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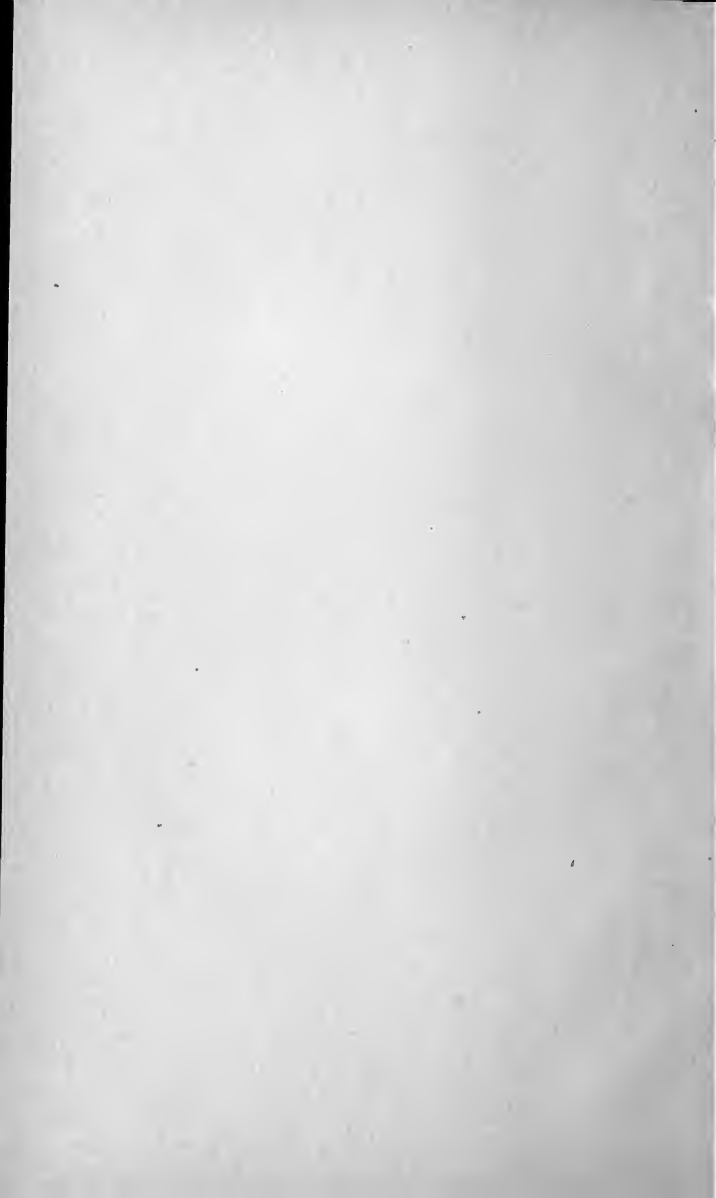
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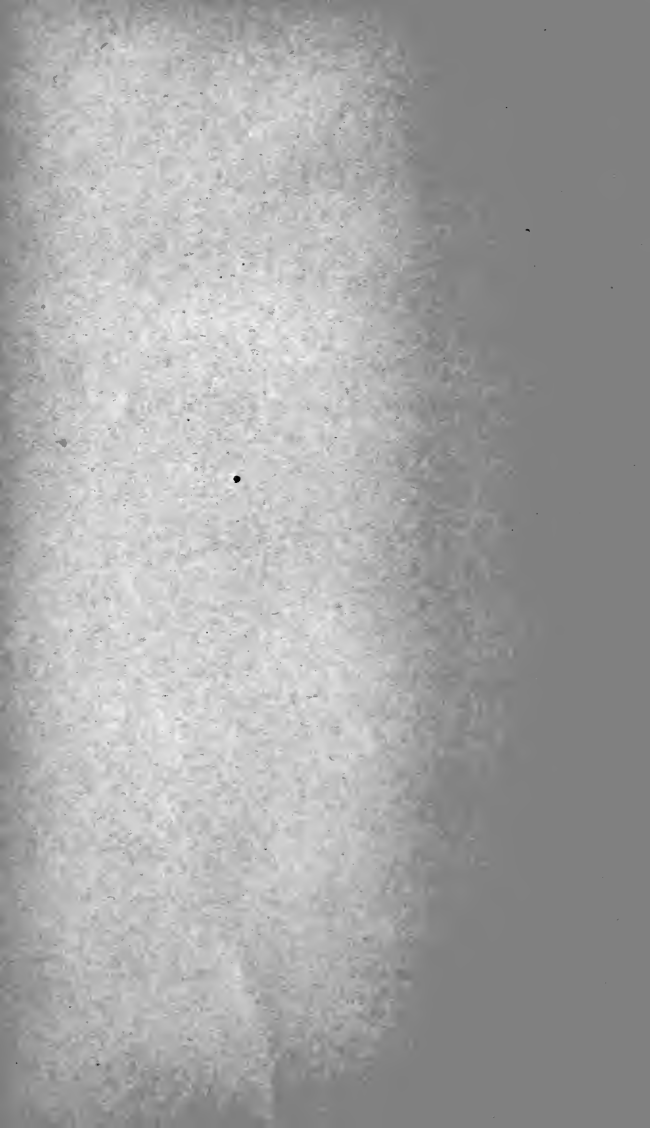
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LIFE OF
JESUS CHRIST

AS BY THE APOSTLES
MATTHEW, MARK, LUKE, AND JOHN

HORACE CLARK
HARTFORD, CONNECTICUT



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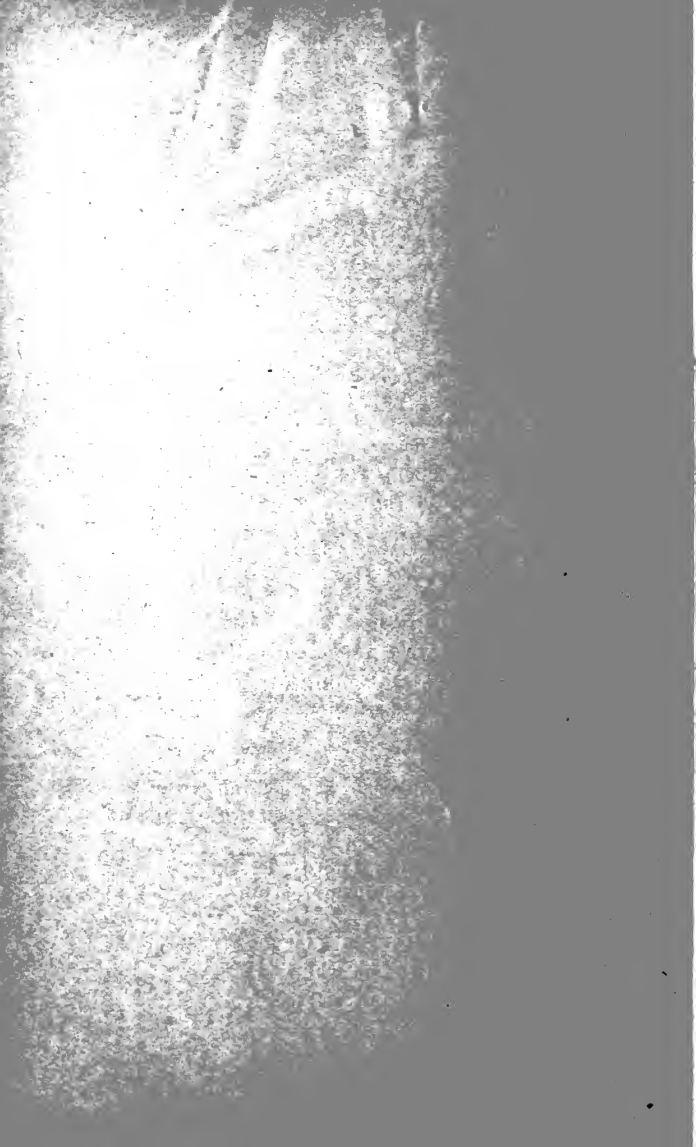
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INTRODUCTION.

There have been so many biographies of Jesus Christ published since he lived on earth that another would seem to need a special reason for being issued. This one is recommended by its conciseness and brevity, clear, large type, systematic arrangement, bringing every subject of interest to prominence without expression of faith nor writing more than is necessary as explanation; being a continuous and connected story, in the probable order of occurrence, without repetition, and avoiding confusion. The intention of the author is to make clear

the whole subject, from his birth to ascension, without offense to any, be they Christian, Jew, or Gentile, having in mind the charming purity of the life and teachings of Christ; written in entire freedom from all prejudice, partiality, or sectarian bias. Christ having left no writing of his own, we are confined to that of others, aiming to present the facts spoken and acted by him, giving a collection of the plain, simple facts as recorded in the four accepted, first sacred biographies of him, by the apostles Matthew, Mark, Luke, and John, making an interesting story.

No one need be afraid to read this book. It contains something children may read, but nothing offensive to anyone, and possibly

may instruct and interest. Perhaps it will fill a desideratum, and prove a convenience. It is intended, partly, in place of a journey to the Holy Land.

Chapter and verse are given for the statements fully.

For classification and division of the subject, see contents.

CHAPTER I.

PALESTINE.

Description: Physical situation and condition.

In this instance, as in others, a commendable impulse arises to know something of the native land, the home country, and abode of Christ. This description may seem a repetition of what has been said by others, though a second contemplation of a historic account is a delight sometimes. This one is to me, no matter how often reviewed. The whole country is and has been of great importance ever since and before the wise men of the east

Hebron, once the capital, has Abraham's tomb. Building of Solomon's Temple.

followed "His Star" till it stood over the stable where the mother Mary rested, and the sacred child Jesus lay wrapped in swaddling clothes in the manger.

The country is generally called the "Holy Land," and justly so, being the home of religion, especially the Jewish, or Israelitish. Beginning with them, about 4,000 years ago, they have associated with it all their prophets and patriarchs, including Abraham, Moses, David, Solomon, etc. It contains the tomb of Abraham at Hebron, once the capital, 1055 B. C. And they had the magnificent Temple of Solomon, built more than a thousand years be-

The desert or wilderness. The hill country.
Watershed. Great variety of surface.

fore Christ by King Solomon, assisted by Hiram, king of Tyre. The temple, at the time of Christ, stood on Mt. Zion, and covered Mt. Moriah, a great natural rock about 40 by 50 feet.

If anything was wanted to give it the name "Holy Land" Jesus supplied it by his life and crucifixion, as a martyr of virtue, and his resurrection to life. Mt. Zion is the Christian's "Mecca." To see the stone sepulchre of Jesus, 26x18 feet, has been an object in Christian life.

At the advent of our Saviour, the Holy Land extended on the east shore of the Mediterranean Sea north and south about 100 miles, by about 50 miles wide in

Extent of country. In 32° north latitude.
Climate semi-tropical.

the south and 20 miles wide at the north. Judea comprised most of the southern part, Samaria the central, and Galilee the northern. It should be contemplated as a mountainous country, lying in 32° north latitude. The climate is semi-tropical. Grapes, figs, and olives grow naturally, though there is considerable difference between the productions in the valleys and those of the mountains; necessarily so, from the great difference in altitudes, there being about half a mile, or more than 2,500 feet. The surface is mountainous, crossed easterly and westerly by deep valleys, ravines, and chasms. Some great hills of sand and barren rock

Great disturbances by earthquakes. Course of river Jordan.

abound, which have a dismal appearance, called the desert or wilderness, which is situated in the northeastern portion of Judea and the southeastern portion of Samaria, a little westward from the river Jordan. Northeastern and eastern Judea were called the "hill country." The watershed of the country is both eastward and westward, about two-thirds of the distance being westward, to the Mediterranean Sea, and one-third eastward to the Jordan and Dead Sea. That going westward takes a descent of about 2,000 feet, while that to the east has about 1,000 feet more of descent. The natural evolutions in the earth's surface dur-

The wonders of the Dead Sea, 1,300 feet lower than the sea.

ing countless past ages, have caused immense and wonderful changes in the surface of the earth, placing Mt. Zion about 2,600 feet higher than the Mediterranean, 35 miles away to the westward, and about 3,800 feet more elevated than the Dead Sea, the bottom of which is still 1,200 feet lower, or nearly a mile in all, below the sea, an immense depression in the earth's surface at that location. The famed Jordan, a small river which takes its course from north to almost directly south, forms the eastern boundary of Galilee, Samaria, and part of Judea, the Dead Sea making the balance of the boundary of Judea on the east. On

1,300 feet lower than the Mediterranean.
Six times as salt as the ocean.

its way it meets the sea of Tiberius, or Galilee, about 15 miles in extent, and about 17 miles east of the city of Nazareth, thence on southward about 70 miles to the Dead Sea, near the north end of which it enters, about 17 miles east of Jerusalem. The river descends about 600 feet in going that 70 miles. The Dead Sea is one of the world's wonders. It has no outlet. The surface is about 1,300 feet lower than the Mediterranean. It is about 50 miles long, by about 8 miles across it. Six times as salt as the ocean, it is impossible for a person to sink within it. The depth is 1,200 feet. Surrounded by mountains and hills more than

Mild climate.

half a mile in height, which constitute a high rim around it, preventing the Mediterranean from flowing in and filling the valley of the Jordan to a common level with the sea.

The surface of the country is delightful in landscapes. The valleys and slopes are extensive, very fertile, and productive. Frosts and snow occur only seldom. Running and surface water is scarce part of the year. The rainy season is of but few months duration. Centuries ago many cisterns and reservoirs — mostly in ruins now — were constructed to preserve water for dry periods.

CHAPTER II.

POLITICAL GEOGRAPHY AND SOCIAL HISTORY.

For the best understanding of the subject it is well to be familiar with the geography of the country embracing his travels, which were rather limited, extending from Bethlehem on the south to Tyre and Sidon on the north, about 100 miles in length, being a strip of country about 20 miles in width east and west. It should be borne in mind that the names of places and locations have changed in the long past ages of history. The changes in

Situation of Jerusalem.

all but nature have been immense, progressive and retrograde. The civilization of the Israelites is of great antiquity, perhaps equal to either the Assyrian or Egyptian. This country has been the scene or theatre of great wars and carnage, having been conquered and overrun by the Assyrians, Persians, Egyptians, Greeks, Romans, Arabs, and Turks. Jerusalem is walled, and the chief city, situated on Mt. Zion, 17 miles west of the Dead Sea.

The city is a natural viewpoint, 2,600 feet higher than the Mediterranean Sea, and about 35 miles easterly from the sea, and the same distance southeast from Jaffa—ancient Joppa—the prin-

Hebron, ancient capital. Abraham's tomb. Bethlehem and other places.

cipal and almost sole seaport, having a poor and dangerous landing. Five miles southerly from Jerusalem is Bethlehem — called the City of David, from his nativity there — and widely known as the birthplace of our Saviour. Farther on southward, about 10 miles, Hebron is met, once an ancient city and the capital, 1055 B. C. It contains the ancient tomb of Abraham, who was born 1996 B. C., settled in Hebron 1918 B. C., died 1822 B. C.

One and one-half miles to the eastward of Jerusalem rises the comparatively low mount of Olives, or Olivet. Near its west base are situated, next to the city,

Situation of Bethany and other places.

the Garden of Gethsemane, Pool of Siloam, Golgotha, or place of the skull, so called from a cliff there having the appearance of a skull, which is near the Garden. Golgotha is the true Calvary — see John 19: 17, 18. About a mile farther, around the base to the southeast, on the Damascus road, is situated the village of Bethany, which then contained the home of Mary, Martha, and Lazarus, where Jesus loved to go so often. Farther on, by this same road, to the northeast, 13 miles from Jerusalem, is the city of Jericho. Directly north, 70 miles from Jerusalem, we find the city of Nazareth, the home, in infancy, of Jesus. Situated 17

Ruins of Capernaum. No commerce. Christians excluded from Abraham's tomb.

miles west of the sea of Galilee, on the northwest coast of this small sea, are the ruins of Capernaum.

Palestine has no trade or commerce to speak of, unless it be their revenue from travelers and pilgrims, of whom it is said to have had millions, and still has a stream of them. The native guides are always ready to show the many specially holy localities, as the sacred stable, place where the wise men of the east stood at the birth of Christ, Abraham's tomb, guarded by Mohammedan soldiers who allow no Christians to enter without a pass from the Sultan. This treatment will no doubt some day be changed, when

Many shrines. Mt. Moriah, the foundation of the Mosque of Oïmar,

the Jews shall be reinstated in their promised land, and Christians, same as others, will be permitted at those tombs, when the Turkish power shall be broken and no longer protected by the powers of Europe through jealousy of each other. There are places designated as of ancient and religious interest in the whole country, and especially on Mt. Zion. The "Mosque of Omar," the great Mohammedan place of worship, built over and around the great rock of the Temple, called by the Jews Mt. Moriah, on which rested the Ark of the Covenant. Here Abraham, David, Solomon, Jesus, and Mohammed knelt in prayer at this most

worshiped by devotees of three great religions.
The bloody crusades.

ancient and precious shrine. Here the devotees of three great religions worshiped undisturbed, at different times in the long past ages: Judaism, founded on the Old Testament, Christianity, on the New Testament, and Islamism, resting on the Old Testament, Koran, and Christ, without his divinity. Here is also the sacred altar of the Temple, the church containing the holy sepulchre of Christ, constructed of stone, 18x26 feet, which fell into the possession of the Mohammedans in one of their conquests, and caused the several "Crusades," fierce, long, bloody struggles, by the European Christians against the Mohammedans, to re-

Constantine the first Christian emperor,
A.D. 330.

gain its possession. Another is the Stone of Unction, whereon the disciple Joseph and Nicodemus laid the body of Christ while they anointed and embalmed it. The spot near by, where Mary stood during the ceremony. Another shrine, called the Chapel of the Parted Raiment. Another, called the Crown of Thorns. Another, that of St. Helena. She of that name was of much account with the early Christians. She was empress. Constantine was the first Christian emperor, who founded upon the European or west shore of the Bosphorus the present city of Constantinople, A. D. 328, on the old site of Byzan-

Christianity made the State religion of Rome, A.D. 313. The last spot on earth trod by Jesus.

tium, making it the capital of the great Roman Empire A. D. 330. He made Christianity the state religion A. D. 313. The new city became the chief seat of enlightenment and civilization for nearly ten centuries. In another part of this church at Jerusalem is the Chapel of the Crucifixion. The rock of Calvary — a substitute for the real, at Golgotha. John 19: 17, 18. The Church of the Ascension, built on the Mount of Olives, having a stone in its tiled floor, guarded by a low stone curb, described as the last spot on earth touched by Christ's right foot at the time of his ascension into heaven. This stone has become hollowed out by the repeat-

ed kissing by the faithful and devoted pilgrims.

These holy relics can be taken as represented or, stripped of faith and superstition, left to the intelligent for credence. That which Christ saw we can see, the natural conditions undisturbed by man, which we know are true, such as the mountains, hills, valleys, rivers, the beautiful undulation of the country, the Dead Sea, the river Jordan, the sand and rocky hills with deep chasms, Mt. Zion with its Mt. Moriah, the Mount of Olives, with Golgotha at its base, the Garden of Gethsemane, and the Pool of Siloam. The latter three are close together on the Damascus road, running here

Things seen today same as Jesus saw them.

northerly and southerly on the brook Kedron, in the valley between Zion and the Olivet. These places are so near each other as to seem a part of the city, and are all of them there, and can be seen to-day, same as Jesus saw them, nineteen centuries in the past. A flower garden is yet maintained at Gethsemane.

Standing on any of the many delightful eminences, viewing the grand and historic Mt. Zion and surrounding mountains, with the near-by modest Olivet, the deep valley of the Jordan and Dead Sea are visible, the same as Jesus saw them. At the advent of Christ, the country was in a flourishing state, under the sway

Dedication of Solomon's Temple. Pride of the Jewish nation. Destruction of the Temple.

of the Roman Empire. Jerusalem was the considerable city, proud of containing Solomon's Temple, one of the finest in the world, dedicated 1004 B. C. by Solomon, who was born 1085, died 975 B. C., wherein rested the greatest pride of the Jewish nation. Years thereafter it was destroyed by the Romans, under the Emperor Titus, who razed to the ground this beautiful structure, leaving "not one stone on another," A. D. 70, in a siege of five months, and destruction of over a million Jews. Jericho, called the "palm city," situated in her fertile and luxuriant valley of Jordan, was in Jesus' time at the height of her glory in affluence

Jericho the Palm City. The temporary abode of Antony.

and splendor. Near this time, Antony, one of Rome's bravest conquering heroes, made this charming city, for a time, the happy abode of himself and his Egyptian enchantress, Cleopatra. This city, after being the Paradise of so many, is now in complete ruin and desolation, inhabited only by a poor and beggarly people. It is sad to reflect and contemplate so great desolation. The country now contains only about one-fourth its former numerous population. All is in a lamentable state of decline.

CHAPTER III.

STORY OF JOHN THE BAPTIST.

Jesus and John compared.

The lives of Jesus Christ and John the Baptist were so closely intermingled and depending one on the other for an understanding of each, that a brief sketch of the latter seems necessary for a better knowledge of the former.

Jesus and John had a close blood relationship. Their mothers were first cousins, constituting Jesus and John second cousins, Luke 1: 36. They were complete contemporaries, there being but six months difference

in their ages, Luke 1 : 26, 36. The Angel Gabriel during his interview with Mary thus assures her of the birth of Jesus, Luke 1 : 31, 32. The same angel was the prophet for both, before their births, Luke 1 : 19, 26. The Holy Ghost had much to do with both Jesus and John, Luke 1 : 15, 35. The conception of each was by divine providence, Luke 1 : 13, 31. They were the first-born of their mothers, Luke 1 : 28, 35. They were both poor, and also Israelites, and preachers, who baptized at the river Jordan; preached the same pure religion, free from all sectarianism. The lives of both ended at the same age, about 31 years. John's

decapitated head taken in a charger before Herodias to satisfy her malice towards John, and Christ on a "cross," to appease the envy, jealousy, and fear of the church officials. I fail to see the similarity much disturbed, only in John's want of the divine miraculous power possessed by Jesus. Zacharias' wife Elizabeth conceived, Luke 1: 24. John born, Luke 1: 57. John's parents were aged at his birth, Luke 1: 7. His parents were exceedingly devout, Luke 1: 6, his father being a priest, Luke 1: 5, and his mother of an excellent family. He went before the face of the Lord, Luke 1: 76. He seems to have been

“Repent ye, for the Kingdom of heaven is at hand.” No price for preaching.

sent to prepare the way for Jesus, Luke 1: 17, and Matt. 3: 3. He entered the wilderness, Matt. 3: 1 to 9, before Christ was baptized. He came preaching the baptism of repentance for the remission of sins, Luke 3: 3.

His great text was, “Repent ye, for the kingdom of heaven is at hand.” Repentance was all he asked, no price, Matt. 3: 2.

He taught liberality, Luke 3: 11, justice and contentment, Luke 3: 13, 14.

He kept Christ in front view, Luke 3: 15, 16. The multitude of converts thought him Christ, but John said to them all, “I baptize you with water, but one mightier than I cometh, whose shoes I am

John cast into prison.

not worthy to unloose; he shall baptize you with the Holy Ghost and with fire," Luke 3:16. Observe the modesty and humility of John. Though Christ and John were cousins, preaching the same religion, they communicated almost wholly by messengers. John sent to Christ inquiring of his divinity. Jesus answering said, "Go tell John, that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are risen. To the poor the Gospel is preached." Luke 7:20 to 24. Soon thereafter John was cast into prison by Herod, for Herodias' sake, Matt. 14:3 to 11.

At this time Herod had become

Herod's feast. John beheaded in prison.

enamored of his brother Philip's wife. John said to him: "It is not lawful for thee to have her." On account of this opposition, Herod desired to kill John, but feared the multitude because they counted John a prophet, Matt. 14: 5.

On Herod's birthday, which was kept and observed with great hilarity and indulgence, Herodias' daughter danced before the company, which pleased Herod exceedingly, insomuch that Herod promised to give the daughter anything she might ask of him. Her mother told her privately to ask for the head of John the Baptist in a charger, which she did. The king immediately

John beheaded. Head taken to the damsel.

regretted his rash promise, but he sent and had John beheaded in prison. The head was brought to the damsel, which she took to her mother. His disciples came, took the body of John, buried it, and told Jesus, Matt. 14: 10, 11, and 12, who departed into a desert place — no doubt to mourn the death of his cousin John. — Ed. The historian was too meager in writing of St. John.

Thus was finished an awful, cruel tragedy, to gratify the fiendish spite of Herodias. — How does it seem possible in those days, under the dominion of enlightened and civilized Rome, that such autocratic and murderous despotism was tolerated? So

The Passion Play.

died another just and perfect man, contending for morality. It is one of the revolting tales of sacred history. — Ed.

The tragedy of the life and death of Jesus Christ is the foundation of the “Passion Play,” acted once in each decade in the little Austrian village of Oberammergau by the resident natives, after ten years of rehearsing, with great skill and credit, requiring several days to perform it. This custom they have followed for centuries.

CHAPTER IV.

BIRTH TO AGE.

(About thirty, or when he began preaching.)

Matthew in his Gospel tells us in his first chapter, 18, the birth of Jesus Christ was in this wise. When, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. At that time a decree went out from Caesar Augustus, that all the world should be taxed, Luke 2: 1. Joseph and Mary went from Nazareth to Bethlehem, for the purpose of taxation, Luke 2: 4, 5.

Birth of Christ.

“ Behold I bring you good tidings.”

The attendance of people being great, and there not being sufficient room at the inn, Joseph and Mary took shelter in a stable, where Mary brought forth her first-born son, and called him Jesus, wrapped him in swaddling clothes, and laid him in a manger, Luke 2: 7.

The Angel of the Lord appeared, and surprised some shepherds near by, to whom the angel said, “ Fear not, for behold I bring you good tidings of great joy, which shall be to all people,” Luke 2: 10. — No exception, but to *all* people. Ed. — There was with the angel a multitude of the heavenly host praising God and saying: “ Glory to God in the
Chap. IV. (36)

highest, and on earth peace, good will toward men," Luke 2: 14. Wise men from the east saw His star, which they followed till it stood over where the mother and child were. They went in and saw the young child with Mary his mother. They fell down and worshiped him, presenting him with many valuable gifts, Matt. 2: 10, 11.

Be it remembered that from time immemorial, the Jews had been taught by their traditions and the teachings of their prophets to expect a "Christ," their Saviour, Luke 1: 71, 72, 73, 74. When this Child was born, he was announced as "king of the Jews," Matt. 2: 2. To be Gov-

Chap. IV. (37)

He shall reign over the house of Jacob forever.

ernor of Israel, Matt. 2: 6. "The Lord God shall give unto him the throne," Luke 1: 32. "He shall reign over the house of Jacob forever," Luke 1: 33. And save us from the hand of our enemies, Luke 1: 71. — These were very pleasing expectations. — Ed. But they never have received him as their Saviour, and yet expect him. When Herod, king of Judea, heard these things, Matt. 2: 3, he feared that this child would become his successor. And he instructed the wise men that after they had seen the child, to report to him, that he might also go and worship him, Matt. 2: 8. — See the treacherous disposition. — Ed. Now, Herod's intention

Flight into Egypt.

was to destroy the Child, but not to worship him, Matt. 2: 13.

The wise men were instructed in a dream by God, Matt. 2: 12, of the murderous treachery in the heart of Herod, and warned the wise men not to return to Herod, but to turn aside by another way, into their own country. The faithful angel of the Lord again appeared to Joseph in a dream, warning him of the purpose of Herod, and to take the mother and child and flee by night into Egypt for safety, which he did, Matt. 2: 14. Herod, when he heard of this deception of the wise men practiced upon him, sent forth to Bethlehem and all the coast thereof and slew all the

Returned from Egypt and abode in Nazareth. Presented to the Lord and circumcised. Called a Nazarene.

children from two years old and under, Matt. 2: 16.

The angel appeared to Joseph in Egypt, informing him of the death of Herod, and to take the young child and his mother back to the land of Israel. But when he heard that the son of Herod had succeeded his father, Matt. 2: 22, he was afraid to return to Judea, and he turned aside to Galilee, and made their abode in Nazareth, from which Jesus was called a Nazarene, Matt. 2: 23.

The child was taken to Jerusalem for presentation to the Lord, Luke 2: 22, where he was circumcised and called Jesus, Luke 2: 21.

At twelve years old in the Temple.

At the same time he met there Simeon, who took him up in his arms, and blessed God, Luke 2: 28, 34. The grace of God was upon him, Luke 2: 40.

Now his parents went up to Jerusalem every year at the feast of the passover, Luke 2: 41. — This religious observance is believed to have occurred annually. — Ed. When they had finished the passover, they returned to their own city, Nazareth, Luke 2: 39. When he was 12 years old they took him again with them up to Jerusalem at the feast of the passover. After they had finished their devotions, they set out on their journey homeward, but after a day's travel they

Had a discussion with the doctors.

missed their son, and could not find him among their kinsfolk. Then they returned to Jerusalem seeking for him, and after a three days search they found him in the Temple engaged in an animated discussion with the "doctors," Luke 2: 42.

His mother said, "Son, why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing." He answered them with this question: "Wist thee not that I must be about my father's business?" Luke 2: 49. — This is the first recorded instance of anything spoken by him. — Ed.

Then they returned home to Nazareth. Thereafter Jesus went

First speaking. Baptized at Jordan by John.

from Nazareth to Jordan for baptism by John the Baptist, who objected, saying, I have need to be baptized of thee. Jesus said, "Suffer it to be so now, for thus it becometh us to fulfil all righteousness." This is the second instance of Jesus talking, Matt. 3: 15. Then John baptized him. Jesus went up straightway out of the water, the heavens opened unto him, and the spirit of God descended upon him like a dove, and lighting upon him, Matt. 3: 16. And lo! a voice from heaven saying: "This is my beloved son in whom I am well pleased," Matt. 3: 17. Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil,

The Devil seeks to tempt him, but fails.

Matt. 4: 1. But did not succeed by all his allurements.

Jesus at the time of his baptism was about 30 years old, Luke 3: 23, and soon thereafter he began preaching, Matt. 4: 17, and to say, "Repent, for the kingdom of heaven is at hand." After his baptism he returned to Nazareth, where he had been brought up. And by his custom, he went into the Synagogue on the sabbath day, Luke 4: 16.

This chapter contains most of his work,—
first sermon and miracle.

CHAPTER V.

FROM COMMENCEMENT OF PREACHING
TO LAST SUPPER.

His first preaching seems to have been in the Synagogue at Nazareth.

Ranking as a great philosopher and reformer, his ministration seems to have been completed in one season. He stood up to read, Luke 4: 16. A book was handed him, and he read, “The spirit of the Lord is upon me; he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the cap-

First miracle. First baptizing.

tives, and recovery of sight to the blind," Luke 4: 18. And he said: "This day is this scripture fulfilled in your ears," Luke 4: 21.

Next he went to Capernaum. There was in the synagogue a man who had a spirit of an unclean devil, Luke 4: 33. Jesus commanded the devil to come out of him, and it was done, Luke 4: 35. There was a marriage at Cana of Galilee, and they had no wine. There were six stone water pots. Jesus told them to fill those pots with water, which they did to the brim. Some of it was taken to the governor, who called it good wine, John 2: 7 to 10. — These are his first miracles, so called. — Ed.

Now well started on his mission of reformation.

After these things came Jesus with his disciples into the land of Judea, northeastern part, and there he tarried with them and baptized. John 3: 22.

“And John also was baptizing in Enon near to Salem, because there was much water there, and they came and were baptized,” John 3: 23. Probably a little north of where Jesus and his disciples were. John had not then been imprisoned. John 3: 24. “He that cometh from above is above all, he that is of the earth is earthly.” John 3: 31.

It is expected to conclusively prove, by facts written in Matthew, Mark, Luke, and John: His amiable, pure and perfect disposi-

His word was with power.

tion; his innocent life, and at the same time, the enmity of the Jewish Church officials against him; their great jealousy of his convincing influence with the people; and the conspiracy, bribery, and treachery to kill him, which resulted in his crucifixion. — Ed.

He went down to Capernaum, a city on the northwest coast of the sea of Galilee, and taught there on the sabbath day, Luke 4: 31. They were astonished at his doctrine, Luke 4: 32.

His word was with power. Here he cast a devil out of a man in the synagogue, Luke 4: 33, 35. Healed all the sick that were brought to him, Luke 4: 40. —

At Tyre and Sidon. Scribes and pharisees described.

He is now well started on his mission and pilgrimage of reformation. — Ed. They urged him to stay with them, but he said “I am sent to preach the Kingdom of God to other cities.”

He went from Galilee to a plain near Tyre and Sidon, where vast multitudes of people met him, Luke 6: 17. After Simon had spent the night drawing his net but caught no fish, he dropped the net in another place by direction of Jesus, and caught a multitude of fish, which broke the net in drawing, Luke 5: 6.

Pharisees, — a religious sect among the Jews which claimed the greatest and most exact piety in the forms and ceremonies of

Healed a man sick of the palsy.

the Church. Ed. — And doctors of the law, or in other words scribes, which had come from every town of Galilee, Judea, and Jerusalem to hear him, Luke 5: 17. Already he had become the hero of the hour, not for slaughtering people and destroying property, but for comforting the afflicted, healing the sick, and preaching a truly heavenly religion. Great multitudes of people followed him wherever he went. While teaching in a house, they brought on a bed a man sick with the palsy, but could not get in, the throng of people was so great; they went upon the housetop, broke in the roof, and let him on his couch down through the tiling

They said he blasphemed by pardoning sin.

in the midst before Jesus, Luke 5: 19. And when he saw their faith he said unto him, "Man, thy sins are forgiven thee." Luke 5: 20. The scribes and pharisees said, Who is this that speaketh blasphemies? Who can forgive sins but God alone? Luke 5: 21. — This was one of the accusations which the church sect had against Jesus. That he was guilty of blasphemy, because he pardoned sins. — Ed. Going forth he saw a publican — an innkeeper and collector of customs or taxes. — Ed. Whose name was Levi. Luke 5: 27.

Jesus said to him, Follow me. Levi left all and followed him. Levi made a great feast for him

The feast of Levi. With publicans and sinners.

in his own house, at which there was a great company of publicans and others, that sat down with them, Luke 5: 29. But the scribes and pharisees said, Why do you eat and drink with publicans and sinners? Luke 5: 30. — This is cited to show how freely he mingled with publicans and sinners, but not with sectarians and church officials nor royalty, which habit was common with him. — Ed.

He gives reason for so doing. He said that, “the whole need not a physician, but they that are sick,” Luke 5: 31. “I came not to call the righteous, but sinners to repentance,” Luke 5: 32.

As they continued their march,
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Disciples plucked the ears of corn.

which was on the Sabbath day, passing through a corn-field, the disciples plucked the ears of corn, shelled them by rubbing them in their hands, and did eat, Luke 6: 1. — This corn was the Asiatic wheat, clearly so, because the civilized never saw corn, as we see and call it, till about 15 centuries later, and Columbus had discovered America. Who has not done the same thing with wheat or rye, after the seed is ripe, to take the heads of grain in their hands, rub, shell, and eat? — Ed.

The crafty and precise pharisees were on hand as usual to accuse him of breaking the Sabbath day, Luke 6: 2. He justified by

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citing to them how David when ahungred entered the house of God, took the shewbread and ate, and gave also to them who were with him, which is not lawful to eat, but for the priests alone, Luke 6: 3, 4. Another Sabbath as he preached in their synagogue there was a man whose right hand was withered. The pharisees watched to see if he would heal on the Sabbath day, that they might have an accusation against him. Jesus said to the man having the withered hand, " Stand up in the midst." And he arose. Jesus then asked them, " Is it lawful to do good or evil on the Sabbath? to save, or to destroy life? " Luke 6: 9. And he said

CHOSE TWELVE DISCIPLES.

Church officials became mad.

to him of the withered hand, "Stretch forth thy hand," which he did, and it was restored perfect as the other, Luke 6: 10. The church officials became filled with "madness," and communed together what they might do to Jesus, Luke 6: 11. He went up in the mountain and prayed all night, Luke 6: 12. The next day he came down into the plain where he chose twelve disciples. At this time a great multitude of people had congregated, out of all Judea, Jerusalem, from the sea-coast of Tyre and Sidon, from Galilee and Decapolis, who came to hear him, and he healed all the sick of their diseases, Matt. 4: 25; Luke 6: 17, 18. And the whole

The Beatitudes.

multitude sought to touch him, for there went virtue out of him and healed them all, Luke 6: 19.

We now come to the Beatitudes, so complete in consolation, which Matthew tells us were spoken on a mountain, Matt. 5: 1. When he was set* his disciples came unto him, and he taught them, saying, Matt. 5: 2: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." Matt. 5: 3.

"Blessed are they that mourn, for they shall be comforted," Matt. 5: 4. "Blessed are the meek, for they shall inherit the earth," Matt. 5: 5. "Blessed are

NOTE. — To sit was the custom with the Orientals while addressing.

they which do hunger and thirst after righteousness, for they shall be filled," Matt. 5: 6. "Blessed are the merciful, for they shall obtain mercy," Matt. 5: 7. "Blessed are the pure in heart, for they shall see God," Matt. 5: 8. "Blessed are the peacemakers, for they shall be called the children of God," Matt. 5: 9, 10. — How great the promises for the good. It may be assumed that this sermon, the greatest ever uttered, was delivered on the Mount of Olives, about a mile east of Jerusalem, a place much visited by Jesus. — Ed.

Continuing he said, "Ye are the light of the world, a city that is set upon a hill cannot be hid-

Righteousness must exceed that of the scribes and pharisees.

den," Matt. 5: 14. — This probably means that if we are righteous, the goodness will manifest itself. — Ed.

“ Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven,” Matt. 5: 20.

— This is more evidence of his condemnation of those false pretenders. — Ed.

In a question concerning adultery, He said that “ whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart,” Matt. 5: 28. — Exceedingly high standard of morality. Who is guiltless? — Ed.

Sunshine and rain on the just and on the unjust. Impartiality.

“ Love your enemies. Bless them that curse you. Do good to them that hate you, and pray for them which despitefully use you and persecute you,” Matt. 5:44; “ that ye may be the children of your father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust,” Matt. 5: 45. “ For if ye love them which love you, what reward have ye? Do not even the publicans the same?” Matt. 5: 46.

“ And if ye salute your brethren only, what do ye more than others? Do not even the publicans so? ” Matt. 5: 47.

“ Be ye therefore perfect, even
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Warned against hypocrisy.
How to pray.

as your father which is in heaven is perfect," Matt. 5: 48. — To be perfect, we must be divested of selfishness. His philosophy is sublime. — Ed.

“Do not your alms before men, to be seen of them, otherwise ye have no reward,” Matt. 6: 1. “Nor sound a trumpet before thee, as the hypocrites do, in the synagogues and streets, that they may have glory of men.” Matt. 6: 2. “Do thy alms in secret, and thy Father which seeth in secret himself shall reward thee openly,” Matt. 6: 4.

“And when thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners

of streets, that they may be seen of men," Matt. 6: 5.

"But enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall reward thee openly," Matt. 6: 6.

"Use no vain repetitions, as the heathen, for they think that they shall be heard for their much speaking," Matt. 6: 7. "Your Father knoweth what things ye have need of, before ye ask him," Matt. 6: 8. After this manner therefore pray ye: "Our Father which art in heaven, hallowed be thy name," Matt. 6: 9. "Thy kingdom come, thy will be done in earth, as it is in heaven,"

Lay up treasures in heaven.

Matt. 6: 10. "Give us this day our daily bread," Matt. 6: 11. "And forgive us our debts, as we forgive our debtors," Matt. 6: 12. "And lead us not into temptation, but deliver us from evil, for thine is the kingdom, and the power, and the glory, for ever, Amen," Matt. 6: 13. — This cannot be bettered. It is all and everything. — Ed.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal," Matt. 6: 19, "but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," Matt. 6: 20.

Where your treasure is there will be your heart also.

“ For where your treasure is, there will your heart be also,” Matt. 6: 21.

“ Take no thought of what ye shall eat, or drink, or be clothed: after all these things do the gentiles seek. For your heavenly Father knoweth that ye have need of all these things,” Matt. 6: 32.

“ But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you,” Matt. 6: 33. “ Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are ye not much better than they?” Matt. 6: 26. “ And why take ye

thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin," Matt. 6: 28.

"And yet, I say unto you, that even Solomon in all his glory was not arrayed like one of these," Matt. 6: 29. — Not only good philosophy, but excellent poetry. — Ed.

"How wilt thou say to thy brother, let me pull the moat out of thine eye, and behold a beam is in thine own eye?" Matt. 7: 4.

"Thou hypocrite, first cast the beam out of thine own eye, and then shalt thou see clearly to cast the moat out of thy brother's eye," Matt. 7: 5. — A lesson for the over zealous for the piety

Mote in thy brother's eye. The golden rule.
Confucius, the same philosophy.

of others, being blind to their own wickedness, which is much greater. — Ed.

“ Therefore, all things whatsoever ye would that men should do to you, do ye even so unto them, for this is the law and the prophets,” Matt. 7: 12. — This is a volume on humanity and the brotherhood of man. — It is the “ Golden Rule,” stated the same in sentiment by Confucius, the great Chinese philosopher, negatively stated, “ What you do not want done to yourself, do not do to others.” — Ed.

And he said unto them “ Take heed, and beware of covetousness, for a man's life consisteth not in the abundance of the things

which he possesseth," Luke 12: 15.

A certain rich man's profits were so great that he was puzzled to determine what to do with his abundance, and he decided to take ease to his soul, eat, drink, and be merry, but God said unto him, "Thou fool, this night thy soul shall be required of thee; then whose shall these things be, which thou hast provided?" Luke 12: 20.

"So is he that layeth up treasure for himself, and is not rich toward God," Luke 12: 21.

And he said unto his disciples, "Therefore I say unto you, take no thought for your life, what ye shall eat, neither for the body

The people in immense numbers attended him everywhere.

what ye shall put on," Luke 12: 22. — The moral of much of his teaching is, Get rid of your selfishness. He may now be contemplated preaching his reform system thronged by crowds of people, desiring to hear and see him, having with them the sick to be healed. His fame as a preacher and healer had spread through the land. A train of people followed him, and a multitude met him wherever he went. In Galilee, Judea, Jordan, Tyre, Sidon, Mark 3: 7 to 11. Sometimes he had no opportunity to eat, Mark 6: 31. As of a triumphal march, attended by a host of eager admirers. — Ed.

The people thronged him,

Healed a woman having an issue of blood twelve years.

Mark 5: 24. And a certain woman which had an issue of blood twelve years, Mark 5: 25. She had suffered much from many physicians, and had spent all she had, was no better, but rather grew worse, Mark 5: 26. She came in the press behind, and touched his garment, Mark 5: 27. She said, "If I may but touch his clothes, I shall be whole," Mark 5: 28. — How wonderful the faith! — Ed. And she was immediately completely healed, Mark 5: 29.

Jesus feeling her presence said, "Who touched my clothes?" Mark 5: 30.

His disciples said, "Thou seest the multitude thronging

Raised Jairus' daughter.

thee, and sayest thou, who touched me?" Mark 5: 31. The woman fell down before him and told him all the truth, Mark 5: 33. Jesus said, " Daughter, thy faith hath made thee whole. Go in peace." Mark 5: 34.

A centurion, — captain of 100 men — named Jairus, and a ruler of the synagogue, came and fell at Jesus' feet, and besought him greatly, saying, " My little daughter 12 years old lieth at the point of death. I pray thee come and lay thy hands on her, that she may be healed, and she shall live," Mark 5: 23. Jesus went with him, Mark 5: 24. On the way they met a messenger from the centurion's house, who said,

Spent much time in Galilee.

“Thy daughter is dead; why troublest thou the Master any further?” Mark 5: 35. Jesus said, “Be not afraid, only believe,” Mark 5: 36. When he came to the house of the ruler of the synagogue, he saw a great tumult of those weeping and wailing, Mark 5: 38. He went in, and said, “Why make this ado? The damsel is not dead but sleepeth,” Mark 5: 39. “He took the damsel by the hand and said unto her, “Damsel, arise,” Mark 5: 41, and she arose and walked. — It seems he has been a while in northwest Galilee. He has spent much of the time in various places in Galilee, for it says, “He came into his own

Christ walked on the water of the sea.

country," presumably Nazareth and vicinity, "and his disciples followed him," Mark 6: 1. — The fact seems to be, that they never were separated from him till the night of betrayal by Judas, and his arrest by the church officials. — Ed. Jesus went unto them walking on the sea, Matt. 14: 25. The disciples saw him and said, It is a spirit. And they cried out for fear, Matt. 14: 26. Jesus said, "Be of good cheer, it is I, be not afraid," Matt. 14: 27. Peter said, "Lord, if it be thou, bid me come unto thee on the water," Matt. 14: 28. Jesus said, "Come." Peter came down out of the ship, he walked on the water, to go to Jesus, Matt. 14:

Sought to touch his garment.

The strait gate.

29. When he saw the wind boisterous, he was afraid, and beginning to sink he cried, saying, " Lord, save me," Matt. 14: 30. Jesus caught him and said, " O thou of little faith, wherefore didst thou doubt? " Matt. 14: 31.

—The faith in his curative power had become so firm that all they sought was to touch the hem of his garment,—Matt. 14: 36.

" Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat," Matt. 7: 13.

" Because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it," Matt. 7: 14.

“By their fruits ye shall know them.”

“Beware of false prophets which come to you in sheep’s clothing, but inwardly they are ravening wolves,” Matt. 7: 15. “Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?” Matt. 7: 16: “Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit,” Matt. 7: 17.

“By their fruits ye shall know them,” Matt. 7: 20. — Very plain philosophy. Notice the remarkable similarity of Matt., 7th chapter, and Luke, 6th chapter. — Ed.

When Jesus had ended these sayings, the people were astonished at his doctrine, Matt. 7: 28.

Second round of teaching at Capernaum.
Now at the gate of Nain.

For he taught them as one having authority, and not as the scribes, Matt. 7: 29.

We find him in Capernaum again, Matt. 8: 5, a place he often visited. He seems to be going over ground a second or more times. He went through every city and village preaching and showing the glad tidings of the kingdom of God, Luke 8: 1. — The similarity of narrative in Matthew and Luke should be regarded as repetition or cumulative evidence, to be expected when several write accounts of the same occurrences, which is common with Matthew and Luke. — Ed.

Returning on his way from
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Capernaum as he came to the gates of the city of Nain — it may be noted that all his travels were on foot, except when he rode an ass on his memorable entry into Jerusalem, when he cleared the Temple of the traders, — Ed., they met a funeral procession. The dead was the only son of a poor widow. Luke 7: 12.

When Jesus saw the mother weeping, he had compassion on her, Luke 7: 13, — so like him, — Ed., and said, “Weep not.” This was one of his most comforting salutations, and often uttered in the midst of sorrowing mourners. — Ed.

He came and touched the bier. They that bore him stood still.

The very wicked woman who washed his feet
with her tears, etc.

Jesus said, "Young man, I say
unto thee, arise," Luke 7: 14.
And he that was dead, sat up and
spoke, Luke 7: 15.

And a woman of the city, who
was a great sinner, when she
knew the house where Jesus was
eating took a box of precious
ointment, went in and stood at his
feet weeping, behind him, and
began to wash his feet with her
tears, and wiped them with the
hair of her head, and kissed his
feet, and anointed them with the
ointment, Luke 7: 37, 38.

Jesus said, "Her sins, which
are many, are forgiven," Luke 7:
47.

And to her, "Thy sins are
forgiven," Luke 7: 48.

Sent seventy out to preach.

“Thy faith hath saved thee. Go in peace,” Luke 7: 50.

— What an exhibition of contrition by this sinful woman, and of kind and beneficent forgiveness of Jesus. — Ed.

Then he sent out 70 deputies to preach, Luke 10: 1, with advice as follows: “Go your way. Behold I send you forth as lambs among wolves,” Luke 7: 3. “Carry neither purse nor scrip,” Luke 7: 4. “First say, peace be to this house,” Luke 7: 5. “The laborer is worthy of his hire,” Luke 7: 7. “And into whatsoever city ye enter, and they receive you, eat such things as they set before you.” Luke 7: 8.

— See the economy of his
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Gospel, as taught to his disciples sent forth to preach. They were to take nothing nor to ask anything, and not to be particular, but contented to eat that set before them. The religion of both Jesus and John was always without price, but only repentance. And baptism for the remission of sins. It was so inducing. The populace espoused it unhesitatingly. The only opposition Jesus had was the church sect. — Ed.

In his line of the same modesty He said, “ When thou makest a feast, call not thy friends nor thy brethren, neither thy kinsmen, nor thy rich neighbors, lest they also bid thee again and a rec-

Righteousness must exceed that of the scribes and pharisees.

ompense be made thee." Luke 14: 12. "But when thou makest a feast, call the poor, the maimed, the lame, the blind, Luke 14: 13, and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just." — It is plain to be seen that his philosophy of doing good was without selfishness. — Ed.

And he said, "Except your righteousness exceed that of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." Matt. 5: 20. — This, to say the least, was hard on the scribes and pharisees, whom he never praised, nor associated with. — Ed.

The prodigal son.

He said, "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted." Matt. 23: 12.

And he said, A certain man had two sons, Luke 15: 11. The younger of them became discontented with his kind home, friends, the luxurious and comfortable home; and his adventurous spirit overcame him. He said to his father: "Give me the portion of goods that falleth to me," and the division was made, Luke 15: 12.

The younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living, Luke 15: 13. — Probably

had what is now called a “good time.” — Ed.

And when he had spent all, there arose a mighty famine in that land, and he began to be in want, Luke 15: 14. Then he entered the employment of a citizen of that country, and he was sent into the field to feed swine, Luke 15: 15. And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him. Luke 15: 16.

And when he came to himself, he said, “How many hired servants of my father’s have bread enough and to spare, and I perish with hunger.” Luke 15: 17.

“I will arise and go to my

father, and will say unto him, Father, I have sinned against heaven, and before thee, Luke 15: 18, and am no more worthy to be called thy son; make me as one of thy hired servants," Luke 15: 19.

He arose and went to his father, who when he saw him, ran to him, fell upon his neck and kissed him, Luke 15: 20.—The worst sinner will be received when penitent.—Ed.

The son confessed his unworthiness. The father made a great feast, in thanksgiving for the return of the lost son, Luke 15: 24.—Moral: to the young, be not silly nor wise in your own foolish conceit, but listen to the wise counsel of the aged.—Ed.

Lazarus and the rich man.

And Jesus said, “There was a certain rich man, who was clothed in purple,—the royal color of the Romans,—Ed., and fine linen, and fared sumptuously every day,” Luke 16: 19. “And there was a certain beggar named Lazarus,”—not Mary and Martha’s brother of Bethany,—Ed., “which was laid at the rich man’s gate, he being full of sores, begging for the crumbs which fell from the rich man’s table, and the dogs came and licked his sores.”—Animals of fidelity, which love unselfishly, are an example to ungrateful man.—Ed.

The beggar died, and was carried by angels to Abraham’s bosom, and the rich man died. And

Fickle fortune.

in hell he lifted up his eyes, being in torments, and seeth Abraham far off and Lazarus in his bosom, Luke 16: 23. He cried, "Father Abraham, have mercy on me and send Lazarus, that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame," Luke 16: 24. He answered, "Son, remember that thou in thy lifetime receivest thy good things, and Lazarus likewise evil things, but now he is comforted, and thou art tormented." Luke 16: 25.—Moral: Do not forget that fortune is fickle, and often shifts, from good to bad, and vice versa.—Ed.

—Here is one of his most comforting behests.—Ed.:

“My yoke is easy, and my burden is light.”

“To eat with unwashed hands, defileth not a man.”

“Come unto me all ye that labor and are heavy laden, and I will give you rest.” “Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.” “For my yoke is easy, and my burden is light.” Matt. 11: 28 to 30, inc.

—His miracles of casting out devils and restoring eyesight, etc., are so numerous, that only part of them are referred to. — Ed.

The pharisees censured him because his disciples ate bread with unwashed hands, and thus transgressed the tradition of the elders, Matt. 15: 2.

He said to them, “Not that

To eat with unwashed hands defileth not a man.

which goeth into the mouth defileth a man, but that which cometh out of the mouth, this defileth a man," Matt. 15: 11. "Those things which proceedeth out of the mouth, cometh from the heart, for out of the heart proceed evil thought, thefts, false witness, blasphemies; these are the things which defile a man, but to eat with unwashed hands defileth not a man," Matt. 15: 20.

And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past. Send the multitude away, that they may go into the villages and buy themselves victuals, Matt. 14: 15. Jesus said, "They need not

Fed over five thousand with five loaves and two fish.

depart, give ye them to eat," Matt. 14: 16. They answered, "We have here but five loaves and two fishes," Matt. 14: 17. He said, "Bring them hither to me," Matt. 14: 18. He commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven he blessed and brake, and gave the loaves to his disciples, and the disciples to the multitude, Matt. 14: 19. And they did all eat and were filled. Jesus said, "Gather up the fragments."—This is the greatest lesson in economy ever taught.—Ed. John 6: 12.

And they took up of the fragments that remained, twelve

Fed the multitude with a few loaves and fishes.

baskets full, Matt. 16: 20. And they that had eaten were about 5000 men, besides women and children, Matt. 14: 21. At another time he fed 4000 with seven loaves and a few little fishes, and had left over seven baskets, Matt. 14: 17, Matt. 15: 38; Mark 6: 35; Luke 9: 12; John 6: 12, 9.— There can be no doubt that this was a miracle, it being a personal experience of the whole multitude, who must have truly known if they were hungry; they had been with him three days without food, Matt. 15: 32, and were fully satisfied.— Ed.

He is now to the northwest of Galilee on the coast of the Mediterranean Sea at Tyre and

Forgive brother seventy times seven. Little children greatest in the Kingdom of heaven.

Sidon, Matt. 15: 21. Then back to Capernaum, Matt. 17: 24. — He had been here several times, traveling in Galilee. — Ed.

Peter asked him, “ Lord, how oft shall my brother sin against me, and I forgive him, till seven times ? ” Jesus said, “ Until seventy times seven,” Matt. 18: 22. — Such philosophy strains goodness. — Ed. His disciples asked him, Who is the greatest in the kingdom of heaven ? Matt. 18: 1.

And he called a little child unto him and set him in the midst of them, Matt. 18: 2, saying, “ Except ye be converted, and become as little children, ye shall not enter into the kingdom of

Went from Galilee to coast of Judea.

heaven," Matt. 18: 3. "Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven," Matt. 18: 4.—An excellent example, to become innocent, confiding, trusting, honest, mirthful, and happy like a little child. Is it not enough to be greatest in the kingdom of heaven? Then he passed on from Galilee to the coast of Judea beyond Jordan, which brought him to within a few miles of Jericho, on his journey to Jerusalem, probably near the northwest coast of the Dead Sea. Here is some more and better about the little children, than the good we had of them in Matt. 18: 1. He

“Suffer little children to come unto me.”

was on his journey by foot from Nazareth to Jerusalem; this was his only method of travel, except on his entry into Jerusalem, triumphantly. — Ed.

Then were there brought unto him little children, that he should put his hands on them and pray. But the disciples rebuked the mothers who brought them, Matt. 19: 13. And Jesus said, “Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven,” Matt. 19: 14. And he laid his hands on them, Matt. 19: 15.

—No one can say too much in praise of this declaration. His disciples seem to have greatly mistaken his philosophy in the

A beautiful picture of Christ blessing little children.

past season, to have thought it would please Jesus to have them rebuke those mothers as they did, in trying to keep them and their children back. This scene is one of the most beautiful in all sacred history. The artist in his portrayal of it, has been most faithful to the Judean landscape, situated in a green and shady field, the background occupied by high mountains, the intermediate by undulating valleys. In the foreground are sheep drinking at the reservoir, in a pasture, Jesus sitting in the midst, holding and caressing the little children, others trying to climb up into his lap, while mothers are crowding towards Jesus, through the mul-

The rich young man.

titude, with children in their arms, and the little ones reaching out to Jesus, in such innocent confidence, with their bare heads and chubby limbs. The whole is a picture of peace, comfort, and happiness bespeaking the amiable disposition of Christ. It was a source of the greatest comfort to those loving mothers, to have their children touched by him. — Ed.

In the case of the rich young man, Matt. 19: 21, 22, who asked Jesus what he should do to inherit eternal life, Jesus said, “Thou shalt not commit adultery, nor steal, nor be a false witness, honor thy father and mother, love thy neighbor as thyself.” The young

The greatest commandment.

man said, "All these things have I kept from my youth up. What lack I yet?" Jesus replied, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven." This direction of conduct filled the young man with sorrow, because he had great possessions. The reward for forsaking all and following Jesus is, thou shalt receive an hundred fold, and shalt inherit everlasting life, Matt. 19: 29. One asked him, Which is the greatest commandment? Jesus 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 first and great

commandment.” Matt. 22: 37.
“ And the second is like unto it,
Thou shalt love thy neighbor as
thyself.” Matt. 22: 38. “ On
these two commandments hang
all the law and the prophets.”
Matt. 22: 40. No man was able
to answer him a word, neither
durst any man from that day
forth ask him any more questions.
One day in the Temple, as he sat
over against the treasury, he
observed the people making
contributions into the treasury,
and many that were rich cast in
much, Mark 12: 41. And there
came a certain poor widow, and
she threw in two mites, which
make a farthing, Mark 12: 42.
And he called unto him his dis-

ciples and said unto them, “ Verily I say unto you, that this poor widow hath cast more in, than all they which have cast into the treasury,” Mark 12: 43—Moral: Quality is above quantity, or, in an act the intention is more to be considered than the thing itself, and so, the reality not the pretense. — Ed.

He that exalteth himself shall be abased and he that humbleth himself shall be exalted, Matt. 23: 12. And he said, There is more joy in heaven over one sinner that repenteth than over ninety-nine which need no repentance, Luke 15: 7. As Jesus passed by — going from the temple, — John 8: 1, 2, 5, 9, he saw a man blind

Restores the vision of one born blind.

from his birth, John 9: 1. He spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, John 9: 6, and said unto him, "Go wash in the pool of Siloam." He went his way therefore and washed, and came seeing, which was on the Sabbath day. His parents said, "We know that this is our son, and that he was born blind," John 9: 20. Since the world began was it not heard that any man opened the eyes of one that was born blind, John 9: 32.—This was counted a great miracle because the blindness was congenital.—Ed.

Jesus went into the mount of Olives, John 8: 1, and early in

The woman taken in adultery.

the morning he came again into the Temple and all the people came unto him, and he sat down and taught them, John 8: 2.

And the scribes and pharisees brought unto him a woman taken in adultery, and when they had set her in the midst, John 8: 3, they said unto him, Master, this woman was taken in adultery, in the very act, John 8: 4. The Mosaic Law commandeth that such should be stoned, but what sayest thou? John 8: 5. He said unto them, "He that is without sin among you let him first cast a stone at her," John 8: 7. They went out one by one till all were gone out, leaving Jesus and the woman who were left alone in the

“Man’s life consisteth not of the things of this world.”

midst. He said to her, “Woman, where are those thine accusers? Hath no man condemned thee?” John 8: 10. She said, No man, Lord. And Jesus said unto her, “Neither do I condemn thee; go and sin no more,” John 8: 11.—Great forgiveness, and how easily he disposed of sin, no matter how great!—Ed.

“Take heed and beware of covetousness, for a man’s life consisteth not in the abundance of the things which he possesseth.” Luke 12: 15.—Good philosophy, though few believe it.—Ed.

Two men went up into the Temple to pray, one a pharisee, the other a publican, Luke 18: 10. The pharisee stood and prayed

thus with himself: "God, I thank thee that I am not as other men are, extortioners, unjust, adulterous, or even as this publican, Luke 18: 11. I fast twice in the week, I give tithes of all that I possess," Luke 18: 12. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, "God be merciful to me a sinner," Luke 18: 13.—The pharisee believed in the "Holier than thou," religion, and the publican in the "Humble." The moral is contained in the next verse, 14: "Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted."

On this journey, from Galilee to Jerusalem, he had now reached Jericho, which is about 13 miles northeast from Jerusalem, and as he passed into the city, a great multitude accompanied him. And a blind beggar sat by the wayside, who when he heard the throng pass by, asked what it meant, and was told that Jesus of Nazareth, the remarkable healer, passed by. Then he cried, "Jesus; thou son of David, have mercy on me." The people rebuked him. Jesus halted the procession, and commanded, Luke 18:40, that he be brought to him. When he came near, Jesus said, What wilt thou that I shall do to thee? He said, "Lord, that I receive my

Zaccheus the publican of Jericho.

sight." Jesus said, "Receive thy sight. Thy faith hath saved thee." And immediately he received his sight, and followed him, glorifying God. Luke 18: 35 to 43.

Jesus entered and passed through Jericho, Luke 19: 1. And behold there was a man named Zaccheus, which was the chief among the publicans, and he was rich. Luke 19: 2.

This publican wished to see Jesus, who he was, and could not for the crowd of people, because he was little of stature, so he climbed into a sycamore tree, to see him as he should pass that way. Jesus saw him, and said, "Zaccheus, make haste and

Story of the good Samaritan.

come down, for to-day I must abide at thy house." Luke 19: 5.

He came down hastily and received him joyfully. And when they saw it, they all murmured, saying, that he was gone to be guest with a man that is a sinner. Luke 19: 7. Zaccheus said, "Lord, behold the half of my goods I give to the poor, and if I have taken anything from any man by false accusation I restore him fourfold." Luke 19: 8. Jesus said unto him, "This day is salvation come to this house." Luke 19: 9. A scribe,—lawyer—asked Jesus, Who is my neighbor? Luke 10: 29.—Jesus to answer the question told him for illustration the story of the

“Good Samaritan,” Luke 10: 30, which was no parable, but a fact. The subject of this memorable story has always been a picture of benevolence and a synonym of kindness to the afflicted. — Ed.

Jesus said, “A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.” Luke 10: 30. “Thereafter came along a priest who saw him, and passed by on the other side. Luke 10: 31. “Likewise a Levite came and looked on him, then passed on.” Luke 10: 32. “But a certain Samaritan, as he journeyed, came

where he was, and seeing his afflicted condition had compassion on him," Luke 10:33, "knelt down, examined his wounds carefully, poured in oil and wine, bound up the wounds, and set him on his own beast, brought him to an inn and took care of him." Luke 10:34. "On the morrow when he departed he took out two pence and gave them to the host, saying, Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee." Luke 10:35. "Which now of these, thinkest thou, was neighbor to him that fell among thieves?" Luke 10:36.

The lawyer answered, "He

He eats with publicans and sinners.

that showed mercy on him.” Jesus said, “Go and do thou likewise.” Luke 10:37.—Moral: After the false pretenders came the man who dealt in realities, and he will get his righteous reward.—Ed.

And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. Matt. 9:10. When the pharisees saw this, they asked the disciples, why eateth your master with publicans and sinners? Matt. 9:11. When Jesus heard that, he said unto them, “They that be whole need not a physician, but they that are sick.” Matt. 9:12. “But go ye and learn

Constantly associated with publicans, sinners, and the poor, but not with royalty.

what that meaneth. I will have mercy, and not sacrifice, for I am not come to call the righteous, but sinners to repentance." Matt. 9:13. — This is cited to show that he was constantly associated with publicans, sinners, and the poor, in ministering and healing, and notice how he expressed his kindness, "I will have mercy and not sacrifice." — Ed.

At one time, when at the sea of Galilee — which is the sea of Tiberius, Ed.—John 6:1, with a great congregation of people, as usual, he fed the multitude, about 5,000, John 6:10, with five barley loaves and two small fishes. Jesus went up into a mountain, and the people followed him. After they had

The populace wished to make him king.

eaten and were filled, they said: “This is of a truth that prophet that should come into the world.”

John 6:14.— This shows the immense degree of popularity with the populace at which he had reached. They considered him the Christ who had been promised to come to Israel by their patriarchs. And Jesus perceiving their disposition to take him by force, to make him a king, he departed again into a mountain himself alone.— Ed. John 6:15.

The Sadducees—a religious sect among the Jews, in opposition to the Pharisees, who denied the resurrection of the body, Ed.— came to him saying, “Moses said, if a man dies leaving no chil-

The Sadducees and the woman who had had seven husbands.

dren, his brother shall marry his wife, and raise up seed unto his brother.” Matt. 22:24. “Now there were with us seven brothers and they all married the widow, after the death of each.

“Therefore in the resurrection whose wife shall she be, of the seven? for they all had her.” Matt. 22:28. Jesus said, “Ye do err, for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.” Matt. 22:30. They dare not ask him any more questions. Matt. 22:46.

“Woe unto you, scribes and pharisees, hypocrites, for ye devour widows’ houses, and for a pretense make long prayers,

therefore ye shall receive the greater damnation." Matt. 23: 14. "Ye outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity." Matt. 23: 28. "Woe unto ye, scribes and pharisees, hypocrites, for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in." Matt. 23: 13. "Woe unto you, scribes and pharisees, hypocrites, for ye make clean the outside of the cup and the platter, but within they are full of extortion and excess." Matt. 23: 25. "The scribes and pharisees sit in Moses' seat." Matt. 23: 2. "They love the up-

Denunciation of the scribes and pharisees continued.

permost rooms at feasts, and the chief seats in the synagogues.”
Matt. 23: 6.

“Beware of the leaven of the pharisees, which is hypocrisy.”
Luke 12: 1. “Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven.”
Matt. 5: 20.—And there is much of the same sort, all of which clearly shows the low estimation Christ had of the scribes and pharisees.—Ed.

He came to give his life a ransom for many. Matt. 20: 28.

Jesus began to show unto his disciples, how that he must go unto Jerusalem, and suffer many

Opposition by the Church Officials and Sec-
tarians.

things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Matt. 16: 21. The chief priests and our rulers delivered him to be condemned to death, and have crucified him.

Among the chief rulers, many believed on him, but because of the pharisees, they did not confess him lest they should be put out of the synagogue. John 12: 42. — In the Holy Land there are many celebrated locations and places, as Jerusalem, Bethlehem, Hebron, Nazareth, Jericho, Bethany, and Golgotha, Mount of Olives — or Olivet — Mt. Zion, Mt. Moriah, Calvary, etc. Bethany in this place and at this time

Bethany.

deserves a special mention, for the reason of so many interesting occurrences there, and associations with the life of Christ. This village is situated on the north side of the old Damascus road, which runs from Jerusalem to Jericho, along the west and south and southeast base of the Olivet, about two miles southeast of Jerusalem, whose elevation is 300 feet lower than Jerusalem, or 2,282 feet above sea level. Bethany is endeared to the Christians, because it is the scene where so much time was spent by Jesus, and so many acts done by him, at and near there. It was more of a home to him than any other spot on earth, not even excepting

Bethlehem, the place of his nativity, nor Jerusalem, where he preached, discussed, worshiped, and labored so hard to purify the temple of the traders, and the people of their false beliefs; nor even Nazareth, where he spent his boyhood days and years, and some of his eventful manhood. It was especially made so to him, by the home there of Mary, Martha, and Lazarus, who were like sisters and brother to him. Their spirits had a close affinity for each other, and could be called the happy family. They believed on him, and in all his doctrines. This was his abode, Matt. 21: 17, John 12: 1, 2, 3, whenever he was in and about Jerusalem, as at the

Lazarus is sick.

end of the first day's labor of purging the temple.—Hear what they say of each other in the message of the two sisters of Lazarus, who lay at the point of death in Bethany, to Jesus, who was now resting on the river Jordan,—the place where John at first baptized. Ed.—John 10:40: “Lord, he whom thou lovest is sick.” John 11:3. If this be not sufficient evidence of their mutual affection for each other, notice John 11:5: “Now Jesus loved Martha and her sister, and Lazarus.” “Then,” said Jesus unto his disciples, “plainly Lazarus is dead.” John 11:14.

Jesus then said to his disciples, “Let us go unto him.” John 11:

15. When Jesus arrived at Bethany, he learned that Lazarus had lain in the grave four days already. John 11:17. And many of the Jews came to Martha and Mary, to comfort them concerning their brother. John 11:19. Observe the full confidence of the sisters in the power of Jesus. Martha said to Jesus, "If thou hadst been here, my brother had not died," John 11:21, "but I know that even now whatsoever thou wilt ask of God, God will give it thee." John 11:22. Jesus said unto her, "Thy brother shall rise again." John 11:23. Jesus said, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he

Jesus met Mary the sister of Lazarus.

live; and whosoever liveth and believeth on me shall never die. Believest thou this?" John 11:25, 26. She said unto him, "Yea, Lord, I believe that thou art the Christ, the son of God, which should come into the world." John 11:27. When she had said this, she went and called Mary to Christ's coming. She arose quickly and came to him. John 11:29. Now Jesus was not yet come into the town, but was in that place where Martha met him. John 11:30. The Jews, which were comforting them, when they saw Mary depart quickly, followed her, saying, she goeth to the grave to weep. John 11:31. When Mary met

Jesus she fell down at his feet, uttering the same exclamation as her sister Martha, "Lord, if thou hadst been here my brother had not died." John 11:32. When Jesus saw them all weeping, he said, "Where have ye laid him?" They say unto him, Lord, come and see. John 11:34. Jesus wept. John 11:35. Then said the Jews, "Behold, how he loved him." John 11:36. Some said "Could not this man who opened the eyes of the blind, have caused that even this man should not have died?" John 11:37.

Jesus came to the grave, which was a cave, with a stone lying upon it. John 11:38. Jesus said, "Take ye away the stone." Mar-

Raising of Lazarus.

tha said, "Lord, by this time he stinketh, for he hath been dead four days." John 11:39. Jesus said unto her, "Said I not unto thee that if thou wouldst believe, thou shouldst see the glory of God?" John 11:40. They took away the stone from the place where the dead was laid, and Jesus lifted up his eyes and said, "Father, I thank thee that thou hast heard me." John 11:41. "I know that thou hearest me always, but because of the people which stand by, I said it, that they may believe that thou hast sent me." John 11:42.

And when he thus had spoken, he cried with a loud voice, "Lazarus, come forth." John 11:43.

And he that was dead, came forth, bound hand and foot with grave clothes, and his face was bound about with a napkin. Jesus said unto them, "Loose him and let him go." John 11:44. Again, six days before the passover, Jesus came to Bethany, where Lazarus was. There they made him a supper and Martha served, but Lazarus was one of them that sat at the table with him. John 12:1, 2, 3.—Thus it appears that the whole family were there present with Jesus, and the apostle John was particular to tell us that "they made a supper for Jesus," also what each one did on the occasion, "Martha served," Laz-

arus, he that was dead and raised, sat down to the entertainment, and Mary with costly spikenard ointment anointed Jesus' feet, and wiped them with her hair,—sufficient distinction,—and the house was filled with the pleasant odor of the ointment. If more is needed to prove the close affinity existing between the members of this happy family, it can be had.—Ed.

—Matthew with 28 chapters, and Luke having 24 chapters, are the two greatest biographies of Christ. Mark and John are shorter, John having but 16 chapters, though all are necessary to complete the history. As for in-

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stance, without John we should not have the interesting narratives of the resurrection of Lazarus, and of Jesus washing his disciples' feet. Also many comforting promises in John. It has been necessary to combine facts stated in different books to complete the "Life." Repetitions occur in different books, which is to be expected in several accounts of the same occurrence. He was now on one of his journeys, returning from Galilee to Jerusalem, and had reached Bethphage, a small village about half a mile northwest of Bethany farther up the Olivet.—Ed. Matt. 21:1. This is the only instance I remember of him traveling other-

Spread their garments in the way.

wise than on foot. Here he sent two of his disciples to bring to him an ass and colt, which he designated. This they did, and put their clothes upon them—the ass and colt—and they set him thereon. Matt. 21:7.—A great multitude of people were with him as usual. At this time he appears to have been at the height of his popularity.—Ed. “A very great multitude spread their garments in the way, others cut down branches from the trees and strewed them in the way.” Matt. 21:8. The people that went before, and those that followed, cried, saying, “Hosanna to the son of David, blessed is he that cometh in the name of the

Lord. Hosanna in the highest.”
Matt. 21:9. And when he was
come into Jerusalem, all the city
was moved, saying “Who is
this?” Matt. 21:10. And the
multitude said, “This is Jesus,
the prophet of Nazareth of Gal-
ilee.” Matt. 21:11. And Jesus
went into the temple of God, and
cast out all them that sold and
bought in the temple, and over-
threw the tables of the money
changers, and the seats of them
that sold doves. Matt. 21:12.
And said unto them, “It is writ-
ten, My house shall be called the
house of prayer, but ye have
made it a den of thieves.” Matt.
21:13. And the blind and the
lame came to him in the temple

He lodged in Bethany.

and he healed them. Matt. 21: 14. And he left them and went out of the city into Bethany, and he lodged there. Matt. 21: 17. In the morning he returned to the city. Matt. 21: 18. And when he was come into the temple, the chief priests and the elders of the people came to him as he was teaching and asked him, "By what authority doest thou these things?" Matt. 21: 23. Jesus answered, "I also will ask you, The baptism of John, whence was it? from heaven or of men?" Matt. 21: 25. After reasoning among themselves, they answered, "We cannot tell." Matt. 21: 27. Jesus said unto them, "Neither tell I you by what authority I do these things. Ver-

Told the chief priests and elders that the publicans and harlots went into heaven before them.

ily I say unto you, that the publicans and harlots go into the kingdom of God before you." Matt. 21:31.—This declaration must have astonished them most amazingly, to hear the members of the church sect, viz., chief priests and elders, Matt. 21:23, compared to some of the most wicked, viz., publicans and harlots, women without chastity; and told by him that the latter should go into the kingdom of God before the former. Matt. 21:31. Ed.—They sought to lay hands on him, but they feared the multitude. Matt. 21:46. Then went the pharisees, and took counsel how they might entangle him in his talk. Matt. 22:15.

The unleavened bread used at the feast of the passover.

Now the first day of the feast was near at hand, of “unleavened bread.”—This bread was sacred with the Jews, and was made without yeast, nor lard. Any part of swine they were forbidden to eat. Ed.—The disciples came to Jesus saying unto him, “Where wilt thou that we prepare for thee to eat the passover?” Matt. 26:17. And he said, “Go into the city, to such a man, and say unto him, The Master saith, My time is at hand, I will keep the passover at thy house with my disciples.” Matt. 26:18. The disciples did as directed, and made ready the passover. Matt. 26:17.—The three chapters, 5, 6, and 7, of Matthew

are almost entirely composed of Christ's interesting philosophy, which should be read.

It seems now in order to show the conspiracy of the sectarians and church officials to kill Jesus. Ed.—

Then the pharisees went out and held a council against him, how they might destroy him. Matt. 12:14. How Jesus must go into Jerusalem, and suffer many things of the elders, chief priests, and scribes, and be killed.

Now the chief priests, and elders, and all the counsel sought false witness against Jesus, to put him to death. Matt. 26:59. Consulted that they might take

Conspiracy to kill Jesus.

Jesus by subtilty and kill him. Matt. 26: 3, 4, 5. But they said not on the feast day, lest there be an uproar among the people. And the chief priests and the scribes sought how they might take him by craft, and put him to death. Mark 14: 1.

The Jews persecuted Jesus, and sought to slay him, because he had done these things on the Sabbath day. John 5:16. Then gathered the chief priests and pharisees a council, and said, "What do we? for this man doeth many miracles." John 11: 47. "If we let him thus alone, all men will believe on him." John 5: 48.

Then from that day forth they

took counsel together for to put him to death. John 11:53. Luke 24:20.— This is sufficient to conclusively prove the determination of the church officials to kill him by some means. And nothing short of his blood would satisfy them, as the sequel showed in the crucifixion. Why their great animosity toward him? Nothing but their envy and jealousy on account of his wonderful deeds in miracles. They also feared his influence with the people, and his established favor in the masses. After teaching in the temple several days he departed from the temple. Matt. 24:11. The disciples called his attention to the beauty of the temple. Ed.

Judas bought with thirty pieces of silver to betray Jesus.

—And Jesus said unto them, “See ye not all these things? Verily I say unto you, there shall not be left one stone upon another, that shall not be thrown down.” Matt. 24: 2.—He and his disciples went to the Mount of Olives, where he taught them of the destruction. The church officials, to aid them in accomplishing the death of Jesus, took into their conspiracy Judas, one of Jesus’ disciples, securing his treachery by paying him 30 pieces of silver to betray him. Matt. 26: 15.

The feast of the passover was nigh. Matt. 22: 1. This was a religious observance among the Jews which they adhered to with

Particular description of place at the west base of the Mount of Olives.

great punctuality and strictness. With Jesus and his disciples it was a season of great solemnity, the last supper being on the eve of the crucifixion. It was to be his last supper with them before his death.—Here we wish to be indulged in giving a more minute description of the west base of the Olivet and points in the immediate vicinity; this being the scene of the tragedy of the crucifixion. Lofty Mt. Zion, 2,600 feet above the sea level, on top of which is built Jerusalem. Diminutive Mount of Olives is immediately east of Zion, they being separated by the narrow valley of the brook Kidron,—a branch which runs from north to

south, and the Damascus road beside it. Passing out at the east gate of the city, down the mountain in the road to the eastward, at the foot of the hill, the brook Kidron is crossed, then the road turns to the right in a southern direction, about a quarter of a mile from Jerusalem. The celebrated Garden of Gethsemane is situated on the east side of the road. Flowers are yet grown and sold there. Close by is Golgotha, the true Calvary. As there is a question about this the proof is left for a separate place. Some locate Calvary in the north part of the city.— About a furlong to the south of the garden, on the opposite—

west—side of the road, is situated the Pool of Siloam. Ed.—

“Now when even was come, he sat down with the twelve.”—Matt. 26: 20.

While they were eating he said, “One of you shall betray me.” They were exceedingly sorrowful, and they began to say, “Lord, is it I?” He answered and said, “He that dippeth his hand with me in the dish, the same shall betray me.” Matt. 26: 23. “Woe unto that man by whom the son of man is betrayed; it had been good for that man if he had not been born.” Matt. 26: 24. As they were eating Jesus took bread, and blessed it, and brake it, and gave it to his

disciples, and said, "Take, eat. This is my body." Matt. 26:26. He took the cup and gave thanks, and gave it to them, saying, "Drink ye all of it." Matt. 26:27. "For this is my blood of the new testament, which is shed for many for the remission of sins."

CHAPTER VI.

FROM LAST SUPPER TO RESURRECTION.

Jesus washed the disciples' feet.

He riseth from supper and laid aside his garments, and took a towel and girded himself. John 13:4. After that he poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. John 13:5. Then cometh he to Simon Peter, and Peter said unto him, "Lord, dost thou wash my feet?" John 13:6. Jesus said, "What I do thou knowest not now, but thou shalt know hereafter." John 13:7. Peter said, "Thou shalt never

Jesus washed his disciples' feet.

wash my feet." Jesus answered him, "If I wash thee not thou hast no part with me." John 13: 8. Peter said, "Lord, not my feet only, but also my hands and my head." John 13: 9.— This should be considered the greatest example of humility. Ed.— After supper, when they had sung a hymn, they went out to the Mount of Olives. Matt. 26: 30. The day before the supper they had been in Bethany. Matt. 26: 6. They returned to the city where the supper was prepared. Matt. 26: 18. After washing, eating, and singing, they started back for the Olivet. It was night and dark. They took the usual way out at the east gate, down the

Entered the garden of Gethsemane.

hill, by the road, entered the Garden of Gethsemane. Matt. 26:36. He said to the disciples, "Sit ye here while I go and pray yonder," Matt. 26:36, which he did, saying, "O my Father, if this cup may not pass away from me except I drink it, thy will be done. Nevertheless, not as I will, but as thou wilt."—How reconciled!—This he did the third time, saying the same words. Then he returned to his disciples and said, "Behold, the hour is at hand, and the son of man is betrayed into the hands of sinners." Matt. 26:45. "Rise, let us be going. Behold, he is at hand that doth betray me." Matt. 26:46. His accusers choose the dark hour

of the night to stealthily follow and surprise them in the garden.

Judas knew the place where they “ofttimes resorted.” John 18:2. Jesus had just come with his disciples over the “Brook Cedron,”—Kidron, the same—and entered the garden. Judas at the same time entered the garden with weapons, lanterns, torches, a band of men and officers from the chief priests and pharisees. Matt. 26:3.—Judas had covenanted with the chief priests to betray Jesus to them for 30 pieces of silver. Matt. 26:14, 15, 16. Ed.—Judas said, “Whomsoever I shall kiss that same is he; hold him fast.” Matt. 26:48. Then he stepped to Jesus

and said, "Hail, Master," and *kissed him*. Matt. 26:49. Then came they and laid hands on Jesus, and took him into custody. Matt. 26:50. *Arrested* him. One of the disciples drew a sword and struck a servant of the high priest, taking off his ear at a stroke. Matt. 26:51. Jesus said, "Put up thy sword, for all they that take the sword shall perish with the sword." Matt. 26:52. Jesus touched the ear and healed it. Luke 22:51.—Here we see him practicing what he preached, viz., returning good for evil. Ed.—

"They led Jesus away to Caiaphas, the high priest, where the scribes and elders were assembled." Matt. 26:57.

Taken before Pontius Pilate, the governor.

Three accusations against Christ.

Now the chief priests, and elders, and all the council, sought false witnesses against Jesus, to put him to death. Matt. 26:59.

—Observe how unanimous the church officials were in their determination “*to put him to death.*” Now the officials had arrested and taken Jesus before Pontius Pilate for trial. Let us see what were the charges, or accusations, they had against him, and we find but three, viz., they declared him guilty of blasphemy, laboring on the Sabbath day, and eating bread with unwashed hands; that is all we find. None of which was done in a spirit of transgression. It must be remembered that he regarded

realities only, not pretenses, nor mere forms and ceremonies. The intent was necessary — as in law today — to constitute a crime. There was no guilt in either of these. The Jews held to a strict, literal enforcement of all their religious laws, without any reason or justice, whereas, Christ's religion is one of rationality, justice, purity, and humanity. Not strict, but liberal and according to the circumstances of the case. Webster defines blasphemy to be "language uttered impiously against God or sacred things." He said, "Son, be of good cheer, thy sins be forgiven thee." Matt. 9: 2. The scribes said within themselves, "This man blas-

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Christ justified of all their accusations.

phemeth.” Matt. 9:3. Jesus replied, “Is it easier to say, Thy sins be forgiven thee, or to say, Arise and walk?” Matt. 9:5. Nothing here uttered impiously against God. The scribes and pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone? This was just after Jesus had said to a man, “Thy sins are forgiven thee.” Nothing impiously uttered here. Luke 5:20, 21, 22, 23, 24, 25. “Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven.” Matt. 26:64. Nothing here uttered impiously against God, but the

high priest became vexed, rent his clothes, and said, "He hath spoken blasphemy." Matt. 26: 65. "What think ye?" They answered and said, "He is guilty of death."

The Jews had just been persecuting Jesus, and seeking to slay him, because he healed on the Sabbath day. John 5:16. But Jesus answered them, "My Father worketh hitherto, and I work," John 5:17. Therefore they sought the more to kill him, because he not only had broken the Sabbath, but said also that "God was his Father," making himself equal with God. John 5:18. Nothing here in the least blasphemous. It has always been

I find no fault in this man.

customary to call God "Our Father which art in heaven." So all their accusations "fell flat," and also on the ear of the judge, Pontius Pilate, the Governor, who said, "I find no fault in this man." Luke 23:14. He wished to release Jesus. Luke 23:16. As for unwashed hands, the very proposition of that being a sin is too preposterous. Hear what Jesus said to them on that censure: "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Matt. 15:2. Jesus answered them, "Ye hypocrites, well did Esaias prophesy of you, saying," Matt. 15:7, "This peo-

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Breaking the Sabbath.

ple draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me." Matt. 15: 8. This is a hard hit on the false pretenders, which is just what they were, those censurers of Jesus.— And he said, "For out of the heart proceedeth evil thoughts, murders, adulteries, fornications, theft, false witness, blasphemies." Matt. 15: 19. "These are the things which defile a man, but to eat with unwashed hands defileth not a man." Matt. 15: 20.

Charging him with breaking the Sabbath was the most foolish, and without any sense or reason. The pharisees, if possible the most dogmatic of all, came again

What David did.

as ever-present fault finders, saying the disciples plucked ears of corn on the Sabbath, and ate, which was unlawful to do on the Sabbath day. Matt. 12:1, 2. Jesus said, "Have ye not read what David did when he was an hungered, and they that were with him?" Matt. 12:3. "How he entered the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them that were with him, but only for the priests?" Matt. 12:4. And he said further, "What man among you shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out?" Matt. 12:11. "How much

Sabbath made for man.

then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath day.”

Matt. 12:12. Because Jesus cured an impotent man on the Sabbath day, John 5:7, 8, they persecuted and sought to slay him. John 5:16. Jesus answered them, “My Father worketh hitherto, and I work.”—He gave the best possible authority for his labor on the Sabbath. He said, “It is lawful to do well on the Sabbath day.” Matt. 12:12. And he said unto them, “The Sabbath was made for man, and not man for the Sabbath.” Mark 2:27.

They sought false witness against Jesus but found none. Matt. 26:60.

No insult provoked him to resentment.

“Hereafter shall ye see the son of man sitting on the right hand of power, and coming in the clouds of heaven.” Matt. 26:64. Then the high priest rent his clothes, and said, “Behold now, ye have heard his blasphemy.” Matt. 26:65. “What think ye?” They said, “He is guilty of death.” Matt. 26:66. Then they spat in his face and buffeted him, and others smote him with the palms of their hands. Matt. 26:67. All these insults did not prompt him to resentment. They had taken him to the house of the high priest. Matt. 26:57. Luke 22:54. Here they kindled a fire of coals, Luke 22:55.—Evidently, it was not in

Kept a prisoner till morning.

the summer time.— He was kept as a prisoner here till morning, when all the chief priests and elders took counsel against Jesus to put him to death. Matt. 27:1. — What a spectacle this must have been to see; that mob of church officials hustling to death this innocent man, who never did nor thought an evil act! Ed.— As they led him along a great company of people, and of women, followed, which also bewailed and lamented him. Luke 23:27. But Jesus turning unto them said, “Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children.” Luke 23:28.— Suffering, both mentally and bodily, always

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Judas repented of the betrayal, returned the silver and hung himself. Trial continued.

caused his sympathy and compassion, as on the occasion of the march to his trial he saw the lamentation of those that followed, and tried to comfort them. Ed.—

Judas, when he saw the result of his treachery, brought back the 30 pieces of silver to the chief priests and elders, saying, “I have sinned, in that I have betrayed innocent blood.” Matt. 27:4. He cast down the pieces of silver in the temple, and departed, and went out and hanged himself. Matt. 27:5. Jesus stood before the governor, and the governor asked him, Art thou the King of the Jews? Jesus said, “Thou sayest.” Matt. 27:11. It appears at this feast they had a

Pilate found no fault in him.

custom of having released to them a prisoner, whom they might choose. Matt. 27:15. At this time they had a notable prisoner called Barabbas. Matt. 27:16. Pilate asked, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?" Matt. 27:17.

Pilate, when he had called together the chief priests and rulers, Luke 23:13, said, "Ye have brought this man unto me, as one that perverteth the people, and behold I have examined him before you, have found no fault in this man touching those things whereof ye accuse him." Luke 23:14.—This declaration of the governor should be conclusive

The message of Pilate's wife to him.

of his innocence. Ed.—Pilate, willing to release Jesus, spake again to them. Luke 23: 20. But they cried, saying, “Crucify him, crucify him!” Luke 23: 21. And he said to them the third time, “Why, what evil hath he done? I have found no cause of death in him. I will therefore chastise him and let him go.” Luke 23: 22.—Cumulative evidence of his innocence, and the justice of Pilate in wishing to release him.—Ed.

Pilate knew that for envy they had delivered him. Matt. 27: 18. Pilate, when he had sat down in the judgment seat, received from his wife a message to him, saying, “Have thou noth-

ing to do with that just man." Matt. 27:19. The mob asked for Barabbas to be released. Matt. 27:21. Pilate then asked, "What shall I do then with Jesus which is called Christ?" They said, "Let him be crucified." Matt. 27:22. And the governor said, "Why, what evil hath he done?" But they cried out the more, saying, "Let him be crucified." Matt. 27:23. When Pilate saw that he could not prevail on them to have Jesus released, but instead a tumult was caused, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person, see ye to it." Matt. 27:24. They said, "His blood be

on us and on our children.” Matt. 27:25. Then released he Barabbas unto them, and when he had scourged Jesus, he delivered him to his accusers. Matt. 27:26. Then the soldiers took Jesus into the common hall; they stripped him and put on him a scarlet robe, Matt. 27:28, and a crown of thorns, a reed in his right hand, then bowed before him and mocked him, saying, “Hail, King of the Jews.” Matt. 27:29. They spat upon him, and took the reed and smote him on the head. Matt. 27:30. Then they put back upon him his own raiment, and led him away to be crucified. Matt. 27:31.

And when they were come unto

“Forgive them, they know not what they do.”
Christ crucified. Death of Jesus.

a place called Golgotha, that is to say “the place of a skull,” Matt. 27:23, there “they crucified him.” Matt. 27:35. Then said Jesus, “Father forgive them for they know not what they do.” Luke 23:34. Then were there two thieves crucified with him, one on the right hand and another on the left. Matt. 27:38. Jesus, when he had cried again with a loud voice, yielded up the ghost. Matt. 27:50. The veil of the temple was rent in twain, from the top to the bottom, and the earth did quake, and the rocks were rent. Matt. 27:51. And the graves were opened, and many bodies of the saints which slept, arose.

Joseph of Arimathea took the body and placed it in his own new stone tomb.

Matt. 27:52. When the even was come there came a rich man of Arimathea, named Joseph, Matt. 27:57, who begged the body of Jesus from Pilate, who commanded the body to be delivered. Matt. 27:58. There came also Nicodemus, having myrrh and aloes. John 19:39, 40. They took the body and wrapped it in clean linen cloth, Matt. 27:59, embalmed, John 19:40, and laid it in his own new tomb, which he had hewn out in the rock, wherein never before was man laid, John 19:41, and he rolled a great stone to the door of the sepulchre, and departed. Matt. 27:60. And there was Mary Magdalen, and the other Mary, sitting over

Sealing the stone and setting a watch.

against the sepulchre. Matt. 27: 61. The chief priests and pharisees came to Pilate, requesting that the sepulchre be made sure. Pilate said, "Ye have a watch, go your way, make it as sure as ye can," which they did, sealing the stone, and setting a watch. Matt. 27: 62, 65, 66.

The women — probably the Marys and others which came with Jesus from Galilee — beheld the sepulchre, and knew how his body was laid, Luke 23: 55, and they returned, — to Bethany, probably, Ed. — and prepared spices and ointment, and rested on the Sabbath day — Saturday — Luke 23: 56. Now on the first day of the week — Sunday — very

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Resurrection of Christ. Mary, as she wept, looked down into the sepulchre.

early in the morning, they returned to the sepulchre, bringing with them the spices which they had prepared. Luke 24:1. There had been a great earthquake. The angel of the Lord rolled the stone from the door, and sat upon it. Matt. 28:2. The angel said to the women, "Fear not, for I know that ye seek Jesus, which was crucified." Mary, as she stood weeping at the sepulchre, stooped down, and looked in, saw he was gone.—How pitiful!" Ed.—John 20:11.

The angel said, "He is not here, for he has risen." Matt. 28:6. "Go quickly and tell his disciples, that he has risen from the dead, and behold, he goeth before

Jesus said, "All hail. I will meet you in Galilee."

you into Galilee." Matt. 28:7. They did quickly run to bring his disciples word. Matt. 28:8. As they went to tell the disciples, behold, Jesus met them, saying, "All hail," and they came and held him by the feet, and worshiped him. Matt. 28:9. Jesus said to them, "Be not afraid, go tell my brethren that they go into Galilee, and there they shall see me." Matt. 28:10. Now when some of the watch came into the city, they met the chief priests and reported the resurrection of Jesus. Matt. 28:11. When they were assembled with the elders, and had counsel, they gave large sums to the soldiers, Matt. 28:12, saying, "His disciples came by

Jesus met the disciples in Galilee. Ascended into heaven from Bethany.

night and stole him away while we slept." Matt. 28: 13. So they took the money and did as they were taught. Matt. 28: 15. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. Matt. 28: 16. Afterwards he led them out as far as to Bethany, and he lifted up his hands and blessed them. Luke 24: 50. While he blessed them he was parted from them, and carried up into heaven. Luke 24: 51. Thomas, one of the twelve, called Didymus, was not with them when Jesus came. John 20: 24. When told by the other disciples of Christ's resurrection he would not believe it. John 20: 25.

Doubting Thomas.

Eight days thereafter, meeting Jesus, he had him place his hands in the spear wound in his side. Doubting Thomas said, "My Lord, and my God." John 20: 28.

—In his last hour, hanging nailed to the cross, we cannot help but admire his solicitude for the welfare of his mother. Now there stood by the cross of Jesus his mother and his mother's sister, Mary the wife of Cleophas, and Mary Magdalen. John 19: 25. These were the three faithful Marys. When Jesus therefore saw his mother and the disciple standing by, whom he loved, he said unto his mother, "Woman, behold thy son." John 19:26. Then said he to the disci-

Provides for his mother.

ple, "Behold thy mother." And from that hour that disciple took her into his own home.—John had a particularly interesting mode of expression. Ed.—How charming all those scenes of dearest affection are, as this, between Jesus and his mother, and those between the members of the happy family in Bethany. How different from the cruel tragedy we are now contemplating. Think of nailing a living man through his hands and feet to a cross, till death comes to his relief. After a time—probably a number of hours—came the soldiers to break their legs. John 19:32. Jesus being already dead, they broke not his, John 19:33,

Jews very punctilious about labor on the Sabbath day. Christ's effort to dissuade them.

but a soldier thrust a spear into his side. John 19:34. They were in a hurry to get him down and buried before the next day, Saturday, the Sabbath. The Jews, as we have seen, were always very punctilious about labor on the Sabbath. Mark 2:24. — Jesus tried to persuade them of the folly of their strictness regarding this and other of their dogmas. Ed.—

—How could such a cruel tragedy have been done, and without law, reason, or justice, in a land under the dominion of civilized and enlightened Rome, at that time! Ed.—

On one occasion he said, "I am the good shepherd." The good

“I am the good shepherd.” “Inasmuch as ye have done it unto one of the least of these,”

shepherd giveth his life for the sheep. John 10: 11.

Read John, 14th chapter, for comforting promises:

“Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” Matt. 25: 40, 45.

Moral.—The good intention and disposition manifested by us in little acts of kindness towards our needy brethren, are of immense consequence, and bring reward to us in the future.—Ed.

CHAPTER VII.

AFTER THE RESURRECTION TO THE FINISH.

On the map of Jerusalem which I have, of its surroundings and internal arrangement, the southerly portion of the city is called "Zion," or the upper city, the center portion, "Acra," and "Moriah," or lower city, and the northerly, "Bezetha," or new city. In the midst of this latter is designated as the location of "Calvary," which, as appears to me, is not warranted by the New Testament, but on the contrary is at "Golgotha." Matt. 27:33,

Calvary at Golgotha.

35. What authority is there for locating Calvary, the place of the crucifixion, in the city? I have not been able to find any. There is no better evidence than that found in the Gospels, which says, "And he bearing his cross went forth into a place called the place of a skull, which is called in Hebrew "Golgotha." John 19:17. "Where they crucified him." John 19:18. Matt. 27:33, 35.

Where is, and was, Golgotha? Just where it is today, outside the city.—Here comes John to our assistance, as on many other occasions, to fill omissions or neglects of other apostles, by supplying facts which make the history complete. As above seen, he has

settled any question of where Jesus was crucified by saying, it was at Golgotha. Now what else he has to do in the affair is to tell us where is Golgotha; this he has done, which, see. Ed.—“Now in the place where they crucified him there was a garden.” Matt. 27: 41.—The garden of Gethsemane, near the entrance into the city, which is right next Golgotha. Can any other be supposed as meant? Golgotha means the place of the skull, and was so called from a cliff beside the road at the base of the Mount of Olives having the appearance of a skull. The place where he was crucified was near to the city, Matt. 19: 21, not in the city. If

this is not sufficiently plain and clear, read what the same John has written in his Gospel, chapter 19. Ed.—“And Pilate wrote a title, and put it on the cross, and the writing was, Jesus of Nazareth the King of the Jews.” John 19:19. This title then read many of the Jews, for the place where Jesus was crucified was nigh to—not in—the city, John 19:20, and it was written in Hebrew, and Greek, and Latin. John 19:20.

It is clear that Calvary and Golgotha are one and the same. It is also sure that the latter is not in the city of Jerusalem.—Ed.

The Jews as a Nation.

Joseph and Mary, the parents of Jesus Christ, were Jews, and the Jews were Israelites. The Jews, so called, were and are a wonderful and remarkable race of people. They are the only nation that has retained their distinct individuality. As a people, they have survived more than 4,000 years of adversity of all kinds, such as captivity in Babylon during fourteen generations, subjugation by the Assyrians, Medes and Persians, Egyptians, Greeks, Romans, Arabians, Turks or Mohammedans, including the entire demolition of their Solomon's beautiful Temple by the Romans under the Emperor Titus about 70 years after Christ,

the attempted destruction and supersedure of their religion, which still remains in its originality. They are a distinct people the world over, celebrated for their thriftiness, industry, and wealth. They seem to be a natural born commercial race. They have retained their native language even in literature and newspapers, besides preserving their ancient native religion. That country has been the foundation of two other great systems, the Christian and Mohammedan. They have been swept and scattered by the whirlwinds of conquest, till now they have no country they can call truly their own. Yet they remain

identical and hopeful. Their disposition and ability of perpetuity is immense and amazing. Their history has been eventful.

Character of Jesus Christ.

In attempting to express the immaculate character of Jesus Christ to others as its bright sublimity flashes before me, I experience my utter incapability of doing justice to so great a subject. In the first place we must imagine or try to conceive an individual possessing perfection, or in other words a perfect person, having divine attributes and power. This will possibly convey the idea, if it is amply spread out to comprehend every-

The glorious announcement.

thing good and great, as kindness, affection, mercy, sympathy, compassion, and forgiveness. He was a true philanthropist, having sincere brotherly love toward all mankind. We are drawn to him by his compassion, humility, modesty, toleration, and meekness, as manifested through his whole life which embraced all the virtues.

Remember the glorious announcement by the angel, at his birth in the stable at Bethlehem, "I bring you good tidings of great joy, which shall be to all people," Luke 2: 10.—No partiality, but to *all* people. Also the peacefulness.—Ed.

"Glory to God in the highest,
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Founders of the Christian religion.

The announcement. A reformer.

and on earth peace, good will toward men." Luke 2:14. How cheering, and this announcement he carried out to the letter and full spirit. He "hewed the stone," and laid the foundation of the Christian religion. His true character was as a reformer of the Jewish Church sect from its superstitious dogmas, from mere forms and ceremonies, and professions without sincerity or reason, its hypocrisy and false pretenses, showing them the simplicity of genuine religion as love, peace, truth, purity, and justice, having regard for the innocent intentions, or reality, as distinct from absolute prohibition from labor on the sabbath,

Religion of love, peace, universal brotherhood of mankind, and unselfish kindness.

regardless of necessity. No matter how good it was, if it conflicted with their ideas of sectarianism they always denounced it. They made great complaint because he preached and healed on the sabbath day. He said to them, "The sabbath was made for man, not man for the sabbath." Mark 2: 27.

His religion was reasonable and practical on all occasions. He always justified doing good at all times, Mark 3: 4, and practiced and taught doing unselfish kindness.—Try to do this, then we learn how difficult it is.—Ed.

Peace I leave with you, John 14: 27. His was a religion of *love and peace*.

How to know they were his disciples.

No animosity nor contention, but harmony in doing good. When asked how many times a brother should be forgiven, he answered seventy times seven. Matt. 18: 21, 22.

Again in speaking of the great field of the brotherhood between mankind, he said, "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another." John 13: 34. He told them how others would know that they were his disciples, viz.: "If ye have love one to another," John 13: 35. How mild and gentle! He said he was "meek and lowly." "Come unto me, all ye that labour and are heavy

“Suffer little children,” etc., and other charming passages.

laden, and I will give you rest.” Matt. 11: 28. “Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls.” Matt. 11: 29. “For my yoke is easy and my burden is light.” Matt. 11: 30.—How persuasive!—Ed.—These with, “Suffer little children to come unto me, etc.,” Matt. 19: 13 to 14, are to me most charming. They are so inviting and consoling, as to remove any load of mental affliction.—Ed. “I came not to call the righteous, but sinners to repentance,” Luke 5: 32.—His efforts were directed and devoted to the afflicted in body, mind, or soul. This is manifest

The reality and intention he estimated most highly. The widow's mite at the Temple.

in all his teaching and healing. Nor did he ever manifest the least sectarianism. It was an economical religion, wholly without recompense or price, but only repentance. It was the same with John the Baptist. And at the same time he was so poor in worldly goods, that he had not where to lay his head. Matt. 8: 20. — Ed.

Yet he required that our religion, to entitle us to enter into the kingdom of heaven, must exceed that of the scribes and pharisees. Matt. 5: 20. The reality and intention is what he valued most highly, as appears by his estimation of the poor widow's mite, which she cast into

The widow's mite. The intent of an act is its true measure. His life a ransom.

the charity box in his presence at the Temple, when the rich cast in of their abundance, He said to his disciples, "She hath contributed more than all the others." Mark 12:42, 43, 44.—*Read this very interesting episode in that chapter.*

He related many parables or fictitious stories for illustrating his philosophy, but that of the poor widow's mite was not one of them. It was a fact. She had donated all she had, which manifested the greatest sacrifice and liberal intention possible.—Ed. And he said, a donation, a compliment, or a favor made, expecting a recompense by a return likewise, was no religion. Luke 14: 12, 13, 14.

Prayer of the Pharisee and publican.

The heart feeling, or true inwardness, must be determined in measuring the reward, as in the case of the pharisee and publican. The first prayed, thanking God that "he was not as other men are," etc. The publican bowed his head, beat his breast and prayed, "be merciful to me a sinner," etc., Luke 18: 11, 12, 13. The moral is plain. In another place he says, he that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

The sacrifice of his life was, he gave his life a ransom for many. Matt. 20: 28. If there was any one he seemed to despise mostly, it was a hypocrite, Matt. 23: 14,

The rich man's two sons.

28: 13, 25: 2, 6; Luke 12: 1; Matt. 5: 20. "Ye hypocrites, well did Esaias prophesy of you," Matt. 15: 7, saying, "This people draw nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me," Matt. 15: 8. He often called the scribes and pharisees hypocrites. A promise was not valued by him without the act. Observe his story of the rich man's two sons. The father asked one of his sons to do an act, who refused, then he requested the other to do the same, who said he would, but did it not, afterwards the first one repented, went and performed the request of the father, Matt. 21: 28. — Moral: The first son got

Publicans and harlots go into the Kingdom of God before chief priests, etc.

the reward, because he *did* the will of his father. Matt. 21: 31. Here he gives his estimation of some of the church officials, "Verily I say unto you that the publicans and harlots go into the kingdom of God before you." Matt. 21: 31. — Ed.

The greatest example of humility was when he "washed the disciples' feet," at the Last Supper. John 13: 5. Notice his philosophy of acts of great kindness. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. 5: 44. A similar doctrine is found in Luke 6: 27-31. "Thou shalt love thy

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His high standard of morality.

neighbor as thyself." Mark 12: 31.—This is pretty exacting. Try it. So is his standard of all morals. "Unselfish kindness." How rare! The very thought of evil was a sin in his estimation. Ed.—"Whosoever looketh on a woman to lust after her hath committed adultery with her in his own heart." Matt. 5: 28. How often he said, "Weep not," which came from his compassionate disposition, manifested when he saw the weeping widow in Nain, at the bier of her only son, whom he raised from death to life. And again, when he met the sisters of Lazarus, weeping in Bethany at the resurrection of Lazarus. Also, while marching

“ Weep not for me.”

to Calvary for crucifixion he saw the weeping women lamenting, who accompanied him to his trial and execution. He said to them, “ Daughters of Jerusalem, weep not for me, but for yourselves and for your children.” Always solicitous for the comfort of others, not for himself. Free from selfishness, the extent of his system, its influence, and its adoption by humanity is manifest in all civilized nations, by the vast numbers who have embraced it. His wholesome precepts are as applicable today as ever, and will be forever, because they rest on right, purity, and justice, which will always appeal to the best instincts of humanity, and never

No secretarian.
Great favor, with the popuface.

die. He gave his life a ransom to the object, and died a martyr to the cause, being murdered on the cross. With the common people he secured by his probity the highest favor and esteem. He was no sectarian, having only pure, simple, plain righteousness. His great popularity among the people excited the enmity and jealousy of the church officials, causing their malice and conspiracy against his life, resulting in crucifying him. All these facts are proven by the records of the apostles, which we have heretofore amply recited. Everything about him seems to excite pity and admiration. He was born poor, and in a stable at

So poor, he associated with the common citizens.

Bethlehem. Luke 2:7. His power of healing was so great that to touch his garment was sufficient, or by will at a distance, to effect a cure. Luke 7:10, 11. He said he had not where to lay his head. Matt. 8:20. Selected his disciples from among the lowly. He was not the associate of aristocracy, nor royalty, but of the poor, the sinners, and the publicans. The church sectarian officials censured him because he associated with the common citizens. Matt. 9:10, 11, 12. Mark 2:15, 16, 17. Notice the high value and importance he gave to repentance, saying there was greater joy in heaven over one sinner that repented than over

Remembered the poor and afflicted.

ninety-nine who needed no repentance. Luke 15:7. He said, "Invite to your feast those who cannot recompense thee, as the poor, the maimed, the lame, the blind; then shall ye be blessed." Luke 14:13, 14. Always mindful of the poor and afflicted. In Luke 11:2, 3, 4, he tells us how to pray, which is familiar to everyone, yet so charming and perfect. I am delighted to rehearse it. The author was inspired. In the greatest sermon ever uttered, Matt. 5, occur the Beatitudes, verses 3 to 10. Companions in blessedness to his prayer, they are too short, but so comprehensive and comforting they should be memorized. No matter how

Sorrowful view of one of their meetings.

many times, nor how often read, they always seem fresh and new, instructive and entertaining. Christ and his disciples were much like a confiding and sympathizing family. When almost at the last day of life of the head one, all are gathered at the death bed to receive the last kind words spoken. Chapter 14 of the apostle John is a short and sorrowful view of one of their meetings. It contains twelve distinct promises to the disciples by him. This occurred between their last supper together and his arrest for trial and crucifixion. In one he said, "I will not leave you comfortless. I will come to you." What a satisfaction it must have

The very sinful woman.

been to his disciples to know that their dearest beloved would return to them after his death. Remember how he advised alms to be given privately, and to pray secretly, neither to be done loudly in public. Matt. 6: 5, 6, 7, 8. Read the account of the very sinful woman who came while he sat at a table eating, washed with her tears his feet and wiped them with the hair of her head. Luke 7: 37, 38, 44-50.

Those who respect and love this benign religion, do they know or ever reflect—probably but few—how near to destruction it has been, and lost with the rubbish of antiquity in past centuries? Nor are they likely to

St. Paul, the first great enlightened and literary apostle of the Christian religion.

give credit to those who at that time rescued and preserved it. This has seemed almost miraculous. As especially conspicuous may be named, firstly, St. Paul. He, after Christ, might be called the father of this religion, after being a persecutor of its followers, and who, after his miraculous conversion, became suddenly a most zealous advocate and preacher of the same, at some of the greatest cities, soon after his conversion, which occurred 36 A. D., only six years after the crucifixion of Christ. These two were contemporaries of each other. St. Paul founded churches in Rome, Athens, Antioch, and other cities of great wealth and

He wrote many epistles.

civilization. He wrote many epistles to the various churches, possessing great merit in the way of argument to prove the resurrection. He was really the first educated and literary convert, being an able and enlightened man who adopted it earnestly, in spirit and practice. Christ's immediate twelve disciples were poor and uneducated, incapable of disseminating this system of religion. St. Paul was the man, of all others, to do this. He wrote his numerous epistles centuries before Matthew, Mark, Luke, and John did their gospels, from their memories of, and understanding of the accepted traditions and records. Christ

was a great philosopher. He only spoke. He did not write. We only have the traditions as recorded by the four above named biographers, Matthew, Mark, Luke, and John. We say nothing about the apocrypha, it not being recognized authority.

Next in importance—as appears to me—on the line of preservation, was the Roman emperor Constantine, “the Great,” who had great ability and power. He fought eighteen years against his competitors for the “royal purple” and scepter. He, after years of battle, overcame them all and became master of the great Roman empire. On the ruins of Byzantium, which was

Made the State religion 313 A.D.

on the west or European shore of the historic Bosphorus, he founded a new city for the capital of the empire, and called it Constantinople, in honor of its founder. Christianity was made the state religion by Constantine A. D. 313. He was the first Christian emperor, and converted to the new religion—such is the story—by seeing in the heavens, during one of his campaigns against his rivals, a luminous cross bearing this inscription: “With this sign you will conquer.”—Myers’ History, 332.—This seemed to determine the perpetuity of the Christian religion.

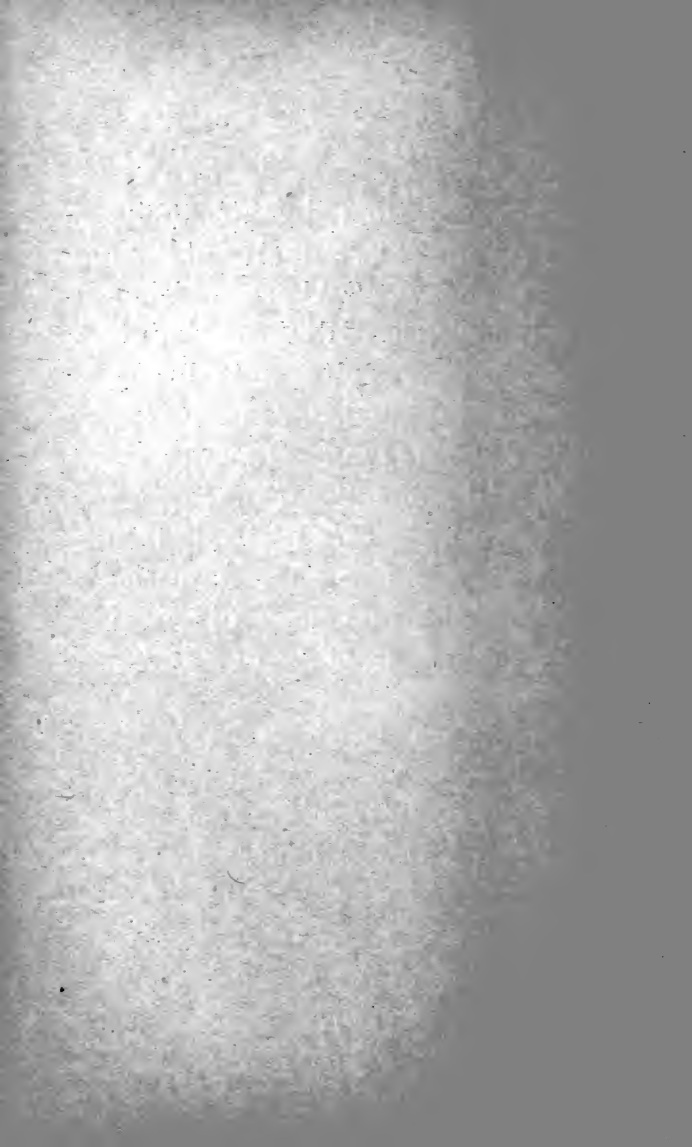
Christ was immaculate, a

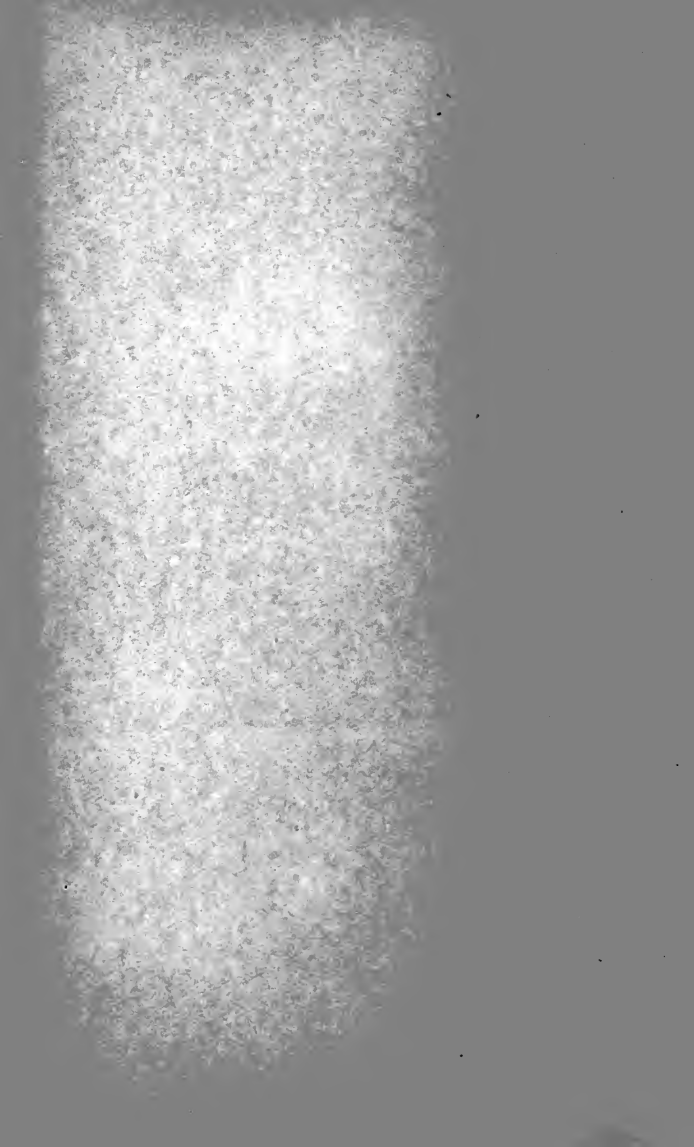
model in character. He lived a plain, simple, and modest life, peaceful, loving, forgiving, patient, tolerant, merciful, and meek; no strife, no jealousy, no envy, no selfishness, but constant kindness and helpfulness. This is what he taught, and acted the same. These conditions beget constant happiness, being a religion of persuasion and happy invitation. How different from the Mohammedan, which, by theory and practice, was disseminated by the sword. Perceive the calm and soothing philosophy of Jesus Christ, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break

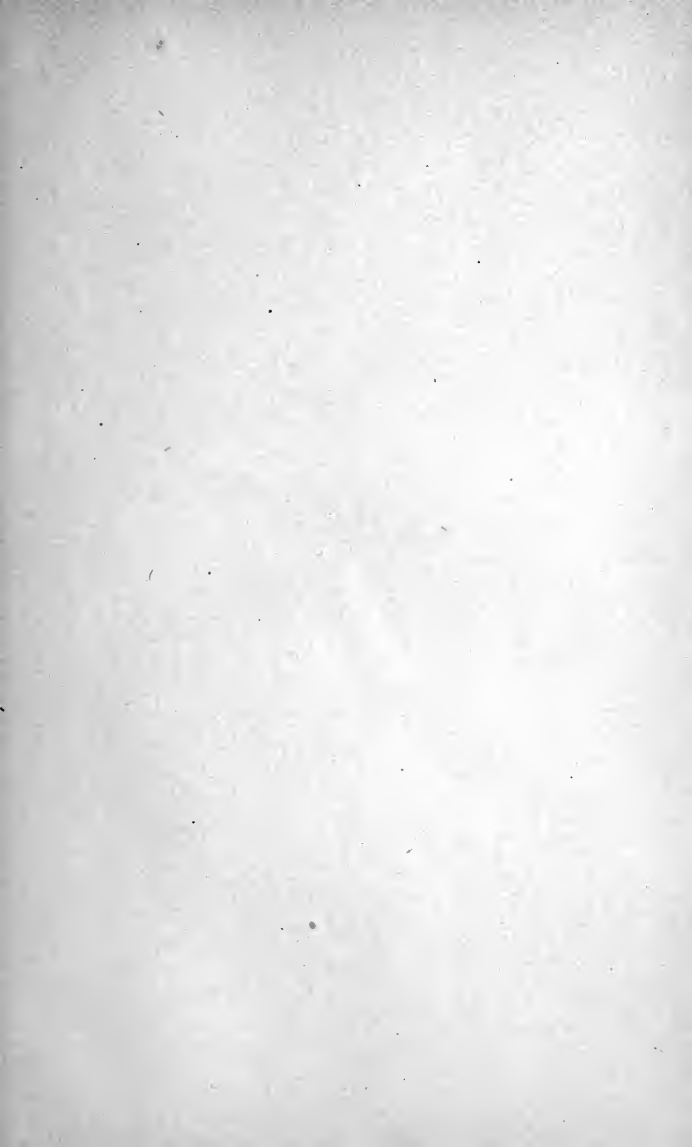
Good counsel.

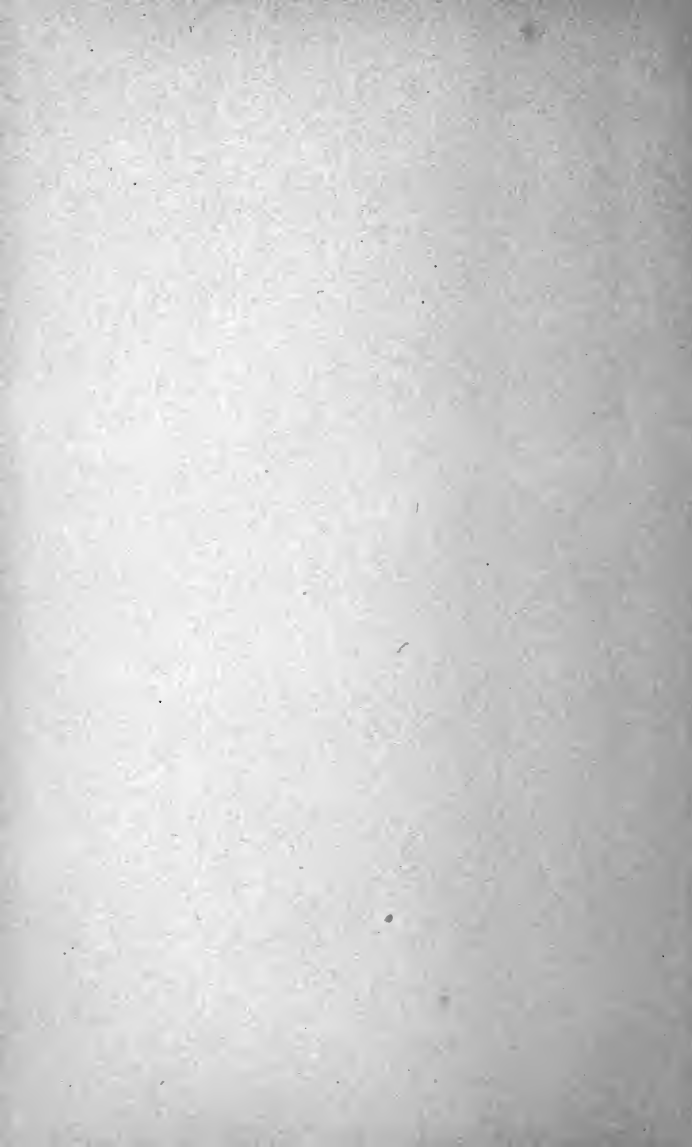
through and steal," Matt. 6:19,
"but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, where thieves do not break through and steal." Matt. 6:20.
"For where your treasure is there will your heart be also." Matt. 6:21. "For what shall it profit a man, if he shall gain the whole world and lose his own soul?" Mark 8:36.

THE END.











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