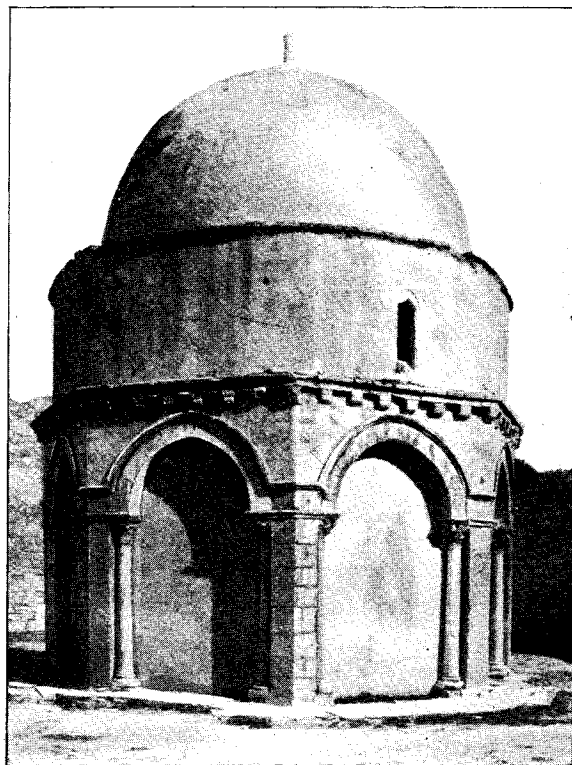


shall lose his life for my sake shall find it. For what shall a man be profited, if he shall gain the whole world, and forfeit his life? or what shall a man give in exchange for his life? For the Son of Man shall come in the glory of His Father with His angels; and then shall He render unto every man 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.



THE SUMMIT OF MOUNT CARMEL

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

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

with an imperial consciousness of what His life is—a consciousness that never seems less spontaneous when it is most august—He unites the threads of His past teaching with those unseen as yet in the future, in the glory of His Transfiguration. The choice of that night is as truly illustrative of the Divinity of Christ as is anything that He said. The Transfiguration itself was the next fact which was to continue and amplify the revelation of God in man.

His Galilean ministry had summed up its characteristic features in the miracle of the loaves and fishes. Behind any lesson of the personal kindness there exhibited, in the unostentatious manifestation of His power, lay a vision, for which His previous dealing with these disciples had sought to prepare them; and it was the vision of the identity of the infinite and invisible in Jesus Christ. It was the moment when He would have them feel the sense of the supernatural in them giving them an apprehension of the infinite, and how near to them, and even in Him, was the kingdom of the invisible. For that hour, the King was enthroned in their very presence; and in His hands nature and the supernatural, the finite and infinite, were blended.

He saw then that whatever worth the invisible had for Him must soon be known unto them. The visible world was beginning to shiver under his feet. John the Baptist had just been slain by order of Herod, and His own death by violence became more clearly inevitable. In the news from Herod's banquet, He saw Calvary.

As the Invisible King had manifested His sovereignty over material nature at the lake-side, so He had shown His regnancy over the life of man in the restoration of sight to the blind man. So, also, had He rebuked the Satanic love of the visible, as it became loquacious in Peter. The next step in its manifestation must be taken, when the invisible glows and illumines from its own visible shrine, Himself.

The Invisible King is in the day of humiliation now. Beneath these plain garments, however, is a Sovereign, and under them is the hiding-place of a divine glory. "Verily," said the old prophet of the invisible One, "Thou art a God which hidest Thyself."—*Isaiah xlv, 15*. These disciples have not been utterly mistaken in the truth

they have apprehended. They do follow the King, but He is "the King Immortal and Invisible," and this fact Jesus has tried to teach unto them. Now the unseen majesty will burst forth.

There is but one danger, as He sees it, while talking to them—they will put the hour of glorification of which He has just spoken, on the other side of their life on earth. But, in order that they may be assured that the kingdom of the invisible is to have its moments of glorious victory here, He adds: "There be some standing *here*, which shall not taste of death, until they see the kingdom of God."—*Matt. xvi, 28*.

If these men had ever seen God truly, they would have been so familiar with the invisible that they would not have expected or desired a visible kingdom, however gorgeous and sublime. They had not apprehended God, their Father; and Jesus must reveal Him. In person and influence, He must so make the Invisible One visible, that He and His kingdom should ever after be known as invisible. The very success of the Incarnation, if indulged for a moment, would have ruined the result it aimed at. The seen Christ must incarnate the unseen God,—a task for Deity alone. Up to this time, the Incarnation had been so complete, that, where the "Word" was most undoubtedly "made flesh," there the proclamation was most clearly made of the invisible God. He was to show, in Himself, that

"Forever through the world's material forms,
Heaven shoots the immaterial; night and day
Apocalyptic intimations stray
Across the rifts of matter."

It is not that the earthly spot of this significant event may be determined that the student of Christ's life stops at the mountain's base and looks upward toward its summit; but it is that, from His choice of the mountain, the character of His companionship, and the acknowledged purpose of His prayer, there may be found the place in the geography of the soul's life where naturally such an incident might occur. The traditional view points to Mount Tabor. But perhaps St. Jerome neglected to note how, from ancient times, it has been crowned with fortifications and known the publicity of a city upon its summit. Nevertheless, the churches which have

crowded to the supposed spot, and a monastery, now thirteen centuries old, stand to note the vitality of the tradition. It is only a tradition. Nothing has pointed away from Tabor, to a mountain near Cæsarea Philippi, so much as the improbability of an unmentioned journey which must have been made within the few days intervening, and the fact that Mark, after recording events subsequent to the Transfiguration, says: "They departed thence and passed through Galilee." It was, as we view it, most probably, one of the spurs of Hermon, where the vapors of summer, floating in that loftier atmosphere, are condensed at the touch of the snow-crowned summit, and those clouds are formed, one of which may have swept before the gaze of the disciples while they looked upon the Transfigured One.

Uncertain as this must ever be, the place of the Transfiguration of Jesus Christ in the unnamed holy land of the spiritual life is more sure. The mountain-height of experience, on which naturally such an issuing forth of the Infinite through the finite ever occurs, is a result from the operation of forces, of which the strata of the spiritual world preserve the record. As a physical relationship appears to the geologist between Sinai, Hermon, and Calvary, so a spiritual relationship appears to the psychologist between seemingly isolated points in the experience of the human soul. They may be described as uplifts from the level plain of consciousness, made by the action of resistless spiritual energies. As actual, to the true soul, are the facts of the ideal as are those of what we call the real world. No exhaustive catalogue of distances which separate them or of relationships which bind them has been made; yet they act and re-act throughout the universe. Christ's whole life showed with what innate sovereignty they move on. And here we find that same unity of life with which His nature dominated His career, uniting such of these facts into one, so that, whatever doubt there may be in our geography of the seen world, there can be none in that of the unseen as to where the Transfiguration—the flash of the unseen glory through the seen humiliation—did and ever must occur.

As a dreamer only, He might have climbed up the mountain-side, so that He could have moments such as were Wordsworth's, of which the poet of Rydal Mount has said:

"Oft, in these moments, such a holy calm
Would overspread my soul that bodily eyes
Were entirely forgotten, and what I saw
Appeared like something in myself, a dream,
A prospect of the mind."

But the attitude of the Christ toward nature was not that of a listener for its secret. He Himself *was* and *is* its secret. In that "presence which disturbs" the beholder,

"With the joy
Of elevated thoughts: a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean, and the living air,
And the blue sky, and in the mind of man,
A motion and a spirit that impels
All thinking things, all objects of all thoughts,
And rolls through all things,"

it was His to feel the thrill of a preëxistent life,—a life which was His, before the worlds were created; to be conscious, on earth, of the hour in eternity, when, by Him, the worlds were framed, and when the Word which was in the beginning was with God, as it was God. As "the Word made flesh," it was His to see and illuminate nature in the light of Himself.

That mountain marked a world-pain, and recorded a moment in nature *when*, and a place *where*, the two lines of God's manifestation, in Creation and Incarnation, were approaching each other, though with agony which tore the planet in its travail. "The whole creation groaneth and travaileth together in pain until now,"—*Rom. viii*, 22,—this was the fact beneath Hermon's white-crowned magnificence. This was the history, also, of Jesus, the Christ. And Jesus Christ, with these unspoken meanings which nature had to Him alone, went forward to the scene of His Transfiguration, where the ever-fresh agony of that world-pain, growing yet more intense and keen, while in man's history the creature should wait "for the manifestation of the sons of God,"—*Rom. viii*, 19,—should be, for a moment, apprehended in the issues it bore and understood in the glory of its hero, saint, martyr, and God.

In all these moments, the Son of God was also the Son of Man. In the development of His self-consciousness, from a child, these conceptions had ever gone together. A heavenly and earthly companionship was His. On the one side, there was the Infinite Love; on the other, the loveless race of men. These He was to reconcile. As His soul grew receptive and intelligent of the Divine Love, He felt more keenly the woe of human sin. It was the gathering meaning of these two apparently opposed facts to Him, that led Him to take Peter, James, and John with Him. As the one heavenly fact broke with its inherent glory, He would have the other earthly fact blessed by its radiance.

"And as He prayed, the fashion of His countenance was altered, and His face did shine as the sun, and His raiment was white and glistening."—*Luke ix, 29*. Wondrous prayer to produce such wonderful results!

The only one of the three evangelists present on the mount of Transfiguration was John. It is a significant fact that, preceding and along with what seems John's reference to the Transfigured One, there is given that conception of Jesus of Nazareth, which, while it has most to suggest to the phases of thought to which attention has been drawn, most thoroughly illumines the event and makes it live with profoundest meanings. "And the Word was made flesh, and dwelt among us," he says, "and," he adds, "we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."—*John i, 14*.

Peter, James and John had been the recipients of a special culture. Once before they had been with Him,—with this Living Center of universal law and force whose name was Love, who thus made all motions and energies obedient to Love's dominion and triumphs,—where the darkest phase of the problem of the universe confronted them and Him. It wore only a less terrible visage, which the universe wore in the dead body of the daughter of Jairus, than was worn here, when He had persisted, all the way to Hermon, in announcing to them His own death. It must be again noted that these three times in which Jesus vouchsafed to these three disciples His special culture,—namely, the Raising of the Daughter of Jairus, the Transfiguration, and the scene in dark Gethsemane,—were but

three steps in discovery, three lessons on the same theme. This topic was the invisible Kingship of Himself over the invisible kingdom, which was also the kingdom of the Invisible. At the bedside where the little girl lay dead, the physical was supreme, the physical had its acknowledged victory over the spiritual. But at the approach of the Living Center of all laws—this force from Whom and to Whom are all forces—a new factor came into the equation; and, because that factor was Incarnate Love, the all-inclusive Law, the Authority and Power supreme, the result was changed. The law of death opened into the larger law of life: there was no infraction; but the dead lived. "She is not dead, but sleepeth," He said. In the all-encircling presence of life, there is no death. The *Logos* which was the Reason of all Law was there, and was supreme. As we have pointed out, so harmonious was this new "Order" with the old order of nature that, into the wonder and mystery which followed the raising of the maid from the dead, He inserted the plain and realistic words: "*Give the child some food.*" The touch of the higher—yea, of the Highest—Law, which is Love, had opened the way for the ministry of the lower; and what we call the supernaturalism of raising the child was so natural that the next thing after the miracle was the demand for physical nutriment. The *Logos* is the Law of all laws; in Christ Jesus, the lowest is ever harmonious with the highest.

Christ Jesus began on Hermon, in Himself, what has been rightly called "the rehabilitation of man." There full redemption began to appear. Humanity saw Him as its "Living Head." Life is transfigured, if the Transfigured One is Savior and Lord of the whole being. Not alone in the Resurrection, but in this earlier event preceding the complete transformation, which is the glorification of man's earthly life in Christ, are our "bodies members of Christ." "From glory unto glory,"—this is the line of advance and its method. "This corruptible must put on incorruption, this mortal must put on immortality."—*I Cor. xv, 53*. First, in the transfiguration of our whole life, there must begin the process. It completes itself, when the graves open. Our physical life lays hold of its redemption through the life of Christ in us. We are not to be "unclothed, but *clothed upon*, that mortality may be swallowed up of life." Thus begins the redemption of the body.

The transfiguration of the human body of Jesus Christ was, therefore, an event in which all creation had a definite and unique illumination. The whole past of creation was lit up and at least partially explained. With possibilities in Christ, as the *Logos* of creation, such as these, every farthest atom had quivered and advanced from the beginning. All natural forces from the first were striving with high energy to this and the greater events beyond it. He, in that hour of glory, was sending back upon the dark abysses of the groaning creation a gleam of the radiance which interpreted, as it penetrated, the long agony. "All creation," says Dean Alford, in his exposition of Paul to the Ephesians,—“all creation is summed up in Christ.” All laws of nature, with its pain and sin and death; all laws of grace, with its peace and holiness and life, rise into the law of Love, in Him. Here, He carries into the loftier jurisdiction of His personal life only the laws and processes which lie in the bursting seed and the falling star.

“The earth is crammed with heaven,
And every common bush afire with God.”

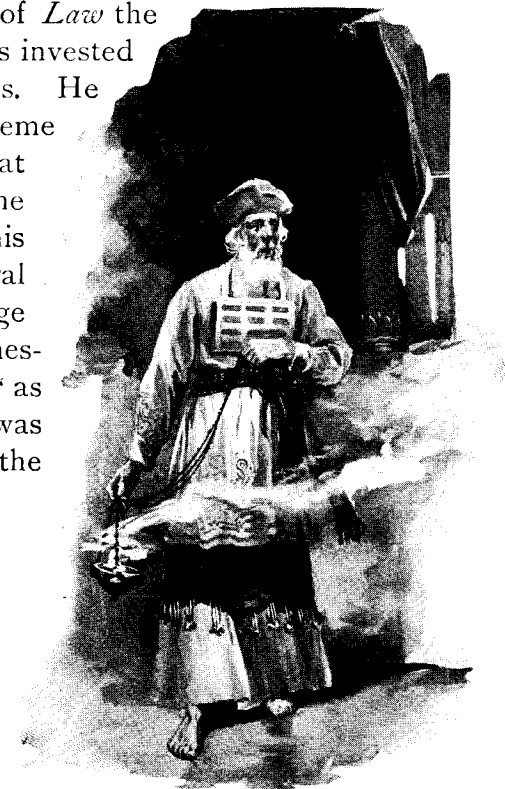
In the Christ was the point where that flame quivered for a moment; and nature confessed in His Transfiguration her kinship with the supernatural.

“And behold, there talked with Him two men, which were Moses and Elias, who appeared in glory, and spake of His *decease* which he should *accomplish* at Jerusalem. But Peter and they that were with Him were heavy with sleep; and when they were awake they saw His glory, and the two men that stood with Him. And it came to pass, as they departed from Him, Peter said unto Jesus, Master, it is good for us to be here: let us build three tabernacles; one for Thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud and overshadowed them, and they feared as they entered into the cloud, and there came a voice out of the cloud, saying, This is My beloved Son, hear Him. And when the voice was past, Jesus was found alone.”—*Luke ix*, 30-36,

The appearance of Moses and Elijah are logical enough. Moses stands, in the annals of men, for the code of Sinai. He stands for

more. In his career and in his attitude toward the destinies of mankind, there are gathered up the scattered meanings of “Invisible Will” as it moves in the universe, and there came from out the fire of his soul a conception of the nature and majesty of Law which has shone through dolorous and lawless centuries into the age in which we live. He made the idea of *Law* the possession of religion, and religion has invested this idea with her eternal sanctities. He has associated Law with the supreme Power of the universe, so vitally, that the awful grandeur of Sinai, and the no less impressive sublimity of his silent guardianship, seem but natural in the career of a soul whose privilege it was to entertain so important a message. “He endured,” says Paul, “as seeing Him who is invisible.” Law was the avenue along which traveled the swift feet of the Infinite Will; and although he possessed but an incomplete vision of a single route along which the Infinite swept,—the law of conduct,—he had such an insight into that, that congenial minds have been led into a more easy discovery of those highways, parting here and meeting there, by which Omnipotence reaches every point in the universe.

Moses stands for all these laws, since they all meet and cross in the realm of conduct, whose Law-giver he was. All roads ran to Rome, and all laws run into the life of man,—



THE GLORY OF THE OLDEN TIME.

“Since God collected and resumed in man
The firmaments, the strata, and the lights,
Fish, fowl, and beast, and insect—all their trains
Of various life caught back upon His arm
Reorganized and constituted Man
The Microcosm, the adding up of works.”

The appearance of the great law-giver in the glory of Christ's transfiguration has this significance,—the law had brought the world to Christ. In the glory of Christ, Moses had a right to stand. The event had also the significance that Moses, as the giver of the law, has yielded now to this new Law-giver, Jesus, the Christ of God. It was not Christ standing in the neighborhood of the glory of Moses, but Moses standing in the presence of the Transfigured Christ. Jesus left the words: "I am come not to destroy, but to fulfill," as the estimate, by the Christ, of the laws of Moses, and in His treatment of Mosaic legislation, He gave to Moses an inde-feasible right to be the heavenly companion of His hour of transfiguration. But, more; Jesus made plain the fact that the era of law, as the supreme element in man's progress, was done; and henceforth the law of liberty and the law of love should rule the souls of men. Men were to do what they desired to do, because they would desire to do right.

In Moses, man has a revelation of the *method* of God; in Jesus Christ a revelation of the *nature*—a manifestation of the very *self*—of God. The nature of Moses could come only so near to God as to find His method; the nature of Jesus Christ was so divine as to reveal God—the Nazarene was "the express image of His person." Thus the proclamation of the lips and life of Moses is: "God is Law;" the revelation of Jesus Christ is: "God is Love." Law is the *method* of Love. The laws of nature and of the soul are the methods of operation which Love, by its inherent orderliness, uses to unify existence and to move the universe from ill-fated and destructive chaos, unto a constructive and beneficent cosmos, and to realize, at last, in conscious completeness, its self in the destiny of man.

Love is the essential element of which Law is the method. The duty of the human soul is to be unsatisfied with enforced or unintelligent obedience of Law, and to rest not, until it enters into the very life of the personal Force behind, and in, all law. Thus shall it find in God rootage for its own true and real life, so that afterward its own being shall feed upon a deeper life, paternal and everlasting. Then, from within every chamber of its inmost being, the energy of that soul shall go out sympathetically and harmoniously with these

laws. No longer are they restraining powers, but a part of its own natural method of existence, because of its affectionate alliance with the Love of which they are the order, To do this is not only a duty, but man's privilege through the Incarnation of God in Christ.

Christ is a law unto Himself, because He, with the Father, is Love; and Love is its own law. In Him the soul falls in love with Love, and thus finds its true self; and it finds also that it is a law unto itself, since Love has assumed the throne. God-like it is for the first time, for it is self-centered; manly for the first time, since it feels that it was made for this. The schoolmaster's work is done. Law is lost in Love. And yet, as always in Christ's transfigured hours, Moses is present. In the light of this experience, it can understand him. Moses is fulfilled in Christ, because, not only does the soul feel the law of love, but, for the first time, it feels the love of law.

"Life, with all it yields of joy and woe
And hope and fear,—believe the aged friend,—
Is just our chance o' the prize of learning love,
How love might be, hath been indeed, and is;
And that we hold thenceforth to the uttermost
Such prize, despite the envy of the world,
And having gained truth keep truth; that is all."

Christianity is as eternal as the soul. It is the love of Love. Every element of life that lifts the soul to that self-centered life, it takes up and fulfills. All morality is thus more than "touched with emotion;" it is transformed; and, in hours when Jesus is transfigured in some human soul, it comes from its home, and, like Moses, is seen in the light of something far more divine, which is its fulfillment.

"They talk of morals, O thou bleeding Lamb!
The true morality is love of Thee."

As Love, in the Incarnation, did complete Law, and, in the nature of God, must ever give it its fullness, so in the real life of a man, the life in which He partakes of God in Christ, love, and love alone, "is the fulfilling of the law."

The heavenly visitant was not silent. With Elias, he conversed with the transfigured Christ. The theme of their conversation was

"the decease" (*exodus*) which He should accomplish at Jerusalem."—*Luke ix*, 51. Fifteen centuries of celestial life had revealed to the old law-giver a significant event lying in the path of this new law-giver, the Christ, of whom Moses was a prophet, which he had not seen on earth. Standing for the majesty of law, and insisting upon obedience, Moses had seen the law broken, and was not unconscious of the ruin it wrought in the disobedient nature. There came into existence a temple service in the tabernacle and a series of sacrifices, which, as many another unspoken movement of the deeper consciousness of man, pointed to "the Lamb of God which taketh away the sins of the world."—*John i*, 29. The serpent was lifted up in the wilderness. The interest with which the leader of the Hebrew *exodus* had watched the beneficent influence of these and felt their insufficiency in a soul which confessed it in prophecy, had grown, as, near the throne of God, he had, for these fifteen hundred years, a point of view from which he saw the concerns of the race. This heavenly life could not have lessened his sense of majesty of law. He must have held to the great idea which he gave to mankind, with a firmer hand, as he learned that its source was Love. It must have seemed a more terrible thing that any man should ever have broken it. His system of sacrifices—how little could it do! Nothing but Love's own sacrifice could answer; and when, in glory ineffable, Moses stood with the Christ, the truth of Sinai grasped the fact of Calvary, and the voice that gave the law spoke of "the *exodus* which he should *accomplish* at Jerusalem."

To the broken-hearted Christ, what a ministration of power! Earth with its noise and empire of evil might forget the lonely Galilean peasant who had "not where to lay His head," but heaven's most illustrious citizen would speak to Him of the quenchless interest of the skies. Jews whom He came to save, the nation whose only real patriot He was, might scorn to mention a scene which should bring into itself the odium of centuries, and a mode of death which would exile His name from the lips of men; even His disciples might push away from their vision the horrible fancy of an outlaw's death for Him, but Moses, the most colossal figure of their history, their statesman, and God's friend, had come in that hour, with the flash of the Throne yet in his eye and the life of eternity in his voice, to

speak with Him, not concerning the brilliancy of His transfigured face, or even of the raptures of the blest, but only of that topic so carefully avoided,—"the decease He should accomplish at Jerusalem."

What men call the death of Jesus was "the decease (or the departure) which He should *accomplish* at Jerusalem." Afterwards, when Jesus stood alone with the world, He saw the same glory of Calvary. "The hour is come," said He, "when the Son of Man should be glorified." Still, the greatest assertion is that of His whole career as to the authority of this law of self-sacrifice. In the consciousness of power, which Satan confessed, He chose weakness in life, and confronted death, saying: "No man taketh my life from me, but I lay it down of myself."

Elias stood for all prophecy. It is not strange that, at such evident points of contact, these souls, Moses and Elias, should be united. A pure theism and its harvest of truth and hope for mankind—for these, stood these two monarchs of the past. From this theism, "the law and the prophets" inevitably came. If God was, He ruled; this was at the basis of the "law." If God was, man's truest vision of himself, and of that which should enable him to realize them, had their foundation in His very character; and this made "prophecy." It is impossible to take into the mind the one, without receiving with like hospitality the other.

Once let a man adopt as a code of life the deliverances of Sinai, and the soul becomes its own prophet. It invests itself with a prophetic enthusiasm, and is borne along into new conflicts with surrounding evil, as a veritable Elijah. That natural Messianic hope, which every child of Adam has, which he recognizes, even if he says nothing but "it will be better some day," grows more into the certainty that somewhere and somehow he will be the man he was destined to be, and unites to itself every truth and fact that may be assimilated into its life; and thus Sinai is followed by Carmel.

So profound is the relationship which binds law and prophecy, that their representatives, Moses and Elias, not only appear together in the hour of Christ's visible glory, but just as, the law being taken up into love in Christ, and having brought the world to a new law-giver, Moses disappeared, so also did Elias disappear, the prophecies of the past being realized in a fact which was the Christ, who was

Himself the new prophet. As together they came, drawn by the powers which make history, to the scene of Hermon, so together they quit the spot, where, as they departed, it was proposed that the peerlessness of the Christ, which they came to confess, should be lost sight of.

Elijah had seen the triumph of the soul which was his companion on that earthly visit, and even then stood by him,—Moses. With him, he now saw the meaning of the exodus, the passover lamb, and read in the shining face of Christ the unwritten harmony of “the song of Moses and the Lamb.”

Of course with such a complete fulfillment, Elias cannot yield even to the proposition of Peter; and after the cloud and the voice Jesus is found alone. Just as Moses disappeared before the new Law-giver, who “came not to destroy but to fulfill,”—*Matt. v, 17*,—so did Elias quit the height of Hermon before the new Prophet, who, while fulfilling the past, held the empire of the future. The Transfigured One was the new Prophet, whose forecast was inclusive of eternity, and whose transcendent point of view was the heart of God. The day of Elias was done, when at last to the soul of man, looking so long from all points on the circumference of being, there appeared a luminous center, the Fact—Jesus Christ. Jesus of Nazareth is the prophet of human nature.

Simon Peter did not see all that this meant, at the moment of Christ's Transfiguration. But afterwards it came to him through the swift-flying years. In his second letter, when he would leave the church some scene from his memory which gathered into its significance the meanings of this holy religion, his feet are again on Hermon; his eye is once more fixed upon the glowing face of the Christ. “Moreover,” he says, “I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For He received from God the Father honor and glory, when there came such a voice to Him from the excellent glory, this is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with Him in the holy mount.”—*II Peter i, 15-18*. And

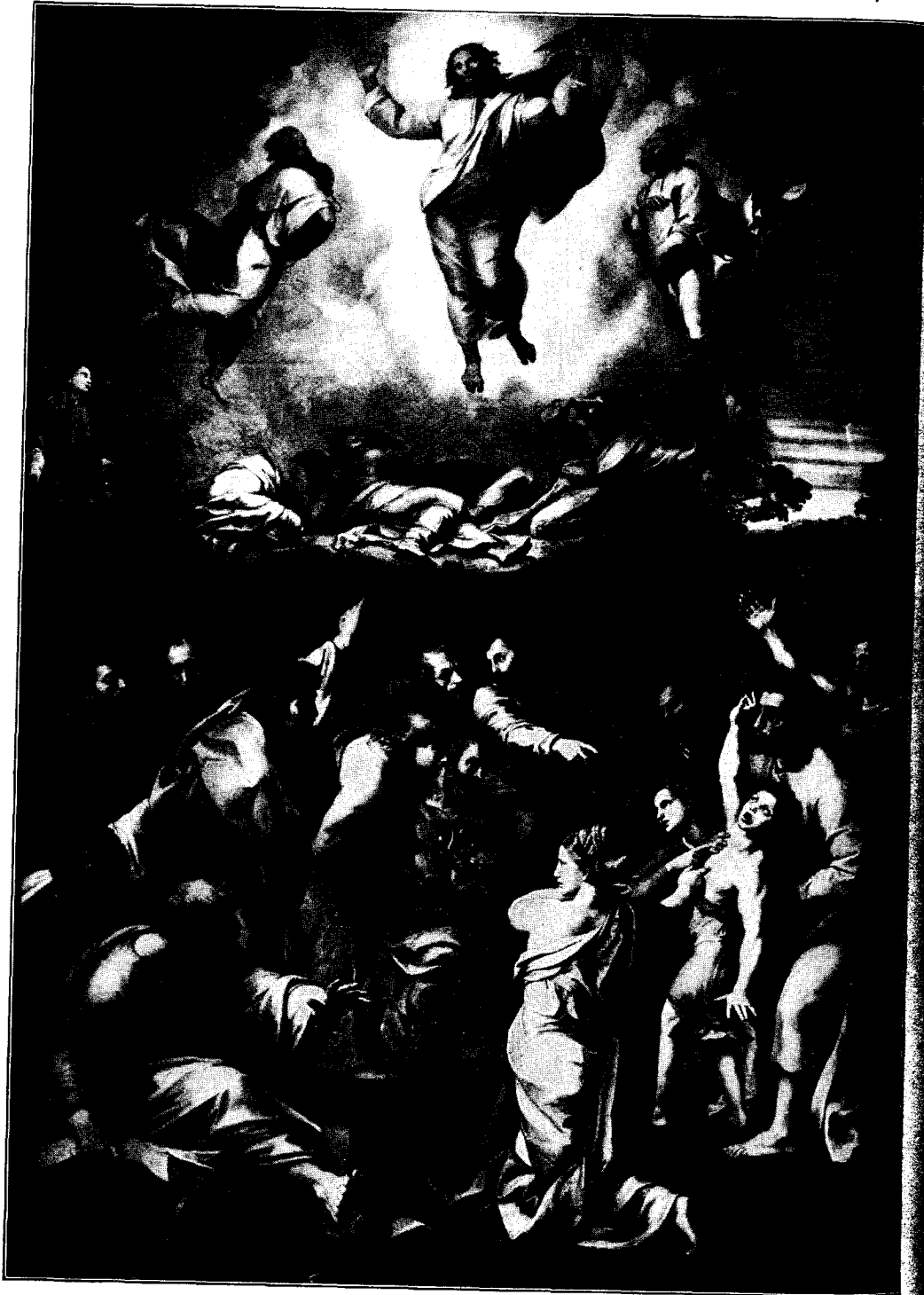
what is the truth which came with all this glory? This it is, which Peter rushes on to speak: “We have a more sure word of *prophecy*.”—*II Peter i, 19*. That more sure word is the historic Christ.

This fulfilling Fact, whose face shone, and who then began anew the career of an eternal prophet, was all these, because He was the Savior of the human soul from its sins. The presence of Elias, departing only after he had conversed with Him concerning “the decease which He should *accomplish* at Jerusalem,” was in harmony with the relations of the death of Christ to the feelings of the soul, as expressed in all prophecy; to the need, and therefore to the sacrificial gift out of God's love; to the salvation which should save men; to the obedience and love of a law whose righteousness was emphasized in the work of redemption. To complete this work of redemption, this new prophet of humanity, to whom the past surrendered, as its great figures disappeared, was to found a race of prophets whose lives should be lived by the law of His life,—self-sacrifice,—and the secret of whose whole power and hope lay in the cross. The prophets of humanity still see furthest, when, from Hermon, they look by way of Calvary.

“All through life I see a cross,
Where sons of God yield up their breath;
There is no gain except by loss;
There is no life except in death,
Nor glory but in bearing shame,
Nor justice but in taking blame,
And that eternal Passion saith,
‘Be emptied of glory, and right, and name!’”

“And Peter said, Master, it is good for us to be here; let us build three tabernacles; one for Thee, one for Moses, and one for Elias; not knowing what he said. While he thus spake, there came a cloud, and overshadowed them, and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son, hear Him. And when the voice was past, they saw no man save Jesus only.”

Peter saw such a triumph in that hour, for his Christ, that he would have been glad to have those who made it stay and continue it. But that would have been to found a commonwealth of three



THE TRANSFIGURATION.
BY RAPHAEL.

citizens, Christ, Moses, and Elias, to the impossibility of whose existence that cloud, be it "shekkinah of radiance" or barrier of darker folds, with its voice gave its testimony. Such a cloud rolls yet before the eyes of any mind which has done such wrong to its powers of discovery and their Lord, as to find no infinite difference between the law-giver and prophet of Israel and the Savior of men. It comes yet from any Hermon-height of our culture, drifting from the snow which makes it, and lingering like a phantom, until it speaks with a revelation to that soul whose spiritual life knows no difference between the touch of an infinite Christ and the influence of the mighty spirits who cleared the way for Him.

Christ is not visible in the light of their transfiguration, but Moses and Elias are visible in the glory of the Christ. Our modern Christianity flaunts its weakness in its ready acceptance of patronage. We are so superficial in our Christian life that we bless literature and science for coming where they certainly must come, or be unseen of mankind. But Christ, the Transfigured, is the Transfigurer of these. Take Him from history, and on what mountain-top could our modern law-givers and prophets gather? This is lost sight of, as Peter's proposition comes again to the lips of our anticipatory and apologetic religiousness. And there is no escaping the saddest phase of the fact, namely, that from a band of disciples, as aforetime, from whom the cause of the Christ has special reason to expect the truest faith, there do come, in these moments of confessed transfiguration, overtures of defense, through ardent apology and schemes of personal service, through fancied piety which would identify with forces outworn the pervasive, conquering Savior. We seem delighted to find some great soul that will make Christ a little less incredible to us, through a complimentary line, or Christianity a little more easy to our native paganism, by a pleasing paragraph of praise. Instead of going through history with a Fact, the surest we have, to explain the otherwise meaningless lives of men, to relate the fragments of a divided humanity into unity, to lift up the half-hearted philosophies of a passing day and join them to such truth as shall fulfill them, we seek to defend our holy Christianity by patronizingly showing its likeness to some far-off humanism, and essay to relieve our faith from embarrassment by quoting, alongside the sayings of Christ,

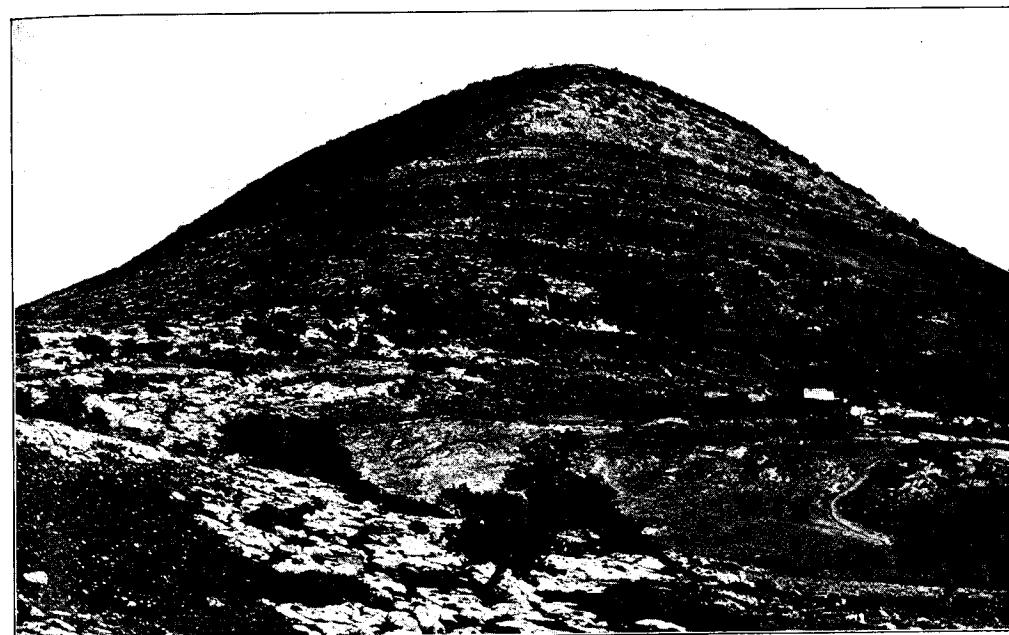
some merely verbal similarity from lips which confess the panic of the soul and are soiled with sin. Peter carried the passion for comparativism into realms where there is but One.

They finally saw "*Jesus only*," and this phrase is the watchword of evangelical reform. We shall be judged by a law, but, as James suggests, it shall be "the perfect law of liberty." Under these words there will be a growing appreciation of the power of real Christianity. We behold its influence now, as it is fenced in by formalism and shut up by constraint. At the fastened gate, Jesus is standing, and the words which He speaks are solemn enough to us who are living in the careful mechanism of law: "Except your righteousness exceed that of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Such an announcement falls with great force upon us. For we have been so careful and painstaking and proper in all our mechanical piety. "Is all that to go for nothing?" Like the young man, we are telling our Master how very faithful we have been to the commandments; but when He asks for personal and total surrender to Him, our piety goes away "sorrowful." Nothing seems so strange to a modern Old Testament saint as the treatment which the New Testament gives to all his laborious concerns about the proprieties of piety. He never considers what a thorough drudge he has made of himself, and how slavish has become his religious life. He has nothing but "law;" and lo! he is hanging to that, not because he loves it, but because he fears to let go. With that faith, a Christian is impotent. Under what a "cloud" he stands, even at the Transfiguration of Christ! But it is a "bright" cloud. Heaven is glorious on the other side, and when the Voice speaks to that soul and tells him, "This is my beloved Son,"—*Matt. xvii, 5*,—using the very words of the baptism-scene, and adds, "hear Him," the cloud lifts away, and he sees "no man save Jesus only."—*Matt. xvii, 8*.

So full was He of this prophecy in Himself and for them, that the disciples kept the memory of Moses and Elias, speaking to Him about the "exodus which He should accomplish at Jerusalem."—*Luke ix, 31*. As they went back to heaven, He found the glory of His transfiguration running through the tomb. They could speak to Him about death only as the "*exodus*," and to be an achievement, though the words of these heavenly visitants seem to involve the

glory which was to follow. They, however, must be silent about the secrets whose key He carried. But He could prepare His disciples to utter the magic word, by and by: "He is risen from the dead."—*Matt. xvii, 9*.

Christ clearly recognized the fact that the disciples needed to have this scene connected in their minds with something which ultimately would make it plain. They had heard the conversation about the "exodus" which He was to "accomplish at Jerusalem."



MOUNT TABOR.

But that exodus meant only the *death* of their Lord to them, as yet. Christ saw their confusion in the words of Peter. Ever conscious as He was, of how an unrelated truth, or an isolated fact, however luminous, deranges rather than continues the mind's steady advance, He bids silence until the greater truth and fact, to which this is related, shall come to their growing culture. In doing this, He showed that that glory beyond, of which this was such a strong intimation that Moses and Elias, in its light, talked about His *exodus* rather than His *death* alone, was the same glory of a coming Easter morning. "He charged them that they should tell no man what

they had seen, save when the Son of Man should be risen from the dead."—*Mark xi*, 10-13.

We must not linger longer in the splendor of this scene. The world's need calls from the mountain's base. The vision must be left in the memory; the next duty must be taken up. Not to teach us that the world of the ideal and the world of the real are two worlds, but that they are one, and that the glory of God and the good of man are one, is this chapter in the life of Christ given unto us. Raphael is its most successful expositor. In that study, which he could not complete,—the most admired painting in the world,—not only the mountain height appears, radiant with celestial splendor and visited by heavenly spirits, but the base also, where human failure and triumphant evil cry out in a piteous prayer and a maniac's shriek. It is the true picture of the Christian life. Not for an instant does Jesus stand bewildered between the vision of God and the need of man. He, to whose immortal sight came Moses and Elias, confronts the victorious Satan, and with the same voice which had just spoken with the heavenly visitants of His coming glory does He banish the Evil One from a suffering child. In the joy of that moment, the human soul will ever see how the ideal and the real are one; and how in that miracle the transfiguration of Jesus went out into the life of mankind.

“‘Hadst thou stayed I must have fled.’
This is what the Vision said.”

CHAPTER XLIV

PREACHING IN GALILEE

BEFORE going to the Feast of Tabernacles, Jesus journeyed as Teacher from place to place in Galilee. Clearly did He foretell His death and resurrection.

The disciples were deeply saddened, as they came to Capernaum. Here they met the officials who were gathering from every Jew the usual one-half shekel for the Temple treasury. One of them asked Simon Peter if he thought Jesus would pay the tribute. He was about to answer the query: “Yes.” But Jesus forestalled him. Matthew says: “And when he came into the house, Jesus spake first to him, saying, What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers? And when he said, From strangers, Jesus said unto him, Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.”—*Matt. xvii*, 25-27. He was still dealing with a Simon-world. He would make no unnecessary controversy, but He would vindicate His Kingship.

On their way, a debate had arisen among them. They were arguing “who is the greatest. And He sat down, and called the twelve; and He saith unto them, If any man would be first, he shall be last of all, and minister of all. And He took a little child, and set him in the midst of them: and taking him in His arms, He said unto them, Whosoever shall receive one of such little children in My name, receiveth Me: and whosoever receiveth Me, receiveth Me not, but Him that sent Me.”—*Mark ix*, 34-37.

They were scarcely hushed to docility by this beautiful ministry, when their narrowness of vision again manifested itself. “John said



CHRIST BLESSING LITTLE CHILDREN.

FROM PAINTING BY B. PLOCKHURST.

unto Him, Master, we saw one casting out devils in Thy name: and we forbade him, because he followed not us. But Jesus said, Forbid him not: for there is no man which shall do a mighty work in My name, and be able quickly to speak evil of Me. For he that is not against us is for us. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward." Back to the child He carried them, and urged them, at all costs, to be simple-eyed. He said in further exposition of His doctrine: "And whosoever shall cause one of these little ones that believe on Me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter life halt, rather than having thy two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter the kingdom of God with one eye, rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quenched. For every one shall be salted with fire. Salt is good: but if the salt have lost its saltiness, wherewith will ye season it? Have salt in yourselves, and be at peace one with another."—*Mark ix, 38-50.*

The ever-eager disciple now gave Him the opportunity to show them the inexhaustible resources of love. For, "then came Peter unto Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus said unto him, I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the kingdom of heaven likened unto a certain king, which would make a reckoning with his servants. And when he had begun to reckon, one was brought unto him which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made. The servant therefore fell down and worshipped him, saying, Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion, released him, and forgave him the debt. But that servant

went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest. So his fellow-servant fell down and besought him, saying, Have patience with me, and I will pay thee. And he would not: but went and cast him into prison, till he should pay that which was due. So when his fellow-servants saw what was done, they were exceeding sorry, and came and told unto their lord all that was done. Then his lord called unto him, and saith unto him, Thou wicked servant, I forgave thee all that debt, because thou besoughtest me: shouldst not thou also have had mercy on thy fellow-servant, even as I had mercy on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due. So shall also My heavenly Father do unto you, if ye forgive not every one his brother from your hearts."—*Matt. xviii*, 21-35.

The Feast of Tabernacles was now come, and Jesus would go up to Jerusalem. But even though His brethren, who did not fail to exhibit their lack of faith in Him, taunted Him with being willing to do things secretly, Jesus was calm, and started on His journey alone, after they had gone with the festive crowd. No base challenge could move Him to a precipitant course: only His Father could guide Him. His hour had not yet come: but when it did come, and soon, Jesus was on His way, serene and undisturbed by crowds or fears. Steadily He carried the world's burden. Luke says, "And He sent messengers before His face: and they went, and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He were going to Jerusalem. And when His disciples James and John saw this, they said, Lord, wilt Thou that we bid fire to come down from heaven, and consume them? But He turned, and rebuked them. And they went to another village."—*Luke ix*, 52-56. The King of the Invisible disdained the use of fire; He preferred the persuasiveness of truth and righteousness.

Seventy of His followers were chosen to proclaim Him in the towns. His instruction to them was almost a repetition of the charge previously given to the twelve apostles. *Almost*, but not *altogether*; for He was not now forming a permanent apostolate, but only a temporary mission. Two by two, they were to go, and always were

they to heal and bless. He soon found human vice and He met it with Divine remedy. Luke, the physician, says: "And it came to pass, as they were on the way to Jerusalem, that He was passing through the midst of Samaria and Galilee. As He entered into a certain village, there He met ten men that were lepers, which stood afar off: and they lifted up their voices, saying, Jesus, Master, have mercy on us. And when He saw them, He said unto them, Go and show yourselves unto the priests. And it came to pass, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, with a loud voice glorifying God; and he fell upon his face at His feet, giving Him thanks: And he was a Samaritan. And Jesus answering, said, Were not the ten cleansed? But where are the nine? Were there none found that returned to give glory to God, save this stranger? And He said unto him, Arise and go thy way; thy faith hath made thee whole."—*Luke xvii*, 11-19. Faith and gratitude are not of earthly pedigree. His brotherhood of man was as desolating to fancied walls, as was His idea of the Fatherhood of God. The Samaritan was the son of the true Israel.

We know not how long the Seventy labored as heralds of their Master, or where they met Him when they came back. But Luke's account shows that they came back glad with Christian triumph. This evangelist says: "And the seventy returned with joy, saying, Lord, even the devils are subject unto us in Thy name. And He said unto them, I beheld Satan fallen as lightning from heaven. Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. Howbeit in this rejoice not, that the spirits are subject unto you; but rejoice that your names are written in heaven. In that same hour He rejoiced in the Holy Spirit, and 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 who the Son is, save the Father; and who the Father is, save the Son, and he to whomsoever the Son willeth to reveal Him. And turning to the disciples, He said privately, Blessed are the eyes which see the things that ye see: for I say unto you,

that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not."—*Luke x*, 17-24.

The Jews were anxious to find Him at the Feast. He was the one absorbing topic. Differences of opinion were heard wherever He was spoken of, and fear of the Jews alone prevented much eager controversy. When the Feast was at its midst, Jesus went up into the Temple and began to teach. John tells us that "the Jews therefore marveled, saying, How knoweth this man letters, having never learned?"—*John vii*, 15. They were amazed that the Galilean carpenter should be a theologian more penetrating than any of them, and yet innocent of the Rabbinical instruction. He had learned of God, His Father. "Jesus therefore answered them, saying, My teaching is not Mine, but His that sent Me. If any man willet to do His will, he shall know of the teaching, whether it be of God, or whether I speak from Myself. He that speaketh from himself seeketh his own glory; but he that seeketh the glory of Him that sent him, the same is true, and no unrighteousness is in him."—*John vii*, 16-18.

This divine self-assertion confounded and angered them. He said: "Did not Moses give you the law, and yet none of you doeth the law? Why seek ye to kill Me? The multitude answered, Thou hast a devil: who seekest to kill Thee? Jesus answered and said unto them, I did one work, and ye did all marvel. For this cause hath Moses given you circumcision (not that it is of Moses, but of the fathers); and on the Sabbath ye circumcise a man. If a man receiveth circumcision on the Sabbath, that the law of Moses may not be broken; are ye wroth with Me, because I made a man every whit whole on the Sabbath? Judge not according to appearance, but judge righteous judgment."—*John vii*, 19-24.

Nothing could exceed their bewilderment. "Some therefore of them of Jerusalem said, Is not this He whom they seek to kill? And lo, He speaketh openly, and they say nothing unto Him. Can it be that the rulers indeed know that this is the Christ? Howbeit we know this man whence He is: but when the Christ cometh, no man knoweth whence He is. Jesus therefore cried in the Temple, teaching and saying, Ye both know Me, and know whence I am;

and I am not come of Myself, but He that sent Me, is true whom ye know not. I know Him, because I am from Him, and He sent Me. They sought therefore to take Him; and no man laid his hand on Him, because His hour was not yet come. But of the multitude many believed on Him; and they said, When the Christ shall come, will He do more signs than this man hath done? The Pharisees heard the multitude murmuring these things concerning Him, and the chief priests and the Pharisees sent officers to take Him. Jesus therefore said, Yet a little while I am with you, and I go unto Him that sent Me. Ye shall seek Me, and shall not find Me: and where I am, ye cannot come. The Jews therefore said among themselves, Whither shall this man go, that we shall not find Him? Will He go into the Dispersion among the Greeks, and teach the Greeks? What is this word that He said, Ye shall seek Me, and shall not find Me: and where I am ye cannot come?"—*John vii*, 25-36. The Master alone was clear. The last and most important day of the Feast came. Believers and unbelievers flocked around Him, when He cried out: "If any man thirst, let him come unto Me and drink."—*John vii*, 37. The festive procession had beheld the priest filling the pitcher of gold from the waters of the Pool of Siloam. They had followed to the altar and had seen the water and wine flow from out the silver spouts. The Mosaic ordinance was completely fulfilled. But as the Psalm was sung, Jesus stood there to make a whole world more thankful. He said: "He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believed on Him were to receive: for the Spirit was not yet given, because Jesus was not yet glorified. Some of the multitude, therefore, when they heard these words, said, This is of a truth the prophet. Others said, This is the Christ. But some said, What, does the Christ come out of Galilee? Hath not the scripture said that the Christ cometh of the seed of David, and from Bethlehem, the village where David was? So there arose a division in the multitude because of Him. And some of them would have taken Him; but no man laid hands on Him. The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring Him? The officers answered, Never man so spake. The Pharisees therefore

answered them, Are ye also led astray? Hath any of the rulers believed on Him, or of the Pharisees? But the multitude which knoweth not the law are accursed. Nicodemus saith unto them (he that came to Him before, being one of them), Doth our law judge a man, except it first hear from himself and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet."—*John vii*, 38-52.

It was a moment threatening indeed to bigotry, for even the cautious Nicodemus had asked for that alone which Christianity now demands,—a fair trial. While everybody else sought His home or booth, Jesus went to His place of prayer on the Mount of Olives.

Coming again to the Temple in the morning, Jesus had occasion to set forth the Christian point of view with respect to the sin of the world which He came to destroy with love. He

was sitting and teaching the multitude. It was a crisis again.

"And the scribes and Pharisees bring a woman taken in adultery; and having set her in the midst, they say unto Him, Master, this woman hath been taken in adultery, in the very act. Now the law of Moses commanded us to stone such: What then sayest Thou of her? And this they said, tempting Him, that they might have whereof to accuse Him. But Jesus stooped down, and with His finger wrote on the ground. But when they continued asking Him, He lifted up Himself, and said unto them, He that is without sin



"He that is without sin among you, let him cast the first stone at her."

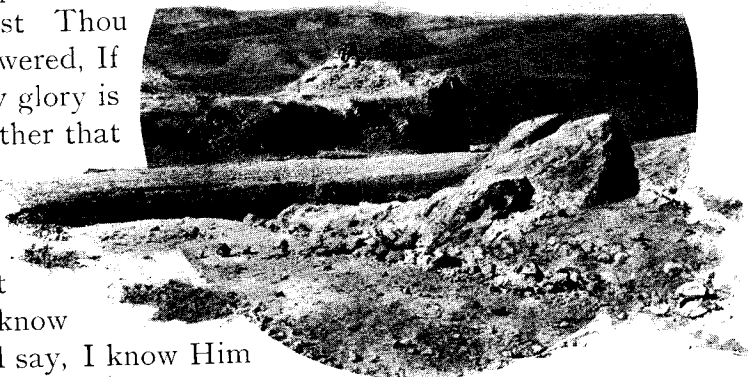
among you, let him cast the first stone at her. And again He stooped down, and with His finger wrote on the ground. And they, when they heard it, went out one by one, beginning with the eldest, even unto the last: and Jesus was left alone, and the woman, where she was, in the midst. And Jesus lifted up Himself, and said unto her, Woman, where are they? Did no man condemn thee? And she said, No man, Lord. And Jesus said, Neither do I condemn thee: go thy way; from henceforth sin no more."—*John viii*, 3-11.

It was probably the next day, when the people still thronged the Temple, that He taught and talked with friends and enemies, as John has related. No pedantic additions can be permitted, in dealing with this high converse. The evangelist himself must be its most eloquent narrator. He says: "Again therefore Jesus spake unto them, saying, I am the light of the world: he that followeth Me shall not walk in the darkness, but shall have the light of life. The Pharisees therefore said unto Him, Thou bearest witness of Thyself; Thy witness is not true. Jesus answered and said unto them, Even if I bear witness of Myself, My witness is true: for I know whence I come, and whither I go; but ye know not whence I come, or whither I go. Ye judge after the flesh. I judge no man. Yea, and if I judge, My judgment is true; for I am not alone, but I and the Father that sent Me. Yea, and in your law it is written, that the witness of two men is true. I am He that beareth witness of Myself, and the Father that sent Me beareth witness of Me. They said therefore unto Him, Where is thy Father? Jesus answered, Ye know neither Me, nor My Father: if ye knew Me, ye would know My Father also. These words spake He in the treasury, as He taught in the Temple: and no man took Him, because His hour was not yet come. He said therefore again unto them, I go away, and ye shall seek Me, and shall die in your sin. Whither I go, ye cannot come. The Jews therefore said, Will He kill Himself, that He saith, whither I go, ye cannot come? And He said unto them, Ye are from beneath, I am from above. Ye are of this world, I am not of this world. I said therefore unto you, that ye shall die in your sins: for except ye believe that I am He, ye shall die in your sins. They said therefore unto Him, Who art Thou? Jesus said unto them, Even that which I have also spoken unto you from the beginning. I have many

things to speak of and to judge concerning you: howbeit He that sent Me is true; and the things which I heard from Him these speak I unto the world. They perceived not that He spake to them of the Father. Jesus therefore said, When ye have lifted up the Son of Man, then shall ye know that I am He, and that I do nothing of Myself, but as the Father taught Me I speak these things. And He that sent Me is with Me; He hath not left Me alone; for I do always the things that are pleasing to Him. And as He spake these things, many believed on Him. Jesus therefore said to those Jews which had believed Him, If ye abide in My word, then are ye truly My disciples; and ye shall know the truth, and the truth shall make you free. They answered unto Him, We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant abideth not in the house forever. If, therefore, the Son shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; yet ye seek to kill Me, because My word hath not free course in you. I speak the things which I have seen with My Father: and ye also do the things which ye heard from your father. They answered and said unto Him, Our Father is Abraham. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill Me, a man that hath told you the truth, which I heard from God: this did not Abraham. Ye do the works of your father. They said unto Him, We were not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love Me: for I came forth and am come from God; for neither have I come of Myself, but He sent Me. Why do ye not understand My speech? Even because ye cannot hear My word. Ye are of your father the devil, and the lusts of your father it is your will to do. He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father thereof. But because I say the truth, ye believe Me not. Which of you convicteth Me of sin? If I say truth, why do ye not believe Me? He that is of God heareth the words of God: for this cause ye hear

them not, because ye are not of God. The Jews answered and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honor My Father, and ye dishonor Me. But I seek not Mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep My word, he shall never see death. The Jews said unto Him, Now we know that Thou hast a devil. Abraham is dead, and the prophets; and Thou sayest, If a man keep My word, he shall never taste of death. Art Thou greater than our Father Abraham, which is dead? and the prophets are dead: whom makest Thou Thyself? Jesus answered, If I glorify Myself, My glory is nothing; it is My Father that glorifieth Me; of whom ye say, that He is your God; and ye have not known Him; but I know Him; and if I should say, I know Him not, I shall be like unto you, a liar: but I know Him, and keep His word. Your father Abraham rejoiced to see My day; and he saw it, and was glad. The Jews therefore said unto Him, Thou art not yet fifty years old, and hast Thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, *Before Abraham was, I am.* They took up stones therefore to cast at Him. But Jesus hid Himself, and went out of the Temple."—*John viii, 12-59.* Even yet the Christ goes "in the midst of them," and escapes His foes.

He was not yet through with His teaching at Jerusalem, and Luke preserves an incident, with the genius of the painter, as John preserves another, with the pervading ardor which gave the world the Fourth Gospel. "And behold, a certain lawyer stood up and tempted Him, saying, Master, what shall I do to inherit eternal life? And He said unto him, What is written in the law? How readest



PLACE OF THE GOOD SAMARITAN.

thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. And He answered him, Thou hast answered right: do this, and thou shalt live. But he, desiring to justify himself, said unto Jesus, And who is my neighbor? Jesus made answer and said, A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead. And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side: But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him. And on the morrow he took out two pence, and gave them to the host, and said, Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee. Which of these three, thinkest thou, proved neighbor unto him that fell among robbers? And he said, He that showed mercy on him. And Jesus said, Go thou and do likewise."—*Luke x, 25-37.*

CHAPTER XLV

THE MAN BORN BLIND

JESUS had proclaimed Himself as the Light of the World. Again it was the Sabbath, dear and sacred to every Jew; dearer and sacred to Jesus, the Son of Humanity. Again the humanity which He knew to its depths, as well as to its heights, haunted the porches of the Temple, and waited for something, at once more human than the sickly temple of flesh and more divine than the temple of marble and gold, to heal it of its disease. Jesus and some of His disciples were passing by, and the occasion immediately presented itself for the disciples to ask of Him certain questions which had often troubled them. Their question was one of speculation; it can never be answered except in practical humanitarianism. They had seen a good many helpless and crippled, insane and sick people; and, with the sight of each one, there had come to their minds the query which they now propounded to Jesus, when their attention was riveted on a man who had been blind from his birth:—"Master, who did sin, this man or his parents, that he was born blind?" How was Jesus, the helper of men, to answer



THE LIGHT OF THE WORLD.

this question? He could do it only as the Son of Humanity, because He was the Son of God. He did not look upon appearance of the blind man as the occasion for a settlement of an age-long discussion, calling for the presentation upon His part of an intellectual solution of one of the problems of heredity. He answered them: "Neither hath this man sinned, nor his parents: *but that the works of God should be made manifest in him.* I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work. As long as I am in the world, I am the light of the world." — *John iv*, 3-5.

The answers which God makes to such questions as crowd upon the tender sensibilities and the subtle intellect of men, are always made through that kind of humanness which reveals divineness. Jesus told them that He was in the world, to be its illumination, not by offering abstract truth to clear up abstract difficulties, but by offering concrete and heart-beating humanity to actually solve concrete problems, and thus to be "the Light of the World."

So far as the immediate significance of this poor creature touched Him, it called upon His helpfulness to relieve—not upon His powers of speculation as to the *origin* of his hapless condition. Intellectual difficulties are to be solved ethically. Beneath His feet was the dusty earth, whose flying grains of dirt and sand had often annoyed and pained the sensitive orbs of this wretched man. Was it not possible so to touch this planet, whose loose material had caused agony to an unfortunate man, that the earth itself should help to heal him? Could not this Son of humanity, revealing divinity, so get holiness into relation with sin itself that, whatsoever that sin was, the problem of the sin which had ultimated in the man's blindness should be solved, not theoretically, which could only satisfy their curiosity, but practically, which would enable him to see? In harmony with the ancient practice of God, His Father, He would work. But He would not cut entirely loose from valuable precedents. As many another Rabbi had done, He spat on the ground, and, mingling the saliva with the clay, He made an ointment, with which the eyes of the blind man were anointed. Then He told him to go and wash the mixture off in the pool of Siloam. The man obeyed and came back. The whole world and its inhabitants, and, above all

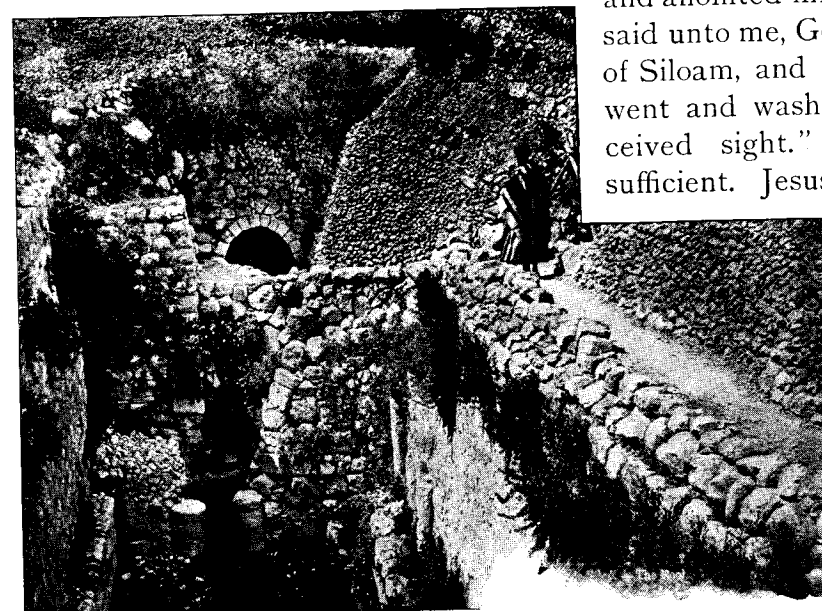
else, his great good Friend, were visible unto him. He had washed off the mixture, but he could not wash off and away a certain glory which had been imparted to his eyes and to the universe. Through that glory, he saw.

The astonished neighbors, both doubting and believing, began to argue with one another, if this were really the man whom they had known, or some other. His sight had so transformed him, to them, that they could not believe him to be the one who, for so long, had sat and begged, year in and year out, on the Temple-steps.

Jesus had done His work characteristically, but it was *work*. It made no difference to those who were interested in the history of medicine, or of theological disputation, that it had been divine work, through a most humane and human act of genuine brotherliness. Their question was not about the *fact* but the *mode*: "*How* were thine eyes opened?" — *John ii*, 10,—was their query. The authorities were standing ready to denounce Jesus, on general principles; and they must have been amazed with the straightforward and circumstantial account of that which seemed so much like *work* to them, when the blind man said: "A man that is called Jesus made clay,

and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight." This was sufficient. Jesus had *worked*

on the Sabbath. He had also inveigled this man into *working*. "Then they said unto him, Where is He? And he said, I



THE POOL OF SILOAM.

know not."—*John ii*, 11, 12. The spies of the Pharisees were faithful to the dignitaries who were eager to catch Jesus in their ecclesiastical mesh; and they immediately took the man before a council of totally unsympathetic and unbrotherly churchmen. Once more, as they averred, Jesus had persisted in the reprehensible act of Sabbath-breaking. This man's life had not been in immediate peril, and, therefore, there was no excuse for the conduct of the heretical Rabbi, Jesus of Galilee. The delighted man told them his story, and never were more facts presented, to heads that were thronged with Rabbinical fancies and ghostly prejudices, than were presented when the man who had been born blind, said: "*He put clay upon mine eyes, and I washed and do see.*"—*John ix*, 15.

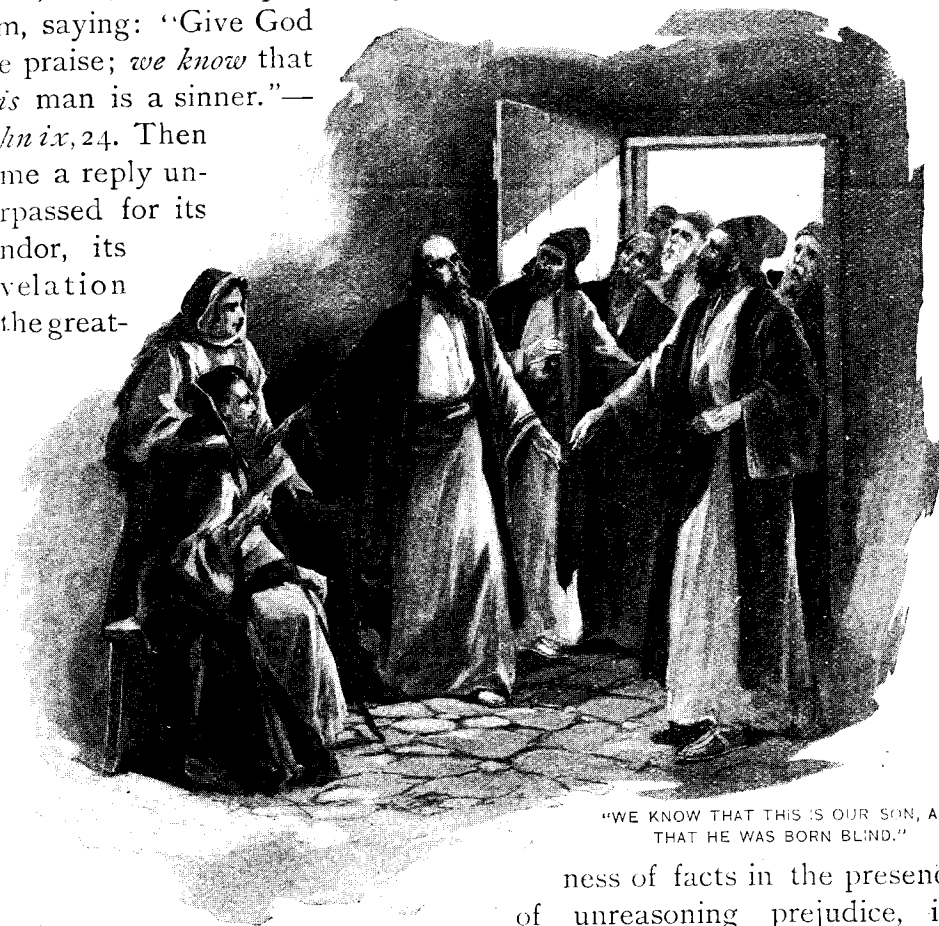
It was enough. The Pharisees, attached to a crumbling institution, seized upon its trembling columns: and they cried out: "This man is *not* of God, because He keepeth not the Sabbath day." The unreasonableness of the Pharisaic position appeared to the sincere men standing by. There was none of the self-conceit of modern rationalism, but there was the humble spirit of rational religion, in what some wide-minded and thoughtful persons ventured to reply, questioningly: "*How* can a man that is a sinner do such miracles?"—*John xi*, 16. That question split the crowd in twain. The Pharisees demanded to know what the man himself thought of the person who had cured him; and the man who was born blind immediately said: "I esteem Him a prophet."—*John xi*, 17.

There was now no way out of the difficulty, but to cast discredit upon the man himself, and to deny that he had ever been blind: for nobody would doubt that any Rabbi was a prophet, such as this man believed Jesus to be, if He could do these things. Such a Rabbi could do, as He deemed right, about the laws of the Sabbath. This was law. It was highly necessary, therefore, to break down the healed man's right to testify; it was essential to prove him a person devoid of veracity.

His parents were sent for. When the questions were put to them, they answered them, and said: "We know that this is our son, and that he was born blind: But by what means he now seeth, we know not: he is of age; ask him: he shall speak for himself."—*John ix*, 20, 21. Persons like these astonished parents dared not to

believe too much about Jesus, because the Jews were already acting on the policy that believers upon Him should be put out of the synagogue. The father and mother had just escaped the wrath of the Jews. Again the authorities called the man who had been born blind, and, with the pertinacity of religious dignitaries, they exhorted him, saying: "Give God the praise; *we know* that *this* man is a sinner."—

John ix, 24. Then came a reply unsurpassed for its candor, its revelation of the great-



"WE KNOW THAT THIS IS OUR SON, AND THAT HE WAS BORN BLIND."

ness of facts in the presence of unreasoning prejudice, its simplicity, earnest as it was sublime, and its absolute faithfulness. The healed man said: "Whether He be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see."—*John ix*, 25.

Ecclesiastical councils such as the one there assembled are not likely to be over-rich in ideas; and, therefore, it is not remarkable that they reverted to their first sapless questions and asked them over again, with desperate emphasis. They were so emphatic as to

kindle the soul of the man who had been born blind, so that, after he had referred to the fact that he had answered these questions already, and had intimated that he thought it was strange that they should want to hear his answers again, his mind flamed up with the question which showed his intense interest as he flung it at them: "Are ye likely to become disciples of Jesus, even as I am?" This greatly annoyed and much offended them. Soon the altogether unmatched man had the council too angry to listen to what would have been availing argument with others. They could only storm at the restored man and insult him, and say, with a pious sneer: "Thou art *His* disciple, but *we are* Moses' disciples. We *know* that God spake unto Moses: as for *this fellow*, we know not from whence *he* is."—*John ix*, 28, 29. Never was the man who had been blind more skillful or strong in argument. The only argument the Pharisees had—expulsion—was used. "They cast him out."

Soon Jesus found the man He had cured, in the Temple. At once He acknowledged him, and proposed a question to him. It is remarkable and instructive that Jesus should have asked him:—"Dost thou believe on *the Son of God*?"—*John ix*, 35,—because Jesus had usually called Himself the "*Son of Man*." It is quite clear *why* He did this, if we remember that, at the very first, in dealing with this case, Jesus traversed across the theories of the Pharisees and offended them by His saying: "Neither hath this man sinned, nor his parents: *but that the works of God* shall be made manifest in him."—*John ix*, 3. In the Temple of God, He proceeded to say: "I must work the works of Him that sent Me."—*John ix*, 4. Very seldom, if, indeed, at any other time, had Jesus so strongly asserted His familiarity with the secrets and processes of God, His Father, and certainly never had He put such emphasis upon the fact that the things He was doing were really the works of God. The Pharisees had fastened, with spiteful interest, upon this startling identification of Himself with the God of the Sabbath, which the orthodox Jews maintained as a divine institution altogether more sacred than the humanity which Jesus had just blessed. The Pharisees therefore said: "This man is not of God, because He does not keep the Sabbath day."—*John ix*, 16. Sabbatarianism was their test of the divineness of anything and anybody. They had no interest what-

ever in the fact that He was proving Himself the Son of Humanity and that He had thus revealed His Sonship unto God. Jesus appreciated all this, and, taking hold at the very point where their interest was most keen, He reflected that they had just said to the blind man whom they had called up: "Give *God* the praise. We know that this man is a sinner; we know that *God* spake unto Moses; as for *this fellow*, we know not from whence He is," and so Jesus spake of Himself as the Son of God.

Now the happy man who had been healed contributed an unanswerable argument to the controversy, for he said: "Why, herein is a marvelous thing, that ye know not whence He is, and yet He hath opened mine eyes," and, catching hold of the idea of *God* which they had clung to so anxiously, he added: "Now *we know* that *God* heareth not sinners; but if any man be a worshipper *of God*, and doeth His will, him He heareth. Since the world began, it was not heard that any man opened the eyes of one that was born blind. If this man were not *of God*, He could do nothing."—*John ix*, 31-33. The irritated Pharisees had gained nothing by their pretending to ignore the revelation of divinity which Jesus had been actually making in His humanity, and their attacking the implied assertion which Jesus had made that He was the Son of God. The only answer they could make to the clear-headed and warm-hearted man who had been healed was this: "*Thou* wast altogether born in sin; and dost *thou* teach us?" "And they cast him out."—*John ix*, 34. It is indispensable always to remember that Jesus proposed to accomplish His work by revealing divinity in humanity. He was not only *not* careful to keep divinity away from humanity, in His own life, but He was exceedingly careful so to incarnate divinity *in* humanity that God would be manifest in our mortal flesh. Here, however, matters had taken such a turn, that the Pharisees had put such emphasis upon *God*, rather than upon *man* and upon Jesus' assertion of filial relationship unto God, that, for the moment, Jesus would use their own phrase rather than His own. Having found and helped the blind man whom their inhumanity had cast out, this *Son of Humanity* said: "Dost thou believe on the *Son of God*?"

It seemed a very abstract and bewildering question to the poor

man, and he said: "Who is He, Lord, that I may believe on Him?" Jesus instantly said to him: "Thou hast both seen Him, and it is He that talketh with thee."—*John ix, 37.* Then, in the man who had been blind, was opened the already unconscious faith and vision of his soul unto the larger radiance that mingled with the glory of the Heavenly Father, and he said: "Lord, I believe." So vital and profound was his belief in Jesus as the Son of God, that adoration was born out of gratitude and love. "*He worshipped Him.*"—*John ix, 38.* What followed was the natural unfolding both of the thought of Christ and the thought of the Pharisees. "And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with Him heard these words, and said unto Him, Are we blind also? And Jesus said unto them, If ye were blind, ye should have no sin, but now ye say, We see; therefore your sin remaineth."—*John ix, 39-41.*

Jesus had revealed much of Himself and His Father to His disciples in this event; He had revealed little to the blindness of the Pharisees, for they would not accept light; He had revealed most to the man born blind. We miss one of the important teachings of this episode, if we do not realize that Jesus did much, in this case, to lift the gratitude of humanity up into a field of vision, wherein it becomes evident that the Son of Humanity is the Son of God. This blind man was truly thankful; but Jesus would have him enjoy loftily the thing that had been done for him. He was likely to tarry, in his thought and emotion, with the fact that he had been made to see. There was something better for him and for the disciples of Jesus to learn and rejoice in, and that was the vision of Jesus, the true Christ of all souls and their Father, which would explain His relations to all souls; and it was an opportunity Jesus did not omit to use it. He pleaded with the shepherds whom He saw in the crowd for an appreciation of His truth. "Verily, verily, I say unto you, he that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep

hear his voice: and he calleth his own sheep by name, and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which He spake unto them. Jesus therefore said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that came before Me are thieves and robbers: but the sheep did not hear them. I am the door: by Me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the good shepherd. The good shepherd layeth down his life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: he fleeth because he is a hireling, and careth not for the sheep. I am the good shepherd; and I know Mine own, and Mine own know me, even as the Father knoweth me, and I know the Father; and I lay down my life for the sheep. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd. Therefore doth the Father love Me, because I lay down My life, that I may take it again. No man taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it



THE GOOD SHEPHERD.

again. This commandment received I from my Father. There arose a division again among the Jews because of these words. And many of them said, He hath a devil, and is mad; why hear ye Him? Others said, These are not the sayings of one possessed with a devil. Can a devil open the eyes of the blind?"—*John vi, 21.*



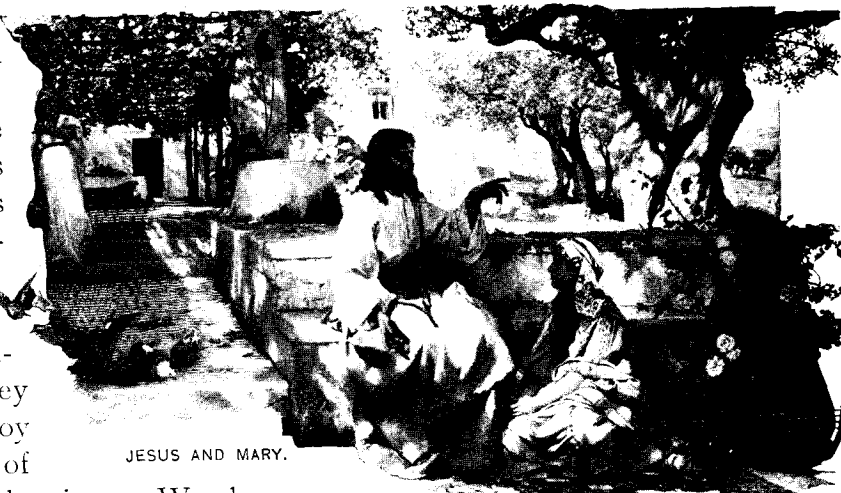
SYCAMORE BRANCH AND FRUIT.

CHAPTER XLVI

MARTHA AND MARY

IT was natural that Jesus, after these days of trial and teaching, should betake Himself to the country, and especially that He should go even beyond His usual place of prayer and rest, even as far as Bethany. This village was practically a suburb of Jerusalem, and it was late autumn when He found hospitality as well as quiet there. Arriving with His disciples, the Master only was made a guest of a

certain woman named Martha, into whose home He was received. It is more than likely that the disciples went back to Jerusalem, where they might still enjoy the afterglow of



JESUS AND MARY.

the great celebration. We have no means of knowing that Martha had ever been identified with Jesus' followers before, although we do know that Jesus had tarried and was well known in the vicinity. Martha's sister, Mary, was with her, but Lazarus, the brother whom we meet at a later date, was probably in the city with the jubilant throng. Martha was at once busily engaged with her duties as hostess, going to and fro upon such errands as occurred to her, while Mary "sat at Jesus' feet and heard His words."—*Luke x, 39.* To Jesus, whose life was looking cross-ward,

and whose speech was the utterance of the Eternal Care, it must have appeared that even faithful Martha's busy labor and somewhat anxious industry illy harmonized with the docility and receptiveness which He would find in the souls of women. Little did He require that human hands could make or arrange; much He needed of what only the listening heart could supply. Enraptured and vibrant with the melodies of the Life Invisible, Mary heeded nothing, save that she might not lose a waft of sweet tone when Jesus spoke. It was a moment when the heart of the Eternal was communicating His secret to "the eternal womanly which ever leadeth us on," that Martha came upon the discoursing Christ and the musing Mary whom He was feeding with the bread of life; and this was her criticism and complaint: "Lord, dost Thou not care that my sister did leave me to serve alone? Bid her therefore that she help me." Tenderly and with a close personalness which repeated its care for her personal need, "the Lord answered and said unto her, *Martha, Martha*, thou art anxious and troubled about *many things*: but *one* thing is needful: for Mary hath chosen the good part, which shall not be taken away from her."—*Luke x*, 40-42.

There is nothing extraordinary, or remote from our own experience in the mistake of the older sister. It was Martha's home, and she was doubtless wealthy. It had some reputation to preserve, and her desire was sincere to honor Jesus. But she had somehow fallen into the habit of one who deals with *many things* rather than with thoughts and sentiments; and so she busied herself as the victim of her possessions. We are never so poor as when we have much to arrange and offer to Him Who desires only our hearts. The soul-wealth which leads us to forget all else save Jesus our Guest, is a treasure of eternity. Mary was a good listener and thereby proved her moral genius. Martha had the impatience which comes of lack of absorption in the one thing needful. What Jesus could do for her He must do by love alone: and we know that the needed transformation was begun, for "Jesus loved Martha and her sister."—*John xi*, 5.

Near again to the city, probably at the north-east, where John the Baptizer once led his followers, one of the disciples of Jesus, who had reverently waited until his Lord ceased praying, said unto the Master: "Lord, teach us to pray, as John also taught his disciples."—

Luke xi, 1. Jesus answered by giving them again what we have studied as the *Lord's Prayer*; and He followed it by an exposition, in the form of a parable. "He said unto them, which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves; for a friend of mine is come to me from a journey, and I have nothing to set before him; and he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him as many as he needeth. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it



NATIVES GRINDING CORN, JERUSALEM.

shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened. And which of you that is a father shall his son ask a loaf, and he give him a stone? or a fish, and he for a fish give him a serpent? Or if he shall ask an egg, will he give him a scorpion? If ye, then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"—*Luke xi*, 2-13.

It was now early December, and Jesus was in Jerusalem at the Feast of the Dedication of the Temple. The air was electric with patriotism, and the Jewish nation was ready to join the standard of another Judas Maccabæus. "And Jesus was walking in the Temple in Solomon's porch. The Jews therefore came round about Him, and said unto Him, How long dost Thou hold us in suspense? If Thou art the Christ, tell us plainly. Jesus answered them, I told you, and ye believe not: the works that I do in My Father's name, these bear witness of Me. But ye believe not, because ye are not of My sheep.

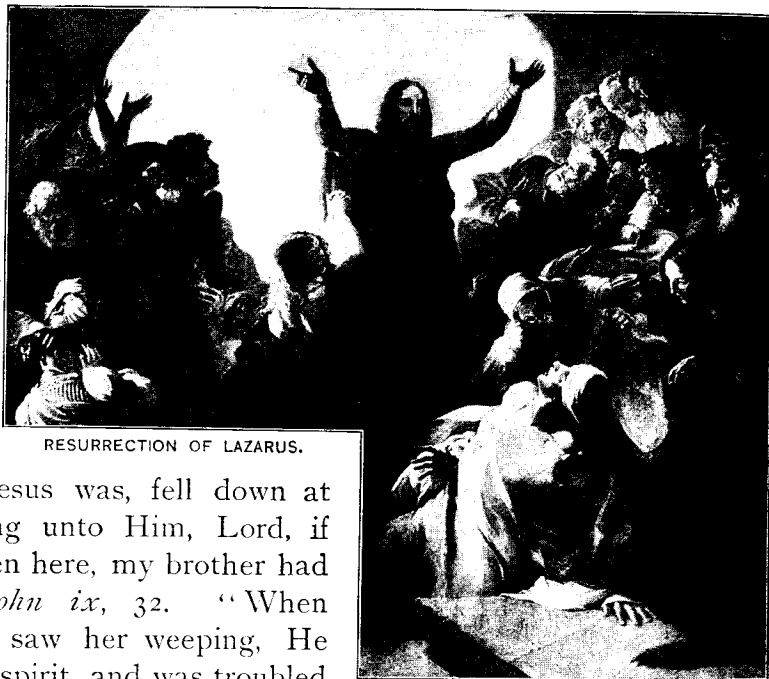
My sheep hear My voice, and I know them, and they follow Me: I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father, who hath given them unto Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one. The Jews took up stones again to stone Him. Jesus answered them, Many good works have I showed you from the Father; for which of these works do ye stone Me? The Jews answered, For a good work we stone Thee not, but for blasphemy; and because that Thou, being a man, makest Thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came (and the Scripture cannot be broken) say ye of Him, Whom the Father sanctified and sent in to the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of My Father, believe Me not. But if I do them, though ye believe not Me, believe the works: that ye may know and understand that the Father is in Me, and I in the Father. They sought again to take Him: and He went forth out of their hand."—*John ix*, 23-39. Once more the crowd was disappointed and wrathful. They even tried to arrest Him, but again He escaped. Soon He was beyond Jordan, in the place where John had baptized. "And many came unto Him; and they said, John indeed did no sign: but all things whatsoever John spake of this man were true. And many believed on Him there."—*John x*, 41-42. Into this lonely place, now made populous by the crowd following the Master, the pathetic cry of the sisters, Martha and Mary, penetrated. They are now spoken of as "Mary and her sister Martha."—*John xi*, 1. Spirituality is ever foremost. Their message to Jesus was probably accurately repeated: "Lord, behold *him who Thou lovest* is sick."—*John ix*, 2. Their brother, Lazarus, was thus spoken of as a beloved friend of Jesus. Of the origin and length of this attachment we know nothing, but the phrase of the messenger is witness that much had occurred between the hour at Martha's house and this hour when He listened to the appeal of the sisters. "When Jesus heard it, He said, This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus."—*John xi*, 45. It would seem that Love Divine is most

loving when it waits. No more wonderful statement of its faith in its own limitless resources remains to us, than this: "When therefore He heard that he was sick, He abode at that time two days in the place where He was. Then after this, He saith to the disciples, Let us go into Judea again. The disciples say unto Him, Rabbi, the Jews were but now seeking to stone Thee; and goest Thou thither again? Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him. These things spake He: and after this He saith unto them, *Our friend Lazarus is fallen asleep*; but I go, that I may awake him out of sleep. The disciples therefore said unto Him, Lord, if he has fallen asleep, he will recover. Now Jesus had spoken of his *death*: but they thought that He spake of *taking rest in sleep*. Then Jesus therefore said unto them plainly, *Lazarus is dead*. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Thomas, therefore, who is called Didymus, said unto his fellow-disciples, Let us also go, that we may die with him."—*John xi*, 6-16.

When Jesus arrived at the home in Bethany, human love cried out: "Lord, if Thou hadst been here, my brother had not died."—*John xi*, 21. Four days had gone since the grave received the body. Many Jews from the city had manifested their affection in bringing comfort and paying the homage of friendship. Jesus only had not hastened. "He that believeth shall not make haste." Mary, the meditative and spiritual, was alone with her silent sorrow. Yet Martha's spiritual life was opening, and she added to her regretful words: "And even now I know that, whatsoever Thou shalt ask of God, God will give Thee." "Jesus saith unto her, Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again at the resurrection at the last day. Jesus said unto her, *I am the resurrection, and the life; he that believeth on Me, though he die, yet shall he live: and whosoever liveth and believeth on Me shall never die. Believest thou this?* She saith unto Him, Yea, Lord: I have believed that Thou art the Christ, the Son of God, even He that cometh into the world."—*John xi*, 23-27.

Now Martha's faith was able to go on an embassy. She hurried to Mary, and said to her alone: "The Master is come and calleth for thee."—*John xi*, 28. Mary, who had waited for the call divine, could be swift when the call came. "The Jews then which were with her in the house, and were comforting her, when they saw Mary, that she rose up quickly and went out, followed her, supposing that she was going to the tomb to weep there."—*John xi*, 31.

They were mistaken. Not to the grave, but to the grave's Lord, had she gone. "Mary therefore, when she



RESURRECTION OF LAZARUS.

came where Jesus was, fell down at His feet, saying unto Him, Lord, if Thou hadst been here, my brother had not died."—*John ix*, 32. "When Jesus therefore saw her weeping, He groaned in the spirit, and was troubled and said, Where have ye laid him? They say unto Him, Lord, come and see. Jesus wept. The Jews therefore said, Behold how He loved him! But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die? Jesus therefore, again groaning in Himself, cometh to the tomb. Now it was a cave, and a stone lay against it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that if thou believedst, thou shouldest see the glory of God? So they took away the stone. And Jesus lifted up His eyes, and said, *Father, I thank Thee that Thou hearest Me.* And I knew that

Thou hearest Me always; but because of the multitude which standeth around I said it, that they may believe that Thou didst send Me. And when He had thus spoken, He cried with a loud voice, *Lazarus, come forth.* He that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. Many therefore of the Jews, which came to Mary and beheld that which He did, believed on Him. But some of them went away to the Pharisees, and told them the things which Jesus had done."—*John xi*, 33-46.

It was a supreme manifestation of the power of God. But the Pharisees were not to be shaken in their purpose. Speedily a meeting of the Sanhedrin was held, and a discussion began. They attested their perplexity in their uttered thoughts: "What do we? for *this man* doeth many signs. If we let Him thus alone, all men will believe on Him: and the Romans will come and take away both our place and our nation." Caiaphas had a solution for the problem. As the high priest for that year, he spake with pompous authority, and said: "Ye know nothing at all, nor do ye take account that it is *expedient for you* that one man should die for the people, and that the whole nation perish not. Now this he said not of himself: but being high priest this year, he prophesied that Jesus should die for the nation; and not only for the nation only, but that He might also gather together into one the children of God that are scattered abroad. So from that day forth they took council that they might put Him to death."—*John xi*, 49-53. The world's doctrine of expediency had been uttered, and Jesus knew His doctrine of expediency would soon be illustrated, for His heart was already saying to His disciples: "It is *expedient for you* that I go away."—*John xvi*, 7. "Jesus therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim; and there He tarried with the disciples."—*John xi*, 54. He was soon in Peræa, "in the coasts of Judea, by the farther side of Jordan." Once more He offended against Sabatarianism. The Son of Humanity was Lord of the Sabbath. "He was teaching in one of the synagogues on the Sabbath day. And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up. And

when Jesus saw her. He called her, and said to her, Woman, thou art loosed from thine infirmity. And He laid hands upon her: and immediately she was made straight, and glorified God. And the ruler of the synagogue, being moved with indignation because Jesus had healed on the Sabbath, answered and said to the multitude, There are six days in the week in which men ought to work: in them therefore come and be healed, and not on the day of the Sabbath. But the Lord answered him, and said, Ye hypocrites, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, to have been loosed from this bond on the day of the Sabbath? And as He said these things, all His adversaries were put to shame: and the multitude rejoiced for all the glorious things that were done by Him."—*Luke xiii, 10-17.*

Again He turned toward Jerusalem, while He journeyed from village to village. On one of those days, a disciple said to Him: "Lord, are there few to be saved?" And He replied: "Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence, and thou didst teach in our streets; and he shall say, I tell you I know not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without. And they shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God. And behold there are last which shall be first, and there are first which shall be last."—*Luke xiii, 23-30.* The spiritual brotherhood alone is safe, under the spiritual Fatherhood of God.

It was now rumored that Herod was excited to antagonism by the reports of Jesus which had reached his palace; and certain Pharisees pretentiously warned the Master to leave Peræa, which was under

the tetrarch's jurisdiction. They were not so anxious that Jesus might escape his murderous hate, as that they might get Him away, for He was winning all men to His gospel. Neither Herod nor Jesus forgot the fate of John the Baptist or the Pharisaic intrigue which at last had compassed his death. Jesus was healing and teaching, and He refused to hasten away. He said: "Go and say to *that fox* behold, I cast out devils and perform cures to-day and to-morrow, and the third day I am perfected. Howbeit I must go on My way to-day and to-morrow and the day following: for it cannot be that a prophet perish out of Jerusalem." The word Jerusalem caught up all the sentiments of the greatest of the Jews. He was heart-broken, but patriotic, and He cried out: "O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her own brood under her wings, and ye would not! Behold, your house is left unto you desolate: and I say unto you, Ye shall not see Me until ye shall say, Blessed is He that cometh in the name of the Lord."—*Luke xiii, 30-35.*



CHAPTER XLVII

AT THE DINNER OF THE PHARISEE—PARABLES

ON the Sabbath Hebrew people were not less likely than on other days to give dinners, and otherwise indulge in social festivities. Indeed, the most orthodox among the Rabbis were the most hospitable in entertainment on holy days.

On one of them, a ruler of the Pharisees, doubtless a member of the Sanhedrin, invited Jesus to dinner. Whatever of prying curiosity or evil intent was in the mind of the Pharisees, was surpassed by their malicious observation of everything which Jesus said and did at the meal. Soon a guest unasked to the dinner appeared, and proved to be a man ill with the dropsy. Perhaps he had been brought thither by an enemy of the Master, either to give occasion for proof of Jesus' inability to help him, or His willingness to break the Sabbath. But Jesus was still possessed of the resources of Omnipotence, and He turned the tables upon His foes by saying: "Is it lawful to heal on the Sabbath day?"—*Matt. xii, 10*. While they were silent, Jesus healed the swollen creature.

"And He said unto them, which of you shall have an ass or an



THE LOST PIECE OF SILVER.

ox fallen into a well, and will not straightway draw him up on a Sabbath day? And they could not answer again unto these things. And He spake a parable unto those which were bidden, when He marked how they chose out the chief seats; saying unto them, When thou art bidden of any man to a marriage feast, sit not down in the chief seat; lest haply a more honorable man than thou be bidden of him, and he that bade thee shall come and say to thee, Give this man place; and then thou shall begin with shame to take the lowest. But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher; then shalt thou have glory in the presence of all that sit at meat with thee. For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted." And He said also to him that had bidden Him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbors; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, the maimed, the lame, the blind; and thou shalt be blessed; because they have not *wherewith* to recompense thee; for thou shalt be recompensed in the resurrection of the just. And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed is he that shall eat bread in the kingdom of God. But He said unto him, A certain man made a great supper; and he bade many: and he sent forth his servant at supper-time to say to them that were bidden, Come; for *all* things are now ready. And they all with one *consent* began to make excuse. The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. And the servant came, and told his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and lame and blind and maimed. And the servant said, Lord, what thou didst command is done, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and constrain *them* to come in, that my

house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper."—*Luke xiv*, 5-24.

In these parables, Jesus furnished, first of all, an argument for humanity as against Sabbatarianism; next, a picture of the abominableness of self-exalting Phariseeism; and, then, an unmistakable delineation of that self-interest and worldliness which keep men from the kingdom of heaven. The authorities were helpless before His serene radiance. Again crowds followed Him, and He continued to preach the duty of cross-bearing, in anticipation of His own burden soon to be carried to Calvary. He told them of the cost of discipleship, and appealed to their spiritual hearing, lest his words might fail.

In order that He might not leave them with nothing but the idea that the lost condition of humanity was more unhelpful than the finding power of God the Father was earnest and inexhaustible, He gave to them the three parables of the Lost Sheep, the Lost Son, and the Lost Coin. Each of them was an explanation of the doctrine of the Fatherhood of God and the sonship of humanity; they showed forth the Eternal Fatherliness searching for the child, man, through the Sonship of Jesus. Neither the lost sheep, nor the lost son, nor the lost coin, had passed out of mind or possession, because either was lost. He was appealing to cold and proud Phariseeism, and His effort was to show to a calculating, ecclesiastical age, the value of the human soul, the method by which the human soul is to be found, and the joy of those who have accomplished the home-bringing of the soul of a man. So the parable of the Lost Sheep, the Lost Coin, and the Lost Child, each in its way, rebuked the indifference or self-conceit or hopelessness of the Rabbis, and simply re-stated what He had already been preaching as to the warmth and comprehensiveness of Divine Love, and the method in which it works, as well as the sublimity of its accomplishment. Phariseeism never received a more awful blow than the stroke from the heart of humanity when Jesus sketched the portrait of the elder son, surrounded by the Father's joy over the return of the younger.

These parables were followed by the parable of the Unjust Steward. In addition to a picture of the steward's wicked use of his power, it was the effort of Jesus to teach a lesson to His disciples concerning the valuable results which they ought to obtain, even from

their earlier worldliness. So soon as He had spoken this parable, the Phariseeism which stood by was willing at once to flaunt its view of what Jesus had seemed to inculcate concerning prudence with regard to worldly things. Thus taking apparent advantage, they would recommend their own selfishness. But the Master of men was not to stop here.

He proceeded, while they derided Him, to tell them the story of all self-satisfied iniquity and its end.

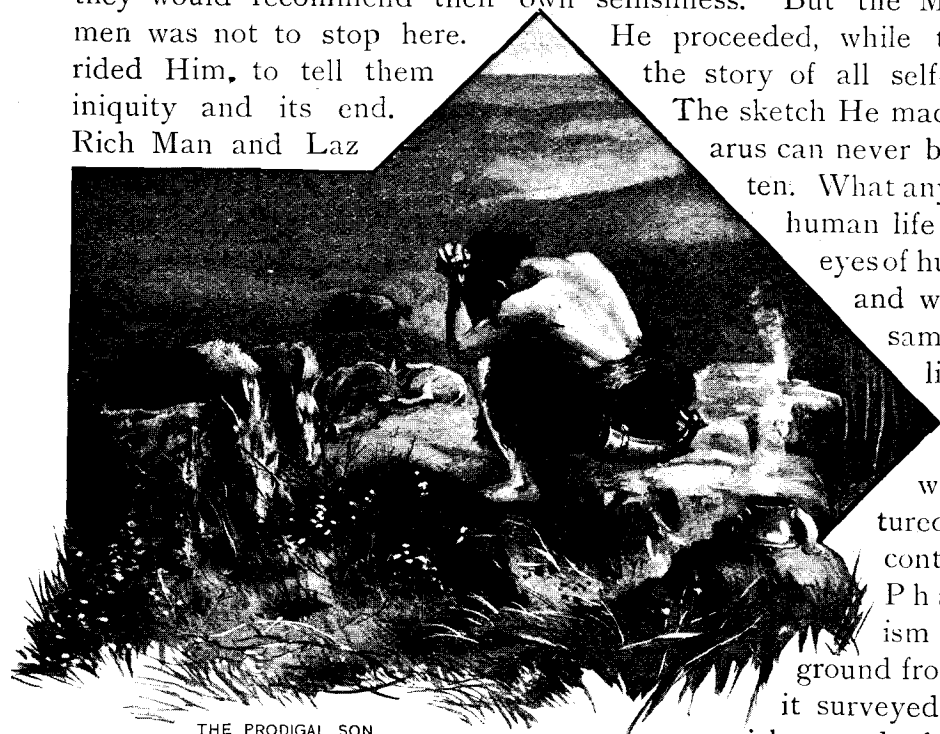
The sketch He made of the Rich Man and Laz-

arus can never be forgotten. What any poorest human life is in the eyes of humanity, and what that same human life is in the eyes of God, were pictured in such contrast that Phariseeism felt the ground from which it surveyed earthly riches and their use, swept from under its feet.

When Jesus concluded His story, "He said unto them, If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead."—*Luke xvi, 31.*

No one more strongly than Jesus ever appreciated the fact that this is a world in process of creation and re-creation, according the laws of goodness and love. He had tried to bring the world of men back into a conception of the childhood of man unto God, through His placing little children before them.

"And He said unto His disciples, it is impossible but that occasions of stumbling should come; but woe unto him, through whom they come! It were better for him if a millstone were hanged about



THE PRODIGAL SON.

his neck, and he were thrown into the sea, rather than he should cause one of these little ones to stumble."—*Luke xvii, 1, 2.*

He urged forgiveness to the very limit of inexhaustible brotherhood. It struck a response in the heart of the apostles, and they said unto Him: "Lord, increase our faith."—*Luke xvii, 5.* The use of the word *Lord* indicates how flashes of His true divineness came upon them. "And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you. But who is there of you, having a servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat; and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank the servant because he did the things that were commanded? Even so ye also, when ye shall have done all the things that are commanded you, say, We are unprofitable servants; we have done that which it was our duty to do."—*Luke xvii, 6-10.*

The disciples had begun to feel that the end of things was approaching, and they doubtless shared the feeling of the Pharisees, who wanted to know when the kingdom of God should come. Jesus' answer was: "Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you." He then repeated, in another form, His warnings and exhortations with regard to the coming of His reign, and told the parable of the soul when truth or beauty or goodness enters into its world with resistless sovereignty. His teaching was rapidly culminating, and the cross was nearer.

"And he spake a parable unto them to the end that they ought always to pray, and not to faint, saying, There was in a city a judge, which feared not God, and regarded not man: and there was a widow in that city; and she came oft unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she wear me out by her continual coming. And the Lord said, Hear what the unrighteous judge saith. And shall not God avenge his elect,

which cry to Him day and night, and He is long suffering over them? I say unto you, that He will avenge them speedily. Howbeit when the Son of man cometh, shall He find faith on the earth?"—*Luke xviii, 1-8.*

So soon as such a parable as this was spoken, those who stood around Him gave evidence that they had obtained only a half truth, and so it was that Jesus emphasized the other half of the whole truth.

"And He spoke also this parable unto certain which trusted in themselves that they were righteous, and set all others at nought: Two men went up into the Temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week; I give tithes of all that I get. But the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner. I say unto you, This man went down to his house justified rather than the other: for every one that exalteth himself shall be humbled; but he that humbleth himself shall be exalted."—*Luke xviii, 9-14.*

Phariseeism pursued Him everywhere. On the subject of divorce, for example, all its self-righteous smallness of vision was illustrated. Jesus went far below the foundations which Moses had laid for a temporary solution of its problems. They plied Him with questions.

"But Jesus said unto them, For your hardness of heart he wrote you this commandment. But from the beginning of the creation, male and female made He them. For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath joined together, let no man put asunder. And in the house the disciples asked Him again of this matter. And He saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery."—*Mark x, 5-12.*

It was always a joy to the Master to carry His teaching into concrete forms, and to make His preaching vivid by events. He had

struck a chord which had vibrated through the region of heart and mind, where the family life of earth might be helpful in pointing out the larger family life of humanity under universal Fatherhood.

An illustration speedily supplied itself, so that by contrast Jesus was able to teach still more vividly the truth as to His kingdom and the necessity of a soul's being willing to put aside not only evil, but its very self, in order to enter into that kingdom. A young ruler came running to Him, and, kneeling before Him, he said: "Good Master, what shall I do that I may inherit eternal life?"—*Mark x, 17.* The Master knew that He could not master this favored youth unless he had a true sense of goodness. Jesus' way of proving His divinity was to be exemplified. "And He said unto him, Why asketh thou Me concerning that which is good? One there is who is good; but if thou wouldst enter into life, keep the commandments." The young man averred that he had kept all the commandments, and wished to know what he lacked. "Jesus said unto him, If thou wouldst be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow Me."—*Mark x, 18-21.* It was an appeal in behalf of an experience which this young man had never had, for he had never felt poor. He knew not that earth can not satisfy; nor had he been rich, because heaven had satisfied him. Sorrowfully he moved away, and Jesus told them how difficult it is for a man without yearnings of soul to enter the kingdom where aspiration is eternal. The voluble Peter, having heard how possible it is for God to do things within us, toward our salvation, which are impossible for men, said: "Lo, we have left all, and followed Thee."—*Mark x, 28.* "And Jesus said unto them, verily I say unto you, there is no man that hath left house, or wife, or brethren, or parents, or children, for the kingdom of God's sake, who shall not receive manifold more in this time, and in the world to come eternal life."—*Mark x, 29, 30.*

Very soon, if not immediately, Jesus took the opportunity to speak to them the parable of the Laborers in the Vineyard:

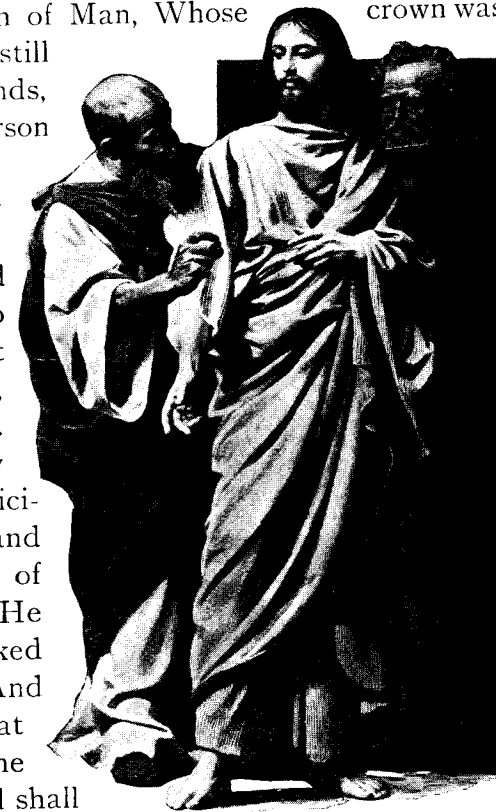
"For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard. And when he had agreed with the laborers for a penny a day, he sent them into his vineyard. And he went out about the

third hour, and saw others standing in the marketplace idle; and to them he said, Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and the ninth hour, and did likewise. And about the eleventh hour he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? They say unto him, Because no man has hired us. He saith unto them, Go ye also into the vineyard. And when even was come, the lord of the vineyard saith unto his steward, Call the laborers, and pay them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. And when the first came they supposed that they would receive more; and they likewise received every man a penny. And when they received it, they murmured against the householder, saying, These last have spent but one hour, and thou hast made them equal unto us, which have borne the burden of the day and the scorching heat. But he answered and said to one of them, Friend, I do thee no wrong: didst thou not agree with me for a penny? Take up that which is thine, and go thy way; it is my will to give unto this last, even as unto thee. Is it not lawful for me to do what I will with mine own? or is thine eye evil, because I am good? So the last shall be first, and the first last."—*Matt. xx, 1-15.*

CHAPTER XLVIII

ON THE WAY TO JERUSALEM—PALM SUNDAY

NOW they were going to Jerusalem, and as they neared the city, Jesus spoke with an all-illuminating comprehensiveness, exploring the foundations of that realm of goodness and character which He was setting up. He took His disciples aside and told them frankly and fully of His death and resurrection, but they understood Him not. While the words of the Son of Man, Whose crown was to come by self-sacrifice, were still repeating themselves in their minds, ambitious motherhood, in the person of the mother of James and John, Zebedee's children, preferred a request. "And He said unto her, What wouldst thou? She said unto Him, Command that my two sons may sit, one on Thy right hand, and one on Thy left hand, in Thy kingdom."—*Matt. xx, 21.* Jesus had now another opportunity to offer to His disciples a participation in His own atonement, and He offered them the privilege of achievement, which, however, He did not give until He had asked them if they could receive it. "And Jesus said unto her, The cup that I drink ye shall drink, and with the baptism that I am baptized withal shall ye be baptized; but to sit on My right



THE TRIBUTE MONEY.

hand or on My left hand is not Mine to give: but it is for them for whom it hath been prepared."—*Matt. xv, 22.*

James and John had forfeited, at least for a moment, the regard of their fellow-disciples; but they had not forfeited the patient love of their Master. As they came into Jericho, whose remembered splendor contrasts strongly with the wretchedness of its squalid huts of to-day, He met two blind men, one the son of Timeus, who was a beggar at the wayside. These he healed. As He was passing out beyond Jericho, another man, whose spiritual blindness had already been a little relieved, and whose soul-vision was to be enlarged and quickened, sought for a blessing in a peculiar fashion.

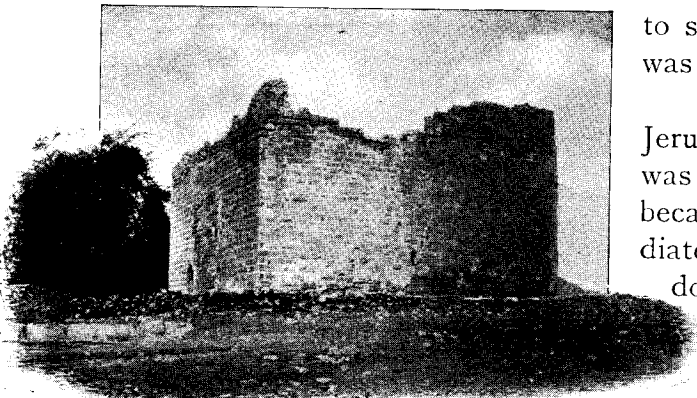
His name was Zacchæus; "and he was a chief publican, and he was rich. And he sought to see Jesus who He was; and could not for the crowd, because he was little of stature. And he ran on before, and climbed up into a sycamore tree to see Him: for He was to pass that way. And when Jesus came to the place, He looked up, and said unto him, Zacchæus, make haste, and come down; for to-day I must abide at thy house. And he made haste, and came down, and received Him joyfully. And when they saw it, they all murmured, saying, He is gone in to lodge with a man that is a sinner. And Zacchæus stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold. And Jesus said unto him, To-day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of Man came

to seek and to save that which was lost."—*Luke xix, 1-10.*

He was now so near to Jerusalem, and the excitement was so great, that the disciples became confident of the immediate appearance of the kingdom of God. Jesus would not mislead them. "He said therefore, A certain nobleman went into a far country, to receive for

himself a kingdom, and to return. And he called ten servants of his, and gave them ten pounds, and said unto them, Trade ye herewith till I come. But his citizens hated him, and sent an embassy after him, saying, We will not that this man reign over us. And it came to pass, when he was come back again, having received the kingdom, that he commanded these servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading. And the first came before him, saying, Lord, thy pound hath made ten pounds more. And he said unto him, Well done, thou good servant: because thou wast found faithful in a very little, have thou authority over ten cities. And the second came, saying, Thy pound, Lord, hath made five pounds. And he said unto him also, Be thou also over five cities. And another came saying, Lord, behold, here is thy pound, which I have kept laid up in a napkin: for I feared thee, because thou art an austere man: thou takest up that thou layest not down, and reapest that thou didst not sow. He saith unto him, Out of thine own mouth will I judge thee, thou wicked servant. Thou knewest that I am an austere man, taking up that I laid not down, and reaping that I did not sow; then wherefore gavest thou not my money into the bank, and I at my coming should required it with interest? And he said unto them that stood by, Take away from him the pound, and give it unto him that hath the ten pounds. And they said unto him, Lord, he hath ten pounds. I say unto you, that unto every one that hath shall be given; but from him that hath not, even that which he hath shall be taken from him. Howbeit these mine enemies, which would not that I should reign over them, bring hither, and slay them before me."—*Luke xix, 12-27.*

It was very natural that Jesus should find His way to Bethany, nearly a week before the Passover. There the people came, many of whom doubtless were intelligent of the fact that the Pharisees were ready to reward anybody who might apprehend the disturbing Rabbi, and there they divided their interest between Jesus the Christ, and Lazarus, whom He had raised from the dead. The chief priests felt it necessary to put Lazarus out of the way; but Lazarus was safe, and the crowd believed on Jesus.



HOUSE OF ZACCHÆUS.

At length, what is known as Palm Sunday arrived. It was a crisis in the history of the Christian religion. Was it possible that Phariseism and Sadduceeism should be overthrown by the fact that Jesus at length would yield to the visible opportunity and be proclaimed King of the Jews? Not in this way could a world be saved. Yet, as we follow Him, we are perplexed. For, "it came to pass, when He drew nigh unto Bethphage and Bethany, at the mount that is called the Mount of Olives, He sent two of the dis-



CHRIST ENTERING JERUSALEM.

ciples, saying, Go your way into the village over against you; in the which as ye enter ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him. And they that were sent went away, and found even as He had said unto them. And as they were loosing the colt the owners thereof said unto them, Why loose ye the colt? And they said, The Lord hath need of him." * * * * "And Jesus sat thereon;

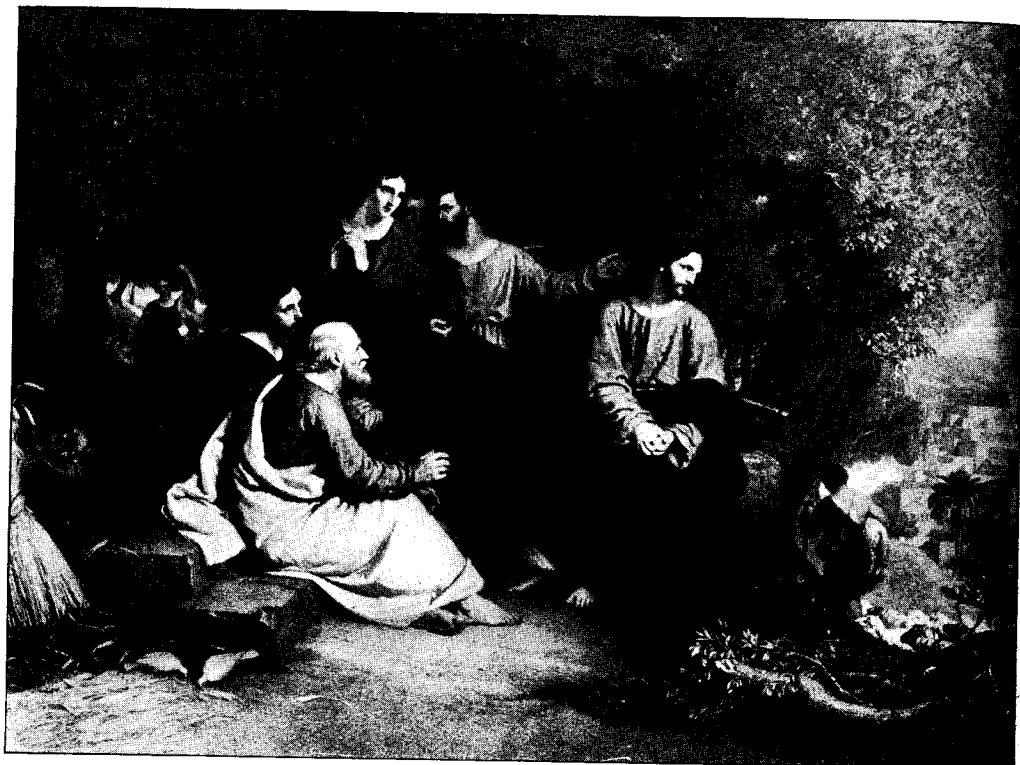
as it is written, Fear not, daughter of Zion; behold, thy King cometh, sitting on an ass's colt." * * * * "And as He went, they spread their garments in the way. And as He was now drawing nigh, even at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen; saying, Blessed is the King that cometh in the name of the Lord: peace in heaven and glory in the highest."—*Luke xix, 29-38.*

The whole atmosphere was transformed. Jesus was visibly supreme, and the Pharisees were dismayed. Might it be that Jesus, here and now, would change His attitude entirely and overthrow the invisible kingdom He had been establishing? "And some of the Pharisees from the multitude said unto Him, Master, rebuke Thy disciples. And He answered and said, I tell you that, if these shall hold their peace, the stones will cry out. And when He drew nigh, He saw the city, and wept over it, saying, If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation."—*Luke xix, 39-44.*

The city was in commotion. One name was voiced everywhere. It was the name of the prophet of Nazareth. Blind and lame came with little children, and the shout went up: "Hosanna to the Son of David!"—*Matt. xxi, 9.* The scribes were as furious as they were disconcerted, "and they said unto Him, Hearest thou what these are saying? Jesus saith unto them, Yea: did ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?"—*Matt. xxi, 16.*

Night came, and He was lodging in Bethany with His twelve disciples. Morning dawned. Returning hungry to the city, He saw a fruitless fig-tree. It was Phariseism, full of leaves, but barren. "And He said unto it, no man shall eat fruit from thee henceforward for ever. And His disciples heard it."—*Matt. xxi, 18-20.*

Entering the Temple, He cleansed it of money-changers and sellers of doves, as aforetime. Back to Bethany again in the even-



CHRIST WEeping OVER JERUSALEM.

ing, He spent the night there, and taught next day in the Temple. Evening came again, and He spent the night on the Mount of Olives. Phariseeism, like the fig-tree, withered away, while, next day, the people listened to Him in the Temple. Here the chief priests and elders asked by what authority He did these things. Jesus reminded them of John the Baptizer, and proved to them that moral authority could not make its demonstration to spiritual sightlessness. He put it all into one of His inimitable stories, when he said: "But what think ye? A man had two sons; and he came to the first, and said, Son, go work to-day in the vineyard. And he answered and said, I will not: but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not. Whether of the twain did the will of his father? They say, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the king-

dom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him."—*Matt. xvi*, 28-32.

Awful as was this portraiture of Phariseeism, He would now make Phariseeism understand, if it were possible, that it had attacked God's dearest and highest revelation of Himself. Jerusalem never saw a sublimer sight, even in the life of Jesus, than when He stood in the presence of the failure of ecclesiasticism, and said: "Hear another parable: There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto them his son, saying, They will reverence my son. But the husbandmen, when they saw the son, said among themselves, This is the heir; come, let us kill him, and take his inheritance. And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen? They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same was made the head of the corner: this was from the Lord, and it is marvelous in our eyes? Therefore I say unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust. And when the chief priests and the Pharisees heard His parables, they perceived that He spake of them. And when they sought to lay hold on Him, they feared the multitudes, because they took Him for a prophet."—*Matt. xxi*, 33-46.

This was followed almost immediately, as it seems, by the story of the Marriage of the King's Son. It sketched the world which they had neglected and which He would save. "Jesus answered and spake again in parables unto them, saying, The kingdom of heaven is likened unto a certain king, which made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner: my oxen and my fatlings are killed, and all things are ready: come to the marriage feast. But they made light of it, and went their ways, one to his own farm, another to his merchandise: and the rest laid hold on his servants, and treated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment: and he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth. For many are called, but few chosen."—*Matt. xxii, 1-14.*

Now the Pharisees joined with the partisans of Herod and assailed Him with questions. Beginning with words of dissimulating flattery, their spies sought to make a case against Him before Rome. Even so early did the authorities feel it necessary to make Cæsar the judge of Jesus, the Christ. They said: "Tell us therefore, What thinkest Thou? Is it lawful to give tribute unto Cæsar, or not? But Jesus perceived their wickedness, and said, Why tempt ye Me, ye hypocrites? Show me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They said unto Him, Cæsar's. Then saith He unto

them, Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's. And when they heard it, they marveled, and left Him, and went their way."—*Matt. xxii, 17-22.*

It was the turn of the Sadducees to pursue the great heretic. Refusing to accept the doctrine of any resurrection, they exemplified their falsity of mind and their hate of Jesus by saying, "Master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first married and deceased, and having no seed left his wife unto his brother; in like manner the second also, and the third, unto the seventh. And after them all, the woman died. In the resurrection, therefore, whose wife shall she be of the seven? for they all had her. But Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as angels of God in heaven."—*Matt. xxii, 24-30.* His oft-repeated idea that essential and enduring relationships are altogether spiritual found a new setting.

Jesus, however, knew how vital and essential was the truth of the resurrection. He therefore would not drop the matter at this, and He said: "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitudes heard it, they were astonished at His teaching."—*Matt. xxii, 31-33.*

The third day of the week was passing. Pharisees and Sadducees were gathered together, and one of their leaders proposed the query: "Master, which is the great commandment in the law? And He said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law, and the prophets."—*Matt. xxii, 36-40.*

At length the prophecy of Moses had been realized. The new Lawgiver had come, and He had spoken. It was now Jesus' turn to ask a question. "He said, as He taught in the Temple, How

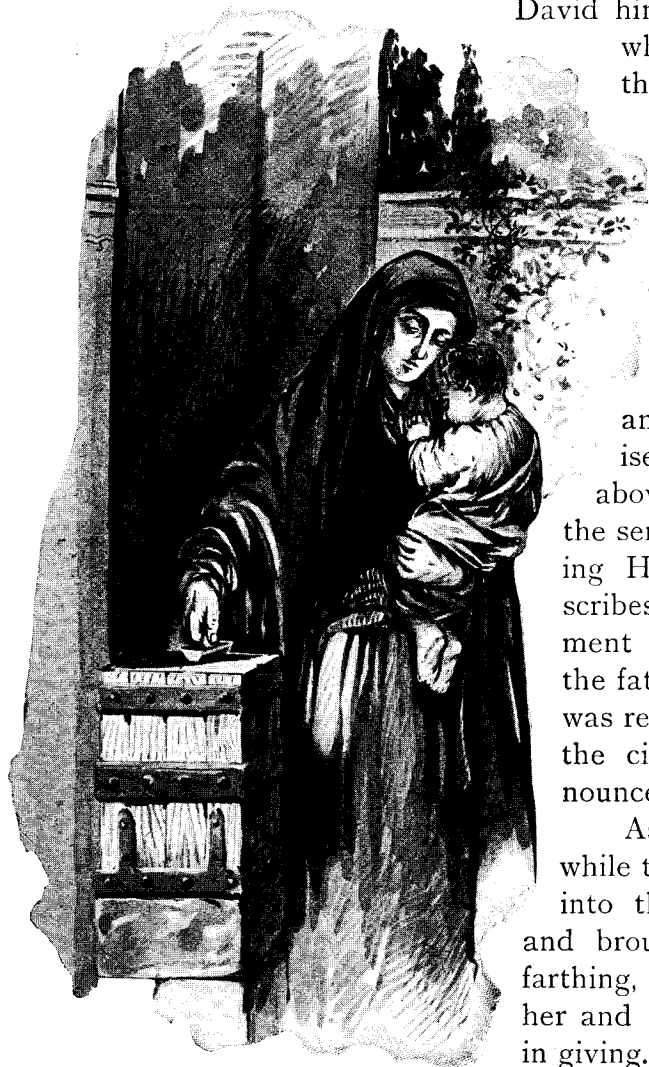
say the scribes that the Christ is the son of David? David himself said in the Holy Spirit, The Lord said unto my Lord, Sit thou on My right hand, till I make thine enemies the footstool of thy feet.

David himself calleth Him Lord; and whence is He his son? And the common people heard Him gladly."—*Matt. xii*, 42-46.

He proceeded to use the weapon of influence which gave Him increasing power with the populace. With merciless and yet careful truth He exposed the falsities of scribes and the offensiveness of Pharisees. He claimed mastery above all Rabbis because He was the servant of humanity. Concluding His utterance of woes against scribes and Pharisees,—an indictment and condemnation in which the fateful history of Israel's decline was rehearsed,—His eye swept over the city itself, and He again pronounced the lament of His heart.

As He sat near the treasury, while the people were casting money into the box, a poor widow came and brought a gift to the value of a farthing, while the rich jostled against her and made a show of their wealth in giving. "And He called unto Him His disciples, and said unto them,

Verily I say unto you, This poor widow cast in more than all they which are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even



THE WIDOW'S MITE.

all her living."—*Mark xii*, 43, 44. In a kingdom of the invisible, the Invisible King counts on quality alone.

We have seen in Philip, the Greek, the man who most completely embodied the spirit which once said: "Come and see," and we cannot be surprised that curious Greeks, who were worshipping



PANORAMA OF JERUSALEM.

at the feast, came to the man of Bethsaida, and that he and Andrew brought them to see Jesus. The Master understood their point of view and mental habit. "And Jesus answereth them, saying, The hour is come, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone: but if it die, it beareth much fruit. He that loveth his life loseth it; and he that hateth his life in this world shall keep it unto life eternal. If any man serve Me, let him follow Me; and where I am, there shall also My servant be: if any man serve Me, him will the *Father* honor. Now is My soul troubled; and what shall I say? *Father*, save Me from this hour. But for this cause came I unto this hour. *Father*, glorify Thy name. There came therefore a voice out of heaven, saying, I have both

glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to Him. Jesus answered and said, This voice hath not come for My sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Myself."—*John xii*, 23-32. Three separate streams of light had come from the fact of Divine Fatherhood, as He spoke. They all converged in His self-sacrificing Sonship.

This is the only reality, after all, which will satisfy the Greek spirit. The death of Jesus on the cross alone meets the man of reason with an argument higher than reason and yet overwhelmingly reasonable.

One word more of warning and comfort, which indicated the nearness of the final crisis, and Jesus was gone. He had hid Himself away from them. Hard of heart and visionless, many could not believe, and those among the chief rulers that did believe did not confess Him, because moral courage was lacking. He was soon with them again, however, but He was speaking His last words in the Temple. Relying on His relationship with the Father, and exemplifying the fact that His own Sonship was the manifestation of His Father's Fatherhood, "He said, He that believeth on Me, believeth not on Me, but on Him that sent Me. And he that beholdeth Me beholdeth Him that sent Me. I am come a light into the world, that whosoever believeth on Me may not abide in the darkness. And if any man hear My sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My sayings, hath One that judgeth him; the word that I spake, the same shall judge him in the last day. For I spake not for Myself; but the Father which sent Me, He hath given Me a commandment, what I should say, and what I should speak. And I know that His commandment is life eternal: the things therefore which I speak, even as the Father hath said unto Me, so I speak."—*John xii*, 44-50.

CHAPTER XLIX

PREPARATION FOR THE TRUE PASSEOVER

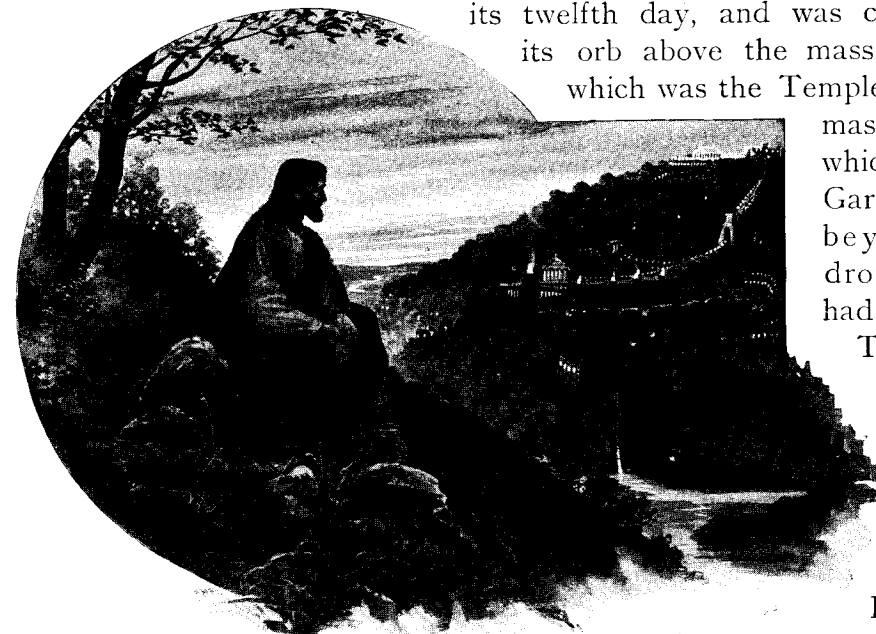
JERUSALEM was preparing for the great national holiday. It was only two days before the Passover-Feast. No one in all the mighty train of human beings which filled the streets of the city caught the significance of the new Paschal moon which was now in

its twelfth day, and was completing its orb above the mass of white which was the Temple, and the

mass of green, which was the Garden over beyond Kedron. Jesus had left the Temple forever, as a place for the proclamation of His Gospel.

In the Gar-

den, His Gospel was soon to utter itself in the eloquence of blood. The huge city-gates had scarcely closed at the sunset hour, when the evening sacrifice, to which Jewish authorities gave their care, was receiving the promise of a new symbolism, in the sacrifice which they were plotting. The shadows of the evening, which made hopeless night for the old world, were thickening. Back in the heart of the Eternal Mystery of Love, a fade-



less morning was waiting to spring over the planet and make a new world. His disciples had closely accompanied Jesus since a little after noon on that April day, and soon they were sitting with Him on the brow of Mount Olivet. They were feeding their souls upon His words, while, with loving patriotism, they gazed upon the resplendent and stately buildings whose mosaics were laid in the hearts of the Hebrew people, and whose pillars rose firmly in the devotion of the most truly religious race the world has ever seen.

All the way along, as He led them, to Olivet, they had found themselves stretching their heart-strings, almost unendurably; for their inherited affections were clinging fast to the porches and cloisters, the sculptured marbles and the golden adornments of the Temple, and they were going away from them all with the One in whom they had hoped these very things should be made secure. Kedron was not dark enough, even yet, to divide them from the finely set pieces of cedar-wood and the radiant gems, the well-known columns and the huge brass gates, which had constituted both memorial and prophecy in Israel's religion. When they looked up into His face, as they sat learning of Jesus beneath one of the fig-trees on the mountain-slope, they still connected the candlestick and its light in the Temple with that longed-for day when Jesus should be proclaimed there as the Messiah, amidst the exultation of the Hebrew people. That prospect was now sadly clouded o'er, yet it faded not entirely from the realm of their imagination and hope. Priests, elders and scribes were consulting as to how their Temple could be preserved against the breath of the gentlest man who ever lived. His disciples were continually trying to impress Him with the greatness and honor of the building. He was telling them: "As for these things which ye behold, the days will come in which there shall not be left here one stone upon another, that shall not be thrown down."—*Matt. xxiv, 2*. Cosmopolitanism would destroy provincialism.

Peter, James, and John were joined by Andrew, and they asked for some sign of these things. "And Jesus answered and said unto them, Take heed that no man lead you astray. For many shall come in My name, saying, I am the Christ; and shall lead many astray. And ye shall hear of wars and rumors of wars: see that ye be not troubled: for these things must needs come to pass; but the end is

not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places. But all these things are the beginning of travail. But when they shall lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost. And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake: but he that endureth to the end, the same shall be saved. And the gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then the end shall come."—*Matt. xxiv, 4-14*. Jesus went further than this, in His descriptions of the beneficent revolutions which His quiet and profound word had already set on foot. To them, there was nothing but destruction promised in His words. Knowing that their minds were acquainted with the prophecies of Daniel, He proceeded to show them how violent and sudden would be what that prophecy had called "the abomination of desolation."—*Matt. xxiv, 15*. Not a solitary phase of the awful siege that at last constituted the main event in the stream of fire and disaster which, less than forty years after, left Jerusalem an ash-heap, was omitted in the stern yet pathetic word of Jesus. Standing upon a slight plateau of Olivet, He flung over the dazzling splendor of the Jerusalem which he loved only less than He loved humanity, His prophetic announcement of inevitable doom. Surely never had the fig-trees of Olivet shaken with the echoes of such direful yet tender words as were spoken by this already hunted man, when He compared the days of Noah, immediately before the event of the flood, with the days of the coming of the Son of Man.

The secret of human progress was His. He showed that its method must be then what it has been ever since. The souls who were ready to receive His kingdom would find the forces of construction at work within the process of destruction, and a divine benefit entering into them, alongside of the progress of general disaster. Nothing more truly states His hope, for those who would be open-eyed and prepared to receive the triumph of His kingdom, than such words as,



"Watch therefore: for ye know not on what day your Lord cometh."—*Matt. xxiv*, 42. "Two women shall be grinding at the mill: one is taken and one is left."—*Matt. xxiv*, 41. He constituted each one of them a porter who should watch while his Lord took a journey afar, leaving authority to his servants, and "to every man his work." Christianity has always revered the personality of each man in his life-task, and its Lord has ever commanded the same watchfulness upon the part of all. The end sought for by the religion of Jesus is nobly described in His expression: "That ye may be accounted worthy to escape all these things, and to stand before the Son of Man."—*Luke xxi*, 36.

But Jesus knew how easily these painful and meaningful statements might escape men who had been educated in symbolism, and to whom He had spoken in parables with the certainty of producing the most lasting impressions. So He spoke the truth to them again in the lovely parable, known as that of The Ten Virgins and in that of The Talents. They are the two flowers of His picturesque and profound teaching which He invited out of this soil: and in their fragrance He was able to lead them to realize more definitely the nature of His Kingdom, and the attendant circumstances of that sure judgment which was to sweep out of the eternity in which He lived, and strike the thorny tract of time in which He had been condemned.

Over it all,—the wreck and disaster of spiteful evil, the destruction and punishment of the enthroned iniquity which vaunted itself as it drove Him to His cross,—He left, in the air which was to be breathed by every one of His brethren, the words which the King of Kings is ever saying: "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was in prison, and ye came unto Me. Then shall the righteous answer Him, saying, Lord, when saw we Thee an hungered, and fed Thee? or athirst, and gave Thee drink? And when saw we Thee a stranger, and took Thee in? or naked, and clothed Thee? And when saw we Thee sick, or in prison, and came unto Thee?"

And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these My brethren, even these least, ye did it unto Me. Then shall He say also unto them on His left hand, Depart from Me, ye cursed, into the eternal fire which is prepared for the devil and his angels; for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in; naked, and ye clothed Me not; sick, and in prison, and ye visited Me not. Then shall they also answer, saying, Lord, when saw we Thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto Thee? Then shall He answer them saying, Verily I say unto you, inasmuch as ye did it not unto one of these least, ye did it not unto Me. And these shall go away into eternal punishment: but the righteous into eternal life."—*Matt. xxv, 35-46.*

The great sermon, in which He had showed more clearly than ever that the Fatherhood of God is revealed in the brotherhood of man, was ended.

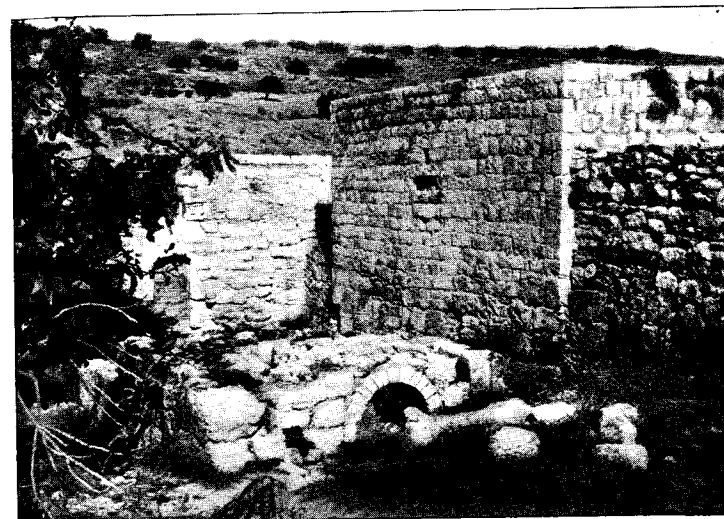
He started over the hill toward Bethany, saying to them: "Ye know that after two days is the feast of the Passover, and the Son of Man is betrayed to be crucified."—*Matt. xxvi, 2.* Caiaphas must never be separated from his wretched doctrine of expediency. Ripening the plot with the heat of his Sadducean hatred, he was now consulting with the chief priests and the scribes and the elders gathered in the upper court of his palace. Caiaphas was fully known to the people as worthy of his name, "the Oppressor." He could not go too far with the Judeans who were restless, and the Galileans who were ready for a turbulent uprising. Caiaphas must be wary, even in his dealing with Jesus, the Galilean. He was now urging upon the doubtful Sanhedrists, that it was *expedient* that this one man should die "rather than the nation perish."—*John xi, 50.* Jesus was soon to oppose this theory of expediency with the faith disclosed in His saying to His loved disciples: "It is *expedient* for you that I go away."—*John xvi, 7.* *Dying* and *going away* are the phrases indicating differences of outlook. Caiaphas was saving, if possible, a sordid and priest-ridden nation. Jesus was opening out through the break to be made in the horizon-line of human life, immeasurable possibilities of the spiritual universe. This was radicalism of the

positive sort. Caiaphas and his consulting officials were becoming entangled with Jewish customs, Roman laws, and the most bewildering and vigorous political and religious Force which the world has known, while Jesus was masterful of all forces, Himself as calm and sweet and yet as thrilled with springtides of immortal love as was that April day.

At last they were in Bethany, at the house of one Simon, whose three children, Martha, Mary, and Lazarus, again offered Jesus their

loving hospitality. These well-to-do, if not wealthy, people, had so often given Him the homage of their tender companionship, that Jesus had consecrated their possessions by noble friendship. When supper-time arrived, friendly guests came in.

These talked with



BETHANY HOUSE OF MARY AND MARTHA.

Lazarus, whom Jesus had brought back from the tomb, and Simon himself, whom Jesus had delivered from leprosy. It was a fearless, as well as a most respectable, and probably a well-known home. The hospitable people there were not apprehensive of evil from Jewish officials who might track Jesus to their domicile; nor were they in terror because Death was haunting His steps. Death? Had they not known something of His power with the monster? They could never forget that Jesus had already demonstrated His authority at the grave, in the case of their brother Lazarus. Martha, the practical and laborious, having arranged so that each of the guests might recline at the table, was doubtless busied with the household affairs, while the twelve disciples found their places upon the couches. Mary was never so anxious as then to do honor to her friend, the Rabbi,

and in accordance with the custom which almost required that the head of a Rabbi, on a festive occasion, should be anointed with oil of rare perfume, she came suddenly to her Master and broke an alabaster vase of very expensive and fragrant unguent upon His head. Wealth had poured its tribute upon poverty; love had found adequate language for its utterance. The room was filled with the sweet odor.

It was the act of an idealist,—a poetic, perhaps romantic, thing. Instantly our own ungenerous and unworshipful spirit asks questions. Why did she not start a subscription among her wealthy friends, with the gift of this costly ointment, so that Jesus could have had a home of His own? The answer is not that He needed no home; He was on His way to prepare the many mansions for others of the universal brotherhood. The answer is that adoration is often better than what is called philanthropy. Why was the precious nard not used to purchase for Him some new clothing? The answer is not that He needed it not; He was soon to stand thorn-crowned with some vulgar colored rags upon Him. The answer is that He needed affection which, while it feared that earth could not make Him comfortable now and nothing but Love's ministry was left to be done, went to its duty with a resistless impulse.

There was one in the company, who for long days had not apprehended the spiritual values with which Jesus dealt. The beautiful devotion of Mary appealed to his reverence or his love in vain, for they were nearly dead. The fragrant spikenard appealed only to his indelicate senses. These senses roused, only to sway spiritual concerns from their true center. This man was Judas. To him, the act of Mary was not a rich expression of unhesitating loyalty; it was only a useless and indeed wasteful expenditure. Judas had put a money value on things which cash cannot measure. He was already selling his Christ. Had his handling of the small funds of the disciples in coin, and his guardianship of the money-bag misled him into sordid commercialism? It could not have been thus, if he had permitted himself to be swept with the divine passion for self-sacrifice, and to be illuminated by Jesus' view of the treasures of earth and heaven. Nothing but looking up can save us from looking down. A Judas fails, not because the money-bag is so heavy, or the

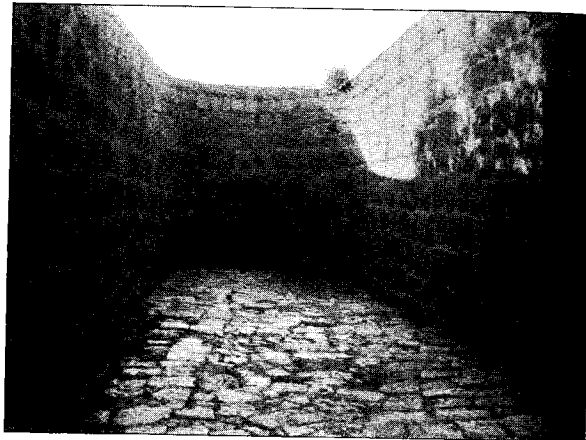
spikenard so costly, or the poor so needy; but because Judas is so weak, and has so little spiritual insight. All that Judas could say when Mary broke the seal of the flask, and the rich unguent was emptied on the head and feet of Jesus, and Mary wiped the loved feet with her hair, was this: "Why was not this ointment sold for three hundred pence, and given to the poor?"—*John xii*, 5. There was a whole pound of the ointment; and the air of the house became perfumed. The more there was of it, the less of beauty Judas saw in the act of Mary, and the more he saw to add to his disapproval. It was nothing to him that the worn and persecuted Jesus, at least for a moment, was surrounded by something more sweet than the hatred of priests and the chill treachery of a disciple.

Jesus alone could estimate values. Not the ointment, but the deed, was most rare. The lavishness of her love was a fact infinitely dearer than three hundred pence worth of ointment, which might have been turned into coin and given to the poor, as Judas suggested. Judas never is solitary. Others joined Judas in this coarse conception which even now turns love into money, and with vulgar indelicacy makes this a colder, more hesitating and suspicious world. The scheme of Judas is the swiftest way to make this a poor world. On the other hand, nothing has ever done so much to enrich the poor, to save men from that poverty which is worse than pennilessness, as the spontaneous and glad acts of sympathy which have been heedless of everything except devotion to Him, who, being poor, enriched all humanity. The utilitarian may make two spears of grass grow where but one had grown before. Let him do his work, but let him not feel resentment that the idealist inspires such manhood that one spear of grass, in the atmosphere which love creates, becomes more sustaining than two, where love is not.

Jesus saw the personalness of the woman's act, and He said: "Why trouble ye the woman? For she hath wrought a good work upon Me. For ye have the poor always with you; but Me ye have not always. For in that she poured this ointment upon My body, she did it to prepare Me for burial. Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her."—*Matt. xxvi*, 10-13.

No one so certainly as Jesus comprehended the influence and ministry of wealth unto poverty. He spent many hours with the rich, because He was the friend of the poor. He received the sympathy and adoration of those who possessed a superabundance, because He was making this world a kindlier and easier place for sickly and hungry outcasts. He Himself was poor, in order that He might develop in rich and poor alike the sentiments which will make poverty impossible and wealth its servant. Not Judases, but the Marys have blessed the poor. They have enthroned the poor man's Christ, and led unto

Him the homage of civilization. But there was something more than this, in it all. The plants of earth had yielded this unguent to furnish forth a symbol of unhesitating love, at the hour when the cold damp of death was upon the forehead of the beloved Jesus, who was to rule in the hearts of men and women. These wom-



WHERE CHRIST'S BETRAYAL WAS FORETOLD.

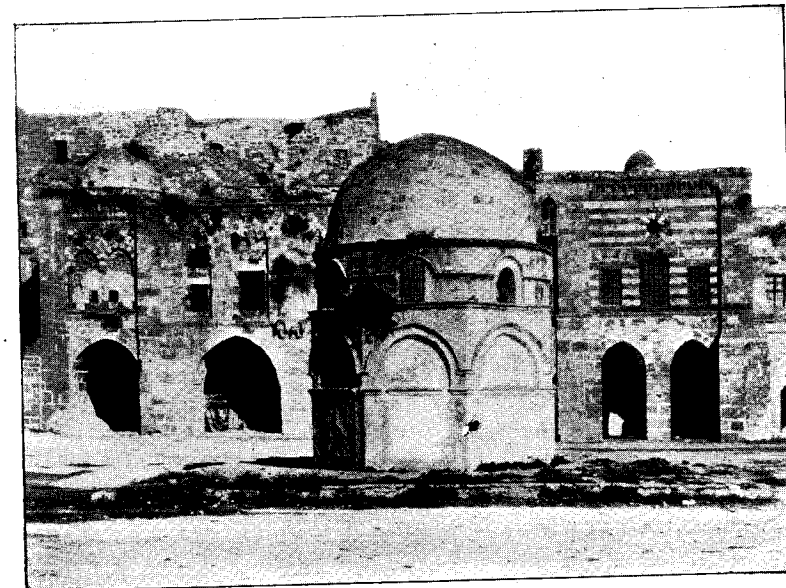
en, in the presence of death, would fling earth's perfumes into His very grave, and, by making Him immortal in human love, would make a better humanity immortal in Him. An act of kindness to the poor is always an act of kindness unto Him, but at this crisis, when the odors of the grave,—which is at last the poor man's home, perhaps his *only* home on earth,—were to be met by the poor Nazarene, this act of kindness unto Him was the supreme act of kindness unto the poor of all ages. "Me ye have not always,"—*Matt. xxvi, 11*,—is the one side of the truth which leads us most clearly to see that the poor we have always; they were left, in order that, doing Love's deeds unto them, we may be forever helping them and enriching them with treasures which, like Him, last beyond death and the grave.

Jesus' act made bitter the soul of Judas. If these were the economics of Jesus, this disciple could see the loss of that one of the

twelve thrones he had expected to obtain. Judas was soon at the house of Caiaphas with the most awful saying upon his lips ever conceived or spoken by the commercial spirit. The hideous night was shivering with his speech as he said: "I am here to betray Jesus." "What will ye give me, and I will deliver Him unto you?"—*Matt. xxvi, 15*.

The leaders of the council were at once exultant, and absentees were hastily called together, with the present members of the Sanhedrin. There stood Judas, the only one among the twelve who had brought from Judea the externalism and intensely political fervor of the Judeans. His day-dream of a monarchy satisfactory to a gross adventurer, such as he had become by shutting his soul to the finer sentiments of Jesus, had faded away; and now, having been stamped as an embezzler of the small treasure which had been entrusted to him, in the very presence of Jesus; having beheld Jesus on Palm Sunday refusing the dazzling chance of being made the leader of a Jewish revolt and the crowned one of Jewish hopes, he felt disgust at his Master's talk about the cross for Himself and martyrdom for them, and flung away the memory of it as an abominable thing. The whole enterprise, as he looked at it, was collapsing. He would

escape, if he could. If he could escape with something, so much the better. Jesus had utterly disappointed him. Nokingdom, in which he should be judging one of the twelve tribes, was in sight. The Jews were



THE OUTER COURT OF THE TEMPLE.

ready to bury the sword in the breast of every follower of Jesus. He could now be of such service to the enemies of Jesus, as would make him safe, and perhaps he could make something. "And from that time he sought opportunity to betray Him."—*Matt. xxvi*, 16.

It was now the fourteenth of Nisan, the day beginning on our Wednesday, April fourth, at the setting of the sun, and ending on Thursday, April fifth, at the same time. The great holiday-time of Israel unfolded its symbolism and uttered its patriotism throughout all Jerusalem. It was the celebration of Independence Day to all Hebrewdom. Labor was suspended at noon, and the law of Moses was strictly obeyed: "Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day there shall be to you an holy convocation, and in the seventh day an holy convocation; no manner of work shall be done in them, save that which every man must eat, that only may be done of you. And ye shall observe the feast of unleavened bread; for in this selfsame day I have brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by an ordinance forever."—*Exodus xv*, 15-17.

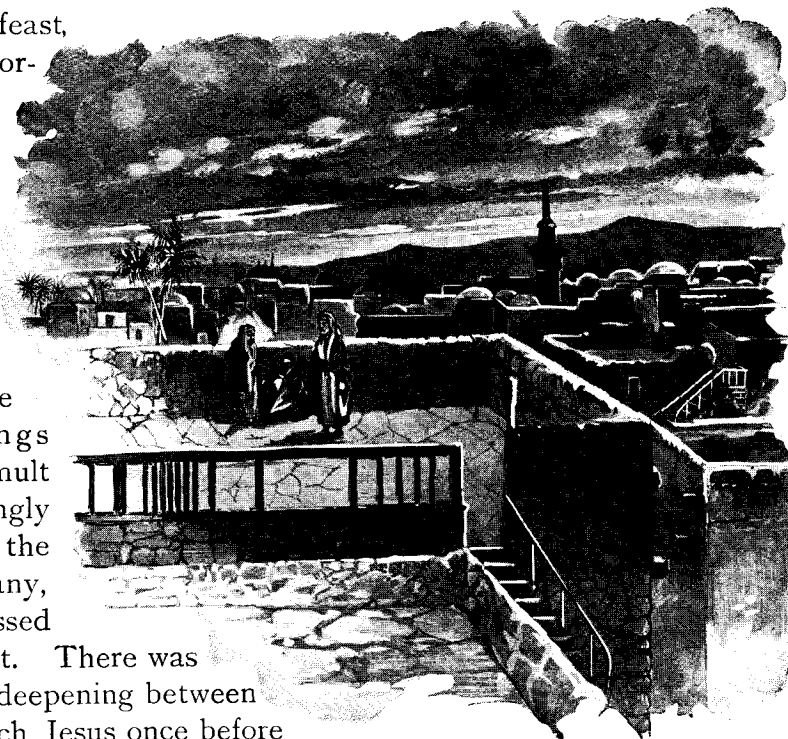
While the sunset waned, and the Passover lamb waited to be killed within the fore-courts of the Temple, while priests were arranging that all the blood and fat should be carefully sacrificed on the altar, Caiaphas and his miserable assistants in crime were arranging for the sacrifice of that Passover Lamb "which taketh away the sins of the world." Other priests were making preparation for the feasting which was usually made from what was left of the Passover lamb, after the burnt offering unto God. This feasting was to occur at sunset, after the fifteenth day had begun.

CHAPTER L

THE UPPER ROOM

MEANTIME Jesus had left Bethany and entered Jerusalem. With thousands of villagers and countrymen who had come to the anniversary celebration, the disciples had questioned among themselves where they might celebrate the Paschal Feast. At length, they said unto Jesus: "Where wilt Thou that we prepare for Thee to eat the Passover?"—*Luke xxii*, 9. Others were speaking of the Feast as the Feast of Unleavened Bread, because, united with the Feast of First Fruits, this feast,

which made memorial of the escape of Israel from Egypt, was now gathering into its rejoicing the exultations of the people at the opening of the harvest. The hurrying throngs made such a tumult as contrasted strongly with the quiet of the home in Bethany, where Jesus passed the previous night. There was another contrast deepening between that hour in which Jesus once before had kept the Feast in the Holy City,



THE BATTLEMENTS UPON THE ROOFS,
JERUSALEM.

and this hour, when he was keeping it again, this time with His twelve chosen disciples. The disciples felt, rather than saw, the difference of tone and action, in their Lord. Yet they were not with Him, in spirit, as they fancied. It is possible that even then they were anxious as to the place where they were to eat the Paschal lamb with Him, in the hope that He might assume appropriately the prerogatives of His Messiahship. This fancy, however, was shaken in their sensuous minds when Jesus spoke: "Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth. And ye shall say unto the goodman of the house, The Master saith unto thee, where is the guest-chamber, where I shall eat the Passover with my disciples? And he will shew you a large upper room, furnished: there make ready."—*Luke xxii*, 10-12. No glittering enthronement was visible in these solemn words.

This unknown friend of Jesus, the owner of the Upper Room, has gathered about him a halo of affectionate mystery. Every heart which has loved the Nazarene Rabbi has called him its friend. He was probably a secret disciple, and his name may have been suppressed for fear of the Jews. The bearing of the pitcher was probably a preconcerted signal. It is also possible that he was none other than John Mark, though it is better to be silent as to his name, even as Scripture is silent. His personality, however, walks with infinite charm through the streets of time, peopled as they are by Christian imagination. Dr. Geikie says that "the only recompense that could be given" to him for his kindness to Jesus, "was the skin of the Paschal lamb and the earthen dishes used at the meal." He has received, in addition, the gratitude of mankind and an immortal place in the annals of heroic love.

Simon Peter and John had gone about making the preparations. The unknown friend doubtless gave his help. The lamb was purchased, possibly by Judas, who was yet treasurer. It was a yearling and a male, without spot or blemish. It was taken within the courts of the Temple, where many others had been taken, after the trumpets had been twice blown, proclaiming that the proper officers were ready within the inner courts to examine the lambs about to be sacrificed. Meantime the two disciples were seeing to it that the room was fur-

nished properly. In the form of the Roman Triclinium, the tables were arranged, and cushions were placed upon the benches which were gathered near. No Jew at such an hour would appear as hastening to accomplish anything, as his fathers hastened to escape from Egypt. Everyone therefore must recline. Yonder at the Temple, three blasts of the trumpets announced that the time had come for the slaughter of the victims. The disciples saw that the lamb was properly slain; those parts of it usually devoted to the altar service were left behind, and they carried the remainder to the large upper room, in the closing twilight. Jesus was waiting there, with the rest of His disciples.

It was a moment in which the powerful emotions of Jesus could not be denied utterance, and as they were reclining, Jesus, looking into the eyes which for so long had burned with anticipations of the establishing of an earthly kingdom, said unto them: "With desire have I desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat it, until it be fulfilled in the kingdom of God."—*Luke xxii*, 15, 16. It was the moment of His supreme moral grandeur. He could not lift their humanity up to His height, even now. It was, therefore, a moment when the almost childish ambitiousness, which had not been utterly cast out of the minds of the disciples who still entertained the hope of political preferment, demonstrated its desperate vitality. It seemed a matter of the greatest importance to some, at least, of His perverse followers, that they should not occupy lower places than their brethren at the evening celebration of the Passover, for that might mean loss of precedence at the consummation. What could have been more painful to Jesus than the contention that arose among them? It was like their disputes which had previously pierced His soul. Their debate nearly broke His patient heart.

"Who is greatest?"—this was the question which again revealed their selfish aspirations, even if each was trying to prove himself so much greater than the rest as to be incapable of being a traitor. The whole dispute was a rebellious proceeding against the spirit and method of Jesus. They were losing the vision of Christ just as men do who debate as to their claims to an orthodoxy or loyalty more valuable than that of somebody else. He was even then being cruci-

fied at the heart, by those whom He loved; yet He said unto them: "The kings of the Gentiles have lordship over them; and they that have authority over them are called benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am in the midst of you as he that serveth. But ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel."—*Luke xxii*, 25-30. Greatness is power to serve and to rule men by serving them. It tends to kingship only through brotherhood. It is less like the isolated Napoleon and more like Washington who was the father of his country. It is not the power to do great things in a little manner, but little things in a great manner. It can reach low, because it has grasped something high. It is divinest when it is humanest.

Jesus felt that even the strongest words were not enough to indicate to His disciples the importance of the truth He had uttered hitherto: "He who would be chief among you, let him be the servant of all."—*Luke xxii*, 26. Nothing but an act more eloquent than any words could rebuke their vain-glorious strife. They had doubtless been so intent in foolish debate of the question as to who should be greatest, that they had forgotten the usual act of courtesy when a servant was not present, and no one was in the humor to wash his brother's feet. Jesus would again illustrate the truth of the Fatherhood of God by an act of Sonship unto God, appealing unto them through its brotherliness. He rose from the couch, while they kept up the dispute, and began to gird Himself with a towel, like a servant, for His task.

It was a small duty, but it required an infinity of motive. It was a great but not a big thing that He did. Only a man who is sure of his divine pedigree can afford to do the lowliest, which is the divinest thing. It was the hour of Jesus' moral sublimity. To use John's phrase, Jesus "*Knew that He should depart out of this world unto the Father.*"—*John xiii*, 1. The light in which He saw His fate

was too glorious for Jesus to regard the event to come, as merely *death*. It was rather "*departing out of this world unto the Father.*" The resources of almightiness were His. A grandeur as of the Infinite was in His manner. Not because He was resourceful in divinity and therefore too lofty, did He decline, and not *in spite of the fact* that He was "knowing that the Father had given all things into His hands, and that He was come from God, and that He went to God,"—*John xiii*, 3,—did He do an act of brotherliness that made humanity radiant with divinity. Motives like these and restraints like these could not touch Him. Nay, rather, as we see Him there, it is strictly *because* Jesus was "knowing that the Father had given all these things into His hands, and that He is come from God, and went to God;"—*because* He was certain of His position in the universe and exultantly responsive to the inflow of God upon Him,—*"He riseth from supper, and layeth aside His garments; and He took a towel, and girded Himself. Then He poureth water into the basin, and began to wash the disciples' feet and to wipe them with the towel wherewith He was girded."*—*John xiii*, 4, 5. Little men say, "I have position and power and dignity—*because* of these, I cannot do this lowly duty." Greater men say, "I have position, power and dignity, and, *in spite of them*, I will perform this small task." The greatest of men said: "I am come from God: I have the secret of the universe; I am going to God"—and because all this is true, I will go to the depths, lighting up the way as I go, and do all in the glory of a divine radiance." Jesus was feeding on the highest and deepest of impulses, and was manifesting the God-like motive and method. Let no man dare to essay the performance of human duties without a divine motive. A man must have divine reasons for living the human life divinely. He will then demonstrate his divine sonship, at every task.

Simon Peter was probably the first to whom He came with the ewer of water and whose feet Jesus began to wash. The warm-hearted disciple could not see how morally sublime it all was, or he saw only too clearly the amazing distance between his Master's brotherliness and his own unbrotherliness, and was humbled at the contrast. The symbolism of the act was entirely beyond him. He said: "Lord, dost thou wash my feet?" Jesus answered and said



CHRIST WASHING THE FEET OF PETER.

unto him: "What I do thou knowest not now; but thou shalt understand hereafter." Peter said unto Him: "Thou shalt never wash my feet." Jesus answered him: "If I wash thee not, thou hast no part with me."—*John xiii*, 6-8. The last words of Jesus struck a response in Peter's soul. Nobody knows so well as did the impulsive disciple, that it is not what we do for Christ, but that it is what Christ does for us, that saves; and therefore Simon Peter said unto Him: "Lord, not my feet only, but my hands and head." Jesus said unto Him: "He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all."—*John xiii*, 9, 10. Judas, as we believe, was reclining with them, and we

have no reason to suppose that Jesus did not manifest the heroism of brotherliness, which is Love's passion, by washing the feet of Judas also. No such manifestation of divinity in humanity had ever before been given as when the drops tinkled into the basin, from the hands of Jesus, which had cleansed the feet of Judas, His betrayer. But He did it in the full light of perfect intelligence; "For He *knew* him who should betray Him; therefore said He, Ye are not all clean."—*John xiii*, 11.

The great doctrine of universal brotherhood had again been taught, so that the world could not forget it.

Jesus' brotherhood went only as far as His Father's Fatherhood—even to Judas. And yet Jesus bade them pause, that He might impress it upon them. The evangelist tells us: "So when He had washed their feet, and taken His garments, and sat down again, He said unto them, Know ye what I have done unto you? Ye call me Master, and Lord: and ye say well; for so I am." He had never so clearly revealed the fact that His Lordship was of a divine quality. He had now shown in what kind of act true Lordship—even His Divinity—is manifested. It is not in the power to escape ordinary duties, but in the power to do them divinely; it is not in saying oracular words of infinite spaciousness, but in saying simple truth kindly and lovingly; it is not in doing high things with lowly motives, but in doing lowly things with high motives—that Divinity makes sweet proof of itself. And this quality must be theirs; this method Jesus would have them adopt; and they would adopt it by loving Him. "If I then, *the Lord and the Master*," He said, emphasizing the new evidence He gave them of His moral mastery, "have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done unto you. Verily, verily, I say unto you, A servant is not greater than his Lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them. I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth my bread lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am He. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth Me; and he that receiveth Me receiveth

Him that sent Me."—*John xiii*, 12-20. He had shown that His is a moral Lordship.

It was a terrible trial to which the disciples had forced their Master; but "having loved His own which were in the world, He loved them unto the end." In the midst of the humiliation whose pit they had digged for Him, with their ambitious but loving hands, He looked upon the table where the prepared Passover Feast was waiting. There were the roasted lamb, and the bitter herbs, with the red wine, the cakes of unleavened bread, and the sweet fruit, each a perpetual symbol of the unfailing love of God to Israel. Had not His Father been patient with headstrong and ignorant Israel? Could not He be patient with His disciples who were God's children? Their minds were undergoing a strain such as Moses never knew in the night of flight from Pharaoh or in the long pathway across the desert. Here humanity was being emancipated and reorganized.

He took the first of the three cups of wine, which later custom had added to the celebration of the Passover, and, having poured out His soul in gratitude to God, He handed it to His disciples, saying: "Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come."—*Luke xxii*, 17, 18. By one act He had shown their equality one with another. But He proceeded to give to them, and to all mankind, the institution of Holy Communion, in such a way as that it should be the one ever-recurring ceremony of remembrance, breaking down all barriers between men, abolishing all aristocracies with the democracy of goodness and love, and laying the foundations of universal brotherhood in the self-sacrificing love of God.

There was no hurry in the course of the feast. Soon Jesus took one of the cakes of unleavened bread, and, having given thanks again, He broke it in accordance with the fact that His body was being broken, and gave it unto them, saying: "This is my body, which is now in the act of being given for you. This do as your memorial of me."—*Luke xxii*, 19. His calm contrasted nobly with the haste of that far-away night when the unleavened bread left by the Hebrew people was made the testimony to their sudden departure, in fear and hope. Jesus was "laying down" His life—so deliberately

and divinely, that He could "take it up again." The bitter herbs which were doubtless wrapped around the bits of broken bread were dipped with the bread itself in the common dish. Some of them began to feel how much more severe would be the cost of freedom of soul, than was that of Hebrew emancipation from Egyptian tyranny. It was indeed Passover Night. Other than Pharaoh's host, even their own fears and misgivings, sins and earthly cares, would follow them to some Red Sea. God grant that their Egyptian pursuers may be overwhelmed—only the blood of Jesus, representative of the cost of evil and the self-sacrifice of good, can drown what pursues a soul who will go with Him, as the new Law-giver on Love's enterprise. The supper went on, altogether in harmony with the customs which had prevailed through centuries, and yet in harmony with the destiny of the human soul under the grace of God.

At last the festal meal in memory of the flight of the Hebrews from Egypt, in the olden time, was ended. But this occasion was more than a looking back into Jewish history. Jesus, as the Christ, knowing Himself to be "the Lamb of God, that taketh away the sins of the world."—*John i*, 29,—and feeling that the moment of His sacrifice was near, added a few words which took up the symbol of the past and transformed it into a rite which has gathered together and trained those who possess the secret of the future. They had eaten "the bread of affliction" as "the body of the Passover." He now handed them one of the cakes, and, after giving thanks, He said: "Take, eat; this is my body, which is given for you. This do as memorial of Me." And the cup in like manner, after supper, saying: "This cup is the new covenant in My blood, even that which is poured out for you."—*Luke xxii*, 20. Israel's history was to be lost in a memory of Him as the One Sacrifice. He went so far, in explanation of the event, as to compare the old covenant under Moses, with the new covenant which He Himself had made. He spoke of the symbol as "My blood of the covenant, which is shed for you and for many for the remission of sins."—*Matt. xxvi*, 28. Matthew, among the evangelists, preserves this last phrase. Ratified in blood, as of old, the new covenant was complete. In it, Jesus, by the eminence of a fact, rose out of the company of sages, and prophets, and became "the Savior, which is Christ, the Lord."

The Last Supper was nearly over. Jesus Himself, looking upon them from the highest couch, declined to partake of the wine, saying: "Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God."—*Luke xxii*, 18. The assuredness of His words was sublime.

Across the table lay a dark and ominous shadow. Judas was there, and Jesus would not be the unintelligent guide of His disciples, or the hoodwinked King of a new Kingdom, ignorant or purposely silent in the presence of the betrayer. Glorious were the prospects of the Gospel of the world's redemption. But it was a gospel yet to win its crown of light out of profoundest gloom. He said: "But behold, the hand of him that betrayeth Me is with Me on the table. For the Son of Man indeed goeth, as it hath been determined: but woe unto that man through whom He is betrayed!"—*Luke xxii*, 21, 22. It is not astonishing that Matthew and Mark remembered these solemn phrases with unwonted accuracy.



JUDAS GOING OUT INTO THE NIGHT.

The hypocrisy of Judas had been so masterful, the consciousness of weakness upon each man's own part was so overpowering, that they were startled, and each distrusted himself. "And they began to question among themselves, which of them it was that should do this thing."—*Luke xxii*, 23. There is nothing more awfully descriptive of the depths of sin, into which the best of men feels it is possible for him to descend, than their question, asked of Jesus again and again: "Lord, is it I? Is it I?" It is proof of the unconsciousness with which a man grows worse, that even Judas asked that question—or was it brazen or perverse hypocrisy? The ardent Peter motioned to John to ask of Jesus who it should be, and John asked him: "Lord, who is it?"

Jesus therefore answered: "He it is, for whom I shall dip the sop, and give it him." "So when He had dipped the sop, He taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, there entered Satan into him." The last good had been driven out, apparently, and Satan had abundant room. "Jesus therefore saith unto him, That thou doest, do quickly. Now no man at the table knew for what intent He spake this unto him,"—and we need not guess.—*John xiii*, 25-28.

John and Judas,—leagues apart in moral quality,—were each near enough to Jesus so that John, who reclined on His right, and had leaned his head on the Master's breast, could hear the whisper of Jesus as to the sign by which the traitor was to be known, and Judas, who reclined on His left, first received the sop from Christ's hands. So near, indeed, was Judas to Jesus, in the flesh, that he alone received the fateful information, when he lyingly asked where was the traitor.

Judas continued his hypocrisy so well that some of them thought, "because Judas had the bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor."—*John xiii*, 29. But the traitor could no longer remain in the presence of Jesus. And as for the poor? Judas had lost his intense interest in them. Out into the night he went; and the Paschal moon shining upon him threw his dark and horrible shadow upon the earth. It was indeed night—night of soul, deep and terrible.

A sense of freedom came to Jesus, when Judas was gone, and He spoke of Himself as the Manifestation of Man and God, when He said: "Now is the Son of Man glorified in Him."—*John xiii*, 31. Still did He cling to that phrase, "*The Son of Man*," and thus He suggested that the glory of God and the good of humanity are eternally one. He added: "And God shall glorify Him in Himself, and straightway shall He glorify Him. Little children, yet a little while I am with you. Ye shall seek Me: and as I have said *unto the Jews*, Whither I go, ye cannot come; so now I say *unto you*, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know ye are My disciples, if ye have love one to another."—*John xiii*, 32-34. Still was the

Fatherhood of God unto His perfect Son to be illustrated, not so much by their system of divinity, as by their practical humanity—by loving brotherhood.

Simon Peter could no longer endure the dense cloud which seemed ready to envelop in hopeless darkness the future of his Master and himself. He said to Jesus: "Lord, whither goest Thou?" And Jesus' answer to the eager disciple was this: "Whither I go thou canst not follow Me now, but thou shalt follow Me *afterwards*."—*John xiii*, 36. Between *Now* and *Afterwards*, the heart-strings of a disciple were to be stretched, for the purpose of the higher culture of the *rock-man*.

Loyal, according to the law of impulse, and thinking that Jesus might be about to carry His gospel into other parts of the world, the enthusiastic man felt himself ready for any service or sacrifice, and Peter said unto Him: "Lord, *why* cannot I follow Thee even now? I will lay down my life for thee."—*John xiii*, 37. This is a critical hour, for the success of that enterprise, by which Jesus is bringing Peter, the "rock-man," out from Simon, the unreliable Peter, *the son of God*, out of Simon, *the son of Jonas*. Jesus' tenderness must still be true, if it breaks Simon Peter's heart. "Then said Jesus unto *them*, *All* ye shall be offended in me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before you into Galilee." The rest of them wondered: but "Peter answered and said unto Him, If *all* shall be offended in thee, I will never be offended." Poor child of conceit, born of power and love!—comparisons are the last refuge of weakness, odious and perilous. "Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny Me thrice. Peter saith unto Him, Even if I must die with thee, yet will I not deny Thee. Likewise said all the disciples."—*Matt. xxvi*, 31-35. It is often harder and braver to live for Christ than to die for Him.

Still more personally did Jesus address Himself to this disciple upon whose confession He had founded the church. He addressed him in the word descriptive of the ore out of which the gold—Peter—must come: "*Simon, Simon*, behold, Satan asked to have *you all*, that he might sift *you all* as wheat: but I made supplication for

thee, that *thy* faith fail not: and do *thou* when once *thou* hast turned again, stablish thy brethren." Even hope rides upon the fierce process; and "*ALL* things"—even Simon's coming disaster of soul—are to work for good to them that love God. But Simon would still boast. "And he said unto Him, Lord, with Thee I am ready to go both to prison and to death." Jesus said, "I tell thee, Peter, the cock shall not crow this day, until thou shalt thrice deny even that thou knowest Me."—*Luke xxii*, 31-34.

Simon Peter's Master will be so true to him, knowing the experience through which His distressed disciple must go, that He will point out even more circumstantially than before the way-marks on the path along whose declivity Simon Peter will stagger. "And Jesus said unto him, Verily, I say unto thee, that thou to-day, even this night, before the cock crow *twice*, shalt deny Me thrice. But he spake exceedingly vehemently, If I must die with Thee, I will not deny Thee. And in like manner also said they all."—*Matt. xxvi*, 34, 35. Three times he had boasted: three times he would deny.

There was little more that Jesus could say, for the night was nearly gone. Before another night should come, He knew there would be a vast difference in their feeling and environment. "And He said unto them, when I sent you forth without purse, and wallet, and shoes, lacked ye anything? And they said, Nothing. And He said unto them, But now, he that hath a purse, let him take it, and likewise a wallet and he that hath none, let him sell his cloak, and buy a sword. For I say unto you, that this which is written must be fulfilled in Me, *and He was reckoned with transgressors*: for that which concerneth Me hath fulfillment. And they said, Lord, behold, here are two swords. And He said unto them, it is sufficient."—*Luke xxii*, 35-38. He was not going to appeal to an army to rely upon their swords. He told them that the two swords were enough. His was to be a moral battle whose victory would be obtained by force of righteousness alone; yet by the use of that phraseology, He had warned them against the bitter hostility of the world.

The "*sifting*" must now proceed. In the book of Job, the spirit of evil is spoken of as "adversary" or "accuser,"—his is the slimy finger touching all purity to leave it smeared; he is the skeptical detective and inquisitor asserting by his shadowing of souls their

hidden guilt. Between the time of ancient Job and the self-confident Peter, Satan had not changed. Now, he has asked to sift Peter, sure that all his professions are chaff. Evil never can believe in good. Still he is hurrying to and fro throughout the earth, peering into every keyhole of character to find baseness there, sneaking into every corner of the soul to catch it in its depravity. Years after this sifting of Peter, in which the spirit of evil repeated his work upon Job, to whom he came, as he said, from hurrying to and fro in the earth, Peter speaks of Satan in his first letter (v. 8) as the "parapetetic,"—a wandering, roaring lion, intent on finding prey. As in the drama, called the Book of Job, we perceive that Satan—the spirit of evil—has only that power which God permits. So also here, in the sifting of Peter, Satan's dominion is controlled by the larger and unfractured dominion of God. "Simon, Simon, behold Satan asked to have *you*, that he might sift you as wheat; but I have made supplication for *thee* that thy faith fail not; and do thou, when once thou hast turned again, stablish thy brethren."—*Luke xxii*, 31, 32. So said His Master when the incarnate God permitted Peter's trial, and intimated how He stood "within the shadow, keeping watch above His own."

There is Christ's personalness in all this talk. It is a jeweler, in the midst of many gems, upon which He is working, dealing specially with one of them. He uses the figure of grains of wheat with the chaff which has clung about them and entirely covers them, so that the chaff about them is really the only thing the eye sees at first. He has in His eye the Peter whom He saw as Simon, whom the world knew as simply Simon—the chaff Simon having so completely covered the enclosed Peter. But He looks at all the souls of His disciples as He speaks to this one, for He is doing the same with them, bringing Peter out of Simon. In the text He says to this one, not addressing him as Peter, not telling him that the process which was long ago begun has been completed, but rather emphasizing the fact that his old characteristics were still unfortunately the most evident feature of his personality: "Simon, Simon," He says, right after the Simon-character has shown itself most certainly. "Simon, Satan desires to sift you"—not "thee," but "you,"—all of you. "But I have prayed for thee,"—using the singular, emphasizing the special need of Simon above that of the others. "I have prayed for thee,

that thy faith fail not." Christ deals with classes: yet, while he deals with classes, His culture comes to the individual, and accentuates every feature of His personality in its all-inclusive ministry.

The more certainly there is a large, rich gem in the earthly humanity with which Christ begins to work, the more surely must there be great losses of the gross naturalism in which it was found. If there is a grain of wheat, and it worth keeping for itself and for the harvests which are inside of it, it will be sifted until its richness and promise are lying waiting for the sower's hand. The spirit of evil by its very effort tells souls the valuableness of fortresses which it is perpetually and desperately seeking to capture. God's best possibilities are the most beset warriors, and the grain of wheat most loaded with yellow sheaves, is the grain which the cynical, skeptical, hateful spirit of evil is most anxious to sift away like chaff: it is also the one most certain in God's providence, of being freed from husk and prepared for magnificent service.

Of course, the chaff has its value. In it alone, the particular grain of wheat may grow and become firm. Of what had Peter to be sifted? The very qualities certainly which had kept and protected the noble character which must ultimately free itself from them. He was over-confident in himself. He was rash and daringly assertive in his self-trust. He was imperious in temper, conceited in honesty, prayerless in generous loyalty, independent in enthusiasm, incautious in fearless faith. Now these qualities, which partook of the very life of that Peter within, were the Simon external to them in which Peter had his life. Behold Peter in after years, after the Simon had been dropped away, and we see that the very straightforwardness of his best hours was away back here growing inside of that obstinate honesty; the high courage of his noblest act was being developed inside his rashness; the ardor of his warm heart was being fed by the reckless enthusiasm of youth; the confidence of his most glowing hour was protected as it slowly grew in his presumptuousness. Only within a Simon may a Peter be nurtured, and at last disclosed.



CHAPTER LI

THE LAST WORDS TO THE DISCIPLES

JESUS had instituted the Holy Communion. The festivity without contrasted painfully, if the disciples thought of comparison, with the sorrow of heart which weighed them down, as they silently reclined with Jesus in the Upper Room. Jesus had failed with Judas, but they thought not of this, so much as the failure of Judas himself in the presence of what still charmed and ruled them, and the dark path which led them forth from this too brief interview with their Master, none knew whither. Jesus appeared more divinely tender and royal, as they thought of the night into which Judas had gone, which no brightness of the Passover feast and no glory of the Paschal moon could lighten. Their plans, too, so far as they related to a dreamed of consummation which should immediately rally the sons of Israel about the banners of the Nazarene Rabbi, had utterly failed. This new symbol which Jesus had created in the Last Supper, evidently was intended to separate them from the rest of their nation. If it was ever to take the place of the old and loved festivities of Israel, they could not see how, if He were to go away from them, it could obtain any initiative of recognition by a world which was now ready to point its finger at their defeats. Their Master read their thoughts, and in the serenity of that confidence which made the thought of death an exile from His mind, He began to give them words of cheer. He said: "Let not your hearts be troubled."—*John xiv, 1*. But He did not at all avoid the difficulties within their minds. The cloud was there, and it must be illuminated or driven away, after having been penetrated by the divine light.

"I go to prepare a place for you," He said. There is the same note of divine personality dominant in this saying of Jesus which makes His other utterances strong and concordant. Jesus Himself is the

divine gospel. He said: "*I go to prepare a place for you.*"—*John xiv*, 2. Philosophers and poets had dreamed of the life of rest and righteousness beyond. Men of religion had recognized a better life to come as a moral certainty. It had proved both consolation and inspiration.

Jesus approached the matter otherwise, for He reveals the foundation of this celestial reality in Himself as the Son of humanity. He

came into the world of time as the representative of God to illuminate humanity; He goes out of this realm of time, to all external appearance, into the realm of Eternity in which He had been always living as His Father's Son; and, as He goes out of this world, and into what we call the next, He goes as the representative of man, to reveal the glory of God. He is the *avaunt courier* of humanity, and because He is man's Christ, by being God's Christ, He brings "life and immortality to light."

The whole realm in which ghosts walked unquietly and death reigned in their despite, was transformed to the faith of humanity, when Jesus thus told of His business in the future: "*I go to prepare a place for you.*" He was still about His "Father's business." What He was about to do was not less necessary to be done than was the cleansing of the Temple—His "Father's House"—long ago. He simply re-created the whole empire of *what is to be*, by going into it, as He said, to "prepare a place" for us. He had just showed that He was the Master of His own life, when He said: "No man taketh My life from Me, but I lay it down of Myself; I have power to lay it down, and I have power to take it again."—*John x*, 18.

He now projected the enterprise of humanity, and, without proclaiming any powers that do not result from humanity made complete by being raised to its highest, because of the inflow of divinity



PETER. JUDAS. JOHN.

within it, He went ahead working and outlining the future, with the brotherliness of His clear perception and triumphant conviction. This perception and conviction concerning man came of His having rested filially in the life of His Father. It had succeeded in making this world a place for the divine life in Himself. He knew it would succeed in making the unknown territory beyond the grave "a place" for those whom He loved.

The Divine logic is seen in the words: "*Because I live, ye shall live also.*" Into the darkness Christ went, and as He entered it, the light from within, which is the light that "lighteth every man coming into the world," so consumed the darkness, that His purpose was accomplished. His disciples ever since have beheld the doom of death. Visible departure from this planet is only an attendant circumstance in the progress of the soul toward the fulfillment of its inherent law, and especially toward the completion of its stature as suggested in Christ Himself. Endlessness of life comes from eternity of soul. Jesus was always seeking to get His brothers to live as He lived, not as though time were anything but a thought, but as though eternity were the reality of God's own life and the life of His children.

Perhaps it was a strain, even yet, upon these disciples, who aforetime were looking for *places* in the new kingdom, when Christ offered them this little word: "*I go to prepare a place for you.*"—*John xiv*, 2. Some less spiritual one may have said: "At last, it is sure we are to have a place." But all low conceptions of high things faded away, when He said: "*I go to prepare a place for you, in order that*" "where I am, there ye may be also."—*John xiv*, 3. Where the Christ is, there is universal brotherhood. The Divine society is a celestial commune, and yet it is a monarchy;—but the King is the Eternal Love.

The logical interdependence of these statements of Jesus is very evident if once we feel the throb of the divine Fatherhood in His Sonship, and the throb of His Sonship through the everlasting brotherhood which He was creating. That He should "*go away*" was one of the events consequent upon His being man's Eternal Brother; that He should "*come again*" is another similar but necessarily later event. That He should "*go away*" and "*prepare a place*" for His disciples and that He should "*come again*" and "*receive them*" to Himself,—

both of these are the outcome of that brotherly enterprise, under the Fatherhood of God, which makes Him add: "That where I am, there ye may be also."

The union between man's Savior and man is as indissoluble as Jesus' brotherliness and man's response to it are indestructible. Doubtless He here referred to the fact that the Holy Spirit should be given to make this union a reality of the sanctified life. The



MATTHEW. THADDÆUS. SIMON.

"place" was a moral place, and it is the name of spiritual conditions that gather and remain, to make secure the destiny of the souls of Christ's brethren, when visible empires and such imagined places as these disciples had aforetime pictured to themselves, vanish from thought or recollection. They had seen the gospel attract unto itself strange multitudes, and they were almost perplexed with the glorious future which they beheld, at times, in which all nations should accept the Law of Love, and Jesus would be King of Kings. If they had

it in mind, even yet, that He would furnish "places" for all His disciples, they could not have been surprised,—indeed, they were rather relieved that their anticipation was correct,—that His Father's house, to which He was now going back, was really so many-mansioned in its vastness, that, like one of the palaces of the East, there should be one dwelling in it, beautiful above all the rest, for the new King; and for all the sons and brothers of the King there would be other abodes clustered about it under the same great roof.

Jesus knew that they needed to be saved, in this hour of gloomy foreboding, from trouble of heart. He did not try to save them by intellectual methods, but He identified Himself with them at the same instant in which He identified Himself with the love and plan of God. He said: "Let not your hearts be troubled. *Believe in God,*

believe also in Me."—*John xiv*, 1. So often He knew that their lost belief in God had been restored unto them, or quickened into power, by believing first in Him as God's true Son, and by thus getting back their own sense of sonship unto the heavenly Father, through the wakening which His Sonship gave unto them. Whatever their experience had been in the world, Jesus saw that they were constantly looking at Him, relying upon Him, and loving Him, while they were saying to themselves: "If this brother of mine is God's Son, and if He comes sinless and true, with such an account as this of God's love;—if indeed He is the bearer of tidings so fresh and sweet, from the Father whose Fatherhood tells its own story in His Brotherhood;—then with all our hearts, we believe in God." But Jesus had now strained to the breaking-point His disciples' belief in Him, as He tried to persuade them to walk with Him into the mystery of death. Beside this, His death was to be ignominious. It was impossible for them to feel that the Messiah of their hopes could suffer the humiliation which was evidently before Him. They fell back, desperately grasping the fact of God with the old Jewish faith. Jesus had to turn the argument the other way, and so He said: "If you do believe in God, you *must* believe in *Me*." Never had He so identified love with God, and God with love.

Attention has been called first to His saying: "I go to prepare a place for you,"—*Luke xiv*, 2,—because it was this beautiful statement of the hitherto bald and saddening fact that He was to die in disgrace, in the eyes of the Hebrew people, which was as mournful to them as it was true. Jesus knew that He was commanding all the strength and spiritual heroism of humanity. He was so loading human nature with divine possibilities, that He was rediscovering its essential divineness and power. He was calculating, with ever-increasing faith, upon the fact that man is full of divine yearnings and anticipations, hints and foretellings of measureless destiny. Impulses from the human breast had traveled out beyond the boundaries of this life, and, even in his littleness, man's instinct had known

"The desire of the moth for the star;
Of the day for the morrow;
The worship of something afar
From the sphere of our sorrow."

His presence with these disciples had wonderfully stimulated a human forereaching and self-assuring tendencies. He honored them when He said: "*If it were not so, I would have told you.*"—*John xiv, 2.* He thus gave them to understand that their noblest anticipations, springing out of the rich soil of human nature and developed by the warm light of His revelation, were all true. He added: "*And whither I go ye know, and the way ye know.*"—*John xiv, 4.*

Thomas, of somewhat gloomy mind, easily overestimating the cloud, rather than the sunlight which penetrates it and makes its edges of gold, immediately said: "*Lord, we know not whither Thou goest; and how can we know the way?*"—*John xiv, 5.* It was, after all, only Peter's earlier question with reference to Jesus' words, spoken when Judas left them all at the Last Supper. Peter had said: "*Lord, where goest Thou?*" Thomas was naturally puzzled, for Jesus had said, a little time before: "*Whither I go, ye cannot come,*"—*John xiii, 36,*—and now He was telling them that they would be with Him. Thomas had no vision of what Jesus was about to accomplish by His death, resurrection, and ascension. Christ's answer to Thomas is a deeper manifestation of His own personality as the one answer to all questions. Christ had been more tenderly and grandly personal than ever in the conversation immediately preceding. He now said: "*I am the way.*"—*John xiv, 6.* But in order that He might show them that the Way led to the Father, and that the Way was that of brotherhood which crowns itself by getting all the other brothers into the presence and heart of the Almighty Mystery, and that this Mystery is to be revealed by Truth, Jesus added: "*I am the Truth.*" In order also that such a revelation of this Truth might be made in



BARTHOLOMEW. JAMES THE YOUNGER. ANDREW

them as He had shown can be made only by living the Truth, He added even to this, the words: "*I am the Life.*"

The whole attitude of the human mind toward its destiny is now changed. He had said: "Believe in God; believe also in Me." He now said: "*No man cometh unto the Father but by Me.*"—*John xiv, 6.* This statement is true, and its truth is attested in all the acts of trust and devotion. His Kingdom,—the Kingdom of God,—is within us always. Heaven is never far from earth. He that comes to the Father is in heaven. Jesus spoke of Himself as the "Son of Man which is in heaven." Every experience of approach unto the Father is essentially like every other experience which gets a man to God. Every man has brother men; and he can approach the Eternal Fatherhood only through brotherhood. Fellowship with Christ is brotherhood, loyal, heroic, self-sacrificing, and every experience of brotherhood is likewise fellowship with Christ. His mediatorship, which carried Him to the self-sacrifice of Calvary, is manifested brotherhood which reveals universal Fatherhood. Jesus did not ask them to wait for death in order to come to the Father. He said: "*No man cometh to the Father but by Me.*"

Jesus would have them know that death was not something which was forced upon Him. He laid down His life with the deliberateness of all true worship. He would have His disciples live their lives and die when their time would come, according to one law, and that the law of brotherhood, the law of Christ, by which they should "come," in life or death, "*unto the Father.*" Jesus intimated to them the truth which He had won for them, and upon which He expected them to live: "If ye had known Me, ye would have known My Father also: from henceforth ye know Him, and have seen Him."

And now Philip, who had once joyfully announced to Nathaniel: "*We have found the Messiah;*" who also had shown the Greek spirit at the feeding of the multitude, where it was evident that he had not learned all he needed to know of the true divineness of Jesus; who was chosen of Providence, probably because of his somewhat over-philosophic tendency, to bring certain Greeks to Jesus, at the very moment when Jesus was to announce the fatal, but glorious issue of that brotherhood which looked out beyond the limits of Judaism;—"Philip of Bethsaida of Galilee," said to Him: "*Lord, show us the*

Father, and it will satisfy us.—*John xiv, 8.* Still is the Jew eager to see such a revelation as the great Jew Moses saw. He is honest in the belief that one vision of the Father would scatter all their doubts. Jesus was revealing Fatherhood by Brotherhood and Sonship,—the only way in which Fatherhood can be revealed *through* humanity and *to* humanity. Jesus put the emphasis upon Himself, and He said: “Have I been with you so long, and yet hast thou



THOMAS. JAMES THE ELDER. PHILIP.

not yet recognized *Me*?”—*John xiv, 9.* Philip's mind was not too apt to say, as he said at the first: “*Come and see.*” But he knew not that this was the only way in which any might come and see Fatherhood. Jesus added: “*He that hath seen Me hath seen the Father; and how sayest thou, Show us the Father? Believest thou not that I am the Father, and the Father in Me? The words that I say unto you I speak not from Myself: but the Father abiding in Me doeth His works.*”—*John xiv, 9, 10.*

Then, passing from Philip, and speaking to all His disciples, Jesus asked for trust in Himself; but if they were still weak, and could not rise to the height of this personal reliance upon Him, the patient Christ said: “Believe me that I am in the Father, and the Father in Me: *or else believe Me for the very works' sake.*”—*John xiv, 11.*

In none of this lofty converse with souls does Jesus isolate Himself. His revelation of Fatherhood makes brotherhood so quickening and up-lifting in its brotherliness, that here He forecasts the destiny of redeemed humanity. It is an amazing light which Jesus throws out across the storm of time. His power in the world, as He now shows, is not the result of any attributes of His own person, which are exclusive, and which none may share. Just as He said: “*My peace I give unto you,*” and as He said to His Father that the glory “which Thou gavest unto Me I have *given unto them, that they*

may be one, even as We are one,” and thus constituted the everlasting brotherhood under universal Fatherhood, so now He will not make His departure a fact that leaves them with a low destiny. It is a departure which lifts them into His destiny. He knows He is going away, but He says: “*Because I live, ye shall live also.*”—*John xiv, 19.* The very forces which make Him sovereign over death are in them,—such is the brotherhood in its fundamental quality. When they rise into this full privilege, they shall understand that His relation to the Father lies in Sonship, and that their sonship is like His Sonship. “*In that day ye shall know that I am in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him, and I will manifest Myself unto him.*”—*John xiv, 20, 21.* This is redemption. The whole gospel is the love-proclamation of the Father in the Son, which rouses latent sonship and brotherhood, and takes a race of orphans and makes them sons. The apostle could well say: “Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but when He appeareth, we shall be like Him, for we shall see Him as He is.” The enterprise of Jesus was culminating in the announcement: “*I will not leave you orphaned; I will come unto you.*”

He had not yet finished His work. It was His Father's work, which His Father had been engaged in from the beginning; and He Himself said: “*The Father that dwelleth in Me doeth His works.*” The succeeding achievements in the work of Jesus, as He knew, were to render it possible that, as He said: “*He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do.*” Jesus was going to carry brotherhood so high that these *greater works* should be done, not because He remained with them and let their brotherhood stunt itself with gazing upon Him in visible form, as He continued His wonders, but because He exalted up His Sonship and their sonship to its loftiest possibility, and discovered to them the infinite reach and destiny of human power under God. “Greater works than these shall he do; *because I go unto My Father.*” The theology which does not see humanity accompanying its Christ, in the highest illustration of His moral divinity, but rather leaves human

sonship on earth, while His Sonship alone touches the zenith of a divine hope, is not the theology of Jesus Christ.

Men were bidden to ask in His name. Why? "*That the Father may be glorified*" (that is, "*illuminated,*" "*made clear,*" "*revealed as by light*") "in the Son." To ask in His name is to make use, not of a magical charm, not of mechanical mediatorship, but of that brotherliness which takes all selfishness from our petitions and puts men in har-



PAUL AND JOHN.

FROM PAINTING BY RAPHAEL.

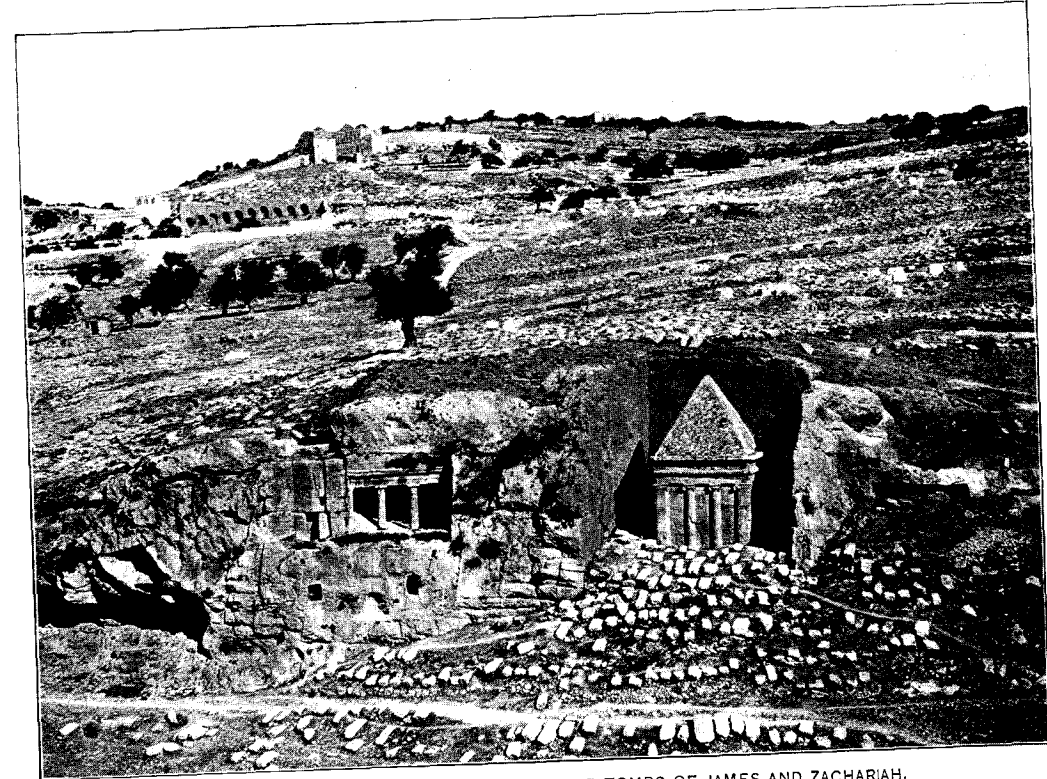
mony with the brotherhood and Fatherhood Eternal. These "greater works" which He promised have come.

By the converting power in Christ, ten thousand evils, the like of which He touched and controlled in the vales of Galilee, have been con-

quered by man. Jesus promised also the large gift of the Spirit of Holiness. "*And I will pray the Father, and He shall*

give you another Comforter, that He may be with you forever; even the Spirit of Truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He abideth with you, and shall be in you."—*John xiv*, 16, 17. "Greater works than these," which came from the hand of Jesus in that little territory and through those brief years, have actually followed. Pentecost has succeeded Pentecost in the history of Christian civilization; miracles are no longer necessary to attest the omnipotence of love on this planet; spiritual persuasion is greater than signs and wonders; the perpetualness of the miracle of self-sacrifice and the triumph of its appeal unto men of all sorts and conditions, are greater than healed bodies or unmatched physical victories. "*Because I go to the Father,*"—*John xiv*, 16,—this has enabled men to meet death and lay it low, not for a few years, as in the case of Lazarus, but forever. The limits of Roman provinces and the narrowing walls

built by chosen peoples have disappeared before the demonstration which Jesus made that man is fit to do God's work on the earth, and that His own miracles, whatever else they were, were also patterns of man's spiritual achievements. The fact that the Church has not claimed these powers, because of a faithless effort to conserve a belief in the Divinity of Jesus by isolating Him from His brethren,



THE VALLEY OF JEHOSEPHAT, SHOWING THE TOMBS OF JAMES AND ZACHARIAH.

has done infinite harm to that confidence in His true relation unto His Father which He sought to inspire.

"The Comforter" whom Jesus promised was "the Spirit of Truth." He it was who was to guide the disciples *into all truth*. This truth is the truth of God and the truth of man. It was not to be an affair of the intellect, scorning the comfortless hopes and yearnings of men; it was not to be a system of laws without consolation in the presence of sorrowful weakness; but rather truth was to be personal and friendly, practical and concrete, the wooing and

inspiring power in the world which neither vaunts its superiority nor sentimentalizes with inferiority, but makes man reign in the world which once was lost and go forth into the sovereignty which was won and demonstrated in Jesus Christ.

Jesus knew He had turned the world into a harvest-field, and that, if the grain gathered from it were not greater than He could have obtained from the rockiness and rebelliousness with which He had to contend, His work was a failure. He had taken the outer works and inspired His army, and now, because He went to His Father, the greater work of seizing the citadel was to be done by His disciples. It was not to be done because He had left the world fearful as to His own fate, but it was to be done because, in leaving the world, He had gone to His Father, and was to re-enter it through the triumphs of His body, which is the Church.

CHAPTER LII

THE LAST WORDS TO THE DISCIPLES—CONTINUED.

THADDEUS, who had the misfortune to bear the name of Judas also, and who is distinguished from the other Judas by being called "Judas, *not* Iscariot," reverently asked how it was that Christ would manifest Himself unto His disciples, and not unto the world. It was the question of one who was expecting a visible disclosure of the Messiah's kingdom, in the coming manifestation of Himself. Once more the large personality of Moses, who beheld a revelation of God, came before them, and Thaddeus could not separate himself from those who thought of the coming of the Messiah in such wise as would impress the whole world with its visible glory. The question was: "*What has happened that Thou wilt manifest Thyself unto us and not unto the world?—John xiv, 22. Hast there*



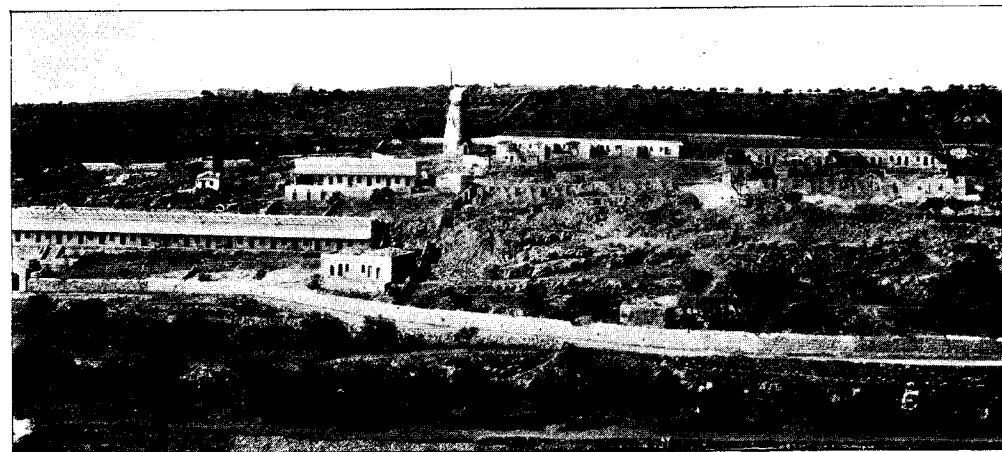
been a change of program with respect to the realizing of the old conception of the manifesting of the Messiah?" Jesus simply said: "If a man love Me he will keep My words; and My Father will love him."—*John xiv, 23.* Then using the plural suggestively, He added: "We will come unto him and make our abode with him."—*John xiv, 23.* Again He appealed to the Father and said the word which they heard was not His, but the Father's. He did not deny that He was about to leave them. He knew that they had difficulty in understanding His words. He had indeed spoken all that they could bear, but He knew the Father and His plans, and He said: "*But the Comforter, even the Holy Spirit, Whom the Father will send in My name, He shall teach you all things, and bring to your remembrance all that I said unto you.*"—*John xiv, 26.* In that faith He could leave His peace with them, giving it to them in no worldly manner. Again He urged them not to let their heart be troubled, neither to fear. If they had received the revelation of love and brotherhood, it would be a time of gladness with them, because of the revelation He made of humanity. He said: "*Ye heard how I said unto you, I go away, and I come unto you. If ye loved Me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.*"—*John xiv, 28.*

He had provided that the event should not weaken their faith, but rather strengthen it. He said: "And now I have told you before it come to pass, that, when it is come to pass, ye may believe."—*John xiv, 29.*

Judas Iscariot had failed, and the prince of this world was coming. Little more could Jesus say. Yonder was the garden of an unknown friend. The distance between this place and its gate was all too short. He had ended His discourse, which had been spoken to no other purpose, as He said, than that "the world may know that I love the Father, and as the Father gave Me commandment, even so I do." He had trusted the Divine Fatherhood even to this crisis. He said: "Arise, let us go hence."—*John xiv, 31.*

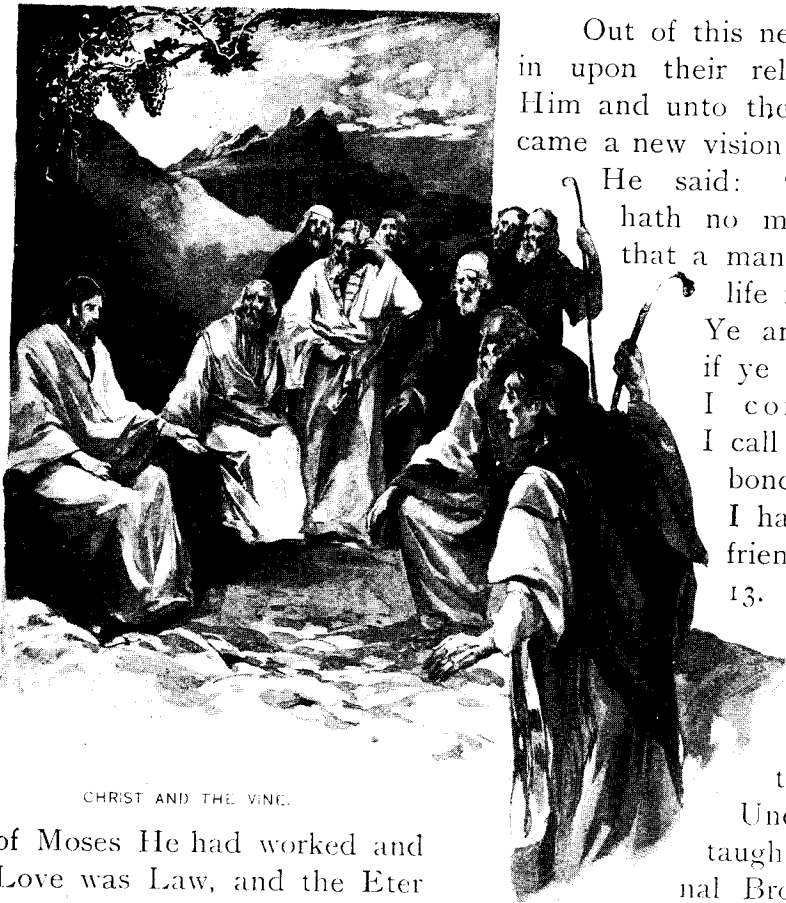
After they left the room, and probably as they were all standing about Him, His eye-glance rested upon the grape-blossoms, and He could not let His disciples go without telling them of the profound and irradiating conception He entertained as to their relationships unto

Him. Here in the moonlight of Passover night, a vine was growing, and its branches were visible as the disciples went forth into the unmapped future. Again the grave, sweet tone of His personality sounded forth, as He said: "*I am the true vine, and My Father is the husbandman. Every branch in Me that beareth not fruit, He taketh it away; and every branch that beareth fruit, He cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in Me, and I in you.*"



HILL OF THE EVIL COUNSEL.

As the branch cannot bear fruit of itself, except as it abide in the vine; so neither can ye, except ye abide in Me. I am the vine, ye are the branches: He that abideth in Me, and I in him, the same beareth much fruit: for apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in Me, and My words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; and so shall ye be My disciples. Even as the Father hath loved Me, I also have loved you: abide ye in My love. If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love. These things I have spoken unto you, that My joy may be in you, and that your joy may be fulfilled. This is My commandment, That ye love one another, even as I have loved you."—*John xv, 1-12.*



CHRIST AND THE VINE.

of Moses He had worked and Love was Law, and the Eternal pervaded by the vitalizing ship. The characteristic of this friendship was intimated in His saying: "No longer do I call you servants; *for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard from My Father I have made known unto you.*"—*John xv, 15.* He had felt the ties of friendship woven in their lives and His, and in the life of God, and it was not a new fact to which He called attention, for He said: "*I have called you friends.*" If any asked how He called them friends, in His own heart of hearts, His answer must be enough: "*For all things that I have heard of My Father, I have made known unto you.*" Christ is not a discovery by man, but man is Christ's discovery,—man as the child of God. He told them that they had not chosen Him, but

Out of this new light drifting in upon their relationship unto Him and unto the Father, there came a new vision of themselves.

He said: "Greater love hath no man than this, that a man lay down his life for his friends. Ye are My friends, if ye do the things I command you, I call you no longer bond-servants, but I have called you friends."—*John xv, 13.* He had fully

revealed Himself, and He was revealing them to themselves.

Under the Law taught, until now

nal Brotherhood was

forces of an infinite friend-

that He had chosen them and sent them forth to bear the fruit of love and brotherhood. So deeply had He put into them the true conditions of prayer that whatsoever they were to ask of the Father in His name,—that is, whatever might come from the Fatherhood made real in the manifestation of Sonship,—this God would give unto them. His command was, "*Love one another.*" The character of that love and its outcome would be the same in their case as in His. The world would hate them, but He said, "*If the world hateth you, ye know that it hath hated Me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you.*"—*John xv, 18, 19.* The servant would not be greater than his lord, in his escaping persecution. Neither would the world be less responsive to what they might speak out of the depths of love than it had been to what He had spoken.

The tie that bound them to the ideal and the heroic was an attachment as personal as His love for them. "All these things," He said, "will they do unto you *for my name's sake*, because they know not Him that sent Me. If I had not come and spoken unto them, they had not had sin; but now they have no excuse for their sin." So true had been His Sonship that hate of Him was hate of God. The very works which He did among them had rendered their sin illustrative of the ultimate sinfulness of sin. They had hated Love. They had direfully realized the prophecy: "They hated Me without cause."—*John xv, 21-25.* The agony of His mind was growing more quick as He thought of all this, and then He rested His soul upon the fact that when the Comforter would come whom He would send unto them from the Father—"even the Spirit of Truth which proceedeth from the Father"—then the testimony of heaven to Him would be complete; then also would they become witnesses because they had been with Him from the beginning.

He had thus founded the great fraternity of men and was leaving its destinies in their hands. Silent and mournful, the eleven disciples stood near to Him as He spoke. He must have seen some question with reference to the severity of the future which clouded their thoughts, for He told them frankly that He had said these things unto them that they should not have occasion to stumble

when the opposition of the world became intense. He outlined a program of suffering which was to be theirs, not because they were wrong, but because the world was wrong and did not know either the Father or Himself. When these persecutions should come, He would have His disciples strengthened by the fact that He had not been ignorant of them. This would make them patient.

He was sorrowful because they did not see that His going away from them, and thus revealing the powers and possibilities of Sonship, was an occasion for rejoicing. They did not see that it was everything to them that He who had come from the Father was returning to the Father, with the certainty of triumph. He saw a reason for gladness in the fact that the Son of Almighty Love had come out from Love, into a world of problems, and had so provided for their solution, that, not only had He not been lost in the maze He threaded according to the light of Love, but His way home again was plain and beautiful, even through death and the grave, and He was certain of the Father's welcome. He said unto them: "Nevertheless I tell you the truth; it is *expedient* for you that I go away." This is a different kind of expediency from that which Caiaphas spoke of when he said: "It is expedient that one man die for the people." Jesus made His view of expediency clear when He added: "For if I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you. And He, when He is come, will convict the world in respect of sin, and of righteousness, and of judgment; of sin, because they believe not on Me; of righteousness, because I go to the Father, and ye behold Me no more; of judgment, because the Prince of this world hath been judged."—*John vi, 7-11.*

It was enough for Jesus to have the confidence that evil had found its condemnation in Him and His career, and that He would mean more to His disciples and to the world than He had ever meant on earth, because the Holy Spirit would take His words and His career and show forth all their meanings and their redemptive powers, to the everlasting comfort and illumination of mankind. He said He had many things to say to them, but He knew they could not bear them. He was thankful that the Spirit of Truth was the Comforter, and that therefore the truth would be comforting, and

their comfort would be true. As this Comforter should guide them into all truth, He would be showing them not only things that are, but things that are to come. His message and His life had been true; the Spirit of Truth, therefore, could not but glorify Him, for He would talk of the things Jesus had been and done and said, and show them forth. His Sonship had been so true and capacious that all His Father's things were His things. Because He was going to His Father, they would not see Him for a little time, and because He was going to His Father, and not elsewhere,—that is, because death would prove incapable of detaining permanently this perfect Son of God,—He said: "*Ye shall see Me.*"

This was more than the disciples could understand. It seemed a contradiction to what He had previously said. They had not discerned the fact that lay in the words: "*Because I go to the Father.*"—*John xvi, 16.* Jesus alone knew the range of the Fatherhood of God and the range of His own Sonship. He knew that they would be the same here and elsewhere. Because God was His Father, He would go, and because God was His Father, He would come again. "*Your sorrow,*" He said, "*shall be turned into joy.*" He knew the pain with which such truth is born into the world. But just as the joy of motherhood forgets the pangs of childbirth, so their joy would forget their sorrow out of which would come the glorious revelation. No man could take that joy from them. It would bring them into first-hand relationship with God. He said: "*And in that day ye shall ask Me nothing. Verily, verily, I say unto you, If ye sha'll ask anything of the Father, He will give it to you in My name.*"—*John xvi, 23.*

He saw that much of what He said was like a parable unto them. By and by, in the presence of the Spirit, He would speak with more plainness and fullness. He saw the deeper spiritual glory of the day to come. There would be absolutely nothing between them and the Father. Prayer in His name unto the Father would come out of their happy sonship which would recognize the fact that He came from the Father into the world; and not only that, but that He had left the world and gone back unto His Father.

At this, a gleam of brighter light strayed into their darkened souls. They grasped the truth with eager confidence and joy. Away

beyond, in the promise which He had made, the revelation ran like a wave of light, disclosing a ground for the patience they would need. Their joy spoke in their words: "*Lo, now speakest Thou plainly, and speakest no proverb. Now we know that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.*"—*John xvi*, 29, 30. Jesus had now revealed Himself to these disciples as their High Priest. The farewell sermon had concluded with a pæan of victory. Soon they were chanting a hymn. But being the priest, He would pause at the altar of sacrifice and make His mediatorship illustrate the largeness and tenderness of His love. Perhaps they had left the upper chamber and were in the Temple courts. Some have even gone so far as to suggest that Jesus derived the figure illustrating His relationship to the disciples from the Golden Vine. Certainly the Temple which He was to replace with the Temple of humanity was most likely to furnish to the High Priest, the Christ of God and man, the symbols which He used in His prayer of intercession.

After midnight the gates of the Temple were opened by the priests, and the Paschal pilgrims were visiting the sacred place even in the Passover night. Never did moon look upon such a sight as was revealed that night under the bare and beautiful heavens, when, with the apostles standing near unto Him, He lifted up His eyes to heaven and prayed. He was certain of the hour and its important place in the history of life's embassy. It marked the point in time when He turned to go homeward. He had come to found a brotherhood by manifesting Fatherhood through His Sonship. His first word, therefore, was "*Father,*" and His prayer, which was probably spoken in the Aramæan, gathered all processes of redemption into the hour and united all hopes of humanity into a petition, when He said: "*Father, the hour is come: glorify Thy Son, that Thy Son may glorify Thee.*"—*John xvii*, 1. He was praying for the larger revelation of God in human nature. This it was for Christ to be glorified. His Sonship and God's Fatherhood, so far as they concerned other human beings and so far as they waited for manifestation in Himself, could not be content with anything but a victory over death. Thus the glorification of the Son would glorify the Father. What seems an impersonal note in this prayer, for there is no *I* nor *me* in

its first petitions, is really the illustration of the confidence of Jesus in the fact that He was the representative of humanity as well as the representative of God. He knew His authority was legitimate. Not Adam, in the past, but Jesus, the ever-living Christ, is the true head of the race. He knew the processes by which He should be glorified, and He said, speaking of Himself: "Even as Thou gavest Him authority over all flesh, that whatsoever Thou hast given Him, to them He should give eternal life."—*John xvii*, 2, 3. In the phrase "*all flesh,*" He had again touched the truth of Universal Fatherhood and Universal Brotherhood, and it was yet musical. In the phrase "*eternal life,*" He had touched another string which vibrated again, for eternal life, not the destruction of Rome, was the thing desirable for humanity, and the life eternal is always in the present tense.

He now, with His eye of faith resting upon that Fatherliness which meant most for the child man, revealed the essence of the life that cannot end: "And this *is* life eternal, that they should know Thee, the only true God, and Him whom Thou didst send, even Jesus Christ."—*John xvii*, 3. This gospel is as natural as is the gospel unto the plant. The lily is a sun-plant, as man is a God-plant. The lily grows, by knowing the sun, the only true source of light and heat. It must know it by experiencing it. Man grows only by knowing the only true God. He must experience Him, as sonship experiences Fatherhood. But the plant, taken up to the bosom of the sun, would wither in its awful heat; and man cannot comprehend the infinite holiness or endure the Eternal Love. The sun comes to the plant through the sunshine; God comes to man through Jesus the Christ. The gospel to the plant is: "This is life temporal,"—and that is as far as the plant can go,—"*that it might know the only true sun and sunshine which the sun sends.*" This is the gospel unto man: "This is life eternal, that He might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."—*John xvii*, 3.

Jesus rejoiced that He had been true to His divine nature and its behests. "I glorified Thee on the earth, having accomplished the work which Thou hast given Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."—*John xvii*, 4, 5. His thoughts turned to His disciples. Their discipleship was founded upon the

fact that, as He said, first He had manifested His name unto them; secondly, they were His Father's; thirdly, He had seen their response in sonship because they had kept the Father's word. Jesus had demonstrated the truth with which He began to work as a boy in the Temple,—the Fatherhood of God and the sonship of man. In these last words He had used the personal pronoun, for His work was a personal work, and they personally were now to go forth. He knew that the secret of the world's future was to be opened in their hearts and lives. He prayed for them that they might be consecrated and enlightened, as He had been consecrated and enlightened, so that they might glorify Him as He had glorified His Father. This alone would issue in the salvation of the world. The union would be complete. He said: "All things that are Mine are Thine, and Thine are Mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to Thee. Holy Father, keep them in Thy name which Thou has given Me, that they may be one, even as We are. While I was with them, I kept them in Thy name which Thou hast given Me: and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to Thee: and these things I speak in the world, that they may have My joy fulfilled in themselves. I have given

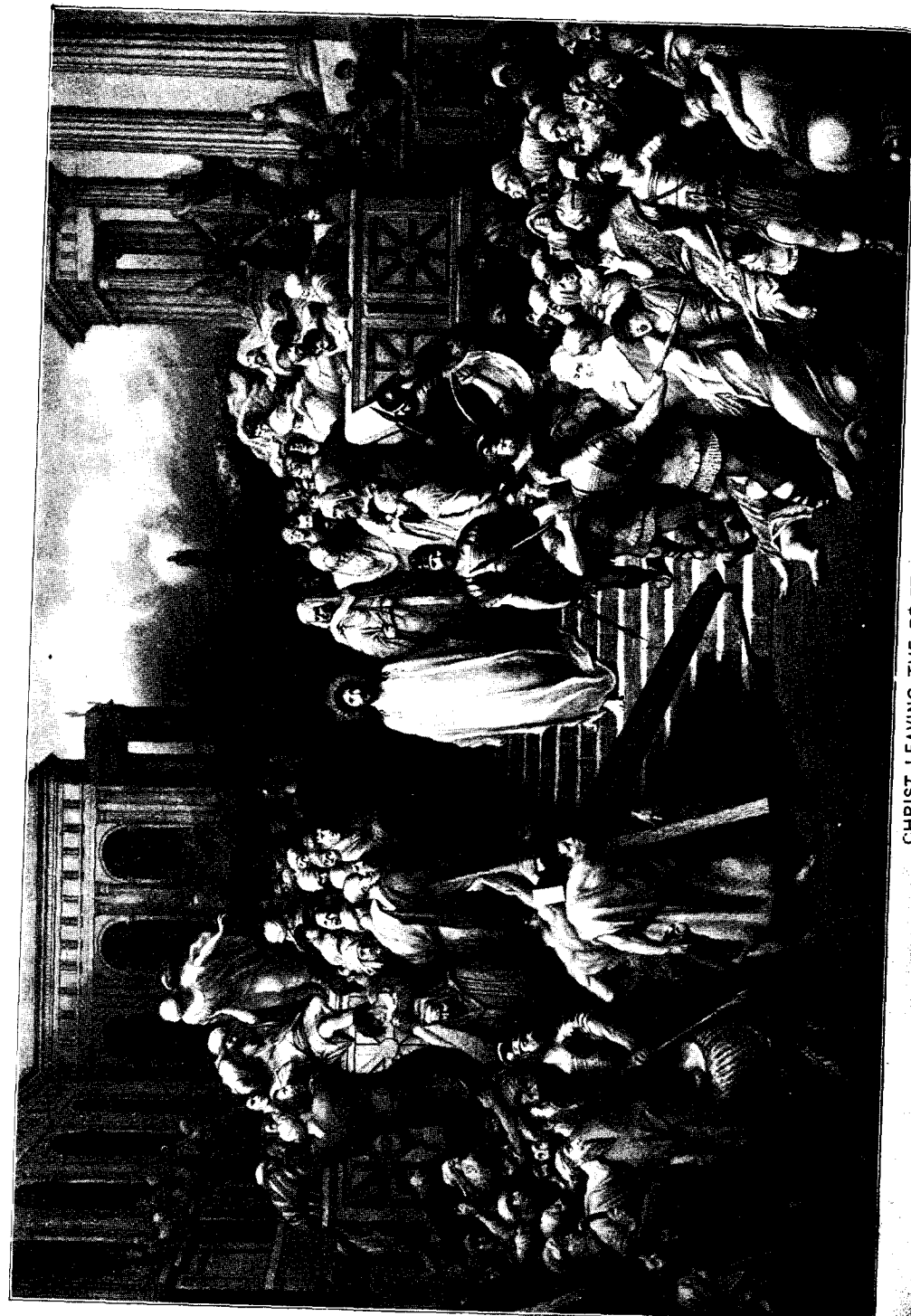
John xvii,

10-14.



THE HYMN OF THE LAST SUPPER.

Their missionary character would be like His own. It would be attended by the world's hate, but, sanctified through truth, they would go out into the world with certainty of victory. So now Jesus made a consecrated offering of Himself as He said: "And for their sakes I sanctify Myself, that they themselves also may be sanctified in truth."—*John xvii*, 19. The larger prayer came, and the Church and the world were gathered into His confidence and petition. The solidarity of humanity was made sure in His prayer, and the glory of humanity was made certain, for His glory should be the glory of the race, by virtue of love's power to enter into man and to exalt man into communion with His Father. So His prayer concluded: "Neither for these do I pray, but for them also that believe on Me through their word; that they all may be one; even as Thou, Father, art in Me, and I in Thee, that they also may be in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given unto them; that they may be one, even as We are one; I in them, and Thou in Me, that they may be perfected into one; that the world may know that Thou didst send Me, and lovedst them, even as Thou lovedst Me. Father, that which Thou hast given Me, I will that, where I am, they also may be with Me; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world knew Thee not, but I knew Thee; and these knew that Thou didst send Me; and I made known unto them Thy name, and will make it known: that the love wherewith Thou lovedst Me may be in them, and I in them."—*John xvii*, 20-26.



CHRIST LEAVING THE PRÆTORIUM.
FROM PAINTING BY GUSTAV DORE.

CHAPTER LIII

IN THE GARDEN OF GETHSEMANE

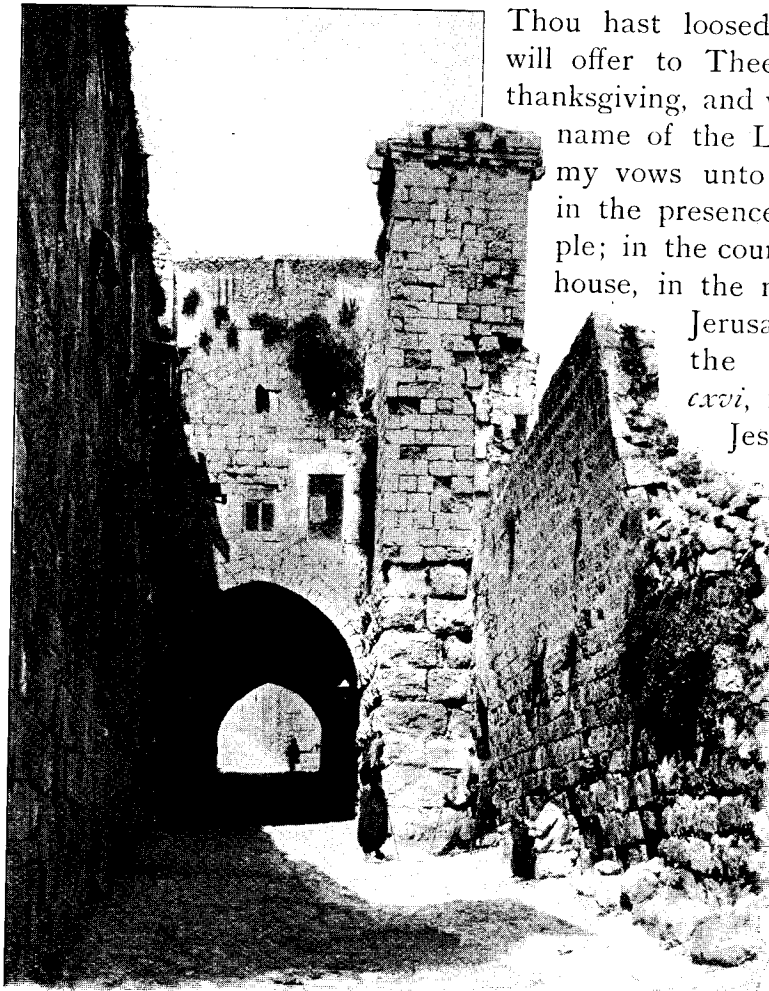


“Into the woods my Master
went,
Clean forspent, forspent.
Into the woods my Master
came,
Forspent with love and shame.
But the olives they were not
blind to Him,
The little gray leaves were kind
to Him:
The little thorn-tree had a
mind to Him
When in o the woods He came

Out of the woods my Master
went,
And He was well content.
Out of the woods my Master
came,
Content with death and shame.
When Death and Shame would
woo Him last,
From under the trees they
drew Him last:
’Twas on a tree they slew
Him — last
When out of the woods he
came.”—*Sidney Lanier.*

THE Paschal Supper had concluded with a strain of that music in which patriotism is lost in religion. We do not know what well-known hymn Jesus and His disciples sang, but it was probably a portion of the national song called “*Hallel*,” in which thought and feeling are so wedded as to suggest their own tones,—a melody among whose best known words are these: “I will take the cup of salva-

tion, and call upon the name of the Lord. I will pay my vows unto the Lord, now, in the presence of all His people. Precious in the sight of the Lord is the death of His saints. O Lord truly I am Thy servant: I am Thy servant, and the son of Thine handmaid;



TOWER IN WHICH HEROD IS SAID TO HAVE STAYED.

Thou hast loosed my bonds. I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the Lord. I will pay my vows unto the Lord, now, in the presence of all His people; in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord."—*Psalms cxvi, 13-19.*

Jesus had just made the "cup of salvation" a new symbol, and He had offered unto God His whole life as a "sacrifice of thanksgiving."

Though it was about one o'clock in the morning, the usual festivities of this occasion were

continued here and there. Clusters of pilgrims were even yet arranging for the rejoicings of the next day, when Jesus was going out of the city toward the Mount of Olives. The Temple courts were behind Him; so also was Herod Antipas, who had been exhibiting a pretentious loyalty to Jewish custom, by being present at the Feast, and

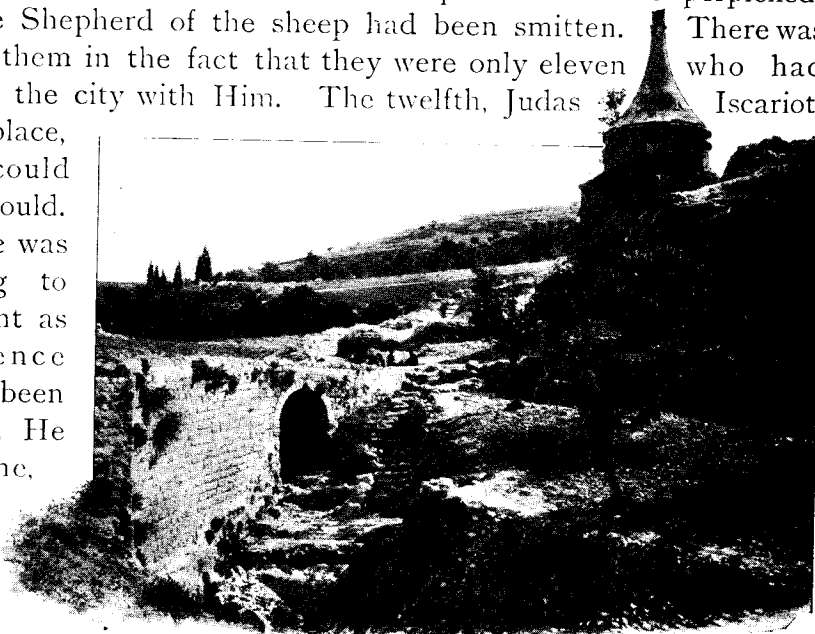
who now was sleeping in the Asmonean fortress; or, elsewhere possibly, he was turning the religious celebration into an event more harmonious with his licentious nature. In the new castle, which was a memorial of the opulence and ambition of Herod the Great, Pilate, Rome's representative, was resting, while Roman soldiers awaited his orders and were ready to maintain order at this critical time when Jewish patriotism was too likely to organize itself into a revolt. Church and State were thus embodied in men and institutions with armies of soldiers and retinues of priests to defend them. They furnished the background for a picture worthy of Rembrandt-like powers, as the Son of Man journeyed down the dark valley of Kidron, and was lost for a moment among its shadows. He crossed the stream and moved toward Olivet. He was coming at last to what was known only as "a garden," or "The Oil Press."

Attention will always be attracted to the unknown friends of Jesus. Two of them came close to Jesus on that night of nights. It is not less interesting to speculate as to what sort of friend owned and allowed Jesus the privilege of this garden beyond the brook Kidron, than it is to wonder what was the name of the fortunate friend who owned and permitted Him to use The Upper Room. When Jesus left the Temple and went in the direction of what is now known as St. Stephen's Gate at Jerusalem, He was passing from the kindness of one friend whose name is unknown, to the kindness of another similar friend. Gethsemane was the name attached to but one of the numerous small farms which were doubtless owned by gentlemen in good circumstances, in the suburbs of Jerusalem. Its retirement, perfumed by blooming bushes and dark with ancient olive-trees, was guarded by the usual fence, and Jesus, with the eleven who were left to Him after the dismissal of Judas, entered through the gateway. It was the custom of Jesus to go out of the Holy City every night to Bethany. But this night was to see Him stop near "The Oil Press" in Gethsemane, where so often the laborers had extracted the oil, and near which He could find that stillness in which He brooded with God over the affairs of humanity. The old olive-trees have doubtless been cut away, for it is impossible that the armed hosts which, from time to time, required every tree in the region of Jerusalem, in various exigencies of siege, should

have spared this spot. Trees of later growth have grown up to help devout imagination to realize the lights and shadows, the peace and beauty of that night, when the moonlit paths of Gethsemane were overcast by the shade of those olive-trees whose leaves were tremulous in the breath of His woe.

So sacred and important was the hour, that Jesus, who was not at all seeking to escape from His enemies, led with Him into the solitude of the garden not even His friend, the owner of it, who must have had an open or secret attachment to the Master, but James and John and Peter only, the inner circle of three, to whom He had already given the largest revelations of His kingdom. These had been with Him when He raised the little daughter of Jairus, and when He was transfigured on the mountain. In this secluded place, where His disciples had probably often been instructed by Him, and where night had oftener found Him alone in prayer, He would manifest to them the very crown of His Kingship. The three events are logically connected, and each foretold that the next would occur.

It was now the hour when the disciples were most perplexed, because the Shepherd of the sheep had been smitten. There was meaning to them in the fact that they were only eleven who had come out of the city with Him. The twelfth, Judas Iscariot, knew the place, and he could come if he would. His absence was as startling to their thought as his presence would have been incongruous. He might come, even yet; Jesus would not build a single rampart



BRIDGE OVER BROOK K'DRON.

of defense against him. Not, therefore, to guard the entrance, but only in order that they might rest, Jesus had left eight of them at the gateway, while with Peter, James and John, He went in to pray. According to Luke, He said unto them: Pray that *ye* enter not into temptation."—*Luke xxii, 40.*

Deeper and heavier than the shadow of the olive trees which fell upon His path, was the sorrow of Jesus. He knew that it was the supreme test, not only for His disciples, but for Himself. Even before the music of the chant in which they joined in The Upper Room had died away, and the recitative of the new religion which was there taken from the old had mingled its tones with the festal cheer of the revered religion of the past, Jesus said unto them: "All ye shall be offended in Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am raised up, I will go before you into Galilee."—*Matt. xvi, 31.*

One thing we know had occurred, perhaps, both in The Upper Room, and immediately after they had left it, which gave Jesus a special interest in the movements of Simon Peter, and filled that disciple's heart with premonitory gloom. Upon Jesus' intimation that His disciples would be sorely tried with Him in the next few hours, Peter, dwelling upon the quotation concerning the smitten Shepherd, which Jesus had made from the prophet Zechariah, had unnecessarily boasted of loyalty unto his Master. All the tangled emotions and sad thoughts which the memory of this conversation could stir in a noble but unstable soul, now thronged Peter's breast. When Peter remembered, also, that, at the evening meal when Judas withdrew, Jesus had called up his past, by using the old name *Simon*, saying: "*Simon, Simon*, behold, Satan asked to have *all of you*, that he might sift you as wheat: but I have made supplication for *thee*, that *thy* faith fail not: and do *thou*, when *thou* hast turned again, stablish *thy* brethren,"—*Luke xxii, 31, 32,*—he was uneasy with surmises, but surely not warned against the perils of the sifting process. It had now begun to disturb him seriously.

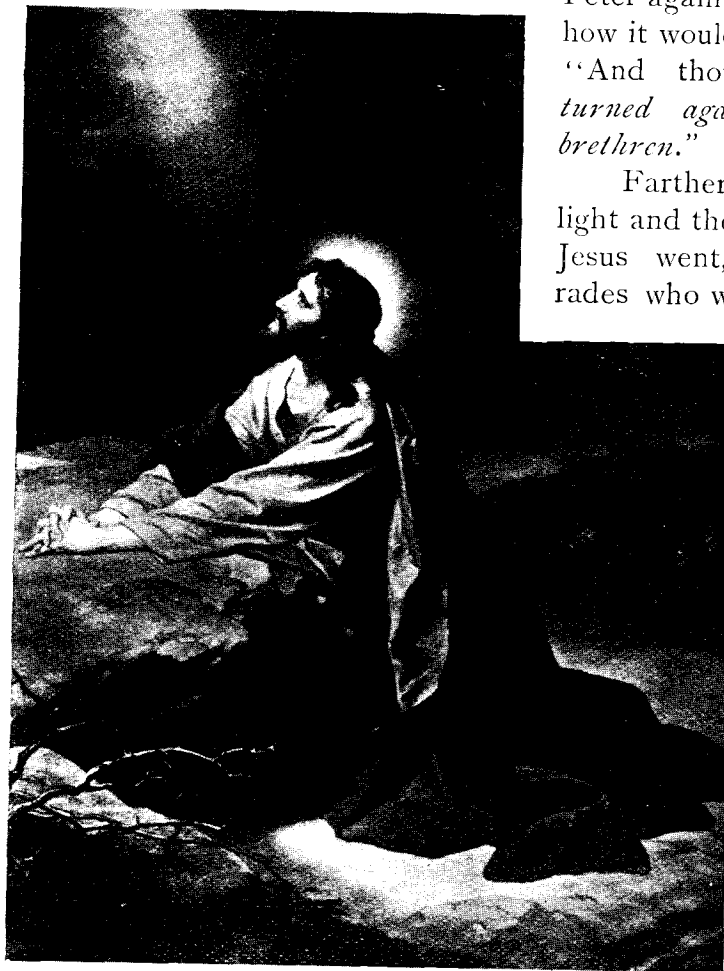
The night was hastening toward morning; but neither the Paschal moon nor the approaching dawn, could drive the awful shadows from the souls of the disciples. Simon Peter had reason to dread the

coming of that watch of the night in which the cocks were sure to crow, at the first intimation of the day. The most sublimely gifted of all the apostles, the most sure to revolt at the horror which Judas was accomplishing, Simon Peter was, nevertheless, on other sides of his character, too much like Judas to be entirely safe. The process of redemption by Jesus Christ was working mightily in him, and Jesus so relied upon his faith and character that He was sure that the outcome of this sifting would be glorious, though the sifting would be spiritually tragic. Jesus must really commission Simon

Peter again; and as if He knew how it would come out, He said: "And thou, *when thou hast turned again, strengthen thy brethren.*"

Farther on into the moonlight and then into the darkness, Jesus went, leaving His comrades who were also His "little children" behind.

The Son of God confessed the desolation and amazement of His agony. He said, as He left His three dearest companions: "My soul is exceeding sorrowful even unto death; tarry ye here and watch." Jesus went forward a little further, but not from man. He carried man with Him and in



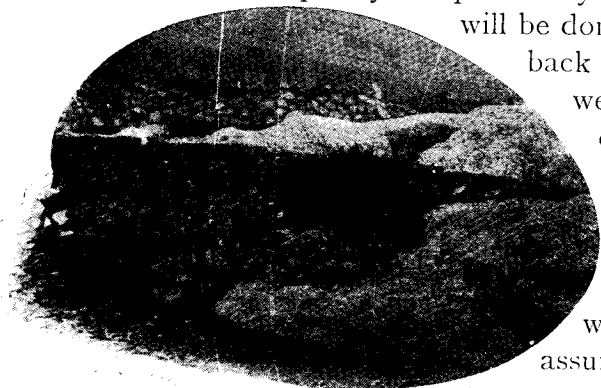
CHRIST IN THE GARDEN OF GETHSEMANE.

Him, toward God. The Son of Man, nevertheless, was to meet death alone. He had met death in triumph over others; and He had always defeated death at the outposts of his realm. He had spurned death in the Temptation. Soon the final battle was to be waged. He did not leave humanity, at the moment in which humanity was most interested in Him, as King of Kings. It was out of His humanity that He prayed, when the soul of the Son of Man laid hold of the Father—Love. "And He kneeled down and prayed, saying, *Father*, if Thou be willing, remove this cup from me: nevertheless, not My will, but Thine, be done."—*Luke xxii*, 41, 42. The crisis was met with assurance of triumph. He had vanquished death by baring His breast and bidding him strike a man. Luke alone tells us how Jesus then realized His promise which He had made long ago to Nathanael. Angels were descending on the Son of Man. Now there was no Nathanael present to behold the glory of it. But humanity would not forget it. "And there appeared unto Him an angel from heaven, strengthening Him."—*Luke xii*, 43. Luke, the physician, is the only evangelist, also, who tells us of the witness, made in the very body of Jesus, that His agony was intense. He says: "And, being in an agony, He prayed more earnestly: and His sweat became as it were great drops of blood falling down upon the ground."—*Luke xvii*, 44.

Meantime poor human nature had failed. Peter, James, and John had fallen asleep. While Jesus was bearing testimony to His unbroken faith in the Fatherhood of God, by beginning His prayer, in the moment of His keenest suffering, with the word: "*Father!*"—His three brother-men, the intimate guard most honored and educated by His love, were proving the frailty of that humanity whose Head was then exalting it into companionship with God. While He wrestled, they dozed. Going back to them, His love and thought roused Simon Peter, and the olive leaves trembled with His pathetic words: "*Simon*" (again speaking the old name, *Simon*, who now had gotten the upper hand of the new *Peter*), " *sleepest thou? Couldst thou not watch one hour?*" Then He seems to have turned to them all, as they were partially awakened, and He said: "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."—*Matt. xxvi*, 40, 41. This latest recognition

of both their capacity and inability was the flower of His brotherhood.

Again He left them, to pray,—to get a fresh hold upon the Divine Love which alone may save sleeping disciples in any age. Once more clinging to His faith in the Fatherhood of God, He said: “*O, my Father! if this cup may not pass away from Me, except I drink it, Thy will be done.*”—*Matt. xxvi, 42.* He came



PLACE WHERE DISCIPLES WERE
FOUND SLEEPING.

back to the disciples to find them weighted with sleep again. He could not give human nature up; He knew its hope was not in itself or what it may do alone, but in God its Father only. Again, therefore, He went away to obtain the Divine assurance. “*They wist not what to answer him.*”—*Mark xiv, 40.* This

was true, but had God, the Father, no answer? He prayed the same prayer as before. The victory came. Death was adopted as a good slave who, in the hours immediately succeeding, would help Him so to redeem men that, in spite of their sleep and weakness, the Fatherhood of God would vindicate itself in the brotherhood of humanity. He came back to the disciples only to say: “*Sleep on, now, and take your rest: behold, the hour is at hand, and the Son of Man is betrayed unto the hands of sinners. Arise, let us be going: behold, he is at hand that betrayeth Me.*”—*Matt. xxvi, 45, 46.* Jesus had made a greater proof of His Messiahship unto mankind.

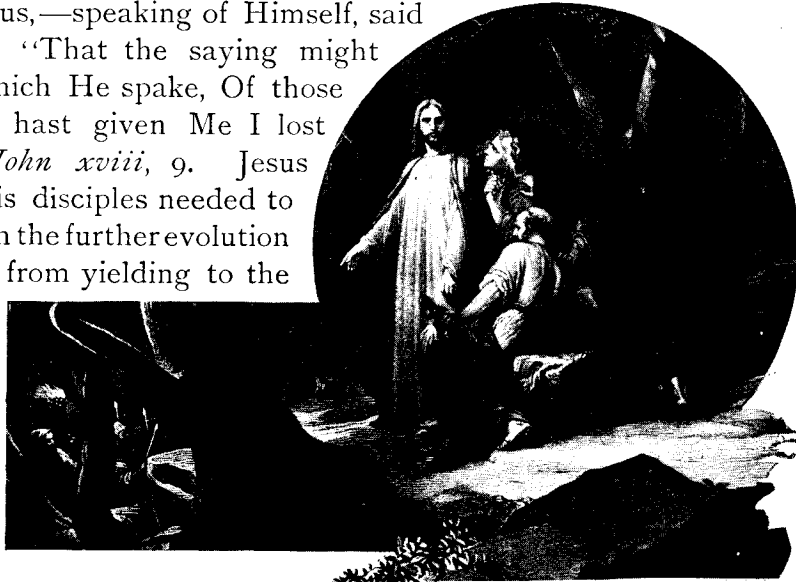
The hour for Judas had arrived. It was an hour in which the baseness of sinful humanity illustrated its failure to do aught but strengthen the grasp of Divine Love upon the soul of man, and to furnish a dismal background against which the undismayed Fatherhood, as revealed in the Divine Sonship of Jesus, stands forever beautiful. Smarting from the humiliation of exposure, and the fact that his treason to Jesus had excluded him from the companionship of the twelve, Judas had been working incessantly to accomplish his dreadful purpose. The Jewish authorities, perhaps after sending to

The Upper Room, had been apprised that Jesus was in the garden, and that it was a propitious moment for His arrest. The betrayer and his band had haunted the entrance-gate. They were excited and quite unconscious of the sublime peace dwelling in the heart of Him whom they had feared while they pursued Him. The Roman garrison which increased the size and dignified the movement of the mob led by Judas, had been for many hours at the disposal of the Jewish fanatics. From the palace of Annas, the ex-high-priest, who was really the power behind his successor and son-in-law, Caiaphas, the high-priest, or from the palace of Caiaphas himself, unto the palace on Mount Zion where Pilate was staying during the Passover-Feast, emissaries from the authorities who were in session in their accustomed place, had been going and returning. Each journey made their faces more intensely illustrative of the miserable ripening of the conspiracy against Jesus. The detachment of the Temple police which had been taken from the cohorts sent to keep order at the Feast, constituted and armed as a guard, directed to assist in the arrest of Jesus, were intent on only one thing,—that there should be no popular uprising against either the Sanhedrin, or Rome. The multitude of the canaille, which started out from every corner of the city, at the least excitement, were crowding close to Judas, who, under the April moon, was holding a horde of soldiers, priests, servants and officers at the garden entrance. Many lanterns were flashing out their light. Every dark recess was searched, in order that the Man who stood calmly waiting for His betrayer in the garden, might not escape.

Judas had no eye for the moral splendor of Jesus, which outshone the light of the Paschal moon, and distinguished Him from all the race of cowards, else he would not have thought it necessary to point Jesus out to the searching band. “*Whom seek ye?*” quietly inquired Jesus, as they came near. “*Jesus of Nazareth,*”—*John xviii, 7,*—was the spiteful answer of the one whose wits did not desert him, in the presence of such calmness and power. The weapons were useless; the torches flared to no purpose, for Jesus answered: “*I am He.*”—*John xviii, 8.* Priests, scribes and elders were confused by this self-masterful Man whose power awed them. The swords which were to have been used to coerce, melted before His eye-glance; and the representative soldiery of heathendom fell back before the self-

possession and moral dignity of One whom they had just heard addressed with an effort at contempt, in the phrase: "Jesus of Nazareth." Once more Jesus said unto them: "*Whom seek ye?*" Once more someone snarled: "*Jesus of Nazareth.*" "*I have told you that I am He,*" was the answer of Jesus. "*If therefore ye seek Me, let these go their way.*"—*John xviii, 8.*

John alone tells us of this conversation; and he sees in these words the watch-care of Jesus over His disciples. This evangelist adds that Jesus,—speaking of Himself, said these words: "That the saying might be fulfilled which He spake, Of those whom Thou hast given Me I lost not one."—*John xviii, 9.* Jesus knew that His disciples needed to be protected in the further evolution of this crisis, from yielding to the temptation which was already straining them,—to resort to physical force in the saving of

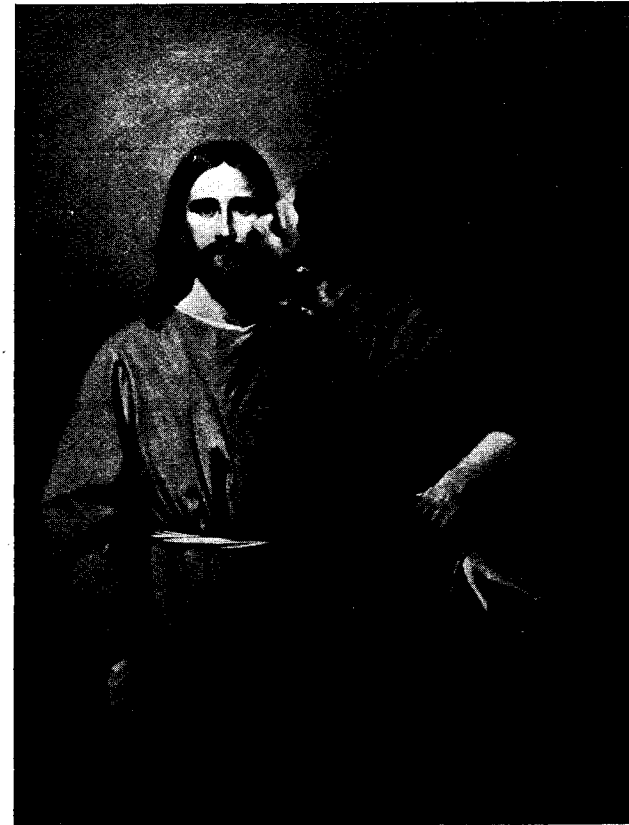


"BEHOLD, HE IS AT HAND THAT BETRAYETH ME."

their Master. Jesus saw that the indignities He then endured were but the beginning of a series of buffetings and shameless assaults. Judas stood for the baseness which can never change its program, until it has emptied all its poison. He had told the ecclesiastical enemies of Jesus that the signal by which he would let them know which was Jesus would be a kiss. Never was love's manner so foully adopted by lovelessness. It was customary for a disciple to kiss his teacher. Judas could play the part again; and then and there, he not only kissed Jesus with demonstrative tenderness, but he said unto Him, so that all heard: "*Hail, Rabbi!*"—*Matt. xxvi, 49.*

The guard could now seize Him, but not until Jesus had said to Judas: "*Companion, for what have you come? Would you betray Me*

with a kiss?" Jesus had reached out to the far-country for His wandering, sightless old comrade. But Judas could not see the Hand of Love, and he made no answer. As his kiss coiled and hissed, the disciples of Jesus yielded to the very temptation which Jesus had feared for them. They said: "Lord shall we smite with the sword?"—*Luke xxii, 49.*



JUDAS' KISS.

The captain and the officers of the Jews were binding the kingly Man, whose composure and silence made their arms and fear illustrate the weakness of steel-clad evil in the presence of gentle goodness. It was an hour for the sublimest faith only. The loving and impulsive Simon Peter could not longer endure the outrage upon his Master. Always a man of action, he felt his sword leaping into the moonlight. It flashed so close to the skull of one of the servants of the high-priest that the hapless slave's ear was cut off.

Just as Simon Peter here showed his nature and its weakness, as evidently as when aforetime he girt his fisher's coat about him, and, leaving the meditative John, cast himself into the sea, at the sight of Jesus; so now and here Jesus showed forth His nature and power, just as He had done when the wine failed at the wedding-feast at Cana, or when disease made humanity helpless near the pool of Bethesda. In that one moment, Jesus rebuked the Simon in Peter, healed the poor servant, and uttered words which indicated that His Sonship unto God was not to be forfeited by His

escaping the problem of a man. The sword was motionless in Peter's sheath, when Jesus said: "Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? But how then shall the scripture be fulfilled, that thus it must be?"—*Matt. xxvi*, 53, 54.

Nothing but the fear of a Jewish mob could have lifted the Roman soldiers and the officers to their feet again. This motive, however, was sufficient, and it rallied them to their miserable business, as a reflux wave tosses the trunk of an old tree away from the beach upon which it has been left. Even then their brutality and intolerance were to beat in vain against the fair throne of a resistless moral loveliness. "And Jesus said unto the chief priests, and captains of the Temple, and elders, which were come against Him, Are ye come out, as against a robber, with swords and staves? When I was daily with you in the Temple, ye stretched not forth your hands against Me: but this is *your* hour, and the power of darkness."—*Luke xxii*, 52, 53. Yes; their *hour*; but *eternity* was His.

CHAPTER LIV

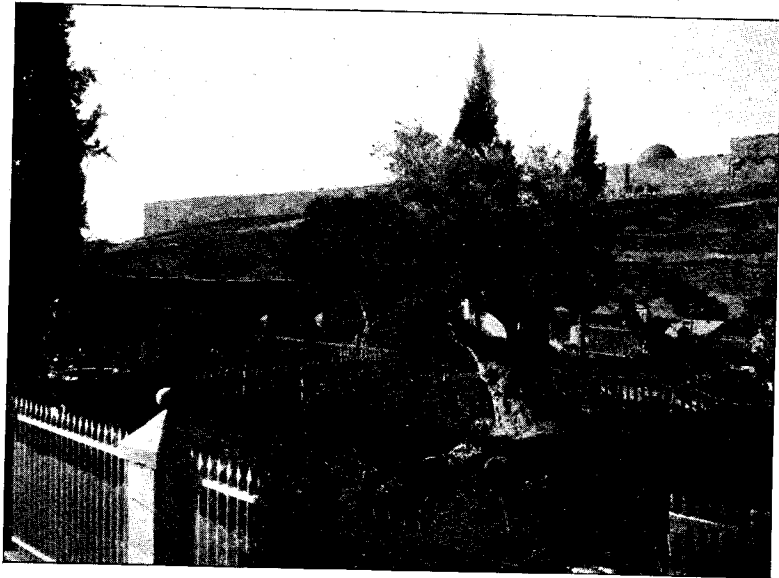
TO THE TRIAL

THE disheartened disciples could not discover the infinite line in this finite tangle. They saw their dream of the Messiah vanish in the coming glow of that Friday morning which filled their souls with midnight. They were panic-stricken, and, confident that Jesus would do nothing, or perhaps *could* do nothing, "they forsook Him and fled." It was a terrible last vision which they had of One whom they had loved and trusted. It was a moment when human pathos seems divine. Jesus saw them run away. Indignities had been so heaped upon Him that the bound and weary figure could not be recognized by them as the King of



ROMAN SOLDIERS ARE CONDUCTING THE BOUND MAN.

Kings and Lord of Lords. They knew Him no more as the Christ, or even as Master. Jesus was saving the world of men, not only by manifesting the nature of God and illustrating in Himself the unsuspected powers of humanity, but, also, by descending into the deepest valley of humiliation ever trod by divinely human feet, and, taking man and God there in Himself, Had He not just said to Judas: "Judas, betrayest thou the *Son of Man* with a kiss?"—*Luke xxii*,



THE GARDEN OF GETHSEMANE.

48. Had not His captors treated Him as the basest of criminals, and had not more than twelve legions of angels remained in apparently indifferent silence in the far-away heavens?

Mark alone tells us of a solitary young

man, probably Mark himself, who was found, even at the last scene in the garden, clad in his white night dress. The noise made by the searching band of those who doubtless first went to The Upper Room to arrest Jesus, had awakened the young man. Covered only by his loose sleeping robe, he followed the officers and the rabble as they followed the Roman soldiers. He was entirely assured of his own safety, because he had not been in the garden with Jesus. The officers, however, seized him, but he released himself from them; and, hastily leaving his loose garment with them, he also fled away.

Slowly we move with the motley throng, that same bright and tender Paschal moon shining over them now, as a little while ago it shone over the valley of dark Kedron, where the road crossed the brook and led upward toward Olivet. Those who are conducting the

bound man are stately Roman soldiers, whose tramp wakes sleepers to look out into the night, which is radiant with blazing torches. It is a scene to stimulate their curiosity. They rouse with the reflection that no ordinary prisoner would be walking with Roman soldiers, bound, while the underlings of Caiaphas, the high priest, are thronging near, haunting the criminal's steps.

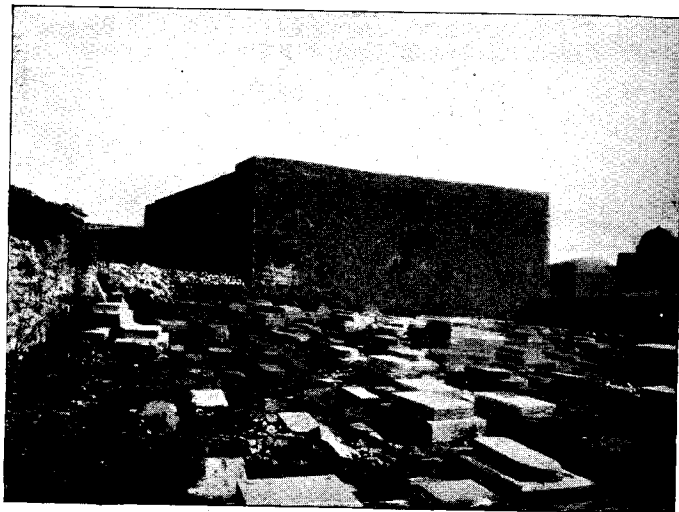
The strangely constituted procession have reached the palace of old Annas; but Caiaphas, his son-in-law, is the high priest now, and upon his boldness and urgent decisiveness these men have relied more than on the sharpest sword that gleams upon the guard. Behind Caiaphas is the fierce and successful bigot, the partisan and friend of Rome, his father-in-law, Annas. We cannot mistake the situation of Caiaphas. On one side of him is the man who has crowded his pockets with revenues extracted from the Temple booths; on the other side of him is Jesus, who had flashed into that nefarious business the pitiless light of God. He has a complex occasion to deal with. These Roman soldiers must be gotten out of the way very soon, or the Jewish conspiracy against Jesus may be trampled to death, or transformed into an uprising against Rome, with Jesus at its head. Why may not this Jesus be taken, even yet, as a fine rebel, a transcendental Judas Maccabæus, expressing their hate of Rome? The cunning Annas and fiery Caiaphas may be trusted to manage things successfully for Hebrewdom, as against both Rome and the prophet-peasant. It is a bewildering situation, nevertheless.

It is nearly Friday morning. The larger body of the disciples, who have been sleeping yonder, are concealing themselves under the olive boughs, or in their little homes; or, it may be, each one of them is alone with God in prayer. Simon Peter and John, however, who rallied soon after the terrible blow fell upon their hearts, are now ready to go with Jesus into the palace of Caiaphas. They can do little. John may crowd close enough to have his Master get the comfort of knowing that he has recovered his manhood; but Peter has come only to deny Him. The enemies of Jesus are counting upon Caiaphas, for even though they are Pharisees, they are glad to use Caiaphas; and they remember that his hostility once demonstrated itself, so far, that this crafty and potent Sadducee prophesied that Jesus should die on the ground of expediency; and they

reflect that doubtless he, no less than others, has influenced Annas to be bitterly opposed to Jesus. Simon Peter is following, but he is following "*afar off.*"—*Luke xxii*, 54. He needs to be closest to His Master. He has begun to deny his Lord. He has denied Him to himself; he will soon be denying Him to others. But he is already so heavily weighted with disappointment and doubt, that he cannot keep up to events. Fear of the opposition of men's opinions ever besets him; for Peter is a lover, and he likes companionship. He who loves delightful association better than unpleasant truth cannot keep close to his Redeemer.

The other disciple, probably John, is favorably known by Caiaphas, and he enters into the palace court. But Simon Peter, who is already beginning to totter under the storm, remains at the door without. By and by, a female slave, who keeps the door, bids him enter the courtyard, for John has told her that Peter is his companion. But John goes nearer to Jesus. The cold spring night is still hanging heavily over the world, and yonder is the glow of a charcoal fire, in whose light we can see the faces of those who are talking about what has occurred. Especially, in and out of the circle of that radiance, do we follow Peter. In his denial of the Lord to others we see an evolution of an earlier denial of his Lord to his own soul. It also furnishes a new element to the atmosphere in which the trial of Jesus goes on, in which the trial which they make of Him comes to be a trial for them; and it proceeds to their condemnation.

There are sounds of footsteps on the white pavement, and the curious slave-maid comes near to Simon Peter. Her words will make



HOUSE OF CAIAPHAS.

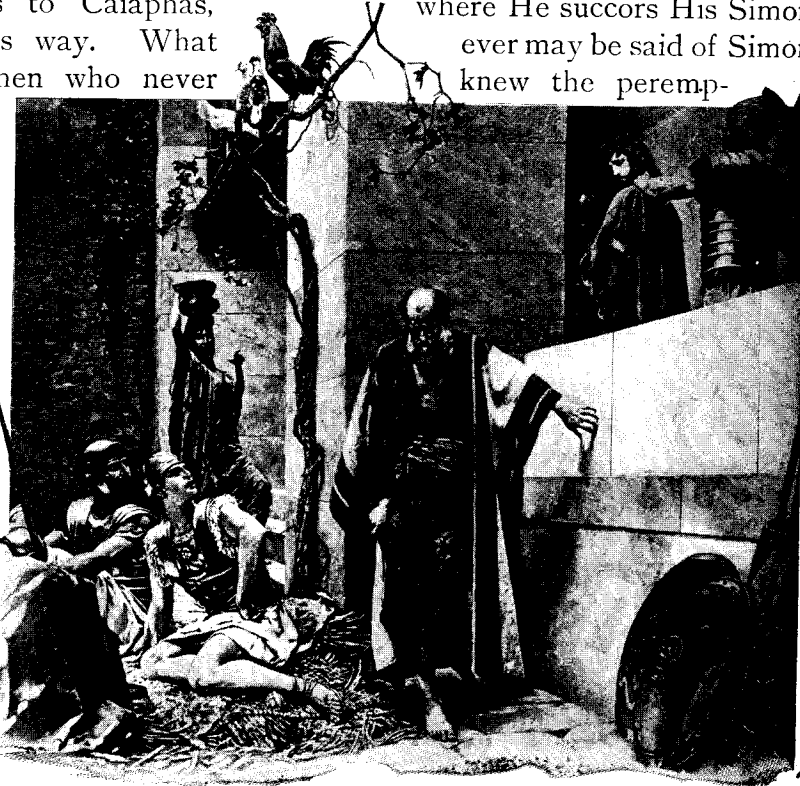
the skies black as thunder-clouds over the head of the "*Rock-man.*" The holy Passover night is nearly gone. Simon Peter is in a mood for acquiescence or compromise with men, for he is standing with the servants and officers who have made the fire of coals. And he cannot get on with his own convictions, as yet. The opinions of others will overawe him. In this awful crisis Peter is sensitive to cold, and he is losing the imperial opportunity by which alone he may be saved from falling. He could be entering into alliance with the Martyr-Savior of men; but he is only warming himself. At this moment the words of the damsel shatter the very citadel of his soul. He would escape her glance, by looking up at one of the windows of the palace which is lit up and glares with lights under which are gathered the prisoner and the officers as well as the high priest. The fact that a damsel, rather than a male slave, opens the inner door in the court for Peter, shows that probably the menservants have been attracted also and they push as closely as possible to the center of the critical scene. What has the girl said? She has already defeated Peter, in the presence of the cluster of men around the fire. Because he *must* warm himself,—he *must* expose himself to that flaring flame which now reveals his features. She sees and says: "*Thou wast also with Jesus of Nazareth.*"—*Mark xiv*, 67. Could a damsel dare be so contemptuously intrusive? Instantly Peter makes strong denial that he has any knowledge of Jesus; and he avers that he understands not the meaning of anything she says.

He has gone too far. He has been too vehement. He has kindled her curiosity and zeal, and she will vindicate herself before the rough soldiery. Worried as he is, fearful of the taunts of men who will remind him of the failure of Jesus, Simon Peter goes out into the porch, to avoid further questioning and ridicule. This porch is the gateway that leads out of the courtyard. The dawn is coming and a cock is crowing. And to add to his confusion, here is another maid, and she also invades the soul of Simon Peter. Standing on the marble pavement, she gazes long into his face, and says: "*This man was also with Jesus of Nazareth.*"—*Luke xxii*, 56. Now Simon Peter's despair is mingled with wrath; and he hesitates not to be profane. "He denied with an oath, I do not know the man."—*Luke xxii*, 57. It is a terrible hour which passes. It ends with the ap-

proach of the kinsman and fellow-servant who had not forgotten Simon Peter's behavior toward the servant of the high priest, Caiaphas. He asks Simon Peter: "Did I not see thee in the garden with Him?"—*John xviii*, 26. "Of course not," was his reply. But it is meaningless. One and all address him, and they say: "You are one of them. You are a Galilean; your speech betrays it."—*Mark xiv*, 70. Simon Peter now walks boldly into the very pit of disgrace, cursing and swearing as he seeks to escape detection, his Galilean provincialism exhibiting itself in the thickness of his utterance, and at last his self-confidence breaking down, as the cock crows for the second time.

Simon Peter fell into darkness—not hopeless, but nevertheless cold and deep, just as the gray of the east was flushed with colors like blood. Jesus was near by, when this most loving, brave and true-hearted man utterly failed. Jesus, the Savior, is on His way from Annas to Caiaphas, where He succors His Simon Peter in this way. What ever may be said of Simon Peter, by men who never

tory commands of generous impulses or perilous self-confidence, Jesus attested His opinion of him at the hour when He "looked upon" His denying disciple and broke his heart with the sadness and



"PETER WENT OUT AND WEPT BITTERLY."

pity which that look conveyed. The length, breadth, height and depth of God's courage with the human soul, in its embassy of love in Jesus Christ, were then and there made clear. Jesus was probably on His way to the trial before the Sanhedrin. He had been insulted and bound, but nothing had hurt His heart so much as the sorrow of being forsaken. When His glance fell upon Simon Peter, at the instant which the disciple had polluted with his curses, there entered the soul of the disciple, not only the memory of what Jesus had said unto him: "*Before the cock crow, thou shalt deny me thrice*;" but the grace and love which buried his curses in silence, and filled his eyes with tears of penitence. He was still to be established as "*Peter*," the "*man of rock*," and though he had denied his Master thrice; Jesus knew him. The fact that his nature and spiritual attainment were even yet worthy to be allied with the plans of the kingdom of Christ, was demonstrated when "*he went out and wept bitterly*."—*Luke xxii*, 62. That kind of humanity is the only material which the gospel counts on for its finest productions; that gospel is the only scheme of morals which would not discard this kind of humanity. This is somewhat of Jesus' mediatorial work. He lived a life and died—a perpetual prayer for our humanity. In it He made unto God an offering of our humanity. In that long, pathetic, sacrificial prayer, whose deepest petition came with the offering at the cross, Christ put under human life a mediatorial influence; something divine beneath our trials; something promising in all our temptations; some promise of Peter in every sifting of Simon. This is God's will, made known in a life and death whose every moment seems to be saying: "Simon, I have prayed for *thee*." By and by we shall know, if we trust while we are sifted, the fact that Christ's prayer means hope, that His prayer and His look upon Peter were both divine—the sifting was then doing its work, silently. At last the look came from Christ, as He saw His disciple being sifted of the chaff of self-confidence; but Simon would go: Christ *looked* upon *Peter* being sifted. The grain of wheat for which He prayed had not been lost.

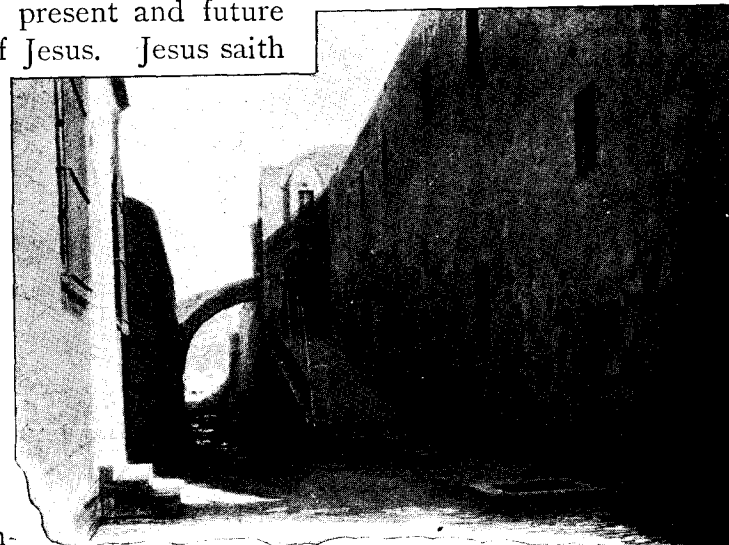
When Jesus was brought before the assembly of elders and priests, at whose head was Caiaphas, it was forced to reflect that years before it had ceased to pronounce judgment in cases like this

one of Jesus. This was one of the great days on which a capital sentence would outrage Jewish modes of procedure. The Sanhedrin was not, however, totally perplexed, for while it might not sentence Jesus, with the shrewd Caiaphas in the lead, it would hunt Him to the death. There were no precedents for such a case, for this man, whose influence was proving itself already able to put all opposition on trial, had never had a predecessor. Nothing could be done by Caiaphas and his ecclesiastical commission which would be legal, and at the same time would probably accomplish the death of Jesus, save to send Him to Pilate, and thus make Rome aid in the execution of One who was the foe of a corrupt ecclesiasticism and a tyrannical state policy. Caiaphas had first asked Jesus as to His doctrine, and Jesus answered him with a frankness which made His account of the method a most effective illustration thereof: "I have spoken openly to the world; I ever taught in synagogues, and in the Temple, where all the Jews come together; and in secret spake I nothing. Why askest thou Me? Ask them that have heard Me, what I spake unto them: behold, these know the things which I said."—*John xviii*, 20, 21. Caiaphas was silent in the presence of facts. Jesus had ever been frank. The only reply which an underling of Caiaphas could make to Jesus was a stroke with the palm of his hand, as the officer said: "Answerest thou the High Priest so?" Jesus answered him: "If I have spoken evil, bear witness of the evil: but if well, why smitest thou Me?"—*John xviii*, 23.

The day had come, and the council had sought in vain for some scrap of evidence by which Jesus might be sent to Pilate, in the assurance that He would be put to death. Two witnesses, the falsity of whose testimony was manifest in the fact that they had distorted what Jesus really did say, and that even then they did not agree, came forward, and said: "This fellow said, I am able to destroy the Temple of God, and to build it in three days."—*Matt. xxvi*, 61. The high priest, glad even of this doubtful aid, and, displeased with the silence of Jesus, said: "Answerest Thou nothing to what these witness against Thee?"—*Mark xiv*, 4. The question was asked in such a way as to invite an explanation on the part of Jesus, and that might provide Caiaphas with something which would rouse the ire of Pilate. Jesus said nothing.

This scheme of Caiaphas having failed, some more impressive method must be employed to get out of Jesus a word which would make His condemnation sure. Caiaphas might mount to his fancied height by adjuring Him by the living God. He might thus quicken the atmosphere, until the answer of Jesus should run upon its waves to the ends of the earth. But at last the moment for a word from Jesus would come, and it did come. Caiaphas had said: "Tell us whether Thou be the Christ, the Son of God."—*Matt. xxvi*, 63. The emphasis of past, present and future was in the reply of Jesus. Jesus saith

unto him: "*I am and hereafter ye shall see the Son of Man.*"—*Matt. xxvi*, 64. He does not use the theological phrase, "*Son of God*;" still He clings to this oft-repeated phrase "*Son of Man*," which is so definitive of His method



ENTRANCE TO JUDGMENT HALL OF PILATE.

of revealing divinity. "Ye shall see the *Son of Man* sitting on the right hand of power and coming in the clouds of heaven."—*Matt. xxvi*, 64. The High Priest, who was himself a candidate for Messianic honors and ready to be jealous of Messianic powers, flies into a rage. Caiaphas is rending his garments now. The petty law demands it; but his soul is rent also, because the highest law of the universe demands that also. Nothing further is needed, as Caiaphas says, "He hath spoken blasphemy, and we have heard it ourselves from His own mouth." Jesus' frank method, of which He told them, is appreciated, and Jesus is condemned. Condemnation of Jesus can never beat back the tides of music which He has organized and set moving in the common air by His word, and which the human heart keeps on repeating. Their melody judges the discord and makes it appear hideous.

The only answer that can be made to Jesus at such moments is the answer they made. "And some began to spit on Him, and to blind-fold Him, and to buffet Him, and to say unto Him, prophesy: *Who it was that struck Thee,*" and the officers received Him with the blows of their hands." This was their sole way of judging of divinity.

The day grows more luminous against an eternal night which deepens. Caiaphas and his fellow-conspirators have left the Temple. Jesus must be brought before Pilate. These who had tried Jesus and these whom He had been trying are of one fiber and have one point of view. The man into whose presence He is now coming has a different attitude toward Him and his soul is of a different texture. Pilate was the officer of Rome over a province. He was skillful, callous, luxurious, corrupt, imperious, and politic. He had nothing but the severity of iron for popular opposition, which he always feared; he had nothing in his heart but superb contempt for the religious peculiarities of the people he ruled. He had been cold and brutal, but now he found it desirable to be judicious and shrewd. As Jesus comes near to him we feel that Pilate is squaring himself to deal with influences of a more sovereign sort than any which have appealed to him heretofore.

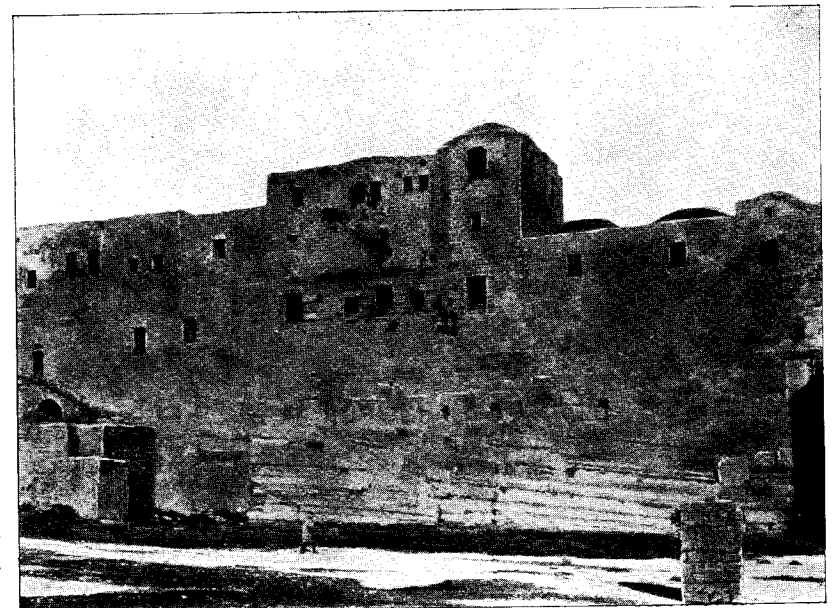
It is full daytime everywhere, except in the hearts o'ercome of the moral night-time. The Jewish conspirators which were just now assembled in the palace of Caiaphas, have reached the only result possible, namely, this, to bind the prisoner over and get Him to Pilate on the general charge of being a malefactor. Of course, they must avoid definiteness in their accusation. The Jewish trial has failed to do anything save to compel the High Priest to rend his garment. It was a confessed failure. The chief priests have held a hurried consultation with the elders and scribes, to procure justice? No—"to put Him to death." Everything must now be made to demonstrate that Jesus is a political, rather than a religious, offender, else Pilate will have no interest in Him. If even they have a good case, there is another embarrassment. These piously scented religionists have scruples that prevent them from entering the Prætorium, where Rome flaunts herself. A Caiaphas, wherever he is, must hold to the petty formalities with the same iron grip with which he seizes the throat of inspired holiness. It is always difficult for evil or bigotry to succeed with itself.

CHAPTER LV

BEFORE PILATE

DAYLIGHT had now flung its full radiance over the quarters occupied by the representatives of Rome. We do not know their exact location. It may be that Pilate and his wife were staying in the royal apartments of Herod, and that these are not the walls of the fortress Antonia. It matters not to any soul *where* it judges of Jesus Christ, if, like Pilate, it does not know what to do with Jesus who is called Christ. The result will be the same in moral disaster, unless He be taken as King and Lord and loved by the heart. Caiaphas and his henchmen must not be defiled. They must eat the Passover. Others would stay with the Passover Lamb whose name is Jesus, and

whom they lead to Pilate. It is now seven o'clock, and Pilate has gone out to an apparently good and gentle man who, by private procedure, has been pushed forward as a friendless



THE JUDGMENT HALL OF PILATE.

prisoner into the presence of Roman justice. Procurator Pilate and the Christ confront each other in the Prætorium. Pilate has known enough of the affair which now is culminating to warrant his putting a military force at the disposal of the conspirators, and in the presence of the man who was arrested by the help of his military force, it is not strange that Pilate should straighten himself up and make full exhibition of the Roman type.

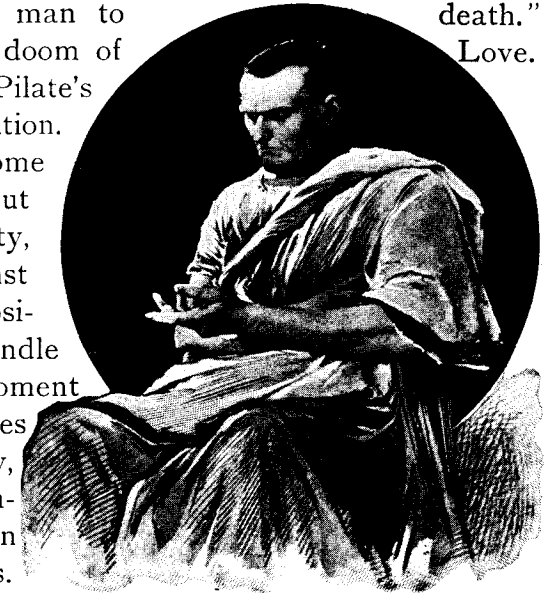


CHRIST BEFORE PILATE.

“What accusation bring ye against Him?”—*John xviii*, 29,—he inquired. Here are the old notions of truth and justice which have made Roman law fundamental to legal jurisprudence in all civilized nations. For these Pilate stands, cold and imperious. The chilly air strikes the face of the Nazarene peasant at the very moment when Pilate makes it clear that, first of all, these proceedings must be entirely public, and, secondly, the accusation must be definite. A shade of disappointment flits across the faces of those who had relied upon Pilate, when they think that, only last night, he let them have a Roman guard to arrest the offender, and now, he seems only a Roman provincial officer—very Roman indeed—who has forgotten that the Jews expect more favors at his hands. Yet they have answered Pilate: “If He were not a malefactor, we would not have delivered Him up to thee.”—*John xviii*, 30. Where is the old charge of blasphemy which Caiaphas and his conspirators made so much of, last night? Ah, humiliated and maddened religionists, what does Pilate care for blasphemy against your local God? Pilate shows also how embarrassing a

problem is Jesus, when he seeks to rid himself of Him, by saying to them: “Take ye Him and judge Him according to your law.”—*John xviii*, 31. “Our law?”—the defeated ecclesiastics acknowledged,—“By our law, we may not put any man to death.” Love. The air is still quivering with Pilate’s demand for a definite accusation.

He himself is very glad, for some reason, to consume time. But time here is loaded with eternity, and he cannot put a pawn against that. He stands on the proposition that the Jews ought to handle their own problem, but the moment he intimates that their authorities have acted from motives of envy, that ground has gone out from under him, and the thing is Roman and human. *They are criminals.*



PILATE.

Besides, Pilate’s heart and conscience revolt at the idea that a man should get helplessly into the hands of the Jews on such an accusation as that of calling himself Messiah. This Roman knows that the Jewish Messiah, even as he conceived Him, will prove Himself a revolutionist against Rome. After all, then, this is not a religious question, but it is a political question. Things are getting very tangled now, for Pilate has straying over his soul the fresh recollection of his wife’s dream. That wife may have been a convert to Judaism, through the influence of some unknown evangelist, possibly; or she may have been worthy of the place given her by the Greek church in the list of Christian saints. One thing is certain, this man Jesus has gotten into Pilate’s household, through his wife’s dreams, and has touched not only the Roman, but the human, at his hearthstone. The words of his wife come back to Pilate, “Have thou nothing to do with that religious man.”—*Matt. xxvii*, 19. What an enormous weight Jesus becomes, in the scales of Pilate’s judgment, when once the tenderness that is in woman touches the scale or the man!

Now the capital charge is formulated, so that it must strike Pilate. He is interested, not in anything Jesus may have said about His ruling men's hearts by love, or Sabbath-work; but he is taken at once by the statement that Jesus said that He Himself was Christ, a King. Besides, they have now dragged the name of Cæsar in and told him that Jesus forbade to give tribute to the Emperor. There stands Jesus, and the guards are still about Him. Pilate is determined to observe and save *truth, justice, and mercy, Rome, Pilate*. "Thou art the King of the Jews?"—*Matt. xxvii, 11*,—he says inquiringly. Who can tell how wonder and bitterness struggled in his voice? Did he put the emphasis on the word *King*, with his cynicism, or on the word *Jews*, with his contempt? We do not know, but we look at Jesus. If Pilate will let Him, Jesus will prove now that He is the King of humanity, by saving his soul. In an instant Pilate is on trial, for Jesus has asked him, if the question is his or the pitiful echo of what his Jewish advisers have told him to say. The ground was shifting beneath the governor's feet. Almost too anxiously he asserts to Jesus that this thing is not a personal affair with him. It *is* a personal affair. If Jesus, the Christ, is not a personal matter with every man, that man is only a chip on the foam, and he will be cast backward and forward from the trough of the sea to the crest of its waves. There is no escape from the command of Jesus' moral divineness. "Am I a Jew?" asked the stern Roman. "Thine own nation and the ecclesiastical authorities have delivered Thee to me. What hast Thou done?" The reply of Jesus made the matter more fundamental than Rome or Judaism. He said: "My Kingdom is not of this world. If My Kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My Kingdom not from hence." The Procurator saw the true King in one glance. "So Thou art a King, then?" he said. Jesus is a criminal, or the thing which antagonizes Him is criminal; and one or the other is criminal, not only against the Jews, but against this *truth* and this *justice and mercy*, and this *Rome*, and *Pilate*—all of which Pilate is trying to save.

The human in Pilate has now met Jesus. But the only way Pilate sees for escape from the chaos into which his mind has been thrown is through the word "*King*;" and, with that fatal incapacity

for seeing its lofty meaning for his human soul, the Roman is content, for the moment, with his efforts at sarcasm, "So then a King art Thou?" Pilate is fighting for a position, as we say. Jesus instantly takes his words and makes it clear even to Pilate's thought that the large kingdom of eternal truth is His. "Thou sayest it,"—*Mark xiv, 2*,—answers Jesus. Jesus sees that Pilate is trying to protect *truth*. He is standing for the old Roman idea of truth, and Jesus tells him that it is His business to "*testify of the truth*," and He does not leave the topic until He tells Pilate: "Everyone that is of *the truth* heareth *My voice*."—*John xviii, 37*. That is kingly enough.

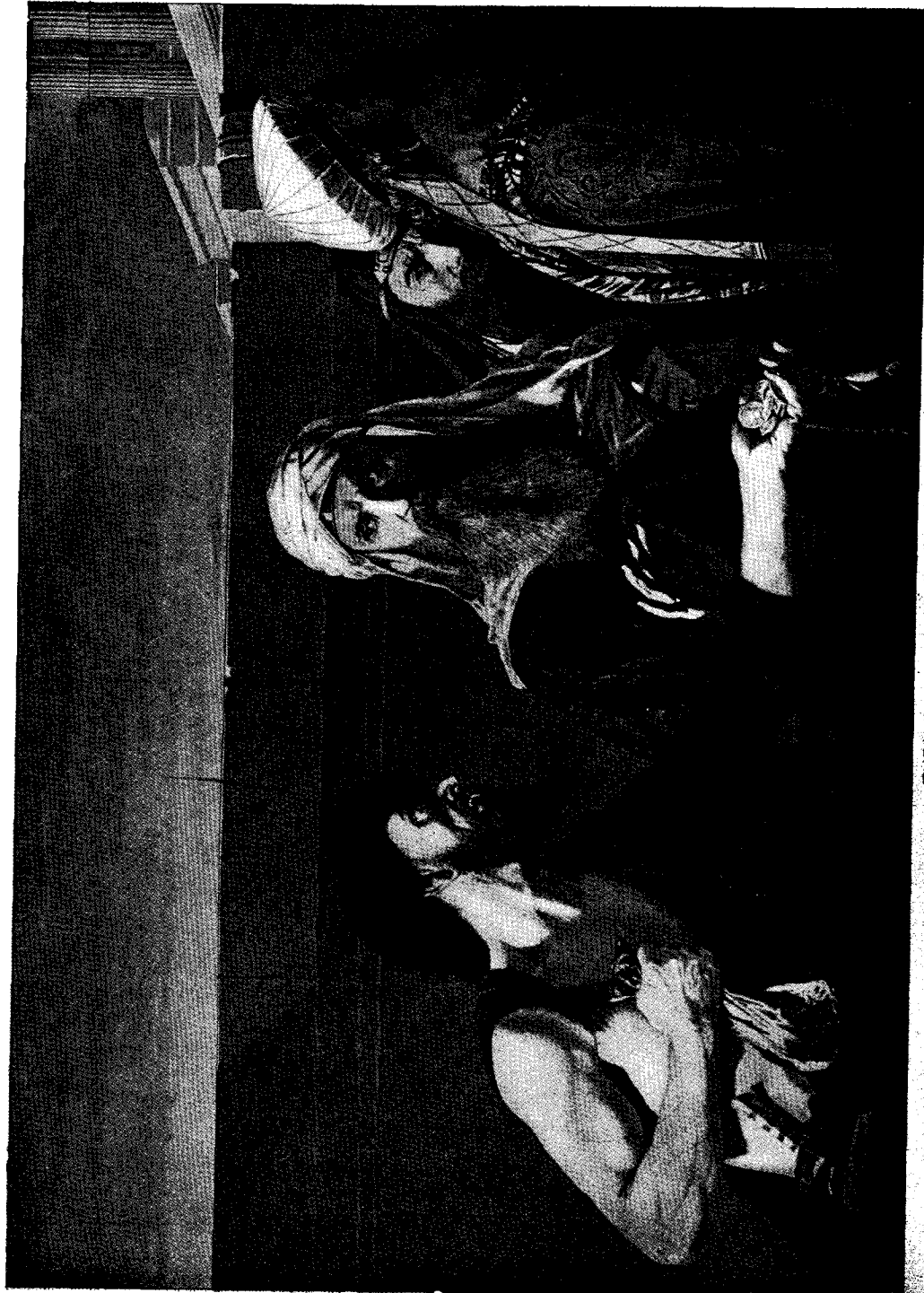
This is not the moment for an abstract discussion, but it is the moment for the concrete regeneration of Pilate's soul; yet Pilate asks, with philosophical coldness: "*What is truth?*" and he is alone with Jesus. The moments in which men see with joy the towers of the heavenly city, or fall blindly back from its glory, are moments in which they are alone with Jesus. Magnificently personal was this relationship of Pilate with Christ. The whole operation has cleared itself of Caiaphas, Sanhedrin, Prætorium, Rome, until there is nothing but the living Truth, and the quivering man asking of Truth itself to tell him "*what is Truth*." Intellectually Pilate apprehends Jesus; but his heart is untrue; and therefore the man is untrue, and he who set himself up just a moment ago to look after the interests of Truth lets Truth slip from his grasp.

"His honor rooted in dishonor stood,
And faith unfaithful made him falsely true,"

but he who is falsely true is truly false. Truth is going now. Truth always goes when we do not accept *it* as *Him*, and make Him our Lord and Savior. It will not do for Pilate to say, "O Truth, I will not kill you. I do not find any fault with you." Truth is such an angel as must either be loved or hated. It will not do to say to Truth: "Guiltless!" for that leaves Pilate guilty of not taking Truth to his very heart and making Truth his Lord.

The noisy mob is outdoors; for Pilate has dismissed Him, and he has said, "I find no fault in Him."—*Luke xxiii, 4*. *Truth* is gone.

But then there is something left to Pilate yet, as that sunlight deepens in its gold. He has a sense of *justice*. True, the San-



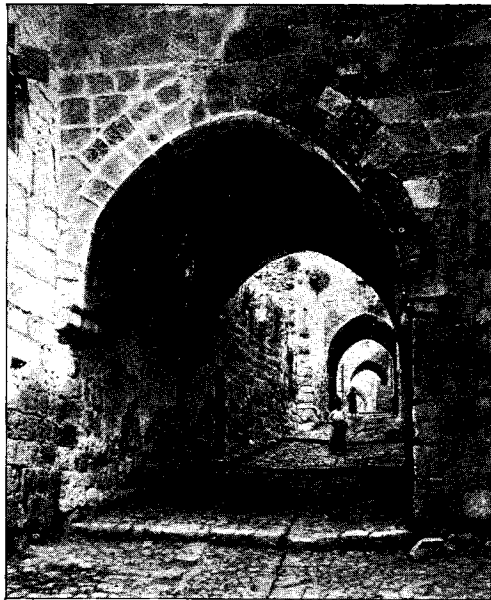
THE REMORSE OF JUDAS.

FROM PAINTING BY EDWARD ARMITAGE, R. A.

hedrin now, in a conspiracy of hateful noise, are crying to Pilate with a perfect tumult of charges against Jesus. The clamor shakes the portals of the Prætorium within which Christ is standing, but He meets it with His silence. "Dost Thou not hear the frightful and innumerable charges they are making against Thee?" says Pilate. Jesus is still silent. Pilate again addresses the mob: "I find no fault in this man." "He stirreth up the Jewish people, beginning from Galilee," cries the mob. "Galilee?"—it echoes in Pilate's heart. Pilate has gotten upon his feet again, so far, at least, that he is amazed at the calmness of the prisoner, and there steals across his heart a hope of escaping from further embarrassment with this evidently innocent man who is caught in the toils of injustice. Fortunately he has thought of Herod, who has come up from *Galilee*, to humor the Jews. Herod's jurisdiction extends over the prisoner, for He is a Galilean. The mob has mentioned the word "*Galilee*," and Pilate is very thankful that Herod is over there in the Maccean palace, with others who have come to town for the Feast, and to that palace he is glad to send Jesus.

We can never send the Christ away. Herod or any other man fails to give us a receipt in full, intellectually and spiritually, for Jesus. The Herod of to-day may be as glad to see Him as was Herod Antipas, but He is as troublesome to Herod, the curious and ostentatious, as He was to Pilate, the chill-hearted and luxurious, who now is both flattering the Tetrarch of Galilee and lifting a load from the conscience of the Roman Governor. The chief prosecutors have come also, and they propound their questions. Herod, the sensuous, is desirous of a miracle. His senses must be played upon. He does not know that miracles do not prove divinity, but that divinity illustrates itself through humanity and miracle is the incident thereof. There is no miracle upon which Christ ultimately risks Himself save the miracle of Himself. A fusillade of questions such as Herod asked will fall like broken darts from the shield of the Christ. They are deprived even of the sting with which Herod would fill them, because Jesus is divinely calm. Such a silence as is Christ's before the religious curiosity-hunter, Herod, is rewarded only by insults, and every Pilate gets Jesus back on his hands, arrayed in the many-colored robe in which Herod has woven his contempt.

Just at the moment, Pilate is perhaps walking for his pleasure in the Prætorium. Contrasts are everywhere; for the miserable Judas, just a little time since, has brought his newly-acquired and hated thirty pieces of silver to the Jewish officers and begged them to take them back, crying out as he presented the coins: "I have sinned, in that I have betrayed innocent blood."—*Matt. xxvii, 4*. They have answered him, as the wrong always answers its slaves: "What is that to us? See *thou* to that."—*Matt. xxvii, 4*. Down on the marble pavement of the Temple, the wretch throws the coins, but ecclesiasticism dare not pick them up. They are heavy with innocent blood. The priests must be ceremonially clean, and the



LANE LEADING TO HEROD'S PALACE.

Temple also, even though, in their name and in the name of the Temple, a frightful crime is being accomplished upon Jesus, the only Man who has ever truly purified it. While the authorities debate as to what they may do with the money, which even Judas' guilty hands can not touch, more than will their priestly fingers, Judas decides. He has gotten rid of the coins that burned his hands; he resolves to get rid of himself. Yonder is the clay-pit of a potter. Soon Judas has suicided there. So swift are his preparations for the deed, that the too slight cord which he uses

breaks; and he falls, a horrible mass, upon the ground. The difficulty of the priests is solved. With the money of betrayal they purchase the clay-yard, and it was called "The Field of Blood."

Yet we are not quite sure but that Pilate has committed moral suicide. At last, Judas may have hoped that Jesus would free Himself; but Pilate is dull to all the desperate agony experienced by a betrayer of the Judas-kind; Pilate's body will never hang on a branch in the dark valley yonder. He is not earnest enough, being

only a connoisseur of the moral heroism which a Roman may see. But Pilate's soul has seen Truth go, and now Justice and Mercy must make their last stand with the Procurator, in the presence of this man Jesus. Pilate also may be a betrayer. He is not rid of the impression received from the moral splendor of Jesus, and he ventures to say to the authorities, to whom he repeats their own charge against Jesus, in a manner bringing out its falsehood, that neither he, nor Herod, has found any crime in the Galilean peasant. When a man's conscience is nearly gone, it is one of its last efforts at proving its existence, to lean up against the conscience of someone else. Then only has Pilate use for even Herod's conscience. "I find no fault in Him! no!" he says, "*nor yet Herod.*" The long hated Herod has become his friend. The exigencies of the situation have swallowed up their animosities. "*No; nor yet Herod.*" A week ago and Pilate would have spurned the thought of quoting Herod. Such a man as was Pilate and such a man as was Herod are certain to be enemies, until it is necessary to sacrifice the consummate good; and only on such a bloody and horrible platform as that, can they be made friends. What though the last gasp of such a friendship is a timid word for the King of Kings? It will soon be lost in the swirl of other currents.

Conscience is first wounded by a compromise. Compromises never do the things they promise to do. Down through the poorly-built bridges which we call our compromises, conscience goes into the deep and is lost. Jesus is back on Pilate's hands, as truly as if He had never been sent to Herod. Herod and Pilate together can decide other questions. Nobody can decide for any man, about Jesus, except the man himself. The Christ is a personal fact, and His appeal is to Pilate's personality; and Pilate may well be rehearsing to his heart now what he will soon cry out to the overmastering mob: "What shall *I* do with Jesus who is called Christ?"—*Matt. xxvii, 22*. That question now is all tangled up with two other questions: "What shall I do with the people here?—I, the time-server?" and "What shall I do with myself?—the man who certainly is being tried while he tries Jesus." Along with these questions is another: "How shall I be true to Rome?"

Vain was it for Pilate to seek to dodge the consequences of his

first moral failure. He will compromise. He is now ready to appease their brutal appetites. "I will chastise Him," he says, "and let Him go." What has the man done to be scourged? Nothing: but it may make them compassionate? No: the thought of it only brutifies them. Justice and Mercy, two angels that walk together in this old world of ours, turn their backs upon Pilate. Soon he will call them to come back; but they will not return. They are gone.

The crowd outside the Prætorium has grown very large. The priests are moving everywhere, and the population, ready for a spectacle, has happened upon the fact that, at the Passover-Feast, some well-known prisoner, lying under a capital sentence, is usually released to them. Pilate has offered to release Jesus, after chastisement. Here is another peril for the conspirators against Jesus, for Pilate is trying even yet to save Justice. He does not acquiesce in the scheme to kill Jesus, yet he has lost Truth. The conspiring members of the council are moving amongst the mob, and exciting them to demand the release of a prisoner named Bar-abbas. This man has been particularly popular with the rabble of Jerusalem, because he has committed a crime in sympathy with the political hopes of the Jews, as against Rome. But this certainly cannot please Pilate, for he is there as the representative of Rome. Jesus and Bar-abbas appear to his dull eye only as two prisoners standing upon the same general ground of political anarchy, with everything in favor of Jesus, for Bar-abbas is both an active insurgent and a murderer.

Justice is gone, else he would see moral distinctions. But he can save Rome, perhaps. Let him try. He has not yet released to them a prisoner. But Pilate's eyes sweep over the mob, and he realizes that he has given to *them* the choice between Jesus and Bar-abbas. He has actually offered the life of this man, Jesus, who has met him with kingly power in solitude; and he has offered it to a mob of men who hate Rome and who would never have urged an accusation against Jesus, if the Holy One had actually been willing to lead them in revolt against Rome. Pilate has lost his authority: for *they* are deciding the question now. The mob sways hither and thither. They thunder against the shaken will of Pilate. Pilate knows *why* they are calling out for Bar-abbas' release. He is a seditious criminal who has lifted his hand against the Rome which

Jews despise and fear. Where is Rome now,—the Rome that Pilate would save in this hour of Jewish frenzy? How ineffective are his expostulations and how weak and inane is his appeal to these belligerent haters of Rome, who, just a little while ago, were cunning Jews with a gentle enthusiast in their grasp. The mob knows what Pilate has lost. Truth is gone, Conscience is gone, Justice and Mercy have gone. And now Rome has gone. Pilate has nothing else to do, but to perform a hollow ceremony. The noise is so boisterous that nobody can hear the tinkling drops of water. Nevertheless, the pantomime goes on. He is standing there, washing his hands. He cannot efface the stain; the blood of Jesus is on his soul.

The Jews offer to assume the consequences of the guilt for themselves and their children. But that will not restore what Pilate has lost, despite his wife's dream. It is all over. Soon the soldiery with heavy leather thongs loaded with lead, will be scourging Jesus out there in front of the Prætorium. Pilate himself has gone, with Truth and Conscience and Mercy and Justice and Rome,—and Bar-abbas, is the only prisoner he may release! True, there was a human body standing there, which men still call Pilate; and its mouth is working with the words: "*What shall I do with Jesus who is called Christ?*" He might as well be dumb, or be uttering words in an unknown language, for they do not hear him. *They* have decided this matter for Pilate. Out from the woods there has been dragged a tree which shall soon be a cross standing on yonder hill. It is all over. Pilate has lost himself,—Pilate is gone: and the mob is crying: "*Crucify Him: Crucify Him.*"—*Luke xxiii, 21.*

Let us go out toward Calvary. No; not yet, not yet. We may be wrong. The air is still quivering with Pilate's question, pitifully inadequate and ineffective: "*Why, what evil hath He done?*"—*Mark xiv, 14.* When any man asks that question of anybody else on earth, he has no conscience of his own left, before which he can put any serious inquiry. People who are running about asking if Christ is guiltless, have lost the power of receiving Him. This is perdition. This is eternal loss. The only answer such a man ever hears from the forces to which he has delivered the Christ, is this: "*Crucify Him! Crucify Him!*" "And Pilate gave sentence that it should be as *they* required."—*Luke xxiii, 24.* Poor Pilate!

It will be easier for Pilate, if this shall be the end. But it will not be. Into the common-hall they go with their bound victim pushed along by the frenzied cruelty which just now was intensified



PLACE WHERE CROWN OF THORNS WAS PUT ON.

when the scourge of Pilate whished through the air and fell again upon the lacerated back of Jesus. The men of Rome, who have become base under their pious Jewish leaders, strip Him, and, having made a study of hideous sport, they play that He is King and they are subjects unto Him, arraying Him in a scarlet robe, and putting a reed in His hand so that it looked like a scepter, crowning His weary head with an extemporized circle of thorns that looks crownlike. Then they dance about Him, saying: "Hail, King of the Jews," while one smites Him with the reed and bows contemptuously; and others bow and then spit upon Him.

Again Pilate brings Him forth,—the King of Kings,—to be jeered at and made a mockery. But the Procurator cannot give Him up. Pilate has nothing new to say. He is a mechanical thing, now, not a man, *Saying!* He is only uttering: "*I find no fault in Him.*"—*John xviii*, 38. Looking at the almost revolting sight, *Jesus*, in whom Pilate could see no divinity, he adds: "*Behold the man!*" Was it an appeal to their humanity? Was Jesus, the Divine, to be recognized, at last, through the human? Or, was it Pilate's expressed conviction: "Now, see the *man*. If He were the Son of God, He would fling off this contumely and blood?" We cannot answer. We only know that the old answer comes back to Pilate: "Crucify Him! Crucify Him!" Pilate in desperation leans over the marble railing, and says piteously: "*You take Him and crucify, for I cannot: I find no fault in Him.*"—*John xix*, 6.

Cannot someone relieve Pilate? They try, and they shout up to the wretched Procurator: "We have a law; and, by our law, He

ought to die, because He made Himself the Son of God."—*John xix*, 7. It does not help Pilate; the Roman rather feared the more, for the phrase, "*The Son of God*," arrested him in his procedure. A divine element was coming within his sight. Pilate can more than regain all, now, if he will forget all but Jesus, and accept Him as "*The Son of God*." The Roman who knows how humanity had yearned God-ward, and had testified to that yearning, in making Cæsar a God, takes Jesus into the palace alone. Once before, he



I FIND NO FAULT WITH HIM.

was alone with Jesus. The critical hour of any man's life is, when, intellectually and spiritually, he has marshaled enough of his manhood into an act and is grandly alone with his Master. But it is too late for Pilate to understand Jesus, arrayed as a mock-king by the mob. After Pilate has lost himself, he can only stammer out the question: "*Whence art Thou?*" It is all silence on the lips of Christ. If Pilate cannot hear silence, he cannot feel spiritual power.

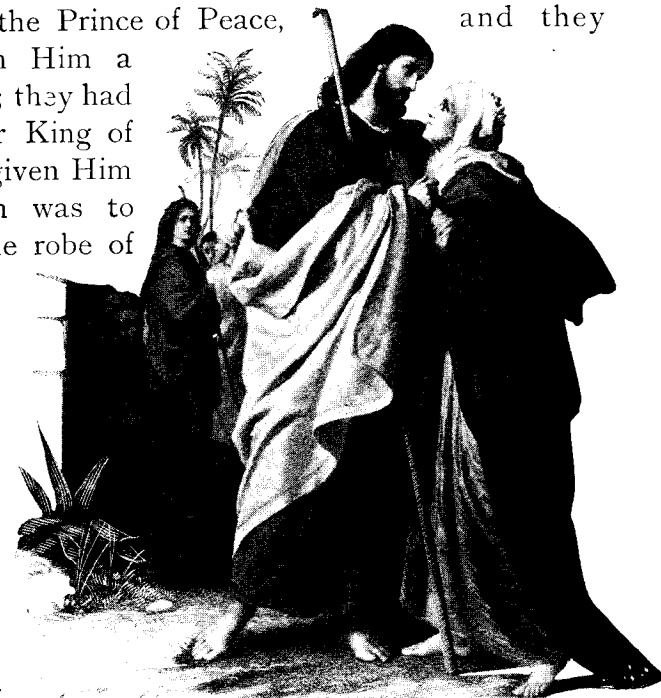
If Jesus cannot be discovered as the "*Son of God*," by the moral sense, He must remain forever unknown. Christ will not answer him, for Pilate is gone. "Speakest thou not to *me*?" says the angry Roman. "Knowest thou not that I have *power* to release or crucify?" What an irony of the *Fate* which is *Father*! Never was Pilate so powerless. O, Pilate, thou hast not power to prevent this Man, who bleeds in thy presence, from being the Lord Invisible of all humanity. Thou hast not power to displease the Cæsar or the mob which is now professing loyalty to Cæsar. When Rome's marble has crumbled, and thy name is but a stench, there will be one of this poor Galilean's missionaries walking through a street of Rome, and saying: "This is a saying worthy of all acceptance, that Jesus Christ came into the world to save sinners." And later, yonder cross will be upraised over Rome's ruins, and it will be the symbol of civilization.

CHAPTER LVI

THE UPLIFTED CHRIST

THE Prince of Peace, at about seven o'clock Friday morning, April 15th, had thus been handed over to a mob, revengeful and turbulent, by the cowardly instrumentalities of Rome, by Pilate himself, who was greater because he sat on the judgment-seat. The Procurator could say this only, and mockingly: "Behold your King!" — *John xix*, 14,—and he could hear their wild shout: "Crucify Him, crucify Him!" Neither Rome nor Israel could be the same, after such an experience. After that hour, Rome and Israel were to know no peace. They had met the Prince of Peace, and they had failed to recognize in Him a secure foundation for peace; they had refused to make Him their King of Kings. Instead, they had given Him over to a savagery which was to destroy both of them. The robe of ribaldry and jest was taken off;—His own robe was put on. It was bloody, but it was His own. They started on their way to Golgotha.

One would pause here with a startling illustration of the fact that so much of that which is divine may be apparently tossed to and fro, with an ignorance, and, perhaps, a brutality, as dark as the splendor against



CHRIST TAKING LEAVE OF HIS MOTHER.

which the darkness shows itself is bright. But here, as elsewhere, if one stops long enough, it will be discovered that the unseen shuttles carry the divine thread, and the careful omniscience of God works within the careless ignorance of men. "They know not what they do."—*Luke xxiii, 24*. This saying was already in His heart and was soon to come from Jesus' lips. Just as we tarry here to consider the unconsciousness in which mighty events occur, and in which human beings come into relation with the divinest forces, there comes upon our thought and experience a figure whose personality and action represent it all,—Simon of Cyrene. The Galilean prisoner has been carrying His own cross, until it has probably broken Him down. Then there strays into the scene this helpful man from an unexpected quarter. Involuntarily, but immortally, he is to inscribe his name upon the tablets of time; and it will be read forever by the light of the Name which is above every name. For, "as they came out, they found a man of Cyrene, Simon by name; him they compelled to go with them, that he might bear His cross."

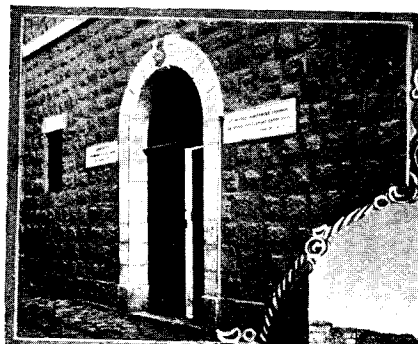
The eyes of mankind still follow the footsteps of that sorrowful procession, as it moves from the place where Jesus was judged to the place where He is to be crucified. It never fades from sight,—this mournful scene. Human souls cannot permit it to be effaced. The *Via Dolorosa* runs through every human heart, though the way they took, on the planet, that day, is in controversy. There are echoes in us all of the preparations which were made by the soldiers and guards and which were deemed necessary to the consummation of the plot against the meek offender, who was accompanied by the other prisoners. They doubtless bore the cross-beams of their own crucifixes, as well as wooden placards advertising the crimes for which they had been placed under sentence of death. It is an amazingly pathetic impression made upon us by the ignorance and unconsciousness of those who stood near Jesus as He walked on, attended by that portion of the cohort which had never lost sight of Him from the hour of His arrest in the garden. Nothing but our own heart's blindness unto the real Christ Who is alive forever more, can match the dull, but certain misapprehension of their unique privileges.

Perhaps it is more to say that *all* are stone-blind to the moral splendor. One man has caught a glimpse, we think even now, of

the Royal One half-concealed in the worn companion with whom he treads the road, while both of them are under ban of the law. There are two prisoners associated with Jesus, to be partakers with Him in the common agony. One needs to look at them but a moment, to see that, while their presence with Jesus illustrates the undeserved contempt of Pilate for the Sufferer, one of them is waking to the sweet morning which is plashing its waves of light against his darkness. By and by, up yonder on Calvary, we shall see that coarse wretch awake entirely, with eyes full of light; and he will become luminous forever. He will take his place, by one heart-word of faith, as the first trophy which the wounded hands of Jesus shall bear up to heaven. He will be known as "the dying thief," who "rejoiced to see that Fountain in his day." The contrast between this awakening man and these persons, however, does not suffice. We do not yet see how divine duties may be done doggedly, until the involuntary servant, Simon of Cyrene, is made one of the mournful procession, just as the quaternion of soldiers, the throng of Judeans, and the priests have passed out of the city gates with their condemned prisoner.

Simon of Cyrene enters history at this hour as one of the most favored men in all the world's story. It must be nearly nine o'clock when this journeying Jew, from Tunis, in North Africa, suddenly stops, just before his pilgrimage to Jerusalem is to conclude satisfactorily, and finds himself unpleasantly interested in this poor, worn figure, who has been fainting beneath the heavy \dagger shaped or Latin cross, which was corded upon his back. Jesus has now fallen beneath the post and bars, which are soon to be set up in place for His crucifixion. The stranger has no opportunity to utter a word of pity. We know not if such a word suddenly started in the man, who is doubtless an alien Jew, having only the mental and spiritual point of view possessed by that large number of pilgrims, who, coming up to Jerusalem, still deplore their ancient exile, as a people, to North Africa, and always hold to patriotism by coming up each year to the Feast. Meantime the soldiers have gladly seized upon him. His joy at the annual festivity is broken in upon, for the quaternion of soldiers are weary, and, without his knowing it, he is relieving the most burdened of human beings from the shameful load under which

they have made Him to stagger and at length to fall. They "compelled" this pilgrim, whose foreign dress, and probably his apparent physical strength, marked him as one able to do this perplexing drudgery without causing a tumult. It is his "to bear the cross" of Jesus. Shall the glorious thing be done without the appearance of a ray of



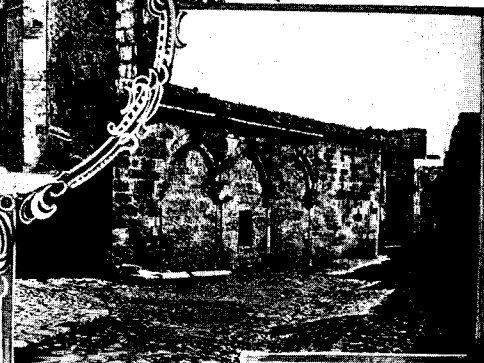
VIA DOLOROSA,
PLACE OF THE
FLAGELLATION.

on her decadence by way of unnecessary cruelty.

All modern history of human hearts sadly repeats this episode in the career of the ever-living Christ, as He comes again to our world. He walks from the Prætorium to Golgotha, in the needy cause or in the persecuted ideal which trembles and falls somewhere, under the weight of the cross upon which a temporary fashion, a social bigotry, or an ecclesiastical formulary crucifies it. Fortunate, indeed, is that Simon of Cyrene who does anything to help, willingly or unwillingly. Happier he who so yields himself, in the gladness of intelligence and faith, to the Christ whose cross he bears, that it all becomes an understood and joyous service. The saying, "Him they *compelled* to bear the cross," and Paul's saying, exultant and free in its devotion, "God forbid that I should glory save in the cross of our Lord Jesus Christ," will ever be associated. It is ever the same

its splendor entering into the heart of the man who does it? This foreign Jew must know that the cross signifies a mode of punishment to which even Rome did not resort until recently. He must hate Rome, as never before, when he thinks

SPOT WHERE
THE CROSS
WAS PLACED
UPON THE
SHOULDER
OF JESUS.



WHERE CHRIST SANK
UNDER THE BURDEN OF THE CROSS.

cross borne by different men, but men differ only in attitude and spirit.

Done at first because of coercion, Simon's act was glorified by love: and there is excellent reason for supposing that Simon's moment of sympathy with Jesus opened out into an eternity of blessedness.

Well-founded appears the tradition that he was converted, then and there, by the majestic Sufferer whose lacerated back had borne the cross as far as He could, on the way from the Prætorium to Calvary. This same Simon is known as "the father of Rufus," of whom and of



VIA DOLOROSA,
WHERE JESUS LEANED
FOR SUPPORT.

whose mother, Paul writes with loving gratitude at a later time. Mark is very clear in calling him "the father of both Alexander and Rufus."—*Mark* *xv*, 21.

The work of grace was therefore accomplishing itself, while the saving power of the Nazarene was being made perfect by the cruelty and odium of the *Via Dolorosa*.

It is not possible to make accurate statements with regard to the ease, and even the enthusiasm, with which the influential Jews would have adopted Jesus as their champion, if, at any critical hour, such as was the hour of His Temptation, He had been willing to be a politician and to abandon His moral divinity for a human triumph. It was true that all those kingdoms would have been His, if He had given an instant's allegiance to the un-Christlike method of gaining

WHERE
CHRIST MET
HIS MOTHER.



WHERE CHRIST
ADDRESSED
THE LAMENTING WOMEN.

power. Such hours came often; but the hour of all hours in which it was possible for Him to be the Messiah of the Jews with speediest acclaim, lay just behind Him. Evil forces were so nearly driven to despair with regard to what could be done with Him that nothing remained save to get Him out of the way quickly, lest the people should compel the powers to take Him as leader and champion. Every step of His career from that moment on, however, made Him less the Messiah of the Jews and more the Messiah of humanity. He had seen the last of those moments in which puzzled and irritated Judaism would have adopted Him as the head of the revolution it fretted to undertake against Rome, if He had made a single concession to its bigotry and narrowness. His plan for the redemption of Israel included His plan for the redemption of the world, and He was now on His way to the great moment in which Judaism was to make Him more revolting to itself and more dear to man, by stretching Him on the most shameful symbol which punishment had devised. He must now speak. He concludes the deeply eloquent silence which has held His lips shut since the early morning, when He declared Himself Messiah in a way which indicated that the destiny of mankind nestled in His anguished heart. He utters a brief word to the women who stand in line with the multitude of spectators on the roadway. Breaking in on the mournful sound of their wailings, which strangely contrasted with the hoarse clamor which He had heard for many hours, He said: "Daughters of Jerusalem, weep not for me, but weep for yourselves. —*Luke xxiii, 28.* Jesus Christ had already restored the balance of humanity, by illustrating in Himself the divine beauty of the qualities characteristic of woman. He found this a masculine world, in which the feminine was only an incident; He left it a human world in which the feminine was essential. These who lamented Him were the advance guard of that great army and sisterhood who perceive in Jesus the true Son of humanity in whom truly there is neither man nor woman. A brutal and entirely masculine world had already hewn out His crucifix; a new world which should hail Him as the King of humanity was discoverable through the tears of the women who lamented Him.

The moment of this profound pathos revealed another ray of His moral sublimity. He was touched by their tears, and yet His kingli-

ness must decline to be considered an object of pity. He knew by the forelook of a wounded heart the calamitous fate which was even then gathering over His beloved Jerusalem. He could not help feeling the certainty of those tears of repentance, to be mingled with countless tears of gratitude, which



"WEEP NOT FOR ME."

should flow, age after age, when men and women were to remember this day of shame. He was enough of a statesman to feel that these things were done in what the common phrase called "the green tree." His statesmanship looked forward with foreboding and warning to that hour in the history of Jerusalem when the sapless trunk of national life would be ready for the conflagration,— "the dry tree." Withered and fruitless, leafless and dead at the heart, Judaism would then kindle with the heat of passion and the blast of wickedness and consume away. He therefore poured His soul into the words: "Behold, the days are coming, in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry?"—*Luke xxiii, 29-31.*

It must needs be that only the greatest son of Israel shall be Israel's condemnation; and as Jesus is come in sight of Golgotha, we perceive that, at every step, He is becoming more indisputably the Messiah of mankind. Nothing more profoundly illustrates the spiritual grandeur of Christianity, its entire independence of earthly locations, its deepest dependence upon facts known only and known surely in the geography of the human soul, than the truth that even to-day no man can point out the spot on which the King of Kings rose to undeniable sovereignty over the race of men. It is a vast gain for the spiritual culture of mankind that we do not know even the pile of débris which probably conceals the spot where bled

"Those blessed feet
Which eighteen hundred years ago were nailed,
For our advantage, on the bitter cross."

"To a place called Golgotha" is the only phrase by which we may locate Calvary, save as a reality in the experience of men. It is a phrase which satisfies the spiritual thinker, because it leaves his Lord to the spiritual and the infinite. It does not abandon Him at an instant when we are the most interested to know just *where* on this planet He was lifted into changeless royalty, except to locate the event and its circumstances more deeply in the soul of man. The Latin form *Calvary* seems to have won the permanent place in the vocabulary of men, rather than the Aramaic word *Golgotha*; and *Calvary* signifies "a skull." It may have suggested the peculiar configuration of the little elevation in one of the suburban gardens, or the fact that it was a well-known place of horrible associations, because there many offenders had suffered sentence of death. We have lost nothing by ignorance on this point. Christ's kingdom is an affair internal and spiritual; and the Calvary upon which we put Him to death is to be found within us. From many a Pilate-like passion of prejudice within there stretches through the human heart many a *Via Dolorosa*. The point where that road sadly terminates in our experience may have been lost sight of, as the location of Calvary has been obliterated by contending armies; yet we know that the tragedy of Jesus is authentic, and no carelessly-piled rubbish can hide it from the supreme light of conscience.

And now we are standing with Him on the spot where His cross will soon be erected. It is not quite noon, yet the tremulous blaze from out of that Syrian sky falls like a revealing radiance upon the white grandeur of Jerusalem. There are glances from Calvary toward the city, from eyes that have the spiritual depth and force which entertain memories and prophecies. Yonder the sacred hills which have been trodden by the psalmists and prophets, who accepted the vision of Him as the inspiration of their song and the theme of their eloquence, stand green with olives and holy with pious associations. The deep blue sky which arches up and on, until it deepens infinitely at the zenith, bends downward again, and falls like a curtain of sapphire just beyond Bethany, which has given to this homeless man that which was the nearest home He had ever known on earth. Perhaps His own eye is detained for an instant, as He looks upon the city for the last time, by the little road entering the town by the Damascus gate, for that is the road from Nazareth, and now, as never before, He seems to be Jesus of *Nazareth*.

There is perfect quiet in the luxurious mansions, half-concealed in the umbrageous growth out of which they rise to crown the hills; the peril of the rich citizens who inhabit them is nearly gone. Property, however wickedly obtained, is safer now, they think, for the pale and too interesting idealist is going to be put to death very soon. He will trouble them no longer with telling them how hard it is for a rich man to enter the kingdom of heaven. Perhaps they are half-reconciled to the thought that He might have been disposed of by the scourging, being only a harmless enthusiast. Rough usage was not necessary for even a reforming democrat who had addressed His impecunious followers, telling them: "In My Father's house are many mansions. If it were not so I would have told you."—*John xiv*, 2. Ill-gotten wealth was willing even then to contribute to the support of a religion which would make the poor content to look for a home in some other world. Yet it is likely that these homes of the rich have made a contribution a little earlier; for the daughters of Jerusalem who wept for Him as He came from the Prætorium were probably members of a society in which the eternal womanly devised schemes for the utterance of that tenderness which is in woman's heart: and these wealthy ladies have made the usual

provision so that He and the other malefactors will be offered, at the right time, the stupefying drink of myrrh and sour wine, that their agonies may be a little mitigated.

Still the eyes wander away from the dolorous spot and toward the city; but the city has already gained an infamy. It is now memorable for its outrage upon Him. One cannot keep from beholding the Court of the Priests, nearly four hundred feet higher than the Pool of Siloam, wherein blind Judaism refused to wash its eyes with the beggars. That place below Mount Zion, dark with the foliage which Jesus declined to use to conceal Himself from Judas, is the garden of Gethsemane. He alone knows the significance of these things.

They nail together the cross-pieces; the sharp report from the mallet breaks in upon the silence with intrusive violence, but it is part of the music of salvation. No final chorus in Gounod's Redemption, no Hallelujah strain in which the music of any Handel's Messiah culminates, is completely true without the sounds which quiver upon that air as the cross-bars are fastened to the upright beam. Still stands the lonely Figure, penetrated with a sorrow so awful and so divine as to isolate Him from the very humanity which He saves. Yonder is Olivet waiting. It shall be the place whence His feet shall leave the rock, when He shall ascend to His father and His God. But Calvary must be first. Enough, then, from memory, and enough from prophecy! Let the pinnacle and the roof of the Temple burn under the fiery noon that fills the dome of blue above the snowy walls and towers; here is One about to make the temple of humanity so much more white and grand and sacred that the brilliant pile upon Mount Zion shall vanish away. They are now stripping Him, and He who was scourged more deeply and cruelly by those to whom He offered His heart of love than He could have been by Roman bullies, is waiting for crucifixion,—for enthronement. Never has there been such a divine challenge in the history of this planet as that which He offered to evil when He said: "If I be lifted up, I will draw all men unto Me."—*John xii*, 32. The challenge has now been fully accepted; they are about to lift Him up. They have gotten rid of the King of the Jews; they are making Him King of humanity. It is the superlative blunder made by bigotry, intolerance and despotism. The more ferocious the hate they visit

upon Him, the heavier the indignity they offer Him, the wilder the fanaticism with which they blast Him,—the mightier and tenderer, the more meek and royal He comes to be, until sovereignty of earth and man passes into His hands.

They have adopted the most shameful method of dealing with the most dreadful or the most debased of criminals,—crucifixion. Against that dark villainy which they furnish shines the Light of the World. Only the fierce passion of the Orient could have invented and inaugurated so horrible a method of executing a capital sentence. It is almost alien to the Jew, but the instrumentalities of cruelest paganism must now be taxed to furnish a scene revolting enough to express their bitterness and hate.

The strong wooden pin has been placed midway from the bottom to the top of the beam, in order that the body may partially rest upon it, so that it shall not tear itself away from the cross. The women whose pity still expressed itself in tears, have their special task of mercy to perform, and the potion, whose opiate is expected to render His pain less acute, is now offered to Him. Death has never been met by one intellectually and spiritually able to make complete discovery of all the treasures and resources of his realm. Jesus refuses the draught! He cannot save man by stupefying His own faculties. He must see and feel and know the last cruelty of man, the last malice of evil, the last spear-point of death. He will "taste the whole of it;" then He cannot taste this medicated wine. Let the other two offenders, whose crosses still lie on the ground with His, do as they will,—*they have no world to save*. If the King of Terrors is to be despoiled or to be vanquished by a divine man, it must be done with divine fairness.

Thus open-eyed and calm, Jesus was ready to die on the center cross, which probably was not yet upreared and fixed firmly in the earth. He was now laid upon it. The arms which had taken into their embrace His mother and John the Beloved, were stretched along the cross-beams, and a large iron nail was driven through each of the palms of those hands which had blessed the little children. Cruelty of the most calculating sort could add nothing else save to bend the legs upward until the soles of the feet lay against the post, when either one very large iron spike was driven through both, or

two smaller nails penetrated the feet in response to the pitiless blows of the mallet. Thus were they fastened to the upright beam. The crowd which had come from Jerusalem had never beheld a more frightful condemnation of that Judaistic hate which had now called in Roman brutality and Carthaginian cruelty to produce in this forsaken man the extremity of physical agony. The torture which penetrated His soul, however, was more than this; and in a less sweet and gentle heart it would have turned all to bitterness. No human device could intensify the inconceivable pain which quivered and throbbed along the torn and trembling nerves, yet He might have forgotten it in part, if the disciples had not fled after He had been denied and forsaken. The intense misery of His thirsting frame which hung there surcharged with anguish of soul, would ordinarily have robbed reason of every right and thought of every prerogative, in that ghastly hour. But just then He rose to a height known only to God, and surveying the whole mental and spiritual situation, knowing the dull-eyed fanaticism which had hounded Him to that place, comprehending the terrible result of that ignorance which allies itself with religious bigotry, and, above all, conscious of the divine power of compassion and forgiving love, He looked to the only spot in the universe where He was understood,—to heaven, and He said: "*Father*, forgive them, for they know not what they do."—*Luke xxiii, 34.*

As has already been intimated, this prayer had been forming itself on His lips for hours. His was a spontaneous, but not an extemporaneous nature. Jesus' actions can never be understood by us, unless we see how clearly He here comprehended the gigantic blundering, as well as the unspeakable sinfulness, of those who had brought Him toward the cross and now had fastened Him upon it. He appreciated the intellectual darkness out of which this bolt of moral wrong flew into His bosom. There is the patience of ignorance which looks upon ignorance without seriously condemning it. It is better called stupidity or dullness. But here was the patience of infinite intelligence sending its ray of light into the heart of midnight, with the force of a prayer conceived in gentleness, benevolence, and an all-embracing love for humanity. He has been lifted up. As the rough tree upon which He hung helpless and tortured

held Him high enough to meet the coarse gaze of men who were intoxicated with the horror, He proved His profound faith in the one great fact in the nature of God which His perfect Sonship had revealed,—God's Fatherhood. For the first word that came from the heart of the tragedy was His word: "*Father.*" Nothing that Jesus ever did or said, to publish or illustrate the Fatherhood of God, so outlined the amazing sweep of His faith, as the fact that He drew upon it just then, and so mightily. Because His suffering spirit went far enough into the depth of the Fatherhood of God to obtain His own solace, He could predicate forgiveness. And what far-reaching forgiveness! Jesus would have it reach these ignorant children of the All-Father who were even then murdering Him, the Father's true Son, their Messiah, with unsurpassed cruelty and deepest shame. So was He the Christ of God.

The anguish of this cry was thus softened by Jesus' charity. His charity and forgiveness sprang out of His love. He knew the ignorance with which the soldiers nailed Him to the cross, as they had nailed others to similar crosses, according to their duty; He knew also that the chief priests and Pilate, who would have been the last to admit that they knew not what they were doing, were actually in deeper darkness than the soldiers, because they were disobedient unto a higher law. But Jesus included them all in His prayer.

Scorn and ribaldry disported themselves beneath the crucified Man, while the Syrian heat poured out its fierceness upon Jesus, and the helpless One who alone could help the world was enduring extreme internal agony. If ever a bitter thought had right to utter itself forth, this was the moment; but the most maligned and cruelly treated Son of God had nothing to speak out of harmony with His sweet and comforting word of forgiveness. The powers of mind and body were besieged. Still the secret of God was His, and even when memory was assaulted by the tortures of the hour, He did not forget to draw a stream of forgiveness for all His sinning brothers, from the fountain of God's Fatherhood.

Now the Jewish leaders began to get some clear idea of what had happened to their Hebrew dignity, by calling in Rome to complete the death of Rabbi Jesus, under disgracing circumstances. Not

only had Pilate sneered at them by his saying at the Judgment Hall: "Behold your King!" and silently warded off their reply: "We have no king but Cæsar,"—*John xix*, 15,—in a manner unfavorable to their pride; but the chief priests now saw the soldiers of Rome, having filled themselves with the common wine which on such occasions was



CASTING LOTS FOR CHRIST'S GARMENT.

furnished in abundance, staggering gleefully beneath the dying Jew and deriding Him as the Jewish King. Their derision, however, was a scornful laugh in the face of the Jew. They shouted to the King of the Jews to save Himself, while they lifted up their cups of wine and proposed a health to Him, or asked His response to their revelry. Blind to the fact that He incarnated every fair dream of Israel, and that He had manifested forth every precious anticipation of poet and prophet, the chief men of Israel were now beholding themselves ridiculed by their servants. They were no longer guiding the events

of that shameless murder! The Rome they detested was in control. A frenzied mob of Romans and street-loafers led them into fathomless degradation, at the hour when all that Israel had stood for was being lost. For the time being, they were compelled to mingle their derision with that of contemptuous foes.

The doomed man had been taken to Calvary with His sandals, girdle, outer cloak and head-dress, as the only visible property which cruelty and cupidity could parcel out. Perhaps they were not worth much and did not detain their curiosity long, as the four soldiers, who had been especially concerned in the labor of crucifying Him, looked about near the foot of the cross which bore Jesus, and thought of their perquisites. They gambled for the inner garment only. It was a priestly vesture, finely woven and seamless. The dice were thrown in the hot Syrian light. Little cared they for the whispers of the past: and less for a symbol which would fascinate the piety of the future. To divide this seamless robe, as they had doubtless rended the larger cloak into four parts, would be to ruin something valuable. Neither can the unit of Christ's influence be divided. The integer of Jesus' life and words is beyond human power of destruction. The prophecy is ever fulfilled: "They parted my garments among them, and cast lots upon my vesture."—*Matt. xxvii*, 35. But the fact is also made forever secure that the priesthood of Jesus is never to be divided. Men may gamble for His priestly tunic; they cannot rend it.

Still the miserable fanatics were joining with the half drunk soldiers in offering their contempt to the sufferer. Coarse mockers went by with scornful Sanhedrists, challenging Him, flinging taunts at Him, entertaining the blatant populace with grimaces, while the veins of the Son of Man were swollen with agony, and His heart was breaking. Rulers cried out, as they jeeringly walked close to His cross: "He saved others: let Him save Himself, if He be Christ, the chosen of God."—*Matt. xxvii*, 42. What "rulers!" No man ever ruled in God's world, for long, who ruled on their theory. There was the true *Ruler*,—the Ruler of time and eternity, and, *because* He was the Christ, He could not save Himself. To have saved Himself for an hour or for a life-span would have been to lose Himself and all the race forever.

The mocking soldiers took up the refrain of contumely, and, coming close to the cross, with hearts untouched by His prayer for their forgiveness, they yielded a little to the impulse of kindliness, and offered Him some of the sour wine which was left after their drinking. Servants of Rome as they were, careless of the feelings of the Jews whom they now scorned in their derision of Jesus, they said: "If Thou be the King of the Jews, save Thyself."

They had read the words written on the *Titulus*. Indeed, the attention of all was attracted by the superscription inscribed upon the placard which either hung from the neck of Jesus, or was firmly and conspicuously fixed on the topmost portion of the cross above His head. This bill or titulus, whose use in particular lay in the fact that it published the name of the condemned person, had been affixed to the victim or to the cross at an earlier time, and, on sight of it, the leaders of the Jews had strenuously objected to its statement, which soldier, priest, and alien could read. The inscription was to the effect that this man, who was crucified with so much of circumstance and disgrace, was "*the King of the Jews.*"—*Matt. xxvii, 37.* The title was written by Pilate, and the Roman Governor was partly avenged upon the chief priests of the Jews, who had almost forced him to give up Jesus to their fanaticism and brutality. Nothing could have been more to his liking than the opportunity of calling Jesus "*The King of the Jews,*" in this public way. Coming from the Temple, as these priestly devotees did, they at once had hurried to the Prætorium, and sought to influence Pilate not to permit this abominated title to be set up. The chief council knew that they must be careful of public opinion, for a revolt could easily break forth and become uncontrollable, and Pilate was evidently not inclined to give up this opportunity for discounting the influence of the Sanhedrists. There the title, as John describes it, plainly showed Pilate's skill at uttering contempt. It ran as follows: "JESUS OF NAZARETH, THE KING OF THE JEWS."—*John xix, 19.* Nothing could have been more offensive to the rulers of Israel than the scorn contained in the word *Nazareth*. "Write not, The King of the Jews; but that He said, I am the King of the Jews," begged the chief priests." Pilate's stern reply was: "What I have written I have written."—*John xix, 22.*

The age-long conflict between evil and good had reached its Waterloo. The hour had struck for the decisive struggle. Every contest which the soul of man had felt from the beginning, every silent advance of right upon retreating wrong, every sharp defense of truth against error, every dreadful fight against sin, every bloody march upon selfishness, every terrific charge upon the beast, every



The tablet or titulus bearing this inscription is said to have been found by Helen (called St. Helen), mother of Constantine the Great, and by her conveyed to Rome, where it was preserved in the Church of the Holy Cross, and at length, in 1492, to have been anew brought to light, being found in the vaulted roof of the same church while it was undergoing repairs. From the annexed cut, which is a facsimile of a part of this title, it will be observed that the words, conformably to ancient custom in Judea, are read from right to left. The inscription corresponds with the statement of St. John, presenting traces of the Hebrew first, then the Greek and then the Latin. The Hebrew is the least, the Latin the most distinct. The last presents in full the word Nazarenus—"The Nazarene"—with two letters, apparently R and E, which, with X, would make REX, or king; so that, as St. John states, the title thus appears to have run, "Jesus of Nazareth, King of the Jews," and consequently contained the scoffing implication that Jesus had suffered death for high treason against the Roman sovereignty.

defeat, every triumph, was but a prelude to this awfully tragic moment when the Son of God, nailed to the cross, was first to hurl the arrogant power of sin from that solemn height and, next, to make the cross His undisputed throne. Is it wonderful that such an hour

should bring out the human soul into such a definiteness of feature that its deepest nature and loftiest possibility might be seen?

Jesus came to be the Savior of the human spirit—the whole man. He could never be content to merely redeem the intellectual life, or the life of the sensibilities, or that of the purposes and choices of mankind. At His cross, as a trinity in unity, stood the God-like human soul. *Thought* came in the language of Greece, the land of the intellect; *sentiment* and *feeling* came in the language of Hebrewdom, the land of the sensibilities, the home of the human heart. *Will* came in the Latin tongue, the language of imperial Rome, where human purpose had made its arches of triumph. In all these, came human nature, once dissevered but now united before the cross of Jesus of Nazareth.

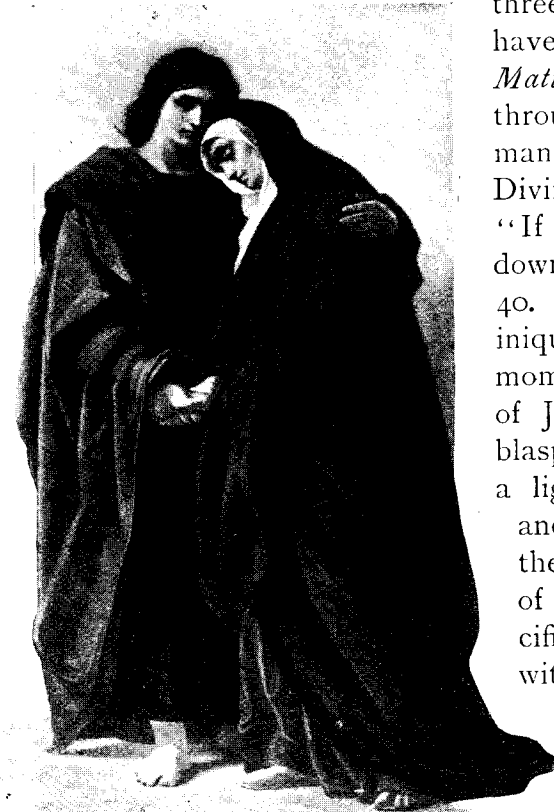
We must not forget that this inscription was presented to the eye of the foreigner, in Greek, that the alien might understand it; it was given to the Jew in Hebrew, because Jerusalem and Calvary were located in the province of Judea, a Jewish country; it was put into the Latin language because this same Judea was a Roman province, and this was the official tongue. The assertion it contained was probably made in bitterest irony. But behind these facts lies a greater fact. There these three particular languages were. The powers which make history had so moved in the past and were so moving in the present, that these three great streams of human life and experience met at the foot of that crucifix, as they had taken their rise long ago in the deep springs of the human soul. There was a wondrous drawing power in that cross. Human nature had been dissevered by evil. Human life everywhere was fragmentary. The soul of man was to be re-constituted.

CHAPTER LVII

THE DEATH OF JESUS

FURTHER than the gibes of the soldiers of Rome or the sneers of the Jewish authorities, did one of the contemptuous scornors drive the dagger of human hate toward the heart of Jesus, when he cried out: "Thou that destroyest the Temple, and buildest it in

three days, prove that Thou mightest have done so, by saving Thyself."—*Matt. xxvii*, 40. And a cry rang through the soul of the Son of humanity, who was then proving His Divinity, when some one screamed: "If Thou be the Son of God, come down from the cross!"—*Matt. xxvii*, 40. The hideous jargon of baffled iniquity went on, from moment to moment, while the calm and silence of Jesus fell upon the mockery and blasphemy, as the steady rays from a lighthouse lantern fall upon dark and rushing waters, only to reveal the horror of death. And now one of the wretches who were being crucified with Him, doubtless wrathful with the thought that Jesus might possibly have saved Himself and them from punishment, cast in His teeth the reproach which had already been repeated by Sanhedrist and Roman soldier. Little



MARY, THE MOTHER OF CHRIST, AND THE
APOSTLE JOHN.

better was the trained Jew in that hour, seeking for a sign which would appeal to his sense, and demonstrate the spiritual Messiahship of Jesus to the organs of hearing and feeling and tasting and smelling and seeing, than this ignorant robber. The reviling thief had some reason, perhaps, in his torn sinews and in the awful thirst which he knew in that torturing hour, for asking a sensuous proof of God's delivering power. If there were any whom Jesus pitied in the group of blasphemers near the cross, it was this hapless wretch; yet even Jesus' pity could not go so far as to make visible proof of His Messiahship. That would be to undo it; that would be to lose all the ground which was triumphantly held in the Temptation in the desert. From the hour of that struggle, even unto this, Jesus had been true to the Kingdom of the Invisible, of which He was the Invisible King.

That was a moment of indescribable horror when the Jewish authorities sought to arrest the attention of the people who passed on the roadway toward Jerusalem, pointing out to them the central cross, with its title of irony and shame. The ears of the astonished pilgrims were filled, at the same time, with the derisive shouts and taunting words of scorn which were still being repeated, not only to annoy the sufferer, but to keep the populace from gathering around that cross and adopting its victim for the King of the oppressed of every race and region.

The one thief was uttering his terrible challenge to Jesus: "If Thou art the Christ, save Thyself and us!"—*Luke xxiii*, 39. His companion in iniquity, awed and more deeply touched than ever with the beauty and heroism of Jesus, turned as far as he could and spoke his word of rebuke and exhortation. This was the penitent robber, and he sought to dissuade his impenitent comrade from uttering words of mockery. By an implied argument born out of a crisis, he attempted to fasten the thoughts of his wicked companion upon the significance of death in their case and in the case of Jesus. Probably this penitent man began to turn toward Jesus when, on the way from the city to the hill Golgotha which was outside the city wall, he looked with sorrowful eyes upon Jesus staggering and falling under His cross. Perhaps he was only half won at that moment; certainly he was entirely won to Jesus in this moment, when the

enduring gentleness of the King of Men revealed to him that majesty of love which is God's.

The penitent robber said to his comrade: "Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss."—*Luke xxiii*, 40, 41. Surely something,

either before this hour or on

the way to Calvary, had convinced the nobler-hearted one, of the injustice which was being visited upon Jesus. But his last word was not to Jesus, he



HOME OF SIMAS, THE PENITENT THIEF.

yet spoken. Turning said: "Lord, remember me when Thou comest into Thy kingdom."—*Luke xxiii*, 43. Never was a prayer more profoundly conceived in true theology and warm religion. The Lordship of Christ was acknowledged, and here the human being was throwing himself upon that fact, in an hour which offered the most sublime strain for faith. It was an anticipation of certain triumph for the kingdom of Jesus. All that the poor wretch asked was to be remembered. He would rather be left in the memory of Jesus, than to be delivered from the cross on which he was dying. The answer of Jesus was as far-reaching, from the divine point of view, as was the prayer of the penitent thief from the human point of view. Jesus said: "Verily I say unto thee, To-day shalt thou be with Me in paradise."—*Luke xxiii*, 43. With disciples who had hurried away to be safe from harm, or who had denied Him; with hopeless friends lamenting the disaster; with the world beholding what appeared to be His helplessness, and the authorities of earth conspiring to leave the memory of Jesus only as that of a dangerous blunderer in human and divine affairs;—with these in mind, the vision of this coarse

thief becomes proof of how far the light of Christ's brotherliness penetrates into the deeps of humanity and how salvable is the most unpromising soul when it stands in the presence of Christ's self-sacrifice. In the answer of Love, Jesus abolished time. The eternal is the everlasting *now*. The thief had said something about being remembered in the future. Jesus' answer was "*To-day* thou shalt be with Me in paradise."

It was now nearly two hours since they had fastened the Redeemer of Men to His cross, having handed Him over to the cruelty of the Roman quaternion and the malice of sneering priests. When Jesus was arrested, the disciples ran everywhither, and only at the trial before Caiaphas and Pilate do we see any except John. Simon Peter, who followed after John, was always afar off, even from John, for John was as close as possible to his Master. The loving disciple had pressed ever on after the stricken Shepherd of the sheep. He had probably gone to the city and now had returned with the women, whose faces we see in every true portrayal of the death of Jesus. Art has placed them nearer than the account would indicate as their station. Luke says that they "stood afar off, beholding these things." Least far away doubtless, was the mother of Jesus, and close to her was her sister, Salome. Mary, the wife of Cleophas, mother of James and Joses, was near unto them, with Mary Magdalene. It was deeply tragic for her. Only a woman's heart in which Love had done its wonders, could there remain so undismayed and be seed-ground for hope. John's courage was the courage of love, and upon that courage Jesus relied, when, looking through the awful darkness which hung about the earth in the hour of its own extreme tragedy, He saw His mother, and John standing by her side. He could trust John with the dearest possession of His life,—His mother. Only one who would be near unto Him when the crowd on the roadway was turning away from Him in horror, because His mutilated form was receiving reproaches and contempt,—only such a one as John, faithful to the last, would receive the great honor which Jesus conferred upon him when He said:—"Woman, behold thy son!"—*John xix*, 26. Only a mother whose heart-strings had been so often strained by the majestic unfolding of her son's destiny could be worthy of such a gift as Jesus

gave to Mary, when, looking at His disciple, He added: "Son, behold thy mother."

Once more he had exemplified the strength and beauty of spiritual relationships. He had carried the doctrine of the Fatherhood of God and the brotherhood of man farther than ever before. He honored only the relations that are eternal. And here, with blood streaming down His face, and with unparalleled sorrows choking His voice, He proclaimed this truth in which He had lived, even to the mother to whom He first spoke it when He said: "Wist ye not that I must be about My Father's business?"—*Luke ii*, 49. He had nearly completed His Father's business on earth, but it was not to be finished, save as these spiritual relationships were revealed in their divine superiority. Mary had found a home, and John had found a mother, in deed and in truth. Around the cold earth, on which were falling drops of blood, which were at once the witness of how deeply man had sinned and how great is the love of God that would save from that sin, the darkness was still hanging. Within the brain and heart of the sufferer, the interests of earth and heaven were being allied; and the contending forces, whose battle has scarred all history, were being reconciled in the love which made Him at once priest and sacrifice. The representative of man, He was also the representative of God. The spot where everything heavenly seemed to be most humbled was also the spot where everything earthly was most exalted. Without any superstition, we are convinced that the blood-drops falling upon the hill-top, while He was forgiving His enemies, were indeed "the blood of sprinkling that speaketh better things than that of Abel." Judaism ought to have forsaken all other altars for this. The blood of Abel, the innocent sacrifice to selfishness, cries unto God, until, in the great act of self-sacrifice,—that is, in the blood which means forgiveness,—the soul finds peace.

We must not enter irreverently into an account of the unnamable pains which the body of Jesus endured, and the unequalled sorrows which visited and threatened to reign in His soul. Jesus wished to live. He longed to accomplish the purpose of His life, by making proof in Himself, while He lived, of the goodness of God and the destiny of humanity. That man should forsake Him at the

hour when man was being saved, and that God, His Father, should be silent, and seemingly withdrawn, to make the hour most lonely, when Jesus, His Son, was revealing most of His Father's nature and aims,—this caused the bewilderment of brain which completed the agony of the Son of God. The Priest Himself as His own sacrifice. Would there not be some ray of light venturing through the darkness and falling on the Sacrifice, if He were a willing



THE GIBES OF THE SOLDIERS
OF ROME.

spot or blemish? darkness shuddered with the cry, the most pathetic and piercing the universe ever heard: "Eloi, Eloi, Lama Sabachthani!"—*Matt. xxvii, 16*. "My God, my God, why hast Thou forsaken me?" Jesus was a little child again. Nothing is

Sacrifice, and without
There was no answer. The

tenderer than this boyhood feeling which overmasters Him. He had probably spoken Greek during most of His public life; He had returned to the Galilean phraseology of His childhood. The soldiers of Rome, standing by the cross, at once mistook His meaning. They thought His cry: "Eloi, Eloi," was a call for Elias. This body of warriors could never have known the whole story; they obtained only a few bits of the history of Jesus from the mob and the chattering priests. It was not strange, therefore, that this blunder was theirs. The very blunder, however, shows with what intensity the atmosphere responded to every thought and impulse pointing toward the coming of the Messiah. Everybody knew that Elijah was regarded as the one who should precede the Messiah. John the Baptist had been mistaken for Him, and these soldiers, who may have come from the province where the idea was most prevalent, had only showed what dangerous forces were loose in the politics of Hebrewdom, while Jesus was dying. It was from one of the grand songs of Israel that Jesus had taken this melody charged with minors: "My God, my God, for what reason hast Thou forsaken me?"—*Psalms xxii, 1*.

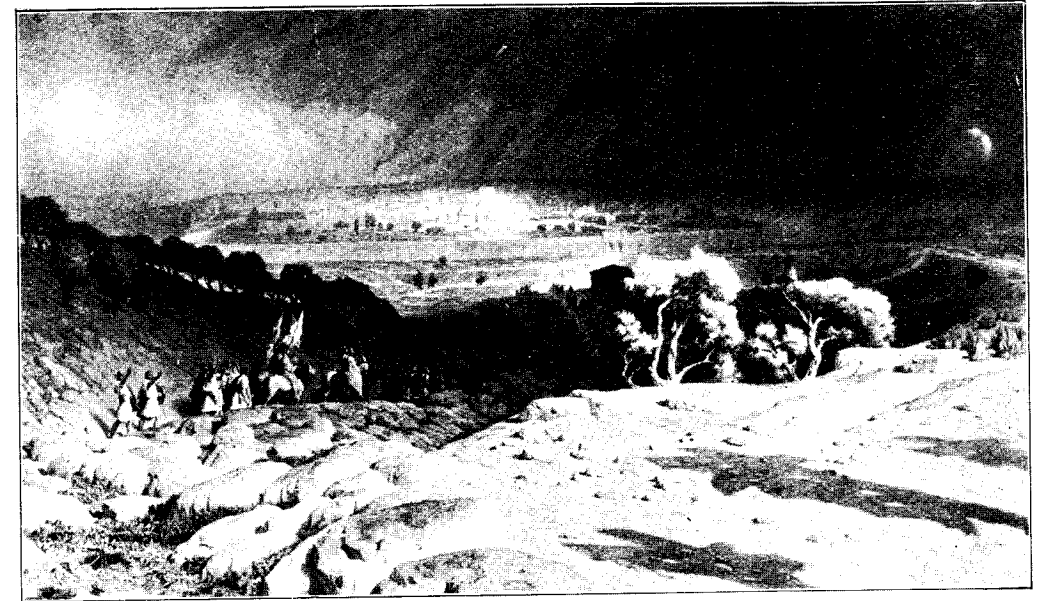
His divinity had again demonstrated itself in His humanity. Even to the depths of this humiliation would the Son of Man carry His divineness in His humanness;—and even further than this. For, from the intense darkness about His soul, He emerged, only to say: "*I thirst.*"—*John xix, 28*. He could be divinely human at this juncture, because, as John tells us, He knew that "all things were now finished, that the scripture might be fulfilled." At length, one of the soldiers felt a touch of humanity within him; and he immediately obeyed it by taking the sponge, which had probably been used as a stopper to the large bottle in which the sour wine had been brought for the soldiers to drink, and filling it with some of the very drink which had inflamed the brutal soldiers to severer cruelty, offered it to Christ. As the cane or stalk of hyssop, surmounted by the sponge, was lifted near to the mouth of the dying man, there was a protest. The coarse gazers upon the frightful scene cried out: "Let be! Let us see whether Elias will come to save Him!"—*Matt. xvii, 49*. But Elias did not come, and Jesus refused not the wine which moistened His parched lips. He could now accept this; the end was near; and

it was not similar to the narcotic which He had previously declined to drink, because He would meet death face to face.

The last moment had come. Beginning in the Temple as a boy to preach the Fatherhood of God and the brotherhood of man, He had carried the possibilities of humanity so high; He had brought the enterprise of love so close to the earth, that in Himself, life had encountered death victoriously, and He now knew that all was safe. The sunlight burned upon the roofs of the Temple which would give place to the more rich and beautiful temple of redeemed human nature. He felt in His heart, which could experience only a throb or two more, that God and man were at one, and in the rapture of universal triumph He cried out: "*It is finished!*"—*John xix, 30*. Then, as though some refrain were borne into His spirit from the great music to which He had given increasing utterance in life and death, He nestled, as a storm-pursued bird nestles in a sheltering crevasse of the rock, in the one reality from which He had gone forth, to which He now came back,—the Fatherhood of God,—and He said, with utmost calm and tenderness: "*Father, into Thy hands I commend My Spirit.*"—*Luke xxiii, 46*.

Jesus was dead. And yet something was alive, for nature declined to adopt the event as the conclusion of the long process. The rocks near Calvary were torn; the earth reeled and quaked as the last drops of blood fell upon it, and the sleeping saints rose from their graves and appeared unto many in the streets of that Jerusalem whose chief men vainly supposed that now their problems were solved and their troubles ended. Even the mighty symbol of their religion, the Veil of the Temple, was rent in twain from top to bottom. The day had come when institutions must exist for humanity, and not humanity for institutions. Yea; something was living yet. While the priest was entering the Holy Place to burn the incense, and was arrested in amazement at the frightful rent which left the veil of gold and purple ruined before the eyes of ecclesiasticism, human nature was making itself a temple of the Highest, by its obedience of the Law of Love in Christ Jesus.

The centurion, who was in charge of the soldiers, had exercised the most anxious care that everything which occurred on Calvary on that day should be orderly and done according to the laws which



THE SOLDIERS LEAVING CALVARY.

apparently had blended at one time, and then clashed against one another, from the beginning of the trial of Jesus, up to the moment of His death. His stolid Roman nature had never been melted or even argued with by so pathetic and powerful a plea as was made by the Victim whom he had just helped to crucify. Against all the fury of Judaism and the hard injustice which called itself justice in Pilate's Rome, that darkness of soul stretching over him at the moment when the light sprang into noontide in the soul of Jesus, the Crucified One; with the earth shaking beneath his feet, and the calm majesty of Jesus luminous above it all, the centurion saw again the form of Him who alone had been true and pure and kind amidst it all, and he said: "*Surely this man was righteous; this must have been God's Son.*"—*Luke xxiii, 47*. Heathendom had confessed the power of the cross of Christ. While the children of the Orient were going homeward, striking their breasts in token of the awe which they felt after the tragedy was over, the Occident was receiving from the Orient that which was world-wide and universal.

Something yet lived. But it was not the body of Jesus. Neither was it the religion which was now about to perplex itself with the

forms and ceremonies of the Sabbath just beginning. It was not the body of Jesus, because, when the soldiers came to Him, executing the purpose of the Jews, who only pretended that they wished to shorten the sufferings of the Crucified One, when in reality they wished to make their Sabbath and second feast-day clean enough for the offering of the wave-sheaf, these same scrutinizing soldiers saw that Jesus was already dead, and that the breaking of the bones, which often preceded the lance-thrust, and therefore brought certain and immediate death, could be dispensed with entirely. Nay; it could not be the religion of the Pharisee and the Sadducee and the Scribe that lived; for the Sabbath which they were hastening to make clean had already been disgraced by being made dependent upon the will of Pilate who determined as to the disposition of Jesus' body in the late afternoon.

It was Jesus the Christ alone who was alive forevermore. The true Paschal Lamb had been sacrificed. Not a bone of the Offering had been broken; but other predictions beside this had been fulfilled. A greater Prophet and Law-Giver than Moses had come. His was the Law of Love. As a Roman soldier thrust his lance into the side of the body of Jesus, the whole story was told. The blood and water which came out forthwith proved that He had died, literally, of a broken heart. Love had suffered so willingly and lovingly that it had closed its own tragedy; and Love lived, and would live, forever,—if for nothing else than for this,—that man might know how Divine Humanity makes Calvary possible.

CHAPTER LVIII

THE SABBATH

THE second Paschal day, the Sabbath, was within an hour of its advent. Jesus had fulfilled Love's Law. Let others look out after the letters of the law of tradition. The Passover-sheaf had been cut; but the Omer, or wave-sheaf, could not

be offered with proper festivity, if still three mangled and dead bodies hung upon their crosses, within sight of pilgrims who looked toward Golgotha, from the Holy City. Not only must the body of Jesus be taken from the cross, therefore, and at once, but, in order that the Passover Sabbath may be undefiled and Jerusalem

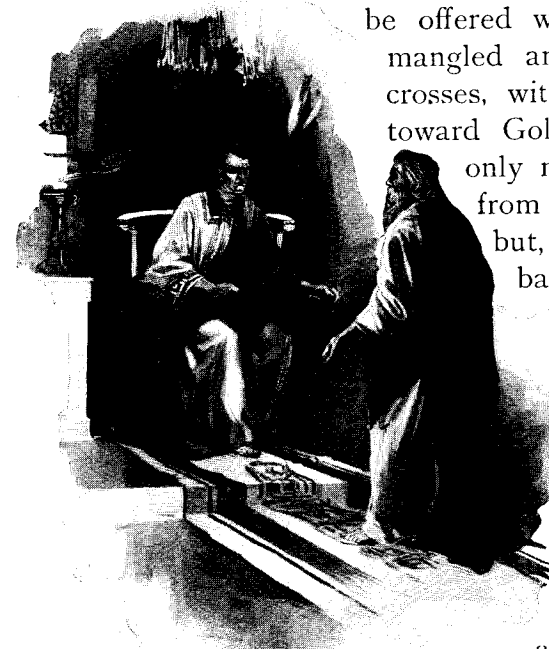
be ceremonially clean, the body must be buried. What could be done by love or friendship in this moment of sadness?

The apostles were poor and scattered and the women-friends of Jesus were without any means whatever with which to purchase a burial place for His body such as their love desired. Could not

something be done, in harmony with their reverence and affection? The place for the

ASKING PILATE FOR CHRIST'S BODY.

burial of criminals was yonder in the valley of Hinnom, where the unclean and outcast things of Jerusalem were always thrown, to decay with the rubbish of the streets and the ashes from the burnt offerings of the Temple. While love may have been shuddering with the



thought that His body might find its resting-place there, the Roman Procurator, Pilate, was listening to Joseph of Arimathea, who preferred a remarkable request in such a way as to touch the heart of the Governor. Joseph was a rich man, and, doubtless, a secret disciple. He had probably beheld the glory and shame of the Crucifixion, though his courage failed and he had not cried out in his horror at the exhibition of human wickedness. Now he needed not to be cautious, for both Rome and Jerusalem believed that Jesus and His cause were dead; and so Joseph, who was a Sanhedrist, that "waited for the kingdom of God," disregarding all things, save his loyal love, craved of Pilate the body of Jesus. Mark says he was "a noble counsellor."—*Mark xv*, 43. Luke says he "was a good man and a just,"—*Luke xxiii*, 50,—and the latter evangelist gives us the information that he "had not consented to the counsel and the deed" of the Sanhedrin. It is from John that we learn that Joseph was "a disciple of Jesus, but secretly, for fear of the Jews."—*John xix*, 38. In Pilate's eyes it was very little that Joseph asked for; it was very much in the eyes of Joseph, who might well provide his new rock-hewn tomb for One who in life, and especially at the hour of His death, would have rewarded him infinitely for one look of loyalty or one phrase of affection. Perhaps it is ever true that Christ must die upon some Calvary, within our own souls, before we shall be delivered from the fear to which we bow, and beg our Pilate that we may do honor to the Christ's body.

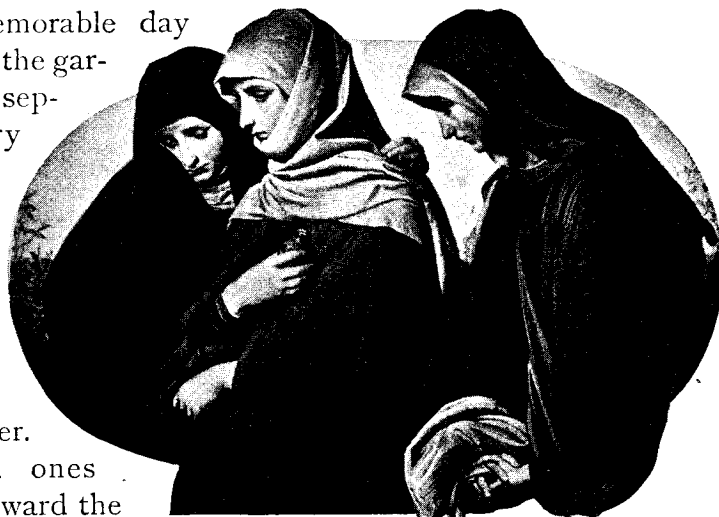
Pilate doubtless was not less pleased at the magnanimity of Joseph than he was astonished to find that a rich Jew, and a Sanhedrist, such as Joseph, would ask for a gift such as the dead body of the Nazarene Rabbi, just crucified in disgrace. He was also surprised to know that Jesus was already dead. Calling unto him the centurion, he asked if Joseph might not be mistaken, and if Jesus had been dead for any time. Convinced of the truth of His death by the centurion, Pilate gave the body to Joseph. Joseph himself, probably with the aid of his servants and the two or three friends of Jesus, attended to the taking of the body from the cross. What whole-hearted devotion might have done when Jesus was living,—pity, tenderness, and loyalty tried to accomplish with His corpse.

The Friday afternoon was waning, and the Jewish Sabbath was hastening upon them, when the rich man thus saw that the body of the penniless Master was tenderly borne away from the cross.

And now another of those who had lacked whole-heartedness, and who at a former time had furnished one of the most pathetic pictures ever made of the failure of a timid soul in the presence of divine opportunities, Nicodemus, who came at last to do tardy honor aforetime by night, ventured out into the fading light, which would soon be lost in another night, and he brought a mixture of aloes and myrrh, "an hundred pound weight,"—*John xix*, 39,—which provided for the embalming of the body of the dead Teacher. No figure more sadly or strongly moves across the scene of the life of Jesus, to teach us how near to moral grandeur a man may approach, and yet how far away from spiritual greatness he may remain, than the figure of the learned and wealthy Nicodemus. Not all of the spices or fragrant oils which he might then bring, could have weighed as much, either for Jesus or for Nicodemus, as a single clear and true word of affection, spoken at the time when conscience and sympathy ought to have uttered it. Society must never dream that it has a Lord and Savior, because it is willing to put the loved corpse of Jesus in a splendid sepulchre of praise as did Joseph, or because it gratifies its taste and escapes embarrassing consequences, by going to Jesus by night, by pleading for fair trial for the Nazarene, or by offering its unguents and aromatic spices for His burial, as did Nicodemus. These acts of Joseph and Nicodemus were indeed beautiful and lovely, but they must not be mistaken for acts as hopeful as the blunders of a *son of God* like Peter, who always has to be sifted out of a Simon, *son of Jonas*.

They were soon in the court of Joseph's new tomb. While John was comforting Mary, the mother of Jesus, and the other disciples were standing a good way off, beholding what they could, the body was washed, and wrapped in the linen which Joseph had bought for the purpose, and which was made fragrant and sweet with the gift of Nicodemus. A napkin was placed over the face, which had received the last token of affection, and the earthly form of the Christ was placed in the niche of the rock.

The sun was westering down; only a few moments were left for solemn duties. Joseph's tomb, in which a body had never been laid, resounded with echoes, as the great stone was rolled to close the entrance. Probably a smaller stone was carefully laid against it, as was the custom. There were other sounds also. For while the last glories of that memorable day were departing from the garden in which the sepulchre stood, Mary Magdalene and the other Mary had come close enough to see the manner of His burial, and to leave their sobs and tears.



THE THREE MARYS GOING FROM CALVARY.

It seemed all over. The disheartened ones turned their faces toward the city. Sweet thoughts, however, were in their sorrowful minds. They were going to prepare spices and ointments, and return. The sun had gone down, and the Passover Sabbath began. Everything had been done by the devotees of externalities to make sure that the traditional Jewish Sabbath should open upon a city ceremonially clean. The internal forces which come out of eternity and enter into time, were soon to triumph against the external methods which had apparently succeeded all day long. A true Sabbath for humanity, which, for years, Jesus had been creating, was coming, and as the old would furnish for chronology the most terrible date in history, so the new would shine forth as most beneficent and glorious.

The "wave-sheaf" was offered up, but the true Passover Sheaf had been offered on Calvary. It was not a peaceful Sabbath for any, save the sleeping Lord. So fearful were the authorities of the city and of the Temple lest something disruptive of their plans might even yet occur, that the chief priests and the Pharisees united in a statement to Pilate in which they were saying: "Sir, we remember that

that deceiver said, while He was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest haply His disciples come and steal Him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first." The wearied and stern Pilate replied: "Ye have a guard: go your way, make it as sure as you can. So they went, and made the sepulchre sure, sealing the stone, the guard being with them."—*Matt. xxvii, 63-65.* "Make it as sure as ye can," is the weak statement, both of permission and of command, destined to utter itself at the defeat of every force in the universe that would entomb permanently the Love which re-makes the world. There is no seal against the power of goodness to manifest itself from the very grave in which it has been imprisoned, and to go forth to rule the ages. Neither can Pilate supply the enemies of Divine Love with any watch which will be able to keep that sepulchre closed.



THE BURIAL OF CHRIST.
FROM PAINTING BY BRUNO FIGLHEIM.

CHAPTER LIX

THE EASTER GLORY

THE crucifixion of Jesus in evil rose against the sublimest manifestation of goodness the world ever saw and demonstrated most tragically its dark and hellish nature. But because good is good, and evil is evil, these two forces met at the cross of Calvary, for the determination of the question as to *which* must have the ever-increasing and, finally, the universal mastery. Sin failed, even in the midst of its apparent triumph. As the evening came on, it seemed that the Eternal Love manifested in Jesus Christ had been overthrown by the temporary hate of men. But it was not so. In its effort to kill Jesus in ignominy, sin had suicided and made Him glorious. Calvary is the name of the place *where*, and Good Friday the name of the time *when*, sin becomes so abhorrent, in the presence of the breaking heart of goodness, that it reeled from the crucifix, wounded



AFTER THE CRUCIFIXION.

fatally. It may live on, as it has lived on for centuries, but the wound received on that Good Friday will prove its death. As the anniversary approaches, year by year, sin rises from the place under the cross where it fell; but its languor and weariness are more noticeable. Its ancient defiance is departing. Sin has never since essayed to take so lofty a fortress as it lost at the cross of Jesus of Nazareth. There is no such other height and bastion in human history or hope. Having dashed against that, in vain, all history will ultimately prove itself the story of the long retreat of evil from the "Lamb as it *had been* slain."—*Rev. v*, 6. Before the crucifixion was over, humanity in the Roman centurion had confessed that the cross of Christ is His true throne; and as they were taking the lifeless body from the tree, earth had already begun to revolve in the morning-tide of that day to which Jesus looked when He said: "And I, if I be lifted up, will draw all men unto Me."—*John xii*, 32. The world is an increasingly better world; and it is clearly so, along the lines of Jesus' dying prayer to His Father.

Night had come over the city and the garden and the sepulchre in which the body of Jesus lay. Brighter than the torches flickering in the streets of the city on Passover night, was the Paschal moon, which had not paused in its journey through infinite space since the night before, when it lit up the paths of Gethsemane. That moon now looked on a new but strange world. The true burial-place of Jesus was not illumined by that moonlight. It was, it is even now, in the hearts of the friends of the dead Master.

The holy women had probably not left the sepulchre until night drove them away, and then they looked back lovingly, but in vain, to see the grave again before they mounted a hillock or turned a corner hiding it from them. They had enshrined in their hearts the most precious memory of all time. Skepticism can never go further than faith is willing to go, in recognizing the fact that there is vast power of resuscitation in the loving heart of a woman. During the long Sabbath immediately succeeding the calamity which paralyzed everything but affection, their hands could do nothing for the honor of their Master and Friend. But their hearts did everything. However far away they were from the grave, their affections penetrated the cold rock which had been placed against the entrance

of His tomb, to seal it duly; and their thoughts gathered sweet ministries of fancy and love around the body of Jesus.

At the earliest moment, when the Sabbath was over, the little band of women was reconstituted by a common impulse. The Marys were its leading spirits, yet it included Salome and Joanna and others; and, with one heart, they started for the sepulchre, taking the spices which they had prepared for the completing of the embalming.

The words of Pilate to the Jews, concerning the safety of the seal and watch: "*Make it as sure as ye can,*" had been carefully executed by the help of the Roman sentries whom the Jews had gladly called to their aid in constituting the guard at the grave. Joseph of Arimathea and Nicodemus had furnished proof that the expectation of what we term the Resurrection of Jesus had no place in their minds. The myrrh and aloes generously contributed for the embalming, the new tomb as kindly offered and gratefully accepted for the burial, were so much testimony offered on the part of these two rich friends of the dead Nazarene, that they believed His career ended, as was the abysmal sorrow of the women, or the utter despair of the men who had been called to be the apostles of the Christ. Only the Sanhedrists were seriously concerned about the future of the body of Jesus. While the disciples were probably still holding to a vague hope that somehow and sometime there should be a second coming of their Master in the glory of His kingdom, the chief counsellors of the Temple were repeating to themselves the words they had spoken to Pilate. They were saying: "We remember that the deceiver said, while He was yet alive: 'After three days I shall rise again.'"—*Matt. xxvii*, 63. This is proof that the Sanhedrists had seen to it that Jesus was really dead. If their position as Sadducees, denying the Resurrection from the dead on general grounds, was to be held, everything that might be turned into an argument against them had to be guarded against.

Doubtless the apostles who saw one another on that desolate Sabbath, when everybody else was rejoicing in the Passover festivities, mused upon some of the sayings which Jesus had spoken so frequently and more emphatically since the hour of the Transfiguration; and probably they were turning over the words spoken by their

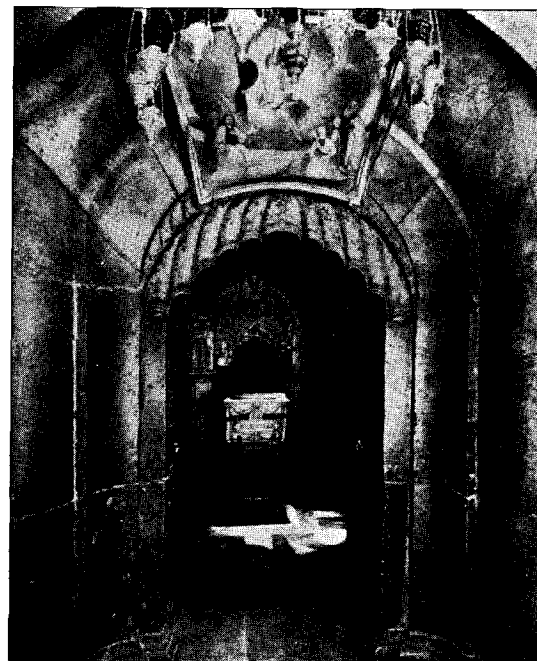
Master concerning His death, as an event which must come in the orderly process of God's will concerning Him. But the shame and betrayal, the buffeting and disgrace had so darkened their souls; the collision of uncontrollable forces which apparently tossed the Messiah of Israel about, as a chip is tossed on angry waves, rendered any happy anticipation impossible. John distinctly says: "For as yet they knew not the scripture, that He must rise again from the dead."—*John xx, 9*. No set of persons in the world ever testified more truly to the necessity of having their suppositions, fears, expectations, and beliefs thoroughly revolutionized by a *fact*, than did these disciples, when the Sabbath day was closing. Their Jewish beliefs and their sad experiences united to make them the least prepared of all persons concerned, to anticipate what was immediately before them. The only resurrection which was possible, as they imagined, for their Master, was such a resurrection as that of Elijah or the resurrection at the last day; and this sort of resurrection did not offer itself to their belief. Disconcerted, their hope extinguished, this handful of men and women had only a memory as rich in spiritual power as it was horrible in its physical characteristics. They had not obeyed His direction to go to Galilee; instead, they stayed at Jerusalem. Out of their last recollection of Jesus, who had been blasphemed, denied, betrayed, forsaken, and ignominiously bruised and wounded, and at last judicially punished with death in the most shameful manner, it is impossible that they ever organized the Glorious Presence which soon walked forth in a dawn immortal.

It was about four o'clock in the morning when the pious women came near unto the sepulchre. The whole story of that Easter morning is repeated in the life of every devout Christian. Mary Magdalene,—like that faculty, or set of faculties in the soul which has most of the possibilities of affection and which needs and receives most of the transforming power of the Eternal Love,—that is, the one out of whom most devils have been expelled by something divine,—is always latest at the cross, where that divine thing apparently gives up its life; she is also earliest at the sepulchre in the garden, where that same unimprisonable goodness takes up its life again. There is a supreme deliberation about all goodness and truth and love, as Jesus Christ gives them illustration. The Divine in

man is always saying: "I lay down My life, that I may take it up again."—*John x, 17*. There is no laying down of life by Love, except in self-sacrifice. It *must* be done in the presence of the bigotry which persecutes and the brutal force which crucifies. Haughty intolerance and ignorant power must work together, to rid mental and spiritual provincialism of its troublesome Jesus; and they

give Him a sepulchre guarded and feared, from which He passes into sovereignty over the world.

As the women approached, the morning dew upon the April flowers in the garden was as radiant as the tears through which they gazed. Their only idea was that they might, even yet, anoint Him. The silent sunlight crept over the hills to unite with the silence of their quenchless love, when an earthquake rolled its thunder-shock against the sealed stone of the sepulchre, and the vision of an angel descending from heaven flashed upon the tomb. The



INSIDE OF THE HOLY SEPULCHRE.

great stone was rolled back from the door, by the celestial hands. The angel waited, sitting upon the stone. "His countenance was like lightning, and his raiment white as snow; and for fear of him the watchers did quake, and became as dead men."—*Matt xxviii 3, 4*. What the women saw and heard of all this we know not; we only know that they were yet to be convinced, and therefore must have seen and heard nothing which proved the fact of the resurrection of their Lord. Coming closer still, while morning was triumphing over retreating night, they were saying among themselves: "Who shall roll us away the stone from the door of the sepulchre?"—*Mark xvi, 3*. Jesus had done much, if He had done only this,—to have



HE HAS RISEN.

FROM PAINTING BY AXEL ENDER.

given woman a voice in the process and progress of civilization. From that hour onward, woman has come with her spices, in the twilight hours which are before the day, to every strong and guarded sepulchre where the true Christ has apparently been buried forever, and she has ever been asking this question: "Who shall roll us away the difficulty in the path of progress?" She has asked it, until she has been able to tell man of the demonstration that Love cannot be permanently entombed.

The transformation wrought in these women was accomplished by an external fact harmonious with an internal experience. Christ had already risen to Lordship, in the love and devotion of Christian womanhood. Through the gray dawn they now looked and saw that the stone was rolled away already. Love's feet carried them, at once, into death's castle, where the Lord of Life had defeated the king thereof. Not yet did even Mary Magdalene believe that Jesus had risen from the dead. When she found not the body of Jesus, she became a more desolate mourner with her companions, and Love's feet were once more swift, as she ran to Simon Peter and John with the sorrowful tale upon her lips: "They have taken away the Lord out of the sepulchre, and we know not where they have laid Him."—*John xx, 2.*

It is probable that most of Mary's companions remained at the tomb. Soon they beheld the vision. An angel, in the form of a young man, sat on the right side, clothed in a long white garment, and they were affrighted. "And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: He is risen; He is not here: behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you."—*Mark xvi, 6, 7.* And now two angels, clothed in shining garments, one at the head and one at the feet where the body of Jesus had lain, bowed their faces to the earth and asked the astonished and fearful ones: "Why seek ye the living among the dead? He is not here, but is risen. Remember how He spake unto you when He was yet in Galilee, saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again."—*Luke*

xxiv, 5-7. The words of their Master came back to their perturbed minds, as sunlight long detained by heavy clouds, falls on chilled plants to reinvigorate them. It was a mixture of gladness and fright which filled their minds as they left the sepulchre. Matthew tells us: "And they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word."—*Matt. xxviii*, 8.

By this time Mary Magdalene had probably returned, and was made ready and eager to go again to the disciples, for soon she and her companions had more to tell them. "And as they went to tell His disciples, Jesus met them, saying, All hail. And they came and held Him by the feet, and worshipped Him. Then said Jesus unto them, Be not afraid: go tell My brethren that they go into Galilee, and there shall they see Me."—*Matt. xxviii*, 9, 10.

At first, according to Mark's gospel, they had been so affrighted that they said nothing to anybody. But soon all the disciples had the rapturous story. As yet, however, they were unenraptured. Again they bore testimony to the truth that they had entertained no anticipation of the Resurrection, by the fact that they received the words of the women unbelievably. The subsequent history of woman and her ministry to man was foreshadowed there and then.

Peter and John began to feel something besides wonder. The statement of Mary roused their curiosity. They, at length, yielded to the query of their souls, "What if it all be true?" And the impulsive man who had been most evidently honored by Love's ministry at the evening meal in the Upper Room, ran speedily toward the sepulchre. Love ever outruns impulse and brain; and John arrived first. Stooping down, he searched with affectionate eye-glance, for his Master's body, and saw nothing but the linen strips lying there. He was too amazed to enter; or, possibly, was thoughtful of the ceremonial pollution which he might suffer, if he went in. More probably, however, a noble reverence and solemn awe detained John at the doorway. Simon Peter, however, ardent and impetuous as ever, rushed into the tomb. Nothing but the cerements of death and the napkin which love had tenderly laid upon the Christ's head at the last, were visible. The napkin was wrapped with the linen.

Christ, in the progress of humanity, leaves behind only the grave-clothes, which are the creeds and institutions of time, as He emerges, fresh with eternity, from the rock-hewn tombs in which, at the expense of Joseph the rich, and Nicodemus the politic, we bury Him. The invisible Lord of Life had gone forth to rule the world. John now entered, saw, and believed. Soon the transformed men, so lately panic-stricken and despairful, now so quick to realize the true Kingship of Jesus, went away to their home. They were not quite delivered from painful alarm, however, and home was a good place in which they could muse and pray.

Even yet, no one had so seen Jesus and so recognized Him, as to make a faith in His resurrection clear and strong. The glory of this vision and the rapture of this faith were first accorded to Mary Magdalene. It is always so. "All things," even our sin, if it is forgiven; our lovelessness, if it is transformed into love—"work together for good to them that love the Lord." Only to such as was Mary Magdalene is possible the vision-power, surpassing that of apostle and saint who has not had a similar experience with Jesus the Christ. Mary was again looking into the tomb. The two angels said unto her: "Woman, why weepest thou?" And she said unto them: "Because they have taken away my Lord, and I know not where they have laid Him."—*John xx*, 13.

Having said this, her attention was attracted to someone near her. It must never be forgotten that the heavenly personages unknown to the disciples and the women at the resurrection, appeared to be very human. Even thus they carried out the purpose of Jesus, to make human life divine. The angelic presences are spoken of as "young men." Jesus Himself, who now speaks to her, saying: "Woman, why weepest thou? whom seekest thou?"—*John xx*, 15,—places nothing before her anxious gaze, which, by any outward glory, forbids the supposition that the gardener had come near. Divinity in Jesus was *so* divine that He could afford that He should be mistaken for the owner of the garden.

An illustration of the true method of the development of faith in Jesus, as the Divine Incarnation, is furnished in the steps of Mary's spiritual journey by which she discerns Christ. "*Supposing Him to be the gardener*,"—this is the plane upon which Jesus is will-

ing that faith shall start. It is not a large or long creed, but it was satisfactory to Him, at least to begin with. "Supposing Him to be the gardener,"—*John xx, 15*,—it only touches the garment of His humanity, and that feebly and partially. When we see Christ in the process of history,—the goodness once entombed, and now hav-

ing proved its unimprisonableness,—we are apt to treat Him only as the most ordinary fact in the realm of

life. We think too superficially to ask for His commandment.

Nevertheless, Christ has thus come to us, to be our *Lord*.

What was more in line with the customary, than that the

gardener should draw near, and what is more usual to

our hopelessness, when, like Mary, we have seen all that

we adored sepulchred, than that we, also, should mistake the

Infinite for the commonplace, and ask the ordinary where it has

borne away the extraordinary? We say, somehow, what Mary

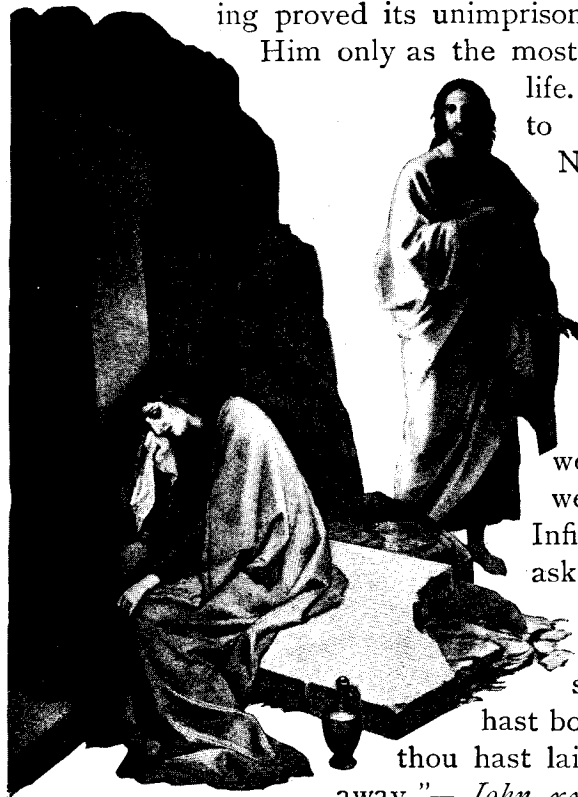
said to her Lord: "Sir, if thou hast borne Him hence, tell me where

thou hast laid Him, and I will take Him away."—*John xx, 15*. Mary even yet has to

be convinced that Jesus is risen from the dead.

She is ready to provide for His body another tomb, if need be. So, also, is our unbelief ever anxious to do honor to the goodness in which it once believed.

Jesus was training Mary's personality. He rescued her to herself, in one familiar word of love, and that word was: "Mary." He must have pronounced it with an accuracy of divine accent which fitted every movement of His soul to every old emotion of her heart or struggling thought of her mind. All her past, and all His past, as it was related to her, were vivified and made abundantly sym-



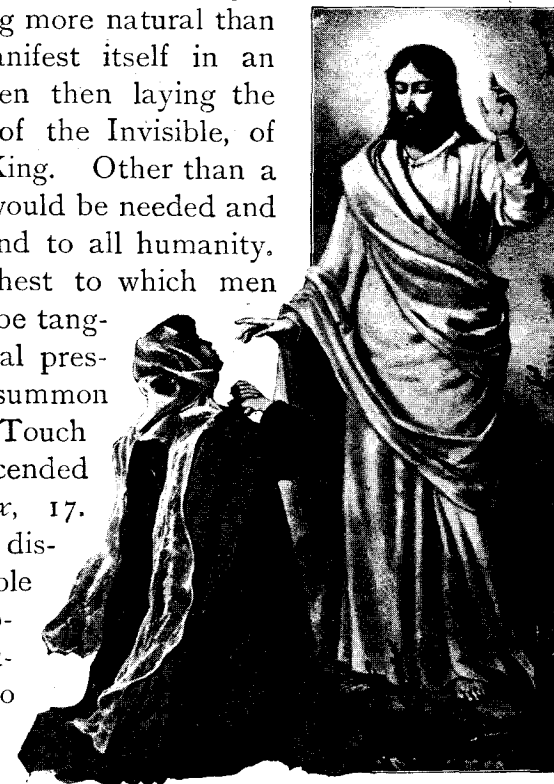
MARY WEeping AT THE SEPULCHRE.

pathetic, in His utterance of the word "Mary." It *taught* her, and she felt the presence of her Teacher again. Instantly she rose in her faith, which had essayed its highest when just now she had said: "Sir:—supposing Him to be the gardener,"—*John xx, 15*,—and she now turned, and, going so far back into her own history that she took the provincial form of the word which a Galilean would appreciate, she said: "*Rabboni!*"—"my Master."—*John xx, 16*.

It was a distinct advance in the growth of a great creed. It was to be the best kind of creed, for its growth registered the apprehension of love. Now the teachable one confessed her Teacher. She had moved a long way up, in her Christology, from the moment when she could only stammer forth the salutation, "*Sir*," to this moment, when she confessed Jesus' intellectual and spiritual rulership, in the word "*Master*."

And now love and friendship would grasp the beloved Master.

Could there have been anything more natural than that her affection should manifest itself in an embrace? But Jesus was even then laying the foundations of the Kingdom of the Invisible, of which He was the Invisible King. Other than a bodily touching of the Christ would be needed and must be vouchsafed to Mary and to all humanity. To save mankind to the highest to which men are capable, their Lord must be tangible only through His perpetual presence in the soul. He must summon the highest in her. He said: "Touch Me not: for I am not yet ascended unto My Father."—*John xx, 17*. These were, at first, words of discouragement. Was it possible that the Master was now separating Himself from those human beings whom He had so brothered? Had His recent experience taken Him into some far-away domain, in



"TOUCH ME NOT."

which no kinship of souls, such as He had fostered, could be realized? Was this man, who had been the most brotherly of all men, no longer a brother? Was the dream of the Fatherhood of God and the brotherhood of man an abandoned vision?

If Mary's heart was perturbed by these thoughts, the concluding words of Jesus would make her rejoice, as they have given all Christian thinkers assurance that the logic of the universe is of Love. While His words: "Touch Me not: for I have not yet ascended unto *My* Father," were yet echoing with their apparently isolating command, He immediately said, in addition: "*But go unto My brethren.*" At length, the fact of human brotherhood had emerged from the overwhelming glory that seemed to separate Him from them. "And say unto them," He said, "I ascend unto *My* Father."—*John xx*, 17. Again the phrase, "*My* Father," emphasized what might be a privilege and power belonging to Jesus alone. Would He now again reveal a majesty which His Father's other sons might not share? This was all answered when He said all that was in His mind: "I ascend unto *My* Father and *your* Father, and *My* God, and *your* God."—*John xx*, 17. The Fatherhood of God and the brotherhood of man,—the truth to whose proclamation He had given Himself in life and in death, was now uttered at the instant, when, by His Resurrection, He had revealed the power of God and the possibilities of humanity. But He had done more than this. He had foretold His Ascension, to which His Resurrection was a step, just as His Transfiguration was a step to His Resurrection. "I ascend," He said,—for the process of His glorification was even now consummating,—"*I ascend unto My Father and your Father.*" At the Ascension, the truth of the Fatherhood of God and the brotherhood of man, would still be supreme.

Now Mary Magdalene had a complete and evangelic creed. It was not a belief of the head, but a faith of the heart. "I have seen the *Lord*," she said. This was the factual report she gave to the disciples. She had seen Jesus, first as "*Sir*," then as "*Master*," and, at last, as "*LORD*." These are the three steps by which, even to-day, we who have seen Him buried, come to know the deathless Christ, who is King of Kings, and Lord of Lords.

CHAPTER LX

THE RISEN AND ASCENDED LORD

MEANTIME, to the anxious authorities in Jerusalem came the report from the Roman sentries who had been left to keep watch at



the tomb. The chief priests heard it with consternation. The dull-eyed and weary soldiers awoke to tell the whole truth with elaborate exactitude, for they knew that they had incurred a severe penalty if it could be proved that they had been negligent. The Temple authorities were as terrified at learning that, somehow, their scheme of preventing the disappearance of the body of Jesus had failed, as the soldiers themselves had been at the earthquake, the opening of the tomb, and the appearance of shining forms, of which they now told them at length.

A meeting of the Sanhedrin was immediately called. The dismayed council decided at once to bribe the soldiers, and thus induce

"DID NOT OUR HEARTS BURN WITHIN US?"

them to say that Jesus' disciples came by night and stole Him away while they slept. They assured the sentries that they would make it all right with Pilate, if any disquieting rumor came to the ears of the Roman governor.

Soon the well-paid soldiers had taken their money and gone about proclaiming the lie which the chief priests hoped would be believed. Being Sadducees, and therefore opposed to the belief in a resurrection, the chief priests could not afford to have their tale about the body of Jesus discredited, even by a fact. The lie failed,—not because men reasoned, that, if the soldiers had been asleep, they could not truly testify that the disciples had stolen the body,—but simply because it was a lie, and the universe, in which Life is lord of death, would be contradictory if such a lie might endure.

There is nothing to lead us to suppose that we have an account of even the majority of the appearances of the risen Christ to His disciples. John indicates that those of which record is made are only examples of many appearances, by which the disciples were finally convinced that their once dead Master had become the Living Lord; by conquering death. Paul, writing many years after the first Easter Day, tells us of an appearance of Jesus to Peter, which must have occurred very soon after the appearance to Mary Magdalene. There is a pathos glad with victory, and a touch of personal tenderness also, in the saying of the Presence whom the women saw in the tomb: "Go your way: tell His disciples—and Peter." Heaven had a quenchless interest in the great-hearted apostle who had suffered so much from himself, whose denial of his Master and Lord was so painful a fact in his memory, and whose fight for faith and holiness had attached his Master to him with the love which, once inaugurated, would at length consummate the enterprise of bringing the Peter out of Simon. The infinite patience of love, and the method by which God honors and redeems separate personalities for special service, are shown in the desire of Christ that Peter, especially, might at once hear the new evidence of his Master's Lordship furnished by the Resurrection.

It was afternoon, and yet the whole band of the disciples had not been reassured by the interesting rumors which began to come to them when they were about to break up in despair. Toward evening,

two of the disciples thought of Emmaus. Perplexed and bewildered, these two, who must have talked to Peter and John about matters, started out on their eight-mile journey. One, as we know, was Cleopas; and so personal and circumstantial is the record of the event in Luke's gospel, that it is commonly believed that Luke himself was the other. The spring-time was walking through the gardens, opening buds into bloom, and liberating the song in the bird's throat, as these men passed on; but they were thinking of little save the news which stirred uncertainly in heart and brain. Every new turn of events served only to start questions and stimulate vague hopes, like unto those which had been destroyed on Golgotha.

Meantime a Stranger mysteriously joined them, and made Himself their companion. He felt their mood, and said to them: "What manner of communications are these that ye have one to another, as ye walk, and are sad?" Cleopas was so full of his own thoughts, and of the event which had engrossed their attention, that he said, in reply: "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?"—*Luke xxiv, 18.* "And He said unto them, What things? And they said unto Him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people. And how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying that they had also seen a vision of angels, which said that He was alive. And certain of them which were with us went to the sepulchre and found it even so as the women had said: but Him they saw not."—*Luke xxiv, 19-24.*

Here again is evidence of the number and nature of the difficulties which the idea of the Resurrection of Jesus had to surmount before the fact was believed in by the disciples. Soon the Stranger was opening up to the two sad companions the treasure-house of the Scriptures, with which they were familiar. "Then He said unto them, O fools, and slow of heart to believe all that the prophets have spoken.

Ought not Christ to have suffered these things, and to enter into His glory?"—*Luke xxiv, 25, 26.* And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.

They were now near the village. It appeared that their new comrade was going straight on and away from them. He had bidden them a good evening. Something in them made it impossible for them to let Him go. Something in Him was life and light, and it must not be lost. The night was near; would He not abide with them? Besides the dictate of hospitality thus expressed, their hearts were speaking. He had warmed into life the dearest hope they ever had, and they thought it had perished. A resurrection had already occurred in them. If they failed to hear all that He had to say, they might lose everything.

The Stranger seemed to have the secret of that which would indeed fulfill the prophecies of the soul.

"Full many a sweet forewarning hath the mind,
Full many a whispering of vague desire,
Ere comes the nature destined to unbind
Its virgin zone, and all its deeps inspire,—
Low stirrings in the leaves, before the wind
Wakes all the green strings of the forest lyre,
Faint heatings in the calyx, ere the rose
Its warm, voluptuous breast doth all unclose."

The whole destiny of true idealism hung on the fact which this Stranger alone could communicate. The human mind was in the sweet pain of spring, and there could be birth and harvest only because these yearnings which Jesus had once awakened would be proven true.

As we read the gospel story, we have a sense of glad relief when we come upon Luke's words: "But they constrained Him, saying, Abide with us, for it is toward evening, and the day is far spent. And He went in to tarry with them." Who has not expressed the desire that he had been there with the three, as they sat at the evening meal together? As was customary, the guest had the chief seat at the table, and He took the bread, uttered the blessing, and gave it to them. What was the tone in His speech as He uttered

the blessing, which reminded them of an evening in Capernaum when their Master once sat at the place of honor at the board and blessed the bread? What movement of the hand, or look of thanksgiving, was that, which brought back recollections of Jesus as aforetime He took bread from the hands of the disciples, and, blessing it, brake the loaves, and gave them to His disciples again? Instantly they saw that the mysterious guest was Jesus, their Master. If it



SUBURBS OF EMMAUS.

was at the first, Luke's discovery, it may have been vouchsafed to him through the memory he preserved of the evening in the Upper Room when he saw Jesus breaking bread for the last time, without the surroundings of humiliation and hostility. We recognize the Love which comes back to us out of some grave, because it has the dear old ways of the Love which bade us good-bye in some Upper Room before Love went to Gethsemane to agonize and to Calvary to die. They were getting ready for a renewal of the precious friendships. When the disciples looked again, their Lord had vanished.

Then their hearts broke forth most naturally. "And they said one to another, Did not our heart, burn within us, while He talked

with us by the way, and while He opened to us the Scriptures?"—*Luke xxiii*, 32. Back to Jerusalem they hastened, with hearts still aglow. The gift of Jesus Christ to a world without heart, or cold in heart, is the *burning* heart. The fresh and invincible confidence that powers and processes which are true and good, will triumph, heartens what Arnold calls "the dispirited race," and the demonstration that Calvaries and graves cannot kill or detain goodness in its march, is furnished finally and forever in the Resurrection of Jesus.

When they arrived in Jerusalem, they met the other apostles and others of the disciples, and these received the intelligence in the words: "The Lord is risen indeed." But they added: "*and hath appeared unto Simon.*"—*Luke xxiv*, 34. Again we see that the pre-eminence of Simon Peter consists in his being a true representative of the humanity which Jesus came to inspire and "*sift*" and save. All the disciples appear to have been more truly convinced than ever, for there is a logic implied in these words: "He hath appeared unto *Simon*." They indicate the feeling on the part of the disciples that there could be little or no question about the Resurrection of Jesus, if Simon's eyes, from which bitter tears of repentance had flowed, had seen in Him a risen Lord.

At length the Easter Sunday saw them gathered together for the evening meal. The doors were shut, because they feared the Jewish authorities. Unexpectedly Jesus Himself stood before them, and uttered the greeting which they had often heard Him speak: "*Peace be unto you.*"—*Luke xxiv*, 36. Assuring, as the experiences in the earlier part of the day had been, the disciples who now sat at the table were not prepared for the presence of their Lord, and it is proof again of the difficulty with which the idea of the Resurrection had to win its way into their minds, that, even yet, at such an appearance, they were terrified and affrighted. Their thought was that they had seen a disembodied spirit. But Jesus was there to substitute fact for illusion. "And He said unto them, Why are Ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have."—*Luke xxiv*, 38, 39. He thus offered them the witness of facts. John says: "He

showed unto them His hands and His side."—*John xx*, 20. They were struggling still with their joy and wonder, when, in the most human manner that ever revealed moral divineness, He said: "Have ye here any meat?"—*John xxi*, 5. Their broiled fish and honeycomb He was soon sharing with them. "And He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures. And He said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things."—*Luke xxiv*, 44-48. The Bible is not the interpretation and guarantee of the truth of Jesus; He is the interpretation and guarantee of the truth of the Bible. Here then is the secret of understanding scripture. The ultimate and all-revealing fact is Jesus the Christ, the Risen Lord. In the glory of Him alone may we appreciate duly and sympathetically the words and acts of seer, king and minstrel.

As He saw that the idea and fact of the Resurrection of Himself from the dead were lifting them up into the stature of true apostles, Jesus reconstituted the apostolic band by His presence and His words. He said; "Peace be unto you: *as* My Father hath sent Me, *even so* I send you." Here was another evidence of the essential brotherhood under God's Fatherhood. Jesus had lived and died and conquered death, not that He might differentiate Himself from men; that would have been egotism; but to reveal the Father's method with all His true children and the child's resources and potency under His Father's guidance, and that was Divinity. But Jesus would have them encouraged by rich discoveries through rich experience. He therefore added: "And behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high."—*Luke xiv*, 49. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe:

In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—*Mark xvi*, 16-18. "And when He had said this, He breathed on them, and said unto them, Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."—*John xx*, 23.

Thomas, the twin, was not present with the disciples at the meal on Easter Sunday evening. It was not enough for Thomas, whose nature possessed little of what makes for optimism and faith, to be told by the other disciples that they had seen the Lord. To them there was abundant reason why this day should afterwards be known as the Lord's Day. The new Temple of Humanity had come. Its Lord had built this Temple of the body, according to God's plan, on the ruins of death and the grave. But every Thomas wishes for truth as it comes through his own experience, and every Thomas may have it. Thomas would believe; but he will always say: "Except I shall see in His hands the print of the nails, and put my fingers into the print of the nails, and put my hand into His side, I will not believe."—*John xx*, 25.

Eight days passed, and Thomas was with the other disciples. Again the doors had been closed, and again Jesus suddenly stood in their midst, and said: "Peace be unto you." Then He said unto Thomas: "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing."—*John xx*, 27. And Thomas answered and said unto Him: "My Lord and my God." Jesus said unto him: "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."—*John xx*, 28, 29.

Jesus here intimated that other than a faith demanding His visible presence must be theirs. Slowly but surely the Risen Lord was trying to accustom His disciples to the absence of which He spoke, when He said to Mary Magdalene: "I ascend unto My Father and your Father."—*John xxi*, 17. There were doubtless much disappointment and many misgivings, because no longer, as of old, did He mingle with His disciples, so that they thought of nothing save the delightful companionship. The eleven disciples, who were apostles,

had gone into Galilee. The fishermen were back again in their old haunts, and seven of them were gathered together by the water's side. They were Simon Peter, James and John, Thomas, Nathanael and two others. Simon Peter was in that uncertain state of mind in which a man turns very naturally and gratefully from strange and new paths, which run into mysterious regions, to an old occupation which he understands, and in which he has been successful. He said: "I am going fishing."—*John xxi*, 3. The process of sifting Peter out of Simon was not complete. The others felt as he did, for they said: "We also go with thee." All night long they fished without any success. In the morning, the tired men saw a mysterious Figure walking on the shore. Even when He spoke they did not recognize the Stranger. He asked a most practical and searching question,—a question which the Lord of souls must often ask us: "Children, have ye any meat?"—*John xxi*, 5. It is always Christ who asks us if our life is paying. He will not let us fail without our knowing it. We may fail, as we have failed, but He will get our eyes ready to discern His presence in our failures, and thus make them minister to a higher success. He stands on the shore of Time to remind us of the fact that He was counted a failure when He died on Calvary, and that His Resurrection is a triumph. When the disciples answered Him: "No," He did what only Christ has done for the failed life of mankind. He said unto them: "Cast the net on the right side of the ship, and ye shall find."—*John xxi*, 6. One throw of the net, and they were not able to draw it in because of the multitude of fishes in it. The difference between real failure and true success is the Risen Christ commanding from the shore.

But the greatest success of the disciples was not in catching the fish, but in recognizing Jesus. John said to Simon Peter: "It is the Lord."—*John xxi*, 7. Simon Peter, the big-hearted and impulsive, left fishes, ship, and companions, and, gathering his upper garment about him, cast Himself into the sea, in order to reach his Lord. More slowly the other disciples moved, reaching the shore at last with quite as much loyalty and love as Simon Peter had shown. They came, bringing with them the net full of fishes. Again John, the loving and meditative, had outrun John spiritually, for he helped to bring the fishes, that they might dine with Jesus. Simon Peter,

however, had not lost all his power to do obvious duties, for he stood on shore and drew the net to land, and it was not broken. A fire of coals was blazing there, and a fish and a loaf of bread were already placed thereon. There was a great contrast between the one hundred and fifty and three great and good fish which the disciples brought to shore, and the one fish and the loaf which Jesus had contributed. He now said to them: "Come and break your fast."—*John xxi*, 12. They all knew Him and no one asked the Lord His name. Out of all the human surroundings, blessing them all, and consecrating the ordinary experiences of life, Jesus was lifting them while He was teaching them that He had not changed His original plan when He said to them what He spoke long before when He called them first to discipleship: "Follow me." He was still making them "fishers of men."—*Matt iv*, 19. Once before, after a miraculous catch of fish, Jesus had revealed what He would do and be to man, and now again He would manifest His moral sovereignty.

He now turned the forces of His teaching toward Simon Peter. Not yet had Peter been restored. The awful hour of the thrice-repeated denial was unforgotten by either Master or disciple. Jesus now proposed the only three steps by which restoration from the distance covered by the three-fold denial, was possible. Again it was a fire of coals that flickered before the two unsteady disciples, as once before, in the court-yard, at the Trial. The dinner was over, and Jesus, re-illuminating the dark paths which Simon Peter had trodden, on account of over-confidence in self, said to him: "*Simon, son of Jonas*"—His Master would not let His disciple forget the earthly environment out of which He had sought to bring the *rock-man*,—"Lovest thou Me more than these?"—*John xxi*, 15. Peter's heart was touched. He comprehended his Lord's meaning at once. Jesus had used a word which we translate "*lovest*," but which really means "*honorest*," or "*esteemest*." These differing words reveal the problem with which Jesus, the Master, had to deal, and His method of solving it. Simon Peter never lacked the love that *feels*, but he did lack the love that *honors*. The question of Jesus did not ask for the tender and ardent emotion of affection. It asked for the love which "loves with all the *mind*" as well as the heart. Jesus' phrase: "*more than these*," brought back the memory of the apostle's self-

assertion and his willingness to compare his fidelity with that of others, before the denial of His Master. If he had possessed the kind of love which Jesus must rely upon, Simon would not have indulged in comparisons. Jesus does not ask for relative, but for absolute love. Simon's old self-sufficiency and its root were now clearly exposed by the true and tender Lord.

He bravely and honestly said, appealing now to his Lord's knowledge, rather than his own, "Yea, Lord, Thou *knowest* that I love Thee." All comparisons he had learned to forego. But the word which Peter used, which is translated "*love*," in our version, was not the word which Jesus used. "Simon Peter uses one that speaks of a more familiar and friendly affection, implying less depth of serious thought." (Milligan and Moulton.) Jesus heard the warm-hearted, sincere answer, and said to the disciple: "Provide My *lambkins* with food." His Lord had set Simon Peter to a task which He knew would turn his foolish pride into noble humility. He who had been weak ought to know how to succor and guide the weakest of the flock.

Jesus now repeated His question, putting emphasis again upon the fact that the heavenly sonship of Peter was still unsifted from the earthly sonship of Simon. The chaff, "son of Jonas," still clung to the fine grain, "Son of God,"—and Jesus used the words as at the first: "*Simon, son of Jonas, honorest thou Me with thy love?*" Jesus did not repeat the phrase of His first question, "*more than these*," for Simon Peter had not made any self-confident comparison between his own affection toward Jesus and that of others, in his reply to his Master. Humility had at length been victorious in the once self-sufficient apostle. The kindly omission of the words "*more than these*" was Jesus' acknowledgment of this fact. Simon Peter's reply to the second question of his Master was this: "Yea, Lord, Thou knowest that I love Thee." Simon Peter had used the old word to which he had accustomed his lips in obedience to a great heart, when he said "I love Thee." The answer of Jesus was: "*Shepherd My sheep*."—*John xxi*, 17.

And now for a third time, Jesus asked the question, but here the Lord uses the identical word with which Simon had just expressed his affection. The first question was: "Honorest thou Me

with thy love, *more than these honor Me?*" The second question was only: "Honorest thou Me with thy love?" The third question was: "*Simon, son of Jonas, lovest thou Me?*" Jesus saw that into his old love, with its hearty, impulsive, and clinging quality, another quality—even thoughtfulness, seriousness, and principle—had gone. *All* of Simon was devoted, now, to Him. But Simon Peter was hurt and sad, and his heart was near to breaking, when he said out of the very depths of his affection: "Lord, Thou knowest everything; Thou *seest* that I love Thee."—*John xxi*, 17. Just as he had denied Jesus Christ three times, so now he confessed Him three times. But more than the number of times was the process of confessing by which Simon Peter had risen from a Simon-like affection into a Peter-like affection. If we are to be restored, we must return over *all* the distance which we traveled in denying our Master. "*Shepherd My sheep*," said Jesus to the apostle whose lofty love was now fixed forever. It was not only emotion; it was honor. It was not only honor or esteem; it was affection. It had principle in it; it had warmth and glow also.

Other problems would come to Peter, growing out of ignorance or narrowness, but there could never be a question henceforward of his thorough-going love. With the private appearance which the risen Lord had made unto Simon Peter, this experience conspired to restore him and to burn into his soul the significance of his apostolic commission. He had been sifted. The chaff was gone. Jesus, however, would assure him of the severe trial which lay before him in the future, even his tragic death. He said: "Verily, verily, I say unto thee, When thou wast young, thou girdest thyself, and walkest whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands,"—a cross also waited for him—"and another shall gird thee, and carry thee whither thou wouldest not."—*John xxi*, 18. John distinctly tells us that "this He spake, signifying by what manner of death Peter should glorify God. And when He had spoken this, Jesus said unto him, Follow Me."—*John xxi*, 19.

Jesus had re-constituted the apostle, in the old words spoken by the sea long ago: "Follow Me." The man, the son of Jonas, Simon, was now a son of God, Peter. The perfect Son of God, Jesus, had consummated His spiritual enterprise by brothering this great-hearted

and many-sided man into the privileges and duties granted unto him by the Fatherhood of God. But Peter was even yet the man whose difficulty it was to go alone. When Jesus said to him: "Follow Me," Peter looked for John, who was following. But who could tell how far they would be companions? "Peter therefore seeing him, said to Jesus, Lord, and what shall this man do? Jesus saith unto him, if I will that he tarry till I come, what is that to thee? *Follow thou Me.*"—*John xxi*, 21, 22. Peter was sifted from Simon. We must anticipate, to see how completely it was done. After Jesus is ascended, and at Pentecost, Peter's is the eloquence of a courage sifted of arrogance, the eloquence of an enthusiasm filled with the Holy Ghost. Hear his unquivering voice as he speaks out of the consciousness of power to the lame man at Solomon's porch: "*Such as I have give I unto thee.*" Power is going forth out of him, and turning to the multitude, he pours out that matchless stream of truth, gleaming with a heavenly glory. There is the sifted Simon before the council. Calm with strength, he is sufficiently controlled for irony. He is strong with a determination to admit no other mastery than that of God. Before the deceit of Ananias and Sapphira, before councils, before the purchasing ambition of Simon Magus, in prison and out of it, stands Peter preëminent, looking back upon his past self, often, in an act, suggesting plainly the chaff of which Christ had freed him, but still teaching us the lessons of this event.

"Nor deem the irrevocable past,
As wholly wasted, wholly vain,
If rising on its wrecks at last
To something nobler we attain."

Peter went forth to "establish" his "brethren."

A quarter of a century after this spring day had faded into night, Paul, the apostle, writing to the Corinthian Christians, and arguing for the grandeur and reasonableness of the new faith, on the ground of the Resurrection, spoke of appearance after appearance of the risen Lord, and then said: "After that, He was seen of about five hundred brethren at once; of whom the greater part remain unto this present; but some are fallen asleep." This is doubtless the same appearance of which Matthew speaks. Jesus had appointed

a mountain-spot where He might meet the large number of His disciples. "Then the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."—*Matt. xxviii*, 16-20.

They were soon back in Jerusalem. Again, Paul tells the Corinthians of two other appearances: "After that, He was seen of James; then of all the apostles." Luke, who was doubtless the author of the "Acts of the Apostles," sums up the argument from the facts, by stating the latter in the following words: "To the apostles whom He had chosen He also showed Himself alive after His passion by many proofs, appearing unto them by the space of forty days, and speaking the things concerning the kingdom of God: and, being assembled together with them, He charged them not to depart from Jerusalem, but to wait for the promises of the Father, which, said He, ye heard from Me: for John indeed baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. They therefore, when they were come together, asked Him, Lord, dost Thou at this time restore the kingdom to Israel? And He said unto them, It is not for you to know times or seasons, which the Father hath set within His own authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth."—*Acts i*, 2-8. The words of the disciples to Jesus: "Lord, wilt Thou at this time restore again the kingdom to Israel?" were proof to Jesus that "it was expedient" for them that He "should go away" again. Otherwise they would remain unspiritual, and the Spirit of Comfort and Truth could not come to emancipate them from sensuous and provincial views, and lead them with the universal forces which were to make this a redeemed world.

Yonder was Bethany. Here last days, the dear homes. Toward started, leaving Day of Pentecost following after Him, known path, the with trembling stasy of love. They on Olivet. He hands of blessing seemed to make beautiful. Never Olives, from which Jerusalem, glow splendor. But, as feet missed the he had been stand was departing. A glory about Him, Him out of their

They were ing upward. The men waited below to be lifted God-ward by the Power which lifted their vision into the skies. Their Lord was certainly leaving them. Every heart yearned to go with the ascending Christ, as the silence deepened and the cloud rose higher. But their duties and opportunities, their heroisms and achievements, were to be found here, and none went with Him.

The silence was broken. Behold, two men stood by them in white apparel. They spoke the message of God, and said: "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him going into heaven."—*Acts i*, 11, 12. The fact that their Lord was to come again, as gloriously as He had departed from them, proved at once the consummating pledge



THE ASCENSION.

lovely and beloved He had found, in His est of His earthly the little town He Jerusalem just as the was nearing. Following the well-disciples went hearts and ec-paused with Him stretched His above them, and earth radiant and did the Mount of they could see with such quiet they waited, His rock on which ing. Their Lord cloud gathered its and received sight. alone, and look-whole world of

of His Kingship and divinity. It made them worshipers. But they must not stay, even to adore. The Temple at Jerusalem was soon resonant with the melody of their joy and praise. Their entrance into it, after the vision of Olivet, was more prophetic of world-wide transformations than the tread of armies. The evangel was created. The Christian preacher had come. His message had just been completed. With the same faith in which they gazed up into heaven, this hopeful band set themselves to the task of making earth heavenly. And the story of that civilization, in which God is continually revealing Himself in man, will never be told in more noble or true words than these: "And they went forth, and preached everywhere, the Lord working with them, and confirming the words by the signs that followed." Amen.