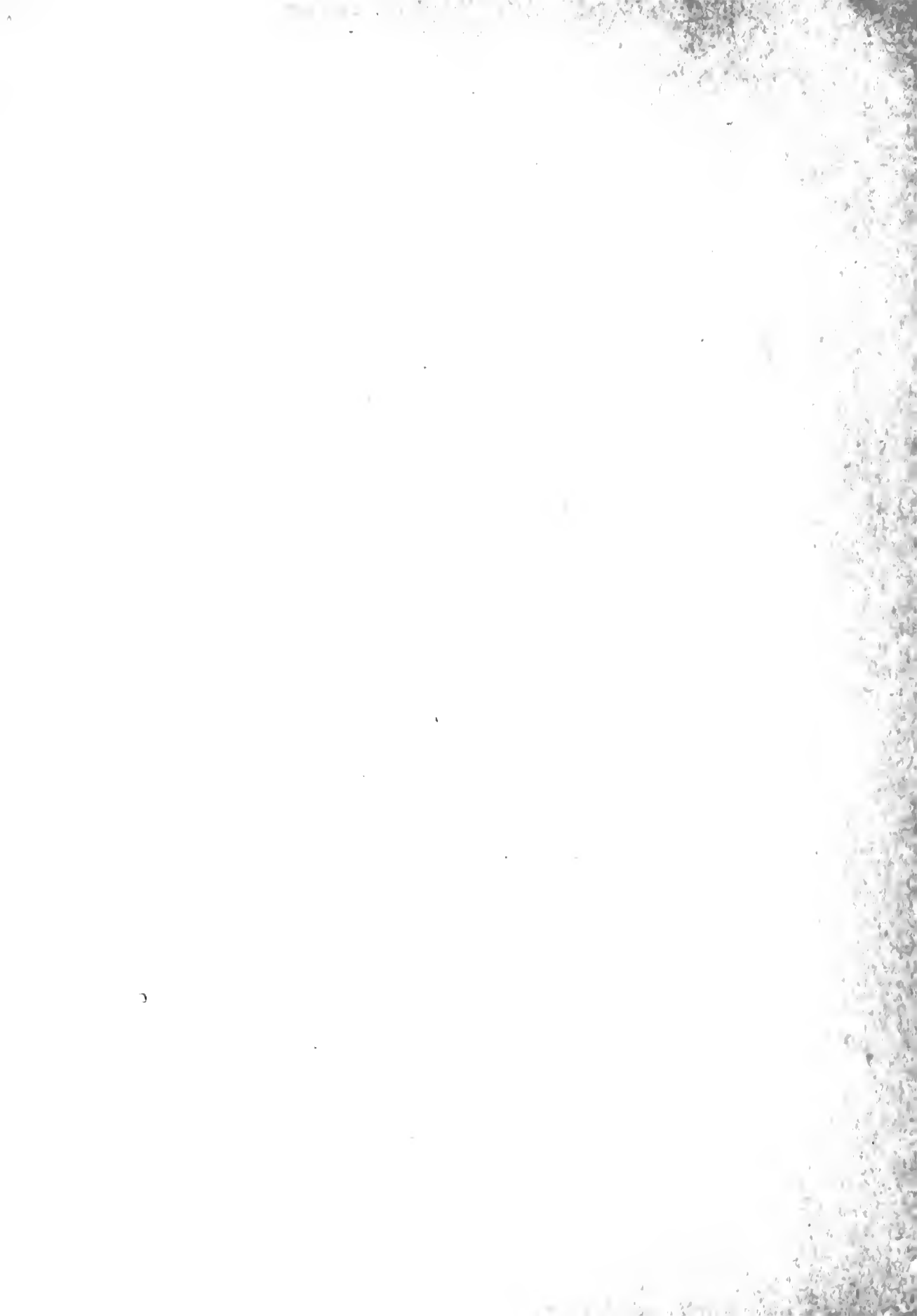


THE GARDEN



BY
HELEN WARD BANKS



The Life of Jesus



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FLORENCE CHATE



The Life of Jesus

RETOLD FROM THE GOSPELS
FOR CHILDREN

(From "Stokes' Wonder Book of the Bible")

BY

HELEN WARD BANKS

ILLUSTRATED BY
FLORENCE CHOATE
AND
ELIZABETH CURTIS

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Chapter I—THE CHILDHOOD OF JESUS

I. THE BIRTH OF JOHN THE BAPTIST



IN the last years of Herod the Great there lived in a little town near Jerusalem a priest named Zacharias with his wife Elizabeth, who belonged to the line of Aaron. They had lived for many years together, and were good people, both of them, but like Abraham and Sarah they had never had any children.

Zacharias belonged to the course of Abia, the eighth of the twenty-four courses into which David had divided the priests. His duty was to burn incense morning and evening on the altar of incense in the Holy Place while the people prayed in the court outside. And while his course was serving in the temple Zacharias stayed in Jerusalem.

One day when Zacharias, alone as usual, was burning his sweet incense on the altar, he looked up and saw standing beside him an angel, and at once Zacharias was afraid.

"Fear not, Zacharias," the angel said, "thy prayer is heard. Thou shalt have a son, and thou shalt call his name John. And thou shalt have joy and gladness and many shall rejoice at his birth. And he shall go before God in the spirit and power of Eliiah to make ready a people prepared for the Lord."

"Whereby shall I know this?" demanded Zacharias.

"I am Gabriel," the angel answered, "that stands in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season."

Then the angel departed, and Zacharias, suddenly unable to speak, finished his duties and went out into the court, where the waiting people were wondering what was keeping the priest so much longer than usual. When they found that he could not speak to them, they were more astonished than ever.

"Zacharias hath seen a vision in the temple," they murmured to one another as they went their ways home.

Zacharias had to stay in Jerusalem to finish out his duties as priest in the course of Abia, but when his time was over he hurried back to his wife Elisabeth to tell her Gabriel's message. As he could not speak, he had to write the news for her.

Six months after this Gabriel came to Nazareth, where lived a cousin of Elisabeth named Mary, who was descended in direct line from King David. Through this maiden, pure and undefiled, was to be fulfilled all the words of the prophets who had foretold the Messiah.

When Mary saw the angel, like Zacharias she was troubled, but Gabriel at once comforted her.

"Fear not, Mary," he said, "for thou hast found favor with God. And, behold, thou shalt have a son and shall call his name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And that holy thing which shall be born of thee shall be called the Son of God."

Mary caught suddenly a glimpse of all that Gabriel's words meant—that she was to be the mother of the Messiah. "Behold the handmaid of the Lord. Be it unto me according to thy word," she answered softly.

Filled with wonder and expectation and joy, Mary arose and made a hasty journey south to visit her cousin Elisabeth and tell her what a marvelous message had come to her.

"Blessed art thou among women!" cried Elisabeth. "Blessed is she that believeth; for there shall be a performance of those things which were told her from the Lord."

"My soul doth magnify the Lord," Mary sang, "and my spirit hath rejoiced in God my Saviour. For He hath regarded the low estate of his handmaid; for, behold, from henceforth all generations shall call me blessed. He hath holpen his servant Israel, in remembrance of His mercy; as He spake to our fathers, to Abraham, and to his seed forever."

Mary stayed with Elisabeth for three months, and while she was there Elisabeth's son was born. When the day came for the baby to be presented in the temple, all the neighbors and friends thought that he would be called Zacharias after his father.

"Not so," answered Elisabeth. "He shall be called John."

"There is none of thy kindred that is called by that name," they answered. "Let us ask his father."

Zacharias on a writing tablet set down his answer. "His name is John."

As soon as he had written those words Zacharias' tongue was loosed again and he could speak. And all the people assembled marveled at it.

"What manner of child shall this be?" they asked one another, for they could not know then that the baby was to be called John the Baptist, and that he was to be the last prophet that we read about in the Bible. But Zacharias remembered that Gabriel had called this baby a second Elijah, and he knew that his son should be the forerunner of the Messiah. Filled with the glory of that thought, he too broke into inspired song.

"Blessed be the Lord God of Israel," he sang, "for He hath visited and redeemed His people, as He spake by the mouth of his holy prophets, which have been since the world began; to perform the mercy promised to our fathers, and to remember His holy covenant. And thou, child, shall be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways."

II. THE BIRTH OF JESUS

AFTER the birth of John the Baptist Mary went back to her home in Nazareth. She had promised to marry a carpenter of Nazareth named Joseph, and to him alone she told what the angel Gabriel had said to her.

Away off in Chaldea, in the land where Daniel had studied with the wise men, there were three wise men to whom had appeared a vision of the coming Messiah. Perhaps the knowledge of a Saviour to the Jews had come down from age to age in Chaldea from the teachings of Daniel back in Nebuchadnezzar's time; at any rate, they knew that a Messiah was expected, and in their vision they had seen a star that should be their guide. Eagerly the three wise men, loading their camels with gifts, set out to follow the star across the plains, not caring how long or how far their journey would be if it brought them to the Christ.

Augustus Cæsar was still Emperor in Rome and Herod the Great, sick and gloomy and miserable, was still king of Judea, when Mary with Joseph left Nazareth to go to Judea to pay their tax money to the Emperor. Mary and Joseph were both descended from King David and so, instead of paying their taxes in Nazareth, they must pay them in David's city of Bethlehem.

Mary doubtless knew her Bible well, and as she journeyed down on her donkey over the hill country with Joseph she may have whispered to herself the words that Micah had uttered in the days of Hezekiah. "Thou Bethlehem, out of thee shall come forth unto me he that is to be ruler in Israel."

The road was full of travelers going to Judea to pay their taxes and many of them went faster than Mary and Joseph and came first to Bethlehem and Jeru-

salem. When Mary and Joseph reached Bethlehem every inch of the inn was taken, and the only place where they could find shelter was in the rough stable attached to the inn. And in this stable, whose only heat came from the huddling cattle, Jesus was born that night and laid in a manger for a cradle.

Augustus Cæsar in Rome did not know that in Bethlehem had been born one whose empire should be far greater than Rome. Herod the Great had not yet found out that the real king of the Jews had come at last. Caiaphas, the high priest, did not imagine that in Bethlehem was a high priest after the order of Melchizedek who should supplant him. The Pharisees and Sadducees in the Sanhedrin, and the scribes and lawyers who interpreted the law had no suspicion that now had come the Saviour of the world to preach the gospel of love. Perhaps the wise men, nearing Jerusalem, knew and traveled a little faster.

On the hills outside Bethlehem, however, where David had used to tend his sheep, there was a band of shepherds, clear-eyed and keen-eared enough to spiritual things to get the message. As they sat grouped together in the winter night talking perhaps of the time when the Christ should appear to the Jews, suddenly the angel of the Lord appeared and the glory of God shone over them.

As the shepherds, amazed and frightened, shrank together, the angel spoke.

"Fear not," he said, "for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger."

As the angel was still speaking a crowd of shining beings surrounded the shepherds singing praise to God.

"Glory to God in the highest, and on earth peace, good will toward men," they sang, bearing to the world the first "gospel" or good tidings of the coming of the Messiah who should bring to the earth a law higher even than the law of Moses which had so far governed the Jews. Already the angels' song had gathered all the commandments into two—love and glory from man to God, love and good will from man to man.

The angels, when their song was finished, disappeared, and the startled shepherds came to their feet.

"Let us go now," they said, "even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us."

Quickly the shepherds came to Bethlehem and searched out the stable of the inn, and there in the manger they found the Christ-child, with Mary his mother watching him, her soul full of wonder and her eyes full of light. Reverently the

shepherds bent over the baby and told Mary of what the angels had said. Mary listened and laid each word away in her heart to ponder over.

Mary and Joseph and the child Jesus stayed in Bethlehem until the appointed time for Jesus to be taken to the temple as the little John had been, and then, with two doves as an offering, they went to Jerusalem.

There was in Jerusalem a very old prophet named Simeon and an old prophetess named Anna. Both of them were looking for the coming of the Messiah, and to Simeon had come a vision that before he died he should see the Saviour of Israel. When Mary and Joseph and the baby Jesus came into the temple therefore, Simeon knew at once that Jesus had come to save the world. With a heart full of joy he took the baby in his arms and prayed to God.

"Lord, now lettest Thou Thy servant depart in peace," he said, "according to Thy word. For mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of Thy people Israel."

Then Anna came in and added her praise to God. And once more Mary gathered into her heart the words spoken about her son, and pondered them as she carried her baby back to Bethlehem.

Though the shepherds had told of their vision, and the people had seen Simeon in the temple with Jesus in his arms, the coming of the Messiah did not rouse the nation at large. The king and the courtiers, the Pharisees and Sadducees, the scribes and lawyers could not conceive of a king born in a stable; they were looking indeed for a saviour, but all they wanted to be saved from was Rome's oppression, and for this they looked for a king born in a palace. Not even yet in spite of Abraham and Moses and David and the prophets, had Israel learned that the kingdom which God had promised was the kingdom of heaven. Their ambition was not to be a holy nation, but merely to be a nation rich and powerful and prosperous.

It was not until the wise men reached Jerusalem that the news of Jesus' birth disturbed the city. The three travelers, not knowing that Jesus' cradle had been a manger, went straight to the palace to ask for him.

"Where is he that is born king of the Jews?" they asked. "For we have seen his star in the east, and are come to worship him."

When Herod, so near the end of his miserable life, heard that a new claimant to the throne had appeared, he was much troubled. Immediately he called for the chief priests and for the scribes who knew the scriptures.

"Where shall the Messiah be born?" he asked.

"In Bethlehem of Judea," they answered; "for thus it is written by the

prophet, 'Thou Bethlehem, in the land of Judea, art not the least among the princes of Judah; for out of thee shall come a Governor, that shall rule my people Israel.' "

Herod sent then for the wise men. "In Bethlehem shall the Messiah be born," he said. "Go and search diligently for the young child; and when ye have found him bring me word again that I may come and worship him also."

The wise men, still following the star, came at last to Jesus, and with their gifts of gold and frankincense and myrrh, the "three kings of Orient" dropped on their knees before the Messiah they had come so far to seek.

When their visit was over, the wise men avoided Jerusalem and went home another way, for an angel had told them not to see Herod again. An angel too spoke to Joseph and told him not to return to Nazareth, but to go at once down into Egypt with his wife and the baby, for Herod would do his best to kill this new-born Jesus.

Herod, when he found that the wise men did not come back, fell into one of his furious rages and ordered that every baby in Bethlehem should be killed. But though he broke many mothers' hearts, he did not kill Jesus, for Joseph had already taken him to Egypt.

III. JESUS IN THE TEMPLE

WHEN Herod died soon after this, his son Archelaus was made king of Judea, Herod Antipas of Galilee, and Philip of a country beyond Jordan. The angel went again then to Joseph in Egypt and told him he might safely come home. So Joseph with his wife and the child Jesus went back to Nazareth and resumed his carpenter work. Jesus grew up in this simple, happy home in Nazareth with his brothers, James, Jude, Joseph and Simon and some little sisters whose names we do not know, while his cousin John lived in the priestly house near Jerusalem.

When Jesus was twelve years old he went with his parents to Jerusalem to keep the Passover. The road as they traveled through Galilee and Samaria was thronged with people who were going singly or in pairs or in groups; some on foot, some on donkeys, as they went to the great feast. Every one traveled as far as possible by day and camped at night. With so many camps and so many people there was much confusion and sometimes families became separated and were a long time finding one another.

Joseph and Mary and Jesus came safely to Jerusalem at last and stayed there through the week of the Passover. For the first time the boy Jesus saw the sacred city of his race and the temple which had held the presence of God and would

still have held it if His people had not covered their eyes with materiality so that they could not see it. To Jesus it was his Father's house.

When the feast was over Mary and Joseph started back to Galilee. Although they could not find Jesus on the first day's journey, they supposed that in the confusion he had gone with some of their friends and that they would find him at night when they camped. But when night came, and Joseph went from one group of kinsfolk to another and could not find the boy, he was alarmed. At early light he and Mary turned back to Jerusalem, imagining all evils that could have happened to him.

It took them a day to go back, and that night they did not find Jesus, but the next day, after an anxious search, they came at last to the temple and went in through Solomon's Porch to the Court of the Gentiles, which had various rooms built around it. In one of these rooms was gathered a body of learned Jews able to discuss the weightiest matters of their religion, and sitting on the floor in the midst of these deep thinkers was the boy Jesus, eager and alert, asking questions and listening with open heart to the answers, while every great man in the group was filled with amazement at the boy's knowledge and receptivity to truth.

"Son," Mary said gently, "why hast thou thus dealt with us? Behold thy father and I have sought thee sorrowing."

"How is it that ye sought me?" Jesus asked, hoping that at least his mother might understand. "Wist ye not that I must be about my Father's business?"

But even at twelve years old Jesus began to find out that he must live his life alone; that not even those nearest him could touch the depths and heights of his consciousness. Mary, much as she loved her son, could not understand, though she still kept in the secret places of her heart all his sayings and pondered them. With a farewell to the doctors Jesus left the temple and went back with Mary and Joseph to Nazareth.

And there he lived for many years, learning his trade like other Jewish boys, studying the scriptures, helping Joseph, obedient to Mary, happy with his brothers and sisters, each year growing in wisdom and stature and in favor with God and man.

Chapter II—THE BEGINNING OF JESUS' MINISTRY

I. THE FORERUNNER



WHEN Zacharias' son John was thirty years old, the call came to him to leave the wilderness which he loved and begin on the east side of the Jordan the work to which he was called.

Tiberius had succeeded Octavius as emperor; Herod Antipas still ruled in Galilee, but a Roman governor, Pontius Pilate, was in Judea in the place of Archelaus. Caiaphas, a Sadducee, was high priest in connection with his father-in-law Annas.

As soon as John began to preach the country was astir. Not for many years had Israel seen a prophet, and now out of the desert came this man, clothed like Elijah, in a cloak of skin girt with a leather belt, uttering clear, cutting denunciation of sin and calling all to repentance. Was it Elijah come back? Or was it the Messiah? Or was it a new prophet? Curiously every one flocked down to the Jordan, where John was preaching, to see what sort of man he was.

John spared none of them; to high and low he uncovered their sins and declared that only righteousness could save man or nation.

John baptized in Jordan all those who were really repentant and sent them away to live better lives. But when they asked him if he were the Christ, he said no.

"There cometh one mightier than I after me," he answered, "the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. And now also the ax is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

For six months John preached and baptized by Jordan, and then one day a young Jew came down to the river. The crowds around John did not see anything extraordinary in him, for they could not understand the exaltation and

peace and steadfastness that shone in his face. But John saw it and knew the Messiah.

Jesus listened to John's words and went with the others to be baptized. But John protested.

"I have need to be baptized of thee," he said, "and comest thou to me?"

"Suffer it to be so now," Jesus answered, and John baptized him.

As Jesus went up from the water the heavens opened and God's presence like a dove fell upon him, and both Jesus and John, who had ears to hear, heard the voice of God.

"This is my beloved son," it said, "in whom I am well pleased."

II. THE TEMPTATION

AND thus Jesus knew that his life work too was begun. To prepare for it he left the crowds on the Jordan's bank and went down alone into the wilderness. He was there forty days, so deeply in communion with God that he thought neither of sleeping nor eating. But when the time was over, being born of an earthly mother, he was both hungry and tired.

And then temptations came to him so strongly that they seemed an actual presence.

"If thou be the Son of God," said the devil, "command this stone that it may be made bread."

Jesus knew that the only real things are the spiritual and those he could never lack. "It is written," he answered, "'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'"

Baffled in that attempt, the devil showed him the temple, the house of God, and said, "If thou be the Son of God, cast thyself down from hence; for it is written, 'He shall give his angels charge over thee, to keep thee; and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone.'" By quoting the Bible the devil thought to deceive Jesus.

But again Jesus knew so surely that his religion was of the spirit that he did not need any such material proof. "It is written," he answered again, "'Thou shalt not tempt the Lord thy God.'"

Then for the third time the devil tried. Showing him all the material riches and power of the world spread before him he said, "All this power will I give thee, and the glory of them; for that is delivered unto me; and to whomsoever I will I give it. If thou therefore wilt worship me, all shall be thine."

“Get thee behind me, Satan,” Jesus exclaimed, “for it is written, ‘Thou shalt worship the Lord thy God, and Him only shalt thou serve.’”

And then the devil left him and angels came and ministered unto him, because against all the attacks of evil Jesus had not swerved from his certainty that God is Spirit and that man is made in His image and likeness. All the answers of Jesus had come from the Bible, from the great speech that Moses had made to the children of Israel. The Pharisees and Sadducees knew the words of that speech, but they did not know God.

Strengthened now for his ministry Jesus came out from the desert and started back to Jordan, where John was still preaching.

III. THE FIRST APOSTLES

DURING the forty days that Jesus had been in the wilderness John had gone on with his preaching and daily new disciples had flocked to him. He had made such a stir through the country that at last the priests had sent from Jerusalem to Bethlehem to inquire into his work.

“Who art thou?” they demanded.

“I am not the Christ,” he answered.

“What then?” they asked. “Art thou Elijah?”

“I am not,” he said.

“Who art thou then,” they questioned again, “that we may give an answer to them that sent us? What sayest thou of thyself?”

And John answered, “I am the voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ as said the prophet Isaiah.”

“Why baptizest thou then,” went on the priests, “if thou be not the Christ nor Elijah?”

“I baptize with water,” John said, “but there standeth one among you whom ye know not; he it is, who coming after me is preferred before me, whose shoe’s latchet I am not worthy to unloose.”

Unable to make anything of his answers, the priests turned away. The next day Jesus came to Bethabara, and John, looking up, saw him.

“Behold the Lamb of God that taketh away the sins of the world,” he exclaimed. “This is he of whom I said, ‘After me cometh a man who is preferred before me;’ for he was before me.”

The following day toward sunset John was standing with two of his followers, John the son of Zebedee and Andrew, son of Jonas, both fishermen, when he saw Jesus again, and once more he exclaimed, “Behold the Lamb of God!”



THE LORD GOD OF HEAVEN AND EARTH SHOWED HIM ALL THE MATERIAL RICHES OF THE
LAND OF JERUSALEM. "IF THOU WILT WORSHIP ME, ALL THESE THINGS SHALL BE THINE."

A lamb without blemish had always been used by the Jews as a sacrifice to atone for sin, and immediately these two earnest men who had been listening to John knew that Jesus was the Messiah who had come to save the world from sin. At once they went to him, and Jesus, turning, saw them.

"What seek ye?" he asked.

"Master," they asked, "where dwellest thou?"

"Come and see," answered Jesus, and took them to the place where he lodged.

For the rest of the day the two men, Andrew and John, sat eagerly with Jesus listening to every word that fell from his lips and convinced that they had found the Christ.

So filled with joy were they that Andrew, knowing that his brother Simon was somewhere in the throng at Bethabara, could not rest until he had searched him out and told him what had happened.

"We have found the Christ," he cried eagerly, and led Simon to Jesus.

Jesus already loved Andrew and John and when he saw Simon he loved him too. "Thou art Simon, the son of Jona," he said. "Thou shalt be called Cephas."

Cephas meant in Syriac a stone, and in Greek Peter means a stone. When therefore Jesus gave Simon his new name of Cephas or Peter, he meant that Simon's strong nature would be like a rock to rest on. Peter, like his brother Andrew and John the son of Zebedee, became one of Jesus' followers.

Then still another man, Philip, joined the group which had gathered about Jesus, and as soon as he knew what Jesus had to teach he hurried out to find his friend Nathaniel, son of Tolmai of Cana of Galilee.

"We have found him," Philip said eagerly to Nathaniel, "of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the son of Joseph."

"Can any good thing come out of Nazareth?" asked Nathaniel.

"Come and see," Philip answered, and Nathaniel, still unbelieving, went.

Jesus looked at Nathaniel with his clear, kind eyes. "Behold," he said, "an Israelite indeed in whom is no guile."

"When knowest thou me?" asked Nathaniel, amazed.

"Before that Philip called you," Jesus answered, "when thou wast under the fig tree, I saw thee."

And then Nathaniel, true, religious Jew that he was, believed. "Master," he said reverently, "thou art the Son of God; thou art the King of Israel."

"Because," Jesus asked, "I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these."

IV. THE WEDDING AT CANA

MARY, Jesus' mother, still lived in Nazareth with her children, though Joseph was probably dead. One of Mary's relatives, perhaps one of her daughters, was to be married to an inhabitant of Cana, and Mary was in charge of the wedding.

Jesus too was asked to the wedding, and with his five new friends journeyed up from Bethabara across Jordan to Cana in Galilee.

The feasting was going on when they arrived in Cana. They were welcomed gladly and given plenty to eat and for drink the light wine of the country which in those days every one drank instead of water. There had been a great deal of food and drink provided for the wedding, because in the East it is a terrible calamity to fall short in hospitality, but when these new guests had been served Mary saw that the wine had given out.

At once she sought her son. "They have no wine," she said.

"Woman," Jesus answered, using a word that was respectful and tender at the same time, "what have I to do with thee? Mine hour is not yet come."

And then, having thus gently told her that now he could know no more earthly relationships, but must be always about his Father's business, he turned to help her, with a smile doubtless that Mary understood, for she spoke to the waiting servants.

"Whatsoever he saith unto you, do it," she said, and went away sure all would be right.

Jesus, who went about doing good, though he would not turn stones to bread for his own use, was ready to prove his Father's riches to help others. As he looked up he saw the six stone water-pots which were set by the doorway to hold water to be poured into basins for washing the dust from the feet of the guests. The pots were empty.

"Fill the water-pots with water," he said, and the servants filled them to the brim.

"Draw out now," Jesus said, "and bear unto the governor of the feast."

As they poured into a jug the water they had drawn, it came out wine before their astonished eyes. Awe-struck they carried it to the master of ceremonies.

He tasted it, tasted again, and then called the bridegroom. "Every man," he said, "at the beginning doth set forth good wine; and when men have well drunk, then that which is worse; but thou hast kept the good wine until now."

And Nathaniel, who saw the miracle, knew that indeed he was seeing that proof of the power of God which Jesus had promised.

Chapter III—THE YEAR THAT FOLLOWED THE FIRST PASSOVER

I. JESUS IN JUDEA



FROM Cana Jesus went to Capernaum on the Sea of Galilee, where Andrew and Peter lived, and after this Capernaum was Jesus' home. With his disciples Jesus went up to Jerusalem to keep the Feast of the Passover. Perhaps he had not been to Jerusalem since he went for the first time at twelve years old.

Jesus had come to preach the gospel of the kingdom of heaven to a nation so steeped in materiality that even the national council and the high priest had forgotten the covenant that God had made with Noah and Abraham and Moses and David; had forgotten all that the prophets had declared about obedience being better than sacrifice; and cared now only for ritual and pomp. So far had they gone from what Moses taught that they had not even kept the temple sacred.

When Jesus and his disciples went reverently in under Solomon's Porch to the Court of the Gentiles, to enter the house built for God, they found that the temple was like a market place. Merchants had erected their booths in it; one man sold doves, another sold sheep, and another oxen, for the sacrifice, while near them sat the money-changers to furnish the correct money for those who wished to buy. Everywhere was the chaffering and bargaining and quarreling of men and the lowing of cattle. In the court of the temple, it was sacrilege to a true Jew.

There was never any one who knew as Jesus did what love means; there was never any one more pitiful of the sick and sad and sinning; but also, there was never any one more quick to rebuke hypocrisy and hardness of heart. Knotting a whip out of small cords, Jesus, without stopping to think of fear, drove all the animals out of the temple court, overturned the money-changers' tables, and gave a quick order to those who sold doves.

"Take these things hence," he said. "Make not my Father's house a house of merchandise."

At once a crowd collected, eager to know whether or not Jesus was a prophet.

"What sign showest thou unto us, seeing that thou doest these things?" some one demanded.

"Destroy this temple, and in three days I will raise it up," he answered. **He**

was speaking of his own body, but every one thought he meant the temple structure.

"Forty and six years was this temple in building," the Jews said indignantly, "and wilt thou rear it up in three days?"

Jesus said no more; he had cleansed the temple, but he could not make the priests understand. Nevertheless many of the Jews followed him because they thought he was a great teacher.

There was in Jerusalem a Pharisee named Nicodemus, more earnest than his fellows. When he saw what Jesus did in the temple he longed to talk to him. He was not brave enough to go to Jesus by day, however, but waited until after dark, and then finding where Jesus lodged he went secretly to the house.

"Master," he said, "we know that thou art a teacher come from God."

"Except a man be born again," Jesus said, "he cannot enter the kingdom of heaven. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

But Nicodemus could not understand. "How can these things be?" he asked incredulously.

"Art thou a master of Israel and knowest not these things?" was Jesus' searching question. "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?"

Nicodemus went away pondering Jesus' words; secretly after that he was his friend.

Jesus, starting home, went by way of Jordan, where John the Baptist was still preaching and baptizing. Some of John's disciples joined Jesus, and others who had not been baptized came now to be baptized by Andrew and Peter and the others.

"Rabbi," John's friends said to him, "he that was with thee beyond Jordan baptizeth and all men come to him."

"Ye yourselves bear me witness," John answered, "that I said, 'I am not the Christ, but I am sent before him.' He must increase, but I must decrease."

Not long after this Herod seized John the Baptist and put him in prison.

II. JESUS IN SAMARIA

BACK through Samaria went Jesus and his disciples, and one day about mid-day they came to the city of Samaria. Jesus sat down in the outskirts of the town by a well dug long years before by Jacob, and still called Jacob's well. While he waited there the disciples went on into the city to buy food.

Presently, in the fashion of the east, a woman came out of the city to draw water, and Jesus asked her for a drink. She looked at him, saw he was a Jew and wondered that he would ask a kindness at her hands, for the Jews still despised the mixed race of the Samaritans.

"How is it that thou being a Jew askest drink of me which am a woman of Samaria?" she asked.

"If thou knewest who it is that saith to thee, 'Give me to drink,'" Jesus answered, "thou wouldst have asked of him and he would have given thee living water."

"Sir," said the woman wonderingly, "thou hast nothing to draw with and the well is deep. Whence hast thou that living water?"

"Whosoever drinketh of this water," Jesus said, "shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst."

"Sir," said the woman, "give me this water that I thirst not, neither come hither to draw."

Patiently Jesus talked to her, showing her her own heart, while the woman listened in wonder.

"I perceive that thou art a prophet," she exclaimed. "Our fathers worshiped in this place, but ye say that in Jerusalem is the place to worship."

"The hour cometh and now is," Jesus answered, "when the true worshipers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is Spirit, and they that worship Him must worship Him in spirit and in truth."

"I know that the Messiah is coming," the woman said, "which is called Christ. When he is come, he will tell us all things."

"I that speak unto thee am he," Jesus said.

Then the woman believed. When the disciples came back with the food they had brought she left her water pot and ran back to the city to her friends.

"Come," she cried, "and see a man which told me all things that ever I did; is not this the Christ?"

The disciples, who had wondered why their master should talk to a Samaritan woman, were now urging him to eat the food they had brought.

"I have meat to eat that ye know not of," he said, and even these men who knew and trusted him as the Messiah could not understand.

"Hath any man brought him ought to eat?" they asked each other.

"My meat is to do the will of Him that sent me," Jesus answered.

III. JESUS IN GALILEE

AFTER the two days in Samaria Jesus went on up through the country and came once more into Galilee. On his way to Capernaum he stopped again at Cana, where he had been to the wedding. He was still talked about in the town, and when a nobleman of Capernaum heard he was in Cana he hastened to ask Jesus to heal his son, who was very ill.

"Except ye see signs and wonders, ye will not believe," Jesus said a little sadly.

"Sir," begged the nobleman, "come down ere my child die."

"Go thy way," answered Jesus, "thy son liveth."

In eager faith the man turned back to Capernaum, and as he journeyed two of his servants came to meet him.

"Thy son liveth," they cried.

"At what hour did he begin to amend?" asked the father.

"Yesterday at the seventh hour the fever left him," they answered, and the father knew that that was just the hour that Jesus had promised the healing.

Jesus too went back to Capernaum from Cana and so great a throng of people who had heard of his miracles followed him down to the shore of the Sea of Galilee that Jesus got into Peter's boat that was drawn up and asked Peter to pull out a little from the shore. Peter and Andrew, after fishing all night unsuccessfully with their partners, John and James, the sons of Zebedee, were now washing their nets, but at Jesus' call they left John and James and pushed their boat out from shore. From that pulpit Jesus preached to the multitude.

When he had finished speaking he said to Peter, "Launch out into the deep and let down your nets for a draught."

"Master," Peter answered, "we have toiled all the night and have taken nothing; nevertheless at thy word I will let down the net."

So the boat went again into the sea, and when Andrew and Peter let down the net, it took in such a multitude of fishes that the net broke and they had to signal to John and James to come out to help them. There were so many fishes in the net that it loaded both boats to the gunwales, and the men were awestruck.

"Fear not," Jesus said to Peter, "from henceforth thou shalt catch men."

That was the definite call to service, not only for Peter and Andrew and John, but to James too. The four fishermen brought in their boats and disposed of the fishes. Then they left all and followed Jesus back to Capernaum, and from that time they stayed with him.

On the Sabbath day Jesus went with his disciples into the synagogue in



"THERE WERE SO MANY FISHES IN THE NET THAT IT LOADED BOTH BOATS TO THE GUNWALES"

Capernaum and as he preached every one listened in amazement, for he taught with authority and not in the manner of the scribes:

In the synagogue was a man with an unclean spirit who, when he heard Jesus preach of the power of God, cried out, "Let us alone; what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art, the Holy One of God."

"Hold thy peace and come out of him," said Jesus, and the man was healed.

In utter astonishment after the service the people asked each other, "What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him."

Quietly Jesus and his disciples left the synagogue and went to Peter's house, while the fame of the healing of the insane man ran through the city.

In the house Jesus found Peter's wife's mother ill of a fever, but when he went to her with his confident, loving smile and, taking her hand, raised her up, at once the fever left her, and she went about her household tasks.

The news of this healing too spread through the city, and as the sun got down to the horizon and the Sabbath was over, every one who had a father or mother or child or brother or sister who was sick in any way brought him to Jesus, and he healed them all.

Early the next morning while the others still slept, Jesus rose and went out by himself into the country to a quiet place where he could pray, for always before and after a great work Jesus went alone to pray to his Father whose business he was about.

It was not long before his disciples sought him out. "All men seek thee," they told him.

"Let us go into the next town," Jesus answered. "I must preach the kingdom of God to other cities also, for therefore am I sent."

So leaving Capernaum Jesus and his disciples went through Galilee preaching the gospel in the synagogues where before only the law had been preached, and healing the sick everywhere.

One day as they were walking through the country they met a leper. Lepers were so feared that they were not allowed to come near to others or salute them; when they saw any one coming they must call, "unclean! unclean!" as a warning to the approaching man, and wait until he had passed by. But this leper had heard of Jesus' wonderful works and believed that Jesus could heal even a disease called incurable. Filled with his faith he went near to Jesus and kneeled at his feet, and Jesus did not draw away, for he was not afraid of anything.

"Lord," cried the leper, "if thou wilt, thou canst make me clean."

"I will," answered Jesus with his quick, loving response. "Be thou clean." At once the leprosy vanished and the sick man stood up well and strong.

"Tell no man," Jesus said, "but go and show thyself to the priest and offer for thy cleansing those things which Moses commanded for a testimony unto them."

But the leper, filled with joy, found it hard to keep silence, and soon through all Galilee it was known that here was a man who could heal even leprosy. A great multitude thronged to Jesus and followed him. He was so popular then, that if he had come to establish a material kingdom he would have had no difficulty in raising an army to support him.

But, as Paul tells us, "The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Spirit." Jesus had come to save men from sin and to rouse them to righteousness and peace and joy in God. He never for an hour thought of founding an earthly kingdom; his life work was to bring down to earth the kingdom of heaven, that men might enter it and there finally fulfill man's covenant with God.

But however eager the people were to be healed, the scribes and Pharisees did not want to hear the kingdom of heaven preached, and every miracle that Jesus did in the power of God roused the antagonism of those who thought they were the true custodians of the Jewish religion. Among the enthusiastic crowds who followed Jesus there were even then scribes and Pharisees seeking to find something wrong in this new prophet whose teachings and deeds, unless they were stopped, would soon overthrow their authority.

After his circuit of Galilee Jesus came back to Capernaum, and no sooner was it known that he was in the house than the people gathered in such crowds that the later comers were not able to get near the door. Those who could hear listened eagerly while Jesus talked to them, but the Pharisees' faces grew darker every minute.

All the eastern houses were built around a court in that time, and as Jesus stood in the upper story speaking to the people below, there came four men carrying on a mattress a man who was paralyzed. They tried in vain to carry the sick man through the crowd to Jesus, and when they could not make a way they carried their burden up the outside staircase to the roof, opened the trap door and let the mattress and the paralytic down at Jesus' feet. The sick man did not speak, but Jesus looking at him saw the fear and misery in his eyes.

"Son," Jesus said gently, touching on the deeper matter first, "thy sins are forgiven thee."

Then the scribes and Pharisees, frowning, began to whisper together. "Who is this man that speaketh blasphemies? Who can forgive sins but God alone?"

“Why reason ye in your hearts,” Jesus answered, turning from the sick man to the Pharisees, “whether it is easier to say, ‘Thy sins be forgiven thee,’ or to say, ‘Arise up and walk’? But that ye may know that the Son of Man hath power on earth to forgive sin,” and then he turned back to the paralytic, “I say unto thee, Arise, take up thy couch and go into thine house,” he commanded.

The man who could not walk arose, rolled up his light mattress and went home with it, glorifying God at every step because his sin was gone and his sickness too.

Those who saw the miracle were filled with wonder and they too went home glorifying God and saying, “We never saw it on this fashion.” But the Pharisees went away in displeasure. In their hard selfishness already they began to hate the Son of God.

Jesus went out to rest by the lake after the crowd left him, and as he went through the city he passed a tax gatherer, a publican. The Jews hated the tax gatherers as much as they hated the Samaritans, for the publicans collected taxes for Rome and the Jews did not want to remember that they were under tribute to Cæsar.

This publican’s name was Matthew, and Jesus as he looked at him knew that he was ready to be a disciple. “Follow me,” Jesus said.

Matthew gladly joined himself to the little band, making the seventh disciple; John, James, Peter, Andrew, Philip, Nathaniel and now Matthew. Matthew took them all home to dine.

This act too aroused the resentment of the Pharisees. No strict Jew would talk to a Samaritan woman or let a leper approach him or eat with a publican. Sneeringly they spoke to Jesus’ disciples.

“How is it that he eateth and drinketh with publicans and sinners?” they asked.

Jesus heard and answered them. “They that are whole have no need of a physician,” he said, “but they that are sick. I came not to call the righteous; but to call sinners to repentance.”

“Why do the disciples of John the Baptist and of the Pharisees fast,” they asked again, “but thy disciples fast not?” for to the Pharisees it was much more important to keep a fast day than to heal a sick man. Moses in the Law had appointed one fast in the year, on the Day of Atonement, but the Pharisees had increased this to two a week, when they covered their heads with ashes and wore long faces but never thought of changing their hearts.

“Can the children of the bridegroom fast while the bridegroom is with them?” Jesus asked, but his answer meant nothing to the Pharisees.

Chapter IV—THE YEAR THAT FOLLOWED THE SECOND PASSOVER

I. THE ENMITY OF THE PHARISEES



WHEN the spring brought again the time for the Passover Jesus and his disciples went once more to Jerusalem. Jesus' fame had reached Judea and men were watching for his appearing.

As Jesus on the Sabbath went up to the temple he passed the pool of Bethesda, lying close to the sheep market, and stopped a moment to look with pity at the sick folk who came from all over the country to be healed by the waters of the pool. The pool bubbled up at intervals, and each man was eager to be the first one to step in after the waters were stirred that he might get all the healing. Among those on the steps around the pool Jesus saw a man who had been sick thirty-eight years.

"Wilt thou be made whole?" he asked the man gently.

"Sir," answered the man, "I have no one when the water is troubled to put me into the pool, but while I am coming another steppeth down before me."

Perhaps the man hoped that the stranger would help him down into the pool, but the Son of God did not have to depend on any material means to make men whole. He spoke to this man as he had to the paralytic at Capernaum.

"Arise," he said simply, "take up thy bed and walk."

The man, who could not go even the few steps to the pool arose, picked up his mattress and started home. But on the way he met some of the Pharisees and when they saw he was carrying his bed they stopped him. According to their rendering of the Law the man was committing a great sin. One was allowed to carry on the Sabbath food of the size of a fig, or as much ink as would write two letters of the alphabet, but an extra pin on one's clothes was a sin to carry, and so big a thing as a mattress was a terrible offense.

"It is the Sabbath day," they said shortly. "It is not lawful for thee to carry thy bed."

"He that made me whole," answered the man, "the same said unto me, 'Take up thy bed and walk.'"

"What man is that which said to thee, 'Take up thy bed and walk?'" they asked quickly, for to them that man was a greater sinner than the one who had been healed.

"I know not," answered the man, and went his way into the temple to thank God.

In the temple he met Jesus and asked his name. "Behold," Jesus said, "thou art made whole. Sin no more, lest a worse thing come unto thee." But the man told the Pharisees that it was Jesus who had healed him.

Jesus therefore was brought before the council to be rebuked for working on the Sabbath day.

"My Father worketh hitherto, and I work," Jesus answered.

"It is blasphemy," answered the Jews. "He maketh himself equal with God."

Jesus answered, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me, that ye might have life. There is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words? The Father loveth the Son, and showeth him all things that Himself doeth; and He will show him greater works than these, that ye may marvel. I can of mine own self do nothing. I am come in my Father's name, and ye receive me not."

Because Jesus was so popular with the people, the Pharisees dared not at that time lay hands on him, but they formed a purpose then from which they never wavered—to put him to death. Everywhere through Judea and Galilee the common people heard him gladly, and everywhere the Pharisees plotted against his life.

It was shortly after this healing that Jesus and his disciples on their way home from Jerusalem were passing through a barley field on the Sabbath day. As the disciples were hungry they picked a handful of barley-heads and rubbed out the grain and ate it. Any traveler was allowed to eat the grain as he passed through a vineyard, so if it had been a weekday no one would have remarked on the act, but as it was, the Pharisees were roused to frenzy. Was not this reaping and threshing and preparing food on the Sabbath, and was not work forbidden on the seventh day? Once more they rebuked Jesus for his disciples' act.

"Behold," they said, "why do they on the Sabbath day that which is not lawful?"

"Have ye never read what David did when he had need?" Jesus asked; "how he went into the house of God and did eat shew-bread. But if ye had known what this meaneth, 'I will have mercy and not sacrifice,' ye would not have condemned the guiltless. The Sabbath was made for man, and not man for the Sabbath. For the Son of Man is Lord even of the Sabbath day."

Not knowing how to answer him, the Pharisees once more let Jesus depart, and he went on to Galilee. But the Pharisees of Galilee also were waiting a chance to convict him.

Always on the Sabbath Jesus went to the synagogue, and very soon after his talk with the Pharisees he found in the synagogue a man with a withered hand. Perhaps the Pharisees had brought him there, for they were watching for Jesus and spoke to him as soon as he came in.

"Is it lawful to heal on the Sabbath day?" they asked. If Jesus said that it was, they would proclaim at once that he was a breaker of the Law that made the Sabbath a day of rest.

But Jesus was never caught in any trap they set for him. "What man shall there be among you," he asked directly, "that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."

Then he turned to the man with the withered hand. "Stretch forth thine hand," he said.

Though he had not used his arm for a long time, in simple faith the man obeyed; and he could lift it, for it was as strong as the other.

Roused to mad anger the Pharisees withdrew to plot again for Jesus' death. To strengthen themselves they went to the Herodians, who had been their enemies always, and formed with them an alliance in order to kill the Messiah that the prophets through all the ages had foretold should come to save the Jews from sin.

II. THE SERMON ON THE MOUNT

WHILE the Pharisees hastened to make friends with the Herodians, Jesus withdrew from the city and went through the country healing all who came to him in crowds from Idumea and Judea, from Phœnicia and from beyond the Jordan. And as he saw the throngs and knew more clearly all the time that his years on earth would not be many, he chose in his own mind twelve men whom he could instruct to preach the gospel and heal the sick when he was gone.

Halfway between Cana and Capernaum Jesus came to a hill called the Horns of Hattin. As the crowds were pressing around him he went up on the hillside to be able to speak more freely, and there he chose the twelve, who are known as the twelve apostles;—eleven of them faithful, and one a traitor. Already James and John, known as the "sons of thunder," were his disciples, and Simon Peter and

Andrew, sons of Jonas; Philip and his friend Nathaniel, whom we know as Bartholomew,—son of Tolmai,—and Matthew. To these now were added another James, whom we call James the less, and Jude, his brother; Thomas the doubter, Simon the zealot, and last of all, Judas Iscariot, who betrayed him.

When he had chosen the twelve, Jesus turned to those who were ready to listen and preached the most wonderful sermon ever uttered. We call it the Sermon on the Mount, and we learn by heart the beatitudes with which it begins. But in spite of learning and pondering them, we do not yet fully understand and practice them. When we do, God's kingdom will have come, and His will will be done on earth as it is in heaven.

Jesus did not begin by blessing the man who has all riches and fame and power, but he said, "Blessed are the poor in spirit, and they that mourn, and the meek, and the merciful, and the peace-makers, and the pure in heart, and they which do hunger and thirst after righteousness, and they who are persecuted for righteousness' sake." No wonder the Pharisees could not understand, for what did they know of these things?

But Jesus knew that only in dependence on God lay might. "My Father is greater than I," he had said. "I can of mine own self do nothing." Jesus understood what meekness means; he knew that earthly mourning receives heavenly comfort; he was pure in heart, and could see God; he was merciful; he was always hungering and thirsting after righteousness; he was willing to go through any conflict to establish the peace that passeth all understanding; and he knew that those who are persecuted for the sake of righteousness find the kingdom of heaven open for their refuge. Jesus preached only what he lived.

Then Jesus went on to explain love. The Ten Commandments may be gathered into two commandments of love; perfect love to God, and perfect love to man; but so far Moses' law had not been explained to mean that one must love his enemy. Jesus' gospel commanded, "Love your enemies; bless them that curse you, and pray for them that despitefully use you and persecute you."

Next Jesus preached the kingdom of heaven. "Lay not up for yourselves," he said, "treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal. For where your treasure is, there will your heart be also. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? For your heavenly Father knoweth that ye

have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.

“And when thou prayest,” he added, “pray to thy Father which is in secret. After this manner pray ye,” and then he gave them the Lord’s Prayer, which after nineteen hundred years children and old men repeat to-day. It does not plead for riches and fame and power, but again for love and humility and righteousness and pureness of heart.

“Ye are the light of the world,” Jesus cried to his disciples finally. “Let your light so shine before men that they may see your good works and glorify your Father which is in heaven.”

For the light that lighteth every man that cometh into the world had now shined, and that light Jesus’ disciples through all time must reflect if they too would help open the doors of the kingdom of heaven to those who are seeking to enter.

III. THE WIDOW OF NAIN

FROM the Horns of Hattin Jesus went on to Capernaum, and as soon as he entered the city there came to him a call for help from a captain in the Roman army; he was called a centurion, because he commanded a hundred men.

“Lord,” the centurion said to Jesus, “my servant lieth at home sick of the palsy and grievously tormented.”

“I will come and heal him,” Jesus answered.

“Lord, I am not worthy that thou shouldst come under my roof,” the officer replied, “but speak the word only and my servant shall be healed.”

“Verily, I say unto you,” said Jesus, “I have not found so great faith, no, not in Israel. Go thy way, and as thou hast believed, so be it done unto thee.”

The centurion went his way and when he reached home the servant he loved was well.

The next day Jesus started out again from Capernaum to go through Galilee and came at last to Nain below Nazareth. As Jesus and his apostles approached the gates of the city, they stood aside to let pass by the funeral train of a young man, a widow’s only son. Jesus had healed all manner of diseases, but he had not yet overcome what St. Paul calls our “last enemy,” death. As he watched now the sad mother weeping beside the bier that carried her boy, Jesus’ heart was touched with the compassion he always felt for the suffering. Going up to the mother he spoke to her.

“Weep not,” he said gently and laid his hand on the bier. Those who were carrying it stood still. “Young man,” Jesus said, “I say unto thee arise.”

The dead man at the sound of Jesus' voice opened his eyes and then sat up, and Jesus gave him again into the arms of the joyful mother.

"Behold," said the multitude, "a great prophet has risen up among us. God hath visited His people."

IV. THE PHARISEE'S FEAST

HEROD had put John the Baptist into the fortress of Macherus in Perea, across Jordan, and here in lonely confinement month after month lived the man who had grown up in the open and who loved the wide stretch of the desert. As John brooded in silence, he wondered many times why, if Jesus were the Christ, all Palestine was not at his feet, and the kingdom of God firmly established on earth. Could John have been mistaken when he said, "Behold, the Lamb of God?"

To settle the doubts born in his prison cell, John chose two of his friends and sent them to Jesus. When they found him they asked John Baptist's question.

"John Baptist hath sent us unto thee," they said, "saying, 'Art thou he that should come or look we for another?'"

Without answering, Jesus turned to the multitudes who were waiting for his help and healed them. Then he turned to John's messengers.

"Go your way," he said, "and tell John what things ye have seen and heard; how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached."

When John's messengers were gone Jesus turned to the multitude that surrounded him. "What went ye out into the wilderness for to see?" he asked. "A man clothed in soft raiment? Behold, they which are gorgeously appareled, and live delicately, are in kings' courts.

"But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet. For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist.

"But whereunto shall I liken the men of this generation? And to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, 'We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.' For John the Baptist came neither eating bread nor drinking wine, and ye say, 'He hath a devil.' The Son of Man is come eating and drinking; and ye say, 'Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners.'

"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."

When Jesus had finished speaking, one of the Pharisees that stood by, a man named Simon, asked him to go home with him to dinner, and Jesus went. Why Simon asked him we do not know, for when they reached the house Simon did not offer to Jesus any civilities that hosts of that time offered their guests.

In those days people reclined at table, leaning on their elbows, with their faces toward the table and their feet toward the room. As Jesus was lying thus on his couch in Simon's house at dinner, through the open door there came in a woman who was a sinner. She went behind the couch where Jesus lay and kneeling down poured over his feet a costly ointment, weeping as she did it tears of joy and repentance.

Simon had seen the woman come in and shrank from her, as all Pharisees would. When he saw her bathe Jesus' feet, he was horrified.

"Simon," Jesus said, "I have something to say unto thee."

"Master, say on," Simon answered.

"There was a certain creditor," Jesus began, "which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore which of them will love him most?"

"I suppose that he to whom he forgave most," Simon answered unwillingly.

"Thou hast rightly judged," Jesus said. "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Wherefore I say unto thee, her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little."

Then Jesus turned to the woman. "Thy sins are forgiven," he said gently.

The woman went out full of joy to become one of Jesus' disciples, but the Pharisees who sat at Simon's table murmured among themselves, "Who is this that forgiveth sins also?"

V. STILLING THE STORM

AFTER his dinner with Simon, Jesus, followed by the throng of people who would not leave him, went down to the shore of the Lake of Galilee and getting into a boat once more made that a pulpit from which to preach to the congregation on land. This time he talked in parables.

The first was about the sower who dropped his seed into the ground for a crop.

Some seed fell into good ground and brought forth much grain, some fell among the weeds, which grew faster than the seeds, some fell on shallow soil and sprang up quickly but died almost as soon because it had no root, and some fell on rock and was eaten by birds.

“He that hath ears to hear, let him hear,” he ended.

Then he told them the story about the enemy that sowed weeds among the grain while the owner of the field slept; and the story of the mustard seed, which is the tiniest of seeds but which grows into a plant big enough to shelter the birds in its branches; and of the yeast which a woman hid in her dough till the bread was light; and of the merchant buying pearls who was willing to sell all his smaller pearls to buy the one that was priceless; and of the man who found such a treasure hid in a field that he sold all his possessions to buy the field.

And those that had ears to hear knew that Jesus was talking about the riches of the kingdom of heaven and the way to get them. Some thought they wanted it, but the desire was carried away by a passing thought, or it withered away because it had not really taken root, or evil thoughts sprang up and choked it. When it did take root and grow then, like the tiny mustard seed, it grew into a tree; or like the yeast in the bread, it went through the man's heart till it had lightened and sweetened it entirely. And then he was willing to give up everything to get the heavenly riches.

When the evening began to fall the people went back to their homes for supper and Jesus said to his disciples, “Let us pass over to the other side of the lake.”

Just as they were, therefore, they set sail and laid their course across the lake. Tired with his long speaking, Jesus lay down in the stern and went to sleep. For awhile all was well, and then there arose one of the violent storms that come so unexpectedly on a land-locked lake surrounded by hills. The wind howled, the waves rose and finally poured into the ship. Still Jesus slept.

When they could no longer manage the boat, in terror the disciples awakened Jesus. “Master, carest thou not that we perish?” they cried.

Jesus awoke, his calm undisturbed by the wind and the billows.

“Peace, be still!” he said, and the waters too were suddenly calm. “Why are ye so fearful?” he asked his disciples lovingly. “How is it that ye have no faith?”

Even then the twelve who had seen Jesus manifest so many times the power of God were awestruck at the stilling of the storm. “What manner of man is this,” they exclaimed, “that even the wind and the sea obey him?”



“ SHE HATH WASHED MY FEET WITH TEARS, AND WIPED THEM WITH THE HAIRS OF HER HEAD ’ ”

VI. THE DAUGHTER OF JAIRUS

SAFELY then the little boat crossed the lake and under the cliffs on the other side Jesus landed. Tombs had been cut out of the cliffs, and as Jesus and his disciples climbed to the top, suddenly out of one of the empty tombs rushed two madmen, so strong that they broke every chain with which people tried to bind them. They had made themselves such a terror to the countryside with their cries and fierce attacks that no one dared pass that way.

When the men saw Jesus coming they ran to meet him, for they too had heard of his fame, and Jesus as he looked at the madmen commanded the evil spirits to come out of them.

“What have we to do with thee, Jesus, thou Son of God?” they cried. “Art thou come hither to torment us before our time? If thou cast us out, suffer us to go into that herd of swine.”

There was a herd of pigs feeding on the top of the cliff, although no Jew would have anything to do with pigs. Suddenly as the evil spirits left the men, they seized the pigs and the whole herd dashed down the side of the cliff into the lake and were drowned. The herders ran away into the city of Gadara near by and told what had happened, and presently a great crowd came flocking out to the lakeside.

They found the madmen clothed and sane sitting with Jesus, but the pigs were gone, and the people of Gadara were afraid. Regardless that the madmen were healed, they begged Jesus to leave their country and not come back.

He did as they asked. When they went down to the ship, the men who had been healed wanted to follow. But Jesus sent them back to their homes to preach there the gospel of the kingdom of heaven on earth, and he and his disciples crossed the lake to the Galilee shore.

When Jesus reached Capernaum the crowd he had left was waiting for him, and as soon as he had landed one of the rulers of the synagogue of Capernaum came to him and humbly knelt before him.

“My little daughter lieth at the point of death,” he exclaimed. “I pray thee, come and lay thy hands on her, that she may be healed; and she shall live.”

At once Jesus went with him, the people thronging around and hindering his steps. Among them was a woman who had been sick twelve years and had spent all she had on doctors without getting any better. She had heard of Jesus and was sure that he was the Messiah.

“If I may touch but his clothes, I shall be whole,” she said to herself, and without openly asking for help, came softly behind Jesus and touched his outer robe.

Jesus stopped and turned. “Who touched my clothes?” he asked.

"Thou seest the multitude thronging thee," the disciples answered a little impatiently, "and sayest thou, 'Who touched me?'"

But Jesus still looked about through the crowd with his loving eyes for the woman to declare herself. She, knowing that she was healed, came trembling and bowing before him and told him all the truth.

"Daughter," Jesus said to her, "thy faith hath made thee whole. Go in peace."

While he was speaking to the woman one of Jairus' servants came to find Jairus. "Thy daughter is dead," he said bluntly. "Why troublest thou the master any further?"

Jairus had only one daughter, this little twelve-year-old girl, whom he had asked Jesus to heal, and he loved her very dearly.

"Be not afraid," Jesus said as he saw the father's grief. "Only believe, and she shall be made whole."

Taking Peter with him and the brothers John and James, Jesus went into Jairus' house. There everything was tumult and wailing because the little girl had died.

"Why make ye this ado and weep?" Jesus asked. "The damsel is not dead, but sleepeth."

No one believed him. They laughed him to scorn, but Jesus quietly went his way. With the three apostles and the father and mother of the child, Jesus went into the room where she was lying dead. He went to the bed and took her hand.

"Damsel," he said as he had spoken to the widow's son, "I say unto thee, arise."

The little girl opened her eyes, and got up, and walked. Jesus gave her back well and happy to her parents.

VII. IN THE SYNAGOGUE AT NAZARETH

AS Jesus went back through the streets of Capernaum to Peter's house the news of the child restored to life went before him. In the crowd following him were two blind men who before had perhaps not dared believe they could be healed. But now they cried continuously, "Thou Son of David, have mercy on us."

Jesus did not stop by the way, and the men followed him into the house. There he spoke to them. "Believe ye that I am able to do this?"

"Yea, Lord," they answered simply.

"According to your faith be it unto you," Jesus answered with a light touch on the closed eyes.

Then sight came to them and brought such joy that in spite of Jesus' command that they should not talk about their healing, they spread it through the countryside, and still greater multitudes flocked around Jesus.

From Capernaum Jesus went to Nazareth, where he had been brought up, and as he was there on the Sabbath, he went into the synagogue. The service of the synagogue consisted in prayer, the reading of the Law and the Prophets, and explaining them. The reading was usually done by the elders of the synagogue, but if a visitor wished to read he could show it by standing up, and then the elders would usually grant him the privilege.

When the prayer was over Jesus stood up, and he was asked to read the Prophets. The selection for the day was from Isaiah, a prophecy of the Messiah.

"The spirit of the Lord is upon me," Jesus read, "because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

When he had finished reading and given the roll to the officer, Jesus sat down to explain what he had read.

"Is not this the carpenter," men whispered to each other, "the son of Mary, the brother of Joseph and James and Jude and Simon? Are not his sisters here with us? Whence hath this man this wisdom, that even such mighty works are wrought by his hands?"

They listened curiously as Jesus began to explain what he had read, for they could not believe that the boy who had grown up in Nazareth could be indeed the Messiah.

"This day is the scripture fulfilled in your ears," Jesus said. "Ye will surely say unto me this proverb, 'Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.' Verily I say unto you, no prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian."

As the men of Nazareth listened, their curiosity turned to protest and their protest finally to a fierce anger. Should this carpenter's son presume to judge them, and to tell them that there was a better chance for the hated Gentiles to be



"HEROD WAS NOT BRAVE ENOUGH TO BREAK HIS RASH PROMISE, AND THE HEAD OF JOHN THE BAPTIST WAS GIVEN TO SALOME"

saved than for them? In a tumult they rose up in their places and thrust Jesus out of the synagogue. They meant to carry him to the top of a steep hill of Nazareth and throw him over, but Jesus had much work to do before he should lay down his human life, and easily passing through their midst, he left Nazareth never to return.

It was after this that Jesus gathered his disciples together and sent them out to do their share of the work toward opening to men the doors of the kingdom of heaven.

"The kingdom of heaven is at hand," Jesus said. "Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give."

VIII. THE DEATH OF JOHN THE BAPTIST

HEROD had put John the Baptist in prison because John had told Herod it was wrong to marry his brother Philip's wife, Herodias. But Herod had married Herodias in spite of John's protest, and Herodias, who hated John for the rebuke, determined that he should die.

Herodias had a daughter, Salome, of whom Herod was very fond, and when Herod's birthday came Herodias sent the girl to amuse the king by her dancing. She danced well, and Herod was so much pleased that he made an extravagant promise.

"Ask of me whatsoever thou wilt," he said, "and I will give it thee, even unto the half of my kingdom."

Pleased, Salome ran away to her mother. "What shall I ask?" she said.

"Ask for the head of John the Baptist," Herodias answered grimly.

Back to Herod Salome went with her terrible request. "I will," she said, "that thou givest me by and by in a charger the head of John the Baptist."

Much as Herod regretted his rash promise, he was not brave enough to break it, and sent at once an executioner to behead John the Baptist in prison. His head was given to Salome, and she gave it to her mother.

John's friends did not revolt. They asked for his body, and buried it, and then went patiently on to live as John had taught them.

IX. THE FEEDING OF THE FIVE THOUSAND

THE twelve apostles returned to Capernaum from their circuit through the country to tell Jesus of all the things they had done and taught. Jesus knew too that John the Baptist had been killed.

"Come ye yourselves," Jesus said to them, "apart into a desert place and rest awhile," for the crowds were so great that there was no chance for rest or food or conversation.

So, taking a boat, Jesus and the twelve set sail privately across the lake. The many who watched them depart could not find boats, but nothing would keep them now away from Jesus. On foot they went around the northern shore of the lake, and so quickly did they make the journey that when Jesus landed the multitude was there before him.

In spite of his wish to be alone with his disciples, Jesus' heart, which knew no selfishness, was moved with compassion for the eager throng. All day he talked to them and healed the sick, and when evening came the people were still there, tired by that time and hungry, for they had come off in too great haste to bring food with them. The disciples began to be disturbed.

"This is a desert place," they said to Jesus, "and the day is now past. Send them away, that they may go into the country round about and into the villages and buy themselves bread; for they have nothing to eat."

"They need not depart. Give ye them to eat," Jesus answered.

"Two hundred pennyworth of bread," Philip said, "is not sufficient for them, that every one of them may take a little."

"There is a lad here," Andrew ventured, "which hath five barley loaves, and two small fishes; but what are they among so many?"

"Bring them hither to me," Jesus said, "and make the men sit down by fifties in a company."

There were five thousand people in the throng, but under the direction of the apostles they separated themselves into orderly groups and sat down on the grass. Jesus took the five loaves and, as he held them, thanked God for His unfailing riches and care and love. Then, sure that "the earth is the Lord's and the fulness thereof," he broke the five loaves and the two fishes into pieces and gave them to the disciples to pass to the multitude. The people watched with amazement as the barley bread and fishes which one boy had brought for his own lunch fed five thousand people.

When every one was satisfied Jesus spoke to his disciples. "Gather up the fragments, that nothing may be lost," he said, and the disciples, obeying him,

filled twelve baskets with the food the five thousand people had not been able to eat.

"This is of a truth," the wondering people exclaimed, "the Messiah that should come into the world."

In this moment Jesus reached the height of his popularity. The multitude would have been glad to carry Jesus in triumph to Jerusalem and proclaim him king of the Jews if he would have ruled over a material kingdom.

Jesus sent them away to their homes finally, and then told the twelve to cross the lake again to Capernaum, leaving him alone to pray to God for refreshing after the great work he had done.

On a mountain all alone, while the disciples set out across the lake, Jesus prayed. It was late, and a storm was rising. When the men in the boat drew out from the shelter of the shore they met it in all its force. Wrestling with the storm and with a head wind the ship made little progress. On his lonely mountain Jesus saw the trouble of his friends, and again forgot his own needs in supplying theirs. He had no boat, but to his spiritual knowledge a boat was not necessary, and, walking over the waves, he came to his disciples toiling in the ship.

They saw him coming and were afraid. In spite of his healing the sick and raising the dead and feeding the five thousand, they had not yet learned what the kingdom of heaven meant.

"It is a spirit," they cried out in fear.

"Be of good cheer," Jesus answered. "It is I. Be not afraid."

Impetuous Peter, always eager to venture a little further than he could understand, cried out to Jesus, "Lord, if it be thou, bid me come unto thee on the water."

"Come," said Jesus, and Peter came over the side of the boat, but frightened by the waves he began to sink.

"Lord, save me," he cried.

Jesus stretched out his hand and caught him immediately and together they went into the boat. "O, thou of little faith," Jesus said lovingly, "wherefore didst thou doubt?"

The gale dropped when they entered the ship, and quickly and easily the boat gained the other shore.

"Of a truth thou art the Son of God," the twelve declared before they left the ship, and it seems strange that after all the proofs they had had, that they ever needed to put the fact into words.

The knowledge of the feeding of the five thousand had spread through Galilee, and as Jesus stepped ashore he met a new crowd of sick and sad and sinful

people, all waiting for his healing word. And Jesus healed all who came to him, even though he knew that they came more to be whole than to be holy.

"Ye seek me," he said sadly, "not because ye understand the miracles, but because ye did eat of the loaves and were filled. Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life which the Son of Man shall give unto you."

"What sign showest thou?" they asked. "Our fathers did eat manna in the desert as it is written, 'He gave them bread from heaven to eat.'"

"Moses gave you not that bread from heaven," Jesus answered, "but my Father giveth you the true bread from heaven. For the bread of God is he that cometh down from heaven and giveth life unto the world."

"Lord, evermore give me this bread," they cried, thinking like the woman at Samaria that this would be an easy way to satisfaction.

"I am the bread of life," Jesus declared.

Even the disciples could not realize what Jesus was saying about eternal life. They knew that he had furnished material bread for five thousand people, but what did he mean by this spiritual bread? "This is a hard saying," they declared. "Who can understand it?"

"Doth this offend you?" Jesus asked. "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."

The multitude turned away. They were willing to follow Jesus for the loaves and fishes, but they did not care to be taught about things spiritual. From that time Jesus' following diminished.

"Will ye also go away?" Jesus asked the twelve.

"Lord, to whom shall we go?" asked the impetuous, loving Peter. "Thou hast the words of eternal life."

"Have I not chosen you twelve?" Jesus murmured.

Chapter V—THE YEAR THAT FOLLOWED THE THIRD PASSOVER

I. THE LEAVEN OF THE PHARISEES



ONCE more Jesus and the twelve left Galilee. As they went through Phœnicia a woman followed them. "Have mercy, O Lord," she cried. "My daughter is grievously vexed with a devil." "I am not sent but unto the lost sheep of the house of Israel," Jesus said. "It is not meet to take the children's bread and to cast it to the dogs."

"Truth, Lord," she answered quickly, "yet the dogs eat of the crumbs that fall from their master's table."

"O woman," replied Jesus, "great is thy faith. Be it unto thee even as thou wilt; the devil is gone out of thy daughter."

When Jesus came back to Galilee the Pharisees asked for a sign from heaven. Jesus, knowing that their request was not genuine, refused, and crossed the lake with his disciples.

"Take heed and beware of the leaven of the Pharisees," Jesus said.

"It is because we have taken no bread with us," they murmured.

"O ye of little faith," Jesus replied, "why reason ye among yourselves? Do ye not remember the five loaves of the five thousand, and how many baskets ye took up? How is it that ye do not understand that I spake to you concerning bread, but that ye should beware of the leaven of the Pharisees?"

Then they understood at last that it was not material bread that Jesus was warning them against, but of the lifeless doctrines of the Pharisees which had in them no leaven of truth.

II. THE TRANSFIGURATION

WHEN Jesus had come back to Galilee, in Bethsaida, he gave to a blind man sight, so that the man cried out that he saw men as trees, walking, and then Jesus went up to the town of Cæsarea Philippi, named for Tiberius Cæsar and Philip the Tetrarch. It was in Cæsarea Philippi that Jesus turned to his disciples with a sudden question.

"Whom do men say I am?" he demanded.

"Some," they answered, "say that thou art John the Baptist; some Elijah; and others Jeremiah, or one of the prophets."

"But whom say ye that I am?" he asked.

Simon Peter answered. "Thou art the Christ," he exclaimed, "the son of the living God."

"Blessed art thou, Simon Bar-jona," Jesus answered, "for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. The Son of Man must suffer many things, and be rejected of the elders and of the chief priests and scribes, and be killed, and after three days rise again."

Peter, distressed by what Jesus said, took him away privately to rebuke him for thinking these things, for even Peter could not quite let go the idea of the material kingdom. But much as Jesus loved Peter, he would listen to no word that tried to turn him from his mission.

"Get thee behind me, Satan," he said, "for thou savorest not the things that be of God, but the things that be of men. Whosoever will come after me, let him deny himself, and take up his cross and follow me. Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

Some days later one evening Jesus took with him the three of his disciples whom he had taken with him to Jairus' house, Simon Peter with the brothers John and James, and went up on one of the nearby mountains to pray. Jesus' three friends were tired and very soon they fell asleep, leaving their master to pray alone on the dusky mountain side, until suddenly something wakened them. The darkness had disappeared and the mountain shone with a heavenly light. As the disciples looked in astonishment they saw that from Jesus came the shining, and looking again they saw that he was not alone, but that two other bright figures were talking to him of his death which should happen in Jerusalem, because the world would not listen to the gospel which he brought. Then the apostles knew that the two were Moses, who had given the Law, and Elijah, one of the greatest of the prophets. Together on the mountain were the Law, the prophets and the Messiah. The people who had forsaken the Law and turned a deaf ear to the prophets were ready now to kill the Messiah.

Wide awake, the three apostles held their breath, until the ardent Peter spoke.

"Master," he said, "it is good for us to be here, and let us make three tabernacles; one for thee, one for Moses, and one for Elijah."

While he was speaking there shone a bright cloud, which was the presence of the Lord, as it used to appear before the tabernacle. It shut in Jesus and Moses and Elijah, and from it came God's voice, which said, "This is my beloved Son in whom I am well pleased; hear ye him."

At the sound the three apostles fell on their faces in awe, but Jesus came and laid his hand on them. "Arise," he said, "be not afraid."

Wondering, they arose, to find Jesus alone, and without speaking they started down the mountain side, waiting until Jesus spoke.

"Tell the vision to no man until the Son of Man be risen again from the dead," Jesus said.

"Why do the scribes say that Elijah must come before the resurrection?" they asked.

"Elijah is come already, and they knew him not," Jesus answered, "but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them," and the three knew that Jesus was speaking of John the Baptist.

There were not many who obeyed Jesus' command not to spread abroad what they had seen, but these three did obey. While Jesus lived they did not tell of his transfiguration, but none of the three could ever forget what they had seen and many years later Peter told about it in his second letter.

III. THE WISH TO BE GREAT

AS Jesus and Peter and John and James came down into the plain they found there the usual throng waiting for Jesus to heal them. There was one man in particular who had a son subject to fits of insanity. The disciples had tried to cure the boy in Jesus' absence but had failed.

When the man saw Jesus, he ran to him and knelt at his feet. "Lord," he cried, "have mercy on my son; for he is lunatic, and sore vexed; for oftentimes he falleth into the fire, and oft into the water; and I brought him to thy disciples, and they could not cure him."

"O faithless generation!" Jesus exclaimed. "How long shall I be with you?" Then he turned to the father. "If thou canst believe, all things are possible to him that believeth."

"Lord," cried the unhappy father with tears in his eyes, "I believe; help thou mine unbelief."

"Thou deaf and dumb spirit," Jesus commanded, "I charge thee come out of him and enter no more into him."

With a cry the evil spirit left the boy and he lay motionless on the ground.

"He is dead," whispered the crowd.

But Jesus took the child's hand, and he arose, well and strong again, and his happy father took him home.

"Why could we not cast him out?" the disciples asked Jesus as they went back to Capernaum.

"Because of your unbelief," Jesus answered, "for verily I say unto you, if ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting."

In Capernaum the gatherer of taxes came to Peter and asked, "Doth not your master pay tribute?"

"Yes," answered Peter.

"What thinkest thou, Simon," Jesus asked, "of whom do the kings of the earth take custom or tribute? Of their own children or of strangers?"

"Of strangers," Peter said.

"Then are the children free," Jesus replied. "Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money; that take, and give unto them for me and thee," for Jesus, while he rendered always unto God the things that were God's, rendered also unto Cæsar the things that were Cæsar's.

Then once more he told his disciples that he must leave them, and that the light he had brought to earth they must carry on, clear and undimmed. They must learn of him while he was still with them how to heal the sick and cast out sin and raise the dead, so that they should not fail as they had with the lunatic boy.

"The Son of Man," Jesus said, "shall be betrayed into the hands of men; and they shall kill him, and the third day he shall be raised again."

But they could not understand all that Jesus meant. Indeed instead of trying to understand what he had to say they were quarreling among themselves as they walked as to who should be greatest in the kingdom of heaven. Finally they referred the matter to Jesus and he answered their foolish question with his loving patience.

They had gone into the house, and Jesus picked up a little child and held it. "Verily, I say unto you," he said, "except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. If any man desire to be first, the same shall be last of all, and the servant of all."

Thus rebuked, the disciples were silent, and Jesus went on, "Whoso-

ever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

IV. THE FEAST OF THE TABERNACLES

WISHING still further to spread the good tidings while he was among men, Jesus chose out of all his followers seventy who best understood his teachings and sent them out through the country two by two, as he had earlier sent the twelve, and gave the seventy the same instructions.

When they had made their circuit they returned with joy to Jesus.

"Lord," they said, "even the devils are subject to us through thy name."

"I beheld Satan as lightning fall from heaven," exclaimed Jesus, joyful too that his followers understood the work he had taught them to do. "Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you."

It was autumn now, time for the Feast of the Tabernacles to be held in Jerusalem, and with the twelve Jesus turned his face south toward the holy city.

Their way lay through Samaria, and when one Samaritan village refused to receive them, John and James, the sons of thunder, flared up in quick anger.

"Lord," they exclaimed, "wilt thou that we command fire to come down from heaven and consume them, even as Elijah did?"

"Ye know not what manner of spirit ye are of," Jesus answered. "The Son of Man is not come to destroy men's lives but to save them." And they went on to another village.

As they were about to enter, ten lepers in a group saw him coming. They did not approach, but from their distance cried, "Jesus, Master, have mercy on us!"

"Go show thyself to the priests," Jesus said, and that meant that they were cleansed.

Believing, the ten turned and went their way to the priest, and as they obeyed they were all healed. Then one of them stopped, so grateful that he must needs go back and thank the one who had healed him. The other nine lepers, content with being well, kept on.

The grateful leper, praising God as he ran, found Jesus again and fell at his feet in joyful thanks.

"Were there not ten cleansed?" Jesus asked. "But where are the nine?"

There are not found that returned to give glory to God save this stranger. Arise," he added to the Samaritan, "go thy way; thy faith hath made thee whole." So, cleansed not only of his leprosy but cured also of his sin, the leper went to mingle once more with men, and Jesus and his friends kept on to Jerusalem.

Every one was looking for Jesus in Jerusalem, for they thought he would come to the feast. "Where is he?" they asked. "He is a good man," some said. "Nay, but he deceiveth the people," others murmured, influenced by the scribes and the Pharisees.

Then when Jesus had come to Jerusalem and spoke in the temple, people flocked to hear.

"My doctrine is not mine, but His that sent me," Jesus said simply. "Did not Moses give you the law, and yet none of you keepeth the law? Why do ye go about to kill me?"

"Thou hast a devil," answered his opponents contemptuously. "Who goeth about to kill thee?"

His enemies pressed around him ready to seize him, but those who believed in him cried, "When Christ cometh, will he do more miracles than these which this man hath done?"

The tumult reached the ears of the Pharisees and they sent temple servants to arrest Jesus, but though they found him, they listened to his teaching and went back to the Pharisees empty handed.

"Why have ye not brought him?" demanded the council angrily.

"Never man spake like this man," answered the guard.

"Are ye also deceived?" sneered the Pharisees. "Have any of the rulers or of the Pharisees believed on him?"

And then out of the council one friendly voice spoke for Jesus, that of Nicodemus, who had come to Jesus by night. "Doth our law," he asked, "judge any man before it hear him and know what he doeth?"

"Art thou also of Galilee?" the council asked. "Search, and look; for out of Galilee ariseth no prophet."

Angrily the council broke up and every man went to his own house.

V. THE LIGHT OF THE WORLD

JESUS did not sleep in Jerusalem but went each night probably to Bethany, where he had a friend, Lazarus, who lived with his sisters, Martha and Mary. Each morning Jesus went back to the temple.

As he sat in the temple court in the early morning, surrounded by eager

listeners, the scribes and Pharisees came to him, pushing a woman before them.

"Master," they said hypocritically, for they thought this time they would surely entrap him, "this woman is a sinner. She was taken in the very act. Moses in the law commanded us that such should be stoned. What sayest thou?"

They waited maliciously for his answer. If he said "stone her," he would lose his reputation for love and gentleness; if he said "let her go," the Pharisees could cry out that he had defied the law of Moses. Apparently not hearing them Jesus traced figures on the ground with his finger.

"Master," they cried impatiently, "what sayest thou?"

Suddenly he straightened and looked at them. "He that is without sin among you, let him cast the first stone," he said, and began again to write on the ground. The Pharisees looked at each other, but no one was ready to declare himself sinless. The most influential in the group let go the woman and as quietly as possible stole away; another followed, and another, till the woman was left alone. Then Jesus again looked up.

"Woman," he said, "where are those thine accusers? Hath no man condemned thee?"

"No man, Lord," she answered.

"Neither do I condemn thee," Jesus said gently. "Go, and sin no more."

"I am the light of the world," Jesus said to those around him. "He that followeth me shall not walk in darkness, but shall have the light of life."

"Who art thou?" demanded the Jews again.

"When ye have lifted up the Son of Man," Jesus answered, "then ye shall know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And ye shall know the truth, and the truth shall make you free."

"We be Abraham's children," they said, "and were never in bondage to any man; how sayest thou, 'Ye shall be made free'?"

"If ye were Abraham's children," replied Jesus, "ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God; this did not Abraham. I say unto you, if a man keep my saying, he shall never see death."

"Now we know that thou hast a devil," declared the Pharisees. "Abraham is dead, and the prophets; and thou sayest, 'If a man keep my sayings, he shall never taste death.'"

Furious the Pharisees stooped for stones to stone Jesus, but he passed safely through their midst, suffering no injury, and went to Bethany.



“NEITHER DO I CONDEMN THEE,’ JESUS SAID GENTLY. ‘GO, AND SIN NO MORE’”

VI. THE MAN BORN BLIND

LAZARUS and Martha and Mary all loved Jesus and welcomed him eagerly, but the two sisters, unlike in character, showed their love in different ways. Martha bustled about bringing out every good thing the house afforded to offer her guest, while Mary thought that Jesus' words were too precious to miss by taking time away from him to serve him with material things. She stayed talking with Jesus, therefore, while Martha was cumbered with much serving.

Presently Martha in her self-pity could stand it no longer. "Lord," she burst out, "dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."

Although Jesus knew that the spiritual bread Mary was seeking was far more important than the material bread Martha was serving, he had not rebuked Martha's way of showing her love. Now, however, when she tried to take from Mary what Mary had chosen, Jesus spoke.

"Martha, Martha," he said gently, "thou art careful and troubled about many things. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

From the Feast of Tabernacles to the Feast of Dedication—which commemorated the cleansing of the temple after its pollution by Antiochus Epiphanes—Jesus stayed in Judea, proving God's power to heal the sick and sinful in spite of the anger and malice of the Pharisees. One Sabbath day as Jesus and the twelve went to the temple they passed a beggar who had been blind from his birth.

"Master," asked the disciples, "who did sin, this man or his parents, that he was born blind?"

"Neither hath this man sinned, nor his parents," Jesus answered, "but that the works of God should be made manifest in him."

While he was speaking he had mixed clay on the ground and now he put it on the eyes of the blind man. "Go wash in the pool of Siloam," he said.

The man obeyed the command and came back seeing, to the great astonishment of all who had known him for many years as a blind beggar.

"Is not this he that sat and begged?" they exclaimed.

"This is he," some said.

"He is like him," others doubted.

"I am he," declared the man stoutly.

"How were thine eyes opened?" they asked curiously.

"A man that is called Jesus," he answered, "made clay and anointed my eyes, and said unto me, 'Go to the pool of Siloam and wash'; and I went and washed, and I received my sight."

"Where is he?" they demanded.

"I know not," he answered.

As they could get nothing more from the blind man, the crowd seized him and carried him before the council, where he was again closely questioned. The man could not understand all the clamor; he had been blind, and was healed; what more was there to say?

"He put clay upon mine eyes, and I washed, and do see," he repeated patiently.

Then the Pharisees began to argue. "This man is not of God because he keepeth not the Sabbath day," said one party.

"How can a man that is a sinner, do such miracles?" asked the party to which Nicodemus belonged.

While they disputed some one turned to the blind man. "What sayest thou of him?" he asked.

"He is a prophet," he answered convinced.

But the Pharisees, still doubting, sent for the man's parents. "Is this your son who, ye say, was born blind? How then doth he now see?"

"We know that this is our son," they replied, "and that he was born blind. But by what means he now seeth, we do not know; or who hath opened his eyes, we know not; he is of age; ask him; he shall speak for himself."

Once more the council spoke to the blind man. "Give God the praise," they said, "for we know that this man Jesus is a sinner."

"Whether he be a sinner or no, I know not," declared the man. "One thing I know, that whereas I was blind, now I see."

"What did he do to thee?" they questioned again. "How opened he thine eyes?"

"I have told you already," answered the man impatiently, "and ye did not hear; wherefore would ye hear it again? Will ye also be his disciples?"

"Thou art his disciple," they taunted him; "but we are Moses' disciples. We know that God spake unto Moses; but as for this fellow we know not from whence he is."

"Why," cried the blind man, "herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshiper of God and doeth His will, him He heareth. Since the world began was it not heard that any man opened

the eyes of one that was born blind. If this man were not of God, he could do nothing."

"Thou wast altogether born in sins, and dost thou teach us?" they said, and arrogantly they declared that he could no longer be called a member of the synagogue.

Jesus found the man later. "Dost thou believe in the Son of God?" he asked him.

"Who is he, Lord, that I might believe in him?" the man asked.

"It is he that talketh with you," Jesus said.

"Lord, I believe," the man cried, and fell at his feet.

"I am come into the world," Jesus said, "that they which see not might see; and that they which see might be made blind."

"Are we blind also?" sneered a Pharisee who stood by.

"If ye were really blind," Jesus answered, "ye should have no sin; but now ye say, 'We see'; therefore your sin remaineth."

VII. THE RAISING OF LAZARUS

WHEN the Feast of Dedication came Jesus was still in Bethany, going each day into Jerusalem to preach in the temple. As he saw the people gather about him, ignorant, unstable, his heart yearned over them again as sheep without a shepherd, and he tried to tell them of the true fold, the kingdom of heaven which was open to all.

"How long dost thou make us to doubt?" asked the Jews. "If thou be the Christ, tell us plainly."

"I told you, and ye believed not," Jesus answered. "The works that I do in my Father's name, they bear witness of me. I and my Father are one."

In quick anger the Jews took up stones to stone him.

"Many good works have I showed you of my Father," Jesus said calmly, "for which of these works do ye stone me?"

"For a good work we stone thee not," replied the Jews, "but for blasphemy; and because that thou, being a man, makest thyself God."

"If I do not the works of my Father, believe me not," Jesus said, "but if I do, though ye believe not me, believe the works."

With a rush the crowd sought to seize him and carry him before the council, but Jesus escaped from them and passing through their midst left Solomon's Porch and went out of Jerusalem. He did not go back to Bethany, but crossed the Jordan

into Perea. There Martha and Mary sent him a hasty message about their brother Lazarus.

"Lord," they said, "behold he whom thou lovest is sick."

"This sickness is not unto death," Jesus said, "but for the glory of God, that the Son of God might be glorified thereby."

For two days more therefore Jesus stayed in Perea before he said to his disciples, "Let us go into Judea again."

"Master," they protested, "the Jews of late sought to stone thee; and goest thou thither again?"

"Our friend Lazarus sleepeth," Jesus answered, "but I go that I may awake him out of sleep."

"Lord, if he sleep, he shall do well," replied the disciples, slow of comprehension.

"Lazarus is dead," Jesus said then plainly, "and I am glad for your sakes that I was not there, to the intent that ye may believe; nevertheless let us go unto him."

Sure that Jesus would be killed if he ventured back to Jerusalem, his disciples nevertheless made ready to follow him. "Let us also go," said Thomas, "that we may die with him."

When Jesus approached Bethany Lazarus had been dead four days and was now laid in his tomb, while the house was full of mourning friends. As Jesus drew near to the town Martha came to meet him.

"Lord," she said, "if thou hadst been here, my brother had not died. But I know that even now whatsoever thou wilt ask of God, God will give it thee."

"Thy brother shall rise again," Jesus answered her.

"I know," answered Martha, "that he shall rise again in the resurrection at the last day."

"I am the resurrection and the life," Jesus said, as before this he had called himself the bread of life, and the water of life, the door into the kingdom of heaven, and the shepherd of all straying sheep. "He that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believeth thou this?"

"Yea, Lord," answered Martha; "I believe that thou art the Christ, the Son of God, which should come into the world." Then running ahead of Jesus, she found Mary in the house. "The master is come and calleth for thee," she said secretly.

Quickly Mary ran to the spot where Jesus was waiting, and all the mourners said one to another, "She goeth unto the grave to weep there."

When Mary reached Jesus she did just what Martha had done; she fell at his feet and said, "Lord, if thou hadst been here my brother had not died."

Though Jesus knew that Lazarus was indeed not dead, his compassion was roused for the sisters' suffering.

"Where have ye laid him?" he asked.

"Lord, come and see," answered the mourners who had followed Mary, and Jesus went with them, his eyes full of tears.

"Behold how he loved him," one whispered to another.

"But could not this man, who opened the eyes of the blind, have caused that this man should not have died?" was the answer.

Jesus approached the grave cut in the rock, knowing that before many months had passed he himself should be laid in such a tomb, for the accomplishment of his mission led him straight across the path of Pharisaical hate which would be satisfied with nothing but Jesus' death.

"Take ye away the stone," Jesus commanded.

"Lord, he hath been dead four days," objected Martha.

"Said I not unto thee," Jesus questioned, "that if thou wouldst believe, thou shouldest see the glory of God?"

As they rolled the stone away from the cave's mouth Jesus prayed. "Father," he said, "I thank thee that thou hast heard me. And I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me." Then with a loud voice he cried, "Lazarus, come forth."

Just as he was, in his grave clothes, Lazarus arose and appeared to his astonished friends.

"Loose him, and let him go," Jesus said.

Joyfully Mary and Martha embraced their brother and led him back to the house. And all the mourners marveled. Some became followers of Jesus, but some stole away to the Sanhedrin and told the Pharisees what Jesus had done.

"What can we do?" the council pondered. "This man doeth many miracles, and we fear to rouse his followers. But if we let him alone, and all men believe on him, the Romans will come and take away both our place and our nation."

"Ye know nothing at all," answered Caiaphas the high priest, "nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not."

And from that time the chief priests and elders sought anxiously for a means to put Jesus to death.



THE PRODIGAL SON WAS SENT INTO THE FIELD TO FEED THE SWINE

VIII. JESUS IN PEREA

JESUS did not remain in Bethany, but once more with his disciples crossed the Jordan and stayed in Perea until the time for the fourth Passover. Great multitudes followed him there and he healed their sick. Among them was a woman who had been bent and stiff for eighteen years and could not straighten herself.

"Woman," Jesus said to her, "thou art loosed from thine infirmity." As he laid his gentle hand on her, she was straight, and stood up glorifying God.

But it was on the Sabbath day that she was healed, and when the ruler of the synagogue of the city heard of it, he was very indignant.

"There are six days in which men ought to work," he declared. "In them therefore come and be healed, and not on the Sabbath day."

"Hypocrite," Jesus answered, "doth not each one of you on the Sabbath day loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?"

It was in these weeks before his last Passover that Jesus told many of the parables that we know so well; the story of the man who took for himself the chief place at a feast; of the lost sheep; of the lost piece of silver; of the prodigal son; of the unjust steward; of the rich man and Lazarus; of the importunate widow; and of the Pharisee and publican. Jesus had a great truth to preach but he did it always in the simplest way, and those parables preach to us now, as then, the same humility and trust in God that they preached to the crowds who followed Jesus through Palestine nineteen hundred years ago.

"The kingdom of God cometh not with observation," Jesus said, "neither shall they say, Lo here, or lo there! for behold the kingdom of God is within you."

As Jesus went on through Perea, which was under Herod's jurisdiction, some one came to him with a warning. "Get thee out and depart hence," he said, "for Herod will kill thee."

"Go ye," Jesus answered, "and tell that fox, 'Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless I must walk to-day and to-morrow and the day following; for it cannot be that a prophet perish out of Jerusalem.'"

And then filled with love for Jerusalem and compassion on its blind people, he added, "Oh Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee; how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate; and verily I say unto you, Ye shall not see me,

until the time come when ye shall say, 'Blessed is he that cometh in the name of the Lord.' "

IX. THE REQUEST OF JAMES AND JOHN

IT was getting time for the Passover, and once more Jesus turned his face toward Judea. As he went through Perea there came to him mothers bringing their little children that Jesus might bless them. The disciples, thinking that Jesus was too busy to speak to children, told their mothers to take them away.

"Suffer the little children to come unto me," Jesus said, "and forbid them not, for of such is the kingdom of God," and taking them in his arms, Jesus blessed them.

As he went on toward Judea, after blessing the children, Jesus was stopped again. This time a young man came in great haste, with a troubled conscience evidently, and knelt at Jesus' feet.

"Good master," he asked, "what shall I do that I may inherit eternal life?"

"Why callest thou me good?" Jesus said. "There is none good but one, that is God. Thou knowest the Commandments."

"Master, all these have I observed from my youth," replied the young man.

Jesus looked at him and loved him, for he was in earnest, but he was very rich and the material things seemed to him of great importance. Jesus saw that his riches were his trouble.

"One thing thou lackest," Jesus said. "Go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me."

That was more than the young man was willing to do then; the way looked too hard, and sorrowfully he went away.

"Children," Jesus said sadly, "how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

"Who then can be saved?" some one asked—perhaps Judas, who loved money.

"With men it is impossible," Jesus said, "but not with God; for with God all things are possible."

"Lo, we have left all and followed thee," Peter said.

"Every one," Jesus said to him, "that hath forsaken houses or brethren or sisters or father or mother or wife or children or lands for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

"Behold, we go up to Jerusalem; and the Son of Man shall be delivered unto the chief priests and unto the scribes; and they shall condemn him to death, and

shall deliver him to the Gentiles; and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again."

The apostles talked together about what Jesus had said, and then James and John, who had been with Jesus in all his deepest experiences, urged by their mother, came to him with a request which showed how little they understood yet what the kingdom of heaven meant, though John did learn afterward more about it than any of the others.

"Master," they said, "we would that thou shouldest do for us whatsoever we shall desire."

"What would ye that I should do for you?" Jesus asked.

"Grant unto us," they answered, "that we may sit, one on thy right hand, and the other on thy left hand, in thy glory."

"Ye know not what ye ask," Jesus told them in sorrow, foreseeing all that was before him. "Can ye drink of the cup that I drink of? And be baptized with the baptism that I am baptized with?"

"We can," they replied.

Earnestly Jesus looked at them. "Ye shall indeed," he said, "drink of the cup that I drink of, and with the baptism that I am baptized withal shall ye be baptized. But to sit on my right hand and on my left is not mine to give; but it shall be given to them for whom it is prepared."

Then the other ten heard what James and John had asked and were very indignant. Jesus again took the occasion to show what brotherly love must mean to them.

"Whosoever will be great among you," he told them, "shall be your minister. For the Son of Man came not to be ministered unto, but to minister."

X. JESUS AT JERICHO

AS the Passover approached, men in Jerusalem were wondering whether Jesus would dare come up again to the city to place himself in the power of the Pharisees, who were now determined that he should not escape them.

"What think ye?" they asked each other. "Will he come to the feast?"

Jesus was coming, although he knew that it was his last journey. He crossed the Jordan near Jericho and came up through that city on his way to Jerusalem.

As he approached Jericho a blind man, Bar-timæus—which means son of Timæus—who sat begging by the roadside, heard the sound of the great multitude that thronged after Jesus along the highway.

"What meaneth the noise?" he asked.

"Jesus of Nazareth passeth by," some one told him.

Bar-timæus had heard of Jesus but he had never hoped to see him. Now that his chance had come, he cried aloud, "Jesus, thou Son of David, have mercy on me."

"Hold thy peace," commanded those who stood near.

"Thou Son of David, have mercy on me," he cried the louder.

Jesus heard the cry for help and stood still. "Bring him unto me," he said, and when Bar-timæus had come, Jesus asked, "What wilt thou that I shall do unto thee?"

"Lord, that I may receive my sight," pleaded the blind man.

"Receive thy sight; thy faith hath saved thee," said Jesus, and Bar-timæus, seeing, followed Jesus into Jericho, giving glory to God.

The news of the healing of the blind beggar ran ahead of Jesus into the city, and when he entered Jericho the streets were thronged with the crowds eager to see the man who had healed Bar-timæus. So great was the multitude that one man, Zacchæus, a publican, who was short of stature, knew that his sight would be entirely cut off by other people's heads and, determined to see the great teacher, he climbed into one of the sycamore trees that shaded the street where Jesus passed.

Jesus walked under the very tree where Zacchæus was and looked up, with his loving smile no doubt.

"Zacchæus," he said, "make haste and come down, for to-day I must abide at thy house."

The little tax-gatherer, made happy by being called by name, came down quickly from his tree and led Jesus and his apostles to his home. As they went through the crowd the friends of the Pharisees sneered, "He is gone to be a guest with a man that is a sinner."

Most of the tax-gatherers were dishonest, for their salaries were so small that they squeezed out of the Jews a little more than Rome demanded and kept that for themselves. Zacchæus had been probably selfish and overbearing as a tax-collector, but his first sight of Jesus had made him a good man.

"Lord," he said, "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."

"This day is salvation come to this house," Jesus answered, and went on to tell the parable of the nobleman who went away leaving a talent to each of his servants that they might use the capital in his absence to make more money. When the nobleman returned, the first servant had increased his sum to ten talents, the second had gained five talents, and so on till the master came to the last servant, who had wrapped his talent in a napkin and buried it in the earth. Then the nobleman took

away that talent and gave it to the man who had been diligent enough to turn his one talent into ten.

“Unto every one that hath shall be given,” Jesus ended, “and from him that hath not shall be taken even that which he hath.”

And perhaps the apostles understood that Jesus meant by the parable what he had said before on the Horns of Hattin. “Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you.” God had left His talents with the priests and scribes who had buried them in the ground, while the publicans and sinners were earning the “Well done, good and faithful servant; enter thou into the joy of thy Lord.”

Chapter VI—THE WEEK OF THE FOURTH PASSOVER

I. SUNDAY



FROM the meal with Zacchæus at Jericho Jesus and the twelve came down over the Mount of Olives and stopped outside the village of Bethpage.

“Go into the village over against you,” he said to his disciples, “and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him and bring him. And if any man say unto you, ‘Why do ye this?’ say ye that the Lord hath need of him; and straightway he will send him hither.”

The disciples went to Bethpage and found the colt tied. As they went back leading the colt and its mother a throng of people followed them. When they reached Jesus one of the disciples threw his robe on the colt for a saddle and set Jesus on it. Then they started toward Jerusalem, the excited multitude running ahead of them, and others cutting fronds from the palm trees and scattering them in his path.

“Hosanna!” they cried. “Blessed is he that cometh in the name of the Lord. Hosanna in the highest.”

But among the joyous, enthusiastic throng were a few Pharisees. “Master,” they said, “rebuke thy disciples.”

“I tell you,” Jesus answered them, “if these should hold their peace, the stones would immediately cry out.”

Then Jesus came into the city he loved and yearned over, and once more tears filled his eyes as he realized with what hardness it was refusing offered salvation. The very voices which were on this Palm Sunday shouting "Hosanna!" before the week was out would be crying, "Crucify him! crucify him!"

"If thou hadst known, Jerusalem, even thou, at least in this thy day, the things which belong unto thy peace! but now are they hid from thine eyes," he exclaimed.

As the procession went on through the streets to the temple the sound of the Hosannas drew all the people out of their houses, asking, "Who is this?"

"This is Jesus, the prophet of Nazareth of Galilee," some one answered, and new throngs followed him as he dismounted and went into the temple.

He did not stay long in the temple. Evening was drawing on, and with the twelve Jesus went out of the eastern gate of the city and turned his steps up the slope of the Mount of Olives to Bethany where Lazarus and Mary and Martha were waiting to welcome him.

II. MONDAY

JESUS stayed the night in Bethany and on Monday morning set out with his disciples again for Jerusalem.

When Jesus reached the temple and went into the court, he found it filled with the traders and money-changers that he had driven out three years before. Again the sheep and cattle were crying and the sellers of doves shouting their wares and the money-changers clinking their coins. Almost the first act of Jesus' ministry had been the cleansing of the temple; now again, as almost the last act of his ministry, he overturned the tables and drove out the merchants, while the children who were in the temple cried aloud, "Hosanna to the Son of David!"

This new excitement roused the priests and Pharisees to anger at the homage Jesus was receiving.

"Hearest thou what these children say?" they cried to Jesus.

"Yes," he answered. "Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?"

Then Jesus turned away from them, left the temple, and went once more back to Bethany for a night of rest and peace.

III. TUESDAY

AFTER a night's rest at Bethany, Jesus on Tuesday morning went back to Jerusalem, where the Pharisees were waiting in the temple to call him to account for his act of the day before in cleansing the temple.

"By what authority doest thou these things?" they demanded, sure that his answer would bring him into trouble.

"I will also ask you one thing," Jesus said calmly, "which if ye tell me, I will in likewise tell you by what authority I do these things. The baptism of John, whence was it, from heaven, or of men?"

The Pharisees, embarrassed, took counsel together. "If we shall say from heaven," they reasoned, "he will say unto us, 'Why did ye not then believe?' But if we shall say, of men; we fear the people, for all hold John as a prophet."

"We cannot tell about John the Baptist," they answered weakly at last.

"Neither tell I you by what authority I do these things," Jesus replied, and the listening crowds who were beginning to fill Jerusalem for the Passover felt that the Pharisees had had much the worst of the argument.

"A certain rich man had two sons," Jesus said to the Pharisees, "and he came to the first and said, 'Son, go work to-day in my vineyard.' He answered and said, 'I will not,' but afterward he repented and went. And he came to the second and said likewise. And he answered and said, 'I go, sir,' and went not. Which of them did the will of his father?"

"The first," answered the Pharisees unwillingly.

"Verily I say unto you," Jesus answered, "the publicans and sinners go into the kingdom of God before you. John came unto you in the way of righteousness and ye believed him not, but the publicans and sinners believed him. Did ye never read in the scriptures, 'The stone which the builders rejected, the same is become the head of the corner?' Therefore I say unto you, The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

With growing anger the Pharisees had listened, but when Jesus spoke his last words they could no longer contain themselves. Starting up, they would have arrested him, if the people crowding around had not prevented it. Furious at their inability to arrest Jesus or to entangle him in his talk, the Pharisees went away to make one more effort with the help of the Herodians to catch Jesus in something for which they might really convict him.

The Herodians came back to Jesus with some friends of the Pharisees. "Master," they said, outwardly courteous and plausible, "we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for

thou regardest not the person of men. Tell us, therefore, what thinkest thou? Is it lawful to give tribute unto Cæsar or not?"

"Why tempt ye me, ye hypocrites," Jesus answered, seeing at once that they were trying to make him get into trouble with Rome or else by upholding Cæsar to make the Jewish people condemn him. "Show me the tribute money."

They brought him a coin stamped with the head of Tiberius Cæsar, the emperor.

"Whose is this image?" he asked.

"Cæsar's," they replied.

Jesus handed them back the coin. "Render therefore unto Cæsar the things that are Cæsar's," Jesus said, and added, "and unto God the things that are God's."

Impressed and silenced the Herodians withdrew to give place to the Sadducees who believed in no future life. The Sadducees were enemies of the Pharisees, though they sat together in the Jewish council of the Sanhedrin, but now they were uniting with the Pharisees in the attempt to entrap Jesus.

"Master," they also began smoothly, and went on with a long story about a woman who had lost her husband and married his brother, and when the man died, married another brother, and then another, until she had married in turn seven brothers. "Therefore," asked the Sadducees, "in the resurrection whose wife shall she be of the seven?"

Eagerly they listened to see if Jesus would say something that could be interpreted as against the Jewish law, but again they were foiled.

"Ye do err," Jesus said, "not knowing the scriptures nor the power of God, for in the resurrection they neither marry nor are given in marriage."

Crestfallen, the Sadducees went back to the Pharisees to confess that they too had failed.

Then Jesus turned to those who stood around him. "The scribes and Pharisees," he said, "sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do ye not after their works; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

Turning from the furious Pharisees, Jesus went into the Court of the Women, where the treasury stood, into which people, rich and poor, dropped their church offerings as they passed. Jesus watched them until a poor widow brought a farthing and dropped it into the box.

"Verily I say unto you," Jesus said to his disciples, "that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast

in of their abundance; but she of her want did cast in all that she had, even all her living.

"The hour is come that the Son of Man should be glorified. Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name."

In answer came the voice of God, "I have both glorified it, and will glorify it again."

"An angel spake to him," some one said.

"It thundered," said others, for they were not used to the voice of God.

"This voice," Jesus said, "came not because of me, but for your sakes. And I, if I be lifted up from the earth, will draw all men unto me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. For I have not spoken of myself; but the Father which sent me, He gave me a commandment what I should say and what I should speak."

That was Jesus' last great public appeal. He had come to his own, and his own received him not. Sadly he left the temple and set out for Bethany.

"Master," spoke his disciples as they went through the city, "what manner of stones those are, and what buildings! How they are adorned!"

"Seest thou these great buildings?" Jesus asked. "There shall not be left one stone upon another that shall not be thrown down."

This material Jerusalem had had its day; soon Rome would overthrow it, and it would be no more. The new Jerusalem now, the perfect creation of God, the kingdom of heaven, must be what men should love and strive for.

Silent the disciples went on out of the city gates and up the Mount of Olives until, weary with the long, fatiguing day, Jesus sat down and looked back at Jerusalem.

"Tell us," the disciples asked, "when shall these things be? And what shall be the sign of thy coming?" for after to-day's tumult the twelve, despondently ready to believe now in Jesus' death, were looking already for his second coming.

Jesus told them of all the misery and suffering that should come to Jerusalem before it fell, and then answered the second question.

"If any man shall say unto you," he said, 'Lo, here is Christ, or there,' believe it not. For as the lightning cometh out of the east, and shineth even unto the west, so shall the coming of the Son of Man be. But of that hour and day knoweth no man, no, not the angels of heaven, but my Father only. Watch ye therefore; for ye know not when the master of the house cometh, at even, or at midnight, or at cock-crowing, or in the morning; lest coming suddenly he find you asleep. And what I say unto you, I say unto all, Watch."



THE FLORENCE THEATRE, THE ITALIAN OPERA HOUSE, AND THE FLORENCE THEATRE.

Then, as they still sat on the mountain, Jesus told to his disciples more of his wonderful parables.

He told them about the ten virgins—five of whom were wise and five foolish—who went out to meet the bridegroom on the night of the wedding feast. He was late in coming and while they waited for him the virgins slept.

Then came the sudden cry: "Behold the bridegroom cometh. Go ye out and meet him!"

The five wise virgins, who had filled their lamps with oil before they slept, rose at once and went in to the wedding feast. But the five foolish virgins, who had never thought to see whether their lamps were full or empty, found they could get no light and stumbled in the dark until the doors were closed and they were shut outside.

"Watch, therefore," Jesus said again, "for ye know neither the day nor the hour wherein the Son of Man cometh."

The last parable that Jesus told on the Mount of Olives was about the judgment of men's deeds. The nations were divided before the Lord, like sheep and goats; the goats he rebuked but the sheep he commended for their good deeds to him. In surprise they asked when they had fed the Lord or given him drink or food or shelter.

"Inasmuch," Jesus said, ending the parable in the words we all know so well, "as ye have done it unto one of the least of these my brethren, ye have done it unto me."

IV. WEDNESDAY

EARLY on Wednesday morning the people flocked to the temple to seek out the great teacher they had listened to the day before. The Sanhedrin too were plotting how they might seize Jesus without stirring up a tumult that would discredit them with Rome. For Rome was very vigilant in Passover week, when the city was filled with restless Jews from all over Palestine. The Roman guard was doubled in the tower of Antonia that overlooked the temple court, and the Roman governor, Pontius Pilate, came up from Cæsarea to the palace in Jerusalem to be on hand to quell the disturbances that were almost sure to arise.

The Jewish council did not want to arouse Pilate's anger, and still they meant to seize Jesus while he was in Jerusalem under their hand. All day they looked for him, but he did not come. They separated finally, disappointed, but still determined to find a way to kill Jesus.

"We will not take him openly on the feast day, lest there be an uproar of the people," they concluded. "We must find some secret way to lay hold of him."

Jesus spent Wednesday in Bethany with his disciples. It was a solemn day for them, for the fact of Jesus' approaching death was finally impressing itself on their understanding. To the eleven Galilean disciples it brought only a deep sorrow; to the one Judean, Judas Iscariot, there came too a great dissatisfaction.

Judas had doubtless become a disciple of Jesus in good faith, but the seed of truth in his heart had fallen among the thorns of selfishness and greed which, springing up, had choked the good seed. He carried the common purse which paid for the simple needs of Jesus and the twelve, and lately he had been stealing from it. He had been growing impatient too at Jesus' attitude. Why, he thought, did not so great a prophet unite with the high priest and the Sanhedrin to rouse the nation against Rome, instead of setting at defiance the rulers of the Jews?

Since Jesus' open denunciation of the Pharisees in the temple all the disciples knew that there could be no reconciliation between them and their master. Any one who was the friend of Jesus was the enemy of the high priest and the Sanhedrin, and the Herodians and the scribes and the lawyers; of every one whom the Jews had been brought up to obey. All that long Wednesday Judas brooded over the thought.

Sometime on Wednesday Jesus was asked to dine at the house of a man called Simon, whom he had healed of leprosy. All the disciples were invited too; and Martha and Mary and Lazarus were there.

It was the custom in the East when one wished to honor a guest to pour on his head costly perfume. The most precious was made from spikenard and put into alabaster boxes. At the dinner Mary, coming to where Jesus lay, poured the spikenard over his head and feet and, as the other woman had done, dried them with her hair.

As the perfume floated through the room, every one present was struck with the magnificence of the act. All but one admired Mary's expression of gratitude. That one was Judas, who loved money for its own sake.

"Why was not this ointment sold for three hundred pence and given to the poor?" he muttered, not that he cared for the poor, but because he wanted the handling of the money.

"Let her alone," Jesus said, with his loving look for Mary. "Why trouble ye her? She hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always."

The rebuke to Judas, instead of making him repentant, stung him to anger. What had he to gain by staying with this master who was surely leading his followers to death? While there was time, he would make his peace with the Sanhedrin.

When the meal was over, Judas did not go with his friends to quiet rest, but making some excuse left them and hastened down the hillside back to Jerusalem. Although it was late, the temple guard admitted him, and when they found his errand hastily summoned the chief priests.

"What will ye give me," Judas asked, "if I will deliver Jesus into your hands?"

Pleased as the priests were with his offer, they haggled with the traitor until they induced him to accept thirty pieces of silver—about fifteen dollars—as the price of his promise to watch until Jesus should be in some quiet place alone, and to notify the Sanhedrin. Then with his guilty secret Judas went back to Bethany.

V. THURSDAY

THURSDAY evening was the time for the Passover supper of unleavened bread and of the lamb roast with herbs. The disciples had probably wondered among themselves whether Jesus would dare go to Jerusalem to eat this meal, for on Thursday morning they came to him with a question.

"Where wilt thou," they asked, "that we prepare for thee to eat the Passover?"

"Go into the city," Jesus answered, for he never knew fear, "and there shall meet you a man bearing a pitcher of water; follow him. And wheresoever he shall go in, say ye to the good man of the house, 'The master saith, Where is the guest chamber where I shall eat the Passover with my disciples?' And he will show you a large upper room furnished and prepared; there make ready for us."

Peter and John, the two most trusted of Jesus' disciples, went to do the errand. When evening fell Jesus with the others went once more down the beloved slope of the Mount of Olives into Jerusalem and found the place Peter and John had prepared.

As they sat at this last meal with their master, for the third time the disciples began the foolish quarrel as to which of them was greatest and which should have the most important seat at the table.

"He that is greatest among you," Jesus pronounced once more, "let him be as he that serves," and rising from the table Jesus took a towel, and in the manner of the East poured water into a basin and began to wash the disciples' feet.

"Lord, dost thou wash my feet?" protested Peter.

"What I do," Jesus said, "thou knowest not now; but thou shalt know hereafter."

"Thou shalt never wash my feet," declared impetuous Peter.

"If I wash thee not, then thou hast no part with me," Jesus answered.

"Lord, not my feet only," Peter cried, "but also my hands and my head."

"He that is washed," Jesus said, "needeth not save to wash his feet, but is clean every whit. And ye are clean—but not all." And Judas must have known what he meant.

"I am among you as one that serveth," Jesus said as he sat down again. "I have given you an example that ye should do as I have done to you."

As they ate Jesus spoke again. "Verily I say unto you, one of you which eateth with me shall betray me."

Overcome with sorrow, eleven of them poured out eager questions. "Is it I, Lord?" "Lord, is it I?"

Peter signed to John, who sat next to Jesus, to ask who it was.

"Who is it, Lord?" John whispered.

"It is he to whom I shall give a sop when I have dipped it," Jesus said.

"Lord, is it I?" Judas' guilty conscience forced him to ask after all the rest.

"Thou hast said," Jesus answered, and handed him the piece of bread he had dipped in the dish. "What thou doest, do quickly."

No one but John had caught Jesus' answer evidently, for no one at the table understood the master's last words. They thought that Judas as purse-bearer was being sent to buy something for the feast. But Judas knew what Jesus meant and, with mingled fear and anger, rose from his place and went out into the night.

Alone with those who loved him Jesus could speak out his whole heart. "With desire I have desired to eat this Passover with you before I suffer," he said, "for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God."

Then he took bread and blessed it and brake it and gave it to them. "Take, eat," he said, "this is my body."

And he took the cup and thanked God and passed it to the eleven, and they all drank. "This is my blood of the new testament," he said, "which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

"Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, 'Whither I go, ye cannot come,'—so now I say to you. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another."

"Lord, whither goest thou?" broke in Peter.

"Whither I go," Jesus answered, "thou canst not follow me now, but thou shalt follow me afterwards."

"Lord," cried Peter, "why cannot I follow thee now? I will lay down my life for thy sake."

"Simon, Simon," Jesus answered with his loving gentleness, "behold Satan hath desired to have you, that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. All ye shall be offended because of me this night; for it is written, 'I will smite the shepherd, and the sheep shall be scattered.'"

"Though all shall be offended," said Peter stoutly, "yet will not I. I am ready to go with thee both into prison, and to death."

"Peter," answered his master, "the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me."

"If I should die with thee," declared Peter, "I will not deny thee in any wise."

Jesus without protesting further turned to them with the words that have comforted more hearts than any words ever written.

"Let not your heart be troubled," he began, and went on to say that though he was going away, the Father would send to his disciples the spirit of truth which had been with him, and this spirit of truth should abide with them, their Comforter, to guide them into all truth. Then he told them of his oneness with the Father through love, and that through love they might be at one with the Son, as the branch is one with the vine. "And herein is my Father glorified," he said, "that ye bear much fruit."

When he had finished his wonderful talk, Jesus, while the eleven stood around, prayed to his Father that these men whom God had given him might be preserved from all the dangers and temptations of the kingdoms of the earth and live always in the kingdom of God where is eternal life.

"This is life eternal," he said, "that they might know thee the only true God, and Jesus Christ whom thou hast sent."

With these wonderful, passionate, yearning words of truth and life and love ringing in their ears, silently the disciples followed Jesus down from the upper chamber, out of the gate of Jerusalem, across the brook Kidron, toward the Mount of Olives, into the Garden of Gethsemane. And Judas saw them go.

"Sit ye here," said Jesus to the disciples as they entered the garden, "while I shall pray," and then, knowing that the hour was close upon him when his human life should answer for the sins of the world, anxious for comfort and companion-

ship, he picked out the three he most relied on, Peter, John and James, and took them with him.

They were too overcome, however, to be any help in Jesus' hour of supreme sorrow, and them too he left. "Tarry ye here and watch," he told them. "My soul is exceedingly sorrowful unto death.

Alone, Jesus went further into the garden, and falling on his knees prayed the prayer whose agony made him sweat drops of blood. "Abba, Father," he cried, "all things are possible unto Thee; take away this cup from me; nevertheless not what I will, but what Thou wilt."

When he arose and went back to his three disciples, they were asleep. "Could ye not watch with me one hour?" he asked sadly, and went once more away alone.

"O, my Father," he prayed, "if this cup may not pass from me, except I drink it, Thy will be done."

When he came back to the three again they were asleep, and Jesus did not waken them, but for the third time went away alone.

"Father, save me from this hour," was his inward cry, "but for this cause came I unto this hour." Those words spoken in the temple were surely with him now, in his agony, as he realized that unless his pathway lay through death itself, those whom he came to save could not follow him into the kingdom of heaven. "Thy will be done," he repeated the third time, and then angels from heaven came to give him the strength and comfort which his disciples had failed to give. Courageous and calm he went back to his sleeping friends.

"The hour is come," he said. "Behold, the Son of Man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand."

Almost before the three were awake, through the shadows of the garden came Judas, followed by a large temple guard with their arms. The guard watched Judas, for he had told them that the one he should kiss was the one they wanted.

Straight to Jesus went Judas, the most miserable traitor in all history. "Master, Master," he exclaimed, as if glad to see him again, and kissed him.

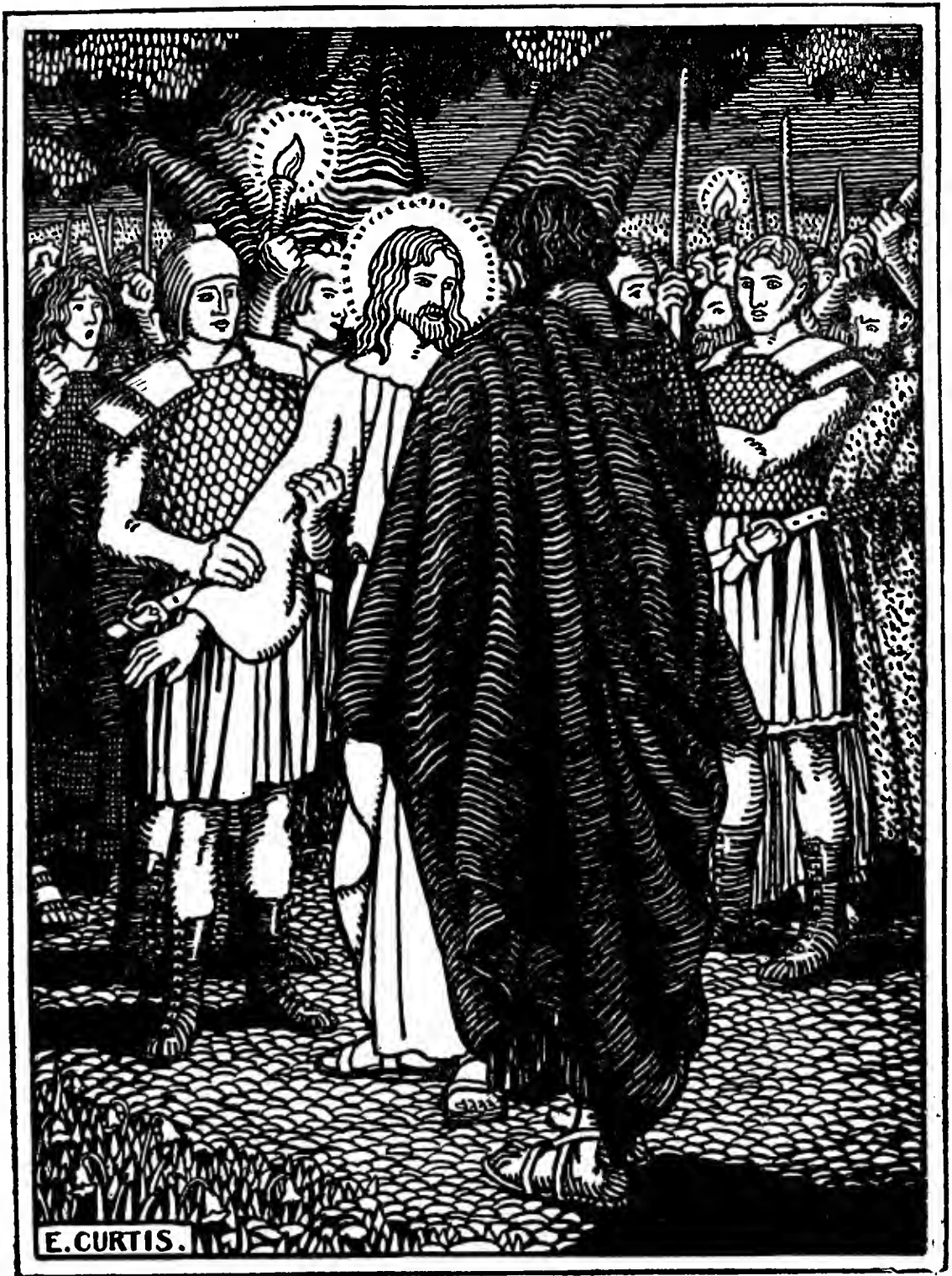
"Judas," Jesus said, "betrayest thou the Son of Man with a kiss?"

The guard rushed forward to lay hands on Jesus, but before they could touch him, Peter, awake now, with his sword cut off the ear of the man nearest him.

"Put up thy sword," Jesus said, and stretching out his hand healed the ear that Peter had wounded.

"Are ye come out," Jesus asked, "as against a thief, with swords and with staves, to take me? I was daily with you in the temple teaching, and ye took me not."

There was no more resistance. The guard bound Jesus and led him back



"STRAIGHT TO JESUS WENT JUDAS. 'MASTER, MASTER,' HE EXCLAIMED AS IF GLAD TO SEE HIM, AND KISSED HIM"

across the Kidron into Jerusalem and to the house of Annas, who, with his son-in-law Caiaphas, acted as high priest. The disciples, anxious and terrified, followed the guard at a distance and entered the house with them.

"What is it that you teach?" Annas asked Jesus.

"I spake openly to the world," Jesus answered; "I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me what I have said unto them; behold, they know what I said."

The guard who stood by him struck Jesus a blow. "Answerest thou the high priest so?" he asked.

"If I have spoken evil," Jesus said, "bear witness of the evil; but if well, why smitest thou me?"

Annas gave up his attempt at questioning, and sent Jesus bound to the house of his son-in-law Caiaphas, the actual high priest, and again the disciples followed and went into the palace with the crowd. Peter stood to warm himself.

It was too late an hour for the Sanhedrin to be in session, but all the chief priests and scribes and Pharisees and Sadducees were gathered at the palace of the high priest to receive Jesus. Witnesses had been brought to convict him, and at once they began their accusations, but they had not had time to prepare their evidence and none of their testimony agreed. To nothing that they said would Jesus answer.

"Answerest thou nothing?" said the high priest impatiently.

Still Jesus was silent.

Peter from the hall where he was warming himself at the fire was watching the proceedings eagerly, but he was disturbed when a maid spoke to him.

"Thou also," she said, "wast with Jesus of Nazareth."

"I know not what thou sayest," denied Peter and went out into the porch. Jesus watched him go.

"Art thou the Christ?" demanded the high priest of Jesus.

"I am," Jesus said, for his hour had come.

In the uproar that followed, the maid once more saw Peter in the porch. "This is one of them," she said to the by-standers.

"I do not know the man," swore Peter, and went back into the tumultuous hall.

"What need we of further witnesses?" shouted the high priest. "Ye have heard the blasphemy; what think ye?"

"He is guilty of death," they all cried.

The Sanhedrin had not the power of life and death; all orders for executions

must come from the Roman governor; and this irregular assembly had not the power even to pronounce a decision of the Sanhedrin, which could not be gathered until the morning. For the remainder of the night Jesus was put in charge of the temple guards, and they, in their brutal indifference, until daylight played rough games with the Saviour of the world and heaped on him coarse ridicule.

Peter, afraid and miserable, still stood in the hall watching Jesus and the guard, until another palace servant spoke to him.

"Surely thou art one of them," the man said. "Thou art a Galilean; thy speech betrayeth thee."

With oaths and curses, for the third time Peter declared, "I know not the man." While he was speaking, the cock crowed its signal of the approaching day, and as Peter heard it and looked at his master, Jesus turned and looked at him, still in love and confidence.

Struck with remorse, in tears Peter went out of the high priest's palace, and that last look of Jesus' was burned forever into his heart.

Chapter VII—THE CRUCIFIXION



AT the first possible moment Friday morning the Sanhedrin gathered to pronounce their verdict that Jesus was worthy of death because he had claimed to be the Christ. They did not examine the evidence of the prophets nor of Jesus' teachings and deeds to see if his claim was just. In their hatred all that they wanted was to thrust his purity out of the world. They could not endure its light.

When they found that Pilate was in his council hall, they bound Jesus and sent him under guard to the governor, but they themselves did not go into the Roman council hall lest contact with Gentiles should make them ceremonially unclean for the Passover.

Judas had lingered about to see what would occur. As he saw the malignity of the priests and Sanhedrin and the silent, calm dignity of the master with whom he had lived so long, a great remorse smote him. For the first time he realized the terrible thing he had done, and the money he had taken seemed to burn him. When Jesus was led away, Judas hastened to the chief priests.

"I have sinned," Judas cried, holding the money out to them, "in that I have betrayed innocent blood."

They turned from him contemptuously. "What is that to us? See thou to

that," they said, for now that they had seized Jesus they cared no more for Judas.

Rent with misery Judas dashed the coins on the floor, and went out alone along the streets and through the city gate down to the valley of Hinnom, where the later kings of Judah had worshipped Moloch. There Judas hanged himself, while Pilate, the Roman governor, was in Jerusalem examining the Son of Man whom Judas had betrayed into his hands.

The purity and fearlessness of Jesus impressed Pilate at once, and he could see no reason why the Jews should want him judged. Coming out into the open, he spoke to the chief priests.

"What accusation bring ye against this man?" he demanded.

"If he were not a malefactor," they answered, "we would not have delivered him up to thee. We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, 'that he himself is Christ a king.'"

"Art thou the king of the Jews?" Pilate asked, turning to Jesus.

"Thou hast said," Jesus answered.

"I find no fault in this man," Pilate declared.

"He stirreth up the people," insisted the priests, using the charge most likely to excite a Roman, "by teaching throughout all Jewry, beginning from Galilee to this place."

"Is he a Galilean?" asked Pilate, and glad to be relieved of the task of judging a man whom he knew innocent, Pilate sent Jesus to Herod, the king of Galilee, who was in Jerusalem for the Passover.

Herod was glad to see Jesus, of whom he had heard so much; he wanted for curiosity's sake to see a miracle done. But Jesus, who would give no sign to the Pharisees, would not play with God's power to amuse the king. He stood utterly silent while the priests and scribes poured out their accusations, and declared that Jesus, instead of Herod, claimed to be king of the Jews. The claim Herod treated with ridicule. When he found Jesus would not speak, he dressed him in a royal robe and sent him back to Pilate. And Herod and Pilate became friends from that hour.

"Take ye him," Pilate said, giving Jesus again to the Sanhedrin, "and judge him according to your law."

"It is not lawful for us to put any man to death," answered the council bluntly, and Pilate knew then that they were determined on Jesus' death.

Pilate stood irresolute. He wanted to save Jesus, but he dared not risk a Jewish tumult. "Art thou the king of the Jews?" he asked again.

"Sayest thou this thing of thyself," Jesus asked, "or did others tell it thee of me?"

"Am I a Jew?" Pilate answered. "Thine own nation and the chief priests have delivered thee unto me; what hast thou done?"

"My kingdom is not of this world," Jesus said. "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

"Art thou a king then?" asked Pilate curiously.

"Thou sayest I am a king," Jesus replied. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

"What is truth?" asked Pilate, but getting no answer, turned again to the throng of Jews. "Ye have brought this man unto me as one that perverteth the people; and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod; for I sent you to him; and lo, nothing worthy of death is done unto him. Ye have a custom that I should release unto you one at the Passover; will ye therefore that I release unto you the king of the Jews?"

The mob that had gathered no doubt held some of the men who had escorted Jesus into Jerusalem with hosannas only six days before, but Jesus was a prisoner now, and the chief priests and Pharisees had been busily telling the people that he was an imposter. It was, they thought, after all safer to side with those in authority, and they too cried out for Jesus' death.

"Away with this man, and release unto us Barabbas," they shouted. Barabbas was in prison for theft and murder.

While Pilate hesitated, there came to him a message from his wife. "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him."

"Whether of the twain will ye that I release unto you?" Pilate asked once more, hoping for mercy from the mob.

"Barabbas!" they shouted.

"What shall I do then," he asked, "with Jesus which is called Christ?"

"Crucify him!" they cried.

"Why, what evil hath he done?" protested Pilate.

"We have a law," said the priests, "and by our law he ought to die, because he made himself the Son of God."

"I have found no cause of death in him," Pilate said, more afraid than ever. "I will therefore chastise him and let him go."

"If thou let this man go," cried the priests, "thou art not Cæsar's friend; who-soever maketh himself a king, speaketh against Cæsar."

That struck home. If the Jews should report to Tiberius that the governor of Judea let escape a man who was a rebel against Rome, it might cost Pilate his place. Much as he feared to kill Jesus, he feared Rome more.

"Crucify him! Crucify him!" shrieked the mob, while Pilate hesitated.

Then Pilate yielded. He called for water, and in the sight of the multitude washed his hands. "I am innocent of the blood of this just person," he said. "See ye to it."

"His blood be upon us and upon our children," cried the people, calling down upon themselves an awful responsibility.

Pilate released Barabbas, scourged Jesus, and then delivered him to the chief priests.

"Behold your king," he said. "Shall I crucify your king?"

"We have no king but Cæsar," answered the chief priests, denying definitely their knowledge of the kingdom of heaven.

The soldiers led Jesus away, again in mockery clothing him in the purple robe and making a crown of thorns to set upon his head and bending the knee to him. Jesus, close in communion with his Father, answered them not a word. Did any one in this cruel throng remember Isaiah's words?

"He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

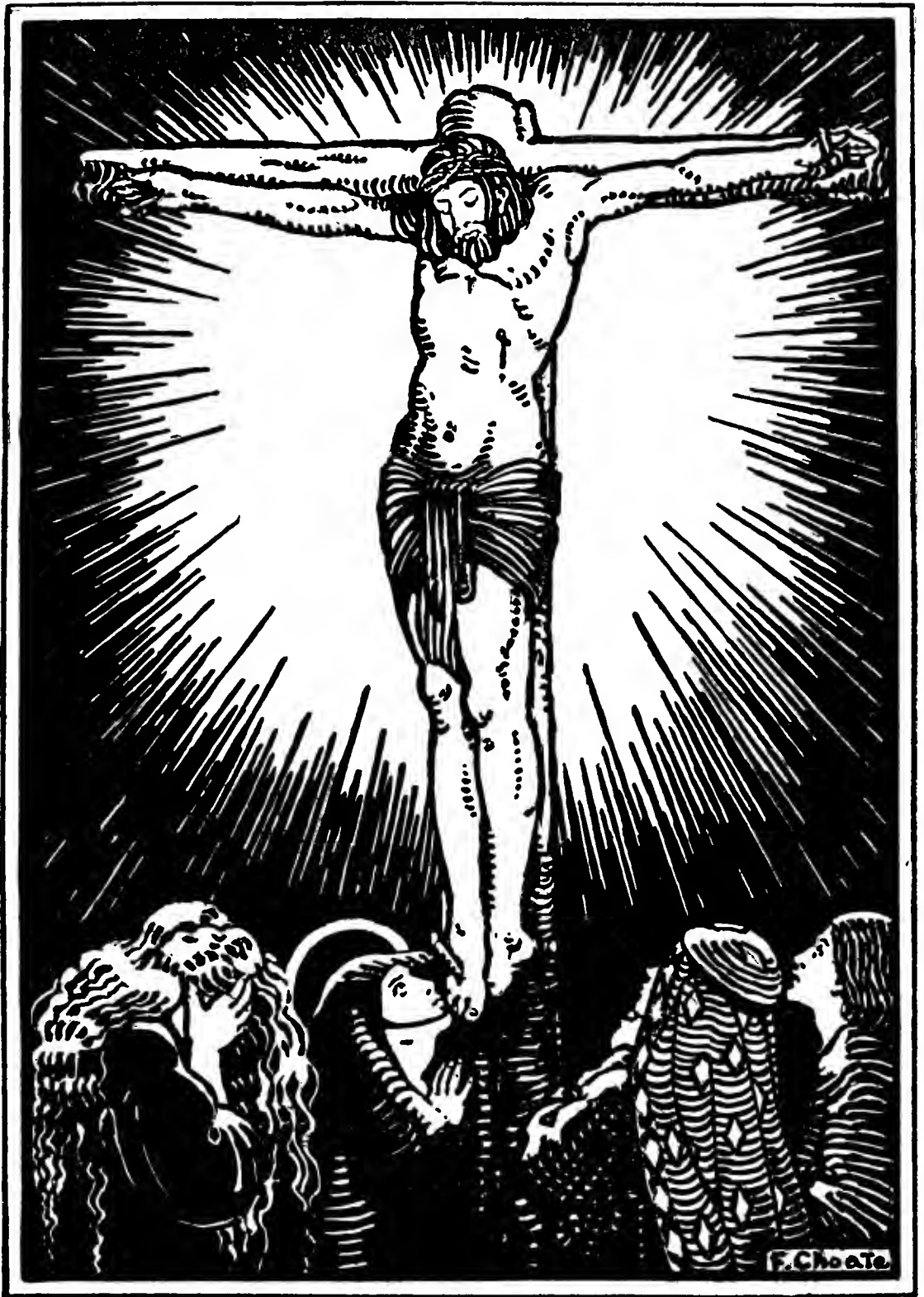
"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers, is dumb, so he openeth not his mouth."

On Jesus' back was bound the cross on which he was to be crucified, and he was led out of the city to Calvary, followed by a great multitude of sorrowing, weeping people. As they went they met a man from Cyrene, and he was made to carry the cross.

On Calvary they crucified the Son of God, with a malefactor on each side of him.

"Father," Jesus prayed, "forgive them, for they know not what they do."

Jesus' clothes the guard divided among themselves, but when they came to his under garment, woven in one piece, instead of cutting it they cast lots for it,



" 'FATHER,' JESUS PRAYED, 'FORGIVE THEM, FOR THEY KNOW NOT WHAT THEY DO' "

while Jesus' mother stood below weeping, and his disciple John and many of the women who had followed him.

Over the cross Pilate wrote a sign in Latin and Greek and Hebrew: "Jesus of Nazareth, the king of the Jews." It did not please the chief priests.

"Write not," they objected, "'the king of the Jews,' but that he said, 'I am king of the Jews.'"

"What I have written, I have written," Pilate answered shortly.

The Pharisees, although they could not alter the sign, showed their malignant hate by wagging their heads and crying, "Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. He saved others, himself he cannot save. If he be King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let Him deliver him now, if He will have him; for he said, 'I am the Son of God.'"

They did not know that it was still for the salvation of those others that Jesus must endure the agony of death.

The thieves too on each side of him reviled him. "If thou be the Christ," one of them said fiercely, "save thyself and us."

But the second thief, who was beginning to understand Jesus' courage and serenity, rebuked him. "Dost thou not fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." Then he turned to Jesus. "Lord," he begged, "remember me when thou comest into thy kingdom."

"Verily, verily, I say unto thee," Jesus promised, thinking of others even in his supreme agony, "to-day shalt thou be with me in paradise."

And then as noon approached clouds covered the sun and the heavens darkened. Jesus, as he looked at the people around him, saw his weeping mother and John, the disciple that he loved. Their presence must have cheered his heart, and even in his suffering he provided comfort for them both.

"Woman," he said tenderly to Mary, "behold thy son," and then turning his eyes to John he said, "Behold thy mother." John accepted the trust; and from that hour Mary became his mother.

As the afternoon wore on and the darkness deepened, Jesus grew near to death. Then his suffering and mental anguish because the people he had come to save had crucified him forced from him a heart-broken cry. "Eloi, Eloi, lama sabachthani?" which meant, "My God, my God, why hast thou forsaken me?"

"He calls for Elijah," said a soldier, and ran quickly with a drink for Jesus,

and he accepted it. Then with his unbreakable fortitude strong again, he whispered, "Father, into Thy hands I commit my spirit."

After a moment he spoke once more. "It is finished," he said and died.

At that moment when the darkness shut in the world there came an earthquake in Jerusalem.

"Truly," said the frightened centurion who commanded the guard, "this man was the Son of God."

In Jerusalem the earthquake tore in two pieces the curtain that shut in the Holy of Holies in the temple. The priests, who worshiped the temple of God and killed the Son of God, could not perceive what it meant, but Peter and John and the later disciple Paul came to understand in time that the tearing away of the temple veil ended forever the old ritualistic worship and declared again that God is Spirit to be worshiped in spirit and in truth. Jesus had given his life to bring this gift to man. His death ended the old covenant which God had made with Abraham, and opened the new covenant or testament between God and man.

The crucifixion was on Friday, and as the next day was the Sabbath, the Jews would not pollute it by allowing the crosses to stand. The thieves, who were still alive, were killed, and a soldier thrust his spear into Jesus' side. Then the bodies were taken from the cross.

Besides Nicodemus, Jesus had among the Pharisees another friend, Joseph of Arimathea. Joseph went secretly to Pilate and begged that he might have Jesus' body, and Pilate agreed. Nicodemus and Joseph came that night, bringing spices and fine linen, and the two men prepared Jesus for the grave, which was to be in Joseph's family tomb, wherein no one had ever yet been laid. Mary Magdalene and the other women followed to see where Jesus was buried, but the disciples were not there. John had taken Mary away to comfort her, Peter was mourning his faithlessness, and the rest had scattered.

It was Friday night when they laid Jesus in the tomb, and rolled before the mouth of the cave the large stone that made its door. The chief priests, when they found where Jesus was buried, went also to Pilate.

"Sir," they said, "we remember that that deceiver said, while he was yet alive, 'After three days I will rise again.' Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, 'He is risen from the dead'; so the last error shall be worse than the first."

"Ye have a guard," Pilate answered, "go your way, make it as sure as you can."

The chief priests therefore sealed the great stone in its place and set a watch

over the tomb. Then, satisfied with the result of their malice, they went home to sanctify themselves for the approaching holy Sabbath day.

Chapter VIII—THE RESURRECTION

I. THE WOMEN AT THE SEPULCHRE



THROUGH the Sabbath the people kept the Passover in Jerusalem, the priests fulfilled the offices in the temple, and the guard watched the tomb where Jesus was buried. As Friday night had passed, so passed Saturday night, and Sunday morning, the first day of the week, began to dawn.

Before any one was astir in Jerusalem, and before any of the sorrowing women had started out of the city to weep by the tomb, Jesus had proved that he had power over death for himself as well as for others. A second earthquake had shaken Jerusalem and burst the seals which the priests had put upon the stone. Then the terrified guards fell to the ground as a shining presence descended, rolled back the stone and rested upon it.

The women who loved Jesus waited only for the dawn to hasten to the sepulchre with perfumes and spices to honor the body of their crucified Lord.

"Who," they asked as they went, "shall roll us away the stone from the door of the sepulchre?"

But when they came to the tomb, the stone was already rolled back, the Jewish guard gone, and in its place an angel whose countenance was like lightning and his raiment white as snow. The women were too terrified to speak.

"Fear ye not," said the angel, "for I know that ye seek Jesus which was crucified. He is not here; for he is risen, as he said. Come, see the place where the Lord lay. But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him, as he saith unto you. Remember how he spake unto you when he was yet in Galilee, saying, 'The Son of Man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'"

Dazed with surprise and hope and joy, the women left the garden and ran back to Jerusalem to find Peter and John, for Peter was once more a loving, faithful disciple of the master he had denied. He had not, like Judas, killed himself, but was ready by a long steadfast life to prove his love and repentance.

The women found Peter and John and breathlessly told them what the angel



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had said. For a moment the two men looked at each other incredulously, and then by a common impulse started to run to the tomb. John was the younger of the two so he outran Peter and came first to the sepulchre. The angel was gone.

John looked into the cave and found it empty. Then Peter came up, and in his eagerness ran at once into the cave, and John followed him. There was no one there. The two men did not believe what the women had told them; they thought that the Jews had stolen the body.

They said that doubtless to Mary Magdalene, and then they went back to Jerusalem. Mary stooped and looked into the tomb, and there she saw two angels.

"Why weepest thou?" they asked.

"Because they have taken away my Lord, and I know not where they have laid him," she answered.

As she turned away, she came face to face with Jesus. In her sorrow she did not know him, but supposed him to be the keeper of the garden.

"Why weepest thou?" Jesus asked too. "Whom seekest thou?"

"Sir," begged Mary, "if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Just one word Jesus spoke. "Mary!" he said, and right away Mary Magdalene knew him.

"Master!" she cried, and fell at his feet.

"Touch me not," Jesus said gently, "for I am not yet ascended to my Father; but go to my brethren and say unto them, 'I ascend unto my Father, and your Father, and to my God, and your God.'"

Nothing could make Mary doubt again. She had seen the empty grave and she had seen her risen Lord. Filled with joy, she went quickly back to Jerusalem and told Peter and John that Jesus had indeed proved the powerlessness of death.

II. THE WALK TO EMMAUS

THE news of Jesus' resurrection ran like fire through Jerusalem, carried not only by the disciples but also by the terrified guard who, when they had recovered consciousness, and found the tomb empty, had fled to the city to tell the chief priests.

The Sanhedrin met at once to discuss the matter. If they let the people believe that Jesus had risen from the dead, there was an end to their authority. After they had discussed what was possible for them to do, and had come to a decision, they called back the guard.

"Say ye," they commanded, "'His disciples came by night and stole him away

while we slept.' And if this come to the governor's ears, we will persuade him and secure you."

A very large bribe went to each soldier with the command, so they took the money and did as they were told. The report was circulated everywhere that Jesus' disciples had in the night overpowered the guard and carried away Jesus' body for secret burial.

That same Sunday afternoon two men who had been followers of Jesus, one of them named Cleopas, were walking together to the village of Emmaus outside Jerusalem, and as they went all their talk was of Jesus' death and the sorrow of those who were left behind. Presently Jesus joined them, but they did not know him any more than Mary Magdalene had.

"What manner of communications are these that ye have one to another as ye walk and are sad?" Jesus asked.

"Art thou only a stranger in Jerusalem," exclaimed Cleopas in surprise, "and hast not known the things which are come to pass there in these days?"

"What things?" Jesus asked.

"Concerning Jesus of Nazareth," replied Cleopas, "which was a prophet mighty in deed and word before God and all the people. And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre and found it even so as the women had said; but him they saw not."

"O slow of heart to believe all that the prophets have spoken," Jesus said. "Ought not Christ to have suffered these things, and to enter into his glory?"

Beginning away back at the time of Moses, Jesus went through the scriptures that he knew so well, and taught the two men all that had been foretold of his coming to bring light into the world, of his suffering because the darkness refused to let the light shine, of his death, and of his overcoming death that he might shine forever as the light that lighteth every man that cometh into the world. As they listened, the men's hearts thrilled.

Jesus was still talking when they reached Emmaus. "Abide with us," they urged, "for it is toward evening and the day is far spent."

So Jesus went in with them to supper, and as they offered him bread, he blessed it and then breaking it gave them each a piece. Suddenly their eyes

were opened, and they knew who had walked with them. But as they started up in recognition, Jesus vanished from their sight.

"Did not our hearts burn within us," they exclaimed, "while he talked with us by the way, and while he opened to us the scriptures?"

Without waiting to finish their meal the two turned back again to Jerusalem, and there found the ten apostles gathered together secretly for fear of the Jews. Thomas was not there.

"The Lord is risen indeed and has appeared unto Simon," they cried to the newcomers.

Eagerly the two told the apostles their own story, and how they had not recognized Jesus until he was made known to them by the breaking of bread. But Peter, who had been forgiven for his faithlessness, did not tell what Jesus had said to him.

III. THOMAS WHO DOUBTED

WHILE the ten apostles were still talking about the walk to Emmaus, suddenly Jesus stood in their midst and they, not yet wholly understanding how he could conquer death, shrank back in terror from what they thought was a spirit.

"Peace be unto you," he said. But they were still frightened. "Why are ye troubled," he asked quietly, "and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see; for a spirit hath not flesh and bones as ye see me have."

Then they pressed close around him, and found that it was indeed their Lord, who had hung on the cross, and been wounded by the Roman soldier's spear. The ten were almost speechless in their delight, even Peter, who had seen him before.

"Peace be unto you," Jesus repeated. "As my Father hath sent me, even so send I you. Receive ye the Holy Spirit."

Then having given his disciples the charge to carry on the work he had begun, Jesus left them as quietly as he had come.

By and by, as they still were talking about the visit of Jesus, Thomas came back. At once they all cried out to him, "We have seen the Lord."

"Except," Thomas said, "I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe."

All that week the apostles stayed in Jerusalem. And on the next Sunday when they were all together, and the doors shut, Jesus again stood in their midst.

"Peace be unto you," he said again, and turned to Thomas, who would not

believe what the material senses did not tell him. "Reach hither thy finger," Jesus said, "and behold my hands; and reach hither thy hand and thrust it in my side; and be not faithless, but believing."

But Thomas did not need that material evidence now. The sight of Jesus had converted him. "My Lord and my God!" he cried.

"Thomas," Jesus answered, "because thou hast seen me, thou hast believed; Blessed are they that have not seen me, and yet have believed. These are the words I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me. Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations beginning at Jerusalem."

IV. THE MORNING MEAL BY GALILEE

AFTER the conversion of Thomas the apostles left Jerusalem and went back to Galilee. There on a hillside where they were gathered with five hundred men Jesus appeared once more and spoke to them all.

The five hundred scattered to their homes, convinced that Jesus was the Christ, while the apostles went back to Capernaum. Peter, James and John, Nathaniel, Thomas and probably Andrew and Philip kept together, and they were restless and ill at ease because without Jesus they did not know what to do with their lives.

Finally Peter spoke. "I go a-fishing," he said, falling back for comfort on his old occupation.

"We also go with thee," echoed the others.

Immediately they got into the boat and sailed out into the lake. All night they fished, as Peter had one other night before Jesus had called him, and, as on that other night, they caught nothing. Disheartened, as morning dawned, they turned homeward.

As they approached shore Jesus stood before them, but in their depression they did not recognize him.

"Children," Jesus called, "have ye any meat?"

"No," they answered.

"Cast the net on the right side of the ship and ye shall find," Jesus said.

Obedient, the disciples threw their net over the other side of the ship, and immediately it was full of fishes. John remembered the night when that had happened to them before, and his heart jumped.

"It is the Lord!" he cried.

As soon as Peter heard the word he girt his fisher's coat about him and leaped over into the sea to go to Jesus. The others brought the boat in, dragging behind them the net filled with fishes. When they reached the shore they found a fire laid and bread waiting.

"Bring of the fish which ye have now caught," Jesus said.

Peter helped the others and they brought the great catch in safety to land.

"Come and dine," Jesus invited them, and on the shore of the Lake of Galilee, in the freshness of a spring morning, Jesus ate his last meal with his disciples.

When they had finished Jesus spoke to Peter. "Simon, son of Jonas, lovest thou me more than these?"

"Yea, Lord," Peter answered, "thou knowest that I love thee."

"Feed my lambs," Jesus said, and the disciples must have gone back in their minds to Jesus' wonderful talk in the temple not long before when he called himself the shepherd of the sheep.

While they were meditating, Jesus spoke again. "Simon, son of Jonas, lovest thou me?"

"Yea, Lord," Peter said, "thou knowest that I love thee."

"Feed my sheep," Jesus commanded.

It was not long before Jesus asked the question the third time. "Simon, son of Jonas, lovest thou me?"

It grieved Peter to have his master ask him so insistently if he loved him. "Thou knowest all things, Lord," he replied; "thou knowest that I love thee."

"Feed my sheep," Jesus repeated, and Peter knew then that he was not to go back to being a catcher of fish but that, even without his master's personal presence, he was to go on being a fisher of men.

"When thou wast young," Jesus said, "thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. Follow me."

Peter had his mission; through trial and hardship and persecution he was to follow the Christ. Then his eyes lighted on John sitting close to Jesus.

"Lord," Peter asked, pointing to the disciple whom Jesus loved, "what shall this man do?"

"If I will that he tarry till I come," Jesus answered, "what is that to thee? Follow thou me. Behold, I send the promise of my Father upon you all; but

tarry ye in the city of Jerusalem until ye be endued with power from on high."

After this therefore there was a saying among the disciples, as they watched for the second appearing of the Christ, that John should never die, although Jesus had not said so. John indeed lived longer than any of them and tradition says he was the only one who was not killed for his faith.

V. THE ASCENSION

AFTER the breakfast by the Lake of Galilee the disciples went back to Judea to wait there for Jesus' last directions. They knew now that he would leave them, but that the Comforter would come to be their guide in Jesus' place, and help them to speak words of truth and do deeds of truth by the power of God.

It was forty days after the resurrection that Jesus came for the last time to his disciples in Jerusalem and walked with them over the familiar road toward Bethany. He had finished now his work on earth and was ready to rise out of their sight into the kingdom of heaven, ascending to his Father. As they stood on the hillside Jesus gave his last charge.

"Ye shall not depart from Jerusalem," he said, "but wait for the promise of the Father which ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

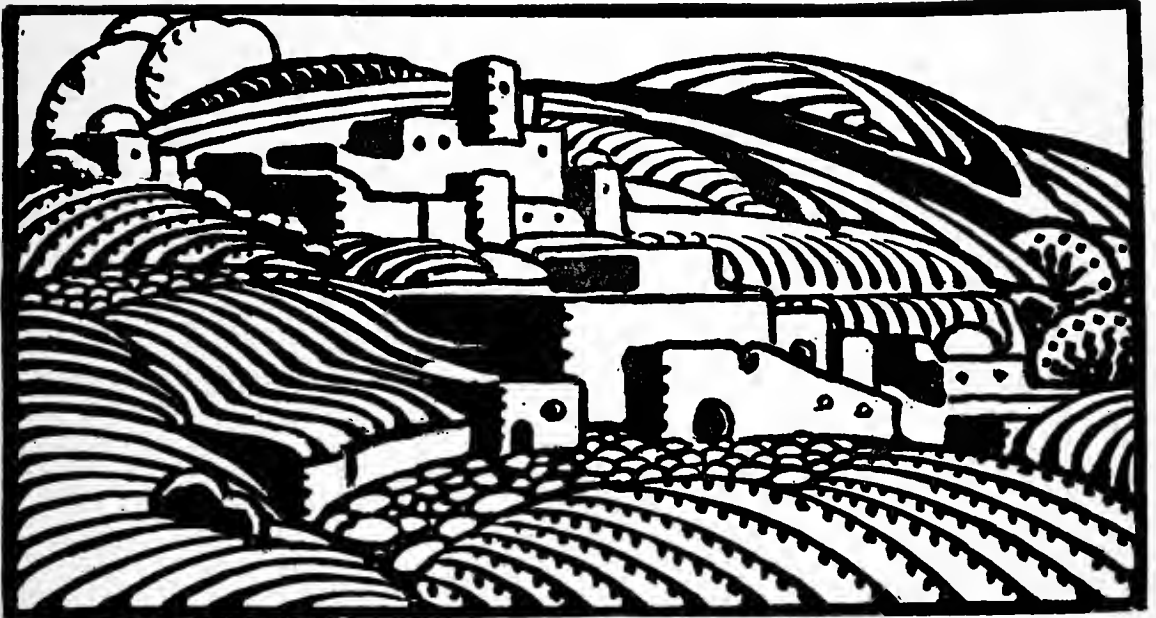
"Lord," they asked, "wilt thou at this time restore again the kingdom to Israel?"

"It is not for you," Jesus answered, "to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost part of the earth. Go ye into all the world and preach the gospel to every creature. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

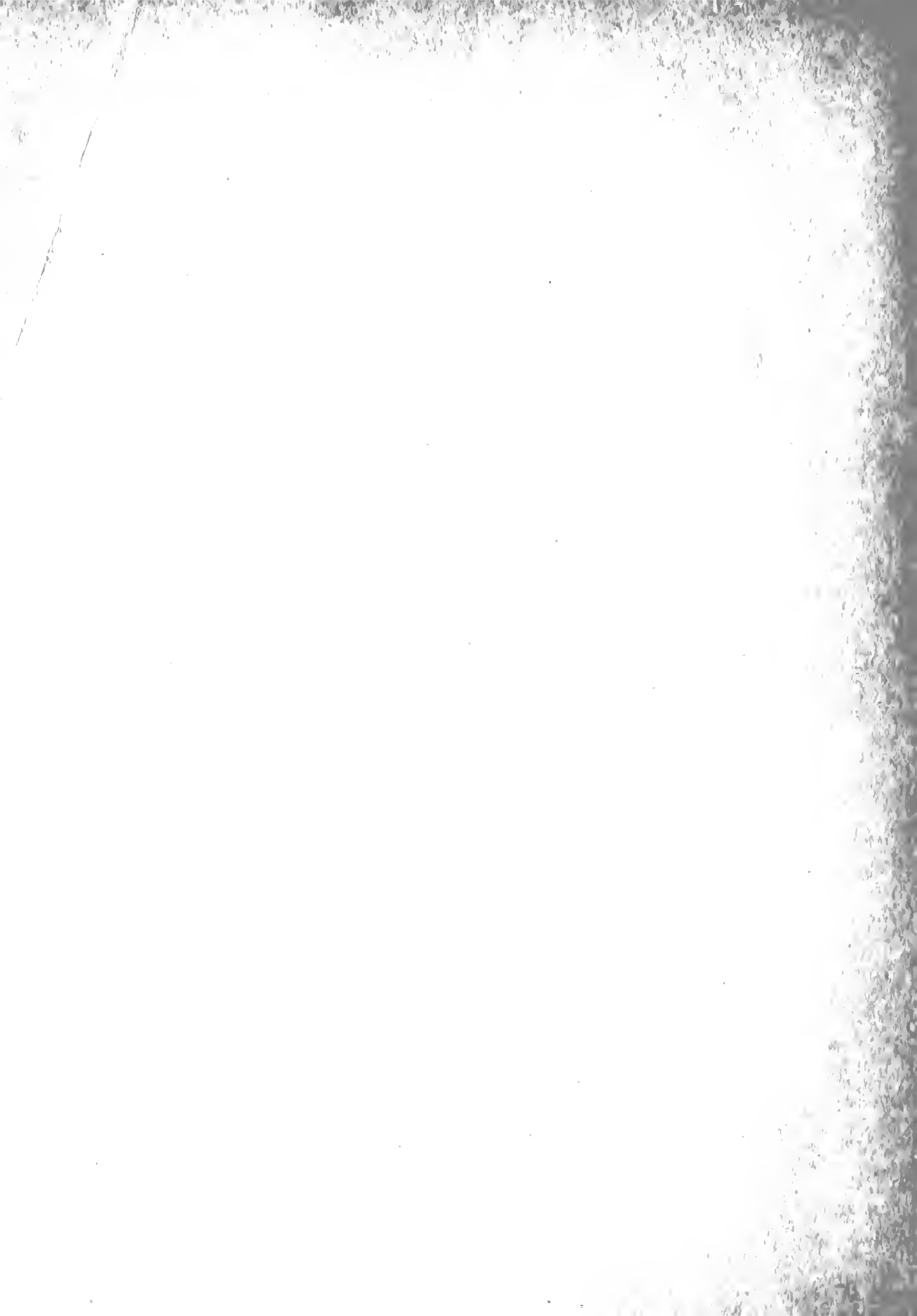
"Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."

Jesus ended with a blessing to his apostles and, as he spoke, he was parted from them and ascended out of their sight into the kingdom of heaven.

Now at last the apostles understood. They had lost their earthly friend, but they had gained the power of God, and would carry it as long as they lived without wavering. Joyously praising God as they walked, the eleven went back to Jerusalem openly to proclaim themselves disciples of the Christ and to wait for the Holy Spirit to descend upon them.







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