the regenerating love of Jesus. It is an affair of the head, of course, not of the heart. All that Nicodemus ever did, despite his great powers and his honest intentions, was to stand with Jesus, later on, at His trial and make a plea for a fairness such as he did not give to Jesus on this night in question, and, later still, to put his wealth and high standing at the service of the dead body of the One who might have given him a place among the saints and the riches of the eternal life. He never got beyond giving Jesus a poor justice and an excellent funeral. Neither does any sort of rationalism come nearer to the real Christ.

The name *Nicodemus* is Greek, and he was Greek in his mental character and method. He was generously thoughtful and speculative. Jesus at once knew him to be sincere and discerning. He may have read in the mind of Nicodemus that the Pharisee really thought that He might be the Messiah. But Nicodemus felt that he might be mistaken, and so, lest he would be giving the interesting young Galilean an unwarranted publicity, he came to Him "by night." Nico-

demus was a master of Jewish lore, and a profound expositor of the Law. While it was an age of miracles, and Rabbis were expected to perform miracles, there was something so remarkable either about the number or about the character of the miracles of Jesus, that he was attracted to His personality. They were such miracles as Nicodemus anticipated from the hands of the Messiah, when He should come. Besides this, Jesus had begun, as the Messiah was expected to begin, by such a reform in the Temple as honored the Holy Law. Nicodemus would at least like to ask Him a few questions as to His future. Not ready to make open avowal of his half-formed conviction that Jesus was the Messiah, he approached the point of the inquiry which was lying uneasily in his own mind, by giving an intimation to Jesus of his interest in what Jesus was about to do. Jesus saw at once that it was no time for compromises or mere politeness, and He said unto the elder and revered Rabbi: "Verily, verily,"—thus indicating the emphasis which His own soul placed upon the truth that He was about to utter,—"I say unto thee, except a man be born again he can not see the kingdom of God."

Never did a "verily, verily," of Jesus more solemnly emphasize the mental and spiritual difficulty which His statement was to confront, or more truly indicate that the next words He was to speak were to constitute a great step forward in the development of the inherent and essential idea of His Kingdom. Nicodemus had been feeling about for some further information as to the new movement; to Jesus this new movement was described as "the Kingdom of God." He Himself had discovered Himself as "the Son of God." Divinity was being revealed in His humanity. The universal Fatherhood of God which Jesus realized in His own sinless Sonship, had made Him conscious of the universal brotherhood of the human family under God, and He, the Son of God, had called Himself "the Son of Humanity." Jesus saw that, to get into this realm of the Divine Fatherhood which He had discovered by His own Sonship, a man must be born into it, "*born from above.*" He must be vitally connected with a Fatherhood such as He Himself felt, before He could even "*see*" the universal Brotherhood of men around about Him. That Brotherhood is essentially spiritual. The inability to "see the Kingdom of God," the father-land of the Father, and to realize the uni-

verse as the home of God's countless sons, in which His Kingdom is a Kingdom of Love, is a moral inability. If a man is looking at things from the point of view and with the eyes of men "born from beneath," and having only temporary and earthly relationships, the invisible and eternal Kingdom of God cannot be discerned. But if a man is "*born from above*," and is looking at things from the point of view, and with the sight of humanity "*born from above*," then the Kingdom of God will be realized as all-inclusive and supreme.

All the way through this story of Nicodemus there is a suggestive emphasis upon the word *man*. Because the Kingdom of God, which Jesus was revealing as the Father of all men, is the true Kingdom of Humanity, Jesus keeps the emphasis on the word *man*, while He answers the unexpressed thoughts in the mind of Nicodemus. It was a tremendous utterance even for the scholarly and hospitable mind of Nicodemus to receive. It was impossible for him now to think of Jesus as only a great social reformer who had come to revolutionize politics, or change the manners of men. Jesus was indeed to inaugurate a process which should renovate society, but He was to accomplish His transformation by getting His brothermen to live "from above" downward, instead of "from beneath" upward; He was to get them to look upon earth from a heavenly point of view, instead of looking upon heaven from an earthly point of view. It was His to quicken and develop the sense of each man's essential and dear relationship unto the Fatherhood above all other fatherhoods, so that each man might find himself in a brotherhood dearer and more nearly universal than all other brotherhoods. It was a moment when a man was invited to look at his birthright and to regard the experiences when his soul sang:

"I knew not yet the gauge of time,  
Nor wore the manacles of space;  
I felt it in some other clime,  
I saw it in some other place,  
'Twas when the heavenly house I trod,  
And lay upon the breast of God."

If Nicodemus, the Rabbi trained in the approved schools, did not now behold the majesty of this Rabbi who had thus again drawn through His sinless Sonship from the resources of His Father's Father-

hood, until He stood there clad in the moral authority of the Son of God, Jesus would yet be patient. Nicodemus must still be permitted to ask such questions as move in a mind dazed and bewildered by sudden and infinite light. Men like Nicodemus had looked upon the kingdom of God which was to come as an affair of earth; they thought it would be the consummation of this present life for the Jew. If another birth were a necessity to get into it, or even to discern it, Nicodemus had not been in the habit of entertaining thoughts which would lead him to suppose that this second birth must be different in its nature from the first. He therefore said: "Can a man enter a second time into his mother's womb and be born?" The answer of Jesus came swiftly, and though it was long, it left Nicodemus scarcely less astonished than before; but, as we shall notice, Nicodemus had taken a step toward the right apprehension of Jesus and the Kingdom. This was the answer of Jesus: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit."

Jesus spoke these words to a man learned in the Old Testament. In the mind of Jesus there were still recollections of what He had said to Nathanael, the "Israelite without guile," and He remembered how impressive to Nathanael were His utterances with reference to the story of Jacob, who became *Israel*. Now Jesus was counting upon the Old Testament scholarship of Nicodemus, and the fact that Nicodemus had been influenced by the preaching and baptism of John the Baptist. Admission by baptism to fellowship with the Jews was conceivable, if even then it had not been common. Thus they were made clean of heathenism. It was a symbol of their naturalization, as we would say. Besides, John the Baptist, in his reform, seeking a fellowship of holiness, had urged baptism upon Gentile and Jew alike. Nicodemus could understand the necessity for repentance, for he did not forget the promise contained in the words of Ezekiel: "Then ye shall remember your own evil

ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations." And John the Baptist had said of Jesus, that He would baptize with the Holy Spirit. This new baptism symbolized by water purification surely was a baptism for Jew and Gentile alike, and it was to be the accompaniment of a new birth into the kingdom of holiness and spiritual things. All this would not have been so bewildering, if Jesus had not been eager to preach His gospel of Humanity. This rested on His conviction that birth was not the beginning of a soul; it was but an event marking a man's progress toward his real self. Man is intrinsically not an earth-being, but a universe-being. He must be born into the realm of the Universal Father, and hence born *out* of his petty existence as a thing of time and sense. He is a foreigner, not a citizen, until that event occurs.

Jesus was trying to help Nicodemus out of the difficulty he was having with the phrase "*born from above*." He now made His teaching more concrete; and He put it into the form of a duty nearer to Nicodemus. He went upon the presumption that Nicodemus would not forget the words of John the Baptist and His baptism, as well as the testimony borne to Jesus Himself by the Baptizer, and Nicodemus had probably heard of the descent of the Holy Spirit upon Him at the Jordan; and so, He now substituted for the phrase,



MOSES AND THE BRAZEN SERPENT.

"*born from above*," which He used in His first answer, this phrase, "*born of the water and of the Spirit*," in His second. He went further, and, instead of saying as before, "He cannot *see*," He said: "He cannot *enter into* the kingdom of God." To make things still more clear, if it were possible, He intimated that the generation of the spiritual life has its law, like that of the generation of the natural life. Jesus did not believe in any gospel of self-culture. He preached no scheme of self-development, by means of moral decencies or anxiously executed improvements. He had no hope in legalisms and the obedience of restraining rules. He had hope only in the regeneration of men, "*from above*." He appealed to him, as a teacher of Israel, accustomed to understand *how* men become citizens of Israel—that is, how they "*enter into*" rather than merely *see* a kingdom, and He urged Nicodemus not to *marvel* that He, a younger Rabbi, whose loyalty to His Father's Fatherhood is here as intense as it was in the Temptation, or on the bank of the Jordan, or within the Temple in the Holy City, should say: "*Ye must be born again*,"—and thus urge upon all what had been the experience of *Jacob-Israel*.

It is very certain that the doctrine of the new birth was so involved in the thought of other religions, and especially of the religion to which Nicodemus was devoted, that Jesus had the right to expect that so thoughtful and learned a Rabbi should not marvel at it. Dr. Geikie calls especial attention to the fact that Socrates says to his disciple Euthymius: "No one can see the wind, but its effects are apparent, and when it comes, we feel it. In the same way the soul of man, if in some respects human, has something in it of the divine. For it is clear that it reigns with kingly authority in us, yet we do not see it. We should reflect on this, and not set light by what may not be seen, but since our soul shows its majesty by its effects, we should honor the divine that is thus with us." A modern poet was not the first to feel his soul singing:

"And, O, for the man to arise in me  
That the man I am may cease to be."

And Browning's Cleon is only a type of many who mused:

"I dare at times imagine to my need  
Some future state unlimited in capability,

For joy as this is in the desire for joy,  
 To seek which the joy hunger forces us:  
 That, stung by straitness of our life, made strait  
 On purpose, to make prized the life at large,  
 Freed by the throbbing impulse we call death,  
 We burst there as the worm into the fly."

To Jesus, the life in eternity was possible to all men; for He had realized here and now. The throbbing impulse which Jesus brought in Himself was not "death," but LIFE; the warmth of His brotherliness was to quicken the son in each creature-man and liberate him in time into the life Eternal. This was and is the new birth; the process is the only true conversion.

Probably so soon as Nicodemus dimly felt this truth from afar and received a partial explanation of Jesus, in His own words concerning the blowing wind and the mysterious influence of the Spirit whose power is known only in its result, he found himself in some true accord with the thought of the young Rabbi; for Nicodemus no longer treated the process as impossible. On the other hand, he said: "How can these things be?"—as if he would acknowledge that the event spoken of was possible, but was in the dark as to the manner of its coming. Then Jesus answered and said unto him: "Art thou a master of Israel, and knowest not these things?" The very word *Israel* must have brought back the story of the transformation of Jacob into *Israel*, and that was the new birth. Jacob was "*born from above*" at Peniel. He had been untrue to the universal Brotherhood; and he was a fugitive, because of his treatment of Esau. He was only "a Supplanter," as the name Jacob indicates. He came, at Peniel, into fraternal relationships with essential humanity, through coming into filial relationships with God. The Fatherhood of God inspired in him the Brotherhood of Man. But how was this brought about? "*A man* wrestled with Jacob, until daybreak and Jacob broke through the earthly life when he touched "the hollow of his thigh," and he found that it was "out of joint." God had revealed Himself to Jacob through a *man*. "And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God

face to face, and my life is preserved." No longer was he Jacob, but *Israel*. Jesus asked Nicodemus to remember this, when He used the words: "Art thou a teacher of Israel, and understandest not these things?" The Galilean Rabbi saw men, like Jacob, in false and bitterly sad relations with the Father of All. In the light of His sinlessness, He saw that sin had made the feud. This came from the fact that men had gone back on their sonship to God, in rebellion. They had become mere creatures. He, by His brotherhood to them, would establish their sonship. He would have them live unto God, not unto themselves.

Then Jesus took another step forward in the development of His teaching. He said: "We speak that we do know and testify that we have seen;" and He prefaced this by His emphatic words: "*Truly; truly.*" He appealed to the experience of those who dwell in the Kingdom and realize their Sonship unto God, the Universal Father. The truths of His Kingdom were not entirely new; some things Jesus had said to Nicodemus about the higher life on its earthly side. Other men—His disciples—had felt their Sonship unto God through being quickened by the self-revealing Sonship of Jesus. Of course, they had no language yet in which to tell it, but from the earthly side, yet others perceived the change, by many things. These he ought not to gainsay. He now told him: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" In quick transition, but proceeding yet more fundamentally with His exposition of the subject, Jesus said: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven." Here again He used the phrase, "the Son of Man," but He spoke of Himself as "*the Son of Man which is in heaven.*" This last phrase may be an early gloss, but it perfectly sets forth the thought of Jesus, which, later on, He wrought out many times, saying, for example, to the woman of Samaria, that God and heaven are where those souls are whose childhood lives upon His Fatherhood. Jesus lived perpetually in heaven, and He would have all others live in heaven, also.

And now Jesus must go further with His thought of the fate and destiny of Himself as the "*Son of Humanity.*" He has already told Nicodemus that He Himself came down from heaven, that He lived

from above downward, and that He was the "Son of Humanity." Now, He says, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth on Him should not perish, but have eternal life." This was another appeal to the learned Jew, the expositor of Moses, to whom He was speaking. Here Jesus began to use that phrase, "*must be*." A divine necessity ran through all His freedom. Jesus saw His exaltation morally, into some kind of true coronation-hour as the King of this kingdom of which He was speaking. It may have involved the idea of death, in the mind of Jesus, Who already saw the forces arrayed against Him; if so, Nicodemus was looking for the elevation of the Messiah, in quite another way. Jesus recalled to him the serpent of brass, in the time of the Hebrew exodus from Egypt, and Nicodemus thought with Him of the perishing Israelites who looked upon it with faith and survived. The serpent had long ago become the symbol of health and medicine. Jesus Himself would furnish health and medicine,—even life, to those who believed on Him. As conspicuously as the brazen serpent was exalted in the camp of Israel, so would He be somehow lifted up in the camp of Humanity. Serpents were then poisoning and killing men, and, using this Egyptian symbol which the Israelites understood perfectly, Moses knew that the looking upon the serpent with faith would save them. The Serpent thus saved them from the serpents. The "Son of Humanity" was here to save men from the ills brought by humanity. Long after this, Paul would so discern the truth of Christ's perfect humanness, that the apostle would say that God, who had made Christ "*in the likeness of sinful flesh*," went so far that He made "*Christ to be sin for us*." The serpent as the symbol of sin had won a victory in old Eden, for there Humanity had been disloyal to the Fatherhood of God, in the disobedience of eating of the forbidden fruit. "The Son of man," in profoundest loyalty to the Fatherhood of God, would use this serpent-symbol, by which the sufferers of Israel recovered, and, bearing the sins of men, He would once more win man to such Sonship unto His Father God, that men would say: "Abba, Father." The cross was uncut as yet from yonder forest tree; but it was growing for Jesus. Dr. John Watson says truly: "The action of the cross on sin is as simple in its higher

sphere as the reduction of fever by antipyrine or of inflammation of a counter-irritant in physical disease.

This was, and is, eternal life. There is nothing unnatural about the process. A man cannot thoroughly believe in Jesus as the Christ, in this sense, and be perishing. Eternal life is not something that will be given him arbitrarily or mechanically. There is such vitalizing power for the soul of a man, in believing in Jesus as the Son of His Father—a Brother who reveals His human brothers' Sonship unto the same Father, that the man who hath that belief hath eternal life. Having realized his divine lineage by faith in Jesus as God's Son, a man has broken out of the limitations of this earthly life, where death is possible and potent, and he lives in the eternity of God, and subsists upon the permanencies of the Almighty. This, it is, to be "created anew in Christ Jesus." The man, then, acts from motives that run unto and through time, from eternity; and he shall not see death, for, as Jesus proceeded to say: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved: He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

So Jesus told the secret of the life eternal to the upright Jew. The Son of Man had committed Himself, at last, and to a member of the Sanhedrin. He saw His way to His throne; and it was by way of an exaltation in which He should bear the sins of the world. Perhaps He did not contemplate a violent death, as yet; but faith in Jesus Christ, "*believing upon Him*," (as the preferable reading is), means the acceptance of Him, as one who illustrates His Messiahship, not by conquering Rome, but by conquering sin, at all hazards. "God so loved *the world*,"—these words were the an-



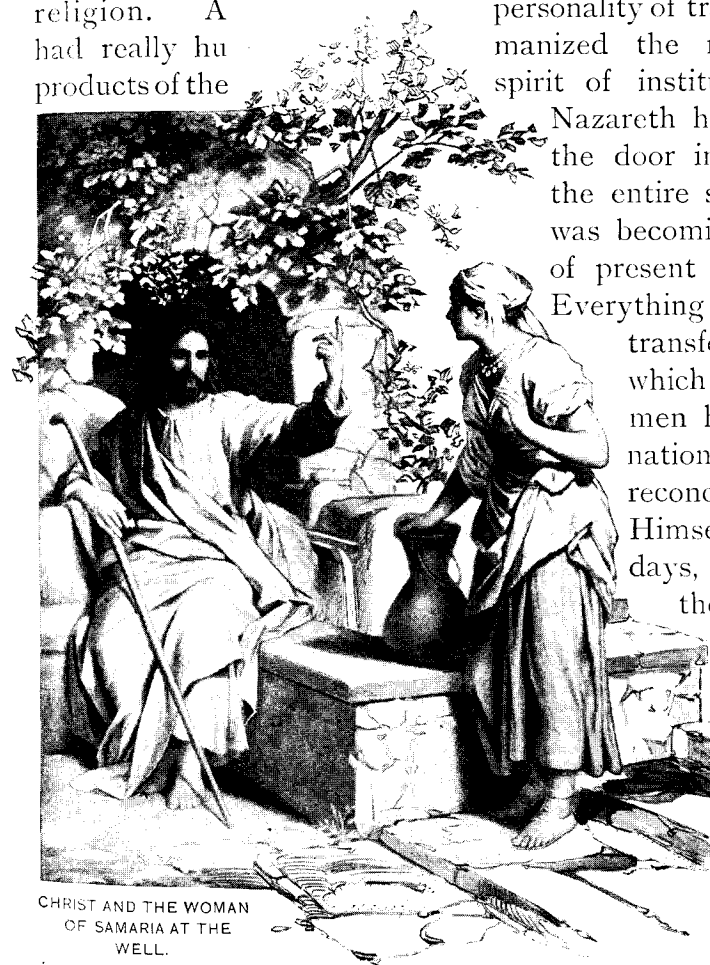
nouncement of a world-wide Fatherhood manifested through the Son, Who, because He was sinless, saw farthest into His Father's nature and plan. Nicodemus was not born into the realm of that Universal Fatherhood; and he could not "see" the Kingdom of Jesus and God His Father. The Judaism to which Nicodemus still clung had condemned the world, as a whole; and it proposed to save itself through its national Messiah. The true Messiah stood now before one of its teachers to save the world, and to be condemned by the world. Lo, He was the Messiah of Man. He was more sure than ever that His distinctive work, His Messianhip, was to be accomplished by manifesting in Himself what He would reveal in every man—the intrinsic sonship of the soul unto the All-Father. Jesus was not instituting new mental and spiritual processes; He was not overthrowing the laws of the human soul; He was simply stating the inevitable fact when He said: "He that believeth upon Him is not condemned, but he that believeth not, is condemned already." Jesus felt that His business was to rescue His brother-men to their Father. Sin had taken out of them the feeling that each was God's son. He was to so *brother* them that this truth would reappear. By belief on Him, only, would a fellow-child of God come to believe in himself and God—so far had every one become prodigal of his divine relationship. When the prodigal was saved, he had come to "himself." No final judgment can ever interfere with, or change, the judgment made in the necessity of things. The soul of a man lives by his relation to his Father; he finds that relation through the revelation in the Son. The soul of a man dies when it has never been born out of earthly and human relations, into its essential relations unto God. The judgment of Jesus is not arbitrary. It is the judgment of light upon darkness; of truth upon error; or right upon wrong.

Jesus had told the irreproachable Rabbi all He could. He must have seen with sadness that the Ruler of the Pharisees had not unfurled the sails of His life-craft to the "trade winds from eternity." Perhaps the gray dawn was then touching the hill-tops, and a shaft of gold lay quivering on one of the pinnacles of the Temple. It was nearly morning, and Nicodemus must hasten away. It would be unwise to stay longer.

## CHAPTER XXV

### THE WOMAN OF SAMARIA

THE Feast of the Passover was now concluded with the usual ceremonies, but an unusual thing had happened in the history of religion. A personality of transcendent importance had really humanized the most sublime of the products of the spirit of institutionalism. Jesus of Nazareth had now so far opened the door into a new future that the entire symbolism of the past was becoming grandly suggestive of present and glorious realities. Everything His mind touched was transformed into a prophecy which related itself to what men have called the Incarnation. "God was in Christ reconciling the world unto Himself." Twice, in recent days, had Jesus called up the history of *Jacob-Israel*. Twice had He taken the most thoughtful men who heard Him, back to the moment when "a *man* wrestled" with Jacob, until Jacob became Israel and



CHRIST AND THE WOMAN  
OF SAMARIA AT THE  
WELL.