

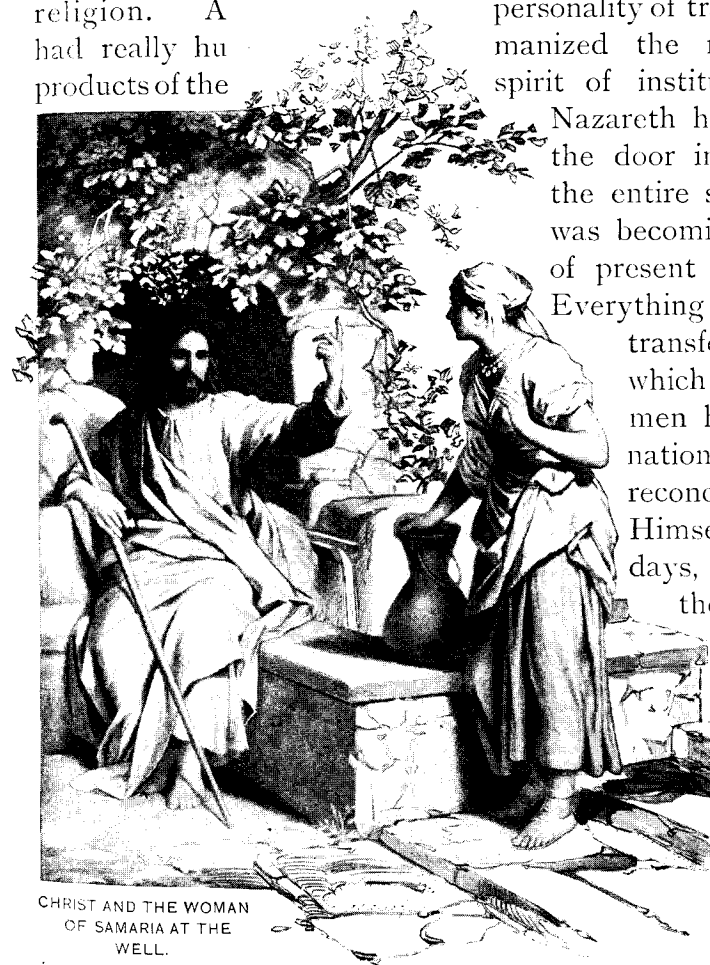
nouncement of a world-wide Fatherhood manifested through the Son, Who, because He was sinless, saw farthest into His Father's nature and plan. Nicodemus was not born into the realm of that Universal Fatherhood; and he could not "see" the Kingdom of Jesus and God His Father. The Judaism to which Nicodemus 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 Messianship, 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.

re-named the spot *Penicl*, for, as he said, "I have seen the face of God, and my life is preserved." God had already been in man, reconciling this world unto Himself, and this process had gone on from the day of man's recognition of his need; but here "God was in Christ," indubitably. The atonement is eternal. It became evident, as Jesus talked, that every Jacob's ladder, reaching from earth to heaven, and the "*man*" who so revealed God to Jacob, by wrestling with him, that he became Israel, were, at least, prophecies of this "Son of Man" who was so revealing God even now that Simon was becoming Peter. God's old method of changing men, so that they might be re-named, was being continued by God's Son. More than this, Jesus had seen that the Temple, whose magnificence was the result of the growing significance of Man's uplook Godward, was only the embodiment of man's effort to enshrine God, or to rise by symbols unto Him, and He had uttered the truth that even the Temple must perish with all other symbols, while Humanity, which was God's only permanent Tabernacle, would survive. But Jerusalem and Judea had failed to understand Him, and there men had crowded about Him who could only interfere with the progress of a spiritual kingdom. Yet it had seemed best for Him not to forsake the Temple and its neighborhood, and to return immediately to Galilee. He remained; but He remained only a little time in the region adjacent to the Holy City which He loved. He was always speaking His message, and leading His disciples, while they baptized, as did John the Baptist, their master preaching, meanwhile, as did John the Baptist: "Repent, for the kingdom of heaven is at hand."

With success, trouble came from an unexpected quarter. The mighty works of Jesus at Jerusalem and in its neighborhood, and especially the larger multitudes, to which He spoke, furnished the excuse for a sinister report, which was ardently accepted and taken, with no good-will unto Jesus, to the Jewish authorities, and at length to the Baptist. It was this: Jesus was making and baptizing more followers than the Baptist himself, whom the Pharisees surely respected and perhaps feared, and whom they were very willing to use as a great and widely-reverenced name against which the new movement might dash itself to pieces. Soon a discussion was on

foot, which had started between a Jew and the followers of the Baptist. It had to do with the topic of purification. Nothing could have been more likely to end in a theological feud. As an incident more important than all their questioning, the Baptist's following, who were eager to guard his reputation, told him that the work of Jesus was presumptuously intruding upon his own, and that the baptism by the disciples of Jesus was interfering with the wide acceptance of his plan and process of reform. It was in the atmosphere of such ill-considered loyalty unto himself, that the heroic soul of the



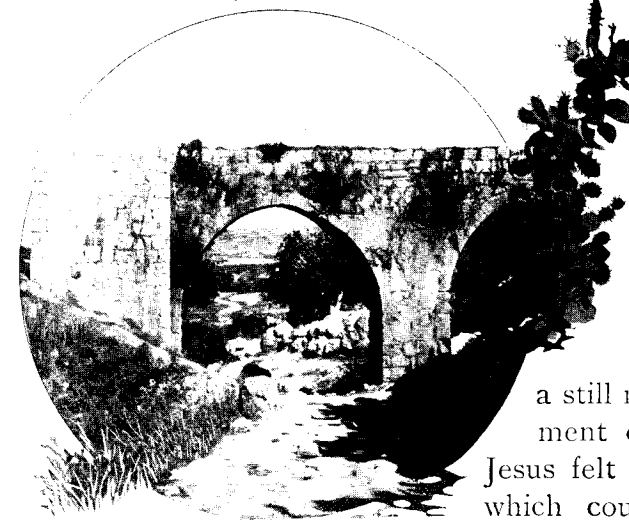
RUINS OF SAMARIA.

Forerunner, John the Baptist, showed unquestionable greatness. He had been baptizing "in Ænon, near to Salim, because there was much water there," and this somewhat bitter report which his jealous disciples brought to the Baptist, came at a moment when John knew that his star was passing into eclipse. Other men might have been the prey of envy. Gloriously, indeed, however, did his noble mind deal with the undoubted obscuration of his own light in the splendor of Jesus. His over-zealous friends were disappointed. The Baptist answered and said: "A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bride-

groom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

The world will never forget the magnanimity and grandeur of the stern ascetic whose prophetic light was not lost, save as it was taken up into the advancing daytime of Jesus. It was a great-mindedness which came from entertaining great ideas. "He must increase, I must decrease," is the utterance of that docility, nobility of character and passion for usefulness which requires the largest mental power and demands the surest moral genius. The Baptist had tasted of popularity as had no other man of his time, to whom its jeweled cup was offered. He had enjoyed the peculiar satisfactions of a great orator's triumph, and he had known moments when the fanning of one small spark escaping from the flame which burned in him might have lit the world. He knew, however, that such an illumination could not be permanent. He knew that his was a borrowed taper and that Jesus was the Sun of Righteousness. Trained in solitude, and having met God there, he could endure loneliness, and he might look out from the watch-tower of solitude, uncomplainingly and even joyously, upon a movement which his fervid eloquence and ethical earnestness had introduced to the thoughts of men. With unsurpassed powers of speech, he could be silent, if need be, if men only might hear the voice of Jesus. The grandeur of yesterday and the glittering possibilities of to-day he would forego, while his feet shone as they moved back from the full splendor of that vast to-morrow which was the heritage of Jesus. He had made his last public address; but Jesus, his cousin, his protégé, his Master, even his Lord, would say that "among those born of women, there hath not risen a greater than John the Baptist." His was the optimism which comes

from faith in God; he could not grow cynical. He was delivered from what often becomes the disease of one's self, by having a loving attachment to something greater and dearer than himself. The selfishness which often weeps and grows sour was lost in the self-sacrifice which never knows the grandeur of its crucifixions. The brook from the mountain-heights shivered not as it felt itself joyously swept into the stream below; its waters could not stagnate; its rhythm, learned amidst the rocks and pines, was saved by being lost in the harmony of the river. John the Baptist had secured his future in Jesus.



OLD ARCH NEAR SAMARIA.

The candle had been lit by a flame to which it yielded gloriously while being consumed. Jesus so led His disciples that they kept on baptizing after the manner of the Baptist, and He kept on preaching the message of His forerunner. This was a still more powerful acknowledgment of the appreciation which Jesus felt for the Baptizer than any which could be conveyed by any words which He had spoken. The

divine life went on weaving in the human threads from the Baptist's career, until none were left.

Why did not Jesus now openly declare Himself to be the Messiah? The answer is, that He was laying the foundations of a Kingdom of the invisible, of which He was the invisible King. He was gathering together "an inner circle," a loyal band; and if they were to help Him at all in the establishment and propagation of such a kingdom, He must refuse all externalism and decline all formalism of announcement. He would attract men to His moral divineness in such a way as not to interfere with their free spirituality. He would make them divinely moral, in the manner in which they must accept Him. His must be the authority and assertiveness of purely moral glory. Anything else would be undivine and would demoralize. Just

a little while ago, when two men had "believed on Him," He had made them disciples; a little later, when men "believed in His name," only, He refused to "commit Himself unto them." He knew that the faith of these latter was not spontaneous, nor was it nurtured by that sympathy for the manifested goodness, or God, in Him, which alone could keep it alive. Besides, there could be no wisdom or heroism in unnecessarily provoking the Jewish authorities to violence. Had not His father and mother, Joseph and Mary, fled into Egypt with the infant gospel? Could not He protect its early growth, at least until it was sufficiently self-discovered and strong to accomplish its chief purpose? Pharisees were intriguing to imprison John, and the Baptist had already incurred the hostility of Herod Antipas by some stinging rebukes. The Jewish towns immediately clustering about Jerusalem were alive with jealous Pharisees, and the new movement, which was led by Jesus, might easily meet with catastrophe. The only thing for Him to do was to return into Galilee. He must abandon Judea as He had left Jerusalem; and as He had previously left the Temple.

In the first journey of Joseph and Mary from Nazareth of Galilee, to Jerusalem of Judea, it is hardly possible that, in accord with the narrow fanaticism of the Jews, they avoided passing through unclean Samaria. Mary's extremity was greater than their bigotry. Yet it is certain that no Jew would ordinarily defile himself by going through this abominated region, if he could shun it. Jesus, whose Sonship fed upon the Universal Fatherhood of God, and who was to establish the Universal Brotherhood of men, entertained no such prejudice, and He yielded to no such refinements, on His way to Galilee; and in testimony of this, He proceeded directly North, because "*He must needs go through Samaria.*" The principles of His religion had triumphed first in Him, before He offered them to become victorious in the world. They must win their realm, over all artificial barriers and petty animosities. There was only one distinction which His religion would make, and that was and is the distinction between right and wrong. There was only one feud which it would recognize, and that was the feud between sin and holiness.

Jesus had just left the Temple where God and His presence had been limited to a locality by the Jews; He had honored the

Temple of Humanity; He had just abandoned the Jerusalem where ideas of God had been held fast in the entanglement of exclusive ceremonies by the Hebrews; He had already hinted at a City of God, a Jerusalem which should embrace mankind. He had just forsaken Judea, where God had been concealed within a hoary formalism and misinterpreted by hair-splitting Rabbism; He was going forth to make the whole earth a Fatherland for the human brotherhood. "*He must needs go through Samaria,*" and He must preach His gospel there, if only for the gospel's sake. It would bring out its character and intensify its vitality. Perhaps there, too, He may find a soul to whom He may commit His whole message, a simple and open soul—a spirit of different attitude and fiber from that of those sensuous or pedantic persons at Jerusalem who, almost perforce, had misconceived His



THE CARRYING AWAY OF ISRAEL.



Kingdom. In the country, through which He journeyed, He lived with His limitless ideas. He traveled on in the freedom and vastness of the conception which had grown in Him out of His perfect Sonship unto the Universal Father,—the conception that God could be worshiped anywhere, and that no soul in all the world was a castaway.

After some hours of walking through the cool morning, He found Himself resting by the "Well of Jacob," near the city of Sychar. He was in Samaria, the hated, and close to "the parcel of ground that Jacob gave to his son Joseph," and He was a Jew. He knew that the moment a Samaritan saw Him, the old controversy, bred in all uncharitableness, and fatal to true religion, would come up. It would involve the ancient question as to the proper place for worship, Ebal or Gerizim. In that theological discussion sincere worship had died. Jesus was not unaware of the history of the Samaritans and of the reason for the contempt of the Jews. Yet He was superior to it. These Samaritans were the children of the heathen, in spite of other currents in their blood. His mind went back to the Book of Kings, and He remembered the reign of Hoshea over Israel in Samaria, when Israel was outraged. His thought reverted also to the old Scriptural story which every Jewish boy knew by heart, if his home was near Samaria: "Against him came up Shalmaneser, king of Assyria; and Hoshea became his servant, and gave him presents. And the king of Assyria found conspiracy in Hoshea: for he had sent messengers to So, king of Egypt, and brought no present to the king of Assyria, as he had done year by year; therefore the king of Assyria shut him up, and bound him in prison." The carrying away of Israel by Sargon, the cruelties of the transportation, the substitution of the heathen ancestors of these Samaritans for the deported Israelites, the ancient reproaches piously visited upon the foreigners, the idolatries of the colonists which were brought in, the stringent laws of separation which made Jew and Samaritan increasingly hostile and hateful each to the other, the building of a temple on Mount Gerizim by the spirit of rivalry in the Samaritans, the perpetual insistence upon this location as the true center of devotion,—all these had entered His Jewish heart. He was familiar with the long story of that corrupt Judaism which was adopted by

the Samaritans and the political currents which flowed from the beloved Shechem, which was most sacredly associated with the finer moments of Hebrew valor and religious dedication. His mind was conversant with the significant words in the Pentateuch: "Therefore it shall be when ye be gone over Jordan, that ye shall set up these stones, which I command you this day, in Mount Ebal, and thou shalt plaister them with plaister. And there shalt thou build an altar unto the Lord thy God, an altar of stones: thou shalt not lift up any iron tool upon them. Thou shalt build the altar of the Lord thy God of whole stones: and thou shalt offer burnt offerings thereon unto the Lord thy God. And thou shalt offer peace offerings, and shalt eat there, and rejoice before the Lord thy God." For the Samaritan had replaced the precious word *Ebal* by



JACOB'S WELL.

the offensive word *Gerizim*. It was true that more than a hundred years before, the rival temple on Mount Gerizim had been razed to the ground, and yonder lay the ruins. But Herod had re-built the old city of Samaria and called it Sebaste, and he made it magnificent with marbles. There also Rome had flattered the Samaritans, and Shechem, of beloved associations with Abraham and Jacob, the place where Joshua had made the people of Israel renew their sworn vows unto Jehovah, had become the chosen spot for the distribution of Roman honors. From these centers and for many years Samaritans had gone forth to maim and offend the Jews. Rising at last into a bold attempt to injure and defile the Temple at Jerusalem, at the beginning of the Passover Feast, the studied insult offered by the Samaritans unto the Jews had kindled the fanaticism of Hebrewdom into an intense and desolating heat. The Jew took his refuge in the fortress of his religion and poured upon the Samaritans

his accusations and contempt, excommunicating them from every blessing and making them the object of self-righteous abhorrence.

At the time of Jesus' visit to Samaria, however, a slight toleration held the ground, and Jesus was the first to remember that the rites and doctrines of the Samaritans had been first inspired by Jewish religion. But He was to go into the problem more deeply than He might even by what we call "the historical method in treating religious phenomena."

## CHAPTER XXVI

### THE WOMAN OF SAMARIA—CONTINUED

IT was noon. The weary Galilean sat on the well-curb, needing to be refreshed, after having endured the fierce heat and travel of the hours immediately preceding. Hungry and so exhausted with His journey, that He could not accompany them, He had sent His disciples into the city to buy food. A woman with a water-jar was approach



ing. She might do something toward assuaging His thirst. He was never more truly "the Son of Humanity." Soon Israel and Samaria met. It was to be a conflict, not between the old ideas; it was to be a conflict in which Jesus was to win a

victory after the method of His own kingdom. The woman was

ready to draw water. Jesus at once had recognized her as a Samaritan woman; she at once had recognized Him as a Jew. When He said:

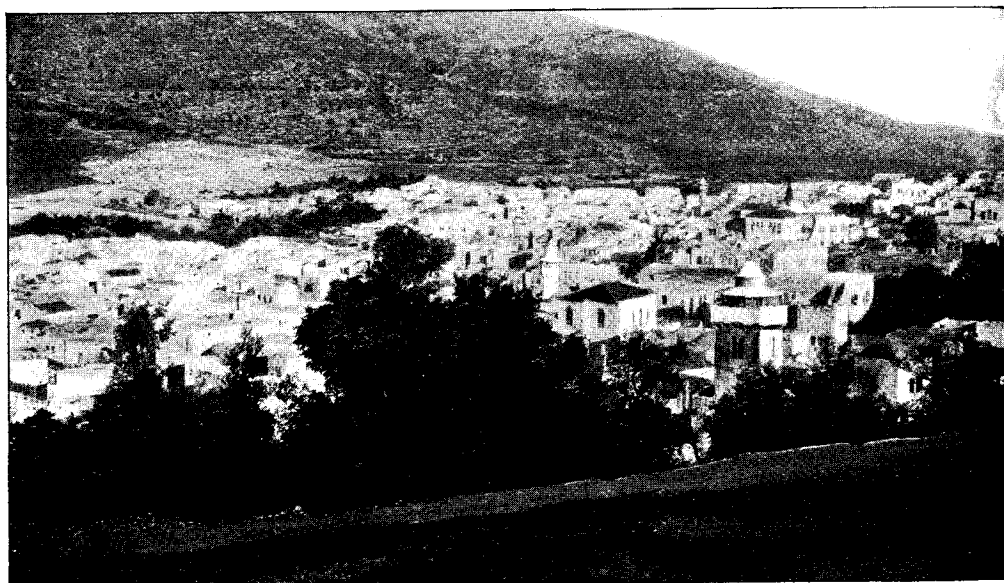
"Give Me to drink," the woman was conscious only of the fact that she was a Samaritan

about to answer the request of a Jew. His was an entirely human request,—such a request as "the

Son of Humanity" might make; but long centuries of feud had done their work in the mind of the woman. She said: "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans."

The well, which was a fountain or spring, struck out at a considerable depth in the limestone, still held its cool and untroubled waters, and "Jesus answered and said unto her, If thou knewest the

gift of God, and Who it is that saith to thee, Give me to drink, thou wouldst have asked of Him, and He would have given thee living water." The manner and tone of Jesus had been such as to encourage conversation with one who had probably come to the fountain at that time of day, that she might further separate herself from the more respectable women of the city who had doubtless already separated themselves from her, and who would come to the fountain to



SYCHAR.

draw water at a time of day when the heat was less intense. Here near the stone of Shechem where the captain of Israel had made the people renew their vow lest they should "deny God," Jesus was not to deny Him but to make a revelation of His Fatherhood, even to this frivolous peasant-woman who would talk to anybody, and soon jest, if possible, with a strange Jew.

Jesus had read the secret of another soul. But He was to prove Himself the Son of Humanity here, because He was the Son of God. The Father of All whom He was revealing in His Sonship, had a gift unto all, although Jesus found not this large realm for God's goodness, in prophecy. Jesus remembered these words of the prophet of Isaiah: "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my

blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses." There was a promise also in the book of Joel to which His mind probably turned: "Be glad, then, ye children of Zion, and rejoice in the Lord your God: for he hath given you the former rain moderately, and he will cause to come down for you the rain, the former rain, and the latter rain in the first month. . . . And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my spirit."

But Jesus would go deeper than this. He believed so much in His Father's Fatherhood that He could not limit His gifts to the Jews. He would dig so divinely into the mind of this Samaritaness, as to strike the foundations of the inner life in her. Jesus would find the divine possibilities in the human heart. His own experience with God, the Father, He would not presume to be denied to humanity, at least in some of its aspects. His own powers would reveal the powers, which, under God, might be found in her. The woman's ignorance went on, saying: "Sir, thou hast nothing to draw with, and the well is deep: from whence hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?" The answer of Jesus did not reply directly to her. He knew that He had divinity "to draw with," and, though the well is "very deep," divinity will exhaust humanity, if need be. There was no other method for Him to employ, to break up the mechanical literalness of her conceptions, except His saying: "Whosoever shall drink of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Jesus was revealing not only divinity, but humanity. In humanity, this "living water" would rise as high as its divine source and bring humanity back to its nativity in God. He was making His revelation to a Samaritaness of the lower class, unintelligent and without mental self-respect, or social standing even in Sychar, for His was a revelation which carried its divine light to the very basis of

human nature. If, by any means, these words of His might discover and liberate the possibilities within this woman, if His grace and graciousness could at all impart to her that which would strike out a fountain in her spirit, then, truly, the Master of the human soul had manifested forth something essentially sublime in the relations of God and man. She had heard but had not understood Him. Between His appearance and His promises, what a contrast! "Ay! and that tongue of His that bade the Romans mark Him, and write His speeches in their books, Alas! it cried: 'Give me some drink,' . . . Like a sick girl!"

Her sincerity was matched by her dullness, and she said: "Sir, give

me this water, that I thirst not, neither come hither to draw." It was the witness of a most adamant literalism. Jesus had failed to give her an intellectual apprehension of what was in His own mind. With utmost delicacy He had, however, made her an earnest woman, seeking she knew not what. She was so much in earnest, that, for the moment, the wall between Jew and Samaritan was broken down. But earnestness did not supply intelligence; she was not yet looking Godward out of her physical necessities, and therefore she could not apprehend "the gift of God." She was not expecting to encounter the Messiah sitting by Jacob's Well, and therefore she did not know who it was that said unto her, "Give Me to drink." She had seen so little into the meaning of Jesus that she was glad only for the prospect of something which would save her from the labor of going so far daily to draw water. Jesus was defeated in His effort to get her to apprehend Him by approaching her through merely mental processes.

He would now approach her morally. He knew that hers was an arid heart, and unregulated heats had dried up its affections; therefore, He said unto her: "Go, call thy husband, and come hither." With great difficulty had their common father of earth, Jacob,



FOUNTAIN IN THE SHECHEM VALLEY.

gone down more than a hundred feet through the hard limestone to find the well at whose curb-stone they were conversing. Jesus would now reveal the Father in heaven, common also to both of them, by means of a Sonship which at once made Him this woman's true Brother. Jesus was the Son Who had never broken His original relation with God and He knew that God is Father and Love intrinsically. He felt God in Him searching for His child in this woman, and God must find her through Him. Other religions have used the word Father with respect to Deity; Jesus was here letting the reality of God's Fatherhood do its work. He would now dig down through the hardness of this woman's heart so divinely, as to reveal, if possible, something true, something which by His grace may always be called divine, her true self. "He knew man." He was aware that the one fact of adamant beneath which fountains of possibility lie, is Sin. He had just now penetrated into this fact in the soul and life of the woman, and this was their conversation: "The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband. For thou hast had five husbands; and he whom thou hast now is not thy husband: in that thou saidst truly." He saw that what separated her from His and her Father was not the ethnological fact that she was a Samaritan, but the essential fact that she was a sinner. Divinity is missionary, and it does not blink the facts of humanity. The Son of His Father, whose sinlessness at once threw sin into ugly outline and enabled Him to see farthest into the Fatherhood of God even unto this poor creature, was as tender and patient with her, the sinner, as He was unsparing in tearing the disguises from the sin itself.

He had penetrated through the hard fact of Sin. Hers was a confession as large and as important as the poor and ignorant sinner could have been expected to make. He had read her thoughts, as He had read those of the profounder Nathanael; but he could not reach her through thoughts alone. Only love can find a well in the rock of a loveless heart. Nathanael's confession was the confession of an able and learned man, irreproachable and alert; hers was the confession of a dull-minded and untaught sinner. Nathanael had acknowledged the "Son of God;" she had acknowledged first her abasement and guilt; but she had acknowledged it unto a brother-

man who had treated her divinely. Jesus had dug through the rock and debris of years; and He had found the fountain of her heart. She had no words in which to acknowledge that she had not understood Him, in His talk about the well within the soul. She now *felt* more than she *saw*. The "living water" was now beginning to spring up in the experience of her hitherto sinful human nature.

We must not underestimate the significance of this woman's answer: "*Lord, I perceive that thou art a prophet.*" Morally, she had accepted Jesus as the Revealer of the well of water in her, "springing up into eternal life," even though intellectually she had not comprehended Him. Her heart would lead her brain wisely.



MOUNT GERIZIM.

Jesus always appeals to the heart and thus captures the intellect. It was only the beginning of a cleansed and inspired life, but it *was* a beginning. She was under the rule of a new morality; it was religion,—"morality suffused by emotion." "The living water" within her was very different from any gathered drops of comfort or information held within the cisterns of morality, which were like those near-by cisterns dug out at a little depth only, in the limestone, and filled, at best, with water, not living, and often impure.

"Lord, I perceive that thou art a prophet." The Samaritans did not believe that there was, or could be, a prophet after Moses, except the Messiah; and this woman had thus actually acknowledged that Jesus was the Messiah. He could here acknowledge the title; for He was outside of the Judaic country where they would probably load His Messiahship with their political plans, if they accepted it; and this woman had no such projects to embarrass Him. To her His Messiahship had come as He wished it to come to men. She took hold of the subject by the small end, for her mentality was small; but she held fast to that end. Because she had felt this conviction in her moral nature, she had passed from death unto life. She had

not gone far, but she had entered a new realm. She believed *upon* Jesus, not with the intellectual acumen and larger vision of a Nathanael, but none the less she believed inspiredly, fully, and irreversibly. Of course, the upspringing stream of living water within her met difficulties, because some of the pieces of rocky hardness through which the well had been sunk to the very center of her life, kept falling in. She was a Samaritan, and He was still a Jew. The new light in her soul compelled her to reconstruct the field of her moral vision. She had never heard anything else but that Mount Gerizim was the center of all true worship. Yonder it stood, nearly eight hundred feet high, opposed to the Mount Ebal of the Jews. As He had proved Himself greater than their father Jacob who gave the well, and drank thereof, would He now prove that some other place was more sacred than Mount Gerizim? No: for this was not a purpose in accord with the Universal Fatherhood of God. Therefore, it was not the purpose of Jesus. As Frederick W. Robertson says: "Formally the Jew was right, the Samaritan wrong; 'Jerusalem *was* the place where men ought to worship.' But wrong as the Samaritan was, he was not half so wrong for praying on Mount Gerizim, as the Jew was for excommunicating him and having no dealings with him; or half so wrong as he was himself for hating the Jew. 'And they did not receive him, because his face was as though he would go to Jerusalem.' Right as was the Jew in his theology, it was negatived by his hatred of the Samaritan. The duty of being liberal to the illiberal was forgotten. And thus worship had disappeared in disputes about the place 'where men ought to worship.'"

Jesus was the true liberal. He could be broad, because he was deep and high. He would show that all places are sacred centers, if worship be spiritual and true. Geography does not determine religious devotion. He was developing, according to the necessities of human nature, His method of propagating His kingdom; and lo, that method was according to the nature of the kingdom itself. The woman said: "Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship." Jesus did not rail against her father's temple whose ruins covered the top of the mountain; neither did He point her to Jerusalem, which He had just abandoned because of His loyalty to His Father; but, on



the other hand, full of the thought of the Universal Fatherhood of God, He said to her: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship *the Father*." "*Our fathers*" was her poor phrase, and they worshiped here; "*The Father*" was the rich phrase of Jesus, and He was telling her that the true Father of all souls can be worshipped anywhere. It was the wonderful utterance which evermore states the nature and future of a spiritual religion. Even yet, however, Jesus felt that He must honor the special contribution which the Jews made to worship, and He added:

"Ye worship *ye know not* what; *we know* what we worship: for salvation is of the Jews." Then, He felt the larger patriotism, and His higher and larger view of the whole future of human worship was outlined. Through it all, He did not lose, rather did the vision itself proceed from, His faith in the Father of all spirits whom He acknowledged as His God. He said: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a spirit: and they that worship Him must worship Him in spirit and in truth."

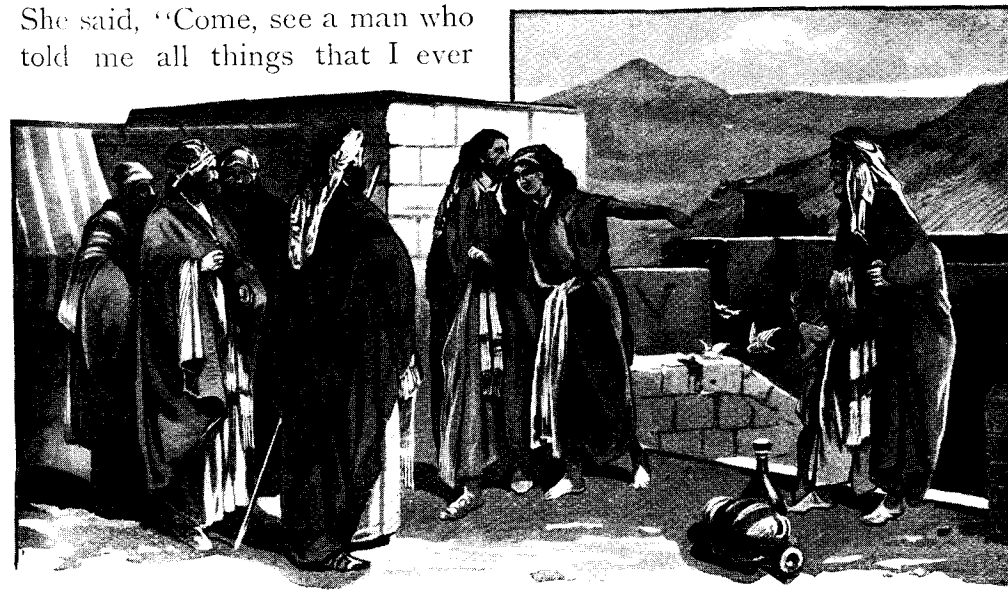
Mystified as she was by this talk concerning God as Father, she yet clung to the fact that this Brother of hers had told her the deepest things in her nature. Jerusalem and Gerizim had faded from her thought. Was He not the Messiah? She then ventured to say to Him: "I know that Messiah cometh, which is called Christ: when He is come, He will tell us all things." The answer of Jesus was waiting to be spoken to her advancing faith, and He said unto her, "I that speak unto thee, am He." Strengthened were the first germs of her faith which Jesus had developed by His kindly ministry. There may have been greater audiences than the audience of one poor, unlettered, and sinful woman. Jesus had deposited all true theology and the entire plan and doctrine of Christianity, not



TOMB OF JOSEPH, NEAR EBAL AND GERIZIM.

with a theologian, but with a single woman who had a questionable past, and who was a Samaritan.

Just then the disciples came back from the village. They hardly knew whether to be most indignant at what seemed to be the woman's presumption and shamelessness, or surprised that Rabbi Jesus should be conversing publicly with a woman, which in itself was distinctly forbidden, and which conduct the more amazed them, because she was a Samaritan. They were simply silent with astonishment. Jesus alone was self-contained and supreme. "No man said, what seekest thou? or why speakest thou with her?" But His conversation with the woman had been interrupted. "The woman therefore left her water-pot," for she had within her the "living water;" and, for the first time in her life, she so remembered more glorious things that she forgot others, less glorious. Very soon she was in the city of Sychar, the first woman-evangelist, and in her own way, she, too, was bringing men unto Jesus. Her message to men had all the characteristics we saw in the message of Andrew to Simon. She used only her own experience, believing that what had convinced her would convince them. Even yet, knowing herself and being known as an ignorant woman, she wistfully sought for more light. She said, "Come, see a man who told me all things that I ever



THE WOMAN'S RETURN FROM THE WELL.

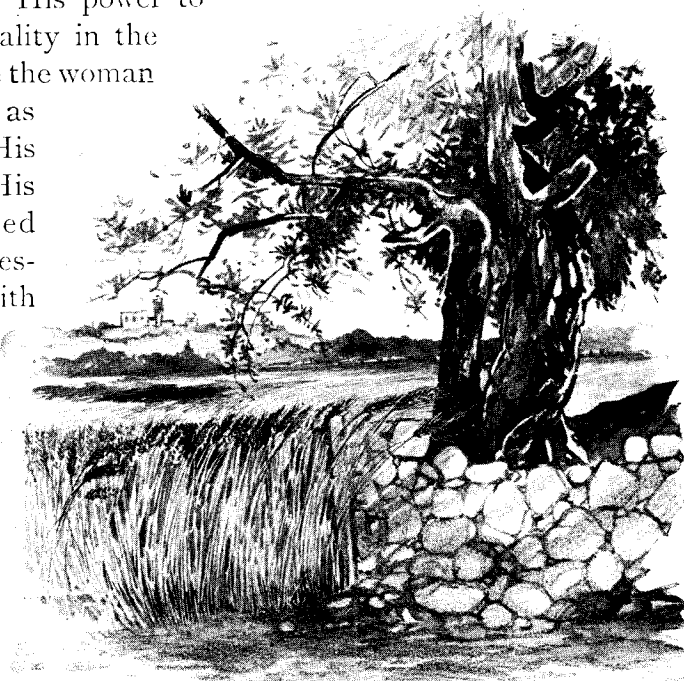
did; *can* this be the Christ?" There was such moral intensity in what she said that soon those who heard her "went out of the city, and were coming to Him."

The disciples remembered that their Master was hungry and tired, and they asked Him to eat. But Jesus was satisfied. His soul had been feasting, while He was opening a fountain in the heart of a Samaritan woman. It had been a great hour for Jesus. He had foreseen the triumph of His Kingdom, and He said: "I have meat to eat that ye know not of." The disciples did not understand it; they were sure that no man had brought Him anything to eat, and they were troubled. Jesus, exalted with the idea that His experience with this woman had proven the resistless vitality of the appeal which He would make to all men, told them: "My meat is that I may do the will of Him that sent me and complete His work." He had found the satisfying power of His Father's Fatherhood again, and just as He found it in the hour of the Temptation. He knew that God's Fatherhood had been ever working in His world. That work was to be completed only through His Sonship. By and by, He would say: "It is finished." Looking out upon the wheat-fields round about Him, He found the simile which He immediately used in explanation of the harvest-fields of the future. Jesus said unto them: "Say not ye, there are yet four months and then cometh harvest? Behold, I say unto you, lift up your eyes and look on the fields; for they are white already to harvest. And He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

## CHAPTER XXVII

### FROM SAMARIA TO CANA AND NAZARETH.

LIFE is a field ever ready for the sickle. From the white acres of that Samaritan harvest-field Jesus had reaped a sheaf of precious grain. He had also sown seed in its Gentile soil which by and by was to produce a still larger harvest. The woman of Sychar already had her part in the joy of the harvester, for crowds flocked to Jesus under her leadership, and a new era was begun in the religious life of the race. At their urgent entreaty, Jesus abode with the Samaritans two days, and these days witnessed not only her power to declare the gospel, but His power to make it a living reality in the hearts of others beside the woman whom He recognized as the children of God, His Father, even though His fellow-Jews regarded them as alien and despicable. Cheered with the large hope growing out of this recent experience with the human soul, believing now that His own Israel would offer a still more generous welcome unto His message, He went on northward toward Gali-



lee. The wealthy city Sebaste, which Herod had created, did not attract Him with its new structures of magnificence, neither did His success in the land of the alien diminish the patriotic fervor with which His heart led Him on to His own people.

His thoughts were upon Nazareth. He knew enough of the history of genius to reflect that "a prophet is not without honor save in his own country,"—*Matt. xiii, 57*,—and so at this early moment in His career as a public teacher of what would seem a new religion, He declined to go to Nazareth. Yonder, just beyond the fields of ripe grain and the grassy hillocks, was Cana, where He had revealed to Himself and to others something of the significance of His life and the method of His power. There the water had become wine, at His command. All the way along His course through Galilee, He had received with satisfaction and joy a cordial welcome from the Galileans, many of whom had been present at the Passover Feast in Jerusalem and beheld His dauntless zeal in purifying the Temple. They had also been impressed with the miracles which He wrought in the neighborhood of the Holy City, and the rumors of His greatness had been made so current by the pilgrims returned from Jerusalem that His popularity which they saw in Jerusalem was matched by His popularity in Galilee.

Nathanael was a resident of Cana, and most probably his home became the home of Jesus during His short stay. The hour had come when Jesus could redeem His promise to Nathanael: "Thou shalt see greater things than these."—*John i, 50*. In the truest and most spiritual sense, Nathanael was to "see heaven opened, and the angels of God ascending and descending upon the Son of Man."—*John i, 51*. So widespread was the report of the power and kindness of the new Rabbi prophet, that it had reached the seats of the mighty. One of the officers of Herod himself, occupying an important position which brought him close to the sovereign, had a sick son whose disease brought him near to death. With all the interest centering in an only boy, he broke over the restraints of prejudice and carried the case of his child to the Rabbi of Galilee. Human need and divine goodness were breaking down immemorial walls everywhere, and now not only was there to be an obliteration of the wall which had always stood between a court officer and a



RUINS OF THE SYNAGOGUE AT CAPERNAUM.

man in the station of Jesus, but there was to be such an enlargement in the soul of the nobleman of the court of Herod Anti-

pas that his conception, which limited

the powers of Jesus as a healer of the body, was to

break away and disappear into a

larger faith and a spiritually adequate idea.

Jesus never lost sight of His disciples, and the culture which they needed, while He was helping them. It is almost impossible not to think that Jesus was trying to lead Nathanael into a deeper understanding of Him while He rendered a great service to the officer who had come from Capernaum to Cana on a pathetic errand. The first effort of Jesus was toward such spiritual preparation of them all as would enable everyone concerned in what He was to do, to receive the greatest possible blessing. He understood the situation and He said somewhat sternly: "Except ye see signs and wonders, ye will not believe."—*John iv, 48*. The officer was intent upon one thing only, and he said,—half confessing a mastery he could not name,—“Sir, come down ere my child die.”—*John iv, 49*. It was the haste of love. Jesus met it with a diviner rapidity. Electric were the words of the Master: “Go thy way; thy son liveth.”—*John iv, 51*. Jesus had lifted the whole event beyond the region of the limitations of the nobleman's expectancy. His power began to show that it was in the present tense, because it was eternal. “Greater things than these,” was Nathanael seeing. The response of the officer was faith,—“The man believed the word that Jesus had spoken unto him, and he went his way.”—*John iv, 50*. He had expected Jesus to go down with him to his sorrowful and anxious

home. It was necessary for Nathanael and the officer to know that the five and twenty miles which lay between Cana and Capernaum offered no difficulty to the highest spiritual power.

It is probable that so strong was the belief of the courtier that the phrase, "*he went on his way*," does not signify that he hastened to his home, but it means that he went about as a Jew usually would, in the evening at Cana, and lodged there until the next day, when he started home. On the way homeward, his glad servants met him with what could not have been news to his faith, though they said: "Thy son liveth," and he found out from them that at the very hour,—"*yesterday at the seventh hour*,"—*John iv*, 52,—when Jesus spoke the startling and gracious word, the disease recoiled, and the boy "began to amend."—*John iv*, 52. The belief of the officer was contagious, for the whole house rose with him first to a belief in the words of Jesus, and then from a belief in what Jesus said and in what Jesus did, to a serene and happy faith in the Christ Himself. It was not a theological creed; it was a loving confidence. Many have gone so far as to claim that this high officer was none other than Chuza, the chamberlain of Herod Antipas. Surely, if such is the truth, we must not marvel that afterward Joanna, his wife, gratefully ministered unto Jesus of her substance.

Now Jesus must go to Nazareth. He had been preaching in Galilee, and many of the disciples of John the Baptist heard the quieter and more resourceful Preacher uttering the same great words which their teacher spake still echoing through their souls: "Repent, for the kingdom of heaven is at hand."—*Matt. iii*, 2. Into the synagogues of Galilee Jesus had often gone, and not only had He participated in their worship, but He had become a conspicuous teacher, and was "glorified of all." Here at Nazareth, however, He was to meet another and quite different experience. His home-town was not to be taken by the storm of approval from other districts. It was the Sabbath day, and from all quarters the men and women who had known Him as a little child with a perplexing history, His play-mates who had grown to manhood and womanhood, and who yet thought of Him as a boy with unexplainable characteristics, young men and maidens whose fathers and mothers had vainly tried to fit Him and His puzzling words and acts into their thoughts and desires,

streamed to the synagogue where He was accustomed to go. They were more than ordinarily interested in Him because He had become famous. There was doubtless much talk on that Sabbath day, as the congregation assembled, that reflected the narrow and somewhat over-strained faith which even the best of them desired to have in the son of Joseph. This one, by a shrug of the shoulders, and that one by a suggestive eye-glance, the other by an uplifted hand and tightly closed lips, still another by a sneer, intimated the general lack of confidence which met the wave of popularity bearing Him to His home-town, as a sharp and immovable rock meets the first approaches of an incoming tide. Yonder were the women in the gallery, and they had often pitied Mary, because she, too, had been foolish enough to accept this unaccountable public approval of her Son. There were the elders at the other end of the room, and they had often talked over the sorrows of Joseph, which began even before his marriage with Mary. Leaning for a moment against one of the colonnades, one of the more honored of the citizens yielded to Jesus only a wise and reproachful look as He entered, and then he silently took his place among the rulers of the synagogue. One thing they could not question—the constancy of His attendance on religious duties. Even the Son of God had not disdained to use the customary with an unc customary faithfulness and power. The synagogue itself and the path unto it were full of memories. A less divinely poised soul would have been the victim either of some misgiving as to His place and mission, or some desire to rise above the influence of familiar and once loved persons and scenes. These children of men were children of God and He must be so true to them and to Himself as to diminish nothing valuable.

Everyone waited, for all knew He was expected to read and perhaps to speak. On the reading-desk which stood in the middle of the room, upon the *Bima*, the holy book of commandments would soon be placed, and the reader of the Law would stand up with the interpreter by his side. Jesus would probably recognize them as those who had taught Him aforetime. Jesus was a Rabbi, and no one could contest the special privileges He therefore might use. Faithful, as has been said, in every attitude of devotion in the long series of rules prescribed, He had been a Son of Humanity and had not

felt that there was opposition in Him, between His lowliest duty and His loftiest prerogative as a Son of God. He had not yet so put Himself in antagonism to the authorities of the synagogue that He was prevented from appearing on that day, by the request of the constituted authority, to read a portion from the prophetic writings. He alone knew what fire these rolls held slumbering in their lines and that He alone might liberate the deathless flame. We do not know what else He did, what prayer of Israel He used, or what petitions of His own heart He offered unto God, or who acted as interpreter. We only know that when the roll of the prophet Isaiah was brought from the Ark which stood at the south end, and was handed to Jesus by the minister, He unrolled it until He found the place where it was written: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—*Luke iv, 17-20.*

Rolling up the book and giving it to the minister, who proceeded to deposit it in the fragrant and decorated chest from which it had been taken, Jesus sat down, and the worshipers in the synagogue fastened their eyes upon Him. Something of the nobility and prophetic power of His own personality had gone into the reading of the words. What had He made them to mean? For the moment the elders who had



RUINS OF JOSEPH'S HOUSE, NAZARETH.

habitually spoken questionably of His parentage and the honored men who had remarked unpleasantly concerning His conduct, were silent, as they felt the solemn

harmonies of the great words enter their souls. Never had ancient prophecy seemed so resistlessly eloquent, and they gazed fixedly upon the young Rabbi, who sat there in His white tunic, with the blue fringes of the outer garment hanging over His arm; He was beginning to speak. At the first utterance, their earnestness increased, and the effect was thrilling, for He said: "This day is this Scripture fulfilled in your ears."—*Luke iv, 21.* The gracious words which proceeded from Him awed and persuaded them till they were amazed.

They were listening to the music of redemption,—but had they heard aright? An audacious sentence seemed blasphemy. Did He really mean to say that all these hopes of the coming Messiah, which pointed toward a day of political triumph, truly centered and were now fulfilled in Himself? "This day is this Scripture fulfilled in your ears."—what could He be signifying? Israel's return from Babylonian captivity and the jubilee to which their expectation looked, were in their thoughts; and did this young Rabbi dare for an instant to focalize its splendor in Himself? Then someone, once attracted to the power and beauty of His utterances, but now all but stolid with astonishment, ventured the question: "Is not this Joseph's son?"—*Luke iv, 22.* But it was no moment for such a question to be received kindly. Joseph had been only the town-carpenter. The family and the memory of Joseph had suffered enough from this erratic son. Even His general fame left the good name of Joseph in a cloud. It was even then a question if His brothers and sisters, who were quiet and orderly people in Nazareth, believed in Him.

Jesus saw the condition of their minds toward Him. His great idea did not fail Him. He was indeed Joseph's son, but primarily He was the Son of God. They had impugned His right to teach, and now He saw the ugly sneer upon the faces of the congregation. Everyone seemed to be saying: "We know you perfectly well. Others who do not know you as your fellow-townsmen do, may be fooled; we cannot be. If there is any basis for your sudden fame, and if there is anything in these stories which come from Capernaum and Jerusalem, we would see some other kind of proof of your claims besides the absurd suggestion that the Scripture is fulfilled in you." Jesus instantly translated the contempt which He saw quivering on their lips; and He said unto them: "Ye will surely say unto me this



proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily, I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heavens were shut up three years and six months, when great famine was through all the land; but unto none of them was Elias sent, save unto *Sarepta*, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian."—*Luke iv, 23-28.*

Before He had finished, the congregation had risen in wrathful tumult. When His last word was spoken, the silk curtain of the movable chest which contained the sacred rolls and of the Law and the Prophets, was trembling with the storm which had broken forth in the synagogue. He had rightly measured their bigotry and hate, and the jealous anger of their hearts was poured forth in a malignant stream which carried Him out of the synagogue, swept Him through



READING THE LAW.

the narrow and noisy street, lifted Him to the top of the hill, from which height, in childhood, He had often looked far toward the Sarmaria which they abhorred and in which He had just peacefully planted His gospel; and the current of their rage paused only to hurl Him down, headlong, from the rocky steep. There, some unseen power held them back: Jesus had not yet revealed the Divine Father fully. He must go to a Calvary to die. The majesty and beauty of Scripture were never more truly exemplified than in the words which state the outcome of this tumult: "But he, *passing through the midst of them*, went his way, and came down to Capernaum, a city of Galilee, and taught them on the Sabbath days."—*Luke iv, 30, 31.*

Jesus was advancing in His discovery of Himself. Not more certainly in His triumph, than in His defeat, was He finding Himself to be "the Lamb of God that beareth the sin of the world."—*John i, 29.* The malignity of the human heart, orphaned by sin, an alien from God its Father, rose up against this true and perfect Son, who was revealing the Universal Fatherhood of God to men. Nothing but a Nazareth could have helped at that moment to put upon the shoulders of Love the weight of intolerant and blind lovelessness. To be the Son of Humanity, rather than the son of the Jew. "the Son of David," was to encounter the intense provincialism of the little town in which the geography of earth was everything, and the geography of the soul, nothing. Unquestionably Jesus had seen evidences of opposition in Nazareth, before this time. It was indeed hardly to be expected that the small town would endure to have other people make a young man of doubtful parentage famous; still less could Jesus visit their sensitive bigotry with the splendor of His message.

It seemed now to be all over, so far as His ability to help Nazareth, or even to live in Nazareth, was concerned. Perhaps, just at the moment when some furious man grasped Him on the verge of the precipice and pushed Him forward, to throw Him headlong below, some memory of His sinless youth, or some recollection of His unfailing kindness, captivated him and pervaded the angry crowd, so that the turbulent mob became as silent as He had been years before in the little synagogue. Possibly pity for Jesus as a madman of unquestionable virtue and beautiful character crept into their hearts, as the whole crowd stopped and looked down upon the white houses of Nazareth, or far away over the smiling plains of Esdraelon, unable to find out what to do with the problem. Jesus was to make this world a different world for such as they thought Him to be. Something still whispered in His heart, whether it was the human love which bound Him to some of the friends of His boyhood, or the tender associations which grew and twined with the vines about his mother's door-way, and that something would follow Him, until, at a later period in His career, He would go back, full of pity, love, and blessing, to Nazareth.

Certain it is that Jesus had now uttered the characteristic mes-

sage of His ministry in Galilee. In fulfilling the whole Scripture, He was to re-state and enlarge this which was its heart-throb. The impulse of the Eternal Love was to be known, first of all, in His preaching the good tidings to the poor. Jesus saw His time in the light of eternity, man in the light of God. It was fast becoming a world fit only for the rich and the learned to live in comfortably. Such a world could not be His Father's world. His true Son must make it a world of gladness and beauty for the unfavored and the desponding; He would reveal the Universal Fatherhood only through a Sonship which took the form of Brotherhood unto all men. Jewish exclusiveness had bred despair, and human nature was at a discount; His inclusiveness had already bred hope, and human nature was at a premium. The revelation of the truth of the Divine Fatherhood, would take out of the sky the Figure of an Absolute Despot, and replace it with the vision of the Universal Father. This would put a heart into the universe; and that would create the true democracy of earth. He had actually opened the heavens, and they were to be left open. The awful darkness about God was riven; the poor looked up through His brotherhood unto them, and saw God as pitying, sympathizing, helpful Father. This vision was sure to revolutionize human governments, and re-create the earth according to the Law of Love which is the Law of God. So Jesus was discovering His true Messiahship, in His experiences with both man and God. And His revolution was to be more than this. The blind were to see, and the captives were to be released. So long had human nature been imprisoned in gloom that the eye-sight of the soul was lost, and He was to make it possible for man to realize the promise contained in the phrase, "the opening of the eyes to them that are bound." Love is Light, and Light is Liberty. He was to be the Light of the World because He was the revelation of Universal Love, and His Law of Love would be the world's charter of freedom.

## CHAPTER XXVIII

### THE CALLING OF THE FOUR DISCIPLES

NAZARETH had rejected Jesus. Again we are with Him in Capernaum. He came to the Galilean city, after the experiences of that one Sabbath in Nazareth, more sure than ever of His message as the Christ of God, more certain than ever of the true method of His Messiahship. The pitiless treatment which He had received at Nazareth had not despoiled Him of His sublime faith in the capacity of human nature to be *fathered* by God. He felt this faith growing in Him through the experiences at Nazareth, not because of any harsh behavior toward Him, but because of the power of His own Sonship to endure it. Not what God had missed doing in them,



CHRIST PREACHING TO THE PEOPLE.

orphaned by sin, but what God was doing in Him, sinless and loyal, made Him realize how strong and ultimately resistless was the stream of Universal Fatherhood.

Capernaum was the capital from which He was to go out to the towns which dotted the shore of the Galilean lake, and through them all He began to preach the gospel of the Divine Fatherhood. One household at least would furnish Him with a home in Capernaum. This was the house of the nobleman and courtier of Herod Antipas. One youth would hasten to take off His sandals and wash His feet, when He came in from a village on the lake-side, dust-covered and tired. This would be the officer's son, whom He had given back to his family and his home when He said to the father at Cana: "Go thy way; thy son liveth."—*John iv*, 50. Very soon John and James, Andrew and Peter, Philip of Bethsaida also, would come and go under their white sails over the blue waters of Genesaret, to see Him and to take Him to and fro, for they lived not far away, and news spread rapidly concerning Him in the little fishing villages. Thus far they had continued at their usual tasks and had probably been at their own homes while He was in Nazareth. It was His to bear the reproach of rejection at His home-town alone. They fished all along the lake shore, and must have heard with joy the growing fame of Jesus repeating itself from heart to heart. Men who had been at Jerusalem lately, and persons of all ages and classes, kept adding to His reputation, for they either heard little or cared little about what Nazareth said.

One morning Simon and Andrew had anchored their boat near the boat of James and John, and all these, with an old man named Zebedee, who was the father of James and John, were washing and mending their nets. Their servants were busy with them. It was about the middle of August, and the blue sky reflected itself in the waters whose ripples vanished quietly upon the shingles of the shore. White clouds from above journeyed noiselessly with the white sails on the lake's mirror-like surface. These men were preparing to go out in the evening to pursue their usual avocation. Soon their talk with each other and with the hired servants, who were helping to clean the boats and repair the nets, was broken in upon by the arrival of their beloved friend and Rabbi, Jesus. He was followed

by many people, who were eager to hear His message of love and hope. It was a strange meeting of the commonplace and the sublime,—the tired and ill-smelling fishermen and the Son of the Highest. But these fishermen were doing their duty, and Jesus was and is best understood by souls faithful to the ordinary duties of life. There was hardly time for expressing their joy at seeing their friend and teacher, or for uttering their glad amazement at the crowd which followed Him, before Jesus stepped into Simon's boat, and asked him to push out a little from the shore, so that He might speak to the people. Very soon the greatest of preachers had made this the greatest of pulpits. He delivered no oration, but He sat and taught them with His own divine gentleness and power.

No morning's sun ever looked upon a more beautiful sight than that lake of blue, which stretched behind Him, and changed its color, as its ripples touched the shore, into pale green; the little boat easy upon the calm waters; the fair young figure clothed in white, save for the brown stripes and the blue fringe upon one of His garments; the eager and motley crowd, clad in as many colors as there were thoughts in their minds; behind them the dim green trees, through which the sunlight drifted and the soft morning air made melody; and the Spirit of God over all. It was not a long sermon, and Jesus was soon to prove that He meant that His friends should lose nothing, as fishermen, from the fact that they had served Him kindly. As the crowd broke up, some going to their homes separately, and many others clustering in little knots upon the shore to converse about the Rabbi Jesus and His sayings, He asked Simon to push away out where the water was deeper, and then to let down his nets for a draught.

Simon was a discouraged fisherman. All the night before they had been out, and had come in with empty nets. As extraordinary as was the fact that they had taken nothing the night before, in the Lake of Galilee, where fish had always been exceedingly abundant, was the fact that now, so early in the morning, Jesus proposed this venture. The people on shore would smile at the unwisdom of the undertaking. Jesus was not a fisherman, and only an amiable inlander would suggest lowering the nets for a draught. Simon, however, had used his long opportunity to think much of what Jesus had



CHRIST AND THE FISHERMEN.

spoken to his impulsive soul when He led him toward a new destiny, a few days before; and he had heard much more of what had come to those who had acted upon His suggestions. He had already gone with his fellows and Jesus out into the deep. He was a man of action, so down went the net, its great circle disappearing in the blue waters. Simon had taken a mighty step toward becoming Peter. The Simon solution was to crystallize, to become *Rock*; for *he had obeyed Jesus*.

Calm and true, Andrew had helped him, but Simon Peter needed more help now. James and John, who were still on shore, saw Simon beckoning, and, hastening to him and Andrew, they labored with them to secure the fish that more than filled the nets, and were escaping where the nets had broken. Both ships were filled so that they began to sink, and Simon, who, at that moment, had enough of Peter

in him to be called "*Simon-Peter*" by the evangelist, was so impressed by the turn of things that he "fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord."—*Luke v*, 8.

Great was the wonder of all; but greater far in every quality was that word which Simon had just spoken to his Master. He had seen a marvelous event, and he had seen *through* it. He had caught a vision of the moral supremacy of Jesus Christ. He had experienced a glimpse of the "Lamb of God that taketh away the *sins* of the world."—*John i*, 29. "I am a *sinful* man"—rather than "a surprised fisherman"—he said. It may have been that Jesus had detected a shoal of fish off in this direction, and that there was no miracle, as we use the word, in the taking of such a multitude. The real miracle was in the heart of Simon, who, however, believed that Christ had wrought a wonder in the world of physical phenomena. That wonder did not blind him. It was surpassed by the diviner thing Jesus had done, in bringing up from the depths of Simon's soul such a large and important spiritual result.

Luke's account of this event sets forth in vivid outline the significant "*thou*" through which Jesus was then working, in His transformation of Simon into Peter. Matthew and Mark tell us that He addressed them, saying to all the disciples: "Follow me, and I will make *you* to become fishers of men."—*Mark i*, 17. Luke's words are: "And Jesus said unto Simon, Fear not; from henceforth *thou* shalt take men."—*Luke v*, 10. It is Luke alone who relates the important circumstance of Simon's confession of Christ's power and his own unworthiness. It is therefore in Luke's story that we find an answer to the question why Simon should be, not only a *fisher*, but a *taker* of men. This disciple was doubtless speaking the feeling of the rest. Jesus' conversation with him in the boat had led Simon to a decision which helped to constitute him a *taker of men*. It doubtless did as much, in another way, for Andrew, his brother.

When Simon obeyed and let down the net, he had entered into the school of Christ and made vast theological progress. He had done exactly what Mary, the mother, advised others to do, if they would understand Jesus: "*Whatever He tells you to do, do it.*" He was the Life, and, therefore, the Light of men, as John said. Simon was to obtain theological light by religious life. The culture had

begun, else such a manifestation of vital faith had been impossible. The mind of Simon would have oscillated for a longer time between what was the teaching of an experience at the *favorable* hour of night *without* Christ, and the teaching of a trembling faith at the *unfavorable* hour of morning *with* Christ, if there had not already come into Simon a vague but sweet persuasion of the kingship of Jesus. "Master," he said. That word witnesses that the citadel of Simon's self-importance had trembled before the dear authority of Jesus. "Master!"—he had never said that disciple's word before; and as he uttered it, he proved himself less the Simon and more the Peter. "Master, we have toiled all the night, and have taken nothing; nevertheless at Thy word I will let down the net."—*Luke v, 5*. When a soul is in that attitude toward Jesus, however He may present Himself, there is within it the possibility of almost infinite expansion and of immeasurable enrichment. But it is a critical moment for any Simon; it involves the whole future, when, by any means, he is called upon to decide whether he shall believe his past or his future, his certainty of recent defeat or his possibility of coming triumph. Every man realizes the transforming Lordship of Jesus at the point where he has decided that, in some sublime or ignoble action, he shall trust not his fears but his hopes; that he will not dwell on the beaches of life, mending an empty net which he alone directed into the sea, but rather, at the suggestion of the highest goodness he knows, push out into the mystery and let down his net into the depth thereof. To him who decides for the former course there are voices of conscience, voices of history, voices of God, which say: "Henceforth thou shalt take *fish*." To him who decides for the latter course, heroic, spiritual, divinely grand, as it is, these same voices say: "Henceforth thou shalt take *men*."—*Luke v, 10*.

When the net broke with fish, and the partners came and helped to fill both boats with glittering spoil, in the moment of a triumph which might have dazzled others, Simon cried out: "Depart from me; for I am a sinful man, O Lord."—*Luke v, 8*. James and John had probably sailed shoreward. He and Andrew were alone with Jesus. But Simon alone was receiving the full revelation. It is a sign of greatness when a man knows whose his success is. Simon's eye showed its fineness and the possible penetrativeness to which it

might attain, when he discerned that this masterful triumph was Christ's, not his own. On the other hand, nothing so testifies to our ever-blundering dullness of spiritual eyesight as the constancy with which we assume our best successes to be personal and private victories.

All consciousness of powerlessness in the presence of power, such as this, is therefore healthful and promising.

Daniel had it when he lay by the river Hiddekel, and beheld the vision from which all fled away; and he was most immovably established as a fiery torch whose blaze should send its powerful light through the darkness of the court, the deep gloom of disgraceful idolatry and the vague cloudy future, when he stood trembling before God. Job had it, when, after the long contest with a bad theology and the spirit of evil, he heard "a deeper voice across the storm;" and he was never so able to beckon on the sorrowing and doubting sons of man as after he cried out: "Now mine eye seeth Thee: wherefore, I abhor myself and repent in dust and ashes." This consciousness belongs to all the monarchs among men. Their associates in history are the Simons who have never realized their weakness, until they stood in the presence of genuine power. All pretense of merely

"Depart from me; for I am a sinful man, O Lord."—*Luke v, 8*. But there was never a moment when Simon so much needed Jesus. What

personal strength is ignorance.



"FEAR NOT," SAID JESUS.



did he mean? He was in the very atmosphere of new forces which he vaguely felt were silently stealing in upon him and becoming his own. As he sat with the Master of men and things and saw the boat-loads of fish, he felt what a dreadfully sublime world he had come into, as if awakening from a dream. He realized something of the native sovereignty of these hitherto unheard-of powers, and he foresaw something of their amazing dominion. He had genuine reverence for them. His honest soul was impressed with their sacredness. He thought: "O, I am not the sort of man to touch these celestial potencies; mine are not the hands to manipulate these heavenly energies." Already he heard Christ calling him. Deep was answering deep. Simon needed not to wait for His words. He was sure that he was unworthy, that these possibilities which had just been disclosed were too precious for his contact with them; they meant too much for such as he to deal with them. "Do not let me extract their glory! Do not let such a man as I am get in front of their advance! Keep them from my powerlessness, O Master!" he thought; and so he said: "Depart from me, for I am a sinful man!"—*Luke v, 8.*

It was the utterance of a generous, noble, but inconsiderate man. The great Worker with souls never departs, when such an honest though blundering soul trembles in His presence. "Depart from me, for I am a sinful man, O Lord!"—*Luke v, 8.* That was a mighty step. He had now gotten hold of the Lordship of Jesus. It was the first time any disciple had spoken the word *Lord*, in this manner, and it marked an era. True, Nathanael, as we have seen, said what Simon was a long while saying: "*Thou art the Son of God.*"—*John i, 49.* But the difference between the characters and the careers of Simon and Nathanael was set forth in the way each took hold of the truth of Jesus as the Son of God. Some men, Nathanael-like, get an intellectual apprehension of the imperial truth at once, but it does not make them Peters. They can handle it without a glow of apostolic fervor being excited in their souls. One obtains from them just what one obtains from Nathanael,—a wonder that, with such a truth, he was not more of a man. One has to believe that he and Bartholomew are the same, even to write up a biography of him.

It was a far more promising thing in Simon, that, with a heart full of feeling and a soul whose self-conceit was shattered, he should

call Jesus "*Lord.*" This was the route by which Simon was, some day, to find out that He was the Son of God. Many a soul may have an intellectual vision of the Godhead of Jesus, but decline to call Him *Lord* in a decisive act. It is too personal; it means actual and present rulership. None may justly suppose that Simon's experience was less thorough than this. He was going to get hold of the less personal fact that Jesus was "the Son of God," in due time, through seizing, with all his soul's power, the undeniable, present, personal Lordship of which he was so conscious. In that moment, he passed into the command of the Captain of his salvation. It is always when Jesus is both *Messiah to us* and *Lord over us*, that we are ready to do great things.

"Fear not," said Jesus unto Simon, as Simon's frame shook with a sense of his unworthiness. One of the most evident efforts which God makes for man is to deliver him from this not ignoble fear. Even the most healthful fear must be swallowed up in love. There is no fear so difficult to blame with harsh words as the fear of a man who dreads the addition of moral power. It comes, like God, as a consuming fire. We are afraid to be strong. No doubt Simon had inherited much of the old Jewish idea as to the peril of beholding God. He had seen the flash of the divine in Jesus, and he quivered as he remembered that none might see the face of God and live. He perhaps heard the children of Israel again saying: "Let not God speak with us, lest we die," and an ancient inherited fear held him. But Simon was in the very presence of Love, and Love is God. Again had the Divine Fatherhood spoken to a son through the brotherhood of Jesus.

"Follow me, and I will make you fishers of men,"—*Matt. iv, 19,*—said Jesus to the disciples. In the completeness of what He purposed doing in and for Simon, we get a glimpse in the words: "Thou shalt catch (take alive) men." The process of separating the dross from the gold may be searching, but the soul of it is the separator's valuation of the gold. "Fear not anything," He seems to say, "for My plan for you will keep you." We are always safest when we are in the hands of God, and are being transformed; and only as He transforms a man is this new revelation or power a thing not to be afraid of. Simon's boat was pushed ashore. He looked back at it

and his fishing-tackle, as he thought, for the last time. Every voice of history, growing more eloquent as the years multiply, says to us in solemn cadence: "And when they brought their ships to land, *they forsook all and followed Him.*"—*Luke v, 11.* Does the reader say: "They had not much to forsake, for the two boats, the worn nets, the fishermen's hard lot, the uninteresting relatives and friends, did not make up much of an *all* for anybody to forsake?" We must not make our estimate by what we forsake, but that for which we forsake it. It was not much, but it was their *all*. Until we have forsaken our all, let us not say it was easy for them. The cross had not yet come to be an ornament of jewelry. It is respectable to be associated with what we call Christ to day,—so much so that the church is likely to have no room for growing a man like Simon Peter. It then meant obloquy, hate, contempt,—finally, with Simon, it meant death, to follow Jesus. Yet they forsook *all* and followed Him.

They had left *all*,—left it for a vague, struggling hope led by a Jewish peasant who had no charm but His truth, no philosophy but His love, and no lesson which did not involve sacrifice. No man of them, however, left himself and his experience as a fisherman and the training which they gave him for catching men with the great net of gospel truth. Christ has use for every man's past. The fishing business of the two was never such a paying business, as when each one of them took up all his scraps of knowledge about the habits and haunts of fish, and applied them to finding the habits and haunts of men; or when he remembered his method of net-making and net-mending, and so arranged those truths he had learned of Jesus as to captivate men's souls, or when the recollection of the blue lake came back and he applied his knowledge of it to the better understanding of the sea of human life, as he fished for men. We are never so sure of all that is valuable behind us and of all that is glorious in front of us, as when we forsake all and follow Jesus.

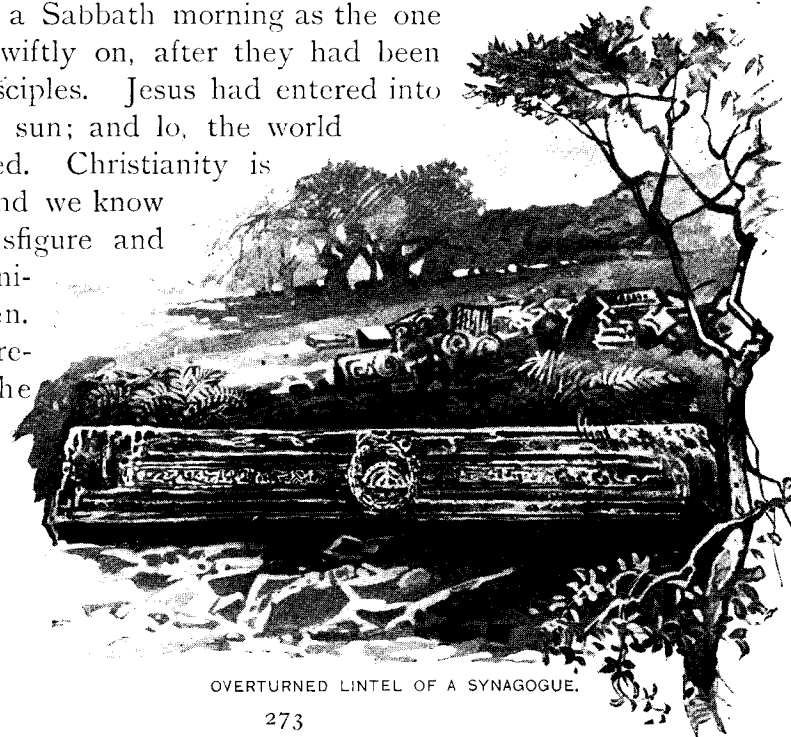
The fact that He specially called James and John, the sons of Zebedee, in no wise contravenes this account. Matthew says: "And going on from thence, He saw other two brethren, James, the son of Zebedee, and John, his brother, in a ship with Zebedee, their father, mending their nets, and He called them. And they immediately left the ship and their father, and followed Him."—*Matt. iv, 21-22.*

## CHAPTER XXIX

### JESUS IN THE SYNAGOGUE AND HOME

THE true biography of Jesus was written in the lives of men. We find His light as it shines in their faces. The events in His career most likely to show Him forth occurred in the heart of the man Simon, rather than in the external world. Others may dwell upon the topography; let us study spiritual biography.

Sabbath morning was always lit up with the very glory of God, to the Jewish soul. It bore the Israelite backward and forward, and made him conscious that he was standing between a resplendent past and a brighter future. To Simon and his companions there never had been such a Sabbath morning as the one which swept swiftly on, after they had been called to be disciples. Jesus had entered into their life as its sun; and lo, the world was transformed. Christianity is a new truth, and we know how ideas transfigure and transform the universe for men. Countless, therefore, were the meanings which started forth from the world around them on that Sabbath morning, as along upon its rays there came



OVERTURNED LINTEL OF A SYNAGOGUE.

the new Christ-conception which had begun to seize their souls. Christianity is a new love; and we know how love renews the planet which we live upon. Always the lover sings:

"It seems that I am happy, that to me  
A livelier emerald twinkles in the grass,  
A purer sapphire melts into the sea."

Sweet and rich must have been the visions of their souls, when, with this fresh love of Jesus, who was the more mysterious because the more near, the disciples saw through that Sabbath morning the old world made new.

They must have wondered, as they stepped out of the home of Simon and walked toward the synagogue where Jesus was to teach, what other and strange event was to associate itself with this holy day and their Master. It was a new, beautiful, though not a more understandable world into which they were now going with Jesus. This was to be an epoch-making Sabbath in their life and thought.

At the hour of worship in the synagogue, Jesus spoke with such moral grandeur and spiritual force, that it was remarked that His authority was not like that of the Scribes, and "they were astonished at His doctrine."—*Matt. vii*, 28. Doctrine, however, was not to be all. The synagogue that morning had its worship concluded in a most unforeseen and dramatic manner. Men seized with fearful paroxysms,—“possessed with a devil,” to use the ordinary phrase of an age of superstition,—were not uncommon sights, even in times of public worship; and so, the fact that, after Jesus had concluded speaking, a poor creature shrieked in frenzy and suffered with terrible convulsions, was not marvelous. This, however, appeared to be something more than a case of ordinary demoniacal possession. The agony was not all. Evil seemed to have possessed the unfortunate, and the power which dwelt in Him recognized the presence of Christ. There was a cry from the breast of the unfortunate: “Let us alone. What have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? I know Thee who Thou art, the Holy One of God.” Taking up the idea we have hitherto entertained as to the method of Jesus in developing the Peter within Simon, by first developing Simon’s sense of Jesus’ perfect Sonship unto God, this

must be recognized as a great step in the process. Simon saw that the hosts of evil knew Jesus; the devils of hell saw in Him their foe. “Let us alone,” one had cried. “Art Thou come to destroy us?” asked the demon.

Much more, Simon saw that the complete triumph of Jesus was acknowledged, before He lifted to strike. “I know Thee, who Thou art,” cried the evil one, “the Holy One of God.” Simon Peter was just then beholding what students of history in each succeeding age have seen, that the infinite goodness of Christ compels evil to acknowledge its imperial presence. His presence in the world makes woe and wrong appear anomalous and contrary to the universal purpose of good. Wherever a genuine goodness appears, the powers of evil grow restless. The real Christ even yet makes the demons in a community object and rave. Evil knows its foe and destroyer.

The disciples felt strangely the majesty of Jesus which irradiated that hour. There was the poor human being, tossed about with agonies,—his teeth chattering with the confessions of hell. It was the moment for the manifestation of the supremacy of Jesus over a realm other than He had touched before, at least in their presence. “Hold thy peace,” said Jesus, “and come out of him.” The Christ did not stop to receive the testimony of the infernal one. He did not wait to accept the witness of evil. A surer, nobler evidence that He was the Son of God would more certainly enter the soul of Simon and his companions than all the devils could give. It was the mercy that crowned the event. Torn and bleeding, the delivered sufferer lay at Christ’s feet, with the hellish occupant turned out of him, and with every voice uttering its wonder at the authority of Jesus. By its side, the authority of the Scribes vanished.

It was after this experience at the house of God that Jesus went back to the house of Simon Peter. There was not a great difference between the religious atmosphere of Simon’s home and that of the synagogue. The Christ ought to be able to come home with men and find things to His liking. There ought not to be a difference of atmosphere, because the problems of home and church are at root one. The Christ was and is needed in both places. At the synagogue yonder, it was the demon-possessed man who needed a Christ; when Simon’s door opened, it was our poor humanity again,—a stricken

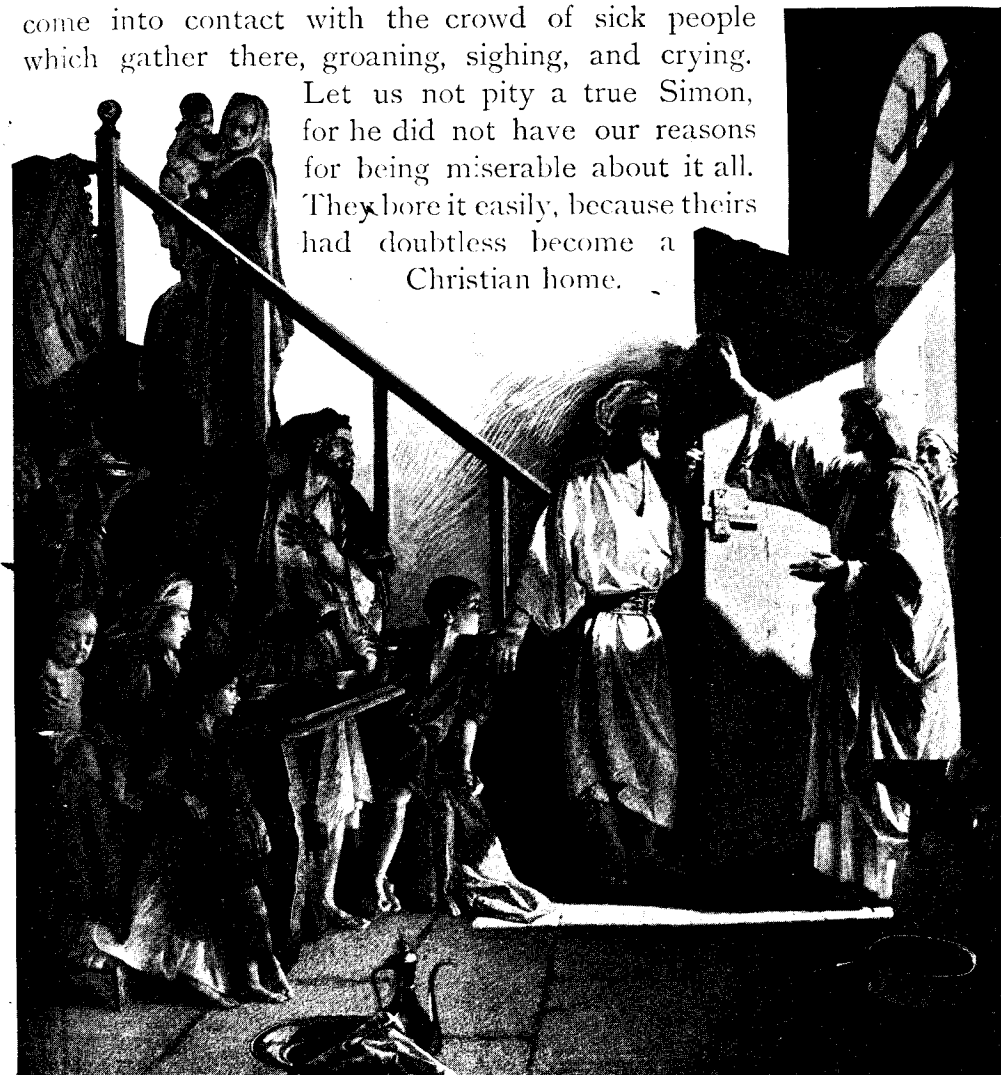
woman. It is Luke, the physician-painter, who tells us precisely that she was ailing with *fever*, just as he tells us that the leper was full of "leprosy." To him we owe many an otherwise lost tint or line from the picture. It was "*Simon's wife's mother*" who was sick. Had Simon ventured to ask anybody home with him when there was sickness in the house? Yes; for he knew that Jesus would not be in the way; He would not unduly excite the sensitive patient; Jesus would make Himself fit easily into that closest corner of life. The sick-room is one of Christ's royal residences; and when the King moves His Kingdom into the home of disease, sickness and death must forsake it. If all the music of the human heart, which has come forth adoringly to the Christ, were deprived of the sweet tones and pathetic chords, the tender melodies and triumphant hallelujahs which have swept upward to heaven from rooms of sickness and beds of pain, it would be too shrill and harsh, too tearless and heartless, for the skies. The history of redemption cannot be written without those pages which describe the kingly glory of this sympathetic Friend whom Simon brought home with him that day.

It was bringing the gospel of the Son of God very close to Simon's generous heart, when Jesus rebuked the fever, and the household was entirely well. A gospel which does not suffer in its passing from the place of public worship, with its demoniac, to the home, with its sick mother, is something a little less ecclesiastical than customary orthodoxy or shallow liberalism. The low, marshy country around about Capernaum was not more certain to induce malaria, than are the low ideals of life, near whose bogs and sluggish streams we live. But Jesus comes, manifesting in Himself a true conception of generosity, of justice, of truth. He brings into the very citadel of our malarious, feverish life, the strong healthfulness of His own perfect manhood. More than this, He put God's power into the solution of the problem. By the grace of God in Christ Jesus, men do feel the refreshing power of the Holy Spirit entering in, and driving out the poison and fire of sin.

It was growing to be a great Sabbath with Simon and his friends. They had seen that sickness and sin were leagued together and that they retreated before Jesus. Let us not wonder that Simon's house became a hospital, after Jesus, who had healed the demoniac, came

into it and healed his wife's mother. The Rabbis could not so attract the sick and unfortunate. Their stately ceremonial had no such charm in it for the needy masses, for it did not heal with brotherhood. Whenever a living Christ does come home with a man, his house will be a center of power for stricken souls. It is often an unpleasant thing for people who would visit Simon Peter and his wife, and help to maintain their social position, that they have to come into contact with the crowd of sick people which gather there, groaning, sighing, and crying.

Let us not pity a true Simon, for he did not have our reasons for being miserable about it all. They bore it easily, because theirs had doubtless become a Christian home.



JESUS AT THE HOUSE OF SIMON.

It had been an epoch-making Sabbath, a day of God and humanity, in which the ceremony of the Sabbath had faded in the glory of its Lord. The Son of *Man* was beginning to show humanity as Lord also of the Sabbath.

Night came. But when the morning dawned, Jesus was not to be found in Simon's house. Where was He? He was away yonder in the seclusion of the mountains, and He was praying. A deeper, diviner Messiahship was unfolding in this Son of Man, in prayer, than in the popular miracle-worker, at His hour of triumph. His miracles had made Him deeply conscious of the divine sources whence His power had come. The Son must be alone with His Father, and He was resting on the bosom of God. He was feeling something far more impressively than ever before,—this, namely, that He might save others, but not Himself. The fierce Scribes were already aroused against Him. But He did not fear them. They could not ruin His plan by causing it to fail grandly; only He could wreck the enterprise by permitting it to have less than a divine success. All this wondrous power to heal and bless must be held in the grasp of His spiritual aims which did not contemplate merely a Jewish and an earthly Messiahship, but a deliverance for mankind.

They were doubtless ready, at Simon's house, to adopt Him as the greatest of Jewish wonder-workers. This secluded prayer was a far more effective announcement of that higher and broader Messiahship which Simon Peter at last learned to appreciate, than any resounding proclamation or royal procession might have been. One thing He had made clear in His treatment of sickness, and that was the fact that sin lay at the root of it. Hence He must strike at *sin*. He would be doing something else for men beside curing their bodies. He saw sin everywhere. He must usher in the Kingdom of God; and so He said to Simon Peter and Andrew, when they found Him and begged Him to come back and heal the crowds which had come to Simon's house: "I must preach the good tidings of the Kingdom of God to the other cities also; for therefore was I sent." Little did Simon know that Jesus had confronted in him the old temptation which He had met in the wilderness,—to sell out His invisible and spiritual Messiahship for a visible Messiahship. Again had Satan said unto Him: "Thou canst, if Thou wilt."

Jesus had to wait, until a wretched leper would say these words to Him. How different their meaning on the leper's lips! Simon's eager pride and sorrowful criticism of conduct of Jesus, are evident when he said to Him, as he found Him in that lonely place: "All men seek Thee." He was fascinated by a popular Christ, and he could not understand why He would not husband and add to His popularity. "Thou canst, if Thou wilt,"—Satan was saying it again. "Thou canst, if Thou wilt, make Thyself their Wonderful Magician or their visible King." But He was to be "*Wonder-Counselor*"—as Isaiah had foretold. Jesus did not say to Simon then, as He had afterwards to do, "Get thee behind me, Satan."—*Mark viii, 33*. But that hour would strike, for it was that Satanic devotion to the mass, that unspiritual regard for the crowd, which just then rose up against the finer spirituality and celestial aims of Christ. Simon must have learned a deeper lesson of the divinity of Jesus, when he beheld Him as something greater than even a worker of miracles. It was moral divinity that streamed through His humanity.

Jesus was ever leading His disciples from the physical world into the spiritual, from the visible into the invisible which underlies it and is its very soul. His miracles with man's inner life and with the powers which make human history are His greatest. He would now get Simon to perceive His real divinity, through the miracle which He would work in spiritual realms. The Peter,—*the rock-man*,—would crystallize more rapidly.

Down into Galilee, Jesus led the disciples, with this intention as to Simon and his fellows, and with the broader intention of proclaiming the Kingdom of God to other multitudes. When a spiritual force, unique as was Jesus the Christ, moves through the physical world, miracles are incidents of its march; they are events which naturally occur along its way. God moves in nature; and the miracles of life and growth appear in His wake. God's Christ moves amongst men, and the miracles of another sort of life and growth appear also. They are higher, because man is higher than what we call nature.

There came a leper, poor, forsaken and scorned,—a leper for whom the Rabbis could do nothing. He could not enter the synagogue; but the Christ could enter into him. He was too unclean for the orthodoxy of his day; but he was not too unclean for the orthodoxy



of the Son of Man. Just as the disciples had heard a confession from the demon, of the power and holiness of Jesus, so here they heard the words of those diseased lips: "If thou wilt, thou canst make me clean." It was a most mighty, a most pathetic witness, borne by the human helplessness, which turned sadly away from every other gospel. The consciousness of the disciples which shrank from the leper rose toward a Christ-consciousness; and they felt how much more clean was Jesus than their ideas of cleanliness. For, in contravention of all Jewish rules, He actually touched the leper. They might have looked on Him, to see Him die: for to touch a leper was death. Jesus never so deeply, truly *lived*. And the leper? He was cleansed.

There was a greater miracle worked in the souls of the disciples than in the leper's body. And then, to add to the vividness of Simon's perception of the fact that the Christ was aiming to be more than a popular Messiah, even in that broad way, he heard his Master command the leper to be silent about his cure, and to conform to the Jewish law. Jesus was simply taking the law of Moses from the heights of Sinai, to the loftier spiritual summit of Calvary, and transforming it, by filling it with Love. Moses had received the Law amidst thunders and lightening: Jesus had manifested Love and asked only for silence.

Jesus measured accurately and well the importance of His saying to the cleansed leper: "Show thyself to the priest for a testimony."—*Matt. viii*, 4. The law of Moses must be honored in the new prophet whose coming Moses had foretold. Through manifesting the Universal Fatherhood of God unto a leper, Jesus was superseding the Law of Moses by the Law of Love. Nothing but a brotherhood as inclusive as God's Fatherhood, could have found heart-room for a leper. An outcast and a fault in nature and in human history, as he was, no private house could receive him; no philosophy could explain his presence on the earth; no philanthropy could devise for his destiny in the future. If once the condemned wretch failed to cry out: "Room for the leper! Unclean!" when he met a human being unexpectedly in the road-way, his life was ended, and one more nuisance abated. We cannot overestimate the astonishment with which society at that time confronted the fact that this

man, whose unpitied uncleanness made a broad path for itself where-soever he went, had actually followed the new Rabbi, who never seemed more fair or beautiful than in that fresh morning of His fame, and ventured to say to Him: "I feel that you can make me clean, if you will." It was the report of a profound conviction working in the mind of a decaying human wreck. It was another testimony to the fact that the purity and glory of Jesus were so brotherly in quality, that, in this condemned brother of His, there was awakened a responsive feeling of sonship unto God. He was being perfectly human; and in that His divinity would be safe. The leper's faith did not go so far as to *think out* what he *felt* dimly but certainly. Such faith never does; it only grasps fatherhood through brotherhood, with the undismayed faith that something better exists for it.

Jesus had been perilously careless of the long code of rules which Rabbinism had devised for the execration of the leper. No one was permitted to offer a leper salutation; but He had allowed this leper to salute Him. Jesus was doing everything He could to avoid the popularity which would come to Him if He forgot for a moment the Universal Fatherhood which was seeking the spiritual rather than the physical glory of His children. But it was His humanity here that urged Him on. He was not afraid of losing anything by getting close enough to this leper to let the stream of Universal Fatherhood flow into him at the point where he could receive it. The leper could not pollute that stream. So soon as the leper was clean, He tells him not to speak about Him, even in connection with the happy event, lest His spiritual kingdom may suffer from the embarrassment of the public adulation which alone may destroy it.

Another moment had come when Jesus must betake Himself to the wilderness and re-engage Himself to spiritual destinies in prayer. Human need followed His path and soon He was again healing the sick and comforting the distressed. Meantime the cleansed leper has proclaimed the name of Jesus, and no longer can He enter into the synagogues of Galilee without controversy and opposition. Even the city of Capernaum regarded Him as a dangerous person, and closed its gates against Him with anger, and locked them with hate. Yet now and then love and sorrow melted the fastenings, and though the larger number of the infirm and tormented dragged themselves or

were carried to the desert places to which Jesus was exiled and in which He was praying, He stole into Capernaum on His errand of love and touched men with hands of blessing.

It was on one of these occasions, when Jesus returned from the solitude and quiet of the wilderness, into the city of Capernaum, that a quiet rumor gained currency, as only such rumors may, among those who are needy and yet not quite despairing, that He was once more at Simon's house. Not otherwise is a home so honored. When Jesus Christ really comes into one's home, human anguish easily hears of it. It was impossible for this brother-man to keep Himself away from the most abandoned and hopeless, so rich and inspiring was His faith in the Divine Fatherhood, yet it was increasingly necessary for the destiny of His kingdom of the invisible that He should avoid an unreasoning and selfish popularity.

Capernaum was a center where farmers and fishermen and merchants thronged, and its peculiar life developed not only the business of stone-workers and boat-builders, but also such maladies as the Rabbis had not been able to cure. Down deep under all sorrow and sickness, whether it was carried in the narrow streets of poverty or flaunted itself before the mansions and playhouses of the rich, He saw *sin*. It lay breathing its despair under the palm or by the citron and almond tree, or waited for death in some garret of pain, in the densely crowded town, and men called it this and that: but it was *sin*. His business was His Father's business, and He knew His Father's heart well enough to believe that He could relieve His children from their maladies, by abolishing the cause and source of their complaints. He was to be



NO ROOM FOR THE LEPER.

“the Lamb of God that taketh away the *sin* of the world,”—*John i*, 29,—the true Messiah of the soul. The only way for love to abolish sin, He saw, is to forgive sin. His Messiahship must, therefore, even now enter upon that work.

He was speaking to a listening and intent throng gathered at the house of Simon, and preaching the message of His kingdom. It was a somewhat roomy dwelling-place, and Jesus stood where His voice could be heard in all the rooms. The sage and querulous Scribes were near enough to Him to catch every word, and the people in the street, who flocked close to the court-yard, were keenly interested. Less ritualistic hearers were enthralled. Nobody was astonished when a man, helpless with paralysis, was carried toward Jesus. The crowd had only a crowd's kindness, and it would not give up its opportunity to hear the prophet. A strong and active faith had borne the diseased man hither on his pallet, and that faith could not wait, and it would not be disappointed. Someone suggested a plan which worked admirably. Up the well-used stairway leading to the roof, which in all domestic structures was employed by day and night, at that season, by the family, as a sitting-place or outdoor bed-room, the friends of the paralytic took their burden. The tile covering above the head of the Master was easily penetrated, the slight wooden supports removed sufficiently; and, in a short time, the crowd beheld the pallet slowly descending with its piteous load, while it was attached to the strong cords which were held by the good and eager friends, who were steady and true on the roof above.

Soon Jesus was looking into the wan face and finding another realm for the manifestation of His brotherhood and His Father's Fatherhood, in the beseeching eyes. It was not necessary for the long-silent lips to speak their faith. It was brighter than the fever-flush upon the face of the poor creature. It glowed and shone forth so luminously, that the dark scowl on the face of the Scribes appeared as midnight. Probably they knew that early and constant dissipation had wrought its disaster upon this man's body. He was a debauchee, and they thought he ought to acknowledge his iniquity somehow. It was right that he was suffering for it. Jesus asked for no proof that the unfortunate appreciated his iniquity. The Scribes were outraged when the young Rabbi broke the silence with words

which no other Rabbi would have thought of speaking: "*Be of good cheer.*"—*Matt. ix, 2.* What business had this Galilean heretic to give cheer to a wretch who must expiate the guilt of his debauchery by just such suffering as this? This was the meaning of the scornful look which passed from Scribe to Scribe. The Rabbinical devotees could scarcely endure such a scandal as Jesus had made. But they were to be still more horrified. Jesus sounded, in rich diapason, the music of redemption; and, going below all this man's woe, in which he had gathered the consequences of his guilty practices, Jesus said: "*Child, thy sins have been forgiven thee.*" There was no measure for the astonishment of those Scribes. Good ecclesiasts are even yet puzzled with Jesus. They can not understand a syllable of His speech. In one word He had proclaimed the truth of this man's divine pedigree: "*Child.*" The word meant to them, perhaps, that this paralytic was yet quite young. He, however, filled the word "*child*" with the infinite Fatherhood of God. A sinner and yet a child! Never had His brotherhood unto men so rallied the inherent childhood of a man unto his Father. Never had Jesus more eloquently spoken as the Son of Humanity, because He was the Son of God.

He went still more profoundly into the secret and power of the Divine Fatherhood. He did not tell him: "*Thy sins shall be forgiven thee.*" But He said: "*Thy sins have been forgiven thee.*"—*Matt. ix, 5.* Jesus was announcing the fact that God's fatherly and pardoning love is not an extemporaneous affair, springing into existence only when a man asks for it. It stretches back into the very nature of Eternal Fatherhood. The Lamb was "slain from the foundation of the world,"—*Rev. xiii, 8,*—in God's purpose, and here was "the Lamb of God" already *bearing the sin of the world.* In the wrathful countenances of those Scribes, angry now at this practical declaration of the universal Fatherhood of God and the Brotherhood of man, He could see Calvary and His cross. There, at length, He would proclaim that Fatherhood and that Brotherhood in a divine act of love, which would restore the paralytic child, Humanity.

Another miracle had now been wrought, and they saw that it was of another kind. In it, Jesus had risen from the authority which had hitherto amazed them and blessed men, to an authority which actually forgave sins. Not yet did the paralytic move. Had Jesus

ceased to cure the sick? No. The physical wonder and transformation which they were yet to see must be preceded by and lost in the moral wonder and transformation which He had just accomplished. So all His miracles were to increasingly reveal an ethical character. He had just re-written the history of humanity, and left humanity raised up from its paralysis of sin, standing upon the fact that God the Father has already forgiven the sins of His child, humanity, and

that it is ours to take this proclamation of pardon at once, and without conditions, by simply believing it.

The September day was looking down upon the big heart-shaped sapphire called the Lake of Galilee, and through the open roof of Simon's house. The brightest spot of earth was occupied by the Galilean Rabbi and the paralytic, who was yet lying on his couch. The darkest was that occupied by the surprised Scribes. All along the shore nestled the huts of the fishermen; and the city of Capernaum, in which all varieties of humanity went to and fro, had now within it a redeemed child of humanity, who, coming up out of vice and horror, was to leave



THE PARALYTIC LET DOWN THROUGH THE ROOF.

his disreputable past. The furious Scribes were aware that, if nothing else came to the sufferer, there would follow a tumult of happiness and praise. Everywhere, at the weaver's loom, and the fisher's boat, in the Egyptian caravan, and in companies of thoughtful men, musing beneath the cedars or the myrtles, the name of Jesus, as the only Rabbi who had dared to forgive the sins of a debauchee, would be joyfully proclaimed. They were determined that decent people should not be caught with such profanity.

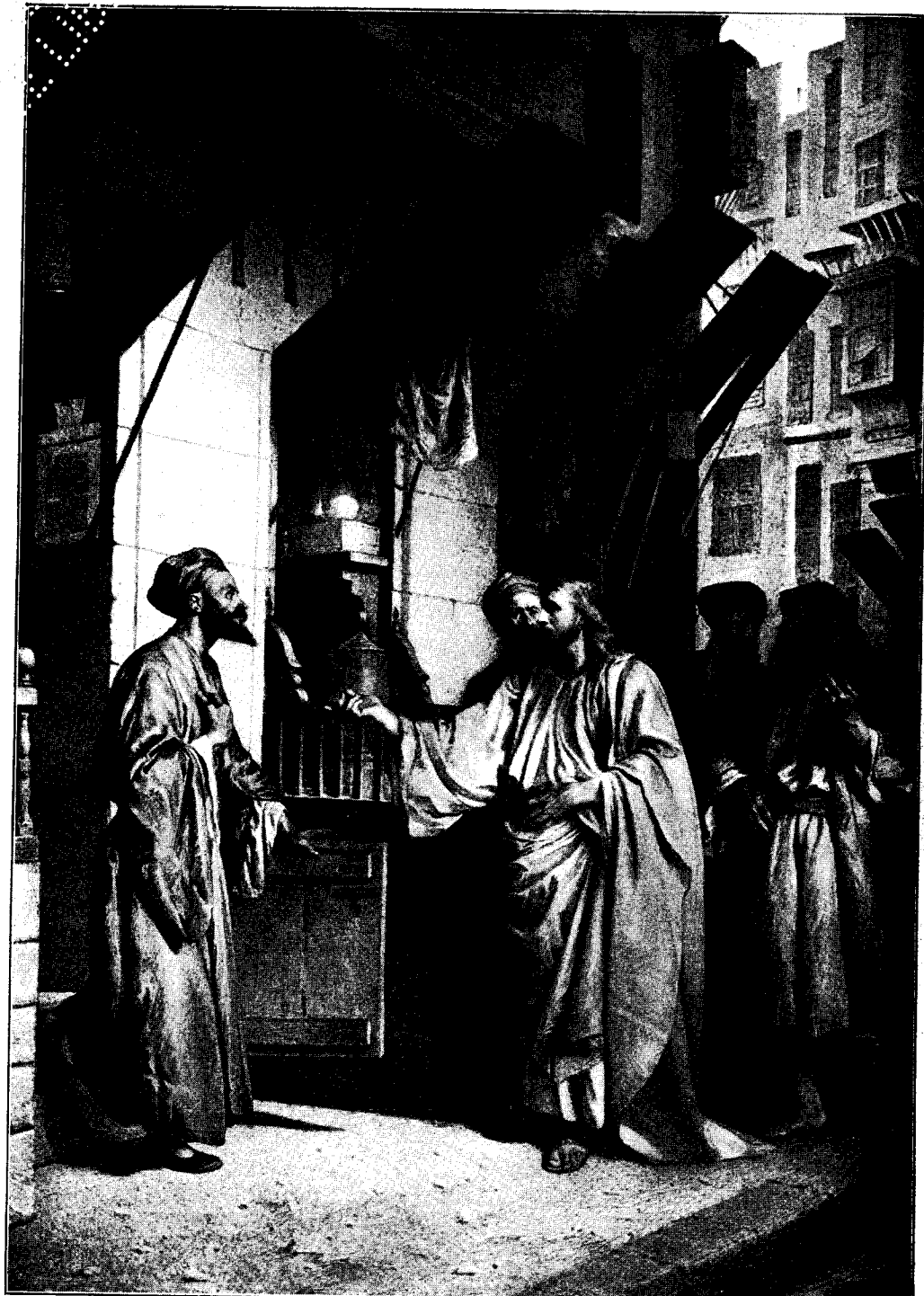
Still Jesus had not visibly conquered the paralysis, for the helpless man moved not. If He failed, the Scribes could explain and belittle the event. But physical facts have moral foundations. The paralytic had waited long, and could now wait forever, if need be. Jesus was still laying eternal foundations for His kingdom, and the disciples and the world were being taught. The Scribes began muttering something about His having assumed to forgive the creature's sins, instead of doing a miracle upon him. "Why doth one speak thus? He blasphemeth."—*Matt. ix, 3*. This was the unspoken reasoning of the Scribes. Jesus saw it, in the changing cloud and lightning-flash on each face. "And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether it is easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, take up thy bed, and walk? But *that ye may know that the Son of Man hath power on earth to forgive sins* (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion."—*Mark ii, 8-13*. At length, the Scribes were defeated, and Jesus had put His kingdom right end to, in the thought and experience of men.

The reasoning of the Scribes was correct, when the question presented itself to them: "Who can forgive sins, but God only?" But the reasoning did not go far enough. Jesus was, at that moment, manifesting God in the flesh. It was an hour in which He could have easily risen as a superior being and said "*I am God*." He could have declined the realm of our thoughts and our sympathies, and gone into such isolated and sublime relationships unto God, as to have been less human,—but shall we not also say, He would have been less divine? He had fought Satan with His humanity, alone, in the Temptation. He had come forth pale and worn, but the Christ of God and Man. He had exposed only a human heart to the ribaldry and brutality of Nazareth; but it beat with a divine life. He did not now decline His humanity here, and therefore He conserved and made radiant His moral divineness. He still clung

to that name by which He recognized Himself, "*the Son of Man*," when He said: "But that ye may know that *the Son of Man hath power on earth to forgive sins* (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house."

He was illustrating the height of power, to which humanity may be raised. Long afterward, He was to say to his brother men: "Whosoever sins ye remit, they are remitted unto them." "The Son of David" was lost in One who inherited the problem and prerogatives of all humanity. No one ever so truly estimated the virulence of sin, as did Jesus. His holiness illumined it. He knew that every honest sinner cries to God: "Against *thee* and *thee only* have I sinned." Divine relationships are disturbed. None but Jesus knew also how Love desires that these relationships shall be restored. Love urged its point in the heart of Jesus and carried it through His forgiveness as the Son of Man. The riven rock of the desert was Christ. "For they drank," says Paul, "of the Rock that followed them and that Rock was Christ." Jesus knew that forgiveness is the inevitable and noblest manifestation of Fatherhood through Brotherhood. No law was broken by Love. The universe was safe ethically. He had conqueringly manifested Love and all else needful in the man would follow. The whole Cross appeared in His sacrificing, upbearing affection. The man had been "saved by the Cross," before the tree was cut from the woods, near Jerusalem.

He had indeed proven that His authority was different from that of the Scribes. They were the painstaking, literalistic "scripturalists," as the word signifies. Copying the Law, they became expert in all its refinements and subtleties and stood for its protection, never dreaming that their perpetual emphasizing of the letter crushed out the spirit. Jesus had indeed broken the letter of the Law, but He had saved its spirit. He had filled it full with love toward men. Yea, Love had overfilled Law; and from this overflowing cup, sympathy and kindness, salvation and health, had fallen in plenteous drops upon the unfortunate and the outcast.



AT THE HOUSE OF MATTHEW.

FROM PAINTING BY ALEXANDER BIDA.

## CHAPTER XXX

### CALLING OF MATTHEW, THE PUBLICAN

PROBABLY no city in all Galilee furnished to the patriotic Hebrew more evidences of the offensive presence of heathenism, in Palestine, than did Capernaum.

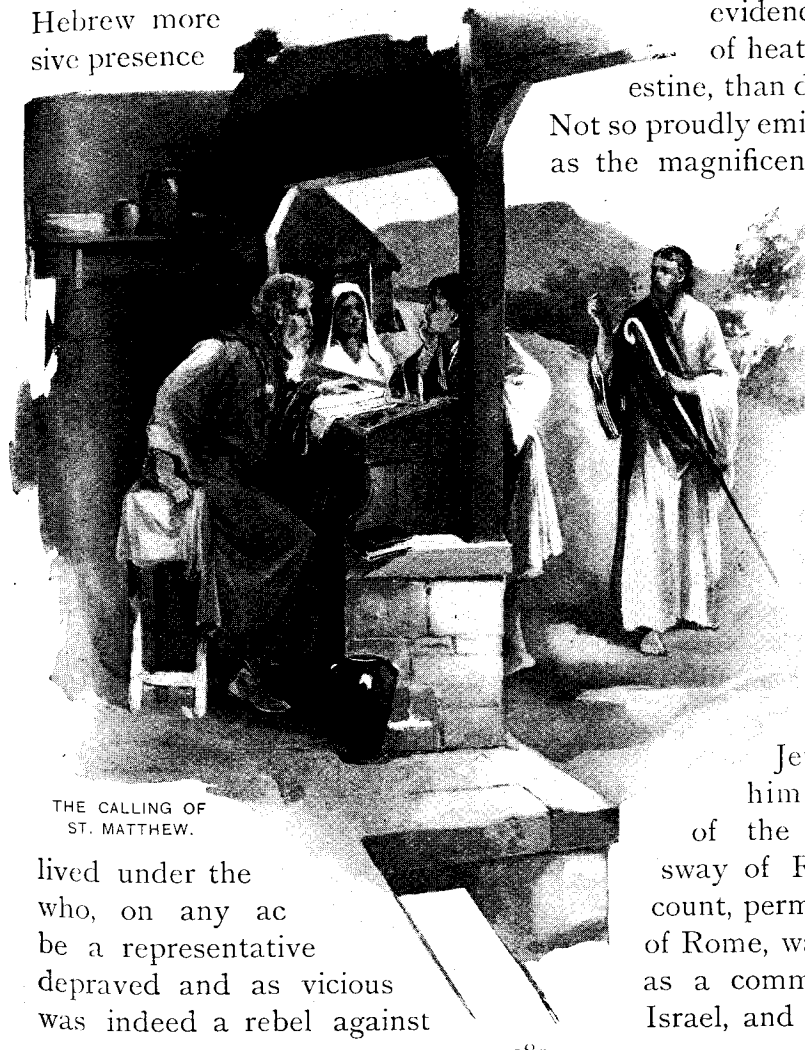
Not so proudly eminent for beauty as the magnificently built Tiberias, in which

the name of the Roman Emperor was enshrined in palace and theater, Capernaum nevertheless supplied those events, in its thriving business life,

which irritated the orthodox Jew and reminded

him constantly of the fact that he

sway of Rome. A Jew, count, permitted himself to of Rome, was considered as a common thief. He Israel, and was treated as



THE CALLING OF  
ST. MATTHEW.

lived under the who, on any account, be a representative depraved and as vicious was indeed a rebel against

one who had sold himself to Israel's most hated foe. Among all classes of men who had yielded to the seductions of Rome, none were so generally contemned and despised as the so-called "publicans."

Levi-Matthew was not only a publican, but he was an officer of such inferior rank as made him known as even less respectable than a general tax-gatherer. He was what was known as a "petty" custom-house servant of Rome, because he could not employ help, and did the office-work himself. Socially and ecclesiastically he was a nondescript.

There could be little wonder on the part of Rome that all her tax-gatherers in Palestine were objects of execration. Rome cared little for this, and the Jew had to make his retaliation on the local servant of the Empire. Every modern invention for extracting revenues from an unwilling and over-burdened public was then in use upon the subject Jews. So powerful was Rome that, while the taxes were no longer farmed out, as formerly, and the fiscal machinery left to a well-organized gang of decorated thieves who created a gentlemanly order and in turn made the publicans their agents, yet the subordinate tax-gatherers, and especially the custom-house officials, added insult to injury by ruthlessly entering into the wallet and package of everyone who was unfortunate enough to take a journey, and by cruelly oppressing all laborers and householders with vexatious demands, at every turn in their business, and in almost every hour of their care. As usual, the burden of this systematic outrage fell most heavily upon the poor. For long years, the publicans, as a class, were not expected to be honest with either rich or poor; for they took bribes from the former who would seek a lower tax-rate and they literally robbed the latter who could make no defense. Thus they formed a section of society composed of social pariahs who, because they touched the Jew at the sensitive point of his pocket-book, and in the name of Rome, were so detested that it seemed incredible that a true-hearted man could be one of them. It is not necessary to suppose that, on the one hand, Levi-Matthew was as base as the majority of his kind, or that, on the other hand, he was an extraordinary citizen who was picked out of the class because of his honor and piety. It is probable, however, that he had become interested in the movement, under John the Baptist and

its new offshoot under Jesus, had heard the new Rabbi, and was charmed by His gentleness of soul and love for men. He certainly belonged to an old priestly family, as his name Levi indicates, and the sincerity of the man had attracted the eye of Jesus. It is interesting to note that he only and quite frankly refers to himself as a "publican," in his gospel which was written to prove that Jesus is the Christ of God.

One day, he was sitting in his booth, engaged in the performance of his duties, receiving the money paid to him as an officer of the custom-house by those who came and went on their way through the sea-port of Capernaum. As he looked out of the opening through which the traveler paid his tax, he saw the Rabbi Jesus, whom he had heard in the synagogue, and whose noble words and kindly acts had blessed even a leper and a paralytic. Might it not be that He had some gracious word, or could do some unnamed deed that would lift Matthew into a better world than that to which he was condemned by the Jews? But no; it was hardly to be expected that he should be permitted to live and die as anything else but an excluded and abject publican.

Out yonder the Lake of Galilee lay a waveless dream before Him, and the white sails were motionless also. It was all like His own soul, with its becalmed ideals. No kindly wind from the sea or gracious land-breeze impelled them. The multitude was flocking about Jesus, as He approached, and favored ones were obtaining a word of love or wisdom, as He came nearer. But now Jesus stepped away from the rest and made as though He was coming to the tax-gatherer's window. He had a tax to pay to the Eternal which Matthew knew not how to deal with arithmetically. Soon the eyes which had looked into the fevered face of the paralytic sent a message of unexpected and boundless love into the heart of Matthew. Jesus had looked him through and He had already taken him into spiritual discipleship. He now spoke one word to this petty officer in the custom-house, who had been used to make his own demands. It was: "Follow me." And Matthew "left all, rose up, and followed Him."—*Matt. ix, 9.*

It was a great moment for Matthew, whose surprised soul quivered with joy in the glory of Him Who had called him; it was a



great moment in the history of Jesus as the undespairing Founder of a kingdom in which human hopelessness is even yet transformed into hope, in which all prejudices are melted down before the warm tide of Universal Brotherhood, in which there goes forward forever the changing of the sinner into the saint. Nothing but His faith in the Universal Fatherhood, which it was His duty and His joy to declare even to a repentant and trustful "petty tax-gatherer," could have moved Him to this dauntless enterprise with such a soul as Matthew. His enemies were now certain to be still more furious because of His disregard of their exclusiveness and narrow pietism. The Rabbis were sure, also, to offer their contempt to Matthew, as they exhibited their scorn to Jesus. A fatal stroke had been delivered against caste, and the whole system has been shattering to final ruin, from that day to this.

Nothing that Rome had been or done to Hebrewdom was so distasteful to the rulers of the synagogue of Capernaum as this action of Jesus. In His treatment of the paralytic He had utterly overthrown the theory upon which the Rabbis elaborately dwelt, that only an endless succession of petty obediences would bring about forgiveness. Jesus had seen into the soul of the paralytic and found in him the new heart of faith and love which makes all obedience a delight. He had not called the paralytic to repentance, in order to get him to love; but He had called him to love, in order to get him to repent. In calling this publican to be His disciple, He had gone further than ever in revealing the truths, that the lowliest of men is yet a son of God, and that love is the gateway into His Kingdom. He had again risked all for righteousness, on the power of a "personal attachment." Heaven was indeed opened, and men who had forfeited their sonship unto God were invited by this Brother of men,—who had not forfeited His, and who therefore could not be mistaken about the feelings of the Father,—to return unto Him.

To make more clear the nature of His kingdom and the warmth and inclusiveness of His brotherhood, Jesus soon did something else, which so irritated the supercilious and pretentious Scribes that there could no longer be left any question as to the character and virulence of their antagonism. He actually attended a banquet which Matthew himself made for the honor of Jesus; and Jesus Himself

helped to make suitable rejoicing over this, the most important event of Matthew's life. He whom the Scribes scorned—this man Matthew—was something else than one destined to levy toll at the seat of custom, as Jesus viewed him. Henceforth no slave was he unto Rome, no outcast was he from the world-wide Israel, obtaining unclean bread by the gathering of dues in the name of an all-conquering empire. Jesus had made Matthew captive unto a spiritual kingdom—a civilization—which would make both Rome and Jerusalem impossible. His fellow-citizens had looked only at circumstances,—the shell of things round about this Matthew. Jesus had seen Matthew, the man himself. So was Jesus proving Himself to be the Son of Humanity. If there was any patronizing friend of Jesus and would-be connoisseur of good, admiring His new movement at a distance, who then regretted that the Rabbi was apparently spoiling His brilliant prospects, by taking a meal with an agent of the heathen, Jesus Himself was already able to ask of such an unnecessarily demonstrative one what he asked later of Judas: "*Betrayest thou the Son of Humanity with a kiss?*"—*Luke xxii*, 48. Jesus never lost this view of Himself. He knew that a certain low and noisy prosperity alone might prove disastrous to His plans.

At the feast were what the Scribes called "publicans and sinners." Possibly some of the favored outcasts took advantage of the familiar goodness of Jesus, as crude and fortune-hunting publicans and sinners are wont to do; but He saw that it was in the line of His divine task to inspire and uplift them, rather than to obey the exactions of carping Scribes and sneering Pharisees. It was no doubt something of a trial to Him that some publicans came desiring to obtain through Him a better social standing and some kind of release from the unhappy ban under which they were considered castaways. But this was not so offensive to Him as was the cynical hardness with which the pharisaic Scribes refused to admit the spiritual value and possibility of a man who unhappily was exposed to their arbitrary cavils. These cavils, Jesus saw, took their root in the fact that Matthew was an employe of Rome. Jesus illustrated His moral insight as well as His utter independence of their methods of proscription by doing honor to the man inside the publican, and, by this act, he tossed aside as the merest rubbish which con-

cealed God's children, the whole mass of discriminations which their fancied religiousness had invented. He condemned their theories of men because they proved divisive of the human family and they operated along purely arbitrary lines. Jesus saw *sin* as the one act of rebellion against the Father-God, and that only. He could not get up a divine enthusiasm as to their subtleties—He renounced them. He could not show His contempt for their theory of what constituted a "sinner," more signally, than by admitting what they called a sinner to discipleship, and dining with what "the very best people" of Capernaum called "sinners." Jesus had not yet spoken against the crafty and over-expedient Rabbis, as did John the Baptist, when the latter called them "*a brood of vipers.*"—*Matt. iii, 7.* John was destructive; Jesus was constructive. But in this act He had rebuked that sort of religion which is satisfied in conceit of itself and devoid of a spark of interest in making this a better world, as the stern Baptist had never rebuked it.

There was nothing for the Scribes and the Pharisees to do but to lift up their hands and assume such attitudes of sorrow over Him and his unfortunate mistake as only hypocrisy may ever invent or express. They therefore began to say to the disciples: "Your Rabbi has ruined all His prospects and outraged the kindly sentiments which influential persons might have toward Him if He did differently. He has done this, by eating with publicans and sinners." It was an irregularity which the Pharisees could not forgive, although they were the most hopeful and intelligent, as well as the most honorable and progressive class amongst the Jews. Their protest witnessed the intolerance which had grown up within Israel's unpractical and ritualistic irreligion. Dependence on formulary and attention to fancied distinctions in morals had exhausted religious fervor in them. Dependence on His Father in heaven had gloriously deepened and widened the consciousness in Jesus that He was a human Brother. Their cry was: "Let my body be clean, according to the Law!" His cry was: "Let my heart be clean, by the tides of Eternal Love." The leadership of the nation was truly theirs, for the moment; the leadership of humanity was truly His, for all time. Living according to a ritual which separated them from the needy and unfortunate, they dared not touch the woe that needed to be healed.

Living according to the impulse of complete Sonship, fed by divine Fatherhood, He dared not do otherwise than come into such close contact with sin as to save the sinner. They could not touch the food of a stranger in Israel; He would *give food* to the stranger and make Him one of the commonwealth of God. The infinite resources of love within Jesus made it possible for Him to fulfill the spirit of the Law, while He broke its letter.

No man save Jesus could afford to recline at the table of Matthew and eat and drink with publicans and sinners, for no man save Jesus so certainly trusted the Universal Fatherhood of God as to reach out beyond the strong, and take hold of the weak, and say: "They that are whole have no need of a physician, but they that are sick; I came not to call the righteous, but sinners."—*Mark ii, 17.* Theology only, anxious to be wise above that which is written and tending to be Judaistic rather than Christian, has made its addition to this utterance; and we are asked to believe the glosses and hear Him say: "I came not to call the righteous, but sinners, *to repentance.*"—*Mark ii, 17.* This was not His thought, by any means. He came to call sinners to Love, to Him who was and is Love's Manifestation. John the Baptist had been content to call men unto repentance. Jesus had begun by repeating his summons; but a deeper consciousness of the Father-God in Him had revealed God as Love. He would bring men "at first hand" with God's Fatherly Love—then, as He knew, repentance for sin against Him would follow. Jesus was thus a constructive radical. Love alone can save, because Love is God.

When Jesus said these words, it must have been evident that some of them recognized, at least for an instant, how profound and true was Jesus as a Jew. When He quoted the revolutionary words of the prophet Hosea: "*I desired mercy, and not sacrifice,*"—*Hosea vi, 6,*—He was again pointing out the fact that He, as the Son of God, must prove His divineness through being the Son of Humanity. He made the word *mercy* meaningful. A Universal Fatherhood must reveal itself through a brotherhood so universal as to reach those whom the religionists of His time had excluded. So was He true to the essential spirit of Hebrew revelation and to its God. Jesus was alone; every other Rabbi had forgotten the profounder and spiritual

message of the prophets of Israel. Once in the history of Israel, God had "made for them a statute and an ordinance." He had said: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for *I am the Lord that healeth thee,—I am Jehovah—'Rophrek'—Jehovah, the Physician.*"—*Exodus xv, 26.* Now the true Son of Jehovah so felt and manifested the character of His Father, that He Himself was "the Great Physician."

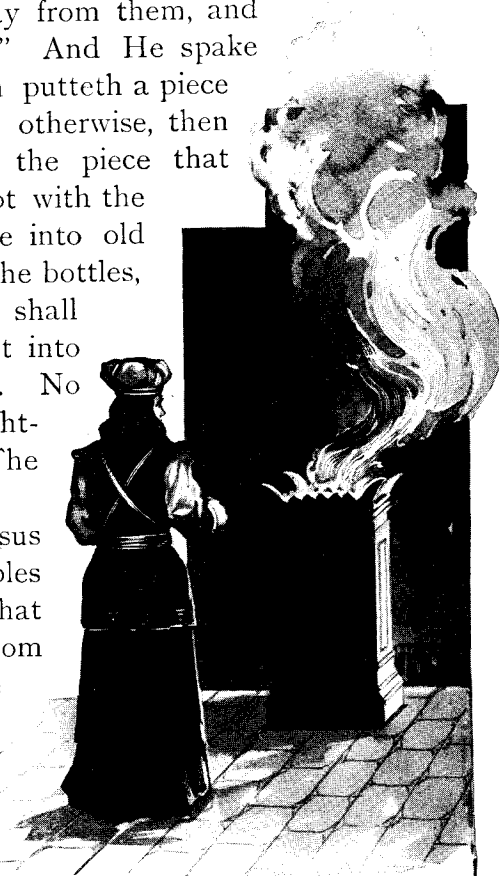
But the disease, to the relief of which the "Lamb of God that beareth the sin of the world," was to employ His energies, was not fever or paralysis, but *sin*. Large as were the ravages made by these maladies amongst the classes of human beings to whom Jesus had now gone as a friend, far larger was the desolation made among them by sin. The sinlessness of Jesus proceeded from His loyal Sonship unto His Father. But the same Fatherhood revealed the infinite value and divine pedigree of every sinner, even though it was half-concealed by some hateful sin. Jesus knew that the throb of His heart of brotherhood would break through that hiding wall, and wake the responsive music of sonship in the sinner himself. The Pharisee and Scribe simply had no heart to understand this.

Many who had heard Jesus talk just now had heard John the Baptist also, and they were continually comparing the methods of the two men. Some of them had gone over to Jesus, others had not. Many had not believed very much in either John or Jesus. All of them were sure that John the Baptizer would never have gone to these defiled persons with whom Jesus was now being social. If they had repented, on coming to him, John doubtless would have baptized them, but he would have exacted from himself and he would have urged upon them such an austere moralism as would have kept him and them away from anybody's banquet, and led him and them from out the turbulent problems of civilization. The Baptist did not look upon sinners as sick people. He had no such relationship to the All-Father as enabled him to recognize their diseased and halting childhood.

It was just at this time that John's disciples and the Pharisees

and Scribes were fasting. The contrast between the behavior of Jesus and His disciples and that of John and his disciples was therefore boldly brought out. The Pharisees and John's disciples were a unit now, for they were each and all naturally offended at the conduct of Jesus. The Pharisees were urging the followers of the Baptist to force Jesus to a decisive utterance. Therefore they came and said unto Him: "Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees; but thine eat and drink?"—*Luke v, 33.* The answer of Jesus was very clear and sufficiently decisive, even unto their sober-faced ceremonialism. He said unto them: "Can ye make the children of the bridechamber fast, while the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days." And He spake also a parable unto them: "No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles; and both are preserved. No man also having drunk old wine straightway desireth new; for he saith: 'The old is better.'"—*Luke v, 34-39.*

There were those who heard Jesus then, whether of the Baptist's disciples or of His own, who remembered that John had said: "This was He of whom I spoke: He that cometh after me is preferred before me: for He was before me."—*John i, 15.* And now Jesus, having gone to a supper on one of the Mondays or Thursdays, which were usually observed by the Essenes



THE OLD INSTITUTION

and the more orthodox Pharisees, and having banqueted with men whom they abhorred, took this opportunity to give a new intimation of the character and breadth of His kingdom. He seized upon the very phrase of John the Baptist; for it was their own teacher who had said: "He that hath the bride is the bridegroom." The ascetic puritan, even the Baptist himself, had foretold the joy of men when the bridegroom, Jesus, should reveal Himself. Jesus took up this utterance of the Baptist: "He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy, therefore, is fulfilled. He must increase, but I must decrease."—*John iii*, 29. He now proceeded to show that a positive joyousness and not a negative austerity is the characteristic of all true religion. This gladness Jesus would put into the hearts of men, by vivifying and re-establishing their childhood unto God, His Father. He had done this in Matthew's case. Not a new environment outside of men, which the Jews anticipated at the arrival of their Messiah, but a new love inside of them, which He would quicken and develop, would make this a changed and redeemed world. Jesus could be mistaken no longer as John's echo, preaching *repentance*: He was His Father's Son preaching *Love*. He was re-organizing the whole family of men on that basis and with that spirit. He did not rail against the fasting or the ritualism of any human being, but He did intimate that if any of His disciples fasted in opposition to the happy consciousness that the bridegroom was with them, they would be hypocritical.

He was aware that it was a day when humanity was in bondage to a thousand petty observances, and that true religion was smothered beneath them. Men had no sense of sin simply because they had no sense of the Universal Fatherhood which their acts denied. They were pricked into dull religiousness only by hundreds of needle-points of ritual, which extracted the blood of ardent piety. Ceremonies, therefore, were rife. He would restore the human family-relations unto God, and, as the bridegroom, he would vitalize the essential tie that ought to bind men to God. He would wed Humanity to Divinity. He saw the dominance of mechanics in piety. Love must rule. Instead of almsgiving by rule, there would

be a boundless generosity. Instead of feet-washings by law, there would be unquenchable kindness. Instead of altars that smoked in the presence of hard-hearted and conceited men, there would be the broken and contrite heart of humanity. Above all, instead of hard and fast legalism, enforcing proprieties from without, there would be the freedom within which came from the love of goodness which He revealed as the glory of God. This was the Christ's prescription for a happy world.

It was a complete indictment and swift condemnation of Phariseism, past, present and future. It was vigorous enough to have saved the world from all churchly recluses and pious hermits who have done dishonor to the joyful impulse and plans of Eternal Love. But Jesus was to offer an eternity of persuasion, rather than a wholesale condemnation, for the world's transformation. He had performed what timorous compromisers still call "a dangerous duty." It was not dangerous for Him, because it was a *duty* in which He paid only what is *due* to the Eternal Love. He was the friend of sinners because He was the Son of God, Who is their Almighty friend. He measured His love to humanity, not by the distance between Him and His Father, which was nothing, but by the distance to which He could carry that love, with increasing intensity, to the most apparently Godless man. His purity was fearless. He could be frightened only when He thought He loved less largely and less sacrificingly than God, the Father.

Love is its own safeguard. He would make this a glad world, just as He vanquished Satan in the wilderness, not so much by abstinence from the low as by feeding upon the high.

But how was all this to affect the accepted authorities? He saw so clearly into the divine originality of this ethical method that He knew it could not be contained in, or attached to the old. In ancient times "the fast of the fourth month and of the fifth, and of the seventh and of the tenth," were to be "to the house of Israel, joy and gladness."—*Zechariah viii*, 19. The prophet Isaiah had heralded a day when the cheerful fast which he preached would be forgotten, in the wider jubilee of God and man. That day had now come. Here was Hebrew ritual, and Jesus saw that it was only an old garment, very much to be revered, but broken and worn,

especially in spots where it touched humanity. To patch it with new cloth was unwise. It was only an old wine-skin, and it could not hold the new and fermenting wine which He, as the bridegroom, furnished to the feast of humanity. He did not criticise the old wine-skin, but He insisted that His teaching should be put into new wine-skins, lest the wine should be spilt and lost for man. It would be ruin to the wine and ruin to the skins, if the attempt were made to force the old to retain the new. As He had already suggested, it would be just like patching an old garment by putting upon it or within it a piece of unfulled cloth. The new cloth would be wasted, bit by bit, and might be better used in making a new garment. The patchwork would be unsatisfactory, and the whole garment would be untrue. The eye of Phariseeism could not see this. The old wine and the old skins were good enough for its dulled taste. They did not even desire a patch upon the old garment, such as John the Baptist and his disciples practically proposed. Jesus was not at all amazed at this. He said to the Pharisees especially: "No man also having drunk old wine straightway desireth new: for he saith, the old is better."—*Luke v*, 39. But for humanity; at that moment, there was presented the new and yet eternal moral impulse, and it would ferment and be retained in a new series of institutions.

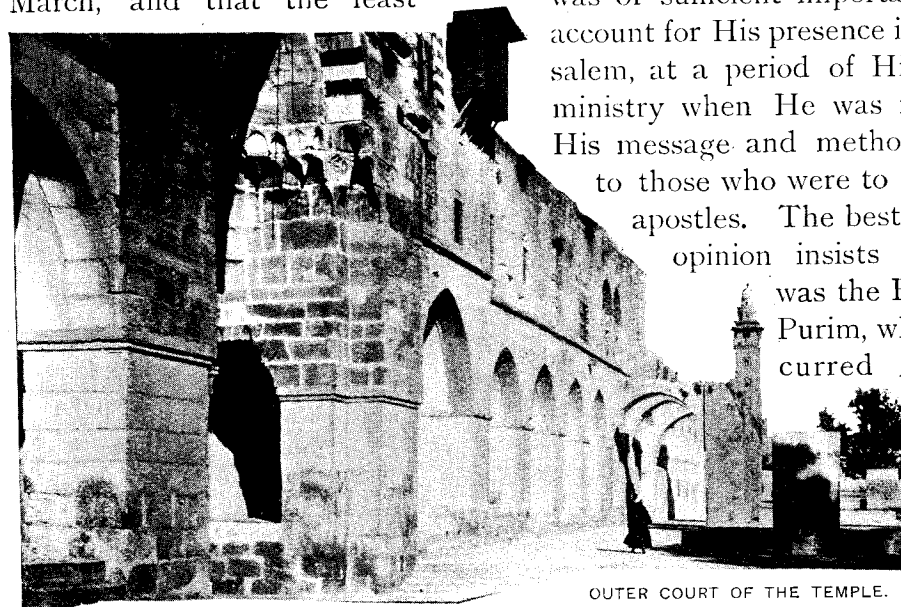
He was to go straight on, "the Light of the world," illustrating the fact that there is nothing distinguishable in any highest nature. All its elements are absolutely interfused. It is, therefore, impossible to distinguish the *inspiring* from the *saving* influence in Jesus' character, the *redeeming* from the *exemplary* forces in His personality. No one power penetrates: He Himself pervades.

## CHAPTER XXXI

### JESUS AGAIN IN JERUSALEM

THE human soul and its experiences are more than geography and chronology, else we would have certain knowledge as to the exact date of a visit which Jesus made to Jerusalem, and we would have information as to which of the many Jewish feasts He went up to that city to observe. We are certain only of this, that the journey occurred some time between January and the latter part of March, and that the feast

was of sufficient importance to account for His presence in Jerusalem, at a period of His busy ministry when He was making His message and method clear to those who were to be His apostles. The best critical opinion insists that it was the Feast of Purim, which occurred thirty



OUTER COURT OF THE TEMPLE.

days before the Feast of the Passover; and we can readily understand how, naturally, He would desire again to utter His gospel in the Holy City at this time. Probably on the fourteenth of March, He joined many other pilgrims in the festivity which commemorated the rescue of Hebrewdom from the cruel schemes of Haman. While

they rejoiced, He could not forget that the name of the feast took its origin from the lots which were cast by Haman. He now realized that His gospel was a richer gift to the poor than any and all the gifts which it was customary to pour forth on that day of rejoicing. Yonder at the sheep-gate, through which He had seen the animals driven to the market within the Temple enclosure, on the day when He drove the hucksters and money-changers from the sacred place, there was a well-known pool in which a spring bubbled up from beneath. It was called Bethesda, which means "House of Mercy." There appears to be no reason for doubting that modern explorers have found the ruins of this pool, and that its chief source of supply was an active mineral spring. At the northeast corner of the wall enclosing the Temple are the wrecks of the five porticos, and evidences that underneath the canopy of splendid masonry there gushed forth a spring whose waters were medicinal, and that it was a resort for the sick and lame. An interesting explanation of its movements was offered in the oft-repeated story that, at certain times, it was touched by an angel; and that when the water was troubled thus, it was possessed of greatest healing properties.

The porches which led to it, sheltering the throng of distressed and helpless people, were doubtless crowded, but the interest of Jesus was especially attracted to a poor man who had suffered for eight-and-thirty years, and was lying there, still hoping for relief. He was friendless and alone. But to this Brother of men, holding fast to His idea of the Universal Father, and knowing that He revealed Him in His own goodness, the gleaming columns and the careless crowd who were present for the festivity at the Temple were as nothing; the man and his need were everything. He had already cleansed the Temple, and hallowed it. He must now make this "House of Mercy" worthy of its name, and He must touch the ancient institution of the Sabbath with a divine glory. Here was a human life half spent in disease. What was more to the point just now with Jesus was the fact that this was another man whose infirmity was the result of his earlier sin. Jesus seems to have selected him from the great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water, in order that, in helping him, they who were around Him might see that His first and fore-

most work in the world was to deliver men from *Sin*. Here He parted with the Rabbis again, for they did not so feel the Fatherhood of God as to care seriously for the fact of sin, which alone ruins the child. Besides their urgency of interest in petty rules, they had shown this, or their lack of faith in the power of the waters to cleanse from sin, by leaving this poor wretch there, despairing and despaired of, while he pleaded for somebody to help him into the pool when the waters were troubled. Bigotry had killed pity, and fanaticism as to small things had made a true and large faith impossible. Good and kind and honest as they may have been at their homes, they had not the confident goodness and missionary kindness which comes from faith in the down-reaching and up-bearing Fatherhood of God. These ecclesiastics had gone so far from the wide and warm spirituality of the prophets, and they had arrogated to themselves so completely the functions of religion, that now, in order to preserve their order, they were ready to strike down the new prophet. Jesus knew this, and in order to avoid the animosity which might suddenly end His career as a revealer of God, by helping men, He had not yet made a public address in Jerusalem. The sight of the helpless cripple on his rug, wriggling in vain toward what could only disappoint his soul, if even it relieved his body, touched Him. The utter farce of a feast at which gifts were presented to the poor, while this man was left in hopelessness, loosed His tongue, and He said to the cripple: "*Wilt thou be made whole?*"—*John v, 6.*

Jesus did not even stop to correct the man's notions of the powers of the pool, or of what he really needed to have done for him. Everybody else was sure of the man's inability. The man himself believed and told Jesus that his difficulty was easily seen. He said: "Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me."—*John v, 7.* This difficulty was more clear to the sufferer than ever, when Jesus surprised him by His question, which really was, "*Willest thou to be made whole?*" The man evidently thought that Jesus was only a kindly-disposed stranger who meant to look for the water to be troubled and then to put him in, before someone slipped down before him.



It was a feast-day, and hundreds of cripples whom this man had not seen before had been brought by their friends, and they were crowding the porticos. The lame man was sure that it was the least favorable of all days unto him. It was the day most favorable, according to the thought and method of Jesus. While the man and others were surest of his inability, Jesus was most sure of the man's ability. But his was not the ability to be cured, by any means, in the bubbling spring of Bethesda. Jesus saw through the fact of the man's infirmity, into the fact of the man's sin; and He saw through the fact of the man's sin into the center of his personality,—his will. The will of the Highest put itself so close to the will of the lowest, strength so dealt with weakness, that the element of his nature which had gone into the act of sin and had not yet been destroyed utterly, was appealed to, and roused. "*Willest thou?*" came into the man with the emphasis of a love for him which rallied around the vital center, his will, all the disorganized and stray forces of his soul. Jesus saw and honored his ability *to will*. It was a brother who had not lost His brotherhood by sin, who had kept it through His perfect sonship unto God, so *brothering* a brother of His who had forfeited his sonship, that the essential and deathless point of life,—*his will*, was rescued. So did the firmness of Jesus deal with the



POOL OF BETHESDA.

infirmity of the cripple; so did the Will of God toward this wandering son, whom Jesus now brothered into a practical assertion of his sonship unto the common Father, stir the cripple's will into

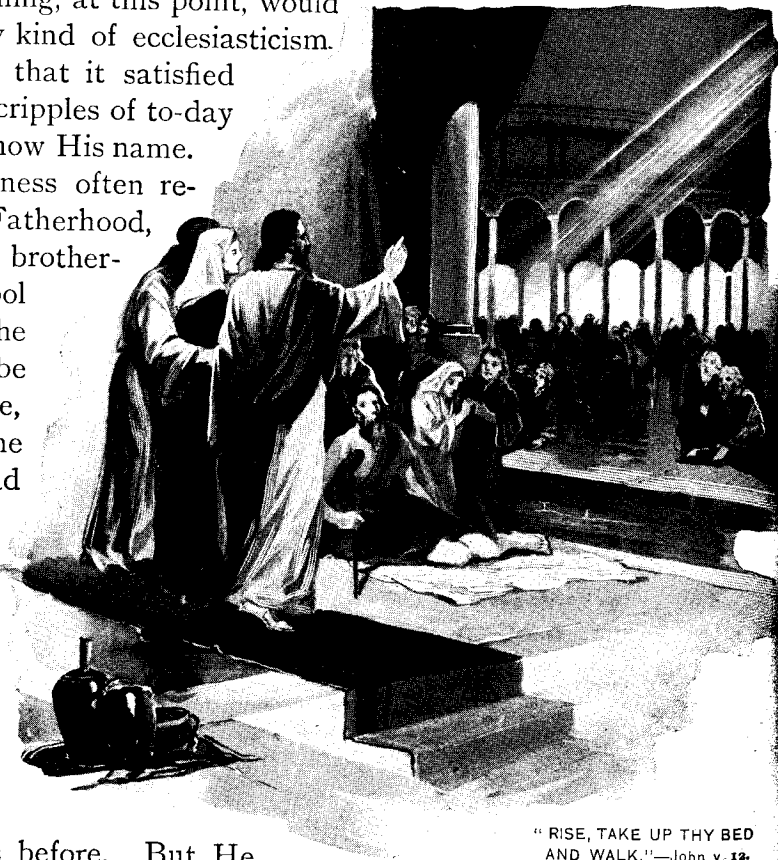
the exercise of its divine functions. Jesus knew that with his *will* saved, the man would be saved. He could save it only by love.

Up from the center of the pool gushed the cool water from the hidden spring. Up from out of all his infirmity, Jesus saw the will of the man rise. Another than this cripple was lifted by a friend and put into the pool of Bethesda. Jesus, the unknown friend, had lifted this brother of His, by the arms of His love; and while the waters of the pool sank quietly back again to their accustomed level, the straightened cripple put his sleeping-mat upon his back. He was cured. Everybody looked around for the stranger who had done this wonderful thing. Jesus had gone.

Again the Jews were scandalized. There is nothing so likely to irritate to pitiless intolerance, as a beautiful fact. There stood a fact before them which they could not deny. Charity and humanity were rejoicing, but ritualism and jealousy piously found fault. The hitherto helpless man was left alone to argue with a lot of bigots who clung to fancies and formularies. But he could not be worsted, for he had a fact to argue with. It must have seemed strange to him that he had suddenly become so active a force in the life of mankind. His ears had been trained to listen for the bubbling of the spring, his eye to plead for someone to help him, the agonized forces of his body to gather up, with ever-diminishing strength, in the hope of somehow twisting himself into the pool. His ears had been ravished with the sweet tones of the stranger: "*Willest thou to be made whole?*" They were now pained by the outcry of dogmatists who asked him: "What are you doing with your couch upon your back? Do you not know that this is the Sabbath, and that by carrying your bed you are breaking the Sabbath?"—*John v, 10*. The great Sabbath-breaker had gone away, and left him with the problem. The only reply he could make to these, who had no share in his gratitude, or in his wonder, because he was now walking, was this: "He that made me whole, the same said unto me, Take up thy bed, and walk."—*John v, 11*. Formalism, however, had done its work, and the cavilers had no heart, either to rejoice with him or to understand his speech. Nothing is as heartless as religious ceremonialism. In their anger against the officious and lawless stranger, they could only taunt the cured man with questions. "Then

asked they him, What man is that which said unto thee, Take up thy bed, and walk?"—*John v*, 12. The happy creature was densely ignorant of this most interesting point to him. He had not enough of theological information to answer them; and it is doubtful if his theological learning, at this point, would now satisfy any kind of ecclesiasticism. It was enough that it satisfied Jesus. Healed cripples of to-day do not always know His name. A strange goodness often reveals Divine Fatherhood, through human brotherhood, at some pool of Bethesda. The thing most to be kept in mind here, is this: Jesus, the Son of Man, had revealed the divine valuation of a man, and in doing it He had made a sacred day more sacred to God, and more sacred to humanity, than it ever was before. But He had broken it. To their eyes He was a Sabbath-breaker. Jesus had made this man a Sabbath-breaker also. He had shown that institutions exist for man, and not man for institutions. He had simply put things right and provided the only defense for an institution,—this, that it serves man.

The whole episode was a triumph of humanity. It was the Son of Man living and acting as the Son of God. Jesus was enlarging humanity in Himself and in the cripple by yielding to the inflow of the Divine. Forbidding Jewish technicalities had fallen down before



"RISE, TAKE UP THY BED  
AND WALK."—*John v*, 12.

a pulsation of a divinely human heart. Their Pool of Bethesda, the idea that men must repent before love can touch them, the dead tradition of the Jewish Sabbath,—all these vanished in the warm glow which had already fallen upon a loathsome leper, and which had said, after healing a sinful debauchée: "I came to call not righteous, but sinners." The industrious theologians who would add to these latter words, and make them read: "I came not to call the righteous, but sinners, to repentance"—*Matt. ix*, 13,—have worried much over the fact that this cripple also was healed without a statement of faith. Christianity separated itself from all other religions by calling men to love. This is the entrance-word to the kingdom. He who loves is of God, for God is Love. Just as in the case of the paralytic, repentance was sure to follow Christ's love of the man, and, as Dr. Bushnell has said: "Loving God is letting God love us,"—so this cripple's unspoken faith had in it the germs of a sufficient theology.

It was very beautiful that a little later in the day Jesus saw this man whom He had healed. He met him in the Temple. It was very fitting that, as a Jew, the happy and grateful soul should pay a thank-offering to God in the holy place. But the poor fellow had so outraged the Sabbatarians, by carrying his bed with him through the streets unto his home, that now he had no other friend to talk with except Jesus, who was still a stranger. Probably, as the recovered cripple saw Jesus coming toward him, he thought of the trouble which his glad experience had brought upon so kind and good a man, and especially of the peril for this stranger which he had discerned in the eyes of the Jews, when he frankly defended himself for taking up his pallet and carrying it home, in disobedience of the Sabbath law, by saying to them: "He that made me whole, the same said unto me, Take up thy bed and walk."—*John v*, 11.

Jesus revealed not only His name, but the very soul of His Messiahship, in His brief interview with the man in the Temple. He saw the working of one of the most powerful and pure motives,—gratitude. The Christianity of the cured cripple had taken another jewel to itself. He was not only grateful, but obedient. He had not only arisen from his mat, which was his only true companion for years, but he had carried the relic of the past with him, and there

was no return. When the man rolled up his rug, as a thing of no further use, the past was cut off, and he trusted the future absolutely. Jesus had succeeded in getting a reply to His words: "*Wilt thou?*" The man had truly *willed*. The *willing* that makes *whole* issues in the will of God, and, to issue in the will of God, it is obedience. It never dreams of returning to the past. Back, then, to the fact beneath the visible facts, Jesus went with this man, and He said: "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."—*John v*, 14. It was the clear announcement of the fact, not only that sin causes suffering, and God's gift on any greatest feast-day is freedom from sin, but also that utter infirmity of body and the sin which caused it are not so terrible as the infirmity of soul into which a man may fall, if, having once been rescued from sin, he will sin again, and thus fall unutterably.

Jesus had again illustrated the essential relationship of man unto His Father and God. Just as before, in the Temple itself, and on a festal day, He had asserted the sonship of man unto God, by insisting that He must be about His Father's business, so now He gave expression there, in a wondrous and kindly act, to the truth of the Fatherhood of God, as it touched a helpless man, in the fact of His own Brotherhood. He had come close to the temple of stone and its God and Sabbath; He had come closer to the more sacred temple of humanity itself, and He had manifested its God and consecrated its Sabbath. The authorities were again angry. His own reply to the Jewish hierarchy lay in His words: "My Father worketh hitherto, and I work."—*John v*, 17.

God Almighty, because He is universal love, had forever been breaking the Pharisaic Sabbath. Through all the evolutions of nature, in the shining of the sun, the swell of the tide, the leap of the cataract, the urgent pain of growth, the ripening of the corn, God had been and was yet working on the Sabbath day. In the development of man from savagery to civilization, the quickening of his faculties, the call to duty, the inflow of spiritual tides, the training of his mind to beneficence, God had ever been actively careless of the Sabbatic law of Scribes and Rabbis. The child, Man, was the object of the holy care-taker. Jesus had just been working, only as His Father had been working in all the ages, for He was Good-

ness and Mercy and Love. Divine works were the utterance of the Divine nature. Jesus had not even stopped to offer the defense that these miracles of His were works of mercy and therefore legal, even according to their own theories. This would have been to abandon the citadel of His faith. In His eye was man, the new temple, and man's new Sabbath, which He made by consecrating the old to beneficent purposes. This so identified Him with God, in plan and in result, that He said: "Verily, verily, I say unto you, the Son can do nothing of Himself, but what He seeth the Father do: for

what things soever He doeth, these also doeth the Son likewise"—*John v*, 19.

The answer which Jesus made went even deeper and higher, for it more elaborately set forth the sonship of man and the Fatherhood of God, as revealed in Him, the Messiah of both. Its lines of light ran forward, until they



RAMAH OF BENJAMIN.

were lost in the holy day of Christendom. He said, with the emphasis of His "*Verily, verily*,"—"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will. For the Father judgeth no man, but hath committed all judgment unto the Son: That all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him. Verily, verily, I say unto you, He that heareth my word, and believeth on Him that sent me, *hath* everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have

life in Himself; and hath given Him authority to execute judgment also, *because He is the Son of Man*. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me. If I bear witness of Myself, My witness is not true. There is another that beareth witness of Me; and I know that the witness which he witnesseth of Me is true. Ye sent unto John, and he bare witness unto the truth. But I received not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light. But *I have greater witness than that of John*: for the works which My Father hath given Me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me. And the Father Himself, which hath sent Me, hath borne witness of Me. Ye have neither heard His voice at any time, nor seen His shape. And ye have not His word abiding in you: for whom He hath sent, Him ye believe not. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of Me. And ye will not come to Me, that ye might have life. *I receive not honor from men*. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive Me not: if another shall come in His own name, him ye will receive. How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed Me: for he wrote of Me. But if ye believe not his writings, how shall ye believe My words?"—*John v*, 21-47.

The old world, in which man was unsacred, and the scaffolding by which man himself rose and was still rising, to create civilization under God, began to vanish out of sight at these words of Jesus. Never was there such a proclamation of the capabilities of man, as

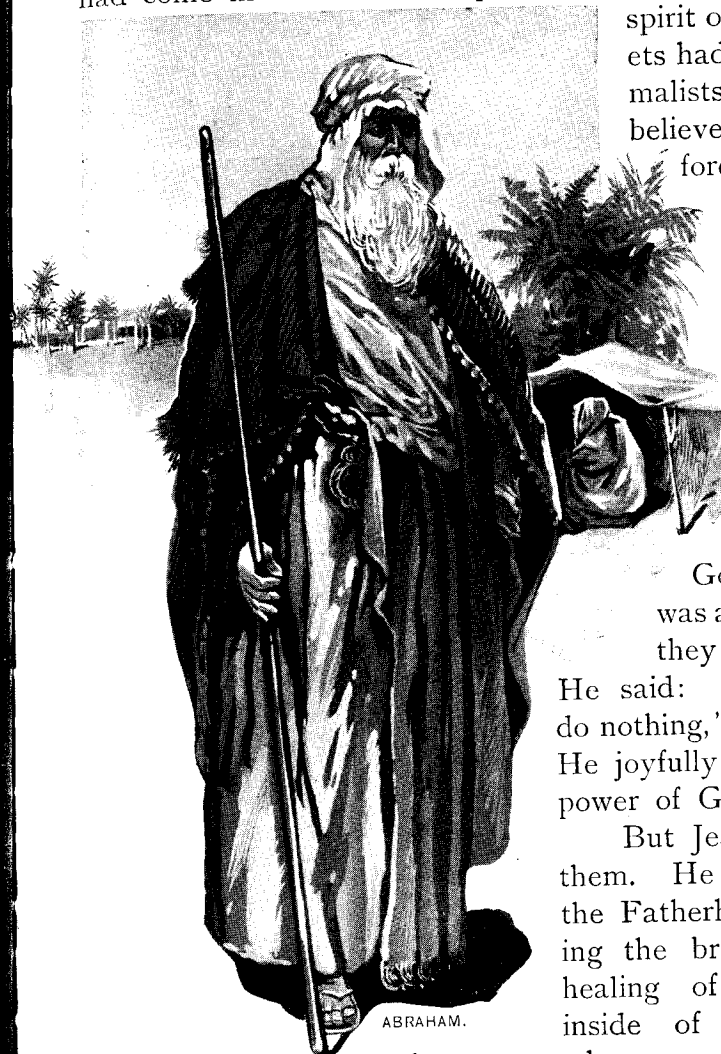
God's child. It was a universalism that shattered all Hebrew exclusiveness. That He should quote Moses in this connection was a grievous offense unto their shallow respect for a great intellectual ancestor; but Jesus alone was true to Moses, who had been the prophet of Himself. The whole offense of Jesus lay in this, that He had come in at the lowest point of Hebrew patriotism, when the true

spirit of the law and the prophets had been abrogated by formalists and bigots. When men believed least in God and therefore least in man, He had sought to rescue and to develop the immortal germs of religious progress which had stirred in the souls of Abraham and Moses and Isaiah. Rabbinism had no interest in this. Jesus was also more true than they to the

God of their fathers. It was a devotion unto God which they could not share, when He said: "I can of Mine own self do nothing,"—*John v*, 30,—and when He joyfully exploited the quickening power of God's love for man.

But Jesus could not reason with them. He had flung Himself upon the Fatherhood of God by embodying the brotherhood of man in the healing of this helpless creature inside of the Temple enclosure.

He would not offer them any other recommendations for Himself. Receiving glory from God, He could say: "*Glory from man I do*



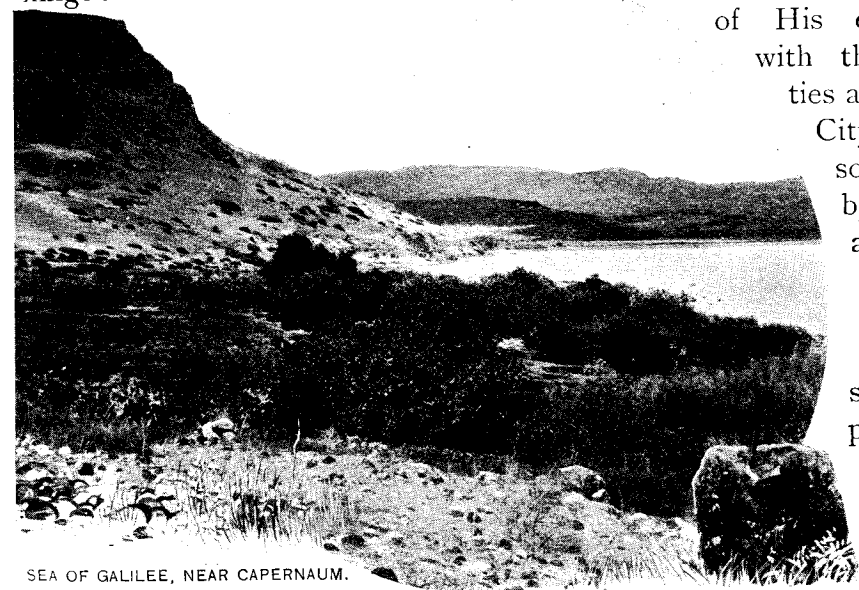
not receive."—*John v, 41.* Here also, as in the case of the man blind from his birth, which we must study further on, He spoke of Himself as "*the Son of God,*" simply because the contention of the Pharisees was roused with reference to what they called His blasphemy of Jehovah Himself. Still more loyally and evidently than ever was He "the Son of Humanity."

## CHAPTER XXXII

## IN GALILEE

ONCE more in Judea, Jesus had both succeeded and failed. He had succeeded in giving expression to His self-revealing loyalty to God, and He had failed to obtain the sympathy of the priestly party, either with His words or His acts. He was soon in Galilee again, intent upon preaching with persuasiveness the gospel of His kingdom. The Galile

ans either had not heard of His experiences with the authorities at the Holy City, or were so influenced by His words and acts that they had not yet arisen in serious opposition to the proscribed Rabbi.



SEA OF GALILEE, NEAR CAPERNAUM.

Indeed, quite a party was ready to follow Him, "in scorn of consequence." The Pharisees at Jerusalem had set a watch upon Him; and whatever the free-thinking Galileans heard or thought of Jesus, their perturbed Rabbis were on the ground, and everything of importance was sure to be reported at Jerusalem.

Meantime John the Baptist had been imprisoned. Thus the

human chief witness to the authority of Jesus, the man who was regarded as the one person able to make Him tolerable, even to those Jews who wished for some kind of political and religious reform, was under the ban of the law. It was a moment when Jesus could not put less, but must rather put more emphasis upon those motives and ideals which are forever to distinguish His kingdom. That the Baptist suffered ignominy did not daunt the Son of Man, who already had announced the fact that He did not depend upon the Baptist for testimony as to His Messiahship, but rather upon His Father in heaven, in whose name and spirit He had done such works as brought upon Him the charge of Sabbath-breaking. Ties of blood, gratitude and admiring sympathy must have often pulled Jesus toward that jail; but, even over His own heart-strings, He must be about His Father's business. He had already shown that the Baptizer's vision and method were not His own.

Now a new occasion for Pharisaic opposition arose. It was full summer-time when He and His disciples journeyed back from Judea. The corn was in the process of earing, and the valley through which Jesus and His disciples were traveling lay like a vast field waiting for the harvesters. As He walked, He was reaping grain from the immeasurable fields of God's providence and love, for He was divinely careless of legalism, divinely careful of the rights of humanity. His disciples had caught His spirit. On such a journey, it was the right of anybody, under the law, to gather enough grains for subsistence; and, as the little company moved on, in the light and inspiration of Him who was the Light of the World, they freely plucked some of the ears, and, threshing out the grain in their hands, they thus supplied their hunger. Nothing more clearly shows the desperation with which the sleuth-like Pharisees were ready to prosecute their case against Jesus, than the fact that they instantly determined upon this act as a violation of their Sabbath.

The synagogue at Capernaum was all astir, for the event had occurred not far from the city. Was it possible that this Sabbath-breaker was deliberately continuing His unlawful conduct? In the state of excitement against Jesus, the two offenses, plucking the ears and rubbing out the corn in the palm of the hand, were very serious. The punishment which could be visited upon them was nothing less

than capital, for they might be stoned to death. It was a great moment for the spies who had followed Jesus and His disciples. They had started out, perhaps, only to see if He took a step beyond the distance permitted for a Sabbath day's journey. When these pious detectives came back into Capernaum, and met the scribes and elders, they had a new case against Him. But the dignitaries made their charge against the disciples, probably because they alone had been seen in violating the law of the Sabbath. It was the Pharisaic manner employed to indict Him. This misconduct on the part of ordinary followers only showed what a dangerous public leader was their magnetic teacher.

Jesus answered the charge with far more elaborateness of reasoning and kindly consideration, because He Himself was less involved. He said unto them: "Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But I say unto you, that *in this place is one greater than the temple*. But if ye had known what this meaneth, *I will have mercy, and not sacrifice*, ye would not have condemned the guiltless. For *the Son of Man is Lord even of the Sabbath day*."—*Matt. xii*, 3-8.

Never before had He indicated that His reverence for His Father and God involved a reverence for the laws of nature and necessities of man, in which God has declared His will quite as certainly as He has on any Sinai. Here again was Jesus the Son of Humanity, because He was the Son of God. The earnestness with which He preached mercy reveals the intensity of His purpose to reveal divineness by humaneness. It is most luminous in these words of His which follow His quotation concerning mercy, from the prophet Hosea: "I will have mercy and not sacrifice."—*Matt. xii*, 7. Again Jesus stood as Humanity,—its heir and champion, its revelation and hope,—and He said: "The Son of Man is Lord even of the Sabbath day."—*Mark ii*, 28. That same Son of Man had made the temple of Humanity sacred, while priests had profaned the temple of stone at Jerusalem. Jesus looked upon all religious institutions and forms



as instrumentalities by which the child Man had gradually found his way into the secret of the Infinite. To Him the whole universe was God's kindergarten. Man had used *things* which had been provided unto him according to the revelation of the will of God, in order that he might get into the depths of himself and into the depths of his Father. Jesus believed that to have a first-hand and filial rela-



CHRIST'S REPROOF OF THE PHARISEES.

tionship unto the Almighty Goodness is the most desirable boon for man. Shewbread, altars, fires, priestly garments, brazen serpents, tabernacles, even Sabbaths, were a part of the scaffolding, as has often been suggested, by which humanity is to be made a temple, so eminent and divine that the Revelator, peering into the future, would say: "I saw no temple there." "Behold the tabernacle of God is with men."—*Rev. xxi*, 22. Institutions exist for humanity, and not humanity for institutions.

Here Jesus went farther than ever before, for He released man from every condition with respect to the Sabbath. He was to be its Lord unreservedly. He refused to respect even the few concessions which the legalists had made to humanity. He asked for no compromise, whatsoever, when He said: "The Son of Man is

Lord of the Sabbath day."—*Matt. xii*, 8. Since that hour it has been possible to amend or abolish constitutions—which are only institutions on paper—in the name of man; it has been possible to recreate or to destroy revered institutions, in order that something more sacred, because more merciful and humane, might come in their stead. *God* and *man*,—these are the only two supremely sacred realities, in a universe of physical things. All other things are sacred in so far as they serve the ends—the glory of God and the good of man. This universe will have done its work some day, leaving man and God alone in the free air of the Spirit. So was Jesus the herald of universal progress.

His course was now straight, sublime, and resistless,—even though the incident of Calvary lay before it. That event could only crown it for universal sovereignty and benefit. He was soon in the synagogue. Another helpless creature, with an atrophied hand, stood near the unhelpful Scribes and was pushed along by the dignified Pharisees. This creature was exactly what the hierarchical party might have desired at that moment, and they left him where he would attract the eye of the troublesome Rabbi. Jesus had scarcely looked upon him before the dignitaries had said: "Is it lawful to heal on the Sabbath day?" They were crowding things to a crisis. The pit was dug in front of Jesus; and the casuists were eager to see Him fall into it. That Sabbath day and the man with the withered hand offered them a more excellent opportunity to entrap Jesus, for the man was in no peril of his life, and, therefore, to heal him would be considered a flagrant violation of their strict legalism. They were clinging to a shadow; Jesus was glad of the opportunity to make sacred the substance. Again He appealed to their humanity, as the Son of Humanity.

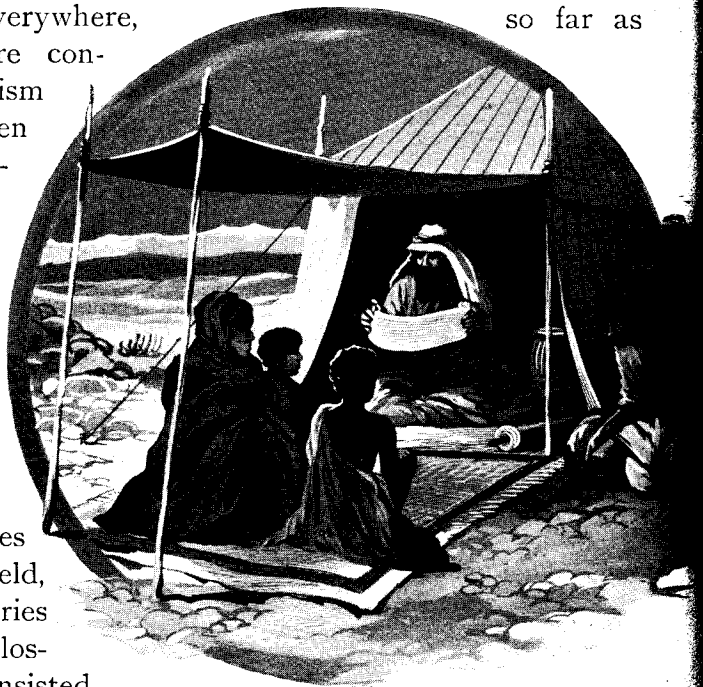
There must have been shepherds near Him, whose hearts trembled in pity, as He said to them: "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."—*Matt. xii*, 11, 12. The relationship of a shepherd to his sheep, in the Orient, was tender and familiar. They had made God's relationship unto humanity formal and faith-

less. Jesus would be true unto His Father and reveal the divine valuation of man and God's infinite sympathy. It was His opportunity to show the place of man in the universe, and He improved it. If a materialistic philosophy were true, materialists would stand with these Pharisees, in unreverential attitude toward humanity, its rights and hopes. Theirs was a practically godless world, as is the world of materialism everywhere,

so far as

man's higher claims are concerned. Neither materialism nor Phariseeism has been able to answer the question of Jesus: "How much, then, is a man better than a sheep?" If man is the son of God, as Jesus contended, his holier instincts, his immortal affections, the infinities of his confidence, the transcendent spiritualities of his being, are to be held, neither within the boundaries provided by a sensual philosophy, or the limitations insisted upon by Pharisaic Sabbatarianism.

God's sacredness is infinite; man's sacredness is finite. Nevertheless men are His children; their up-lookings belong to the realm of His light; their prayers are realized in His presence. Man is not a manufacture, but a child of God. God's very nature reiterates its processes and achievements in man. This it is that makes man better than a sheep. Sentient as he is, he is sensitive to infinite persuasions. Jesus would not only lift man from the dominion of passions that make him a sinner, but also from the limitations of ritual which make him a moral drudge. He was to bring, in Himself, the Sabbatic era. He is to make every day of every week, in human life, a true Sabbath. It is to be an era of pity and sympathy, of



"HALLOW MY SABBATHS."

unselfishness and inspiration. It is to be an era of joy. Love is its dominant chord. To usher it in meant self-sacrifice for Jesus. But that is only Love loving divinely. He was ready for it. He saw the cross before Him. He said to the man with the withered hand: "Stretch forth thy hand."—*Matt. xii*, 13. The man obeyed, and the hand was whole.

"Love took up the harp of life, and smote on all the chords with might,  
Smote the chord of self, that, trembling, passed in music out of sight."

All that Phariseeism could do, after this, was to hold an ecclesiastical council. Enemies began to join friendly hands against Jesus. The Herodians, who hitherto had been antagonized by the Pharisees, because the latter were the most patriotic people in Israel, were now welcomed into the fellowship which united the interests of Jerusalem and Rome. The allies set out upon nothing less than a persecution. His crime was that He had been humanizing the world and its institutions. This, as He saw, was the only way to get divinity into it. It was a perilous enterprise for Jesus; but it was sure to ultimate in the triumph of both God and man. This was all that Jesus sought, and He was therefore content.

The population of Capernaum were not antagonistic to Jesus, even though the fanatics were arrayed against Him. These latter, therefore, proceeded very cautiously, for it was almost necessary for the priestly party to carry the people at large into their movement of opposition. The Pharisees depended quite as much upon the changeful feeling of the populace, as they did upon the imprudence or iconoclasm of Jesus. Deputations were going to and fro; and the authorities at Jerusalem had constant information from the spies in Galilee. It was a battle, at least for the moment, between a well-organized and dignified clique of ecclesiastics, and the people, whom every true leader of humanity has been willing to trust.

But Jesus must not mislead the people, even to win a victory over the priests. The problem with Jesus was not how He should overthrow the Pharisees, but how He could keep His miracles from stimulating a conception of Him which would dethrone Him from the kingship of an invisible kingdom. The miracles of Jesus were at once credentials and events in the development of His purpose.

He was proving Himself to be the Son of God by a humanity which the world sorely needed. It was a missionary humanity. Even in the souls of His followers, it was ardently flowering from out of discipleship unto apostleship. Sometimes,—and this was the case at the Holy City,—His wonderful works had not produced belief, but men were healed, and this was a better world. He could wait for the faith of mankind.

Jesus had been vitalizing and enlarging the capacity of man for God, by animating and strengthening the power of faith. It was becoming more evident, at least to a few, that this is God's world, and not Satan's world, and that man may, if he will, be on good terms with the soul of the universe. Priestly intervention was at a discount. During this time, and by this process, Jesus was wooing the world, even through the sacrifice of Himself, back into *family relations* with its Father and God. This was indeed His kingdom. It was not an affair of the future, but of the present. He did not try to dispossess men of their ideas about demons and the origin of sickness; He doubtless shared many of them, and He used their speech, which was often His own. He simply let them use their own phraseology in describing what occurred, and was intent only upon showing that He, as the Son of Man and the Son of God, was supreme over evil. While other Rabbis had been content to do marvelous things with men's bodies, Jesus proved Himself to be a physician of the soul, as well as a helper of man's physical structure. If sickness and disease, insanity and death, were works of the devil,—and He did not argue about this; probably He had no doubt about it,—He had come to abolish the whole empire and operation of sin. It was a diseased world into which He had come,—physically and morally diseased. A man of brilliant gifts, desiring a sudden and temporary sovereignty, might have been content to organize the multitudes which naturally flocked unto Him, and lead them on to some dramatic result, which would have transformed the politics of the world. But Jesus had not so much the world of yesterday or to-day in His mind; He was a citizen of the universe of *Forever*. He lived in its air, planned in it and talked out of its mystery and revelation. He was the loyal child of Eternity and Infinity.

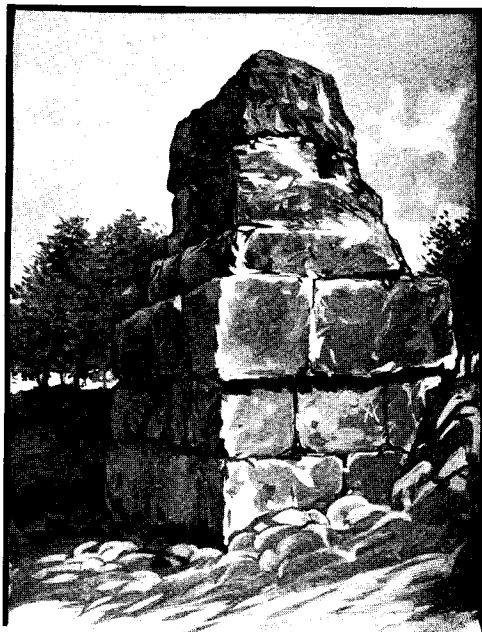
Organization is the best form of life. The vital force and process of this movement were tending to form an instrumentality. But love must be its center and soul. He was now about to gather His disciples into a band which would form a sort of cabinet about Him. He would not take a single man to whom He had not declared the fact that the chief burden under which humanity was groaning was not Rome, or even Phariseism, but *Sin*. Love would select the powers of the new reign of God,—the love that called them and made them love; the love that loses all else in its enterprise against lovelessness which is *Sin*. He was to be the deliverer, not of a specially related humanity suffering under somewhat local and temporary disadvantages, but the Savior of a race, hopeless and helpless under the operation and power of a universal malady,—the disease that rendered God's children unloving unto Him. The excitement of His foes could not bewilder Him, and the enthusiasm of His friends could not disengage Him from this larger task. He sincerely believed that man is the son of God, in spite of sin; and, relying upon the Fatherhood of God, as revealed in His own Sonship unto God and in His brotherhood unto men, He would proceed to re-organize and re-inspire humanity itself. If once they could see their Father's face, in Him as their brother and friend, the rule of sin would be broken, for then they would see that God loves men, in spite of their lovelessness.

The disciples were to become apostles. It is quite impossible to account for these men, on lines of earthly heredity. Nothing else but the divine insight could have discovered their capabilities and destinies. Love only perfectly found them out. Before He chose them, He would withdraw Himself from the tumult of the multitude and spend a brief time in communion with His Father. It was demanded that His conceptions of men should be divine conceptions. But He can scarcely get away, for this. Only as the Father would send the rays of a divine sympathy through the souls of weak but divinely created human beings, could this perfect Son see His way into the treasure of hope with which He would have to work; and He must see this, again and again, in order to organize and train a band of men whose work and words should lift the world into the sunlight of heaven. In order, therefore, that He might see this

planet and its inhabitants again, with such complete and helpful vision as would not permit Him to underestimate the struggle and the process of redeeming such a mass, obtaining at length the gold out of all the clay, He must meet palsy, blindness, madness, leprosy—*man*.

The multitude from Galilee followed Him. Jesus was never far from the human side of things. His Father now gave Him a fresh experience with the warped and twisted humanity which He was to straighten out. It seemed that the multitude which followed Him to the Sea of Tiberias represented mankind. They came "from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they heard what great things he did, came unto him. And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him; for he had healed many; insomuch that they pressed upon him for to touch him, as many had plagues; and unclean spirits, when they saw him, fell down before him, saying, *Thou art the Son of God*. And he straitly charged them that they should not make him known."—*Mark iii*,

8-12. All of this was for the culture of Jesus at a supreme moment. He was equal to the situation, and mastered it by spiritual insight. He proved His divineness, by illustrating humanity at its highest in Himself. Prophecy, flowing out of faith like His, was made fact. "And he charged them that they should not make him known:" "that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not



TOMB OF HIRAM, KING OF TYRE.

strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust."—*Matt. xvi*, 17-21.

From the seaside he climbed up into a mountain, and spent the night in prayer. Morning came. As the city of Capernaum lay peacefully below Him in the summer sunshine, and as the spiritual power heightened on that yesterday with its healed multitude quickened His vision, He chose and ordained the twelve disciples whom He named apostles.

There was nothing to break the quietude of the scene or extract the sweetness of His utterance, as He spoke the names of His beloved companions. No long ceremony or elaborate declaration as to their place in ecclesiastical history confused the eye-glance of love. The stupendous mass of ritual and superstitious attention to formulary which now attends less important events of similar nature, is testimony to the fact that Phariseeism did not die with His persecutors, and that it never can be content with the perennial simplicity of Jesus. Churchliness, rather than Christliness, has vainly tried to exalt these plain men, by treating them as the precursors of our modern bishops, archbishops, cardinals and popes. It was theirs to usher in, not the reign of form, but of spirit. The temple in which they were consecrated was not a humanly builded fane, gay with trappings fit only for warriors and perishable as the conceit of men. It was, instead, the temple of nature and man. Christianity had no jeweled tiaras or golden crucifixes to give them; it had life and love; it had Jesus. Instead of the thunder-roll of a great organ, the birds were singing their summer lyrics. Gems of dew hung on the grass. Instead of a canopy of painted saints overhead, the sky bended over all, symbolic of the Infinite in God and man. Through the windows of East and West and North and South, unstained save by the Eternal Painter, firmer than the multi-colored glass in cathedral arches, God looked in on time and man looked out upon eternity. Instead of gleaming pavements made of polished stones, their feet pressed the soft, cool sward. The wild flowers gave forth incense. Such was the environment of this far-reaching event, because the processes of Jesus' kingdom are natural and human. A disciple became an

apostle, just because life ever rushes on to expression. The bud of teachableness and learning blows with a sweet inevitableness, into the rose of fragrant and beautiful missionary glory. Truth must be told, if it is to be kept true. Each of these men had felt the urgent vitality, and it only needed that the Sun of Righteousness should touch any of them, for his soul to bloom into fervent apostleship.

If it had been the dream of Jesus to replace the Temple of Jerusalem by a series of cathedrals, abbeys and churches of superior beauty and grandeur, He would never have permitted an ordination-service without first building a colossal and lovely structure, and calling for mitres, chasubles, and other items in the list of ecclesiastical vestments. His vision looked to man as the only worthy temple of God. He did not speak against ceremony or fane, so much as for the soul and its Father. He knew that man must climb to His spiritual ideal slowly, by using and yet spiritualizing things, ever leaving behind him the altars and rites by which he mounts into a true worship of God. Jesus claimed all the world and all men. He therefore consecrated twelve very human men, on the wallless, spireless, altarless earth of humanity, with nothing between them and heaven.

The morning had left its fresh splendors on *Kum Hattin*, or "Horns of Hattin." One of the little peaks glowed only with the full dawn of earth; the other was radiant with the glory of both earth and heaven, for Jesus was there with His disciples. The lake glimmered at the East, and doves and eagles flew above the smaller hillocks at the South. Probably the larger number of the multitude had not yet gathered near unto Him, when His voice spoke the first syllables of that love which was to send these disciples forth to recreate the world. But soon they came, from out of the villages near by, where they had passed the night. With the crowd of followers came also the needy and the sick, the curious, and, doubtless, a few spies. When all talk died away in His presence, they saw that He "called unto Him whom He Himself would;"—*Mark iii*, 13,—the twelve were appointed. He was yet a Jew: for the number was chosen in accordance with that of the tribes of His beloved Israel.

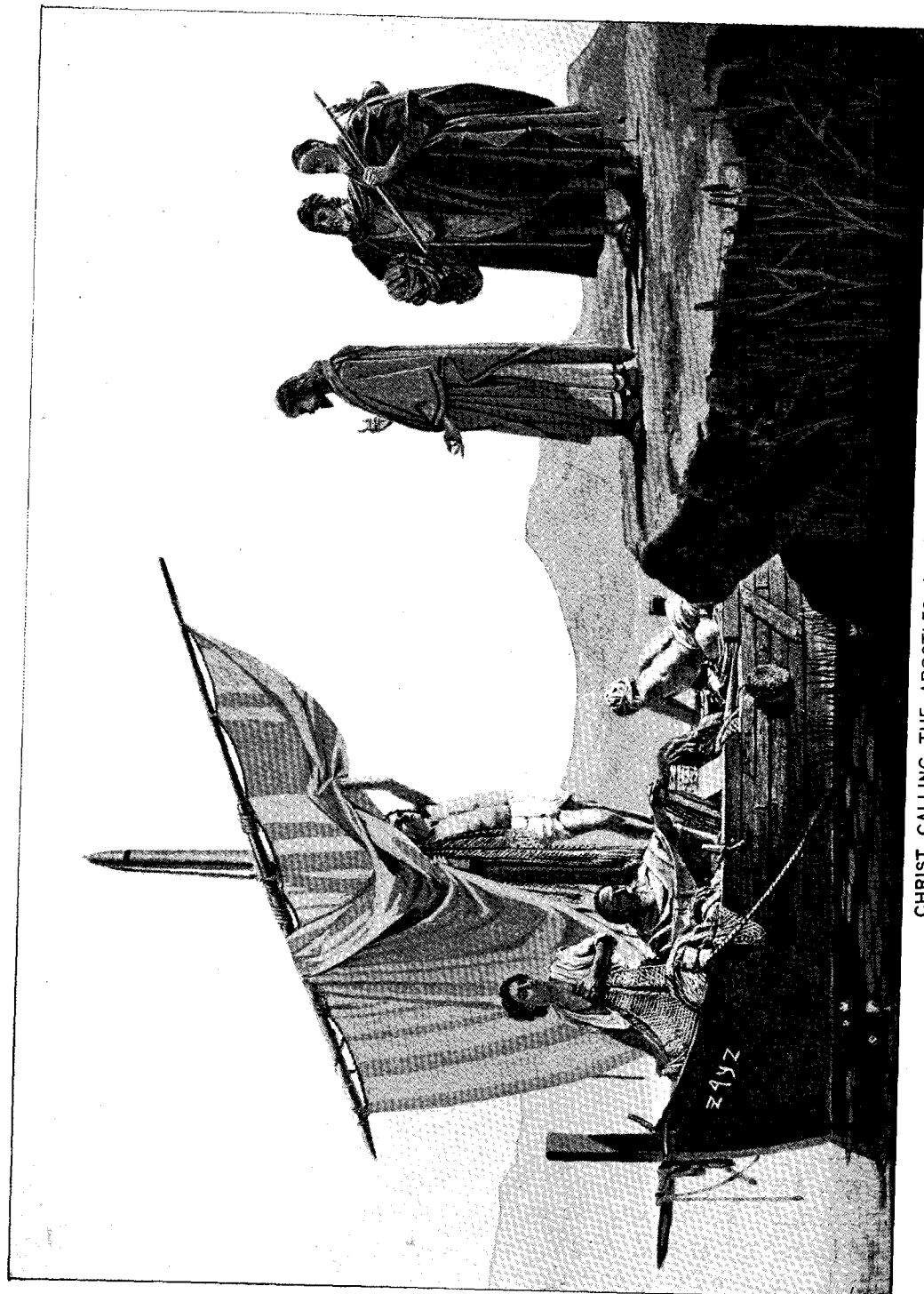
It was a scene and action so human as to more truly reveal Him as the Son of God. It was the unchurchly beginning of the

true Church of God which is ever the Church of Humanity. Only a handful of imperfect men,—and this was Christendom.

What are they to do? One phrase of the Evangelist expands the mind with an idea of what is before them. They are to "*be with Him*."—*Mark iii*, 14. This tells the rest of the story of the genesis and organization of the new world. They are to "preach, and to have power to heal sickness, and to cast out devils."—*Mark iii*, 15. But all these are the outflowings of that spring of Sonship unto God, which His Brotherhood of power and love had discovered in each of them. They are to "be with Him." No apostolic order, in the ecclesiastical sense, did He create. No series of duties, but those of humanity, did He impose; and these duties were to be most humane because they themselves were to "be with Him," and feel the divine in His humanity. Jesus knew that He had broken with Judaism. The Son of David was lost to sight in the Son of Man. He had linked the truth with life. The work of teaching was to develop with the acts of kindness. The majestic forces of both were now in the hands of these fishermen; and upon the foundation-stones of the new Jerusalem which would rise upon the ruins of the old, their names would be engraven.

Who were these men? It is evident, first, that they were men of sincerity, and of such fiber and spirit that they would not be less teachable because they were chosen to teach. Only as they would be led could they lead. It was not a coterie of pedants in morals, surely not an association of saints, but a band of men whose power to evangelize lay in their capacity to receive and their ability to assimilate the training of Jesus, their Master. There was Simon,—impetuous, vigorous, formidable because of genius, easily influenced for good or evil; daring and often officious; venturesome and yet quickly stampeded by men; full of tears for sympathy or for repentance,—so full of those elements which make us hopeful of a man, that Jesus had inaugurated the greatest of the enterprises of love, by calling him, and giving him to the future, as Peter,—the *rock-man*. It was Jesus' faith in God's Fatherhood, as a missionary force, that emboldened Him to make a missionary of Simon.

John and James, the sons of Zebedee, who were also chosen, would have no less need than others in that band, of the constantly



faithful and laborious culture to be offered to them, and even urged upon them by their Master. James appears, at the first, to have been the more prominent of the two, for John is called "the brother of James,"—*Mark iii, 17*,—a designation which would scarcely represent their relative importance at a later date. Yet James had the stuff in him for the first hero and saint who should find his aureole in martyrdom. He is to be with Peter and John at the raising of

the daughter of Jairus, the Transfiguration, and in the tragic night of Gethsemane. Neither of these brothers is so calm of temper, as most pictures of John suggest, for both were called

"*Boanerges*"—"Sons of Thunder." John and James were both unwisely and irreverently ambitious, as we afterwards find out. The first had the



RUINS AT BETHSAIDA

temper and eye of the mystic, and yet he appears to have been equally content with James, as to his mother's conduct, when she requested that her sons might be given extraordinarily good places in the new régime which they anticipated under the Messiah. Doubtless John and James were better off in this world's goods than any of the others, for it appears that Zebedee, their father, had hired servants and his own boat. He appears at a later date as a man on familiar terms with the chief authority. Surely the problem which Jesus found in each of these brothers was such a problem as only His own moral enthusiasm would dare to confront. He was to give them to the world as the leaders of a divine evangel.

With Matthew, the publican, an honest-hearted man who was tired of dishonesties as well as public scorn, when he met Jesus, we have become a little acquainted already, but the world was to know him as the one who was to give to mankind the first writing which contained an account of his Master's thoughts and utterances. More important at the first than Matthew, the publican, was Andrew, plain



and true, whose genius for doing a great thing is exhibited in the fact that he brought Simon Peter unto Jesus, and who seems to have been a man that never underestimated the sublimity of simple truth, or contented himself with less than first-hand information with reference to the King of Men, and His purpose within him. We assume that Nathanael and Bartholomew were one and the same, and we have already seen how closely Nathanael was associated with that other Greek, Philip of Bethsaida. Nathanael's home and influence at Cana of Galilee made him able to be of service to the new kingdom, not only because of his place of residence, but also because of the illustration he was giving of a growing faith. Another of these disciples, whose figure has been of great importance in our nineteenth century, and whose problem and its solution have helped men to a clearer faith in our own time, was Thomas, called Didymus, or "the twin." He had a quick and cordial sympathy with goodness, but his vision of the power of love in the world was colored by a certain gloominess of disposition which made it impossible for him to believe with the rapidity of a loving John or an ardent Peter. There was a second James, sometimes called "the less," who was probably the cousin, and certainly the kinsman, of Jesus. We know that he never escaped the limitations and bondages of Judaism. He was always careful for ritual and serious with respect to many of the trifles of an outworn morality. It was necessary that along with the brooding and imaginative John, tender in his love and yet thunderous in its proclamation, by the side of the vehement and strong-souled Peter, or the quiet and sage Nathanael, close to the sincere and fact-loving Matthew, there should walk this fastidious and faithful Jew, who still would be a Christian,—James. They could unconsciously reveal more of that true kinship of soul which Jesus saw and felt was the terrestrial proof of the Fatherhood of God. It is unnecessary to say that the full light which came trembling across sorrow at the raising of the daughter of Jairus, the glad radiance which gave us a transfigured Christ, and the holy splendor which broke through the gloom of Gethsemane, would never have reached our world in its entirety, if, along with Peter and John, and the James who was the son of Zebedee, there had not walked, at other times, fulfilling other purposes, beholding other events, receiving other revelations,

this man of the past, whose heart trembled upon the edge of the future,—James, the kinsman of Jesus.

Another on the list was Thaddæus, who was unfortunate enough to bear another name, even the name Judas, as well as the name Lebbaeus, and has therefore been called the three-named disciple. Of him, as well as of Thomas and James, son of Alphaeus, we know next to nothing. Of Simon the Canaanite, who was one of the twelve, we gain this, from the phrase "the Canaanite," that he belonged to the restless section of the dominant political party, and was one of "*the zealots*," of whose place in Hebrew thought and agitation we have already spoken. It is a most interesting illustration of the width of the commandment of the new Law-giver and the largeness of His sympathy that both these touched a variety of human beings so transformingly, that Simon the revolutionist walked and worked side by side with Matthew the tax-gatherer. Certainly nothing but personal devotion to their Master could have kept these men from remembering the past, in which their interests were ever at war. Because we know of his moral disaster and the wreck of hope in his downfall, the other Judas, Judas Iscariot, the only man from Judea whom Jesus chose, strays across the page like a taciturn presence walking toward darkness. He was worthy of trust, else Jesus would not have trusted him. That he failed and broke in upon the plan of Jesus, is testimony to the fact that Jesus was divine enough to be the Son of Humanity. That this group of men, as varied as twelve plants growing out of twelve distinct and different seeds in the same soil, received light and warmth from the same Sun of Righteousness, and gave to the universe, in another form, not only what they received, but what they themselves became, either by obedience or by disobedience, is, at the very opening of the Gospel in the world, an illustration of the faith of Jesus in humanity, and the capacity of humanity to receive and express the life of the divine. He now began to instruct them as they were to instruct mankind.



THE SERMON ON THE MOUNT.  
From painting by A. Noack.

## CHAPTER XXXIII

### THE SERMON ON THE MOUNT—THE BEATITUDES

THE Sermon on the Mount has often been called the charter of Christianity. It was and ever must remain the supreme and comprehensive assertion of the principles and methods of the kingdom of Jesus. As Jesus looked upon His kingdom, He saw that, for any man to enter in, he must assume the obligations flowing from the privileges granted to the citizens of that kingdom. The secret of the kingdom lay in the fact that man is a child of the Father-God; man's inner life and his behavior in the world must have as their motive and spirit a filial relationship unto the heavenly Father, if they are to be Christian. Dr. Farrar speaks of the beatitudes as "an octave." They form *the* octave of Christian truths. As a musician discloses the possibilities of music, in the eight tones to which all melodies owe their richness and power, so Jesus, in the eight beatitudes, which He pronounced from the plateau of that mountain, discovered the foundations and material for the greatest commonwealth of humanity under God which spiritual vision has ever beheld. It was not the thought of Jesus that the commonwealth could be manufactured and made to work, without God. Instead of this, He knew and conceived God as its inspiration and soul. The brotherhood of man was a consequence flowing from the Fatherhood of God. One is the terrestrial, the other the celestial, side of the same fact. If one of these truths lies close upon the earth of the human, and the other lies far up in the spaces of the divine, the eight columns of infinite loveliness and truth, which relate the brotherhood of man to the Fatherhood of God, are these beatitudes which Jesus spoke:

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are

they that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."—*Matt. v, 3-10.*

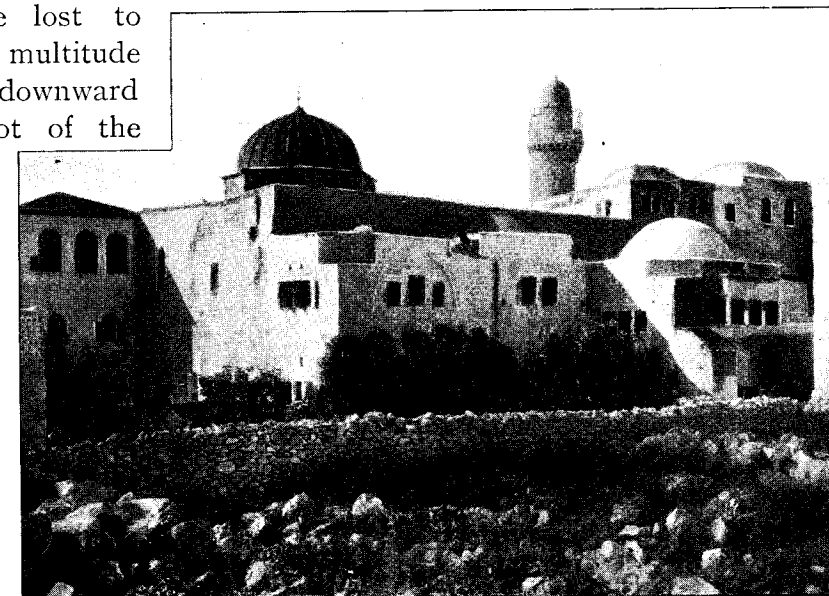
They are a declaration of the heart-experience of Jesus Himself with His Father God. He began to speak them, when He looked about Him and saw the multitudes. The sight of the human throng quickened the sympathy of His soul toward man, and there flowed out of Him the truth which He had learned in His own humanity,—the truth of divinity. He had no thought that human beings ought to be anything else but *blessed*; and so His moral code began with the word "*Blessed*." As Carlyle suggests, it was not a happy race, necessarily, that Jesus set Himself to create, organize and rule, but it was a blessed race. This great blessing, which is the spring and glory of all blessedness, and which pervades and inspires these beatitudes, is the discovery which Jesus realized in Himself, and which He would communicate to all His brethren, the fact that God was His Father. The beatitudes are the proclamation, therefore, of the Fatherhood of God as that truth and reality come to make the race blessed.

Jesus was conscious of the fact that, through increasing ages, Israel had made the discovery, in life and conduct, through obedience and devotion, that "the Eternal One working for righteousness" was infinitely merciful and kind. Amidst the solemn thunder-crash of Sinai, when nothing but mysterious lightnings could illumine its summit, Moses, the ancient law-giver, had copied out of the nature of God, as Israel conceived Him, the law under which the citizen of Israel was to live. Jesus, sitting on the grassy slope of a mountain, near Capernaum, with His human brethren within handshake, at one with the quiet and beauty in nature about Him, and with infinity distilling in every word He spoke, was now giving what *He* had discovered in the heart of God, by asserting and living up to and through the privileges and familiarities of His own Sonship unto God. Moses was indeed the servant of the Almighty; Jesus was the Son of Infinite Love. Love is Almighty; but Israel had not found this, because humanity in Israel had not lived deeply enough, by loyalty and sym-

pathy, and thus Israel had not reached the very heart of the Eternal.

It is doubtful if even once Hebrewdom arrived at the conception that God is the Father of each separate human being. The nation, rather, was God's child, as we use the word. Sinai, with its law, was the gathering-point for a people; and there the nation was re-inspired; the Mount of Beatitudes was the gathering-point for humanity, and there Jesus was legislating, according to the constitution which began and ended with God's Fatherhood and man's brotherhood. At Sinai there were Jews, and the commandments of Moses were exclusive; at the Mount of Beatitudes, the brotherliness of Jesus had gathered all types and conditions of humanity; and His commandments, uttered out of the Love that alone rules the human heart, were inclusive. This Mount of Beatitudes, with its commandments of Love, was a prophecy of that mountain called Calvary, where, having lived according to these commandments, Jesus was to trust Himself and His Kingdom to Love, absolutely, and so victoriously that death and all lovelessness would be destroyed.

Never had Jesus' kingliness disclosed its quality and power so truly, as when He began to speak to an unblessed world, of blessedness, and when that throng of ignorant and crippled humanity, whose faces were lost to view as the multitude stretched downward to the foot of the mountain, looked upon Him, a poor, suspected, already-scorned Rabbi of Galilee. In uttering the law of the new kingdom,



TOMB OF DAVID.

He showed Himself at once the Messiah of humanity, and placed His authority firmly upon great ethical principles as old as the soul of man and the goodness of God. Individual consciences trembled with the strange and sweet music, until the melody of one soul found itself accordant with the melody of another separate nature, and thus the law, uttered to individuals, began to create a new society, and to establish a new social compact. Not a single utterance which Jesus made on that occasion has come to us, that does not make every man a brother of every other man. In these charming and tender commandments, Love so overflows law and law becomes so lovable, that, from that mountain, one can see that, sometime, the whole race will be under the rule of the Divine affection. His originality was not literary, but personal; not philosophical, but divine. Not for a moment did Jesus seek to avoid uttering the precepts which have similarity of sound unto those which wisdom and kindness in all ages have spoken. He was not fearful of the result which is sometimes attained by the very industry and ardor which theologians expend in trying to show that His words cannot be matched in the pages of Confucius or Plato. They spoke abstractions, and offered them to the race tentatively; He spoke out of the Fatherhood of God, as that Fatherhood swept through the heart of His own Sonship, and, as John Stuart Mill has suggested: "Not even now would it be easy, even for an unbeliever, to find a better translation of the rules of virtue from the abstract into the concrete, than to endeavor so to live that Jesus Christ would approve our life."

With that multitude of untrained or helpless human beings before Him, He frittered away not a moment in dealing with the abstract, but He brought the transcendental realities of God's throne into the human soul, until every string of human nature was harmonious with the Infinite Love which had created man and loved man from the beginning. The beatitudes are lines and colors so wrought with the art which is born of affection, that they describe a character; and as Jesus painted this character, lo, His own features appeared, and He was the embodiment of what He spoke, the revelation of the humanity which these precepts indicated as possible, the incarnation of the Deity which calls to the childhood of every man to trust and to

incarnate Love's Fatherliness. Gautama and Aristotle can never enforce a precept, because they cannot kindle moral enthusiasm. Ethical passion is aglow when man sees the face of God in Jesus Christ. Jesus put a new valuation upon human life when He showed, by exemplifying these beatitudes and uttering them as the law of His kingdom, that any life may be blessed, and is therefore worth living. The hosts of Buddha must ever be in retreat from the human problem; the hosts of Jesus must ever be on the advance. Jesus knew that Love is life, and that Love, by once making such a life as His livable, would have a divine triumph in man. He did not expect to exercise any other authority than the authority of Love, and He proposed that the members of His kingdom should enter into a government in which all authority and power would be the utterance of Love.

As the beatitudes come to us, they begin with Jesus confronting the problem which lies beneath all other problems. He bases his new commonwealth, not upon the fact of possession; He dethrones the passion of selfishness. He rests the palace of the future on the fact of poverty; and He enthrones the passion of self-sacrifice. The "King of *Kings*" Jesus was to become,—not the King of slaves,—by His poverty of spirit and self-abandonment; and therefore His law was uttered in the words: "Blessed are the poor in spirit, for theirs is the kingdom of heaven."—*Matt. v, 3*. Thus the true kingdom of earth comes, and *is* the possession, not of the practicalists, but the idealists. Already they have great allies in God's destinies.

Jesus was approaching the noon-day of His popularity; one compromising word would have flung the heart of the nation at His feet; even now the crowd around was beholding a persuasive teacher who had more than convinced them. But He would not mislead, and therefore He had seized the opportunity to discrown a self-satisfied interest, and in the presence of, and for the sake of, the disciples whom He had chosen to be the leaders of the race manward and Godward, He uttered the beatitude concerning the poor in spirit.

As the multitude came closer to hear His words, He saw mourners about Him. This one had lost a mother, and that one had lost the dream of life; this one was drawn with pain, and that one was lashed with unutterable anguish within. Most of all, He saw

and understood those whose tears were tears of repentance and sorrow, on account of the sin that now appeared most dark and dire in the pure light of His presence. He did not tell the throng *not* to mourn, for it was not His purpose to create a tearless world. In the highest moment of civilization God would wipe all tears away, but tears there must be. He only said: "They that mourn shall be comforted."—*Matt. v, 4.* God's elect must yet be baptized with fire; the choice souls of earth must still be bent, not killed, by burden-bearing; the divine discontent that throbs with pathetic pain must swell until true hearts nearly break,—but the mourners will all be comforted. Sorrow must continue walking through the fields of time and watering the seeds of destiny with divine tears. He Himself, the most blessed of all men, must be the most sorrowful,—but even He "shall be comforted."

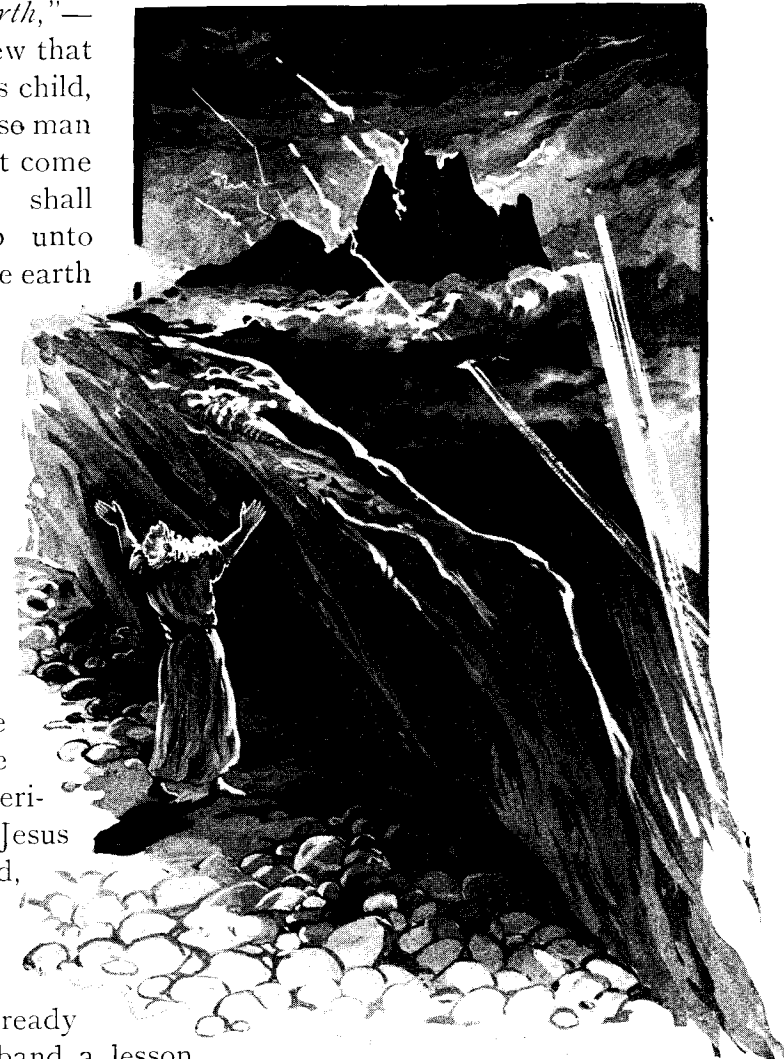
He knew that some of these disciples, who had just been made apostles, were already full of plans indicating large ambitions. For ages, the thought of the coming Messiah had made the Jew proud. That pride had been crystallized by oppression. An untamed and untamable grandeur associated itself with all Hebrew anticipation; and as Jesus perceived that they who now heard and saw Him were picturing to themselves the glories of Messiah's reign, and probably thinking with what triumph each individual Jew and the whole nation would step soon to a world-wide victory, He pronounced the beatitude upon the meek.

When He said: "Blessed are the meek,"—*Matt. v, 5.*—He did not for a moment have reference to the useless and unaspiring folk whose pulpy weakness is ever a burden to the strong and the true. None knew so well as Jesus that meekness is a rare blossom which crowns a plant growing up out of the vigorous seed of moral and mental power. A weak man can never be meek. He had said: "Blessed are the poor in spirit, for *theirs is the kingdom of heaven.*" He now said: "Blessed are the meek, for *they shall inherit the earth.*" His kingdom included both heaven and the earth. But having the celestial, one can obtain the terrestrial. It ran from the heart of man to the heart of God. Poverty of spirit, the soul emptied of all trifling satisfactions, spirituality that is so far from ignoble poverty of nature that it becomes the treasure-house of

God's richest purposes,—these make the man of earth already a man of heaven. He, therefore, had said of the poor in spirit: "Theirs *is* the kingdom of heaven." He had, long before, spoken of Himself as the Son of Man "which *is* in heaven." The true universe is in the present tense.

When He now speaks of the meek, and the fact that, according to the very nature of things, and therefore inevitably, "they *shall inherit the earth,*"—

*Matt. v, 5.*—He knew that the earth is for God's child, man, and that because man is God's son, it must come to him when man shall realize his sonship unto God. To inherit the earth is an achievement possible only to one in whom God's Fatherhood is practically revealed in trustful childhood. Here, in Himself, was the example of meekness,—the meekness which comes of power, and comes of the power lying in the calm and rich experience of sonship. Jesus had been ill-treated, yet He answered not in anger. His silence concerning His enemies had already taught His disciple-band a lesson as to the divine willingness to wait



MOSES WITNESSING GOD'S PRESENCE ON MOUNT SINAI.



until truth publicly puts on her coronation robes. More sure than ever of His personal greatness, He was gently *brothering* the littleness and weakness of men. With prerogatives immeasurably greater than those of Moses, who had been held to be the type of meekness, the new law-giver sat upon this lowly untroubled plateau, contrasting strongly with the externally grander Sinai, and calmly put aside all personalness, as He went on lifting His brother-man into His own conception of and relationship to God. The rulers of the world at that moment were seeking to "inherit the earth;" and His own nation was looking most eagerly upon the whole planet as its own by right. His was a diviner plan. This beatitude hushed a thousand war-cries, and sheathed a thousand swords, by its assertion of the fact that the earth does not belong to battalions but to ideas, and that this planet is not the inheritance provided unto the organizers of force, but an inheritance to those who, being controlled by their Father, God, in perfect sonship, are able and willing to control themselves.

In the glow of that morning there had come unto His feet many whose hunger and thirst must have touched the heart of Jesus. He saw them there, crouching near the rich and prosperous, who also were hungering and thirsting, but not as they, for bread and water; these latter were anxious after power and fame, pleasure, and the treasures of earth. He looked deeper than their immediate or fancied wants, and saw each soul as a son of God, with infinite capacities for greater things than these and He said: "Blessed are they that hunger and thirst after righteousness, for they shall be filled."—*Matt v, 6*. To be filled with righteousness was and is to be in heaven, and to inherit the earth. But righteousness must be its own satisfaction, and bring with it so much of joy that both earth and heaven disappear in the infinite blessedness of the soul. Therefore, the promise is: "*They shall be filled.*" Not a foot of earth, not a rood of heaven, is promised. It must have been painful to those who were waiting there with these newly dowered disciples, to hear no word about the prospects of the new régime which could overturn Rome and establish the supremacy of the Jew, and to reflect that He now turned their attention to what was apparently the dry abstraction,—*righteousness*. Still more strange did it seem, at the first, that

His only recommendation for righteousness was that it would fill, or satisfy them. But Jesus was not misleading the new leaders He had chosen. Enthusiasm for justice, longing for goodness, thirst for the truth which weaves the tissues of a man into righteousness,—this He knew was the fundamental and all-comprehensive spirit He must impart to men, if God's Fatherhood should ever re-create the world through human brotherhood.

He was truly the new law-giver; righteousness was being urged without a thunderbolt of fear behind it. Moses did exceedingly fear and quake; the rocks of Sinai felt the terror which was to seize upon the human soul; but Jesus was revealing Love as the power that fulfills all law, God in man. Men were to crave intensely and yearn for righteousness. It was to bring its own reward; the punishment of unrighteous was to consist in the loss of righteousness. As they looked up to Him, He was so much the embodiment of righteousness, that, doubtless, many felt how lovable righteousness is, and, without a fear, they hungered and thirsted after it. It was the purpose of Jesus to make justice admirable, truth lovable, goodness imitable, and righteousness a passion of the soul. He had no hope of delivering men from *unrighteousness*, save as they fell in love with the righteousness which is of Love, that is, of God. Jesus' law is positive. All the good aimed at by a thousand negations, insisting that men shall not do this or that, urging men to despise wrong and flee from evil, must be accomplished, not by the most heroic enterprises of the soul against sin, but by "hunger and thirst after righteousness." His ideal, by its loveliness, would help men to escape the unlovely ideals, whose ugliness appeared when the light of His righteousness shone upon them. It would have been cruelty to human nature and an infinite irony, if Jesus Himself, the Incarnate Righteousness, had not been within reach, when He uttered this beatitude. Without Him in sight, it would have created a vacuity or a dream,—one as deep as hell, the other as dissolving as a mirage. But

"He was there,—

"He Himself with His human air."

As the souls of men kindled with the longing for righteousness and a doubt dared to warm its chilliness by that flame, He appeared,



to prove that sonship unto God is realizable, and that the hungry and thirsty of earth may be filled. This beatitude was so visualized in Him, that goodness appeared to have a new and immortal victory provided for it, in the willingness of God to enter into His child and in the capacity of His child to receive Him. An immortal dawn came before the minds of His hearers, as this new enthusiasm rose up from the ashes of the perished enthusiasms which had been aimless and ineffective in them; and the new ideal stood pure and beautiful on the graves of old ideals which had lived for a moment and then languished away. The word *righteousness* on His lips was as warm as the pulse-beat of humanity. He had shown them many times that His righteousness was not the righteousness of the Scribes; it was human, because divine. He had made it beautiful, as it had taken up the loathsomeness of the leper and lifted the paralytic and opened the eyes of the blind. Jesus Himself was the pledge that God would have His way with His child, man, through the righteousness which comes, not by fear, but by love.

Jesus was writing on the human heart, as Moses had written upon stone. The new law-giver was so much the exemplar of all that He said, that the larger eloquence came not from His words, but from Himself, as the crowd listened and looked upon Him. He was now about to utter another benediction whose promise offered a blessing to the soul and proposed a distinct addition to character. In this respect it was like the benediction concerning those who hunger and thirst after righteousness. It is scarcely possible to think that Jesus did not have in mind the fact that the Jews of His day, like their forefathers, and like unthinking Christians of to-day, believed that there is something in righteousness exclusive of mercy, and something in mercy antagonistic to righteousness. "Righteousness and peace," "mercy and truth," had been associated in their song and prophecy; but the world had still to see love and justice in unity, in Him, whose vast circumference of thought and purpose related apparently opposed facts to a divine center. Therefore, immediately after speaking concerning righteousness, Jesus said: "Blessed are the merciful, for they shall obtain mercy." For the most part, the conduct of the religious leaders of His time was not more unrighteous than it was unmerciful. We have seen an illustration of the lack of

sympathy with the pained and sorrowful of earth, and the want of true sensibility to trouble and misfortune, in the fact that the Sabbath was held to be too sacred for many of the most lofty and generous manifestations of divine humanity.

Stretching down the hillside was the throng, and many were lame and sick. The morning shone upon the face of the blind, and revealed him all-attentive, but he turned sightless eyes upon Jesus. Jesus saw the anguish of the world in every such countenance, and He knew every such sufferer as a son of God. Out of His own Sonship He spoke, when He forecast the divine experience which would come to all men, if only they were humanly merciful. Because He was the brother of all these sorrowful ones, He Himself had been merciful. The very fact of being merciful had so brought Him into dear relations with His Father, that He knew what it was to have the sensibilities of Almighty Love turned tenderly toward Him. The power to pity men is power to receive the divine pity. The world with which He was now dealing had its most serious problem lodged and unsolved in a cold heart. How could this heart be warmed? He knew of nothing save the sympathy of God which would make man sympathetic. Above all other views of the Deity, beyond all other compliments for human nature, He placed mercifulness. He Himself had personalized mercy. It was not that He would have men adopt a view which would make them tolerant enough to decline to destroy one another because of diversity of opinions, but it was that He would make mercifulness so much a principle and spring of action in them, that, as they touched woe and sweetened bitterness, they themselves would obtain mercy from above. No room for hate of man, or men, in the human soul, no coarse brutality trampling upon the weak, no unforgiving and uncompassionate holding-back of generous impulses, would Jesus permit, if men were to be true children of God. The door out of which mercy goes like an angel on earth, is the door through which mercy shall come an angel from heaven. This benediction of Jesus was to set the human heart athrob with brotherhood. He was not alone concerned in uttering a precept. It was impossible that so much of the sweet power of pity which He gave to men by His teaching and example should not become divinely passionate. He was Himself illustrating an enthusiasm.

The very mercifulness which they learned from Him was a warm impulse connecting itself with the mercifulness of God, and thus God became lovable. The Eternal Consoler consoled those and ever consoles those who have given consolation to others.

He had now lifted them quite in the region where His own heart realized the divine Fatherhood. Righteousness was to enter into them and fill them, mercifulness was to obtain mercy, and these were both matters of heart-experience, because the righteousness He spoke of was not to be an intellectual formulary, but something to be desired with profound emotion, and mercifulness is of the heart's sovereignty. He would now go deeper into the history and prophecy of the human heart and He said: "Blessed are the pure in heart, for they shall see God."—*Matt. v, 8*. The reward attached to this beatitude is more spiritual and more lofty than any of the rest,—the beholding of the Father in heaven,—"they shall see God." This beatitude also gets deeper than man can see, for we can know of mercifulness by its manifestations and acts, and we may test righteousness in examining conduct; but purity of heart is too personal and private for our probing or weighing, and the vision of God is also a possession of the soul, into whose glory no one else may be invited. The whole hope of Jesus for a true theology rooted itself, not in the convolutions of the brain of genius, but in purity of heart. He had not come to reform the intellectual life of man by proposing revolutions which should begin and end in the human head, but He Himself was His own proposal to the human heart; and He insisted that a pure heart is the only prerequisite to a true view of the Mystery of Mysteries.

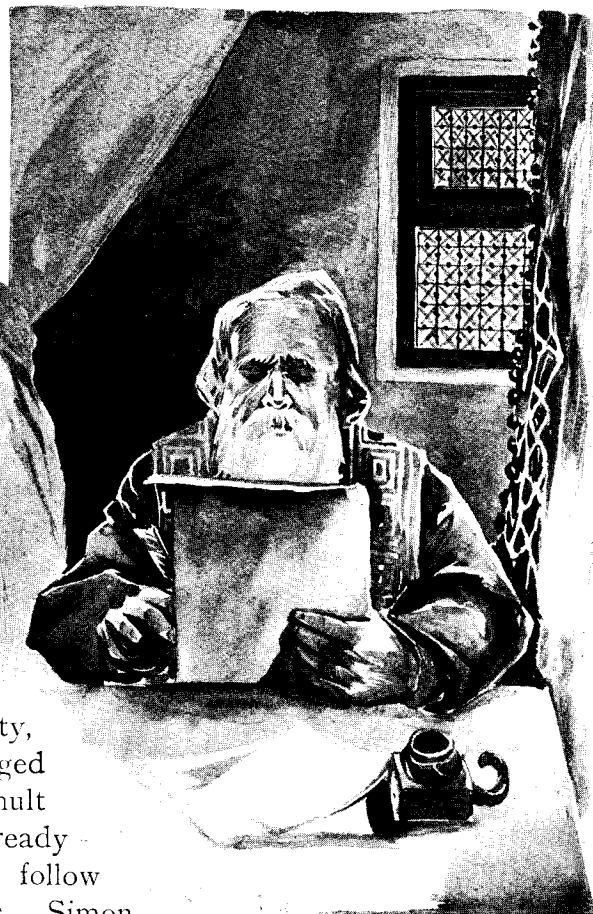
Shadows projected from man's impurity will fall upon the holiness and infinite love and so cloud it as to make a true conception of God impossible. No brilliancy of intellect can penetrate the gloom with which an impure heart surrounds the white throne of infinite love. God is Love, and we must feel God through loving Him. Impurity is lovelessness, and makes sympathy between the soul of man and its Father impossible. Jesus' stainlessness, as we often remark, gave Him the moral insight which is of affection and vouchsafed unto Him the revelation of goodness and love. He Himself knew and preached the theology,—His vision of God,—which is the possession

of the pure heart alone. Purity of heart is not negative. The inflow of the divine alone will produce it and continue it; the fire of love alone will consume what otherwise will taint and adulterate. It is passionate and pure—the flame of love. Jesus knew that the vision of God is necessary in every man for that man's development and coronation, that he never may be a member of His kingdom without it.

He had now led this throng of His followers far away from the morality of the Rabbis; and they were infinitely removed from the region in which they had been fondling their own expectations, as to an earthly triumph of the Messiah. Inward purity and the vision of God as Father would bring the prodigal home, make human brotherhood a missionary force in the world, and cleanse society from all defilement. Philosophers had sought, and would ever be seeking, to give to humanity some vision of the infinite through long processes of reasoning. These necessitated great knowledge and unwonted keenness of intellect. Jesus put Himself before and within and behind all His words on the purity of man's heart and the revelation of God, as the example of purity and the one soul most full of the vision of God; and He did this in such wise as to give the humblest a participation in His glory and His blessing. Jesus proved the privilege and prerogative of every man. He was love's manifesto, and He would trust nothing else.

Jesus was attaching man to man, and man to God, by heart-cords. The sympathies of society were recreated divinely in Him, and He saw humanity being ruled and ruling itself only by affection. Above all the problem of civilization and within it, ever working with means "confederate to one golden end," was Eternal Love, His Father. But He saw that something more than the vision of God must come to men before they could realize their childhood unto God. That vision must get into the form of flesh and blood. Only as that vision of God is actualized in the sonship which kindles into brotherhood can a man feel that he is not the fabric of Almighty Power, but of the very substance of Infinite Love. Jesus knew that this was a world in arms against itself, and that true peace existed nowhere. He therefore said: "Blessed are the peacemakers, for they shall be called the children of God."—*Matt. v, 9*. Here the man of vision be-

comes the man of action. Now, peace-making is not accomplished by force, nor by genius, nor by fate. It is the highest achievement of the spirit of brotherhood. Brotherhood means sonship; sonship means fatherhood. Jesus was the first of the kings of men to recognize the mightier triumphs of peace, and to push aside the bloody achievements of war. There never was a moment in history when a man, possessing His fascination and ability, could have more easily plunged the whole world into tumult and strife. The Jew was ready with a drawn sword, to follow another Judas Maccabæus. Simon Peter, who sat before him, was to draw his sword in officious defense of his Master, but the Christ would rebuke him. It seemed impossible that the tyranny of Rome could ever be broken without war. Furthermore, Jesus saw men and parties, classes and sections, arrayed against one another. He might have foreseen that His own gospel of peace was to create a Constantine and a Charlemagne. But He knew that by and by, His vision of God the Father, and His exemplification of human brotherhood, would lead to peace, the only permanent peace, and that then human beings would realize the fact that men are children of God. His was a peace which could make no compromise with sin, but would destroy it with love. It was a peace, not of weak-



A PUBLIC SCRIBE.

ness and death, but of power and life. Its jubilee would be perpetual in the reign of Love.

As He came to strike the last note in the octave, His mind reflected upon the fact that such righteousness as He imposed, the righteousness of love, must suffer serious persecution. He would prepare these disciples for this. One of the phrases in the air was this: "*the kingdom of heaven*," therefore He said: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."—*Matt. v, 10*. He knew that men had been persecuted for the sake of unrighteousness which had been dignified by kings and complimented by priests as righteousness; but He had just offered in Himself and His words a definition of righteousness which is unforgettable. It is something to be yearned for by them, and it will satisfy all their divine yearning. To be persecuted for the sake of this righteousness, is indeed to possess the kingdom of heaven. To possess the kingdom of heaven is for a man to stand valiantly for the things eternal, in the midst of turbulent times; it is for a soul to bring in upon the self-satisfaction of the finite the limitless possibilities of the infinite; it is for a human being to so utter forth the Fatherhood of God in his own brotherhood, that the world of men shall realize the nearness of that which is universal.

In order that He might inspire with this truth those who were to be sent forth to evangelize the world, He added: "Blessed are ye, when men shall revile *you*, and persecute you, and shall say all manner of evil against you falsely, *for my sake*. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."—*Matt. vii, 12*. The mists which hung around the grand fact of righteousness cleared away. "*For my sake*" was as personal as "*ye*" and "*you*." "*For my sake*,"—these were the words that indicate more clearly than any other statement in His discourse the personalness of all Christian righteousness and mercy and meekness and peace-making and purity. He had taken a sapless abstraction, and lo, it was filled with juices from the soul of the universe, and its bloom was love for Jesus. "*For my sake*,"—this was to be written by Love's own hand in crimson letters of quenchless devotion upon flags which should lead the armies of truth and goodness to the conquest of the world.

So Jesus had again been about His "Father's business." What a procession He had organized, and how it stretches through all ages! He had marshalled the poor in spirit, the mourners, the meek, those that hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, and those persecuted for righteousness' sake, into the grand army of the kingdom. These were to be the Invincibles. No Tenth Legion of Cæsar, no Old Guard of Napoleon, were never so deeply and inevitably attached to their leader as these choice and unconquerable souls should be unto Jesus, their King. Love would exemplify its method. The program for making this a blessed world had been announced. Sinai was already vanishing out of sight, in the glory of the Mount of Beatitudes.

## CHAPTER XXXIV

## THE SERMON ON THE MOUNT--CONTINUED

MANY efforts have been made to account for the Sermon on the Mount as a new system of morality characterized by almost daring originality. These have proven as valueless and inconsequential as the effort to show that it is the evolution and final outcome of long ages of human experience with the deepest things of duty and The truth is, it is not a of morality at all, but utterance of a religion. The word religion means *rebinding*. As Jesus found religion, it separated men from one another and warmed not the heart of man toward God. It was Jesus' aim to make religion a genuine rebinding; it was His to reconstitute the ties relating man to God. He Himself was His religion. His discovery of God's Fatherhood and of

highest and  
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MOUNT SINAI.

man's sonship was the promise of a renaissance in true religion. He Himself so won these disciples to Him that the highest morality had its roots within the love which He inspired.

After having uttered the eight Beatitudes, Jesus looked into the faces of the men who were to go out and attract men like unto themselves to the gateways of the divine commonwealth, and He said: "Ye are the salt of the earth."—*Matt. v, 13*. The true antiseptic for all time and humanity is piety of the type He inspired. The sacrificial salt which makes complete the devotion and offerings of the soul unto God is the sort of holiness which they saw embodied in Jesus Himself, and which He saw winning their souls with its spirituality, and making possible in them an ever-wholesome influence which should deliver the world from its putrescence. "But," He added: "if the salt hath lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and be trodden under the foot of men."—*Matt. v, 13*. Valuable as this kind of sanctity is to preserve from moral decay, Jesus knew that its savor is love, and that when love has gone out of religion, it is like the salt which even then often became useless for the sacrifices of the Temple and was sprinkled on the Temple steps in slippery weather, in order that the priests might not fall. Never was there a more sympathetic appreciation uttered of the use of true religion and the uselessness of mere religionism. Jesus proceeded further to characterize His disciples so as to bring out their responsibilities. He said: "Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—*Matt. 5, 14-16*.

The place of these disciples in the world as light-bringers, came from their relationship to Jesus Himself as the fountain of light. No element of personality was lost; each man possessed his individual value in the world. As Jesus sat teaching His disciples, who also were sitting, as the custom was, His eye may have beheld the loftier hill not far away, from which their imagination saw streaming forth the lights of an ideal city. Those who were not equal to such a flight of prophetic imagination could understand the familiar images

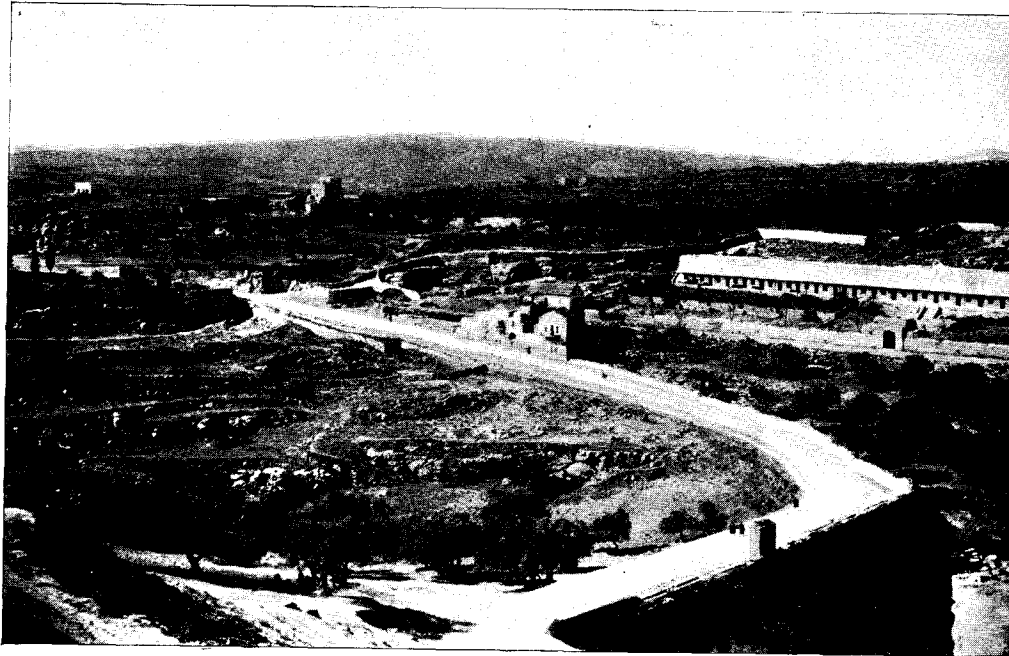
as to the bushel and the candlestick. All of them were sure to feel the incoming tide of His one great thought and experience of Fatherhood, when He distinctly connected the duty and privilege of letting their light shine before men, who by their light may see their good works, with the glory and honor of the Father which is in heaven. It was only one of many examples in this sermon of His faith in the unity of God's government. Light is light in earth and heaven and to glorify is to illumine. The good of man, His child, is the glory of God, the Father.

All the way through this sermon, Jesus is vivifying and making dear the conception of God, and centralizing everything of duty and hope in that most important idea, by His emphasis upon the universal Fatherhood. It will be noticed that a rising interest expresses itself from His own soul, as step after step He advances to state what moralists have called the science of duty, and what men of faith and love must know as that experience of religion which holds up every ethical standard and burnishes every moral motive in the light of God as the Eternal Father. No better means for studying the Sermon on the Mount can be employed than by taking the fifteen references Jesus makes to the Fatherhood of God, and noticing how increasingly rich is the promise of that righteousness which He says exceeds the righteousness of the Scribes and Pharisees, and gives entrance into the kingdom of heaven. With the piety which comes from a loyal faith in divine Fatherhood, there grows up and shines forth the philanthropy which rests upon human brotherhood. In the presence of such a vision of life and its conquests, He could well say: "Think not that I am come to destroy the law, or the prophets: I come not to destroy, but to fulfill."—*Matt. v, 17*.

He now began to show the contrast between the morality which was prescribed by that of old time, and the sanctity which would come as the very breath and impulse of a human life, if love of God and love of man were master-impulse and idea. He said: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall

say, Thou fool, shall be in danger of the Gehenna of fire."—*Matt. v, 21, 22.*

Jesus was doubtless speaking of one of the Rabbinical comments on the old Law with which they were familiar,—“Whosoever shall kill shall be in danger of the judgment.”—*Matt. v, 21.* He now went beneath and behind what the Rabbinical school and synagogue had



JUDEAN HILLS AND VALLEY OF HINNOM.

said, and by His interpretation of Love, and the duties which flow from Love, He made a statement of the true meaning of the old Law and its fulfillment, and, by leaving traditions behind, He inaugurated the reign of the new Law. He was placing His reliance in that moral authority enthroned in the affections and thoughts of men. Sins of outward action were but outward manifestations of a man's inward spirit and thought. Behind and beneath offenses of conduct was the causative offense, namely, a bad heart. Men were not even to entertain, still less to cherish, malicious emotions. Contempt for any human being, anger toward a brother, are seeds of murder; and against these He uttered the commandment of Love.

Of course, this at once brought the human soul before a court superior to the Sanhedrin. No council of men can determine the quality of human feeling; no constituted tribunal of earth may look into the heart; and yet, in the heart alone, Jesus saw that the effective legislation must have its sway, if man is to be a son of God, and world-wide brotherhood is to be constituted under the Divine Fatherhood. This way was life; the other was death and waste. Everybody knew that Gehenna,—and the last phrase of Jesus was “the Gehenna of fire,”—was the *Valley of Hinnom*, a narrow gulch south of Jerusalem in which bloody offerings of little children had been made ages before, and in which the refuse of the city, even the bodies of criminals, were thrown at a later time. Despising the cruel idolatry of the earlier period, the Jews testified to their progress from ancient and bloody superstition, by making this gorge, in which Solomon had once built an altar to Moloch, a place into which was cast the filth of the city. That hated valley was the symbol of the ultimatum to which everything vile and foul must come. Fires probably burned continually to consume the refuse. Jesus, therefore, used the phrase as descriptive of the end of those who, whether guilty of the outward act of taking a human life or not, entertained the feelings which inevitably both defile the soul and consume it.

His words furnished another instance of the continuous effort He was making to found civilization upon brotherhood; and He proceeded at once to urge upon the Jews, by a reference to a customary act of worship in the Temple which they would understand, the duty of refusing to proceed with a ritualistic observance until these finer instincts of brotherhood which He had quickened into life were loyally honored. He said: “Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.”—*Matt. v, 23-27.* By thus placing the true altar in the human heart, by thus keeping the heart's



true honor and purity of emotion, by thus inspiring motives and consecrating them for service at love's center, He was actually creating the temple of humanity in which true morality springs out of true religion and in which the pure in heart shall ever see God. He was not taking away the duty of going to the old altar; He was only making sa



AT THE ALTAR OF SACRIFICE.

cred and true all ancient duties in the light and by the strength of the duty of brotherhood, which ought first to be met. He was proclaiming that law which is the law of liberty in the good heart. By it men shall be judged. He was so informing duty with love that duty would do itself. He went even further than this, in dealing with the problem of sexual purity. The new moralist, who rooted His ethics in religion, would not allow men to forget that it is the intention or desire to do wrong which desolates the soul. A petted and even a permitted impulse toward impurity comes out of the soft cradle of desire and shows itself to be the monster, foul and terrible, which is destructive of all honor and nobility. He said: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart."—*Matt. v, 27*. And He added, in order that, by self-discipline, men might be kept from iniquity:—"And if thy right eye offend thee, pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."—*Matt. v, 29*.

Out of the high and clear mountain-spring of the new morality

came also the legislation of the Brother of humanity, on the subject of divorce. He divinized conduct by humanizing it. It was not decisive of the questions involved, that in the Book of Deuteronomy these words occurred: "When a man hath taken a wife, and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife."—*Deut. xxiv, 1*. It was nothing to Jesus that the disciples of Hillel had taught, so that many a Jew judged it legal for him to rid himself of her to whom he had given his vows, if she became unpleasant or distasteful to him. "*Some uncleanness in her*" was a phrase capable of very wide interpretation in the hands of a libertine, as the Son of Man knew. Jesus went beyond even the stricter school of Shammai and placed the destiny of the family on the foundations of that brotherhood which must be at once the inspiration and protection of all human society. He said: "It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery."—*Matt. v, 32*.

He had come into a time when religion was absent and men were inventing all sorts of instrumentalities and methods for producing at least the appearance of moral seriousness. To make solemnity hearty, He must deliver men from the habit of familiarly drawing the Infinite into their conversation, or from relying upon a pious phrase for veracity. Lying, which was perhaps more easily done because of a false notion that the word *Jehovah* and the thought of the presence of Jehovah were useful only on special occasions, was not considered particularly sinful. He immediately called attention to the fact that God is *everywhere* present. His presence makes the telling of the truth a perpetual duty. The whole conversation of man was thus exalted beyond the necessity for oaths. Every man's word must be as good as his oath. He said: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: But I say unto you,

*Swear not at all*; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh from evil."—*Matt. v, 33-38.*

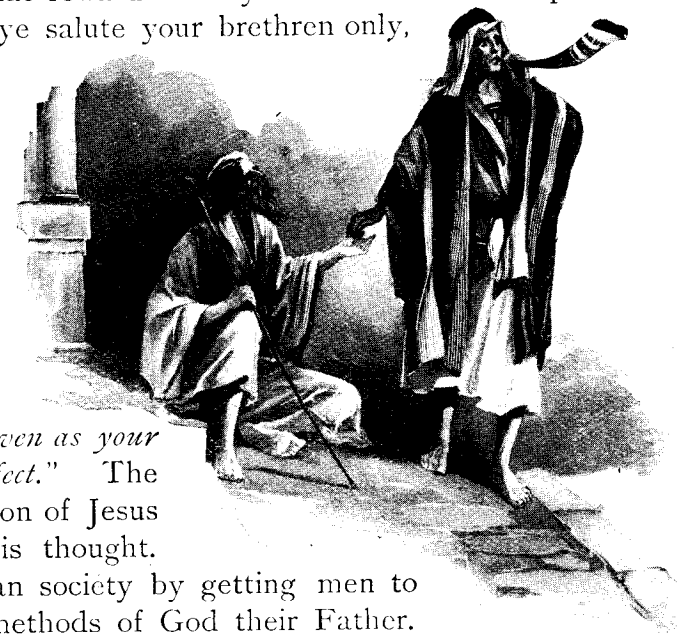
Thus Jesus had truly reported the spirit of three of the Ten Commandments of olden time, and delivered these three laws from the overgrowth of Rabbinism. He saw also that the Scribes had taken an ancient proscription, and fastening their thought upon its letter, they had abused the old Law which once repressed the barbarous instinct for revenge, and checked the savage habit of obtaining satisfaction. The doctors of the Law had left their well-known injunction concerning retaliation in the hands of men, to the destruction of all brotherhood and love. Here He made a large demand upon the nobler instincts of the soul by inculcating one of the widest duties of brotherhood. He said: "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye *resist not evil*: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not away."—*Matt. v, 38-42.*

In another way, the Scribes had antagonized the spirit of fraternity which He was exemplifying in Himself and illuminating by His words, for their industrious Rabbis had added to the precept, "Thou shalt love thy neighbor," the words, "*and hate thine enemy.*"—*Matt. v, 43.* In the evolution of morals through the history of the Hebrews, we can see clearly that this addition by the Scribes was only putting into form a transitory sentiment which Israel once felt in the form of a duty commanded by God, when they went forth to utterly destroy Canaanites and Amalekites. The Rabbis had left this precept in the hands of the individual, and a private foe had no right to anything but hate. Jesus, legislating from His own heart of love, on the basis of the divine Fatherhood, would have men imitate their Father in heaven, who, as He Himself knew, is

Love, and who would conquer His enemies by the Law of Love. He said: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, *Love your enemies*, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth down rain on the just and the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."—*Matt. v, 43-48.*

This last command is far more strong, if we follow its literal form: "*Ye therefore shall be perfect, even as your heavenly Father is perfect.*" The whole spirit of the Sermon of Jesus on the Mount lies in this thought.

He was re-creating human society by getting men to adopt the motives and methods of God their Father. Divine perfection and human perfection were allied in Jesus Himself, because the soul of all true government, human and divine, is Love. Love had worked in nature to beneficent ends; and Love was reclaiming and would forever be reclaiming the unloved and the unlovely to its own fair order. Love in man is God in man, and Jesus exemplified this when He began to conquer the loveless with His one weapon of brotherhood. The capacity of man, the child, to receive his Father's nature and plan through sonship was perfectly illustrated in Him, and the rigorous task-work of morality was rendered unnecessary and impossible to Him, because Love



BLOWING HIS OWN  
HORN.

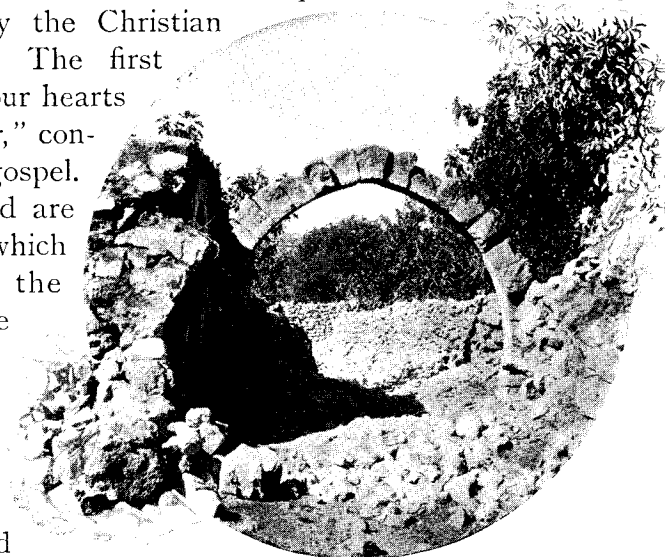
swept Him ever love-ward. With these truths in mind, who shall say what is the limit of man's moral destiny?

Jesus now proceeded to deal with some of the faults of character which detract from even praiseworthy conduct and make it less excellent than it may be, when behind and within it is the love that denies itself. He said: "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking. Be not therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him."—*Matt. vi, 1-8.* Jesus' theories of life are always drawn from His conception of the Fatherhood of God. The constantly recurring phrase which He would leave echoing in our life is: "thy Father" or "your Father which is in heaven."

## CHAPTER XXXV

### THE SERMON ON THE MOUNT—CONTINUED

WHAT is known as the Lord's Prayer is the logical and sympathetic presentation of the heart-idea of Jesus, as man opens his nature in the presence of the problems and possibilities of life on the one side, and the immeasurable glory and purpose of Love on the other. The prayer itself is the adoration, aspiration and beseeching, inspired and guided by the Christian reason and sentiment. The first words Jesus would find our hearts speaking:—"Our Father," contain the whole of His gospel. In the Fatherhood of God are lodged the righteousness which destroys iniquity and the mercy which delivers the soul from evil, the scourge which drove the money-changers from the temple of His Father, and the last sweet words which trembled toward



RUINS OF CHRISTIAN CHURCH AT BEEROTH

God through the darkness of Calvary. The Lord's Prayer is the attestation of that moral miracle which left the heavens opened, as Jesus promised. It renews the sky above life. The word *Our* means universal brotherhood; the phrase "*Our Father*" places the destinies of universal brotherhood upon universal Fatherhood. The originality of Jesus made aged words fresh and new. It is of no consequence that the thought of the Fatherhood of God is as ancient as the human soul, except that this proves how



deep Jesus goes to find the sources of religion. No liturgy had made it a truth so authoritative as to compel men to practice universal brotherhood. In Jesus Himself, the idea became the possession of the human heart, and in Him the affections of humanity were organized around it, so that a civilization inclusive of the common-weal of God and man was assured.

The familiarity and the nearness of the conception of the divine Fatherhood were made more dear and yet more expansive by the phrase: "*Which art in the heavens.*"—*Matt. vi, 9.* Fatherhood had come down infinitely; it had come near to man because it *is* Fatherhood, so that all men might claim sonship unto God; but it had not vacated the space above. Still the old prayer of Solomon might rise: "Hear Thou *in heaven*, Thy dwelling-place." God's Fatherhood was simply and humanly lived upon by Jesus. And as these disciples saw Him, they were being convinced that Love is the heart and soul of the entire universe.

In this opening utterance of truest prayer, we feel God's nearness as the Father, *both* here and yonder. Heaven is not disassociated from earth, for it is the same Love occupying the upper realms, tenderly and infinitely. We may still look up. Reverence and aspiration are not lost, yet we do realize that moral aims and truths are the same in earth and in heaven. By virtue of the soul's ascending with the thought of the divine Fatherhood into the infinite heights where He is, while He is also on our earth, and in us, the soul breathes fully the air of its eternal privilege, and finds itself at home with its Father's throne and glory. Righteousness here is righteousness there. This alone gives range to the moral faculties.

Jesus counted upon prayer, the looking loveward, as one of the chief creative forces of the new politics which would be ethics and the new society which would be fraternity. The prayer He taught, in these first words of petition, had in it the secret of His total experience on earth; for He was, from the first, about His Father's business, and at the last He simply redeemed His promise: "I go to *my* Father and *your* Father."—*John xx, 17.* The entire experience of man in attaining to his full power and glory lies in these words: "Our Father which art in heaven." Jesus knew that they could be learned only by heart. Into that little word "*Our*" came

the force which, working in the hearts that should speak it, would drive out all selfishness, and make men brothers. It will render exclusiveness impossible, and create a political economy which, with Jesus as the leader of men, will ultimately inflame the world with the passion of self-sacrifice.

It is everything, that, before we begin to ask for things in our prayer, we shall know of Whom we ask, this one thing, namely—He is our Father, and it is ours to remember that our wants, whatever our wishes are, are the needs of *His* children. This discovery makes our prayer a transformation of our thoughts, if not a reformation of ourselves. As we said: "*Hallowed be Thy name,*"—*Matt. vi, 9*,—still holding with increasing reverence and affection to the thought that Jehovah's essential name is "*Our Father,*" we escape not only the vulgar profanity which makes life and the soul unsacred, but also we avoid falling into that somewhat pious profanity which would bargain with the Infinite Love, making promises of performing duties, which promises are to be redeemed only when God shrinks into our unfilial conceptions of Him. By the words: "*Hallowed be Thy name,*" we are so lifted up into His society that we would not turn the Almighty Love into the earthly servant of our degrading desires. "*Hallowed be Thy name.*" It is as if the soul were saying: "Let my beseechings be such only as are in harmony with the fact that I have been celestially fathered, and I am to be always and everywhere fathered, by that Eternal Love which takes up all other human souls along with mine in the sweep of its purpose and the generosity of its benefit." Just as in everything else He spoke, in the Sermon on the Mount, or elsewhere, so here was Jesus the embodiment of what He taught. What He said of God He incarnated. His whole life and death and reign were in answer to His own reverent hallowing of God's name as Father. It had its consummate flower in the other prayer He was to make at the last: "*Father, glorify Thy name.*"

It is not strange, then, that the next petition is stated in the words: "*Thy kingdom come.*"—*Matt. vi, 10.* Jesus always saw that, whatever the ecclesiastical spirit may do, in placing His enterprise of love in the form of an institution, such as the Church, for example, it is a Kingdom, and it is the Kingdom of God, the Eternal Father. Love would have its throne and its servants. Although love's law



would be the law of liberty, and the King would call His servants friends, yet it was to be a monarchy of love, in which alone the true democracy is possible. He had called it "the Kingdom of heaven," because its spirit and law were not of place or of time, but of the infinite and everlasting. It was not only in the earth, but above it. It was something more than the Kingdom of the Messiah,



EXISTING WALLS OF JERUSALEM (NORTHWEST SIDE).

which the Rabbis had made petty and arduous by their traditions. Their expectancy had shrunk and deteriorated with decreasing religiousness. It was even more than the Kingdom which the unclouded seers, Daniel and Isaiah, had pictured, with the finer idealism of a better day. Jesus had just taught the mind of every praying man to be first dominated and filled with the conception of the Divine Fatherhood, and to absorb it into the tissue of every thought and desire by reverence,—"*Hallowed be thy name.*" When, therefore, He taught men to say in the next breath: "*Thy kingdom come,*" He proclaimed the fact that it was not to be a kingdom of despotic power, or military might, but of Fatherhood and brotherhood. Not selfishness, but self-denial,—not exclusiveness, but divine charity,—not arrogant force, but loving meekness,—not material gain, but

spiritual quality,—was to be its law and achievement. A *Father's* kingdom could come, only by replacing the spirit of condemnation by the spirit of salvation. It must make childhood exultant and royal. It would substitute the acknowledgment of justice and mercy and their divine right to rule, for Rabbinical fancies in which injustice and wrong had concealed themselves. Its citizens were not to be the haughty and the successful, but the docile and perhaps the persecuted, the peaceful toilers and the childlike sufferers. This was a petition in which were contained the germs of every beneficent revolution which would overthrow governments founded and maintained in behalf of classes. It would re-found and re-constitute society, in obedience to the divine hopes and possibilities of the masses. Out of the wreck of false aristocracies, it would create an empire resting on the Fatherhood of God and the brotherhood of man.

In order that this issue may be accomplished and the Kingdom of the divine Fatherhood brought nigh, God's *will* must be done. He therefore taught men next to say: "*Thy will be done.*" His Kingdom has its law and method in the intentions and affections, in motive and desires. He therefore taught men to pray that God's will may be done *willingly*. Jesus was the first of great religionists who declined to fall prostrate before Fate, and to repeat in some form or other a Stoicism which leaves man bowed before the decrees of destiny. "The Universe is a will rushing into expression." He knew that God's will *must* be done; that the Divine achievement can be the only issue of earth's long trial. He would have that Will so accomplished, that its victory would be the triumph of the will of the child, man, as well as the will of the Father, God. He saw that the greatest fact in the universe, save God, is the human will; and unless God captures the human will by leading it through love to will His will, the crown of things is lost. Jesus had already sounded the deeps of the human will, and flooded its mysteries and treasures with a divine light, when He said to a man who seemed only a poor creature, but who was in reality a son of God: "*Willest thou to be made whole?*" Jesus Himself was the manifestation of God's love and God's will. He knew that His own greatness and glory lay in the fact that God's will was His will. He believed that every man would attain to his true self, that every

man's will would be completed to its full strength and beauty, only by every man's willing the will of God.

"*Thy will be done on earth.*"—*Matt. vi, 10.* This is a prayer for the inhabitants of this planet to repeat, as they feel the jar and antagonism of earth's forces and realize the cruel entanglements of earth's desires. In a sense, God's will *is* done on earth; it is done often in spite of man; it is done over all of man's rebellion, blind intolerance and unintelligent wrath. On earth, it is done with question and discontent, with discordant mingling of loyalty and disloyalty, with mixture of human ambition and crouching fear. He asked men to pledge themselves to the reception of God's Kingdom, by praying that the will of God might be done on earth, "*as it is done in heaven.*"—*Matt. vi, 10.* Method is everything. With the harmoniousness of the singing angels, with the disinterested affection of cherub and seraph, with the cheer and faith of Gabriel and his fellows, Jesus would have men do the will of God. As men prayed this prayer, He knew its petition would be fulfilled.

What is called the mud-sill of civilization still lies in the item of bread. No builder of a palace in Utopia can neglect the fact. The Temptation of Jesus was an illustration of the truth that human character is like a three-storied house. The first temptation of Jesus was the entering of Satan into the edifice of human character; and the evil one came into the lowest story over the mud-sill lying close to the earth, when he suggested that Jesus should transform the stones into bread. From this point, Satan climbed up into the other stories, but not victoriously. Jesus did not disdain the important affair of bread in his Temptation, yet He refused to make it from the stones; and now, teaching His disciples how to pray, He not only does *not* separate Himself from the every-day problem of food, and how it shall be obtained, but He deals with it divinely. It is wrong to speak of Jesus "*descending* from the sunlit heights of the three earlier petitions," when He teaches men to say: "*Give us this day our daily bread.*"—*Matt. vi, 11.* The divineness of Jesus was not less, but more, because He entered into sympathy with the daily struggle of man. To have escaped the demand of physical necessities, by leaving man's bodily life untouched by any hope through prayer, would have been for Jesus to lose His moral divinity. The

Temple of Humanity, in the thought of Jesus, was an affair of flesh and blood. John the Baptist might be ascetic; Jesus could not be.

This short petition is full of great words. It comes immediately after the petition: "*Thy will be done,*" and it is bound to it with the tender logic of that love which comes from heaven to man living in a house of clay. Out of all the fantastic dreams which arrogant pietism could ever invent, by praying only this: "*Thy will be done, as the angels in heaven do it; even so on earth let it be done!*" this petition for the gift of daily bread delivers us. With it, we come to an earth of solid fact: and lo, it is not far from heaven. It discovers unto us our mortal relationships, laid bare in the light of an immortal destiny. It bids us see that the Kingdom of God is to be realized on an earth where men ought not to be merely bread-hunters, and yet cannot be merely dreamers. The prayer has been called a temporal want disclosing itself in the midst of things spiritual. To Jesus the temporal was full of the eternal.

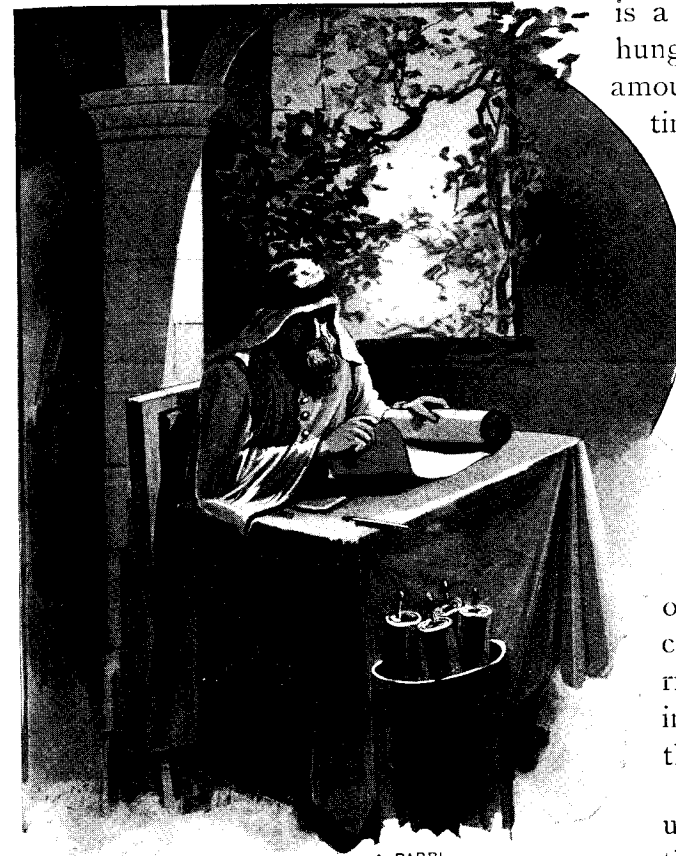
Jesus would have men see that, after all their labors to obtain bread, bread is a divine gift. It was another line and a rich bit of color which Jesus added to His portrait of God, as Father, when He taught men to say: "*Give us this day our daily bread.*" This petition was to open deeps of receptiveness and stir fountains of gratitude. It was the acknowledgment which the soul needs to make constantly, that it depends like a child on the Father, even for daily bread. The culture which this petition contains for the race which utter it lies largely, as has been said, in the fact that the soul has already prayed: "*Thy kingdom come.*"—*Matt. vi, 10.* The unimagined destinies of this spiritual kingdom are still within the range of faith, when the homely matter of bread for daily needs is made a topic of prayer unto God. Therefore, this can never be the prayer of indolence or greed. The man who asks for bread here, has first asked that the name of God may be *hallowed*, that the reign of justice may come, and that the divine will which makes man a toiler among men and the brother of all men, may be done on earth as gladly and loyally as it is done in heaven. Bread is a gift from God. It is as divine in its way, as the gift of His grace and mercy. It comes to necessities as true and sacred, as is the yearning for holiness or the desire for purity. But the prayer never suggests that



any man is to obtain his bread as a gift from any but the Father of his soul, the One most intent on every man's discipline and education, the One who shall conserve his sonship. It does not excuse the complaining man from such toil and thoughtfulness and struggle as God has ordained for His children.

Furthermore, no soul can ask God for the gift of bread to himself alone. God is the Father, not only of the man who sends this petition up unto Him, but He is the Father of all other men. Therefore each man is to pray: "Give *us*." The very fact that bread comes from God as a gift, not in spite of genius to win bread, but through genius to win bread, makes the food question in social economics deeply ethical. "*Give us our bread*" means that others may have bread too, and that we have right to our bread only, not to the bread of someone else. This prayer must transform the brutality of commercial power, by kindling in the heart of ability a reverent loyalty unto God which would make many of our present operations with reference to the food supply impossible. Such is the influence of Jesus' working idea of the brotherhood of man under the Fatherhood of God. It is all contained in the phrase, "Give *us* our daily bread."—*Matt. vi, 11*. No man has the right to isolate himself by obtaining any personal blessing. Egoism does despite to the Fatherhood of God, and is treason to the brotherhood of men. Selfish provision for one's self is un-Christian and wicked. Jesus knew the far-reaching effect of this prayer when the human heart should learn it. The fiercest hate which divides man from man occurs not with reference to facts in what we call the upper realm of ideas and sentiments, but with reference to the fact of bread. If ever He is to make men brothers, and found an enduring fraternity, He must do it where the hungry stare at the well-fed, and where the food question is solved in love.

He saw also that human selfishness must be rebuked by man's own prayer, in which the fact is recognized that every man is but the creature of a day. A man may not be true to eternity, because he seeks for bread for a long time, but, rather, because he asks simply for bread for a subsistence,—"*daily bread*," to be given "*this day*," according to the laws of Eternal Love. God is good for to-morrow, when to-morrow shall be to-day. Eternal Love giving bread daily



A RABBI.

is a better reliance against hunger than an everlasting amount of bread. The continuousness of man's relationship unto God through prayer, is maintained, not by hoarding up benefits, and meeting the Giver of them by one large act of gratitude, and then fastening our enduring attention upon His gifts instead of upon Him, but rather by coming often unto Him, in accordance with ever-recurring necessity, and learning to love the Giver of the gifts.

It is fortunate for us who speak English, that while yet the word "*give*" lingers upon our lips in our use of the Lord's Prayer, the word "*forgive*" follows almost immediately. It emphasizes the fact that, needy and poor as we are, and therefore demanding food as human creatures, we are needy in our spiritual life because we have sinned. Therefore we must seek forgiveness. Jesus leads us to approach the dark fact of our sin, in our prayer unto God, after we have confessed God's goodness in our petition for daily bread. The prayer: "*Forgive us our debts as we forgive our debtors*,"—*Matt. vi, 12*,—is the cry for spiritual food for our heart-hunger for God's love and holiness. This petition reveals the fact of our humiliation on account of our sins, and it is a mighty call upon the Fatherhood of God. It is a child's cry. It is the demonstration that man has the cravings of a son of God. It is this fact which makes sin so horrible, and

makes a man shudder with the consciousness of unforgiven iniquities. The word *debt* is only another form of the word *duty*; our moral debts are our duties undone or broken. The fact that a man has duties and debts to God, is the proof of his divine pedigree. The fact that Jesus encouraged sinful men to ask of the Father to forgive them, is testimony from the One whose perfect Sonship most revealed the character of God, that He is the Divine Father indeed.

Phariseeism was offended at the idea that forgiveness could be obtained from God, except by a set-off of good works. Jesus, on the other hand, instructed men to pray with the idea that, if only they have forgiven, they may receive forgiveness. It is certain that the love which forgives men cannot be received and understood by a loveless and unforgiving heart. The Master had just said: "Ye shall be perfect as our Father in heaven is perfect." Here was a practical application, for the attribute of clemency is the same in



BETHANY.

God and man. No one so felt the hatefulness of sin as did Jesus. No teacher so taught how approachable is the love which forgives the sinner. He even went so far that He, the sinless One, identified Himself with the very guilt which men were carrying, as He taught them how to pray. He Himself was the Atonement, and this prayer was so vitally connected with Him, that He was the gospel of divine forgiveness. The brotherhood which he would constitute was the brotherhood of the forgiving and the forgiven. It is still Godlike to forgive what Matthew has reported Jesus to have called "trespasses *against us*." It opens the door for God's forgiveness of our debts, which are trespasses *against Him*. Forgiveness makes men Godlike.

And now, as though He would make the forgiven soul realize that from which it is delivered, and have it divinely protected, He taught them to pray: "*And bring us not into temptation, but deliver us from evil.*"—*Matt. vi, 13*. The thought in the word *temptation* is better represented by our word *trial*. God does not tempt any man. When we do not learn and grow otherwise, He tries us, Jesus was "led up of the spirit, to be tempted *of the devil*." The whole purpose of God in temptation, or trial, is to "*deliver us from evil*." It is right for us to pray that even the trial may not come to us, that in some other way we may be taught to give up evil, and to love righteousness, but if the trial must come, Jesus would have us meet it with loyalty to the plan of our Father, and to say: "O Father, at any cost, rescue us from the evil!"

Never had Jesus more profoundly stirred the sentiment of sonship in the men who heard Him, never had Jesus more clearly revealed the urgent and intense Fatherliness of God, than in His teaching men to pray this petition. Love divine must redeem the sons of God, by delivering them from evil. If trials must come, in order that virtue may have even the possibility of development, the soul can have no more loyal or heroic cry than this, "*but*, in any case, by any and all means, because we are sons of the Infinite Holiness, and Thou art our Father,—deliver us from evil."

As Jesus uttered this new petition, they beheld Him sitting there, the incarnation of Holiness and Love. They must have known the story of His trial in the days of His Temptation, and that He

had overcome evil, and He could promise to all the loyal sons of God deliverance from the evil which He had vanquished. It is not remarkable, therefore, that this prayer should create and ultimately that it should be followed, in devout liturgy and solemn chant by the doxology, which, while it is omitted by all the best manuscripts and is found only in the margin of Matthew's gospel, can never be less than the proof that God yet inspires and man is still inspirable.

*"For thine is the kingdom, and the power, and the glory. Amen."*

—Matt. vi, 13.



CONSIDER THE LILIES OF THE FIELD.

## CHAPTER XXXVI

### THE SERMON ON THE MOUNT—CONCLUDED

JESUS followed the prayer, whose petitions He taught His disciples, with a distincter assertion of the condition of forgiveness. There is no better illustration supplied in the life and words of Jesus of the fact that His gospel did not impose the arbitrary and mechanical conditions of the ecclesiastics, but rather the conditions which are accordant with everlasting laws of the divine government, than this. When He dealt with the subject of fasting, He touched a very prominent item of interest to the Pharisees. They had worked up the practice of fasting into a zealous ostentation. So systematic, painstaking and flattering to their spiritual conceit was their method

of fasting, that Jesus, in His simplicity and directness, could say nothing less to His disciples than this: "Moreover, when ye fast, be not, as the hypocrites, of sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."—*Matt. vi*, 16-19.

It was a selfish world into which He was sending His apostles, and it never could be made unselfish, if they were to use and care for any of their treasures in the world's manner. To deal thoroughly with this matter, Jesus knew that His law must reach the heart, and so He said: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. *For where your treasure is, there will your heart be also.*"—*Matt. vi*, 19-22.

He would have singleness of heart and singleness of eye; and Jesus added: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be of darkness, how great is that darkness!"—*Matt. vi*, 22, 23. But the matter goes more profoundly into character than power and clearness of vision may indicate. A divided heart and a double eye reveal their infirmity in the fact that a man becomes the slave of two masters. Jesus knew that this condition divides the man himself and this means ruin to the personality. He said: "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."—*Matt. vi*, 24. How then is a man to be single-hearted, a perfect unity of intellectual and spiritual force? It must be the result of the working of those powers in character which reveal themselves in a noble unconsciousness. The old law-giver, Moses, "wist not that the skin of his face did shine." Jesus, the new law-giver, would redeem men from the corrosion of anxiety, and this was His law: "Therefore I say unto

you, be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, That even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things."—*Matt. vi*, 25-32.

Jesus had often spoken of His kingdom as *the kingdom of heaven*. He now spoke of it, in connection with this spirit of prayer and yearning, as *the kingdom of God*. In the thought of Jesus, this kingdom is the primary thing of the universe. He had just now been speaking, so that their minds were turned upon the thousand and one things which were either necessary or desirable to the fullness of their life. He at once simplified the whole problem by leading them to hold fast in their thought to the essential, and to be confident that the incidental would be theirs. He said: "Seek first the kingdom of God, and his righteousness; and all these things shall be added unto you." Just as the fowls of the air were fed, so would God feed His children. Jesus had not come to tell men that there was no supply in God's treasure-house for their natural instincts, and that therefore these instincts must be suppressed. The civilization which Jesus was to develop was to meet all the nature-wants and to create many new and perfectly worthy wants in human nature and life. He thought only of inspiring within His followers such a lofty solicitude, that their pursuits after physical supplies would be under the dominion of their pursuit after the kingdom of God and His righteousness. The only manner in which it may be rendered certain that physical good can be accomplished, according to the laws of

universal Fatherhood and brotherhood, is for each man to seek, *not* so much the maintenance of his position or the satisfaction of his bodily demands, as the triumph of the divine order from star to soul, and the harmony of all the interests of earth under the law of the heavenly kingdom. So far from

making this a world of sluggards, and inviting men to indolence, the seeking of the

kingdom of God and His righteousness stirs

every impulse of life with the music of

a divine hope,

and commands

all appetites

and passions, as

well as all ideals

and sentiments, to

form themselves

under an ever-

advancing and

achieving vision

which is nothing

else than the fore-

day when the king-

dom is entirely harmonious

the kingdom of the

over all. We obey

"Therefore be not

anxious for the morrow: for

the morrow shall take

thought for the things of itself. Sufficient unto the day is the evil there-

of,"—*Matt. vi, 34*,—only when our mind has escaped the tyranny of a

little day, by entering upon the large meanings of the boundless time.

Now, with this atmosphere about the soul, and with these lights revealing not only its possibilities, but its new world, it is not strange that Jesus proceeded to say: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with



SOLOMON IN ALL HIS GLORY.

looking of the soul to that doms of sense shall be with and obedient unto spirit, and God shall reign Jesus' thought, when He says:

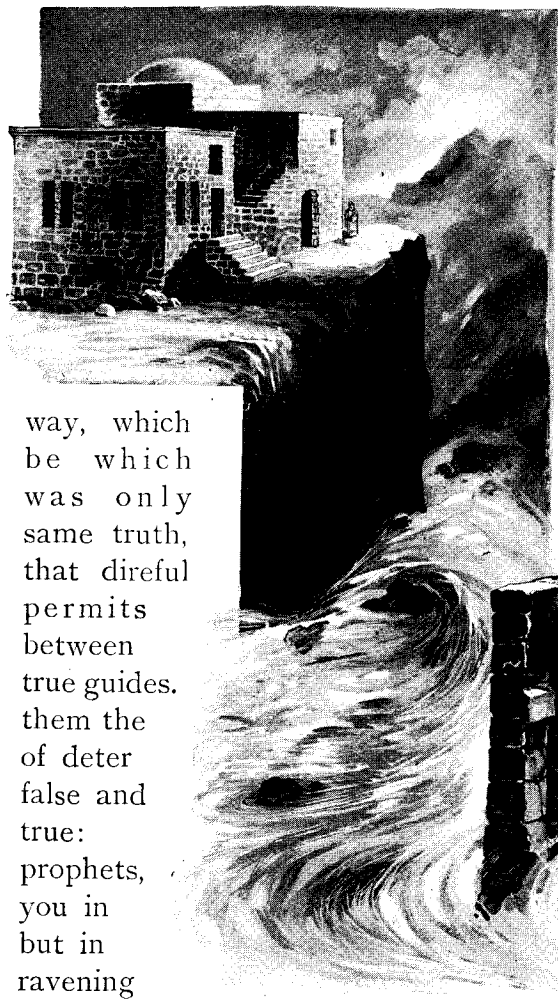
anxious for the morrow: for

thought for the things of itself. Sufficient unto the day is the evil there-

of,"—*Matt. vi, 34*,—only when our mind has escaped the tyranny of a little day, by entering upon the large meanings of the boundless time.

what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."—*Matt. vii, 1-5*. Jesus was showing righteousness to be a personal affair. It was not the scrutinizing conceit of Phariseism. Still less was it that hypocritical passion for reforming the attitudes of others which busied many of the Scribes. It was a righteousness more excellent than the righteousness of the Scribes and Pharisees, because it was the working of a *motive* which achieves a self-reformation, the presence of a light within the soul which makes darkness impossible.

He saw the religionists about Him perplexing themselves with fretful efforts to avoid uncleanness. It was the law that no unclean person might eat of flesh which had been offered for sacrifice. Such flesh was called "a holy thing." If an Israelite had so profaned it, as to give it to the dogs, he was regarded as the greatest of criminals. Jesus knew that there is something still more valuable than consecrated flesh to be guarded and to be revered; and that is Truth. He would not have Truth profaned. Precious as pearls, and as beautiful, He knew that Truth will no more satisfy the untrue than gleaming pearls will satisfy the swine who take them for grains of corn. He taught them not to hand over the destinies of Truth, either to the dogs of passion or to the swine of impurity. Yet He would not have them think that they had *all* truth, or that the truth which they possessed would lead God their Father to deny them the possession of *other* truth. He said: "Ask, and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you: for every man that asketh receiveth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him."—*Matt. vii, 7-11*.



HOUSE ON A ROCK.

way, which be which was only same truth, that direful permits between true guides. them the of deter false and true: prophets, you in but in ravaging know them by gather grapes of tles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them."—*Matt. vii, 15-20*. He saw that even among His disciples there might be a certain untrueness which could be very pietistic and extremely orthodox. Just as His divinity did not protect itself

It is possible that He looked not far away to the castle in sight, and, seeing a narrow road leading to a narrow gate, He said: "Enter ye in at the straight gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because straight is the gate, and narrow is the leadeth unto life, and few there find it."—*Matt. vii, 13-14*. It another way of speaking the when He warned them against confusion of mind which no distinction false guides and He now gave rule and method mining which was which was the "Beware of false which come to sheep's clothing, wardly they are wolves. Ye shall

their fruits. Do men thorns, or figs of this-

by isolation and did not manifest itself by remaining on some mountain-peak of unapproachable grandeur, but rather demonstrated itself in the life of needy humanity, so He would have the true evangelicalism and a safe orthodoxy declare itself, not in highly wrought conservatism of theological phrase, but rather in the doing of the will of Him whom He called so often in this sermon, "the Father which is in heaven." He said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity."—*Matt. vii, 21-23*.

There is no "therefore" in all the divinely-knit logic of the Scriptures more richly eloquent and suggestive than this which Jesus speaks at the conclusion of His discourse: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."—*Matt. vii, 24-27*.

The picture He had drawn was an unforgettable one. Yonder, as He spoke, those who were about Him saw a torrent-bed down which the overflowing waters had rushed in the early spring. For many years these waters had come there, and all about in the low places were deposits of sand. These level spaces of sand would naturally attract an indolent and thoughtless builder, for it was with trifling labor that he could lay the foundations of his house in the soft material. Up above, beyond the reach of the torrents, was the rugged and difficult rock. It was just such a challenge to enterprise and wisdom as Jesus' vision of life made to the heroic instincts of the human souls whom He addressed. The men who heard Jesus



saw the whole network of Rabbinical falsities and the cobwebs of ecclesiastical error brushed away forever, as He spoke to their good sense and inspired thoughtfulness, the utterance of their own faith and courage. The authority of Jesus to speak they could not entirely fathom or comprehend; but they did *feel* it, and all ages have realized that the teaching in the Sermon on the Mount has the authority not of the scribes, but of the God and Father Who is in heaven and Who is also in the soul of man.

## CHAPTER XXXVII

### MANY MIGHTY WORKS AND THE IMPRISONED BAPTIZER

EAGER for other gracious words, the crowd, whose hearts had been musical with His rhythmic summons unto the life accordant with the Law of Love, followed Jesus down from the plateau, through the little valley, and soon they were with Him in the town



CAPERNAUM AND THE SEA OF GALILEE.

which He had chosen for what home He had,—Capernaum. Already its citizens knew Him as the one who had given back the fading gem to

the home-crown of Herod's officer. This event in the life of the courtier had wakened the hopes of others. Might not the representative of Almighty Love, and the authority

thereof, be divinely disposed toward another officer in an equally critical hour? This was the question which an embassy of Jewish elders immediately brought to Jesus. The commander of Herod's garrison, a Centurion who was in authority over those soldiers who kept order at Capernaum, in the name and by the power of the Roman law, had thus influenced the town magistrates to make request of Jesus, that He should come and heal his servant, who, as the soldiers said, was lying "at home, sick of the palsy, grievously tormented."

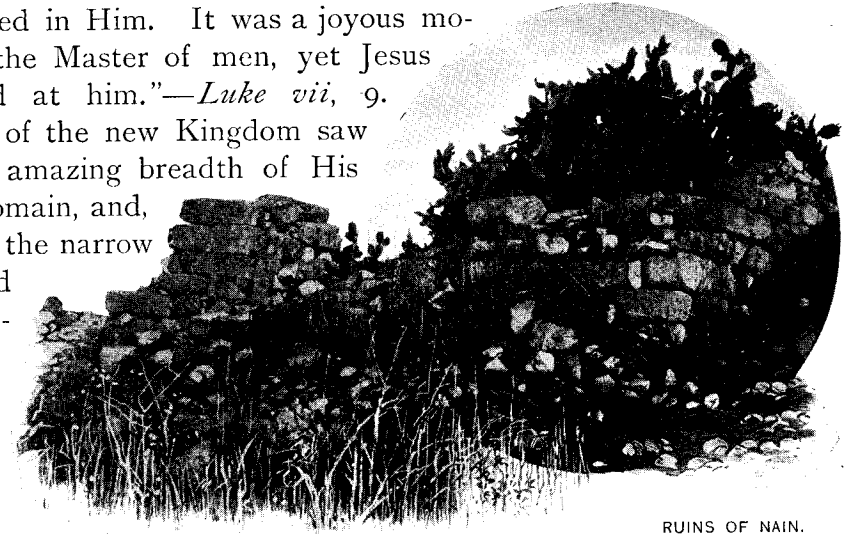
Luke, "the physician," tells us that the sick servant was "ready to die."—*Luke vii*, 2. Doubtless, the Centurion was a heathen, but Christianity was in the air, as a new heart-throb of Infinite Love. It had already broken down walls once high and strong between Jewish ecclesiasts and this heathen captain of a hundred soldiers. It had also made the Centurion more tender and humane toward a slave. Such a being, according to Roman theories, was only his property; but according to Christian discovery through Jesus, the slave was his brother-man. That this Centurion was a man of fine impulse and large religious spirit is attested in the fact that, being wealthy, and favorable to the Jews, he had built them their synagogue, and thus he had so merited their gratitude that the deputation of Jewish elders told Jesus: "He loveth our nation and He hath built us a synagogue;"—*Luke vii*, 5,—and they were "beseeching Jesus that He would come and heal his servant."—*Luke vii*, 3. This was the ground upon which they urged their plea, "that he was worthy, for whom Jesus should do this."—*Luke vii*, 4.

The divine theory of worthiness, however, was deeper and broader than theirs. Jesus said: "I will come and heal him," and He "went with them."—*Luke vii*, 6. Something profoundly significant had opened in the heart of the Centurion, and he exemplified the finer worthiness of which we have spoken when he sent his friends, as another deputation, interrupting the journey of Jesus when He had almost reached the Centurion's house, and these friends said what the officer had told them to say: "Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof: wherefore, neither thought I myself worthy to come unto thee; but speak the word only, and my servant shall be healed. For I also am a man under authority, having under me soldiers, and I say unto one: Go, and he goeth; and unto another: Come, and he cometh; and to my servant: Do this, and he doeth it."—*Luke vii*, 6, 7. Here was a lower kind of authority obedient to its glimpse of a higher kind of authority. The obedience passed over into a receptiveness which issued in blessing. Such always is the triumph which comes of being triumphed over by Jesus.

It was a happy moment for Jesus. His true authority had demonstrated itself by kindling a sublime faith in the soul of a man.

It had broken down ancient barriers and won the heart of what they called a heathen, so that a religious outcast from Israel had outstripped self-opinionated Hebrewdom, in furnishing an example of courageous faith. Jesus knew that the world is to be saved by its faith, and that the faith that saves must ever be this kind of confidence in the Fatherhood of God and the brotherhood of man which was revealed in Him. It was a joyous moment for the Master of men, yet Jesus "marveled at him."—*Luke vii*, 9.

The King of the new Kingdom saw again the amazing breadth of His glorious domain, and, careless of the narrow conceit and testy intolerance of Judaism, He said: "I say unto you, I have not



RUINS OF NAIN.

found so great faith, no, not in Israel. And I say unto you, that many shall come from the East and West, and shall sit down with Abraham and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into utter darkness: there shall be weeping and gnashing of teeth." And Jesus said unto the Centurion: "Go thy way; and as thou hast believed, so be it done unto thee." "And his servant was healed in the self-same hour."—*Matt. viii*, 11-14.

Five and twenty miles away, amidst undulating hills on the slope of Little Hermon, clustered the white houses which constituted the village of Nain. Above it were the summits of Little Hermon, and below it stretched the Plain of Esdrælon. Jesus was now approaching it with an interested throng attending Him, hoping, as they crowded close to the new Rabbi, to see another demonstration of that authority which not only spoke words, different in power of commandment from those of the Scribes, but also did mighty works in

exquisite moral harmony with His divine eloquence. As they neared the little village, his sweet utterance was drowned by the wailing of mourners. The two processions were soon confronting one another. Death led one; Jesus led the other. It was no time for Jesus to be preaching, even the words of the divine life. Here was Death, the old king of terrors, a sovereign which had met and conquered all other sovereigns. Death was stalking at the head of a procession whose dismal cries filled the air. The feared king who had conquered all other kings of earth was meeting with the King of Kings, the only true monarch of earth and heaven. Here Death had won his triumph, not in a royal palace, but in the home of a widow. He had smitten down her only son. The grief which proclaimed itself in the blast of the horn and the rended garments of the mother, had confessed its extremity and hopelessness in the first moaning and fasting, the fluting and chanting, the overturned couches of the home, the folded hands of the dead, the neighbors bearing the body along on the bed, and especially the concluding and melancholy lamentation mingling its sounds with the cymbals,—all uttering the feeling of despair.

It was springtime, and the birds were singing among the green branches, as if Death had never invaded the world, but the ecstasy of May was suddenly made discordant; and the vanishing of youth's dream in the blitheness of Spring rendered the presence of death more painful and evident. Yet Jesus was there; and soon the eternal springtime, with its power of resurrection, quickened the heart of the mother and revived the dead. The whole enterprise had its impulse in the heart of the Son of Man. When Jesus saw the mother, He had compassion, and said unto her: "Weep not." The heart of Jesus was never appealed to in vain, even when intellectual problems were to be solved. "And He came and touched the bier; and they that bare him stood still."—*Luke vii*, 13, 14.

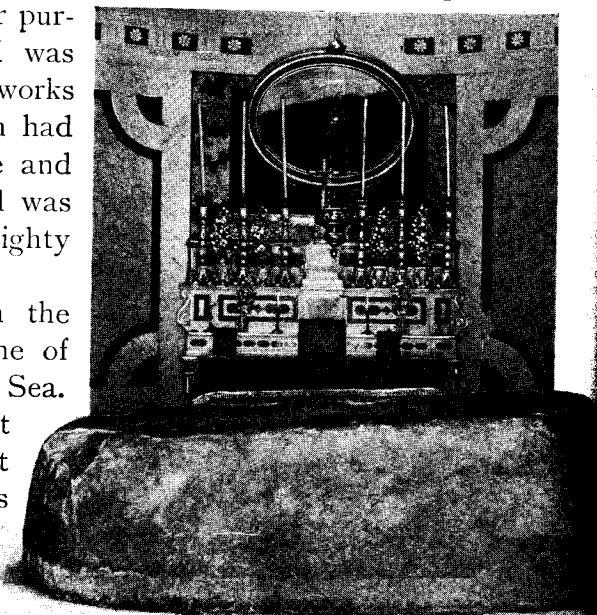
By touching the bier Jesus had demonstrated his independence of pious conventionalism. The startled crowd, made up of the two confronting processions which had met in the gateway, or near the city, obeyed Him. Here again was the new Law-giver. He was not preaching His law; He was doing it. He was not legislating; He was executing His legislation. The disciples of Jesus could not

forget the contrast He had instituted when He uttered the new law, as He spoke the Sermon on the Mount. Several times, as they remembered it, He prefaced what He had to say by the words: "*Ye have heard that it was said by them of old time,*"—or "*It hath been said,*"—and, in contrast with all this, Jesus had set forth His own authority as the faithful representative-son of His Father, by saying, with supreme moral grandeur: "But *I* say unto you,"—and then the legislation of eternal Love entered their hearts. Would His kingly supremacy as contrastingly assert itself here, not in words, but in deeds? Would His deeds be as demonstrative as His authority? Death had had his say. Jesus stood in the silence which Death had commanded, and He said: "Young man, *I* say unto thee, *Arise.*"—*Luke vii*, 14. The springtime of the soul out-rivaled the springtime which reigned fresh and lovely in the glad valleys. "And he that was dead sat up, and began to speak. And Jesus delivered him to his mother. And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us; and that God hath visited His people. And this rumor of Him went forth throughout all Judea, and throughout all the region round about."—*Luke vii*, 15-17.

It must have been about this time that Jesus made another visit to Nazareth. As He entered the town of His boyhood, a large number of those whom He had blessed and restored followed with the miscellaneous throng. He was looked upon by former friends and foes as at least a famous man. Rumors of his surprising powers had been coming to them from time to time, and provincial Nazareth had met these accounts of her distinguished son with the same scrutinizing intolerance which His home-town betrayed when He enraged the people in the synagogue months before. He had not attracted the kind of attention which their sort of Messiah was expected to attract; He had won only the gratitude of leprous beggars and noisome mad folk and inconspicuous paralytics. But He had also organized the empire of universal love. This latter fact did not impress them, but something else did,—His divine enthusiasm and all-consuming passion for making this a better world;—in short, His transcendentalism,—supplied their descendentalism with proof that His reason was tottering on its throne. Some of His relatives

and friends, exaggerating what they took as vague symptoms of insanity into a demonstration of His madness, began to execute their plan for His arrest and detention. The authorities favored it. It would solve many perplexities, if He could be held on the charge of having lost His reason. At last, they had in sight an explanation, such as it was, of His conduct. The devil must have possessed Him, and it was more to their purpose to show that the devil was the author of these mighty works than that Jesus of Nazareth had done them; for in that time and with their theology, the devil was nearly as powerful as Almighty God Himself.

For nearly a year John the Baptist had been lying in one of the prisons near the Dead Sea. He was a prisoner of hope, but not of the Christian hope. Not in this world, probably, was Jesus to manifest His divinest powers even to the greatest of His prophets. As night succeeded day, John lived in expectation of the coming of death or the triumph of the Messiah. He believed in Jesus, but not as Jesus believed in Himself. It was impossible for him to understand why the armed hosts of the Messiah did not take the banner of revolution, and sweep Roman fortresses and garrisons out of the country, and establish the empire of the Jew. Brooding in the dungeon of Machærus, this intrepid warrior for righteousness, with fadeless youth yet upon his brow, had often looked through the darkness of his imprisonment, upon the picture of a redeemed Israel, amidst whose glories he would be liberated. But no trumpet-blast had pierced the shadow of his solitude. The Baptist had begun to suspect the value of that inspiration which once made him refer to Jesus as mightier than himself. The pain of despair stole through



THE MENSA CHRISTI, NAZARETH.

the soul of the once fervid orator. Half out of heart, his spirit racked with doubts, John felt himself as much a prisoner of false hope, as he was the victim of Herod Antipas. He had been confined in that prison, in order that he might be protected from the fierce wrath of Herodias, whose sin with Herod he had fearlessly exploited. If Jesus were really to see righteousness established, especially if He were anxious to establish a righteousness more strongly foundationed than that which John himself had preached, why should he, the champion of righteousness, be languishing in prison, under the order of an adulteress?

Never did a grand character shake with more disheartening questions. In a sense, he had discovered Jesus. Now had Jesus become careless of him? John's unselfishness in turning the tide of human attention and approval away from himself and unto Jesus, was voluntary and sublime. He was equal to this; but no man could be equal to the involuntary wrestling with a process of stolid events which disheartened him. He possibly confronted the cruel thought that Jesus might not have proved Himself the Messiah. Then he left it for the more trying one, that Jesus had not only failed, but also that He had forgotten him. If Jesus were so kind and so powerful as was indicated by multitudes of rumors of Him which penetrated the gloom of the prison, why could He not deliver John the Baptist from agony of soul, at least, by sending him some friendly word, if even He could not, or would not, break down the fortress-walls and set him free?

It was with this strain upon him, that John sent two of his disciples to visit Jesus, and to ask Him the question which had been asked of half a hundred other claimants to the Messianic office, first and last: "Art thou he that should come, or look we for another?"—*Luke vii*, 19. When these deputed friends of the Baptist, who had traveled far from the southern border of Peræa, haunted ever by the recollection of the dark fortress near the Dead Sea in which their heroic teacher was confined as a criminal, came to Jesus, they poured all the pathos of love and tender recollection into the words they spoke to Him, when they said: "John the Baptist hath sent us unto thee,"—*Luke vii* 20,—and they told Jesus that it was His own heroic forerunner, who had taught them from his heart of disappoint-

ment to say these very words: "Art thou he that should come, or look we for another?"

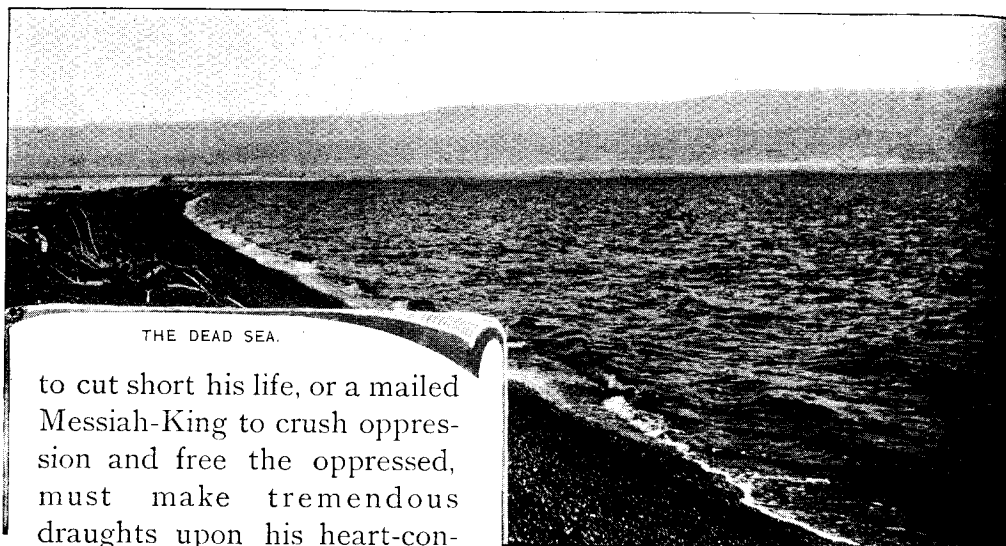
The answer which was made to John's disciples addressed itself to their own eyes, and to their spiritual reason; for we are told: "And that same hour he cured many of infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight."—*Luke vii, 21*. Jesus, however, did not exact such lofty insight and faith from John's disciples as would make what they saw and heard a sufficient answer to their doubt and a complete relief to the strain of soul which John was experiencing. They had been taught by John to look for divinity, not so much in the manifestations of mercy as in manifestations of theocratic righteousness. They could not therefore regard these works of humanity as proof of the divine Messiahship, overwhelmed as they were by the fact that their teacher and Jesus' self-sacrificing friend, John, was helplessly waiting, in what was called "The Black Castle," either for a triumphant King, or for the swordsman of Herod.

The penniless Jesus had come to enrich man's soul, and, with no crown near His forehead, other than that of His moral majesty, He might have encouraged a whole race toward flabbiness and unheroic selfishness, by losing His ground here. Surely John's disciples had touched His heart. He might have gone back with them to that jail and liberated John. But Jesus would not do that, for He was founding a Kingdom to be made up largely of the suffering and the persecuted and the imprisoned. He was not indifferent to the cruelty with which John agonized; neither was He indifferent to the fact that the sublimest faith of which man is capable is not the faith which asks to be comforted, or to be physically unbound, but to be inspired. Of course, John's sorrow was not merited; but the finest manhood grows amidst unmerited woe. Jesus was standing for the future faith of man. Man must believe in Love which is so loving and so fatherly, that it often refuses to deliver those who have high claims upon its power to help, at the very moment when it is exercising abundant kindness upon the unworthy and sinful. "Then Jesus answering,"—by the use of Isaiah's forelooking words,—"*said unto them, Go your way, and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed,*

the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he whosoever shall not be offended in Me."—*Luke vii, 22, 23*.

Jesus not only had *not* slighted the work of John; He had, on the other hand, made the most of John's prophetic mission and career, by asking him to enter a martyrdom of soul like unto His own. Christ is always saying to those who, for righteousness' sake, are under the stress of mysteriously painful facts: "Blessed is he who is not offended in Me."—*Luke vii, 23*. Sometimes we know as little of Jesus, as the Christ of our life and of all lives, as John could have found out through those one or two interviews which he had with Him, and through the incompetent and prejudiced channels through which alone John had recently learned of the moral authority of Jesus. John had once almost daringly said concerning Jesus: "He must increase, but I must decrease."—*John iii, 30*. Since that time, Jesus had offered none of the proof expected to make evident His Messiahship. Jesus would not let the destiny of religion go to John's level, high as it was; He would strain John, if need be, and exalt the fortune of religion to His own level of faith. Faith of the highest sort does not seek for quantity of proof, but for quality of inspiration, which alone is proof of spiritual sovereignty. John the Baptist to-day gets no better proof of the Messiahship of Jesus, than Christ gave of old.

The true followers of Jesus are often not more respectable or more interesting than these aforetime blind beggars and self-seeking fishermen. Controversy still wrangles about Him, so that we may not hear or understand the golden speech of His silences. Partisanship even yet noisily parcels out His dignities and claims proprietorships in His mysteries. There is no such task for religion, as to have and to keep its confidence that He who is most vociferously championed by ungenerous and faulty dogmatists, and followed after by scheming and blemished bigots, is indeed the true Messiah, the Christ of God, the All Loving and the All Holy. Jesus is still saying: "Blessed is he, whosoever shall not be offended in Me." His moral value is even yet to be discovered only as the disturbing leaven which works sometimes quite unpleasantly in the dough of sinful humanity. The John who is expecting the sword of an executioner



THE DEAD SEA.

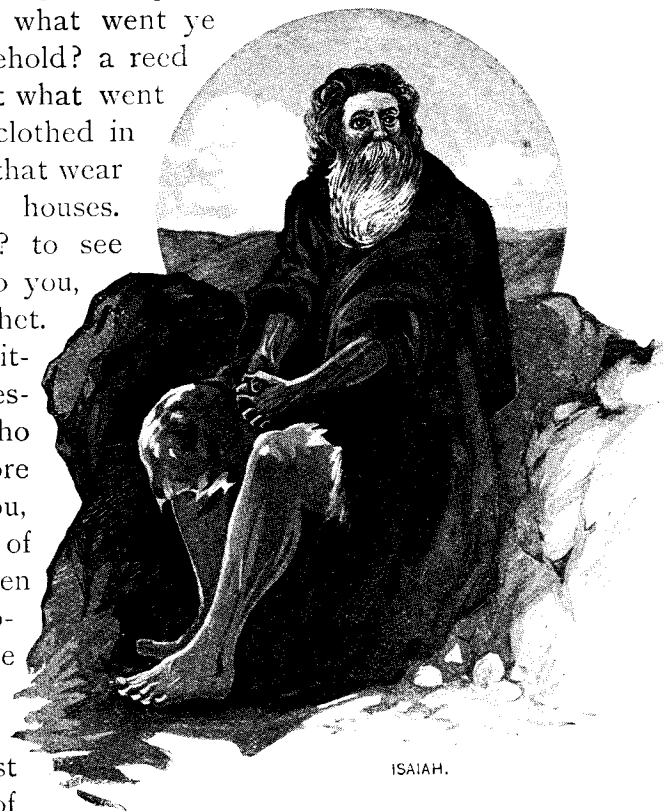
to cut short his life, or a mailed Messiah-King to crush oppression and free the oppressed, must make tremendous draughts upon his heart-conviction, as to Jesus, the undemonstrative Redeemer of society, if he will not grow sick of heart and fail of the highest achievement of the soul.

Jesus' answer to John the Baptist was a tender and encouraging admonition as well as a prophecy of triumph. The gentle rebuke and sunny promise were addressed to John's power of trust. Christ must always be a stone of stumbling to the man who is more certain of the dumbness of dungeon-walled circumstance, than he is of the responsive music in his own soul when a great melody utters itself from without. "Trust," says Dr. Martineau, "is the belief of another's goodness on the inspiration of your own." If we walk upward, "we walk by faith, not by sight." Jesus knew that somewhere and sometime, if not in the cell of "The Black Castle," by the Dead Sea, John the Baptist, who longed for activity, and who was the soul of unselfishness, would not be offended in Him. On the other hand, John the Baptist, if he were liberated from his dungeon, would miss the sovereignty, deathless and divine. He must be liberated from the necessity of being made physically free, if he would be a free man indeed. Jesus, Son of humanity, would be true to His conviction of the Fatherhood of God and the brotherhood of man. He would not cheat so dear a child of God as was John the Baptist, of the crown of manhood which could be fitted to his forehead only in that dismal jail. John was safe in the hands of

God. The Kingdom of Jesus was safe, for it had not been dissolved by pathos. The silence in which John was to meet, with bowed head, the gleaming sword of the executioner, has an eloquence that shall grow finer with every triumph of the Kingdom of Jesus. It was the silence in which moral greatness attests itself, by trusting.

And now the disciples of the Baptist had departed for the dungeon by the Dead Sea. They went away, musing over the fact that Jesus had quoted the words of Isaiah, John's favorite prophet and poet, and that He had showed the characteristics which the Hebrew seer had pointed out as the marks of the Messiah.

That Jesus did not underestimate John is proven by the outburst of lofty praise which at once came from the heart of the Son of Man: "And as they departed, Jesus began to say unto the multitudes concerning John, what went ye out into the wilderness to behold? a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft raiment are in king's houses. But wherefore went ye out? to see a prophet? Yea, I say unto you, and much more than a prophet. This is he, of whom it is written, Behold, I send my messenger before thy face, who shall prepare thy way before thee. Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the kingdom of heaven is greater than he. And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and



ISAIAH.



men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come. He that hath ears to hear, let him hear. But whereunto shall I liken this generation? It is like unto children sitting in the market-places, which call unto their fellows, and say, We piped unto you, and ye did not dance; we wailed, and ye did not mourn. For John came neither eating nor drinking, and they say, He hath a devil. The Son of Man came eating and drinking, and they say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners! And wisdom is justified by her works."—*Luke vii, 24-35.*

Something had come into His recent experiences to make Jesus feel that His works of kindness had failed to lodge within His disciples the truth, in sympathy with which, and for the more powerful preaching of which, His mighty deeds had been done. Strongly did He feel the nature of the hard and cold unbelief against which His throbbing heart had been directing the streams of that boundless Love which is God. Crowds had gathered about Him and followed Him; but now they were asking Him constantly, not so much for truth and love, as for signs and wonders. Disciples of intelligence and sympathy were few. He longed for sincere attachment, to Himself as man's brother, and to God as man's Father. He was isolated from men by the very love which would save them. Close to His Father, as He lived, He knew His Father's purposes toward men, and these made Him yearn to be the true heart-discovery from God unto His brethren. Love, as it lived in Jesus, did not wait for men's repentance, in order to be loving unto men. It opened its secret, without a pledge that a man would prove himself worthy of it. As Jesus saw men curiously looking on the treasures of Divine affection which were manifested in Himself, He marveled and was pained that Love could not have its way in melting men's hearts. He was sternly sad "because they repented not,"—*Matt. xi, 20*,—not because they had to repent before He could love them, but because repentance ought to be a consequence from His having loved them divinely. "Then began He to upbraid the cities wherein most of His mighty works were done, because they repented not. Woe unto thee, Chorazin! Woe unto thee, Bethsaida! for if the mighty works

had been done in Tyre and Sidon which have been done in you, they would have repented long ago in sackcloth and ashes. Howbeit I say unto you, it shall be more tolerable for Tyre and Sidon in the day of judgment, than for you. And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt go down unto Hades: for if the mighty works had been done in Sodom which were done in thee, it would have remained until this day. Howbeit I say unto

you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—*Matt. xi, 20-23.*

None of the disciples report this out-pouring of His soul, save Matthew. Attention had been called to the fact that, having been a publican, Matthew was therefore a penman, and became the first secretary, to give us the most important and



ON THE SHORE—CHORAZIN.

graphic book of biography in the world. Dr. Bruce says suggestively: "Would it surprise you if the one disciple who had access to the Master at such a solemn hour was just the publican; the last first, the despised one privileged to be the confidant of the still more despised one, very specially on account of the relations He had chosen to enter into with the class to which that disciple belonged?" We may well go further and see a reason for Jesus' pained surprise that others did not receive His word as Matthew had received it, without the testimony of these mighty works. True; we do not know of any miracles which were wrought either at Chorazin or Bethsaida. But doubtless Jesus had manifested His power and glory in the little shore-towns which were but a few miles away from Capernaum. Some of His disciples, at whose homes He had probably shown forth the divine love, lived at Bethsaida. He must have had these attestations in mind. Tyre and Sidon were well-known examples of how evil had overthrown the amazing grandeur of the heathen world. The story told by the prophet Ezekiel of their utter desolation by

the forces of wrong which Jesus had come to subdue or to extirpate was well known to all the hearers of Jesus.

Opportunity is the only fact by which men and cities may be judged. Jesus threw a terrible light upon the ruins of Sidon and Tyre, and Chorazin and Bethsaida. It is the only terrible light, for it is the light of love. The first two perished without the opportunities. But Chorazin and Bethsaida were unmindful of God's Law, even in the splendor of the manifestation. That law is ever the same, and by it the unfit are more sure *not* to survive, if they have opportunities and use them not. The thrilling pathos of Jesus' monologue was evident when He said: "And thou Capernaum, which art exalted, shalt be brought down to Hades" ("the grave").—*Matt. xi, 23.* Jesus had so lifted this little town toward God and so brought her citizens in touch with the Divine plans, that heaven must have often seemed close. He had so distinguished Capernaum, by His presence and works there, that nineteen hundred years have sent their scholars up and down the shore of the Lake of Galilee to find such relics as may identify the perished glory with the unfading luster of Jesus' name. More of His tender humanity; more of His might that shook the world of the past into ruin and built the world of the future; more of His desire that those for whom He had lived and would die should enter into His own enterprise, drink His own cup, if need be, and share His own glory at the last, had manifested itself in Capernaum, than upon any other spot of earth. Therefore, if Capernaum fell from the height of all the companionships He offered, and slipped away from the summit of that spiritual grandeur to which He invited her, the abasement would be complete. She should be "brought down to the grave" in disgrace, for, as He said: "If the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. Howbeit I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—*Matt. xi, 23, 24.*

As every bruised heart must, if it shall keep its courage amidst some apparent disaster which confuses its generous plans, so did Jesus turn His eyes toward His Father. He realized from the Fatherhood of God, in the truth of His own Sonship, that far beneath all human blundering, ingratitude, ignorance, and devotion to

external rewards for confidence, there is still the human soul. It is worth working upon. The best is, God is always interested in it. In its simplicity, in the indestructible childhood of its unspoiled trustfulness, Jesus knew that He could trust, as His Father trusted. He was entirely reinforced with this truth. He therefore poured His glad heart out, and the joy that was revealed in His Father's method with humanity was medicine enough for His grievous wounds, as Jesus said: "I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal Him."—*Matt. xi, 25-27.*

Jesus had not lost His faith in His enterprise of love. He had re-set His confidence, as every disheartened and loving man must re-set it, on the foundation of God's perpetual Fatherhood. There alone can it be founded when brave ones are most discouraged by the actions of those whom they would help. Let them ever go into the light which Divine Love sheds upon human weakness and possibility, and, obtaining God's faith and God's courage in working with the human soul, they will up and on with gratitude. Never was Jesus more confident of the future of men. He seemed to open His arms with wider and warmer welcome for the human problem, as He said: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."—*Matt. xi, 28-30*



THE WOMAN AT THE HOUSE OF SIMON THE PHARISEE.

FROM PAINTING BY D. G. ROSSETTI.

"And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment."—*St. Luke vii, 37.*

## CHAPTER XXXVIII

### PHARISEEISM AND ITS DEFEAT

HAVING again seen the truth of the Fatherhood of God, as He prayed unto the Eternal One, Jesus flung Himself on His faith in the possibility of realizing the dream of the brotherhood of man. Re-inspired with confidence as to the destiny of humanity under God, He now met a dramatic response unto His invitation which went out from Him unto all men. It would have been fatal to any less divine enterprise. His invitation had gone forth as fragrance goes out from a flower. Might not some stinging creature be attracted thereby? Jesus was ready to take the risks which love makes, when love's heart is worn on the sleeve. One of the Pharisees invited Him to his home, and asked Him to dine



HEALING THE SICK.

with him. It is evident from this, that as yet there was no public antagonism separating Jesus and the Pharisees, such as would make the Pharisaic party exclude one of their number whose apparent magnanimity offered hospitality to the heretic from Nazareth. We may easily underestimate what must have been the charm of Jesus in the eyes of this Pharisee, enabling him to break over all revered ordinances and consort with one for whom

Phariseeism, as such, could have no place. The Pharisee, Simon by name, was not a convert to His doctrine. But he was a gentleman in high standing, whose social position was so secure that he could, if he were so minded, invite this much talked-of Rabbi to his table, with the usual motives at play which often impel superior folk, who desire to be considered both liberal and wise, to offer a place at dinner unto a much talked-of man, especially if he be a philosopher who has suddenly acquired fame.

The Pharisee's interest was ecclesiastical and intellectual. He might have defended himself before his fellow-Pharisees by asserting that, in the interests of their own religion, he desired to find out whether Jesus were only a Rabbi, or a Rabbi and a prophet also. His powerful Jewish predilections cannot be questioned, for they appear later. He knew that the man he had invited had no ecclesiastical claim whatever to his hospitality; and there is much to warrant the inference that the Pharisee was conscious that defilement was possible through the presence of Jesus at his table. However, this had been overcome, and the Pharisee unbent patronizingly toward Jesus. They had been reclining on the cushions arranged upon the divans, and the meal was before them. Every Jew's house was an open house, in the sense that persons might walk in from the street, inasmuch as the doors were not shut, and the steps running down to the courtyard were easily approached and ascended by those who, looking in upon a feast, beheld persons with whom they were acquainted, and to whom they desired to speak. As Jesus and the Pharisee, with others, rested upon their left elbows, and partook of the meat and wine, a woman, who probably had excuse in the fact that she knew Simon, the Pharisee, came through an antechamber, and entered the dining-room. The fastidious Simon, more anxious to preserve the reputation of his house and his legal purity, than to respond to any concern of humanity, was amazed to recognize in her a sinner. No woman of highest reputation could properly appear at such a time, at such a place, save with the concealing veil. This unveiled woman had glided in, loveless, dishonored, fallen. The words of Jesus: "Come unto me, all ye that are weary and are heavy laden,"—*Matt. xi, 28*,—were still graciously moving in her scorched and abandoned

soul. She was only answering Jesus' invitation, and she was coming into His very heart, just as He had answered Simon's invitation and had come to dinner. The host was much excited. Jesus Himself might have strained Simon's sense of propriety, but this woman had soiled his respectability. To have been seen near her anywhere would have compromised him; to permit her to take another step in his house might ruin him. But what else could she do save to press near unto Jesus? What else might Jesus do but to permit her to express her heart? What else could Simon the Pharisee do but be outraged?

Weary of her sin and of her past, the woman saw a clean and happy future, only in Him. If an abstract theory of better things could have satisfied her, she would have remained outside with it, but the religion of Jesus is altogether personal. As she remembered what He said, it was not, "Do the works of the law," but, "*Come unto Me.*" The new Law of Love had already won her. She was careless of proprieties, even in the presence of the astounded and offended Pharisee. Toiling yet with the heavy burden of her guilt, which she longed to exchange for the light burden of which Jesus had spoken,—in subjugation yet to the enslaving yoke which she yearned to have broken and to have replaced with the easy yoke to which Jesus had referred,—she pushed her way to His feet, which were turned away from the table, and, obedient only to the exactions of the Law of Love, she opened a flask of perfume, which was the dearly bought symbol of her affection,—a phial which doubtless had often hung from her neck upon her breast,—and, mingling its precious oils with her tears, she "bedewed" the feet of Jesus. Her long and abundant hair had fallen down over His feet, and with it she wiped away the tears of pure repentance which she probably thought might render Him impure. Love incarnate in Jesus made no motion to rebuke the weeping woman; and she covered with her kisses the feet which were to toil up Calvary. Human love had told its most pathetic tale to Divine Love. Only bigotry and ecclesiasticism were out of harmony with the scene.

In angry contrast to the woman and Jesus, Simon, the Pharisee, sat, aware that he had been seriously compromised. He fixed his eyes upon Jesus, whose calm demeanor furnished another

contrast in the presence of the horror of the host. All that the offended Pharisee muttered to his heart of flame, was this: "This man, if He were a prophet, would have known who and what manner of woman this is that toucheth Him, for she is a sinner."—*Luke vii*, 39. There was one answer to this. It was revealed in the face of Jesus, and in the face of the woman. More truly than any other artist, Rossetti, in both painting and poetry, has caught the spirit and significance of the occasion. Both the picture and the sonnet are reproduced:

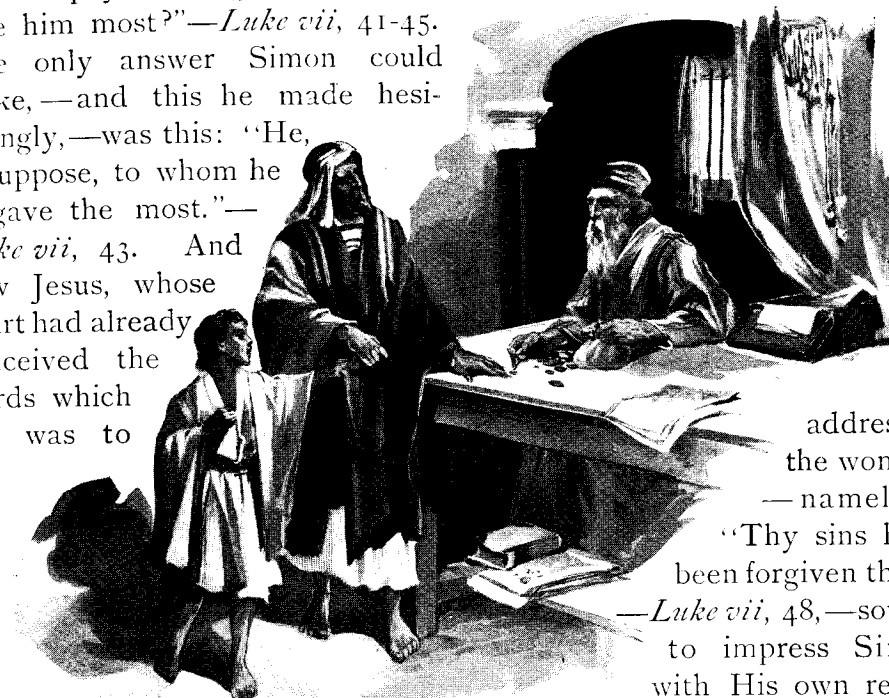
"Why wilt thou cast the roses from thine hair?  
Nay, be thou all a rose,—wreath, lips, and cheek.  
Nay, not this house,—that banquet-house we seek;  
See how they kiss and enter; come thou there.  
This delicate day of love we two will share  
Till at our ear love's whispering night shall speak.  
What, sweet one,—hold'st thou still the foolish freak?  
Nay, when I kiss thy feet they'll leave the stair."

"Oh, loose me! Seest thou not my Bridegroom's face  
That draws me to Him? For His feet my kiss,  
My hair, my tears He craves to-day:—and oh!  
What words can tell what other day and place  
Shall see me clasp those blood-stained feet of His?  
He needs me, calls me, loves me: let me go!"

The contempt of the Pharisee is illy contained in the phrase: "*this man*." He did not refer to Jesus as a Rabbi. Simon knew that the most ordinary Rabbi would have forbidden her coming near to him. Besides, had not the woman literally worshiped Jesus? And was Jesus anything else but "*this man*?" Jesus was not the sort of prophet for whom Simon was looking. He was the prophet of rescued and redeemed humanity,—the prophet of that quenchless and eternal love which, like fire, is as pure as it is warm. Jesus believed in a *universal* brotherhood, because He trusted a Universal Father.

He needed but to look into the face of the proud and wrathful Pharisee to tell him of his thoughts. With a divine courtesy which neither offended against His having accepted of Simon's hospitality

nor His own reverence for truth, Jesus gave Simon an illustration, conceived and uttered in accord with the mental attitude and the method of the orthodox Jew. He said: "Simon, I have somewhat to say unto thee."—*Luke vii*, 40. So courteous and authoritative was Jesus that Simon's tone was changed and he said: "*Rabbi*, say on." Jesus proceeded: "A certain lender had two debtors: the one owed five hundred pence, and the other fifty. When they had not wherewith to pay, he forgave them both. Which of them therefore will love him most?"—*Luke vii*, 41-45. The only answer Simon could make,—and this he made hesitatingly,—was this: "He, I suppose, to whom he forgave the most."—*Luke vii*, 43. And now Jesus, whose heart had already conceived the words which He was to



THE MONEY LENDER.

address to  
the woman:  
—namely—

"Thy sins have  
been forgiven thee,"  
—*Luke vii*, 48,—sought  
to impress Simon  
with His own recog-  
nition of the fact that,

in doing what she had done, the woman had expressed her love, which He accepted. Jesus saw that her tears were not only tears of penitence, but also tears of thankfulness and of affection. Their outflow had cleansed her, and she was beginning a life of purity. Again Jesus showed that Divine Love loves, even *before* a change of character has come. The forgiveness on the part of Jesus produced the love on the part of the woman. Human love which had degenerated into lust was redeemed by Divine Love, flowering with whitest purity.

Jesus proceeded with the still displeased Simon, in the hope of getting him to adopt the divine point of view. Simon had not turned the woman out into the street. What we call his system of divinity would have done this; but humanity expressing itself in Eastern hospitality was better than Simon's theology.

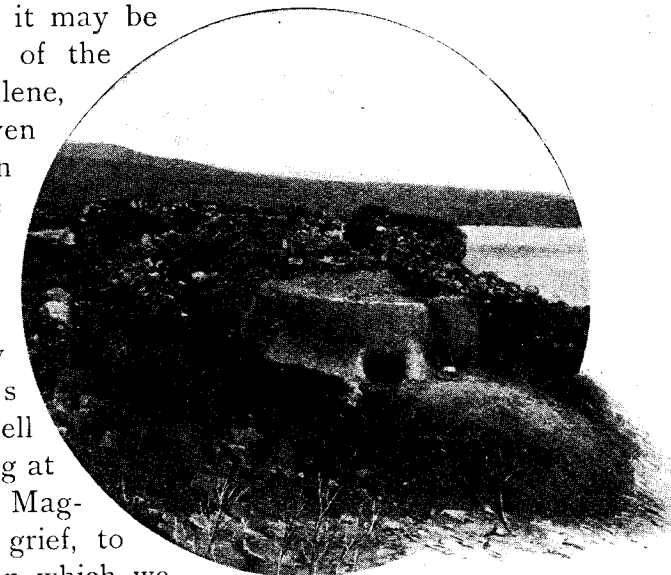
Jesus became more of a problem to him, than even the woman who had defiled his house, if only with her presence. Moses, whom the Pharisee honored, had nothing but death for such a creature. Jesus had nothing but mercy and pardon and deliverance. He now reminded Simon that he had taken Him into his house only patronizingly; while this woman had taken Him into her heart, with every attestation of devotion. Jesus reminded Simon that the most ordinary act of courtesy, the offering of water and cleansing for His dust-covered feet, had been omitted as He entered the house. "She," said Jesus, with all the power of strong antithesis, "hath washed my feet with her tears, and wiped them with hairs of her head."—*Luke vii*, 44. He reminded Simon that he had denied Him the customary kiss, which was a mark of respect for a Rabbi. "*This woman*," Jesus said, "since the time I came in, hath not ceased to kiss my feet."—*Luke vii*, 45. Jesus went further, and reminded him that honored guests who had come through the hot sunshine to a dinner, were usually refreshed by the anointing of the head with olive-oil; "*This woman*," Jesus said, using the phrase the second time, to accentuate the significance of Simon's curled lip when his heart was saying, "*this man*,"—"This woman hath anointed my feet,"—not with olive-oil, but "with ointment." Jesus added, as expressive of that logic which is of love alone: "Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved me much; but to whom little is forgiven the same loveth little."—*Luke vii*, 47. He turned to the woman and said: "Thy sins have been forgiven." All churchly theories of absolution were destroyed in this utterance. He announced something which *had* been done. Unpurchasable Love needs no priesthood save Love's own. Instantly the other guests began to ask the question which at last leads us all to the confession of the divine authority of Jesus: "Who is this that even forgiveth sins?"—*Luke vii*, 49. The Son of Man was the Son of God.

There is one thing more that love could have said, and Divine Love said it: "Thy faith hath saved thee: go in peace."—*Luke vii*, 50. It was the answer of divinity to the question they asked, and the opening of a future of Divine Love for the forgiven woman.

There is not the slightest reason for connecting Mary of Magdala with the woman who thus turned from her shameful past by giving her heart to Jesus, in the home of Simon the Pharisee. Nothing is more sad and therefore to be regretted than that a woman who, so far as we know, was entirely blameless of the sin from whose pollution this woman was fleeing, should be compelled by a too daring curiousness to furnish the perpetual and world-wide designation for a fallen sisterhood. Yet it may be

part of the ultimate glory of the redemption of Mary Magdalene, out of whom Jesus cast seven spirits of evil, that through all time she shall share the cup which her Savior drank, by bearing the odium of this injustice. Pictorial art has done every thing to perpetuate this wrong, and therefore it is well for us, when we are looking at a representation of Mary of Magdala which portrays her grief, to reflect that the only reason which we know for such tears and devotion as are thus delineated, is not that she was rescued from impurity, but that she was mercifully emancipated from a malady which in no way furnishes a particle of evidence against her personal character.

Mary of Migdol, which signifies "*the tower*," and is often called Magdala, lived on the shore of the Lake of Galilee, and was doubtless devotedly attached to Jesus. By Him she was delivered from what was well known at that time as demoniacal possession. She was only one of the thankful women who, to use the phrase of Luke, "ministered unto Him of their substance."—*Luke viii*, 3. Another



NEAR MAGDALA.



was Joanna, the wife of Chuza, who was probably the officer of Herod's court who had received at Cana assurance from Jesus that his son was restored to him. That these two women were already associated with Jesus indicates something of the area of His influence, and that these two were present at the sepulchre immediately after the resurrection of Jesus, with Mary, the mother of James, is a fact which attests the unfailing sincerity of their devotion. Of Susanna, who also was with Jesus as He journeyed from village to village; while He was on this circuit with the twelve, "preaching and showing the glad tidings of the kingdom of God,"—*Luke viii, 1*,—we know only this, that her name signifies "*the lily*." Of the names of the "many others" mentioned in this general way, we possess no information.

Jesus was now so well known that wherever He went, the sorrowful and sinful, the insane and helpless, were placed in His pathway that He might heal them. His friends had often little cause for wondering at what had so recently occurred at Nazareth when the multitude thronged Him so closely "that they could not so much as eat bread,"—*Mark iii, 20*,—and His relatives, looking into the face sadly expressive of the severe tension of His spirit, had gone out "to lay hold on Him," for they said, "He is beside Himself."—*Mark iii, 21*.

Now a man possessed with a devil, blind and dumb, was brought unto Him, and was healed. When the people saw it, they were so affected by the miracle that the old enchanting dream of the Messiah, which they had vainly tried to keep from gathering its radiances about Jesus and His career, swept into their minds with a power of persuasion which almost carried the day for Jesus, so far as popular sentiment was concerned. They were soon saying to one another: "Is not this the Son of David?" The Jewish authorities at once appreciated the fact that such talk was dangerous to their conservatism. An uprising of the common people was feared, because the people were questioning the soundness of their previous position of antagonism with respect to Jesus, and were ready to revise their opinions so far at least as to entertain the idea that He really was the Messiah. These facts summoned the Pharisaic party to a more furious denunciation.



CHRIST AND THE HOLY WOMEN.

Beelzebub was the Prince of Devils, as they believed. This was a demon supreme above the rest for their uses in accusation against Jesus, because of the character of his wickedness and power. Superstition gave him a large place and a designation as the "God of Filth." This phrase expressed the Hebrew hate of a certain imported Phœnician idol. All abominated diseases and pests were under his administration. The Pharisees did not question the fact that Jesus worked miracles; but the Rabbis saw that if these mighty works continued, their chief title to influence and power among the people would be lost. There was nothing else to do, on their part, but to terrify the people with an authorized statement from the educated ecclesiastics, that Jesus was the chosen instrumentality of Satan. They said, pouring contempt into their words: "This fellow doth not cast out devils but by Beelzebub, the Prince of Devils."—*Matt. xii, 24*.

The Jewish memory must have gone back to the old words in their history: "And Ahaziah fell down through the lattice in his upper chamber that was in Samaria, and was sick; and he sent messengers, and said unto them, Go, inquire of Baal-zebub, the god

of Ekron, whether I shall recover of this sickness."—*2 Kings i, 2*. It brought back hideous rites. This oracle connecting itself with the works of Jesus, gave point to the Pharisaic slander. It needed not that they should speak to Him more. Jesus saw into their hearts and gave one of His most indignant replies to the horrible charge. There can be no question that, to the man whose loving kindness had poured out its abundant administrations, this cruel accusation came with heart-sickening effect. His reply was from the heart, but it came with unclouded intelligence. Jesus at no time sought to change their opinions as to the kingdom of evil, for He doubtless shared them. He answered by saying: "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. And if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand? And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges. But if I, by the Spirit of God, cast out devils, then is the kingdom of God come upon you. Or how can one enter into the house of the strong man, and spoil his goods, except he first bind the strong man? and then he will spoil his house."—*Matt. xii, 25-29*.

Jesus had made a new statement of what constitutes the true kingdom of God, when He said: "But if I, by the Spirit of God, cast out devils, then is the kingdom of God upon you."—*Matt. vii, 28*. He had characterized Satan as a "strong man." The palace which he keeps is the world of men. Subordinate forces of evil help him to maintain his rule over it. Christ was freeing men, and breaking up this thralldom. As Jesus looked about Him, He saw that the line had been drawn between light and darkness. It might be a wavering line, or a line running through twilight, in the minds of His disciples. He would deliver them from all vagueness and emancipate them from every shadowy abstraction. He would make that line as definite to them as it was to His sinless soul. He therefore said: "He that is not with me is against me; and he that gathereth not with me scattereth abroad."—*Matt. xii, 30*. He proceeded to tell them that it is not enough that, negatively, the devils shall be cast out of a man, and thus leave the soul a vacancy, roomy and attractive to the powers of evil. Negative cleanliness is not right-

eousness of the true sort. Holiness is positive. The soul is safely emptied of evil, only when it is filled with good. He said: "The unclean spirit, when he is gone out of the man, passeth through waterless places, seeking rest; and finding none, he saith, I will turn back unto my house whence I came out. And when he is come, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first."

—*Matt. xii, 43-45*.

God Himself fully occupying human nature, doing more than sweeping it out and making it beautifully rid of evil, will inspire the soul with such positive and aggressive love that not sinlessness, but holiness, shall be its life and crown.

But Jesus went further than this. He told them that the Pharisaic refusal to identify any kind of goodness with God, is blasphemy against the Holy Spirit. That is the one unforgivable sin. Men might not know Him as Messiah; they might call Him mad or foolish; but to behold a human being emancipated from the thrall of evil, and then to ascribe that achievement of goodness to the forces or influences of evil, to thus discrown God and crown Satanic power, is to put out one's eye for goodness. This is to destroy the capacity for receiving truth and for being true. He warned the

Pharisees of the nearness of their approach to this fatal iniquity and its inevitable result. Clemency, infinite and divine, cannot undo human nature here or elsewhere; forgiveness, if it were possible, would be futile against the result, in the soul, of



JESUS THE CONSOLER.

confounding good and evil. Mercy cannot abrogate the action of essential forces working according to the laws of character. It is probable that His phrase, "neither in this world nor in the world to come," meant to His hearers, "neither in this age,"—that is, the age before Messiah was acknowledged,—“nor in the age to come,”—that is, the age succeeding the establishment of the new law and the new kingdom. This does not alter the truth, which is not an arbitrary, but an essential truth. Jesus did not create the human soul, or add anything to the character of God or the sum of truth. He discovered these realities, penetrated into their relations, stated the necessary issues of their action, and interaction. Here He rebukes the dogmatism which insists that *no* sins may be cancelled after this age, and in the age to come, by suggesting, as Dr. Plumptree says: that "some sins wait for their full forgiveness, the entire cancelling of the past till that 'age to come' which shall witness that great and final advent." But Jesus here also clearly excludes from forgiveness anywhere, the sin which alone utterly wrecks moral character.

He bade them regard tree and fruit, that is, the good power and the good work coming out of it, either as good or bad. He said: "A tree is known by its fruit;"—*Matt. xii*, 33—then, having risen to such a height in expounding the law of goodness that He saw the Pharisees in their true relation to the righteousness which is of love, He spoke the terrible words that only Love may speak: "Ye offspring of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. The good man out of his good treasure bringeth forth good things: and the evil man out of his evil treasure bringeth forth evil things. And I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."—*Matt. xii*, 34-37. His was indeed what John the Revelator saw in his Patmos vision,—“the wrath of the Lamb.”

Soon certain of the Scribes and Pharisees approached Him with evident desire for some sort of compromise, and they said, with a phraseology which might have allured a soul easily exhausted by fiery moral enthusiasm: "Master, we would see a sign from thee."

*Matt. xii*, 38. Jesus had no compromise to offer. The Fate which is Father was moving with Him. Henceforward He was hastening to Calvary. He said in reply: "This is an evil generation; they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet. For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. For even as Jonah became a sign unto the Ninevites, so shall the Son of Man be to this generation. The queen of the south shall rise up in judgment with the men of this generation, and shall condemn them: for she came from the ends of the earth to hear the wisdom of Solomon; and behold, a greater than Solomon is here. The men of Nineveh shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonah; and behold, a greater than Jonah is here."—*Matt. xii*, 39-42.

As He said these things, the heart of a woman who listened, was touched, and she expressed her appreciation with the directness of a mother-heart, when she said: "Blessed is the womb that bare thee, and the breasts which thou hast sucked."—*Luke xii*, 27. Jesus replied with characteristic fusing of truthfulness and tenderness. He drew His answer from that idea of the Fatherhood of God and the brotherhood of man which inspired Him at an earlier time, when He sought to quicken spiritual relationships. He said: "Yea, rather, blessed are they that hear the word of God, and keep it."—*Luke xi*, 27. Another occasion soon followed, enabling Him to indicate to His disciples and to the world, that the supreme relations binding human beings are spiritual. To honor only the bonds which manifest kinship of soul was to continue the building of that commonwealth in which brotherhood and motherhood, sisterhood and fatherhood, are spiritual. The great crowd thronged about Him, for He was revealing His Sonship and their sonship unto God. It was no time for merely earthly relationships to intrude. Heavenly ties were being constituted by His love; earthly ties, though most tender and dear, had lost their right to the highest place. His mother and brethren were standing without, desiring to speak with Him. He said: "Who is my mother, and who are my brethren?" "And He stretched forth His hand toward His dis-

ciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, sister, and mother."—*Mark iii*, 33-35. Again He had saved His kingdom of the invisible by relying on its laws; again He had emphasized the relationship of souls.

It was impossible for Phariseism to ruin the influence of Jesus in the eyes of the people, by their bitter charge that He was the vehicle of the Prince of Darkness. Light, intellectual and spiritual, broke forth from Him and illuminated the tortuous pathways of men. Now a certain one of the Pharisees hit upon a plan, in the execution of which His antagonists fancied they might bring Jesus into the hands of the council. This Pharisee besought Him to dine with him. Jesus "went in and sat down to meat." He was not ignorant of the scheme of Phariseism. Rabbis were ready to recline with the suspect about the table, for they were watching him closely. They had not long to wait. Jesus purposely refrained from going through the usual ceremony of purification, before dinner. He washed not Himself. Now, the Pharisees were not peculiarly careful to avoid being dirty. Nevertheless, defilement by neglecting a ceremony was avoided as a sin. That a man of Jesus' social standing, who yet claimed to be a Rabbi and even a prophet, should be indifferent to a ceremony, the neglect of which was equal to adultery, according to their theories, exposed Him at once to excommunication by the Sanhedrin.

Jesus knew that the Rabbis at the table with Him had bathed themselves on coming in from the crowded street, where they had possibly jostled up against a heathen. They had bathed, not because they wanted to be clean, but because they were bigoted and exclusive, and wished to be uncompromising with humanity in general. Again His conception of universal Fatherhood and universal brotherhood urged Him on. Their idea assaulted the dream of His soul that all men are brethren. He saw humanity outraged by their superciliousness, and formalism enthroned by their heartless pedantry. He had made His opportunity for speaking. And when the Pharisees gazed upon Him rebukingly, Jesus, whom Luke, at this crisis, calls "*the Lord*," manifested His Lordship, and said: "Now do ye Pharisees cleanse the outside of the cup and of the

platter; but your inward part is full of extortion and wickedness. Ye foolish ones, did not he that made the outside make the inside also? Howbeit, give for alms those things which are within; and behold, all things are clean unto you. But woe unto you Pharisees! for ye tithe mint and rue and every herb, and pass over judgment and the law of God: but these ought ye to have done, and not to leave the other undone. Woe unto you Pharisees! for ye love the chief seats in the synagogues, and the salutations in the market-places. Woe unto you! for ye are as the tombs which appear not, and the men that walk over them know it not."—*Luke xi*, 41-44.

One of the Rabbis who struggled under the indictment vainly tried to stem the current by asserting the higher respectability of the Teachers as distinguished from the common Pharisees. Jesus would not be detained by the technicalities behind which men of the class then called "lawyers" concealed themselves. He who called the heavy-laden unto Him said: "Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."—*Luke xi*, 46. He who was the Child of Eternity and felt the breath of to-morrow in to-day, so that His work in the world was that of a living and divine prophet, said also: "Woe unto you! for ye build the tombs of the prophets, and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build their tombs. Therefore also said the wisdom of God, I will send unto them prophets and apostles; and some of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the world may be required of this generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the sanctuary: yea, I say unto you, it shall be required of this generation. Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."—*Luke xi*, 47-52. The wrathful disputants at once sought to so enrage the calm Master of men, so that He would speak some ill-considered thing which, in the hot air of angry controversy, might burn up His last hope of success in winning the heart of the people. Eager-eyed watchers fanned the excitement, desirous of just

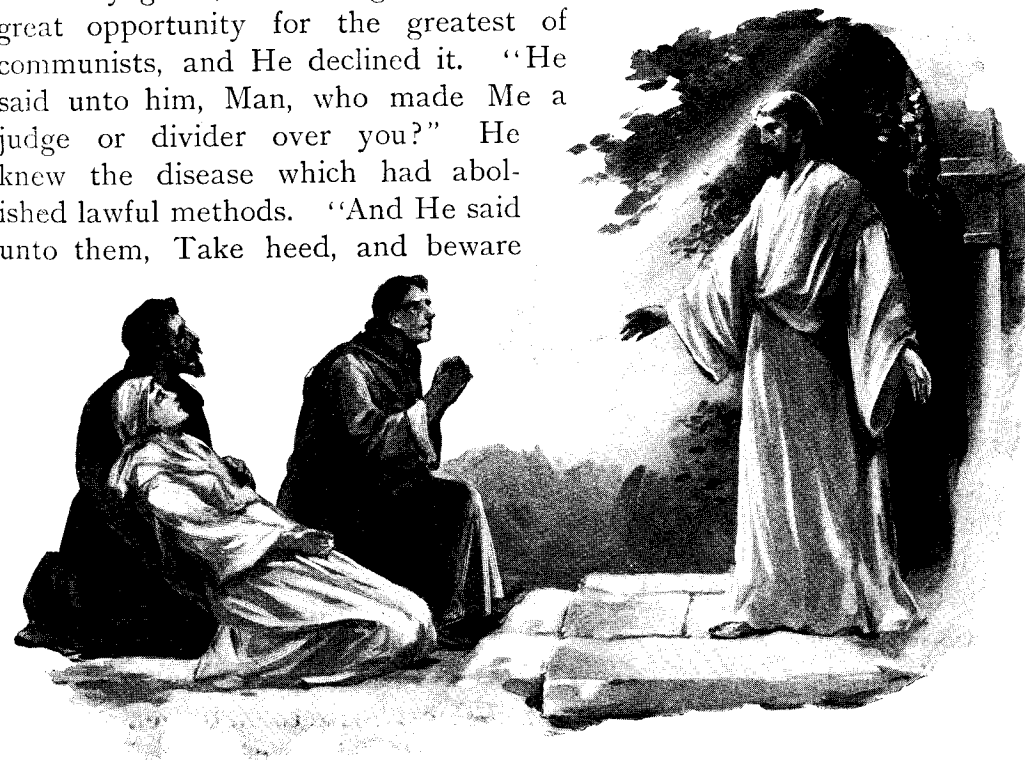
one foolish or unpatriotic statement. They waited in vain. So large and true was the accusation which Jesus made against the national leaders, that they did not think of adopting the overwhelming charge which Jesus uttered against them as a basis for any action against Him, before the Council. Phariseism always hunts for some noisome little word, by which it shall prove itself incapable of understanding the divine course in which human history runs. It has no wit to determine just when a breath of the eternal has swept its world away.

A large crowd had gathered together outside, awaiting Jesus. So excited was the motley throng that they were treading one another down. As He and His disciples came forth, Jesus, full of the conviction that stormful days were before Him and His friends, and that every man of them needed reinforcement, lest he fall into selfishness and lose his soul through compromise, said *"unto His disciples, first of all:"* "Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up, that shall not be revealed: and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light; and what ye have spoken in the ear of the inner chambers shall be proclaimed upon the housetops. And I say unto you, my friends, Be not afraid of them which kill the body, and after that have no more that they can do. But I will warn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into Le-henna; yea, I say unto you, Fear him. Are not five sparrows sold for two farthings? and not one of them is forgotten in the sight of God. But the very hairs of your head are all numbered. Fear not: ye are of more value than many sparrows. And I say unto you, Every one who shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me in the presence of men shall be denied in the presence of the angels of God. And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven. And when they bring you before the synagogues, and the rulers, and the authorities, be not anxious how or what ye shall answer, or what ye shall say: for the Holy Spirit will teach you in that very hour what ye ought to say."—*Luke xii, 1-12.*

## CHAPTER XXXIX

### THE MESSIAH—KING OF HUMANITY

HAVING spoken with so much of the moral authority which at once commands and guides men, Jesus was now besought by one of the company to interfere in a dispute between two brothers as to an inheritance. He had been seeking to unify men under the Fatherhood of God, and therefore He refused to touch the question. He had dealt fundamentally and comprehensively with all the problems raised by greed, in offering the solution of self-sacrifice. It was the great opportunity for the greatest of communists, and He declined it. "He said unto him, Man, who made Me a judge or divider over you?" He knew the disease which had abolished lawful methods. "And He said unto them, Take heed, and beware



THE HEALING ONE

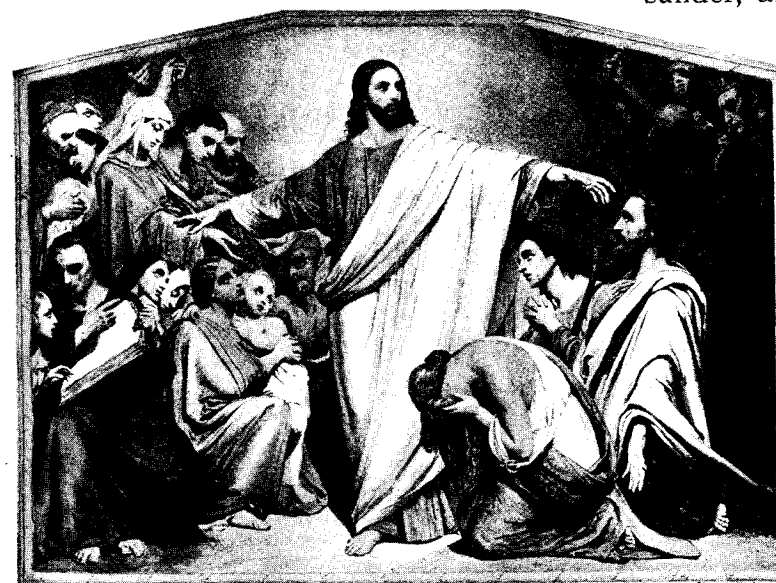


of covetousness: for a man's life consisteth not in the things which he possesseth." No one so well as Jesus the Christ could show men that life is not in things, especially not in their number, but in ideas, sympathies and hopes by which things are vitalized and made to minister to being. To *be* and to *do* is greater than to have. And to *be*, in the highest natures, means to be willing and able to *do without things*. The richest man is the one who has the least necessity for *having* things and is under the most necessity of self-completion. Self-completion is self-sacrifice. Only a Jesus who was realizing Himself as Christ, by going toward Calvary, could preach this gospel.

"And He spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God."—*Luke xii*, 15-21. The appeal of the disputant, also, gave Him an occasion for more direct and searching appeal to His disciples, and He spoke to them the words of that new faith which even now makes the triumph of Jesus the victory of both God and man in the world. He concluded His address to them by saying: "And ye yourselves are like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known at what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of Man cometh at an hour when ye think not."—*Luke xii*, 36-40.

Simon Peter desired to know if this parable was spoken to the disciples only, or to all. Jesus answered at length: "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath. But and if that servant say in his heart, my lord delayeth his coming, and shall begin to beat the men-servants and maid-servants, and to eat and drink, and to be drunken; the lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint

him his portion with the unbelievers. And that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did



CHRIST THE REMUNERATOR.

commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. I am come to send fire to the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straightened till it be accomplished? Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division, for from henceforth there shall be five in one house divided, three

against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. And

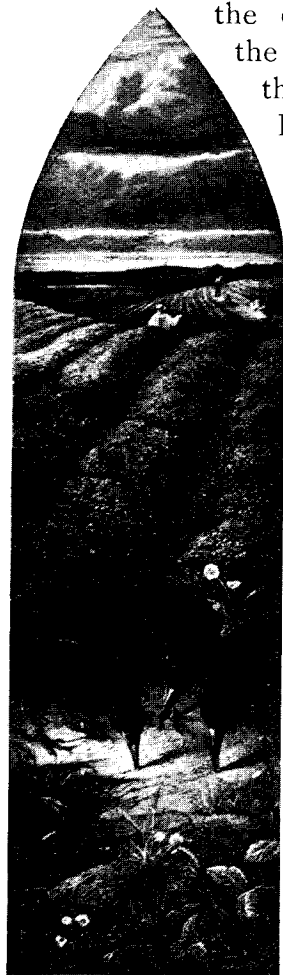
He said also to the people, when ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is. And

when ye see the south wind blow, ye say, There will be heat; and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth:

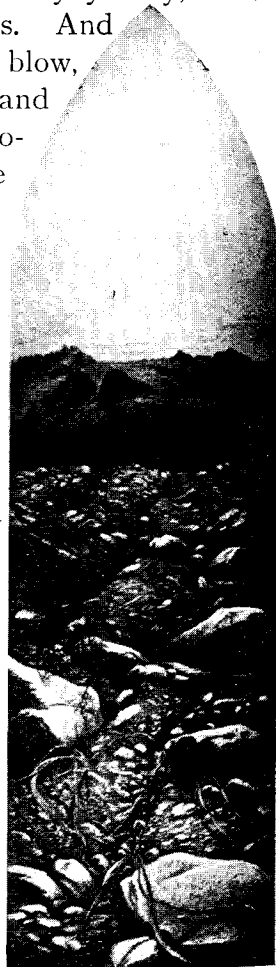
but how is it that ye do not discern this time? Yea, and why even of yourselves judge ye not what is right? When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, that thou shalt not depart thence, till thou hast paid the very last mite."

—*Luke xii, 42-59.*

Meantime an event had occurred which terribly stirred up the ardent patriotism of the oppressed. Certain Galileans had been cruelly slain by Pilate in Jerusalem. The massacre had occurred at a time when it roused the utmost excitement. It is very possible, not only that it occurred at the Feast of Tabernacles, but also that the revolt



A sower went out to sow his seed; and as he sowed, some fell by the wayside; and it was trodden down, and the fowls of the air devoured it.



And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

which was thus murderously suppressed by Pilate had been led by the very Bar-Abbas, who, at a later time, was to come before Pilate and to be delivered by him, at the trial of Jesus. Jesus as a Galilean was expected to utter indignant words and remonstrate, even if He would refuse to head a movement of rebellion against Rome on behalf of those "whose blood Pilate had mingled

with their sacrifices."—*Luke xiii, 1.*

But He did nothing of the kind.

Yet His silence upon the point which they dwelt upon did not

mean that He was indifferent. His task was to state and embody the Fatherhood of God and the brotherhood of man in such a manner as to create a wider patriotism, and to make Pilate impossible. He was not curing symptoms, but disease. "And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but, *except ye repent*, ye shall all likewise perish. Or those eighteen upon whom the tower in Siloam fell, and slew them,

think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, *except ye repent*, ye shall all likewise perish. He spake also this parable: A certain man had a fig-tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his



And some fell among thorns; and the thorns sprang up with it, and choked it.



And other fell on good ground, and sprang up, and bare fruit an hundred fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down; why cumbereth it the ground? And he answered, saying unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well; and if not, then after that thou shalt cut it down."—*Luke xiii*, 2-9. Nothing delayed Jesus from dealing with the main issue. The sinless One was thoroughly intent on the overthrow of sin. He would strike sin, not Rome; and sin was hiding in the sapless trunk of Judaic religiousness.

Jesus had adopted the ancient form of instruction known as the parable. It was a popular and forceful mode of teaching, much used in the East, by employing striking analogies, and treating well-known facts as symbols in the illustration of truths otherwise difficult of comprehension. Nothing so proves the accurate and sympathetic observation which characterized the mind of Jesus even with respect to common things, and the clearness and inclusiveness of His vision with respect to the transcendental realities of God's kingdom, as His unforgettable comparisons and luminous pictures.

He was now by the seaside, at or near Capernaum. Crowds from everywhither came to hear Him. One day the multitude was so great that He was compelled to go into a ship and speak from its prow, in order to reach His audience on shore. There and then He spoke to them the Parable of the Sower, saying: "Hearken; Behold, there went out a sower to sow; and it came to pass, as he sowed, some seed fell by the wayside, and the birds came and devoured it. And other fell on the rocky ground, where it had not much earth; and straightway it sprang up, because it had no deepness of earth; and when the sun was risen, it was scorched; and because it had no root, it withered away. And other fell among the thorns, and the thorns grew up, and choked it, and it yielded no fruit. And others fell into good ground, and yielded fruit, growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold. And He said, who hath ears to hear, let him hear. And when He was alone, they that were about Him with the twelve asked of Him the parables."—*Matt. xiii*, 3-10. Matthew adds His sayings: "For whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken

away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith, By hearing ye shall hear, and shall in no wise understand; and seeing ye shall see, and shall in no wise perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest haply they should perceive with their eyes, and hear with their ears, and understand with their heart, and should turn again, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not."—*Matt. xiii*, 12-17.

But Jesus would now give to them the secret of hearing a parable. No other exposition of this parable is equal to its author's, "And He saith unto them, Know ye not this parable? and how shall ye know all the parables? The sower soweth the word. And these are they by the wayside, where the word is sown; and when they have heard, straightway cometh Satan, and taketh away the word which hath been sown in them. And these in like manner are they that are sown upon the rocky places, who, when they have heard the word, straightway receive it with joy; and they have no root in themselves, but endure for a while; then, when tribulation or persecution ariseth because of the word, straightway they stumble. And others are they that are sown among thorns; these are they that have heard the word, and the cares of the world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And those are they that were sown upon good ground; such as hear the word, and accept, and bear fruit, thirtyfold, and sixtyfold, and a hundredfold."—*Mark iv*, 13-20.

But there are other sides of the truth which He was then teaching concerning the kingdom of heaven. These the King would utter while yet they had the picture of the field in mind; and therefore He spoke to them the Parable of the Tares, saying: "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares also among the wheat, and went away. But when the blade sprang up, and brought forth fruit,



THE EVIL ONE SOWING TARES.

there appeared the tares also. And the servants of the householder came and said unto him, Sir, didst thou not sow good seed in thy field? whence then hath it tares? And he said unto them, An enemy hath done this. And the servants said unto him, Wilt thou then that we go and gather them up? But he saith, Nay; lest haply while ye gather up the tares, ye root up the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."—*Matt. xiii, 24-31.*

There was still another phase of the truth to be taught. He must show them concerning the successive forms into which the growing Kingdom would develop, and the method by which the in-

visible power of His message must utter itself.

"And He said, So is the kingdom of God, as if a man should cast seed upon the earth; and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full corn in the ear. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come. And He said, How shall we liken the kingdom of God? or in what parable shall we set it forth? It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are upon the earth, yet when it is sown, groweth up, and cometh greater than all the herbs, and putteth out great branches;

so that the birds of heaven can lodge under the shadow thereof."—*Mark iv, 27-34.* So much for the small beginnings and the glorious consummation of the kingdom of the invisible, in its outward aspects. Did they need to know of the way in which these powers accomplished the purpose of God? "Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened. All these things spake Jesus in parables unto the multitudes; and without a parable spake He nothing unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things hidden from the foundation of the world."—*Matt. xiii, 33-35.* So much for the method of the working of the forces He had put into the life of humanity.

After the multitudes were sent away, His disciples came to Him in the house where He was staying, and besought Him to explain the Parable of the Tares. His exposition makes another's useless, if not presumptive. "And He answered and said, He that soweth the good seed is the Son of Man; and the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one; and the enemy that sowed them is the devil; and the harvest is the end of the world; and the reapers are angels. As therefore the tares are gathered up and burned with fire, so shall it be in the end of the world. The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that cause stumbling, and them that do iniquity, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. He that hath ears, let him hear."—*Matt. xiii, 37-43.*

He seems to have felt that they did not quite get His meaning, and therefore He continued to speak by analogies and comparisons. He said: "The kingdom of heaven is like unto a treasure hidden in the field, which a man found, and hid; and in his joy he goeth and selleth all that he hath, and buyeth that field. Again, the kingdom of heaven is like unto a man that is a merchant seeking goodly pearls, and having found one pearl of great price, he

went and sold all that he had, and bought it. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was filled, they drew up on the beach; and they sat down, and gathered the good into vessels, but the bad they cast away. So shall it be in the end of the world; the angels shalt come forth, and sever the wicked from among the righteous, and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth."—*Matt. xiii*, 44-50.

The Parable of the Drag-net was illustrative of a truth very like to that exploited in the Parable of the Tares. Good and evil are mixed in the world. The final separation is to occur only at the end of the world's history. The Parables of the Hid Treasure and the Goodly Pearls set forth the supreme worth of the kingdom of heaven. It is valuable enough to call for any and all expenditure and care.

The crowd swarmed about Him, after He came out of the house. Even was come, and He was nearly exhausted. The tired and homeless man, standing on the sea-shore, said to His disciples: "Let us go on the other side of the lake."—*Matt. viii*, 18. Before they got into the boat, a certain scribe came to Him, and said to the weary and houseless Rabbi: "Master, I will follow thee wherever thou goest."—*Matt. viii*, 19. Jesus was now sifting men by the severe process of life's greatest facts to which He was true. "And Jesus saith unto him, 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. Another of His disciples who would do reverence to the body of his father, and yet wished to go with Jesus, was plainly unconscious of the spiritual death in which he balanced pious filialness with decisive and self-abnegating devotion to his Lord, and he said: "Lord, suffer me first to go and bury my father."—*Matt. viii*, 21. With other circumstances about Him, the month of mourning usually given to the dead would have furnished no snare to this disciple. But here and now for this man to pause was to adopt death, as his arbiter, rather than life. "Jesus said unto him, Follow me; and let the dead bury their dead."—*Matt. viii*, 22.

At length the boat was pushed out from the white sand. The sail across the lake, which Jesus evidently hoped would be restful,

was stormy, and threatened to be tragic in its consequences. Suddenly a squall of wind came down the deep ravines, and the shallow waters were tossed into a fury. The hot day had furnished torrid air which helped to create a vacuum into which the cooler mountain currents of the atmosphere ran, and the waves were soon dashing the boat to and fro irresistibly. Even the disciple-crew, who were well acquainted with the management of the boat in a crisis such as this on the Sea of Galilee, were daunted by the fierce wind, and alarmed as the waves filled the ship. Asleep on a pillow in the hinder part of the ship, the tired Jesus was resting. The seas became overwhelming. They could hesitate no longer, and, remembering what He had done when stormful forces appeared supreme in other domains of life, the terrified disciples came to Him as reverently as they had waited for long, that He might sleep, and they cried out: "Lord, save us, we perish!"—*Matt. viii*, 25. Perhaps if they had said only this, there had been no rebuke. As it was, the rebuke was kindly and gentle. According to Mark, they said: "Master, carest thou not that we perish?"—*Mark iv*, 38. His stern rebuke came only when He spoke to the wind. He said: "Peace! Be still."—*Mark iv*, 39. A great calm settled over the sea. Then tenderly He turned to His disciples, and said unto them, "Why are ye so fearful? How is it that ye have no faith?"—*Matt. viii*, 26. Not yet were His disciples delivered from the fear which comes into our ignorance and faithlessness with all true revelation. While they feared and wondered, they gave evidence that they were unwittingly exploring the potencies and possibilities of divine manhood, when they said: "What manner of man is this, that even the wind and the sea obey Him?"—*Matt. viii*, 27. Asleep in the stern of our boat, driven by doubt, tossed with sorrows, filling up with overwhelming care, our Lord sleeps. He careth not that we toil alone: He careth that we *must* wake Him. He careth that we perish not of unbelief and that we know Him as Lord of all storms.

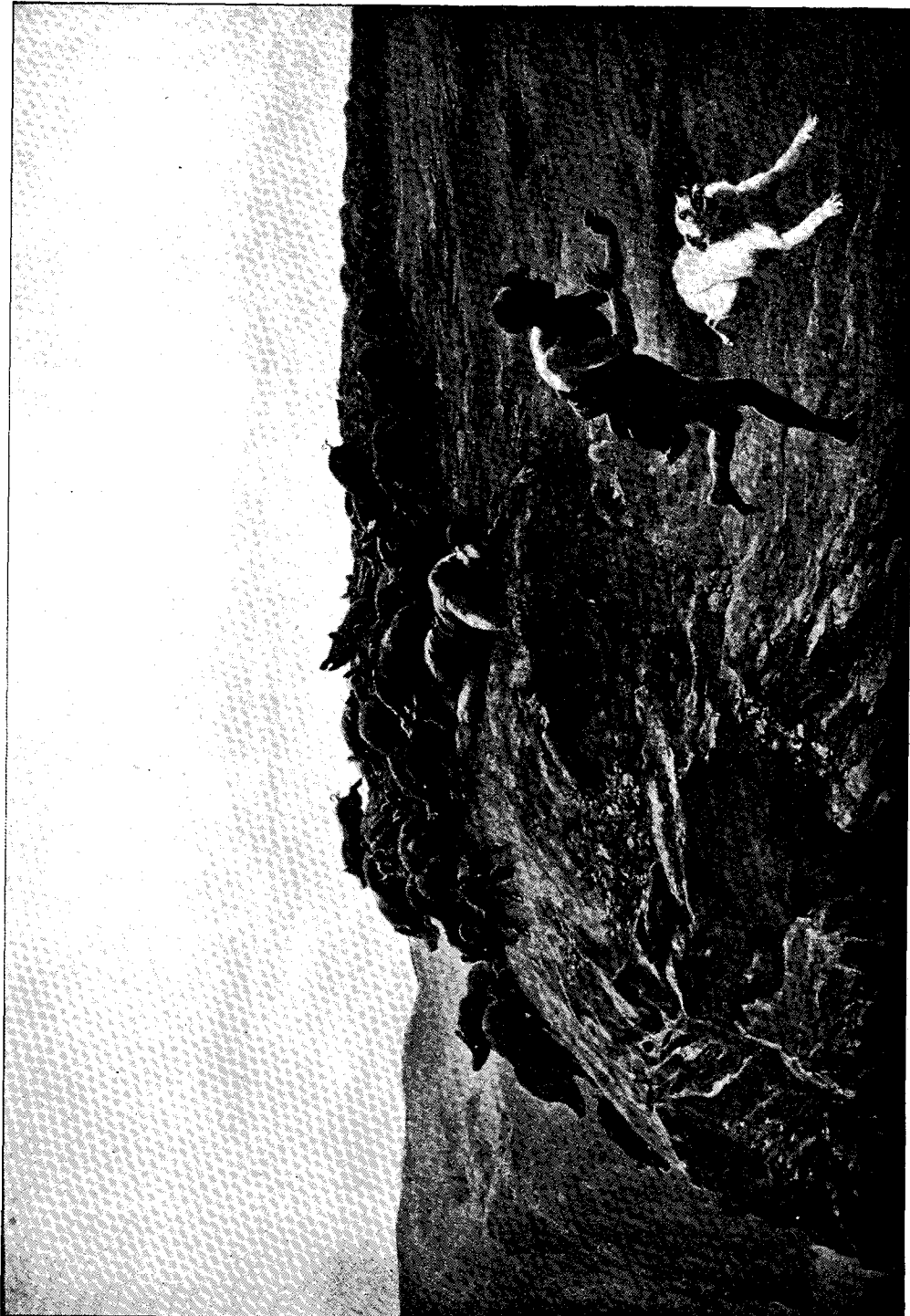
"And all is well, though faith and form  
Be sundered in the night of fear;  
Well roars the storm to those who hear  
A deeper voice across the storm."



Not more sublime was Jesus, standing erect in the high stern of the fiercely tossed boat, than was He soon to be, when, still weary but yet majestic, He confronted a storm of another sort. It was more mad and horrible than the hurricane on the Sea of Galilee. For the Son of Humanity, dealing divinely with human problems, there could be no peace or rest in a world as yet unredeemed, save as, in the center of the commotion, He reposed on the bosom of His Father, and in the heart of the flame which burned out evil, He found the coolness of divine inspiration.

On shore, in Peræa, "the country of the Gerasenes,"—*Matt. viii, 28*,—He found His disciples startled and confounded by a sight only as terrible and disgusting as the marble avenues of the city of Gadara were brilliant and stately. Close to what we often call a prosperous and splendid civilization, such as displayed itself in the white baths and glittering play-houses of Gadara, came crouching and shrinking humanity, murderous, naked and mad, exhibiting in its paroxysms what were doubtless only the consequences of an undivine social state. Out of one of the caves in the soft limestone hill, in which the dead bodies of men had rotted, sprang the ghastly form of the uncontrollable maniac. He had broken off the staples attaching his chains, and twisted his manacles, and now defied the heartless civilization of half-pagan Gadara by his yells, which were echoed in the streets of the city. Christianity had not yet built its asylums; but Jesus, the Christ, was there. With maniacal carelessness, the wretch slit his body with sharp stones; with generous and God-like carefulness, Jesus moved within the range of his vision. If, as according to Matthew, there were two of them, Jesus would go so near unto both of them that His spiritual calm might command all their fury.

Soon their shrieks were changed into the piteous, but wild, cry: "What have we to do with thee, Jesus, thou Son of God? Art Thou come hither to torment us before the time?"—*Matt. viii, 29*. Again this form of evil had looked into the face of good, and confessed its overawing beauty. Through expressions of terror, evil, tired of itself, always behaves in this manner. But good commands it. "Come out, thou unclean spirit,"—*Mark v, 8*,—said Jesus; and then He tenderly asked: "What is thy name?"—*Mark v, 9*. It was the Good Physician's way of piloting the storm-tossed



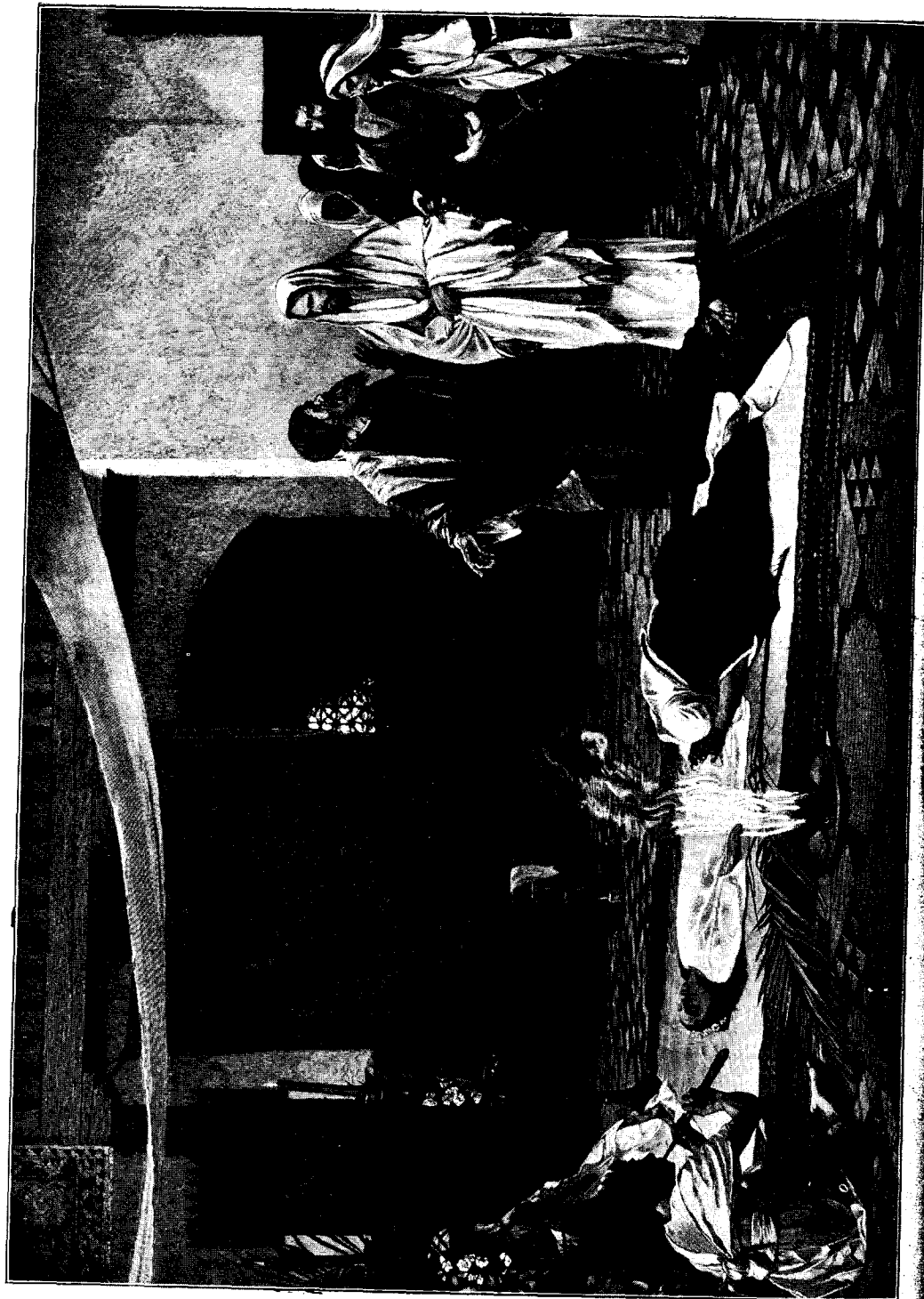
men back to themselves. And he answered, saying: "My name is Legion; for we are many."—*Mark v, 9.* Human life was broken up by the many who possessed them both; and the dominant powers replied, "beseeching Him that He would not send them away out of the country."—*Mark v, 10.*

The phrase "*away out of the country,*" is only another putting of Luke's phrase, "*out into the deep,*" for this phrase doubtless gives indication of the kind of insanity, or demoniac possession, with which the man was suffering. Water was most dreaded by them. Somewhere the evil spirits must go. They hated the exile from land into the sea. In spite of all efforts to discredit the incident, we still have the three evangelists telling the story of the entering of the unclean spirits into the swine. Following is Matthew's account: "Now there was afar off from them a herd of many swine feeding. And the devils besought Him, saying, If thou cast us out, send us away into the herd of swine. And He said unto them, Go. And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters. And they that fed them fled, and went away into the city, and told everything, and what was fallen to them that were possessed with devils. And behold, all the city came out to meet Jesus: and when they saw Him, they besought Him that He would depart from their borders."—*Matt. viii, 30-34.*

The cost of getting rid of devils of every sort, in trade, literature, art, and ecclesiasticism, is only our hogs. If a professed hater of swine,—for this owner might have been a Jew,—will get his fortune by greed, this issue must be his fate as well as his fortune. Let us not mourn over them, if man is saved. As soon as the real Christ appears in society, and in His own way makes this a better world, the insatiate animalism must go; but men repeat the greedy complaint and the beseeching of the Gadara swine-herders. Reform often hurts what is called prosperity and makes men dream that everything will be lost. "And all the people of the country of Gerasenes round about asked Him to depart from them, for they were holden with great fear; and He entered into a boat, and returned. But the man from whom the devils were gone out prayed Him that he might be with Him; but He sent him away, saying, Return to

thy house, and declare how great things God hath done for thee. And he went his way, publishing throughout the whole city how great things Jesus had done for him."—*Mark v, 20.*

Jesus recrossed the Sea of Galilee to the other side, and the waiting multitude gladly received Him when He landed. Some storms were over, because of His might, and there was indeed "a great calm." Even yet, however, He must do much for the faith of His disciples. He would reach all these disciples best through the special culture He was about to give to Peter, James, and John. Three great lessons concerning one great fact were to be taught unto them; first, at the Raising of the Daughter of Jairus; second, at His Transfiguration; and third, in the Garden of Gethsemane. The one fact to be illustrated in these three incidents was the supremacy of the spiritual over the physical.



## CHAPTER XL

### JAIRUS' DAUGHTER

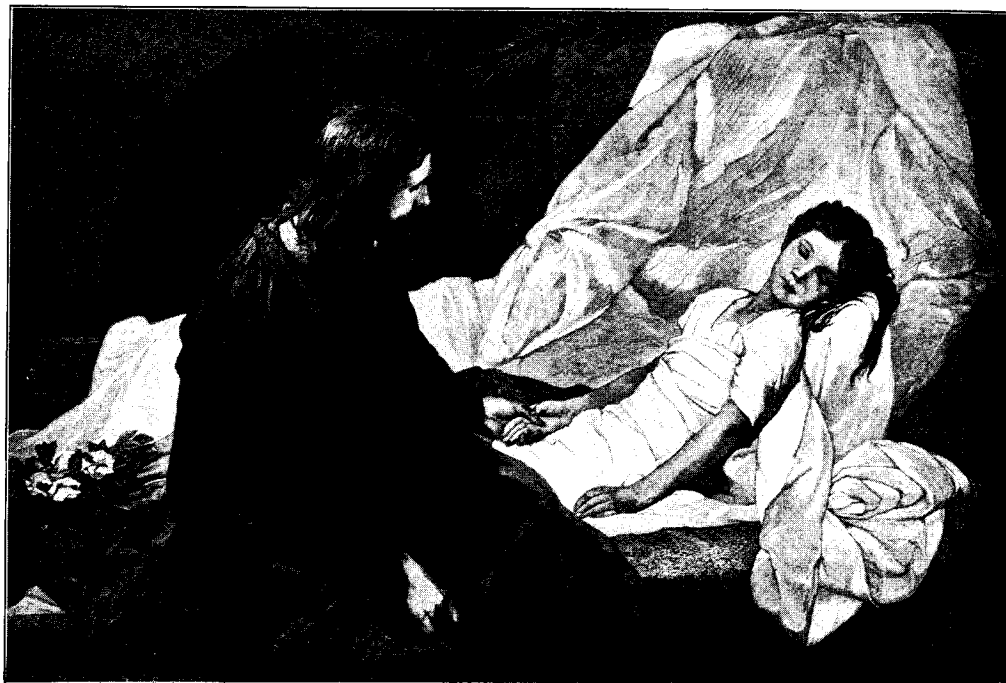
JESUS was speaking, in Capernaum, the words illustrative of the nature of His kingdom. "And behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw Him, he fell at His feet, and besought Him greatly, saying, My little daughter lieth at the point of death: I pray thee, come and lay Thy hands on her; that she may be healed; and she shall live."—

*Mark v, 22, 23.* The personality of Jairus is clearly defined. He was one of the principal men of the city, high in the councils of the synagogue, possibly one of the elders among those who formed the deputation which went to Jesus, in behalf of the Centurion, and certainly a ruling spirit in all local councils. It is likely that he had learned from the case of the Centurion's servant that Jesus was the Great Physician, before whom

OLIVE VINEYARD, NEAR SAMARIA.

any man's pride might well fall, especially when love and necessity demanded such treatment for the loved one as other Jewish Rabbi-doctors could not furnish. His plea to Jesus is loaded with the eloquence of facts, and strenuous with the mental heroism of faith. Jesus was still speaking to others, and Jairus was before Him, not as a speculator concerning occult powers, nor merely as one begging for the greatest of favors. Matthew tells us that "*he worshipped Him,*"—*Matt. ix, 18,*—while he made his appeal.

Jesus immediately went with him, followed by the eager multitude. On the way to the house of the ruler, two meaningful events occurred. The less significant, but nevertheless important, event was this, that one of the ruler's household hurried from the distracted home, and came upon them, interrupting Jesus and the crowd on their way, as he said to Jairus: "Thy daughter is already dead;



CHRIST RESUSCITATING JAIRUS' DAUGHTER.

trouble not the Master."—*Luke viii*, 49. "But Jesus hearing it, answered, saying, Fear not; only *make an act of belief*, and she shall be made whole."—*Luke viii*, 50. On arriving at the house, Jesus allowed no man to follow Him to the room, except Peter, James, and John. The throng had been joining in the usual wailing and weeping. Immediately Jesus said to them: "Why make ye this ado and weep? The damsel is not dead, but sleepeth."—*Mark v*, 39. They answered Him with a scornful laugh. Clearing the house of all except the father and mother of the girl, and His three disciples, He went into the room where the maiden was lying. "And He took the damsel by the hand, and said unto her, *Talitha cumi*; which is,

being interpreted, '*Damsel, I say unto thee, Arise.*' And straightway the damsel arose, and walked; for she was of the age of twelve years; and they were astonished with a great astonishment. And He charged them straitly that no man should know it; and commanded that something should be given her to eat."—*Mark v*, 40-43. The Master of Men feared not ceremonial pollution by touching her body, which was dead. Life itself had almost become a ceremony; He was to make it a reality and a victory. The human body was more sacred than ritualistic law, to the Lord of Life. In no act or word did Jesus more clearly show that the interruption in time by the forces of eternity may be annulled by His joining the processes of earth with the processes of heaven, than in His command that "*something should be given her to eat.*"—*Mark v*, 45. Luke, the physician, naturally preserves this fact for us. Jesus did not forget that her life must be lived as of old, though the parents' joy was too full for them to think of it. The Son of God was the Son of Humanity.

The other and more significant event which interrupted His progress toward the house of Jairus was the exhibition of the faith of a poor woman, who pushed her way through the moving crowd, and touched the edge of His outer garment, and was healed. Jesus' treatment of this case is most illustrative of His message and method. He was on His way to prove the sovereignty of the spiritual, even in spite of death, when this other pleading, yet silent, need pressed itself upon His abundant grace. In the crowd which thronged around Him, following on with ardent curiosity, from the spot where Jesus had listened to the father's sorrow, toward the house of death, there was this woman, suffering with a malady which exiled her from society and marked her, to some of them, as a child of infamy. Twelve years of secret agony and public shame had made her prize the possibilities of a moment. Many physicians had added to her poverty a certain desperate power, which pushed her through the crowd and nerved her hand to touch the border of His flowing robe. Perhaps it was the blue ribband, that was the symbol of His holiness, which she touched with her defilement. She was healed. Then the sufferer, with secret trembling, hid herself away in the crowd. With a crowd's dullness of apprehension, it pressed on, as though no event of profoundest significance to her and to Jesus Christ had

occurred. But He, Whose religion then and there disclosed one of its noblest characteristics, stopped the flood of miscellaneous human life, to deal with its most unnoticed current, and He said: "*Who touched me?*"—*Luke viii*, 45. Simon Peter, himself for the moment the victim of the crowd's gregariousness, having lost sight of his own personality and being unable to perceive the personalities of others



THE WOMAN TOUCHING THE HEM OF CHRIST'S GARMENT.

in that throng, said: "Master, the multitude throng Thee and press Thee, and sayest Thou, Who touched Me?"—*Luke viii*, 45. Then said Jesus, "*Sombody* hath touched Me, for I perceive that virtue hath gone out of Me."—*Luke viii*, 46. No power in the world has so rescued and authenticated personality as has Jesus Christ.

At once, in the thought of Jesus, a human being is a personal child of a personal God. With Him, every man ceases to be thought of as merely a creature, and under His revealing influence, Himself more personal than any other in the history of life, "the creature waiteth for the manifestation of the sons of God." Man is brought to himself—the self he was meant to be, the self which his deepest nature says, in all the literature of human longing, he ought to be,—

only in Christ. To the souls once awakened by Him, Jesus is thus "*the first-born of the sons of God.*" All limitations are broken down in Christ; all the tyrannous and belittling influence of sin is lost in the liberty wherewith a man has been set free in the law of love; and all the distortions of evil are put aside in the straightforward and natural working of a personal goodness in Christ, which, by faith and through grace, becomes a man's own. Christ has made man a personal being, and gave him a personal God to love and adore. Here we have the fact of the restoration of personality through Jesus Christ. For twelve years that woman had been in abnormal relations to herself, to society, to nature, and to God. It was unnatural that her life should thus aimlessly wear its long years away. She was not what she was meant to be, and her whole existence was missing its end. At best, her personality was incomplete, and because of her life's incompleteness, she had the constitution of the world against her. The laws which traversed her being hung like burdens upon her; the humanity which was left was meaningless and even grievous, without that which would make her the person she was created to be. That incompleteness Christ did complete; that sorrowful fragment of a human personality Christ made whole, by making her entire.

So organic is this element in the work of Christ in the world, that every incident or method of its operation makes it plain. The method of her approach, and, at last, of her contact with Christ, and notably His discovery of her from the depths of His personality, make it still more evident. Possibly she had been pushed against Him before as the crowd rushed along, but she had not been cured, nor had He spoken. Certainly, as Peter suggested, that jostling multitude had so behaved itself that it seemed strange enough that Jesus should ask, "Who touched me?" Others,—sinners, doubtless, and perhaps as needy as she,—had pressed against that same spot in His garment, and yet we read of no other cure, nor concerning any other did He speak as He journeyed along. Men have always been beset with two dangers—the danger on one side of over-valuing the individual and on the other of over-valuing the multitude. The conception of man which He had Who came to save him is free from either danger. Jesus Christ valued man because he was by nature a child of God created for sonship. Men



at times have looked at a man as a citizen and unconsciously inferred his personality from his capacity for government. Jesus always saw that man's value as a citizen, or whatever else, lay in the fact of his essential sonship unto God. He is ever appealing to the person within the citizen. Deeper than his belongings unto himself, or to other man, are his belongings unto God.

The whole philosophy of progress under Christianity is built on the conception which lies in this incident. Not that impersonal crowd, but that personal woman—needy and self-respecting in the assertion of her possible personality in Him—she was the force with which He worked. She had not forgotten herself in the forgetfulness of the throng, and the desire of that one self-respecting personality, though as yet unassured, rose up out of their din like a strain of music.

Sin is the triumph of individualism. To come to Christ is to regain one's personality—simply to "*be made whole*."—*Mark v, 34*. To be made whole is to be made *healthy*. Healthy and holy—for holiness is wholeness, and wholeness is *holiness* or health. Real virtue of mind, or heart, is so personal that even no most generous nature fails to know the expenditure necessary for doing helpful or inspiring work in the world. Even Jesus, the Divine, knew the cost of service, especially to those who come to Him, as did this woman, "in the press behind." "*Power*," He said "*has gone out of Me*."—and such power as makes Me know that "Some One has touched Me."

Jesus was now moving on to the completer statement of the secret of His kingdom, in the accomplishment of His



PEACE BE UNTO THY HOUSE.

To come to Christ is

work. Ever increasing difficulties sprang up in His path. What was left of popular appreciation vied with priestly suspicion and fear, and the atmosphere around Him was charged with unfavorable currents. Even the most loyal of His followers favored the demand on the part of the least spiritual for more miracles. The Master was never forgetful of His mission; He saw that one miracle too many would make Him only

a notorious wonder-worker and a spiritual charlatan. Two blind men followed Him, feeling their uncertain way, as souls still feel after God, if haply they may find Him. These men cried:

"Thou Son of David, have mercy on us!"—*Matt. ix, 27*.

Their phrase, "*Son of David*," was the expression of their belief that He was the expected Christ. It was as far as their Christology went, in words. But Jesus will always complete what is incomplete, in our theory, by something in our experience. Into Peter's house He led them, and there He taught them the place and value of faith. "Then touched He their eyes, saying, According to your faith be it done unto you. And their eyes were opened. And Jesus strictly charged them, saying, See that no man know it."—*Matt. ix, 29, 30*. It was all in vain, for the garrulous and excited men added only to His notoriety. Once more He cast out an evil spirit from a dumb man, and the marveling multitudes confessed His power. "But the Pharisees said, By the prince of devils casteth He out devils."—*Matt. ix, 34*. It was an old charge, and it fell harmless from His shield.



SAMARIA.



Out into the cities and villages He went, thus beginning another mission in Galilee. Healing sickness, preaching the gospel of the kingdom, and relieving sorrow, His own heart felt the pathetic drama of life in its most trying crises, for He saw the multitude fainting with the burdens which no human philosophy could lift, harassed by pretentious charlatans in religion,—a scattered flock, and shepherdless. “Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few.”—*Matt. ix, 37*. The twelve disciples were now sent out on their apostolic mission. With the utmost care that He might not prejudice His enterprise in the minds of those whom He would save, He adopted a method which was only apparently opposed to His world-wide plan. The gospel account is this: “These twelve Jesus sent forth, and charged them, saying, Go not into any way of the Gentiles, and enter not into any city of the Samaritans: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, raise the dead, cleanse the lepers, cast out devils; freely ye received, freely give.”—*Matt. x, 5-8*.

He urged them to that unworldliness which is not *other-worldliness*, but which always brings the greatest of practical blessings to a needy world like ours. He would have them respect the divineness of their message. He said: “And whosoever shall not receive you, nor hear your words, as ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city.”—*Matt. x, 14, 15*. Again He warned them of the severity of the battle, and the pain through which spiritual victory must always come. He put Himself so close to them in all their trials, that Master and servant shared one suffering and one glory. The one inspiring fact upon which they might rely was the care-taking Fatherhood of God. He said: “Are not two sparrows sold for a farthing? and not one of them shall fall on the ground without your Father: but the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Everyone therefore who shall confess Me before men, him will I also confess before My Father which is in

heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven.”—*Matt. x, 29-33*.

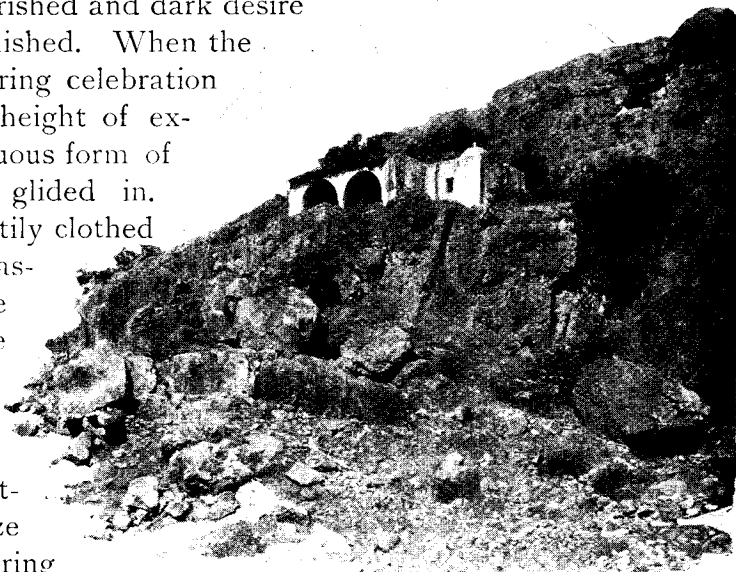
He would not have them forget that the world of the future was to be organized, not by emphasizing natural ties, but by self-revealing and vitalizing spiritual ties. Never had He put Himself before them as the Incarnation of the Good News of God with more of clearness or authority. He made the whole destiny and order of the redeemed world, even to the giving up a cup of cold water, dependent upon the personal revelation of God in Himself and through His disciples. He said: “He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, *in the name of a disciple*, verily I say unto you, he shall in no wise lose his reward.”—*Matt. x, 40-42*.

About this time, the death of John the Baptist occurred, and Jesus must have been cognizant of the event when His apostles came back from their mission-circuit. The Baptizer, John, had long been languishing in the fortress of Machærus, while the kingdom of the Messiah, which he had foretold, was unfolding a glory too spiritual to satisfy any who possessed not the secret of Jesus. The crime of John the Baptist, which had exposed him to the wrath of the ruling Herod, had demonstrated to Jesus the moral grandeur of the forerunner. Believing in the spiritual responsiveness of John, Jesus had sent a reply to John's queries which must have stimulated his soul and developed a richer courage. Against the darkness of the court of Herod, cruel, superstitious and licentious as it was, must always stand the sublime figure of the Baptizer. Against the public iniquity which Herod's lasciviousness had flaunted with Herodias, the wife of his brother Philip, the white soul of the prophet had sent the terrible light of righteousness. Herod might be careless of the existence of the imprisoned reformer, but Herodias would neither forgive nor forget. We know that Herod was compelled to respect the noble orator, even when that violent despot called John into his presence. Stern and pale, the invincible herald of God

had made the tyrant to "fear" him. But Herod listened gladly, and as gladly Herod did everything but the *one* thing. He would not give up the fascinating Herodias.

The anniversary of Herod's birthday brought with it a gay and luxurious banquet. Probably in the palace of Julias, near by, the incestuous tetrarch held his carnival. The crafty woman had arranged for an extraordinary pleasure that might add, as she hoped, to the revelry, at least to such an extent and in such a manner that her long-cherished and dark desire could be accomplished. When the vulgar and glittering celebration had reached its height of excitement, the sinuous form of a beautiful girl glided in. She was so scantily clothed as to fire the passions of dissolute men, and the young and lithe maiden caught the wandering eyes of the courtiers in the maze of her bewildering dance. Nothing could have added more of vulgar delight to their intoxication than the delirium of her movements. It was soon discovered that the dancer was not only a princess, but the daughter of Herodias, Salome. Her indecency was forgotten for the moment in the luster of her beauty. So enraptured was Herod himself, that he told her that anything she might ask, even to the half of his kingdom, was hers.

The mother was ready with a suggestion, when the panting girl came to her and said: "What shall I ask?" She was soon back in the banquet-hall, ready to eclipse the scandalous history of all Oriental dancers, for she had the terrible words upon her lips: "*Give me here John the Baptist's head upon a charger.*"—*Matt.*



CÆSAREA-PHILIPPI. SITE OF HEROD'S CASTLE.

xiv, 8. Herodias must have her triumph complete. In vain Herod struggled against his conscience. Weakness writhed under the hasty oath he had given, and the fear of his taunting guests. He fought a losing fight, and soon the most eloquent orator of Israel was silent. The body-guard of Herod returned from the dungeon. In the torch-light the bleeding head was given to the maiden, and the charger, with its horrible present, was handed by the young woman to her mother. It was speedily all over. While Herod's banquet-hall was being cleansed of the miserable evidence of the night's shame, the Baptist's disciples were burying the headless form of the mighty revivalist. Then they went and "told Jesus." But they could not tell all. Only as Christendom develops the resources of the kingdom of God, and as Herod after Herod follows that Antipas into darkness, while dauntless spirituality and burning devotion ally themselves with the increasing ministries of heaven, can the story of John the Baptist be told.

It was the silence of sleep after the debauch; but Herod was not done with John the Baptist; neither was John done with Herod. Herod might forget the hideous gift on the dish, which his guardsmen handed in his name to the young and depraved Salome. He could never forget the appeal of goodness, the thrilling eloquence of righteousness, the unwasting commandment of truth which had startled and ruled him at times as they came back in the wasted form of the Baptist. Goodness is ever

like goodness, not only in itself and its methods, but in the results produced on the soul. Soon Herod was hearing at Tiberias the echoes from the preaching of Jesus. In spite of extravagant vices and richly decorated walls, the stern har-



RUINS OF CRUSADERS' CASTLE, TIBERIAS.

mony of the voice of the Master of men, Jesus, the Christ, strayed into the golden house of the capital, and Herod was again fearing One very like John the Baptist. It was impossible for him to bury out of sight the relentless prophet of Almighty God. Righteousness always reminds us of righteousness. Again Herod quaked with the suspicion that the herald of the Highest might be living and organizing a revolt to execute a purpose of justice which would slay him. As the interest of others increased in Jesus and His words, Herod's excitement grew tempestuous. "*Who is this man, Jesus?*" was the question on the lips of the curious and the wise. Herod had known but one vision of goodness. It was ever memorable and commanding. He could make but one answer, and he shook with terror when he said: "*This is John the Baptist whom I beheaded; he is risen from the dead, and therefore these mighty works are wrought by him.*"—*Matt. xiv, 2.*

It is a suggestive episode in the history of conscience. Herod was a Sadducee, and the Sadducees were infidels on the subject of resurrection. Infidelity, however, went down before conscience, as it always must. "He is risen from the dead" was the cry of the vanquished Sadducee. Again, if there ever was a man whose previous actions had apparently been determined by what we call *environment*, that man was Herod. He could say, if any man ever could say: "I did not want to do that horrible thing. I was caught in the mesh of facts and the despotism of events. These were resistless. I was overborne by circumstances." Conscience, however, strips off the disguise and clears the air. Conscience deals with personalities, and Herod shows his obedience to conscience and its un pitying power of its illumination, when he says: "*This is John the Baptist, whom I beheaded; he is risen from the dead, and therefore these mighty works are wrought by him.*"—*Matt. xiv, 2.*



BREAD AND FISHES.

## CHAPTER XLI

## THE MULTIPLIED LOAVES AND FISHES

IT was very natural that the emotions of Jesus, kindled by His hearing of the death of one whom He so loved, should compel Him to take a boat and cross the lake, and seek a desert place. His career in the world was costly; it had cost the life of His prophet, and the end was not yet. We have only to read Josephus to discover how strongly the Jews felt that the disasters of the house of Herod were but a consequence entailed by the murder of the Baptist. It is certain that, even at this time, there must have been such excitement upon the direful event as Jesus would seek to escape. John's disciples had come to Him, and an insurrection might easily organize itself and demand that Jesus should lead it. But He must avoid it. Yet the Master could not escape a certain large following from the crowd. The twelve apostles, who had just returned from their mission, needed to be taught by their Master in some quiet place. He Himself would first commune alone with God. But there was no such place now for Jesus. His plan for resting and prayer and teaching was rendered the more impossible, because it was nearly time for the Passover-Feast, and the throngs of pilgrims on their way to Jerusalem filled the roadways, so that it was out of the question for

Him to land even on the northeast shore of the lake, at Bethsaida-Julias, without an ever-growing multitude following Him.

Nothing now moved Jesus with such compassion as an aimless, leaderless multitude. The Fatherhood of God and the brotherhood of man had been so preached and embodied before them, that they had broken from the past; and He, the secret-holder of the future, must have compassion toward them. While He healed their sick, He saw and felt the pathos of the crowd, for it was humanity uninspired, unorganized, shepherdless. It was evening. His soul had never been so heavy with the fate of mankind, who looked with sightless eyes upon the invisible to which He would bind them in love's way. What more could He do? Into this hour came all the processes and forces by which He had hitherto been propagating the Kingdom of the Invisible with Himself as the Invisible King. The poor disciples themselves saw a crisis, but it was not the crisis which Jesus discerned. Philip and Andrew expressed their thoughts,—and they were thoughts of retreat from a supreme duty and privilege which Jesus Himself had created. They said, as they looked down upon the multitude gathered on the mountain-side: "This is a desert place, and the time is now passed; send the multitude away, that they may go into the villages, and buy themselves victuals."—*Matt. xiv, 15*. Jesus had already sought to test Philip, who is ever the man under the tyranny of facts, by saying: "Whence are we to buy loaves that these may eat?"—*John vi, 5*. Philip, the cautious man of arithmetic, begins to make a calculation, and the rest of them join in his process of reckoning,—a process which is ever blind to the possibilities of the invisible. "Philip answered Him, Two penny-worth of bread is not sufficient for them, that every one of them may take a little. One of His disciples, Andrew, Simon Peter's brother, saith unto Him, There is a lad here, which hath five barley loaves, and two small fishes: but what are these among so many?"—*John vi, 7, 8, 9*.

Nothing will be permitted to break in upon the deliberation and calm of the self-poised Christ. Looking around upon the green-clad mountain-side, where the spring flowers were nodding under the breeze of an April eventide, "Jesus said, Make the people sit down. Now there was much grass in the place. So the men sat down, in

number about five thousand. Jesus therefore took the loaves; and having given thanks, He distributed to them that were set down; likewise also of the fishes as much as they would. And when they were filled, He saith to His disciples, Gather up the broken pieces which remain over, that nothing be lost. So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten. When therefore the people saw the sign which He did, they said, This is of a truth the prophet that cometh into the world."—*Luke vi, 10-14*. It was a mighty step toward the complete statement of His Kingdom and we may pause with the event, for it furnished the crisis of His influence with the people.

Jesus must be conceived as the Chief Prophet of the Unseen and the Apostle of the Invisible. He Himself is the reason for such a miracle as this much more certainly than the miracle is the reason for Him. Being in a diviner way than we can know, the Invisible One, it was natural that, when the crying necessities of this visible life of ours rushed against Him, He should simply unfold to man's undiscovering eyes the invisible content of some of His least visible powers.

The small store of bread and fishes, in the presence of those five thousand hungry people, is the picture always presented of the seeming disproportion of demand and supply in the world. The bread and fishes were so nearly invisible in the sight of those undeniably visible wants, that, when He hung the whole weight of those demands upon so slender a cord, He made them feel what He saw—that the value of the cord which held them from deeps of hunger lay not in the seen but the unseen threads which helped to compose it. It is by some little thing, like a mustard seed, which so has in itself the fact of being visible and the suggestion of the nearness of the invisible, that the mind is enabled to travel by it along that line which seems to mark the empires of the soul. "Verily," said Isaiah, "Thou art a God which hidest Thyself." The most huge noise in nature—the deep-toned thunder—"This," said the Psalmist, "is the *hiding* of His power." It is not its revelation. But when Elijah heard the least strong whisper of the hurricane—"the still small voice"—he knew it was the accent of God. All this belongs to the

same universal philosophy of God which in nature makes an atom obedient to the laws which control a world, and which is so suited to man's infirmity of step, when he travels along the edge of the invisible, that it is not a revolving star but a falling apple which shows a Newton how through the visible runs the sovereignty of the Invisible. Wide, indeed, is that lesson when Jesus taught it, here, in the realm of the spirit.

The proposition of those disciples—hinted at in their questioning—to leave it all, in valueless disuse, because there was not more of the provision, is the proposition which shows at once the quality of a weak invisible life in them and its danger, at all times. In the eventide, on the shore of Genesareth, with that hungry crowd of people who surged against Him at this highest moment in His popular activity, the disciples saw nothing else to do but to dismiss them. But there and then was manifested the quality and method of the Christian religion. He knew that He was the cause of their having stayed so long, and that it was now too late for them to go home for the evening meal. And, as though He would give them an intimation of the real supremacy of the truth and put this phase of His influence in the world before them, He said: "*Give them to eat.*"

Jesus Himself has created new demands in human life. Just as He then delayed them so long that He *must* have compassion on the multitude, He has attracted human nature to His words and life, in such a way that new hungerings of soul after the good and beautiful and true look Him in the face with pathetic appeal. He and His Church must have compassion on the multitudes of men whose hearts have been made to feel their unsatisfactory condition, whose souls have been made conscious of demands that cry for some supply. Christianity has thus been a discoverer of wants unknown, and it has developed into a very tumult of yearning, in the eventide of the times,—a life hungry for truth and goodness; and upon it the Christ must have compassion. To all this want which it discloses and whose self-assertion it helps to make more eloquent, it comes, as did Christ, finding in human hands but five barley loaves and two small fishes. Always is our faithless thought saying: "What can be done with so small a supply for so many wants?" Always is a

half-hearted spirituality proposing to dismiss the crowd of poor and helpless ones to take care of themselves. But wherever a real Christianity obtains, it pushes its firm hand into the unseen, and, seeing so little of the visible, yet says, in the face of five thousand necessities: "*Give them to eat.*" Christianity *did* create a noble restlessness in the soul of man; it has charmed man and kept him, until, like those hungry people by Genesareth, he is out of the reach of the old helps and ordinary resources of human life. Christianity does not leave man dismissed to some strange set of forces, or to an unknown phase of life, but rather does it answer by its divine power, by the weak human means which comes to its hand, every yearning it has awakened, every incidental demand it has stimulated.

What He had said about the unseen and the circumstances gave this peculiar character to what Jesus did. It was a miracle in which the power of the unseen was made a little more clear; and the native justice of Christ made Him so compassionate that the miracle served a practical purpose. It is a miracle which He, as the most positive force in the history, is constantly repeating. He had made a new world, if by nothing else than by discoursing to mankind, as He had spoken to them the new demands of a spiritual nature. This new world must have its policy and its method. This policy and method, so far as they have to do with the economy of material and power, are all manifested in the two sayings, "*Give them to eat.*"—*Matt. xiv, 16*,—and "*Gather up the fragments.*"—*John vi, 12*. Nothing more closely exhibits the method of Christ in history and the character of His influence. When He said to those disciples to give five barley loaves and two small fishes to five thousand, He disclosed to the world the fact that the mightiest factor of spiritual economics is *the invisible*. When, after they were filled, He told them, "Gather up the fragments, that nothing be lost," He indicated to mankind that, after a small power had been touched by Him, its littleness becomes greatness. This greatness was attested in its very fragments, which must not be lost.

God in nature and God in Christ is one. The whole philosophy of the Invisible Kingdom lies in this. Creation and incarnation manifest God in two ways. When the creation speaks to the scientist, every square foot of turf and every planet of the sky proclaim a

severe economy, which, at first, like Christ, seems to promise more than it can fulfill, and at last says to the serving laws and forces of nature: "Gather up the fragments, that nothing be lost." When the incarnation speaks, Jesus has the same firm footing on the unseen and the same care for the fragments. God in nature is ever gathering up the waste. Like the Christ of God among men, there is to be nothing left in all the world that is not taken up in obedient hands. The grass that is left, when the feast of summer closes with the ices of the year, is to become help to other grass to live. The crumbling mountains become rich alluvial deposits, and the broken river bank is carried on to make a wide meadow. The winds gather pollen from the flowers, and the earth gathers the rain-drops, as before the clouds had gathered the floating mists of the sea. The groaning creation—the worlds He created—wait and go on gathering fragments and making unity out of them again. Creation and re-creation act alike. So, after all, the universe is not a broken-up universe, but one, without an unadopted waif of matter, without an unfound stray of force.

"My Father worketh hitherto, and I work."—*John v, 17.* Jesus was only about His Father's business, and according to His Father's method. It is just this operative economy which Jesus Christ carries up into the realm of the soul. First, there are the five barley loaves and the two fishes. Now, what is the dictate of economy? "Throw them away! They can be of no service!" So said the disciples in their questions; so says an unholy wisdom. It must *not* be done, for the power which a man *wants* must come up out of the power which he already *has*. It was economy to put into the hands of the Power Supreme this little force, to ally it with Him, that the five thousand might be fed. He alone knew the sovereignty of the invisible. He Himself was laying down laws for His Invisible Kingdom. And then, when the crowd was fed, what was economy? To leave the fragments? Had they not been touched by a power Divine? Were they not, each of them, more potential than the whole mass was before? "Gather them up," said He. The Infinite was in them, for He had touched them with His power. It must always be, even with the best lives, that

"On our heels a fresh perfection treads,  
A power more strong in beauty, born of us,  
And fated to excel us."

So Jesus the Christ would make man God-like,—a gatherer of fragments, which proves how the unseen interpenetrates, guides and overflows the seen. The new world is made up of fragments, therefore, greater than the old mass from which they are broken.

All the material and power of life which we need to have must, and will, through Christ, come out of the material and small power which we do have.

Five barley loaves and two small fishes, with twelve baskets full of fragments left—this occurs at every real feast. The artist gives his individual feeling and imagination and effort to the canvas. If he were to know how many hungry eyes there were to look for beauty, and how many weary souls there were to seek for truth in his painting, he might well say: "What are these among so many?" But *genius* either does not let him count up the visible demands, or so quickens his appreciation of the invisible to supply them, that he paints away and finishes the picture. The crowd stand and admire, and for years the race goes and beholds that alliance of truth and beauty. The feast may last for centuries. At its close, who shall doubt the economy of the use of "the five barley loaves and two fishes" as they behold the "ten basketsful of fragments." The artist himself did not lose it. He gained artistic power at every stroke. The little that he seemed to give gave him much more. Every man that looked upon it took away a feast for himself. Each hundred beholders multiplied it a hundredfold. No one took it from the canvas and yet everyone brought it home with him. The fragments were greater than the original supply.

Jesus had assumed a prophetic function. He had foreshown and foretold the victory of the little and invisible forces of the world. He had heralded the day of dominion in which life's wasted elements should be crowned; and He had so made prophecy history, that there in the broken pieces the reign of the neglected and the small had been ushered in.

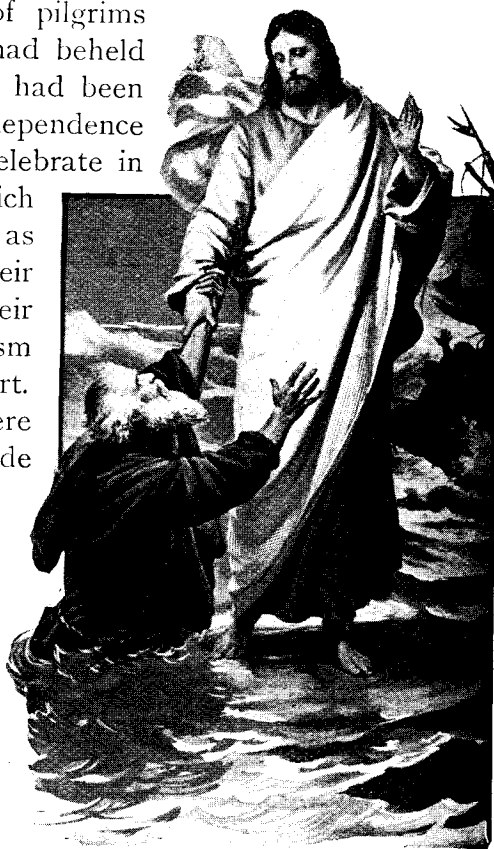
His command: "*Gather up the broken pieces that nothing be lost,*"—*John vi, 12,*—is an indication of the method of history, as Christ's incarnation in society goes on, bringing inexpressible comfort when it is needed, and teaching us duties and privileges which will make our lives like unto His. Of that, it is truly said, He is the prophet.



Looking from our point of view there was never so broken a life as the life of Jesus. Yet the fragments gathered up by the forces of history shall feed the everlasting ages as they have fed the nations of the earth. Nothing, absolutely *nothing*, of our life is to be lost. Through Him,

"The whole round world is 'every way  
Bound with gold chains about the feet of God."

Whatever they failed to see of the eternal meaning of the miracle, the impression made by this event was electric and almost irresistible. To them, Jesus was certainly Master of forces which none other had controlled. The expectation of ages seemed to be standing on tip-toe awaiting instant realization. All the way along the roads running toward Jerusalem, the caravans of pilgrims making up the multitude which had beheld the miracle Jesus had performed, had been singing the songs of Israel's Independence Day, which they were about to celebrate in the Holy City. The psalm which most often rose from the throng, as it was encamped by night, was their "My Country: 'Tis of Thee," or their "Hail, Columbia." Thus patriotism re-lit its altar fires in every heart. They journeyed in the atmosphere of an indefinable feeling, world-wide and intense, that the Messiah might present Himself at any time. Here they were on the way to the Pass-over-Feast. Had they not just now actually seen the mighty works of the Prophet whom Moses foretold? Had not the manna once been multiplied in the desert-path of Israel? Was it not sure that Messiah was to reign in the city of David? Must it not be that they



CHRIST AND PETER.

shall take Jesus up, and, in spite of all difficulties, forgetful of the prejudices of the priesthood, defiant of both Rome and the Jewish conservatives, carry Him to Jerusalem and make Him King? Even the disciples were swept from their feet by a great popular impulse; and it is easy to see that the supreme crisis in the life of Jesus as the King of the Kingdom of the Invisible had come.

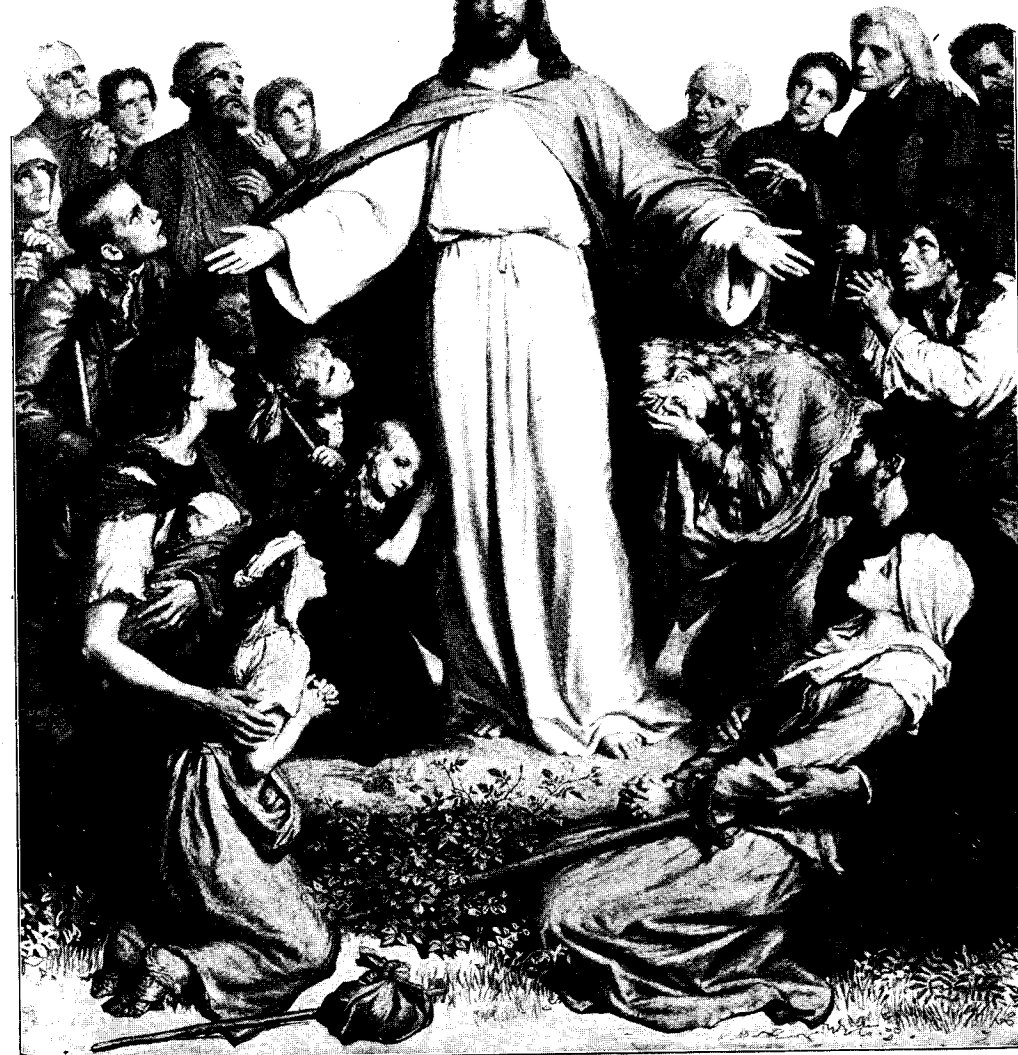
It was no sooner come than gone. Jesus again met the ordeal of the great Temptation in the wilderness. He spoke authoritatively to His disciples, and they were soon in their boat, crossing the lake, on their way to the Bethsaida, on the western side. The crowd was sent away; and as the evening deepened, Jesus, the Prophet of the Invisible and its King, went into the solitude of the mountain alone. He had saved His true crown; but it was to be of thorns.

As the disciples were crossing the lake, a wind-storm swept down upon them. Its violence added to the peril of darkness through which they sailed, and made it impossible for them to control the boat. Soon they were helpless in the midst of the agitated sea. In the fourth watch of the night, after nearly nine hours of vain endeavor at the oars, they saw a Form walking on the water. The terrified fishermen cried out in fear. But over the tossing seas, stilling the wind to a monochord of calm, came the assuring words: "Be of good cheer."—*Mark vi*, 50. It was a strange pulpit for a sermon of cheerfulness, however short and divinely spoken: and the four words, "Be of good cheer," would have meant little, if Jesus, the speaker, had not added: "It is I; be not afraid."—*Mark vi*, 50. The basis of optimism is a personal fact,—the fact of Divine Humanity, superior to all stormful events and superstitious fears. The voice was recognized, and they were "willing to receive Him into the boat." But Simon Peter, the man of impulse and emotion, to whom the contrary wind and his fear were no longer interesting, said at once: "Lord, if it be Thou, bid me come unto Thee on the water. And Jesus said, Come. And Peter went down from the boat, and walked upon the waters, to come to Jesus. But when he saw the wind, he was afraid; and beginning to sink, he cried out, saying, Lord, save me. And immediately Jesus stretched forth His hand, and took hold of him, and saith unto him, O thou of little faith, wherefore didst thou doubt?"—*Matt. xiv*, 28-31.

Simon Peter had won and lost a unique opportunity for faith and achievement. He had also proved, in the losing of the privilege of faith, how safe the Divine Hand may make the weakest of men on the insecure waves of time. After this they were all in the boat together, with their Master. They no longer marveled at the miraculous power of Jesus. It was not enough to believe and wonder. This latest manifestation had created worship in them. They adored Him, saying: "Of a truth Thou art the son of God." —*Matt. xiv, 33.*

On the next day, those who woke with the dawn, as it crept over the hillside where Jesus had fed the multitude, were startled to find that Jesus was gone, and that several little boats from Tiberias had been swept across the lake by the same north-wind which had been met in the night by the disciples. Throngs went over to Capernaum, in search for Jesus. When the Master saw them flocking to Him, He knew at once how far they were from discerning the true import of His kingdom, and how little they sought for the spiritual gift which He was ready to impart. The rumor that He was in Capernaum went all about the country, and crowds came from every district, bringing the needy and helpless to the Divine Consoler. Without doubt it was a day when the synagogue called its worshipers together, and the little town was full of excited men and women. Those who had come over from the scene of the miraculous feeding of the multitude were most intent upon seeing Him. "And when they found Him on the other side of the sea, they said unto Him: Rabbi, when camest thou hither? Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of Man shall give unto you: for Him, the Father, even God, hath sealed. They said therefore unto Him, What must we do, that we may work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent. They said therefore unto Him, What then dost Thou for a sign, that we may see, and believe Thee? What workest Thou? Our fathers ate the manna in the wilderness; as it is written, He gave them bread out of heaven to

eat. Jesus therefore said unto them, Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but My Father giveth you the true bread out of heaven. For the bread of God is that which cometh down out of heaven, and giveth life unto the world. They said therefore unto Him, Lord, evermore give us this bread. Jesus said unto them, I am the Bread of Life: he that cometh after me shall not hunger, and he that believeth on me shall never thirst. But I said unto you, that ye have



"COME UNTO ME, ALL YE THAT LABOR AND ARE HEAVY LADEN."

seen me, and yet believe not. All that which the Father giveth me shall come unto me; and him that cometh to me I will in no wise cast out. For I am come down from heaven, not to do mine own will, but the will of Him that sent me. And this is the will of Him that sent me, that of all that which He hath given me I should lose nothing, but should raise it up at the last day. For this is the will of my Father, that every one that beholdeth the Son, and believeth on Him, should have eternal life; and I will raise him up at the last



MANNA IN THE WILDERNESS

day."—*John vi*, 25-37. Belief lies at the basis of civilization—but it must be the right belief.

Of course, the anxious authorities of the Jews at once complained of these statements. Nothing which He had hitherto said so revealed His consciousness of true Messiahship. The manna of Moses' miracle was very sacred, and the fact that Jesus identified Himself with this, or with something vastly more divine and lasting, angered them to

the last degree. Beside these, what could He mean by saying: "I will raise him up at the last day?" "And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? How now doth He say, I am come down out of heaven?"—*John vi*, 42. For these complaints Jesus had not only a rebuke, but a profound teaching to offer. He said: "Murmur not among yourselves. No man can come to me except *the Father* which sent me to draw him; and I will raise him up in the last day."—*John vi*, 43, 44. Again the thought of the Fatherhood of God was supreme over all else. And once more, in its abundant light, He attempted to make things clear to them. He said: "It is written in the prophets, And they shall all be taught of God. Every one that hath heard from the Father, and hath learned, cometh unto Me. Not that any man hath seen the Father, save He which is from God. He hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers did eat the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea, and the bread which I give is My flesh, for the life of the world."

If they had been at all spiritual, they could not have missed His meaning. As it was, His assumption appeared blasphemous. Only a material sense could they find in His words. "The Jews therefore strove one with another, saying, How can this man give us His flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers did eat, and died: he that eateth this bread shall live forever. These things said He in the synagogue as He taught in Capernaum."—*John vi*, 45-59.



## CHAPTER XLII

### THE DEMAND UPON FAITH AND THE GREAT CONFESSION

HE knew that they were going up to the Passover Feast. There, once more, the Paschal Lamb would die, and the Paschal meal would be eaten. But He had strained their spiritual apprehension, until, in the case of many, it had failed. "Many, therefore,



THE WALLS OF JERUSALEM, LOOKING TOWARD  
MOUNT OF OLIVES.

of His disciples, when they heard this, said, This is a hard saying; who can hear it? But Jesus, knowing in Himself that His disciples murmured at this, said unto them, Doth this cause you to stumble? What then if you should behold the Son of Man ascending where He was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit, and are life. But there are some of you that believe not. For Jesus knew

from the beginning who they were that believed not, and who it was that should betray Him. And He said, For this cause have I said unto you, that no man can come into me, except it be given unto him of the Father. Upon this many of His disciples went back, and walked no more with Him. Jesus said therefore unto the twelve, Would ye also go away? Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and know that Thou art the Holy One of God. Jesus answered them, Did I not choose you the twelve, and one of you is a devil? Now He spake of Judas, the son of Simon Iscariot, for he it was that should betray Him, being one of the twelve."—*John vi*, 60-71. So pure and powerful was the light with which He flooded the faces of His disciples, that Simon Peter's noble confession emerges from the gloom, as also the dark form of Him in whose sensuousness and commercialism Jesus already discerned the germ of that wickedness which would sell Him for thirty pieces of silver.

There could now be no question that Jesus was becoming unpopular. The multitude was deeply disappointed in him. His work was not yet accomplished, so far as His preaching could go. The perfecting of Himself as the Captain of our salvation was not complete. Therefore He did not go to the Passover, in the festal band, but walked in Galilee, because Judea was intent upon His death. On the other hand, the disciples had gone to Jerusalem in the usual manner.

Meantime Jesus found Himself in a discussion with the Scribes as to the washing of hands. These officers from Jerusalem, who were pursuing Him, asked: "Why do Thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. And He answered and said unto them, Why do ye also transgress the commandment of God because of your tradition? For God said, Honor thy father and thy mother: and he that speaketh evil of father or mother, let him die the death. But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by me is given to God; he shall not honor his father. And ye have made void the word of God because of your tradition. Ye hypocrites, well did Isaiah prophesy of you, saying, This people honoreth me with their lips; but their heart is

far from me. But in vain do they worship me, teaching as their doctrines the precepts of men. And He called to Him the multitude, and said unto them, Hear and understand: Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth, this defileth the man."—*Mark vii*, 5-15.

Thus the Master had destroyed the very basis of Phariseeism and made it clear that arbitrary and conventional commandments had no authority in the presence

of the divine commandment, the Law of Sonship, which is the Law of Love. Even His disciples wondered if He knew the consequences of thus subverting the whole edifice of Phariseeism. They did not overestimate the horror



TYRE.

with which the authorities received this stroke against their traditions. "But He answered and said, Every plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides. And if the blind guide the blind, both shall fall in a pit."—*Matt. xv*, 13, 14. Simon Peter could not rid his mind of the enigma he saw in Christ's saying, and he asked for an explanation. Jesus immediately told him that the heart is the seat of all moral life. Not external observance, but affection, determines character. "For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witness, railings: these are the things which defile the man: but to eat with unwashen hands defileth not the man."—*Matt. xv*, 19, 20.

Soon Jesus was in the country known as "the borders of Tyre and Sidon."—*Mark vii*, 24. To these He had withdrawn, in order that He might further instruct His disciples, and escape a tumult in Galilee. He probably left Capernaum on the Sabbath evening of the



Passover week, and the usual rest-days of the Paschal Feast must have been most grateful to Him. Though the place of His shelter was private, the Divine Man could not be hid. His true glory was an invitation to sorrow, and a welcome to necessity. Out from the coasts there came a woman of Canaan, who told her piteous story. She said: "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil."—*Matt. xv, 22*. Jesus met her request with the silence which demands a profounder faith. The annoyed disciples asked to be rid of her. She was aware that they thought her only a heathen. "But He answered and said, I was not sent but unto the lost sheep of the house of Israel. But she came and worshipped Him, saying, Lord, help me."—*Matt. xv, 24, 25*. "House of Israel"—could it be that Jesus asked them and her to believe that God's Israel was wider than Hebrewdom? Still more deeply would Jesus send the roots of her faith. He meant to bless her. "But He answered and said, It is not meet to take the children's bread, and cast it to the dogs."—*Matt. xv, 26*. Now the woman's humility and faith were fully manifest. "She said, Yea, Lord: for even the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it done unto thee even as thou wilt. And her daughter was healed from that hour."—*Matt. xv, 28*. Here Jesus had revealed Himself to this woman at such a point in her own spiritual personality that He was more than the Messiah of the Jews, and the Syro-Phenician woman became a daughter of that spiritual Israel which includes a redeemed world.

The two Paschal days were gone, and Jesus, following a pathway between the hills of Hermon, carried His gospel through the midst of the borders of that confederacy of the Ten Cities, favored by Rome with municipal privilege and known as Decapolis. This was the dwelling-place of what the Jews regarded as the heathen. The atmosphere was Greek, and the worship and life of the people were thoroughly pagan. Mighty must have been the deeds which He did, for they led the populace to glorify Israel's God. A poor being deprived of speech, probably by the inroads of disease, was presented to Him, and cured. Jesus "took him aside from the multitude privately, and put His fingers into his ears, and He spat, and

touched his tongue; and looking up to heaven, He sighed, and saith unto him, Ephphatha, that is, Be opened. And his ears were opened, and the bond of his tongue was loosed, and he spake plain."—*Mark vii, 33-35*. Once more, and in vain, He enjoined them to say nothing concerning the miracle. But its publicity was equaled only by the astonishment with which the vast crowd kept saying: "He hath done all things well; He maketh both the deaf to hear, and the dumb to speak."—*Mark vii, 37*.

Again He was confronted by a hungry multitude, and again His human sympathies were eloquent, as He said: "I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and if I send them away fasting to their home, they will faint in the way; and some of them are come from far."—*Matt. xv, 32*. The disciples had learned little, even yet, for they questioned how this crowd, who had followed Him, could be fed in the wilderness. The answer of Jesus was another miracle, in which four thousand men, "beside women and children," were satisfied. After healing a blind man who was brought to Him, and, again, two blind men who followed Him with their cries, Jesus left the region, crossed the lake, and came near to Magdala, or Dalmanutha. Again Pharisees and Sadducees contested with one another in the effort to encompass Him, and, at last, these bitter opponents were united in the demand for a sign, which He would not give to them.

It was now autumn, and the sorrowful heart of Jesus was full of anticipation. One evening, after crossing the lake to Cæsarea Philippi, He again bade His disciples "beware of the leaven of the Pharisees."—*Matt. xvi, 6*. Beautiful for situation and splendid with newly-built edifices, the town which had been named in honor of Augustus might have attracted the interest of a soul less strenuous and burdened than His own. He was moving toward Golgotha, though now the silver streams sang down the hill-sides, and the thick forests round about grew golden with the mellowing year. In vain the glories of Lebanon and the long lines of Hermon disclosed themselves to Jesus, who was already the Man of Sorrows, and acquainted with grief. He was not there to be delighted; He was there to save. No longer the popular teacher, He was an exile from



Israel, and safe only in the land of pagans. Still would He illustrate the truth of the universal Fatherhood of God and the brotherhood of man, while He educated the disciples, through drawing out from them a confession of their faith. It was now the time for Him to fully manifest Himself to them.

After prayer and communion with His Father, in which the divine consciousness became more clear and strong than ever, He came back to

"Whom  
Son

the twelve, and quietly said:  
do men say that I, the  
of Man, am?"—*Matt.*

*xvi, 13.* With the

utmost care for  
the true meth-

od of revelation,

He had again

called Himself

"*the Son of*

*Man.*" Every-

thing consists in

finding divinity in

and through human-

ity. "And they said, Some

say John the Baptist; some,

Elijah; and others, Jeremiah,

or one of the prophets."—*Matt. xvi, 14.* All the conjectures concern-

ing His personality and character which had arisen within and sur-

vived these months of ministry, and which were borne about by

faith or by rumor, were thus presented to him. With an emphasis

made doubly impressive, He said unto them: "But *ye*,—whom say

*ye* that I am?" He would not permit them to fall back from their

personal faith into popular conjectures. It was Simon Peter who was

impelled to reply, but it was the Peter, not the Simon, in him who

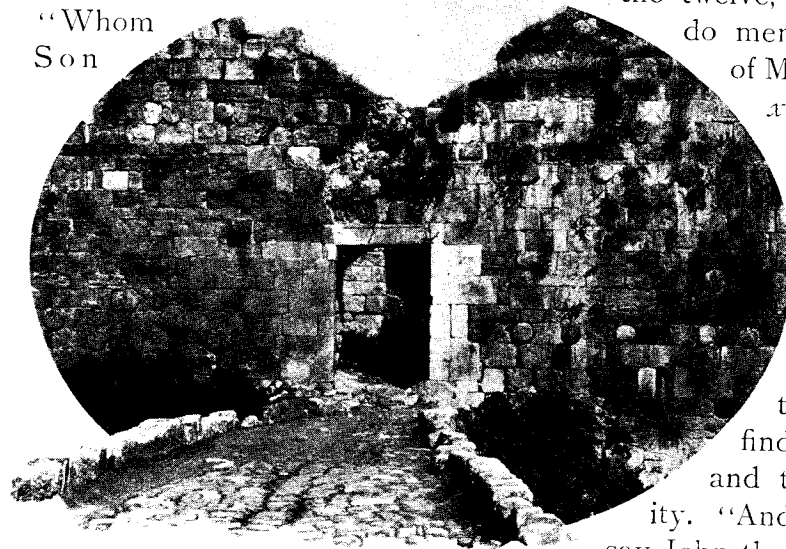
spoke the words: "*Thou art the Christ, the Son of the living God.*"

—*Matt. xvi, 16.*

It was the most sublime and triumphant moment thus far

reached in the progress of the gospel. The Master had specially

chosen Simon, not because he was the best man, but because he



CAESAREA PHILIPPI GATEWAY.

was the best material through which the gospel of the Kingdom might show its energies and develop its method, in man. Jesus' whole idea was so to reveal His Father's Fatherhood, through and in His own perfect Sonship unto God, that the latent sonship of God's other children might be re-discovered and re-asserted, and thus universal brotherhood should be established under the universal Fatherhood of God. He had determined upon this with Simon, *son of Jonas*, when He told him He would make him Peter, the *rock-man*. He was to do this, by making him *a son of God*. But the Peter coming up out of the Simon could obtain a sense of his own sonship, only through realizing lovingly the Sonship of his Master, and only as that Master was brothering him into right relations with his heavenly Father. Jesus now saw that this achievement was to be certainly accomplished in His disciple, and He gave the whole secret of His gospel, and illustrated the nature and significance of His church, at the instant when Peter made this confession. "And Jesus answered and said unto him, Blessed art thou, *Son of Jonas*: for flesh and blood hath not revealed it unto thee, but *my Father* which is in heaven. And I also say unto thee, that thou art *Peter (Petros)*, and upon this rock (*Petra*) I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven. And whatsoever thou shalt loose on earth shall be loosed in heaven."—*Matt. xvi, 17-19.*

This is indeed The Great Confession upon the part of Simon Peter, and the reply of Jesus shows the foundation of Christian civilization. The handling of the word "*Petros*," and the word "*Petra*," is an irrefutable witnessing to the nature and method of the Christian enterprise. Jesus did not establish the supremacy of Peter, but He disclosed the fact that, fundamental to all the progress of His kingdom, is the confession that what makes a man a child of God is the recognition of God's Fatherhood unto all men, in and through the perfect Sonship of Jesus. "Thou art *Petros—rock*,—and on this *Petra*—this *rock-faith*, the conviction that human nature is bound by filial ties to the Divine Nature, and that God speaks to his child, man,—I will build my church." On what is

rock-like in Simon, who has become Peter, and will become more certainly Peter, by emerging still further out of his earthly relationship to Jonas and into his divine relationship to God, does Jesus Christ ever more rear the structure of the new civilization. Thus only can He create the universal brotherhood under the universal Fatherhood. Thus only does Jesus create the Church of God and man.

On this basis, what man does, God does. Binding and loosing are human prerogatives, under divine guidance and grace. There are not two systems of ethics or true politics. What is bound or loosed here is so there. The real and the ideal are one. Against a society constructed on this faith, and obedient to these inspirations, evil is powerless. It alone can restore the unity of the universe. The statement of Jesus is repeated to every true disciple: "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."—*Matt. xvi*, 19. After this Jesus could speak but one word, with divine fitness. It was, that they should tell no man that He was Jesus, the Christ. Men can find out that Jesus is the Christ, only through the experience of a Simon Peter. You can tell divine things to those only who live divinely.

And now Jesus was more ready for what Gethsemanes and Calvaries might lie before Him. He knew that Simon Peter was only human nature, even though he was human nature certain to be finally crystallized by a divine process. Often, again, would the old Simon reappear. The Master was the last to be surprised, therefore, though He might be pained and indignant, at Peter's reversion to a less lofty moral plane, at times. Jesus had now set His face toward Jerusalem. Matthew tells us how plainly they saw that "from that time began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up."—*Matt. xvi*, 21. At once, Peter, who must have been so shaken by the first words of this statement concerning Jesus' violent death, that he was unable to receive the announcement of the resurrection, began to remonstrate with Jesus. It was

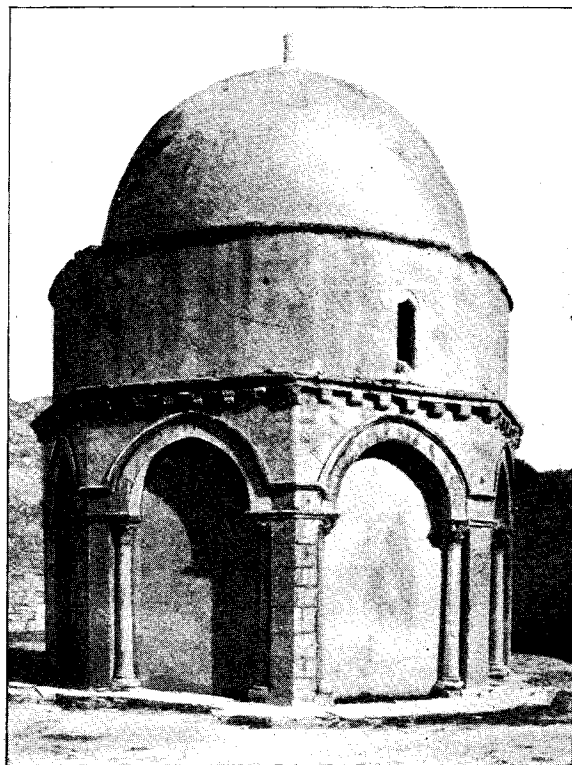
love in Peter which impulsively refused to go so suddenly from an expectation of Jesus' triumph, to an apprehension of his Master's shame. It was the kind of love that Jesus would have to deal with later on, and transform, after His resurrection, as we shall see, from the affection of the heart to whole-souled and high-principled devotion. Simon Peter must fall; but he would get on his feet again. "And Peter took Him, and began to rebuke Him, saying: Be it far from Thee, Lord; this shall never be unto Thee."—*Matt. xvi*, 22.



JESUS TEACHING THE PEOPLE.

At this Jesus turned around and looked upon all the disciples and the crowd. He read their thoughts, and then, with the commandment of intense moral sublimity, He said unto Peter: "Get thee behind me, Satan: thou art a stumbling-block unto me: for thou mindest not the things of God, but of men."—*Matt. xvi*, 23. It was an awful reproof to all, for Peter was the spokesman of all. Again, the trial of the wilderness temptation had come and gone. "Then said Jesus unto His disciples, if any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it: and whosoever

shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every man according to his deeds. Verily I say unto you, there be some of them that stand here, which shall in no wise taste of death, till they see the Son of Man coming in His kingdom."—*Matt. xvi, 24-28*. Jesus had now showed that the path to glory is the path of self-sacrifice. In the cross alone is divine humanity exalted to its throne.



MOUNT OF OLIVES—CHAPEL OF ASCENSION.

## CHAPTER XLIII

## THE TRANSFIGURATION

NOTHING could more plainly prove the divine order in the revelation of Christ than the fact that in about eight days after these sayings, Jesus took this same Simon Peter, with James and John, and went up into a mountain apart to pray, and was there

transfigured before them.

God is the absolute integer. In the light of this fact, the revelation of God in Holy Scripture, in human history, and in His self-manifestation in Jesus Christ, becomes a



THE SUMMIT OF MOUNT CARMEL

unit; and His revelation in the life of man accounts for the solidarity of the race, so the presence of Himself in Jesus of Nazareth gives Christ a unity all divine,—a unity which He declared as such when He said: "My Father worketh hitherto, and I work."—*John v, 17*.

When Jesus is studied in relation to His own life, we feel that the conscious unity that binds one fact to another within that life has no parallel in the universe, save in God, whose manifestation He is. The time of the Transfiguration is the moment when both the earth and skies—human disciples and God's self-revelation—demand it; and