

NEW TESTAMENT STORIES

COMICALLY ILLUSTRATED.

DRAWINGS BY WATSON HESTON

With Critical and Humorous Comments upon the Texts.

BY THE EDITOR AND GEORGE E. MACDONALD,
THE "OBSERVER" OF THE TRUTH SEEKER.

New York.
THE TRUTH SEEKER COMPANY,
28 Lafayette Place.

Reproduced in electronic form
1998

Bank of Wisdom
P.O. Box 926
Louisville, KY 40201
U.S.A.

OLD TESTAMENT STORIES COMI- CALLY ILLUSTRATED.

The present book, **NEW TESTAMENT STORIES COMICALLY ILLUSTRATED**, is a companion work of the **Old Testament Stories Comically Illustrated**, published by **The Truth Seeker Company**, 28 Lafayette Place, New York, N. Y. Readers of this book who have not the **Old Testament Stories** should send for it. The price is the same as for this book—\$1 in board covers, and \$1.50 in cloth.

Reproduced in electronic form

1998

Bank of Wisdom

P.O. Box 926

Louisville, KY 40201

U.S.A.

CONTENTS.

	PAGE.		PAGE.
The "Genealogy" of Jesus	8	An Apocalyptic Vision	84
The Carpenter's Dream	10	Jesus is Unfilial	86
The Star and Wise Men	12	Atrocious Teaching	92
The Flight into Egypt	14	Safety in Flight	96
The Baptism of Jesus	22	A Miraculous Feed	98
Jesus and the Devil	24	Peter Lacks Faith	100
Fishers of Men	32	Averse to Water	102
Sermon on the Mount	34	The Epithet "Dog"	104
How Christians Heed the Teachings of		Some Faith Cures	106
Jesus	40	Under the Limelight	108
The Part Mary Chose	42	Surpassing Yarns	110
Errant Teaching	44	Be Childish and You Will Be Saved	114
A Heartless Retort	46	Some Foolish Talk	116
Gadarene Pig Story	48	Judas to be a Judge	118
Some More Miracles	54	Riding Two Asses	120
The True Spirit of Christianity	58	Raiding the Temple	122
Yea, Verily, O Jesus !	60	Surprising Doings	124
Marching Orders	64	Obdurate Jerusalem	126
Personal Habits	66	Betrayal and Trial	128
Yoke and Burden	68	The Crucifixion	140
Jesus and the Sabbath	70	The Marys	144
Pictures of the Judgment	76	Meetings after the Resurrection	146
A False Prediction	82	Resuscitated Citizens	148

	PAGE.		PAGE.
The Jesus of Mark	150	The Prodigal Son	198
Talking in Parables	152	Business Morals	200
Eating and Washing	154	Worldly Wisdom	202
The Messiah Discovers Himself	156	The Case of Lazarus the Poor Man	204
What Was Said to Peter	158	The Sad Fate of the Rich Man	206
On Divorce	160	Light on the Main Question	208
Rich Men and Heaven	162	A Materialization	210
Cursing the Fig-tree.	164	The Divine Enigma.	212
The Power of Faith	166	Jesus as a Clairvoyant	214
The Anointing Incident	168	More Water	216
An Apparition	170	Mobbed	218
Believe or Be Damned	172	Acts of the Apostles	220
A True Test of Belief	174	Paul, the Woman's Friend	222
The Young Debater	176	The Vision of Peter	226
A Misadventure	178	Peter in Prison	228
Recognition	180	Paul as a Sorcerer	230
Weeping and Wailing and Wiping of Feet	182	The Strenuous Life	232
Miracle Mongering	184	A Little Misunderstanding	234
The Parting of the Ways	186	Further Adventures of Paul	236
Aversion for Water	188	Pinched Again	238
The "Father's" Business	190	Paul as a Sailor	240
Penalties of Denial	192	Paul Addresses the Romans	242
The Terrors of the Law	194	Submission to Rulers	244
Those Who Will Be Left	196	For the Glory of God	246
		The Holy Kiss	248

	PAGE.		PAGE.
Salvation by Folly	250	Water-drinking Disparaged	300
God's Peculiar Choice of Instruments	252	Unprofitable Scripture	302
Paul Scolds the Brethren	254	Slaves and Owners	304
Marriage Enjoined	256	The Epistle to the Hebrews	306
Pious Economy	258	God's Oath	308
A Man of One Idea	260	Wiping Out the Score	310
Woman's Status Fixed	262	The Expectant One	312
Silence Imposed Upon the Sex	264	Proof of Affection	314
Female Teachers Prohibited	266	Oh, Be Doleful	316
Childbearing	268	Faith Healing Authorized	318
Women and the Church	270	Remarks by Peter	320
Paul's Discourse on "Charity"	272	Remarks by Simon Peter	322
Paul as an Agriculturist	274	A Disagreement	324
Paul has Rivals	276	More Inharmony	326
False Apostles Scored	278	Moses Discredited	328
Old Testament Allegories	280	A Lord's Day Incident	330
Discrepancies	282	John Meets the Queer One	332
Armor of the Lord	284	The Devil as an Officer of the Lord	334
Wisdom for the Colossians	286	The Queer One's Generosity	336
A Word of Warning	288	Drumming Up Trade	238
The Second Coming Announced	290	Ready to Make Calls	340
The Man of Sin	292	Again in the "Spirit"	342
Paul to Timothy	294	John's Second Nightmare	344
Thoughts on Good Things	296	The Lamb Presented	346
Paul and the Widows	298	Breaking the Seals	348

More Cavalry Turned Loose . . .	PAGE	An Amphibious Angel . . .	PAGE.
A Horse of Another Color . . .	350	A Literary Luncheon . . .	366
Death on a Pale Horse . . .	352	The Catastrophe Approaches . . .	368
A Day of Wrath . . .	854	The Prophets Have the Last Laugh . . .	370
Subsequent Events . . .	356	The Catastrophe Culminates . . .	372
Every Attention Paid to Guests . . .	358	The Beast of the Apocalypse . . .	374
The Hatches of Hell . . .	360	The Child is Born . . .	376
John Continues to See Things . . .	362	Fall of the Dragon . . .	378
6	364	The Incident Closed . . .	380
			382



Watson Heston.

New Testament Stories Comically Illustrated.

I.—THE "GENEALOGY" OF JESUS.

The story of Jesus Christ is original in no essential sense, and the history is in no sense authentic, and is still less reliable. It is a composite, into which are woven the traditions of many "saviors" and the theologies of many writers. There have been many Christs and saviors, long before the Christian era. The title was held by the kings of Israel, and the Psalmist commanded, "Touch not my Christ and do my prophets no harm." The term was applied to wonder-workers, necromancers, religious teachers, etc. The writer of Matthew said that there should arise false Christs who should show great signs and wonders calculated to deceive the very elect (Matt. xxiv, 24). Christ is a mere surname, without spiritual signification. The name Jesus, too, was very common; in Greek it is Jason, and in the Bible is interchanged with Joshua. Eusebius says that the names of Jesus and Christ were both known

and honored among the ancients (Eccle. Hist., lib. 1, ch. iv). So admitting that there may have been at one time a man called Jesus of Nazareth, he was not unique.

The falsehoods begin with his genealogy. The writers of Matthew and Luke vary greatly as to this, while the claim that he was of the house of David, through Joseph, is necessarily overthrown by the other claim that his father was the Holy Ghost. Matthew gives forty-two generations between David and Jesus, and Luke twenty-eight, and they name entirely different sources and lines whence the descent came—Matthew starting with Solomon and Rehoboam after David, and ending with Matthan and Jacob before Joseph; while Luke makes him descend from David's son Nathan, ending with Heli, the father of Joseph. Both genealogies cannot be true, and they destroy one another, but if either one were right then the claim that Jesus was the son of God is also destroyed, for they show that Jesus was not the son of God but the son of Joseph and Mary.

GENEALOGY OF JESUS CHRIST.

ACCORDING to MATTHEW i. 1 to 16.

ACCORDING to LUKE, III. 23 to 31,

Which
is
right



1. JESUS
2. Joseph
3. Jacob
4. Matthan
5. Eleazar.
6. Eliud.
7. Achim
8. Sadoc
9. Azor
10. Eliakim.
11. Abiud
12. Zorobabel
13. Salathiel
14. Jechonias.
15. Josias.
16. Amon
17. Manasses
18. Ezekias
19. Achaz
20. Joatham.
21. Ozias
22. Joram.
23. Josaphat
24. Asa
25. Abia
26. Roboam
27. Solomon
28. DAVID

1. JESUS
2. Joseph
3. Heli
4. Matthat
5. Levi
6. Melchi
7. Janna
8. Joseph
9. Mattathias
10. Amos
11. Naum
12. Esli
13. Nagge
14. Maath
15. Mattathias
16. Semei
17. Joseph
18. Juda
19. Joanna
20. Rhesa
21. Zorobabel.
22. Salathiel.
23. Neri
24. Melchi.
25. Addi
26. Cosam
27. Elmodam
28. Er

29. Jose
30. Eliezer
31. Jorim
32. Matthat
33. Levi
34. Simeon
35. Juda
36. Joseph
37. Jonan
38. Eliakim
39. Melea
40. Menan
41. Mattatha
42. Nathan
43. DAVID.



SOME INSPIRATION.

II.—THE CARPENTER'S DREAM.

The dream of the carpenter Joseph is the foundation of Christianity. And in announcing the paternity of the child the angel fixes the status of Joseph genealogically, for he calls Joseph the son of David, and then says that Jesus is of the Holy Ghost, who certainly was not of that royal line, thus overthrowing the messianic prophecy completely. When considering this dream by Joseph, the words of Paine come to mind: "But though the imagination cannot supply the place of real memory, it has the wild faculty of counterfeiting memory. *It dreams of persons it never knew; it relates circumstances that never happened; it goes to places that never existed.* As this is the state of mind in a dream, it may rationally be said that every person is mad once in twenty-four hours, for were he to act in the day as he dreams in the night, he would be confined for a lunatic. In a state of wakefulness, imagination, judgment, memory being all active, and acting in unison, constitute the rational man. In dream it is otherwise, and, therefore, that state which is called insanity appears to be no other than a dismissal of

those faculties, and a cessation of the judgment during wakefulness, that we so often experience during sleep; and idiocy, into which some persons have fallen, is that cessation of all the faculties of which we can be sensible when we happen to wake before our memory. In this view of the mind, how absurd it is to place reliance upon dreams, and how much more absurd to make them a foundation for religion; yet the belief that Jesus Christ is the son of God, begotten by the Holy Ghost, a being never heard of before, stands on the foolish story of an old man's dream."

The dream of Joseph was opportune. His fiancée had been brought up in the temple (as we learn from a gospel called apocryphal) and the priests displayed considerable anxiety to find her a husband. But for the timely illumination of Joseph's mind in the manner described suspicion might have rested upon those holy men.

Giving the story its natural interpretation, there was something more divine in Joseph's refusal to put Mary away than can be infused into the incident by alleging the Holy Ghost as the father of the unborn child.



THE CARPENTER'S DREAM.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, or that which is conceived in her is of the holy ghost.—Matt. i, 19, 20.

III.—STAR AND WISE MEN.

The story of the wise men coming from the East to worship him, having seen his star, is no more peculiar to the Christian virgin-born savior than is the claim that to fulfill a prophecy he must necessarily be of royal descent. That a person should have a star which should influence his life was of common belief in those days. The Jews were astrologists, and were given to casting horoscopes. "The life and portion of children," says the Talmud, "hang not on righteousness, but on their star." The inhabitants of India, the Chinese, the Persians, the Egyptians, all believed in the stars and in their influence upon human beings. The Buddhist sacred books relate that the birth of Buddha was announced by an asterism which was seen rising on the horizon, called the messianic star, and "wise men," known as "holy Rishis," were informed by this sign that the messiah was born. When Krishna was born "his stars" were to be seen in the heavens. They were pointed out by Nared, a great prophet and astrologer. The legends of China contain the

same myth. Yu, the founder of the first dynasty which reigned in China, was also born of a virgin, and a star told of the event. It is also said that a star figured at the birth of Laoutsze, the Chinese sage. In the legends of the Jewish patriarchs and prophets it is stated that a brilliant star shone at the time of the birth of Moses. It was seen by the Magi of Egypt.

And Jesus must share with Krishna, and Buddha, and Confucius, and Mithras, the Persian savior, and Socrates the honor of being visited by wise men bearing presents. Krishna was cradled among shepherds. Luke tells us that shepherds came and worshiped Jesus. Buddha at his birth was visited by wise men and hailed God of gods. When Confucius came into the world five celestial sages, or wise men, entered the house at the time of the child's birth. Mithras, the Persian savior, was also visited by wise men called Magi, at the time of his birth. According to Plato, at the birth of Socrates there came three Magi from the East to worship him. Nearly all these were adored by shepherds, visited by wise men, and received gifts of gold, frankincense, and myrrh. All of them were before Christ.



BEHOLD, THERE CAME WISE MEN.

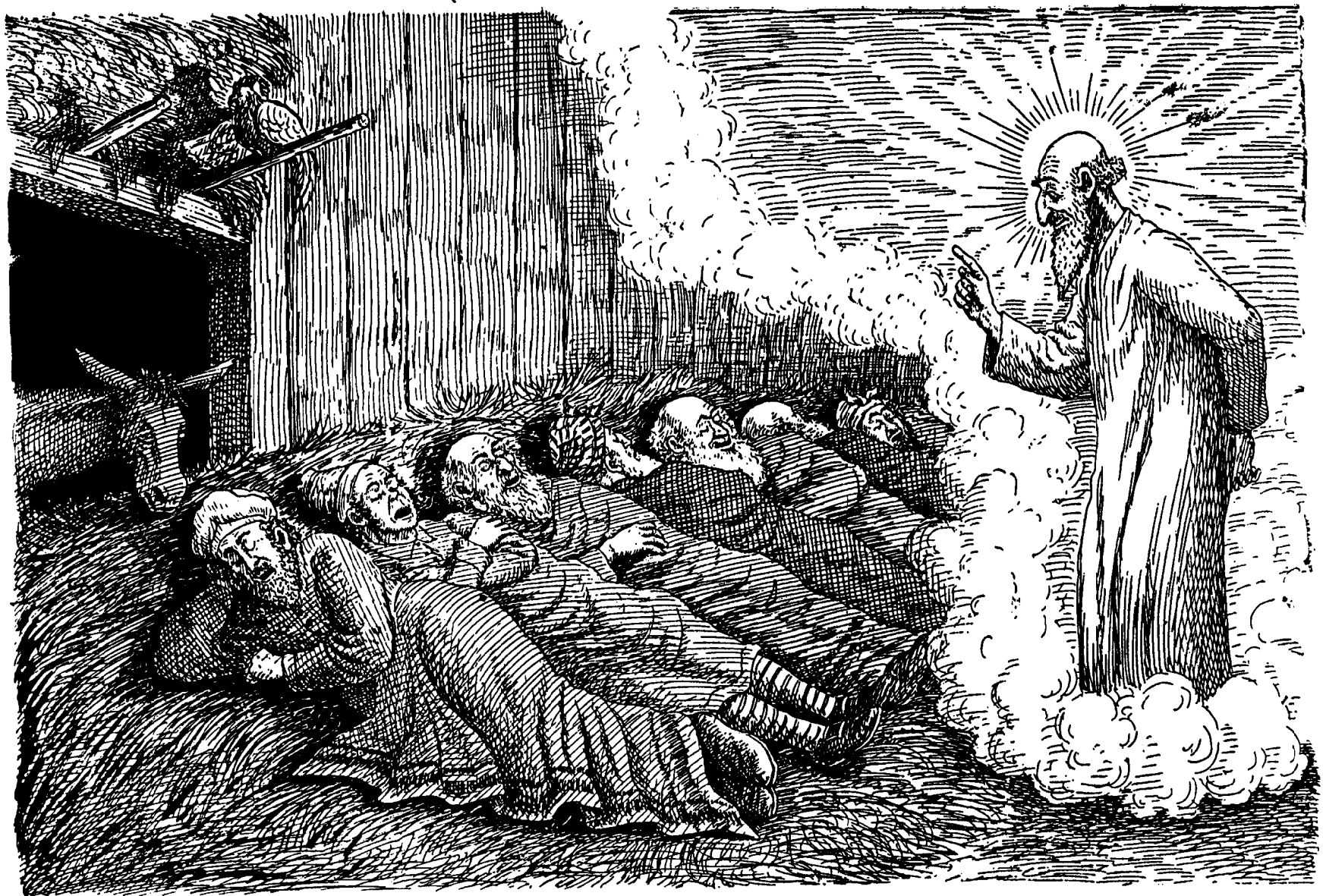
Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the East to Jerusalem.—Matt. ii, 1.

IV.—THE FLIGHT INTO EGYPT.

According to Matthew, Joseph took the young child Jesus and fled into Egypt to avoid the slaughter of the infants which Herod is said to have ordered. But according to Luke (chap. ii) the family remained in Bethlehem forty days, which is the period of purification of a woman after childbirth. The theologians attempt to explain this contradiction between the evangelists in various ways, but as it is unexplainable on any theory consistent with the theory of the plenary inspiration of the scriptures, they have not yet succeeded. Luke knew nothing of the wise men, the slaughter of the infants, or this alleged flight to Egypt. And as we have seen that the story of the wise men is borrowed, so shall we find the story of the flight to be an ancient tale. As for the slaughter of the infants, it is a fable. If Herod had wanted to resort to murder to get rid of a supposed new king of the Jews, he could easily have found the very house and child in so small a town. and thus have spared the other infants. In any event he might have excluded the fe-

male infants from his order. And, according to Matthew, he did not even take the pains to inquire whether the child had not already escaped. Moreover, Josephus, who gives a minute account of the atrocities perpetrated by Herod, up to the very last moments of that monarch's life, does not say a single word about this unheard of crime, which must have been so notorious. Had it ever been committed, Josephus must have known of it, and certainly would have mentioned it. That he did not shows that the writer of Matthew was not telling of an actual occurrence, but plagiarizing as in other things connected with the alleged birth of Christ from some earlier religious legends.

Crishna, the eighth incarnation of the Hindoo god Vishnu, was born eleven centuries and a half before Jesus. And at least three centuries before Christ, as stated by Professor Wilson in the preface of his work, the "Vishnu Purana," there is "abundant positive and circumstantial evidence of the prevalence of the doctrines which the Puranas teach, the currency of the legends which they narrate, and the integrity of the institutions which they describe."



THE WISE MEN WARNED.

And being warned of God in a dream that they should not return to Herod, they departed into their own country another way.—Matt. ii, 12.

So the story of Crishna certainly was not borrowed from that of Christ. Joguth Chunder Gangooly, a "Hindoo convert to Christ," tells us in his "Life and Religion of the Hindoos," that "a heavenly voice whispered to the foster father of Crishna and told him to fly with the child across the river Jumna, which was immediately done. This was owing to the fact that the reigning monarch, King Kansa, sought the life of the infant savior, and, to accomplish his purpose, he sent messengers to kill all the infants in the neighboring places." Godfrey Higgins, in his "Anacalypsis," says: "Soon after Crishna's birth he was carried away by night and concealed in a region remote from his natal place, for fear of a tyrant whose destroyer it was foretold he would become; and who had, for that reason, ordered all the male children born at that period to be slain." Sir William Jones ("Asiatic Researches") says of Crishna: "He passed a life, according to the Indians, of a most extraordinary and incomprehensible nature. His birth was concealed through fear of the reigning tyrant Kansa, who, at the time of his birth, ordered all new-born males to be

slain, yet this wonderful babe was preserved." Says W. T. Doane, author of "Bible Myths:" "In the Sanscrit Dictionary, compiled more than two thousand years ago, we have the whole story of this incarnate deity, born of a virgin, and miraculously escaping in his infancy from the reigning tyrant of his country. Representations of this flight with the babe at midnight are sculptured on the walls of ancient Hindoo temples. This story is also the subject of an immense sculpture in the cave-temple at Elephanta, where the children are represented as being slain. The date of the sculpture is lost in the most remote antiquity. It represents a person holding a drawn sword, surrounded by slaughtered infant boys. Figures of men and women are also represented who are supposed to be supplicating for their children." Thomas Maurice, in his "Indian Antiquities," speaking of this sculpture, says: "The event of Crishna's birth, and the attempt to destroy him, took place by night, and therefore the shadowy mantle of darkness, upon which mutilated figures of infants are engraved, darkness (at once congenial with his crime and the season of its per-



JOSEPH DREAMS ANOTHER DREAM.

And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word : for Herod will seek the young child to destroy him.—Matt. ii, 13.

petration) involves the tyrant's bust; the string of death-heads marks the multitude of infants slain by his savage mandate; and every object in the sculpture illustrates the events of that Avatar." Another feature, discovered by Mr. Doane, connects these stories. Sir William Jones tells us that when Crishna was taken out of reach of the tyrant Kansa who sought to slay him, he was fostered at *Mathura* by Nanda the herdsman. Canon Farrar in his *Life of Christ* says: "St. Matthew neither tells us where the holy family abode in Egypt, nor how long their exile continued; but ancient legends say that they remained two years absent from Palestine, and lived at *Matareeh*, a few miles northeast of Cairo." Chemnitius, out of Stipulensis, who had it from Peter Martyr, bishop of Alexandria, in the third century, says that the place in Egypt where Jesus lived is now called *Matarea*. "Here," says Mr. Doane, "is evidently one and the same legend."

And there are others. Salivahana, a virgin-born savior, anciently worshiped near Cape Comorin, the southerly part of the Peninsula of India, had the same history. It was attempted

to destroy him in infancy by a tyrant who was afterwards killed by him. Most of the other circumstances are the same as those told of Crishna and Christ. Substantially the same story was told of Buddha, to destroy whom the counselors of King Bimbasara of Magadha advised him to at once raise an army. The same tale is repeated in the chronicles of the East Mongols, with the variations that it was the Brahmans at court who advised the destruction of the king's own son, of whom they prophesied evil, and the boy was thrown into the Ganges. He was rescued by a peasant, and afterwards seized a kingdom. The Chinese have similar stories. Cyrus, king of Persia, six centuries before Christ, was also threatened. His grandfather, Astyages, had dreams which were interpreted by wise men to mean that the offspring of his daughter Mandane would expel him from his kingdom. Alarmed at the prophecy, he handed the child to his kinsman, Harpagos, to be slain; but this man, having entrusted it to a shepherd to be exposed the latter contrived to save it by exhibiting to the emissaries of Harpagos the body of a still-born child of which



THE DEPARTURE FOR EGYPT.

When he arose, he took the young child and his mother by night, and departed into Egypt.—Matt. ii, 14.

his own wife had just been delivered. Grown to man's estate, Cyrus of course justified the prediction of the wise men by his successful revolt against his grandfather.

The return of the Jesus family out of Egypt is described in the closing verses of Matt. ii. After the death of Herod the angel of the Lord appeared once more to Joseph, saying, "Arise, and take the young child and his mother, and go into the land of Israel; for they are dead which sought the young child's life." Joseph came back into Palestine with his wife and infant; but although he had accepted without question the word of the angel when imparting to him the divine origin of Mary's prospective child, he did not trust the messenger implicitly now; for when he heard that Archelaus, the son of Herod, reigned in Judea, "he was afraid to go thither." It was wrong in him to suspect an angel of misleading him in either of these important matters, but perhaps Mary had said something about the import of the angel's first message to disquiet Joseph's mind and shake his confidence in dreams. And now, while in

this state of uncertainty, he received another communication, directing him to turn aside into Galilee, which he did, taking up his residence in the mountain village of Nazareth, "that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." No honest deity would ever have sent Joseph on such a wild-goose chase, for no prophet ever said anybody should be called a Nazarene. The words Matthew garbles were applied to Samson (Judges xiii, 5); they are alleged to have been spoken by an angel, who used the term Nazarite (not Nazarene), meaning an individual of the class described in Num. vi. Jesus was called neither a Nazarite nor a Nazarene, although the latter term fits him, for Nazareth is throughout the gospels recognized as his birthplace. He himself describes Nazareth as his own, that is, his native place, and it was here he observed that a prophet was not without honor save in his own country.

The legend of the flight which Matthew retells is of the same nature as the fairy stories in the Arabian Nights, but is not so interestingly related.



THE CARPENTER'S RETURN FROM EGYPT.

And he arose, and took the young child and his mother, and came into the land of Israel. . . . Being warned of God in a dream, he turned aside into the parts of Galilee.—Matt. ii. 21, 22.

V.—THE BAPTISM OF JESUS.

That Jesus was baptized by John may be true, or it may not. The facts in the case are that baptism by immersion, or sprinkling in infancy, for the remission of sin, was a common rite, to be found in countries the most widely separated on the face of the earth, and the most unconnected in religious genealogy. Among the holders of the Buddhist faith the birth of children is regularly the occasion of a ceremony at which the priest is present. In Mongolia and Thibet this ceremony assumes the special form of baptism. Candles are burned and incense offered on the domestic altar, the priest reads the prayers, and dips the child three times in water. Says Higgins in the "Anacalypsis:" "Among all nations, and from the very earliest times, water has been used as a species of religious sacrament. Water was the agent by means of which everything was regenerated or born again. Hence, in all nations, we find the Dove, or Divine Love, operating by means of its agent water, and all nations using the ceremony of plunging, or, as we call it, baptizing, for the remission of sins, to introduce the candidate to

a regeneration, to a new birth unto righteousness."

Buddha was baptized, and at this event the Spirit of God was present; hence Buddha is represented, like Jesus, with a dove hovering over his head. The fish was the earliest symbol of Jesus, as a fish stood for his name from the significance of the Greek letters in the word that expresses the idea. But the dove has always stood for the Holy Spirit. Rev. J. P. Lundy, speaking of this, says (in "Monumental Christianity"): "It is a remarkable fact that this spirit (*i. e.*, the Holy Spirit) has been symbolized among all religious and civilized nations by the dove." The virgin goddess Juno is often represented with a dove on her head. It is also seen on the images of Astarte, Cybele, and Isis. It was sacred to Venus, and was intended as a symbol of the Holy Spirit, as Lundy tells us in his "Monumental Christianity;" and Richard Payne Knight, in his "Ancient Art and Mythology," says that even in the remote islands of the Pacific ocean a bird is believed to be the emblem of the Holy Spirit.

The writer of Matthew evidently was acquainted with these legends.



A WONDERFUL BAPTISM.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him and he saw the spirit of God descending like a dove, and lighting upon him.—Matt. iii, 16.

VI.—JESUS AND THE DEVIL.

As the dove is the emblem of the Holy Spirit, the artist has properly represented one of those birds as the guide which led Jesus to the Devil, as a blind man utilizes a small dog. But, as with the other tales connected with the alleged history of Jesus, the legend is not original. Many of the early Christian fathers, Lardner says, rejected the story as fabulous, but in the words of the Rev. E. Garbett, in a sermon preached before the University of Oxford, "we must accept the whole of the inspired autographs or reject the whole." So, if this tale of the temptation be fabulous, the others are. The reason why we have this story in the New Testament, thinks the author of "Bible Myths," is because the writer wished to show that Jesus Christ was proof against all temptations, that he, too, as well as Buddha and others, could resist the powers of the prince of evil. The story of Buddha's temptation is given by Moncure D. Conway in his "Sacred Anthology" as follows: "The Grand Being (Buddha) applied himself to practice asceticism of the extremest nature. He ceased to eat (that is, he fasted)

and held his breath. Then it was that the royal Mara (the Prince of Evil) sought occasion to tempt him. Pretending compassion, he said: 'Beware, O Grand Being, your state is pitiable to look on; you are attenuated beyond measure, . . . you are practicing this mortification in vain; I can see that you will not live through it. . . . Lord, that are capable of such vast endurance, go not forth to adopt a religious life, but return to thy kingdom, and in seven days thou shalt become the emperor of the world, riding over the four great continents.' " To this the Grand Being, Buddha, replied: " 'Take heed, O Mara; I also know that in seven days I might gain universal empire, but I do not desire such possessions. I know that the pursuit of religion is better than the empire of the world. You, thinking only of evil lusts, would force me to leave all beings without guidance into your power. Avaunt! Get thou away from me!' The Lord (then) rode onwards, intent on his purpose. The skies rained flowers, and delicious odors pervaded the air."

Mr. Doane calls attention to the similarities of these two legends. Was Jesus "about beginning to preach" when he was tempted by the



LED ASTRAY.

Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. · Matt. iv, 1.

evil spirit? So was Buddha about to go forth "to adopt a religious life" when he was tempted by the evil spirit. Did Jesus fast, and was he "afterwards an hungered?" So did Buddha "cease to eat," and was "attenuated beyond measure." Did the evil spirit take Jesus and show him "all the kingdoms of the world," which he promised to give him, provided he did not lead the life he contemplated, but follow him? So did the evil spirit say to Buddha: "Go not forth to adopt a religious life, and in seven days thou shalt become the emperor of the world." Did not Jesus resist these temptations, and say unto the evil one, "Get thee behind me, Satan?" So did Buddha resist the temptations, and said unto the evil one, "Get thee away from me." After the evil spirit left Jesus, did not "angels come and minister unto him?" So with Buddha. After the evil one had left him "the skies rained flowers, and delicious odors pervaded the air."

These parallels, he concludes, are too striking to be accidental.

And, as in the case of the legend of the flight, there are others. Dupuis, in his "Origin of Religious Belief," tells us that Zoroaster, the

founder of the Persian religion, was tempted by the devil, who made him magnificent promises, in order to induce him to become his servant and to be dependent on him, but the temptations were in vain. The writer of the article on Zoroaster in Chambers's Encyclopedia says that his temptation by the devil forms the subject of many traditional reports and legends. Kingsborough's "Mexican Antiquities" says that Quetzalcoatl, the virgin-born Mexican savior, was tempted by the devil on a mountain, and fasted forty days, the same as Jesus is said to have done.

Fasting was a religious rite among all the nations of antiquity. The Hindoos have days set apart for fasting on many different occasions throughout the year, one of which is when the birthday of their Lord and Savior is celebrated. The ancient Egyptians had many periods of abstinence from food. During these fasts, if Plutarch is to be believed, the priests meditated on divine things. Among the Sabians fasting was insisted on as an essential act of religion. The Jews also had their fasts, as all readers of their history know. The Greeks practiced fasting before being initiated into the Mysteries, and



“LIFTED UP.”

Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple.—Matt. iv, 5.

the same practice was found among the Mexicans and Peruvians. The period of forty days was ascribed as the length of the fast Jesus underwent, because the number forty as well as seven was a sacred one among most nations of antiquity, particularly among the Jews, and because others had fasted that number of days, and the writer of Matthew made his hero follow his prototypes closely. We are told that Moses fasted forty days, as well as Elijah. The ancient Persians had a religious festival during which forty days were set apart for thanksgiving and sacrifice. We have seen that the ancient Mexicans had these periods in their religion, and Kingsborough says they even made their prisoners of war fast forty days before they were put to death—a very striking religious economy. The forty day period was also a rite of religion in the New World, the females of the Orinoco tribe fasting forty days before marriage, and a father in the Carib-Coudave tribes of the West Indies fasted forty days after the birth of a child in his family. The prince of the Tezuca tribes fasted forty days when he wished an heir to his throne, and the Maudanas supposed it required forty days and

forty nights to wash clean the earth at the deluge. The number forty appears in all mythologies, as well as the number seven, and the Old and New Testaments make many important occurrences occupy that space of time. The Chinese and the Persians also use this mystic number, as did the Druids. So that our religion is but one among many mythologies, and but a copy of those older than itself. Christianity is remodeled paganism.

Certain of the temptations invented by the Adversary of souls and held before the Son of Man for his undoing are hinted at in the picture opposite. All these were heroically resisted. Satan had not found the vulnerable spot in the preacher. He discovered this later, as we know from his temptation of St. Anthony, and we have only the word of tradition, which is contrary to experience, that the holy man did not yield. The following lines account for Satan's present success with ministers, and by implication for his failure with the Galilean:

The Devil sat by the river's side—

The stream of Time, where you'll always find
him—



SOME EXPERIENCES IN THE WILDERNESS.

And he was there in the wilderness forty days, tempted of Satan ; and was with the wild beasts ; and the angels ministered unto him.—Mark i, 13.

Casting his line in the rushing tide,
And landing the fish on the bank behind him.

He sat at ease in a cosy nook,
And was filling his basket very fast ;
While you might have seen that his deadly hook
Was differently baited for every cast.

He caught 'em as fast as a man could count,
Little or big, it was all the same ;
One bait was a check for a round amount—
An assemblyman nabbed it, and out he came.

He took a gem that as Saturn's shone ;
It sank in the water without a sound,
And caught a woman who long was known
As the best and purest for miles around.

Sometimes he would laugh and sometimes sing,
For better luck no one could wish ;
And he seemed to know, to a dead sure thing,
The bait best suited to every fish.

Quoth Satan : " The fishing is rare and fine !"
He took a drink, somewhat enthused ;
And yet a Parson swam round the line
That ev'n the most tempting of baits refused.

He tried with his gold and his flashing gems,
Hung fame and fortune upon the line,
Dressing-gowns with embroidered hems,
And still the Dominie made no sign.

A woman's garter went on the hook ;
" I have him at last," quoth the Devil,
Brightening ;
Then Satan's sides with laughter shook,
And he landed the Parson as quick as light-
ning.

The latest interpretation of the temptation story, by those who wish to save the reputation of the gospel writers for veracity, refines the matter down to a struggle on the part of Jesus to decide whether or not he should renounce the world and the devil and take up the religious work to which he felt he had been called. It is pointed out that he had a good trade—that of a carpenter and joiner—which offered him a comfortable living, while the calling of a prophet promised but a precarious subsistence. Hence the incentive to stick to his jackplane. On the whole, it were perhaps better that he had gotten rid of the temptation by yielding to it.



HE REFUSES TO ACCEPT BOGUS TITLES.

Again, the devil taketh him up into an exceeding high mountain, and showeth him all the kingdoms of the world, and the glory of them.—Matt. iv, 8.

VII.—FISHERS OF MEN.

The readiness with which Jesus obtained followers and disciples is often referred to by believers in him now as a proof of his divine mission. But it counts for nothing. So full is the world of credulous people that there is a common saying that a sucker is born every minute.

Like all the religious impostors of the present day, Jesus obtained his disciples and followers from among the ignorant. Since his time there have been many men crazed by religious fervor who have founded new religions and religious cults, and they have experienced not the slightest difficulty in obtaining followers. Men have given up their property to them, and women have thrown themselves into their arms.

It is always easy to rally the followers of foolishness, but very difficult to get sensible searchers for truth. This peculiarity of the human race has been taken advantage of by all the medicine men of the world, from the tom-tom beaters to the pope in Rome, and from the backwoods revivalist to the heads of all the

sects of Christendom. The early Christian theologians crystallized it into a saying which became as familiar as their creed: "The people wish to be deceived; deceived let them be." All the alleged saviors of early times had their disciples.

Thus Buddha found all the followers he needed, more than he could use near his person, and sent them out to preach the gospel, saying to them: "Go ye now, O bhikshus, for the benefit of the many, for the welfare of mankind, out of compassion for the world. Preach the doctrine which is glorious in the beginning, glorious in the middle, and glorious in the end, in the spirit as well as in the letter. There are beings whose eyes are scarcely covered with dust, but if the doctrine is not preached to them they cannot attain salvation. Proclaim to them a life of holiness. They will understand the doctrine and accept it." Jesus sent *his* disciples out with these words: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

Buddha's message is better than Christ's.



FISHERS OF MEN.

And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And he saith unto them. Follow me, and I will make you fishers of men. - Matt. iv, 18, 19.

VIII.—SERMON ON THE MOUNT.

Christ's preachment when he went up on the mountain has been lauded by the church as the summum bonum of all good things, when the fact is that it is the sentiment of an Asiatic ascetic, not only impracticable, but extremely foolish. And the world so recognizes it now, though it does not say so; it simply repudiates it, casts it aside, and makes no pretense of practicing its precepts. "Blessed are the poor in spirit," said Christ. But that doctrine carried out would make the world a world of slaves. The men who have sent the world along are those who have been proud in spirit, ambitious, and daring. And if only those inherit the kingdom of heaven who are poor in spirit the company there will be rather undesirable. "Blessed are they that mourn." What is the use of filling one with grief for the sake of getting a chance to comfort him? It would be much better to give him no occasion to mourn. In itself mourning is not a cheerful occupation and is not a road to happiness. Happiness, nowadays, is regarded as the object of life. The

idea Jesus held was that the chief object of man should be to make himself miserable here in order to get to heaven hereafter. The world scorns the doctrine now. "Blessed are they which are persecuted for righteousness' sake." Was the church endeavoring to bless the people it has persecuted—trying to send them to heaven? Was that why it killed them? Were the inquisitors only recruiting sergeants for the Almighty—or real estate agents looking for tenants for the mansions in heaven? Were the poor victims blessed indeed? Did they thank their torturers as their limbs came asunder on the rack, or as their lives went out in flame? Can any sane man regard such teaching as other than foolish? Did the meek ever inherit the earth, or has it not been rather the strong, who could drive their meeker brethren from the lands they desired to hold? Have not the warriors ruled the earth, while the merciful, the pure in heart, the peacemakers, have been shoved from pillar to post and ravished and ravaged once and again?

In this sermon, too, Jesus taught the doctrine of hell, the most cruel and infamous of all religious doctrines, and one which all enlightened



THE SERMON ON THE MOUNT.

people have now repudiated. Only the most ignorant, superstitious, and credulous now believe it. "And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." What absurdity! whether it be parable or literal teaching. "Let your communication be yea, yea, and nay, nay, for whatsoever is more than these cometh of evil." That would stop all investigation, all writing of books—even the very sermons of the ministers who pretend to expound Christ's teachings. "Resist not evil; but whosoever shall smite thee on one cheek, turn to him the other also." Really, should people do this? Think of it—what curs the race would be should they adopt this teaching! "And if any man will sue thee at law and take away thy coat, let him have thy cloak also." What is this, but encouraging theft? "And whosoever shall compel thee to go a mile with him, go with him twain." What for? "Give to him that asketh thee, and from him that would borrow turn not away." That is, give alms indiscriminately, whether the object

be worthy or not. What a paradise Jesus would make for lazy tramps and dead beats! "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." If we are to do good to those who hate us, how, then, shall we reward our friends? The doctrine is abhorrent to all right feeling. As Paine said, it is assassinating the dignity of forbearance, and sinking man into a spaniel. Buddha taught much better: "He who deserves punishment must be punished, and he who is worthy of favor must be favored. Do no injury to any living being, but be full of love and kindness; for whosoever must be punished for the crimes which he has committed suffers his injury not through the ill will of the judge but on account of his evil doing." "Lay not up for yourselves treasures upon earth;" "Take no thought for your life, nor yet for your body," and "no thought for the morrow." Such doctrine is the paralysis of all progress and is a false morality. The experience of the human race has evolved a natural morality, common to all civilized peoples and to be found in nearly all religions. The



HE PREACHETH A TRAMP DOCTRINE.

Therefore, take no thought for the morrow, . . . what ye shall eat or what ye shall drink. . . . Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your heavenly father feedeth them. --Matt. vi. 25, 26.

New Testament teaches nothing new on this subject, "and where it attempts to exceed becomes mean and ridiculous." This Sermon on the Mount clearly and emphatically teaches submission to physical evil, tyranny, and oppression. It inculcates an unprogressive spirit; it draws the energies of men from the duties of this life, and puts an end to all human effort. Poverty is magnified as a virtue, riches denounced as a vice. If the world were to adopt its philosophy and practice its precepts, the earth would be a combination pauper farm and idiot asylum.

No wonder the artist has depicted the Devil as being pleased with this sermon.

John Stuart Mill, commenting on Christ's precepts, says: "All Christians believe that the blessed are the poor and humble, and those that are ill-used by the world; that it is easier for a camel to pass through the eye of a needle than for a rich man to enter the kingdom of heaven; that they should judge not lest they be judged; that they should swear not at all; that they should love their neighbor as themselves; that if one take their cloak, they should give him

their coat also; that they should take no thought for the morrow; that if they would be perfect they should sell all that they have and give it to the poor. They are not insincere when they say that they believe these things. They do believe them, as people believe what they have always heard lauded and never discussed. But in the sense of that living belief which regulates conduct, they believe these doctrines just up to the point to which it is usual to act upon them."

With regard to the much-lauded Golden Rule of Jesus (of which, by the way, he was not the author) Professor Huxley wrote: "Strictly observed, the 'golden rule' involves the negation of law by the refusal to put it in motion against law-breakers; and, as regards the external relations of a polity, it is the refusal to continue the struggle for existence. It can be obeyed, even partially, only under the protection of a society which repudiates it. Without such shelter, the followers of the 'golden rule' may indulge in hopes of heaven, but they must reckon with the certainty that other people will be masters of the earth."



"Blessed are the meek, for they shall inherit the earth" (Matt. v. 5)

Very fine theoretically, but we notice the meek are always swindled out of their inheritance by brazen pietists.

"Let your light so shine before men that they may see your good works, etc."

This is contrary to the advice in Matt. vi. 3. to 6 where secrecy is advised.

"Whoever shall say, thou fool, shall be in danger of hell fire."

Ah, there, Jesus! Be careful then yourself or I'll warm you up! You had a bad habit of calling folks fools yourself, you know. "O ye fools," etc. "to believe all the prophets have spoken."

"If thy right eye offend thee, pluck it out and cast it from thee" etc. "If thy right hand offend thee, cut it off and cast it from thee," etc. (Matt. v. 29, 30.)

This is not likely to be obeyed to any alarming extent, but if it is, what a precious lot of cripples and one-eyed saints there are in heaven! I'm glad they don't come to my place.

"Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

To be sure! Give to every worthless bum and beggar till you are a beggar yourself! Holy Brimstone! what fine doctrine! "Love your enemies, bless them that curse you, and do good to them that hate you," etc. — O, Jesus, why don't you practice what you preach? Why do you not love and bless sinners and myself also? Why will you say: "Depart from me ye cursed" etc. to those who do not believe in you or to those who did not feed and clothe you, etc. O thou mythical son of a ghost, thou art very inconsistent — yours &c. Satan. (See Matt. XXV, 41 to 46.)

"But I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also."

Good! That doctrine suits me exactly! But had I taught such things, what a howl the Christians would raise over it! "Resist not evil!" Well, I wonder what he preaches against sin for! And why don't he let me alone? That smiting business is a fine thing to encourage ruffians, but rather tough on decent and peaceable people!

"If any man sue thee at law, and take away thy coat, let him have thy cloak also."

Why certainly! and your boots, breeches, hat, shirt, socks and suspenders! And if a scoundrel drags you into a lawsuit and takes your horse from you, give him also thy curry-comb, thy harness, coach and coachman!

"Whoever shall compel thee to go a mile, go with him twain."

Yes, yes, and if he compels you to go to Canada or Scotland, don't stop till you get to the North pole!

THE SERMON EVIDENTLY PLEASING TO SATAN.

IX.—HOW CHRISTIANS HEED THE TEACHINGS OF JESUS.

The teachings of Jesus are evidently for foreign consumption—something to send to the heathen—for no church member pays attention to them when they conflict with his own desires. Instead of giving all to the poor the churches scheme and cheat and beg to get the treasures not only of the rich but of the lowly and sick and meek. They rob the servant girls and the children as impartially and thoroughly as they do the millionaires. Every minister and every priest is seeking wealth. It is almost the one topic of conversation among Christians. They worship a rich man in the churches, and the richer he is the more servile are his fellow-members. They desire to be as he is, not as Christ commanded them to be. It is well that they do not follow those commands, but they ought to be honest enough to admit the foolishness of them. They laud them publicly and despise them privately. They say it is noble to teach that men should give to all that asketh, and put their own debtors in jail. They commend Jesus for teaching them to turn the other

cheek when smitten on one, and send for a policeman when a man assaults them. Instead of seeking righteousness, as Christ commanded, the whole Christian world is seeking wealth and power. Gold is their god. No one can have salvation without paying the preacher. There are no free roads to heaven, and the Christian who attempts to run his own salvation scheme is damned by every priest in Christendom. The missionaries rob the heathen; the pope compels the payment of Peter's pence; the ministers work only for hire. Every church is organized beggary; in most Christian countries it is a legally licensed thief. It robs municipalities by dodging its taxes, and compels the non-church members to pay more taxes because of this dishonesty. They lay up all the treasures they can get hold of by fair means and foul, taking willing chances on the rust corrupting them, or the moths eating them, and build safety vaults against the thieves. And then, when they come to die, they cast the burden of their sins on that Christ whose teachings they have hypocritically professed and habitually disregarded, with as much apparent confidence as though their lives had been conspicuous illustrations of his precepts.



HOW CHRISTIANS HEED THE TEACHINGS OF JESUS.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.—Matt. vi, 19.

X.—THE PART MARY CHOSE.

When Jesus was traveling around the country, as it is alleged he did, he went into a certain village, and a certain woman named Martha took him into her house. She had a sister named Mary living with her. Jesus, of course, needed something to eat, and Martha set about getting dinner. But Mary knew a better trick than working in the kitchen. She sat down at Jesus's feet, and listened to his tales about himself. This seemed to Martha somewhat one-sided, and she broke in on them and complained, saying, "Lord, dost thou not care that my sister has left me to serve alone? bid her therefore that she help me." But Jesus would rather talk with Mary than sit alone, and he was himself so important in his own eyes that he retorted on poor Martha that there was "but one thing needful," meaning his own gospel, and that Mary had chosen that good thing, and he did not propose it should be taken away from her. Which meant that he did not propose that Mary should be taken away, leaving him with no one to talk to about himself.

This kind of fanatic is by no means uncom-

mon. The topic most congenial to the self-styled saviors has been themselves. Brigham Young had large self-esteem. Mother Ann Lee considered herself a very important person, and Mrs. Eddy follows suit. And there are Cyrus Romulus R. Teed, the disciple of himself and believer in his own divinity as well as preacher of his own Koreshanity, and Mr. Dowie, the paranoiac who thinks himself the embodiment of several of the prophets and the restorer of all things, who think there is but one thing needful, and that is belief in themselves as divine persons with a mission. Mohammed had the same idea, and succeeded about as well as Jesus did in convincing the world of the truth of his story. If Mohammed's version of the savior business had taken among the western peoples instead of the eastern, we would all have several wives and look forward to having a lot more when we get to heaven. And as one can never have too much of a good thing—for so they reason—many ministers have adopted this part of Mohammed's religion, though rejecting the theology which justifies it. The one thing needful in their opinion is "sisters."



THE PART MARY CHOSE.

But one thing is needful : and Mary hath chosen that good part, which shall not be taken away from her.—Luke x, 40-42.

XI.—ERRANT TEACHING.

Owing to causes beyond their control, such causes being the facts of the matter, the doctrine of the inerrancy of the Bible has been pretty well abandoned by the theologians of the present day. On the opposite page the artist calls attention to some of the facts which have destroyed the doctrine; and there are many more which might be cited. If Jesus taught truly, if he had what the politicians call a pull with the deity so strong that he could induce God to always answer prayers, why have they not always been answered? And if the Christians believe what he taught, why did they not accept the test proposed by Sir Henry Thompson, which the late Professor Tyndall sent to the Contemporary Review with his indorsement, and which has become known as Tyndall's prayer gauge? The test was to be that one single ward or hospital, under the care of first-rate physicians and surgeons, containing certain numbers of patients afflicted with those diseases which have been best studied, and of which the mortality rates are best known,

whether the diseases are those which are treated by medical or surgical remedies, should be, during a period of not less, say, than three or five years, made the object of special prayer by the whole body of the faithful, and that, at the end of that time, the mortality rates should be compared with the past rates, and also with that of other leading hospitals, similarly well managed, during the same period. There was the chance to find out if Christ spoke the truth when he said that whatever as many as two persons should ask should be granted! But the Christians feared to put their religion to the test, and employed themselves in publishing abuse of Professor Tyndall and the heretics who supported him. They said the proposed test was insolent, outrageous, profane, blasphemous. But they could not, would not, and did not meet it, and since that time the Christian who maintains the efficacy of prayer has only to have his attention called to the proposed test to cause him to subside into silence. The reputation of Jehovah as a prayer-answering God suffered wofully in that encounter of the church with the scientist.

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."
 (Matt. XVIII. 19-20)



A FEW OLD FACTS.

The Crusaders — "gathered together" in his name, and asked for the Holy Land — and did not get it.

The pious people of the South who "gathered together" in his name and asked for the success of the Southern Confederacy — did not get it.

The millions who prayed "in his name" for the life of Garfield!

The recent endeavor of the Christian Endeavorers, the "May You" and Salvation Army who "gathered in his name" and asked the Father to convert Col. R.G. Ingersoll — but it has not yet been done of the Father or of his son!!

ERRANT TEACHING.

XII.—A HEARTLESS RETORT.

This reply of Jesus to the disciple who wished to pay the last tribute of respect to his father, and to perform the imperative duty of disposing of his remains, is a further and an exceedingly good illustration of the enormous self-conceit of these self-styled saviors, and of the overweening importance which they attach to their missions. But in all the history of the so-called saviors and prophets, from Buddha to Brigham Young, we know of no parallel to this heartless command to desert the corpse of one's father to follow the fortunes of a wandering preacher.

If we had to believe all that the disciple Matthew tells us in the gospel attributed to him, we could come to but one conclusion, and that is that the whole of them—disciples, teacher, and people—were insane. If Joseph really believed his dreams, and the wise men really followed a star, and Herod really killed all the infants of two years and under, what shall we think of their sanity? What shall we think of a man—"a certain scribe," and supposed to know some-

thing—who should offer to blindly follow a man who confessed that he had not where to lay his head, and in that respect was worse off than the foxes and the birds of the air? And, above all, what shall we think of the organized church which endeavors to force upon the world a belief in these absurdities and atrocities! Can the church defend Christ's abandonment of a corpse, with the remark, Let it bury itself, to go on what he would say was a mission of love? Why did he not bring the dead man to life? He had just healed a leper, and a man sick with the palsy, and a woman sick of a fever, and cast out many devils with but a word, and healed all that were sick—why did he not bring the dead man to life as a mark of affection, if nothing more, for the deluded disciple who followed him blindly? Why did he not do this kindness for a friend when he had done so much for strangers?

Instead, we have a heartless remark, "Let the dead bury the dead," and he went off and took ship for another place. One almost regrets that the storm which arose did not drown all of them.



A HEARTLESS RETORT.

And another of his disciples said unto him, Lord, suffer me first to go and bury my father. But Jesus said unto him, Follow me; and let the dead bury their dead.—Matt. viii, 21, 22.

XIII.—GADARENE PIG STORY.

“I find,” said the late Professor Huxley, in his discussion with Bishop Wace, “in the second gospel (chap. v) [but more briefly stated in Matt. viii], a statement, to all appearance intended to have the same evidential value as any other contained in that history. It is the well-known story of the devils who were cast out of a man, and ordered, or permitted, to enter into a herd of swine, to the great loss and damage of the innocent Gerasene, or Gadarene, pig owners. There can be no doubt that the narrator intends to convey to his readers his own conviction that this casting out and entering in were effected by the agency of Jesus of Nazareth; that, by speech and action, Jesus enforced this conviction; nor does any inkling of the legal and moral difficulties of the case manifest itself. On the other hand, everything that I know of physiological and pathological science leads me to entertain a very strong conviction that the phenomena ascribed to possession are as purely natural as those which constitute smallpox; everything I know of anthropology

leads me to think that the belief in demons and demoniacal possession is a mere survival of a once universal superstition, and that its persistence, at the present time, is pretty much in the inverse ratio of the general instruction, intelligence, and sound judgment of the population among whom it prevails. . . . From the dawn of scientific biblical criticism until the present day, the evidence against the long-cherished notion that the three synoptic gospels are the works of three independent authors, each prompted by divine inspiration, has steadily accumulated, until, at the present time, there is no visible escape from the conclusion that each of the three is a compilation consisting of a groundwork common to all three—the threefold tradition; and of a superstructure, consisting, firstly, of matter common to it with one of the others, and, secondly, of matter special to each. . . .

“The story of the Gadarene swine belongs to the groundwork; at least, the essential part of it, in which the belief in demoniac possession is expressed, does; and therefore the compilers of the first, second, and third gospels, whoever



THE GADARENE PIG STORY.

And when he was come to the other side into the country of the Gergesenes, [Gadarenes] there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way. And, behold, they cryed out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

they were, certainly accepted that belief (which, indeed, was universal among both Jews and pagans at that time), and attributed it to Jesus. What, then, do we know about the originator, or originators, of this groundwork—of that three-fold tradition which all three witnesses (in Paley's phrase) agree upon—that we should allow their mere statement to outweigh the counter arguments of humanity, of common sense, of exact science? . . . Absolutely nothing. There is no proof, nothing more than a fair presumption, that any one of the gospels existed, in the state in which we find it in the authorized version of the Bible, before the second century, or, in other words, sixty or seventy years after the events recorded. And, between that time and the date of the oldest extant manuscripts of the gospels, there is no telling what additions and alterations and interpolations may have been made. It may be said that this is all mere speculation, but it is a good deal more. As competent scholars and honest men, our revisers have felt compelled to point out that such things have happened even since the date of the oldest known manuscripts. The oldest

two copies of the second gospel end with the 8th verse of the 16th chapter; the remaining twelve were spurious; and it is noteworthy that the maker of the addition has not hesitated to introduce a speech in which Jesus promises his disciples that 'in my name shall they cast out devils.' . . . The rule of common sense is *prima facie* to trust a witness in all matters in which neither his self-interest, his passions, his prejudices, nor that love of the marvelous, which is inherent to a greater or less degree in all mankind, are strongly concerned; and when they are involved, to require corroborative evidence in exact proportion to the contravention of probability by the thing testified. Now, in the Gadarene affair, I do not think I am unreasonably skeptical if I say that the existence of demons who can be transferred from a man to a pig does thus contravene probability. Let me be perfectly candid. I admit I have not *a priori* objection to offer. There are physical things, such as *tæniæ* and *trichinæ*, which can be transferred from men to pigs, and *vice versa*, and which do undoubtedly produce most diabolical and deadly effects on both.



THE GADARENE PIG STORY.

And there was a good way off from them an herd of many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.— Matt. viii, 28-32.

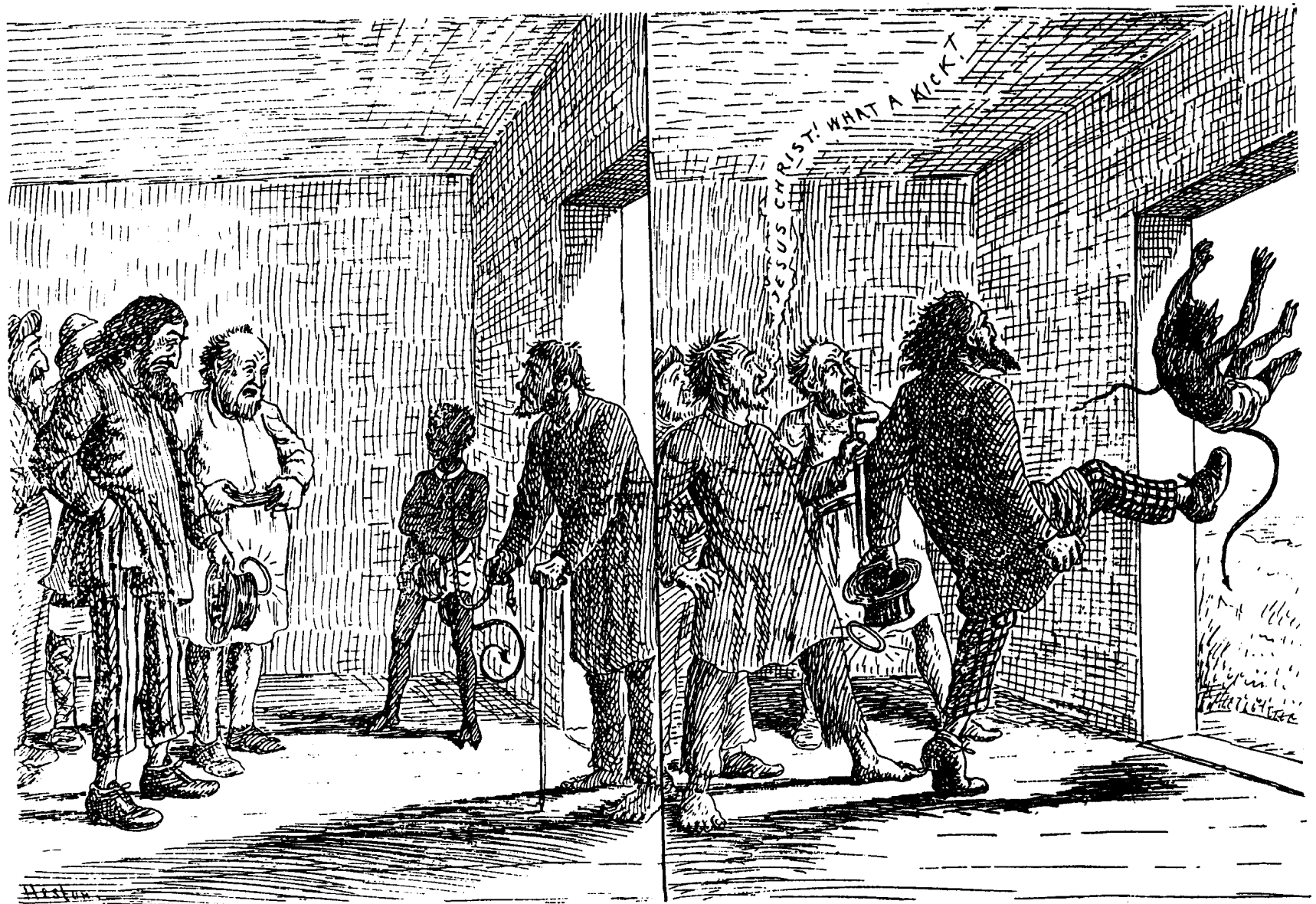
For anything I can absolutely prove to the contrary, there may be spiritual things capable of the same transmigration, with like effects. Moreover, I am bound to add that perfectly truthful persons, for whom I have the greatest respect, believe in stories about spirits of the present day quite as improbable as that we are considering. . . . Nevertheless, as good Bishop Butler says, 'probability is the guide of life;' and it seems to me that this is just one of the cases in which the canon of credibility and testimony, which I have ventured to lay down, has full force. So that, with the most entire respect for many (by no means for all) of our witnesses for the truth of demonology, ancient and modern, I conceive their evidence on this particular matter to be ridiculously insufficient to warrant their conclusion."

The concealed satire, stern logic, indisputable facts, and keen wit with which Professor Huxley presented his objections to this preposterous tale have never been excelled. Bishop Wace was laughed out of court.

Justin Martyr was a believer in the miracles

ascribed to Apollonius of Tyana, in Cappadocia, who was born about the time assigned for the birth of Jesus, for he says: "How is it that the talismans of Apollonius have power in certain members of creation, for they prevent, as we see, the fury of the waves, and the violence of the winds, and the attacks of wild beasts, and whilst *our* Lord's miracles are preserved by tradition alone, those of Apollonius are most numerous, and actually manifested in present facts, so as to lead astray all beholders." And Jesus himself admits that he was not unique in the devil-expelling business, for when he was accused of casting them out by Beelzebub, the prince of the devils, he retorted: "And if I by Beelzebub cast out devils, by whom do *your* children cast them out?"

Josephus tells us that King Solomon was expert in exorcising demons that had taken possession of the bodies of mortals; and relates that he saw one of his own countrymen (Eleazar) casting out devils in the presence of a vast multitude. Celsus, who wrote against the claims of Christians, says, as offsetting them, that "the magicians of Egypt cast out evil spirits."



ANOTHER DEVIL CAST OUT.

As they went out, behold, they brought to him a dumb man possessed with a devil.—Matt. ix, 32.

XIV.—SOME MORE MIRACLES.

If curing palsy is a sure sign that one possesses the power to forgive sins, then the other alleged saviors of the world are equal with Jesus, and the Christians have no preeminence over the followers of Buddha and Crishna or the followers of the holy ones of Persia and Egypt. Such legends are related of all of them, and with as much truth—which is just none at all. So far as these things are claimed for them, they are all impostors alike. But one story is as good as another, if not better, and we cannot reject those told about the other saviors if we believe those about Christ.

This story is told of Crishna: A passionate Brahman, having received a slight insult from a certain rajah, on going out of doors uttered this curse: That he should, from head to foot, be covered with boils and leprosy. The Brahman's curse being effective, the unfortunate king went to Crishna, who cured him with a word. Crishna was one day walking with his disciples when they met a crippled woman. Crishna making a halt, she made a

sign to him. He asked what she wanted and she replied, "Nothing but the use of my limbs." Crishna took her by the hand, raised her from the ground, and not only restored her limbs but renewed her age, so that, instead of a wrinkled, tawny skin, she received a fair and fresh one in an instant. On another occasion Crishna, having requested a Brahman to tell him what he most desired, was told that above all things he desired to have his two sons brought back to life. Crishna agreed to this, "and immediately the two young men were restored to life and brought to their father."

Zoroaster opposed his persecutors by performing miracles in order to prove his divine mission. Bochia of the Persians also performed miracles, as did Horus, Isis, and Osiris, of Egypt, the first-named being credited with raising the dead, among other things. Serapis, another Egyptian savior, performed great miracles, principally those of healing the sick. He was called the "Healer of the World." Marduk, the Assyrian savior, raised the dead for his share of miracle working. Esculapius the Greek not only cured the sick, but raised



SOME MORE MIRACLES.

But that ye may know that the Son of Man hath power on earth to forgive sins (then saith he to the sick of the palsy), Arise, take up thy bed, and go unto thine house.—Matt. ix, 6.

the dead. Bacchus, the son of Zeus by the virgin Semele, anticipated the alleged first miracle of Jesus in turning water into wine.

Jesus is said to have said, when he told his disciples to go into all the world and preach his gospel, that in his name they should cast out devils, speak with new tongues, take up serpents, drink any deadly thing, and heal the sick by laying hands on them. Hence Peter could raise Tabitha, although when his mother-in-law was ill he did not hasten to use his gift. But neither was this transmitted power unique. The miracles ascribed to Buddhist saints are too numerous to mention, as the auction advertisements say. Their very garments and the staffs with which they walked are supposed to imbibe some mysterious power, and blessed are they who are allowed to touch them. It is said that a Buddhist saint who attains the power called perfection (and the Christians have a perfectionist sect, too) is able to rise and float along through the air. Buddhist annals relate the performance of the miraculous suspension of Buddha himself, as well as of other saints. And for many years after the death of Esculapius—so

we are told—miracles continued to be performed by the efficacy of faith in his name. Patients were conveyed to the temple of Esculapius and there cured of their disease. Dr. Conyers Middleton says: "Whatever proof the primitive (Christian) church might have among themselves of the miraculous gift, yet it could have but little effect towards making proselytes among those who pretended to the same gift—possessed more largely and exerted more openly than in the private assemblies of the Christians. For in the temples of Esculapius all kinds of diseases were believed to be publicly cured by the pretended help of that deity, in proof of which there were erected in each temple columns or tables of brass or marble on which a distinct narrative of each particular cure was inscribed." Livy, the Roman historian, born B.C. 61, tells us that temples of heathen gods were rich in the number of offerings which the people used to make in return for the cures and benefits which they received from them. He could have said the same of the Catholic shrines and churches had he lived a few hundred years later; and, indeed, Romanism is but paganism with another savior.



PETER RAISETH TABITHA.

And he gave her his hand, and lifted her up, and when he had called the saints and widows, presented her alive.
Acts ix, 41.

XV.—THE TRUE SPIRIT OF CHRISTIANITY.

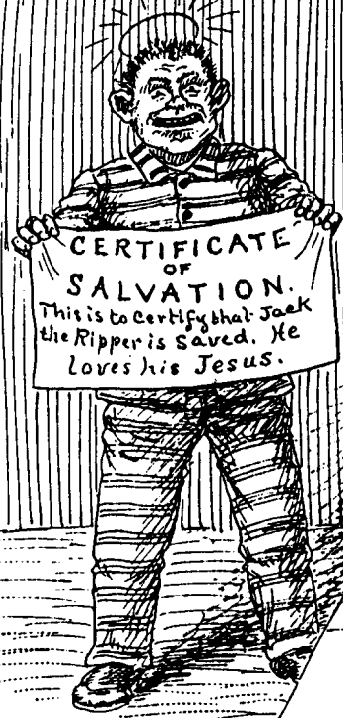
“He that believeth and is baptized shall be saved, but he that believeth not shall be damned” (Mark xvi, 16).

“If any man preach any other gospel unto you than that ye have received, let him be accursed” (Gal. i, 9).

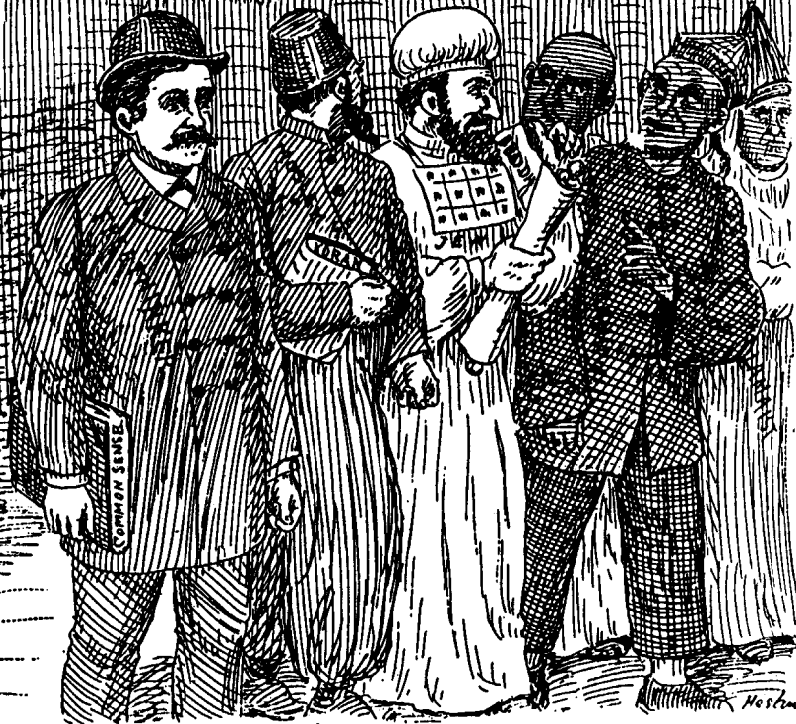
Commenting upon these utterances Mr. John E. Remsburg says: “What ghastly fruits these teachings have produced! We see earth covered with the yellow bones of murdered heretics and scholars; we see the persecutions and butcheries of Constantine, of Theodosius, of Clovis, of Justinian, and of Charlemagne; we see the Crusades, in which nearly twenty millions perish; we see the followers of Godfrey in Jerusalem—see the indiscriminate massacre of men, women, and children—see the mosques piled seven deep with murdered Saracens—the Jews burned in their synagogues; we see Cœur de Lion slaughter in cold blood thousands of captive infidels; we see the Franks in Constantinople, plundering, ravishing, murdering; we see the Moors expelled from Spain; we see the

murder of the Huguenots and Waldenses; the slaughter of German peasants—the desolation of Ireland—Holland drenched with blood; we witness Smithfield and Bartholomew; we see the Inquisition with its countless instruments of cruelty; we see the auto-da-fé, where heretics clad in mockery are led to torture and to death; we see men stretched upon the rack, disjointed, and torn limb from limb; we see them flayed alive—their bleeding bodies seared with red-hot irons; we see them covered with pitch and oil and set on fire; we see them hurled headlong from towers to the stony streets below; we see them buried alive; we see them hanged and quartered; we see their eyes bored out with heated augers—their tongues torn out—their bones broken with hammers; their bodies pierced with a thousand needles; we see aged women tied to the heels of fiery steeds—see their mangled and bleeding bodies dragged with lightning speed over the frozen earth; we see new-born babes flung into the flames to perish with their mothers, or with their mothers sewed into sacks and sunk into the sea; in short, on every hand, we see hate, torture, death!”

This infamous doctrine, has been "INSPIRED" AUTHORITY FOR AGES OF INHUMAN AND BLOODY PERSECUTION! It curses billions of honest and sincere people because they do not love the Gallilean Tramp! Open wide thy sooty doors, O Satan! We prefer to dwell with thee, rather than endure the association of the bloody bigots and contemptible fanatics who crowd the other place!!



1. COR. XVI- 22.
If any man love not the Lord Jesus Christ, let him be ANATHEMA. MARANATHA. — Paul. — Amen! — Torquemada. —



THE TRUE SPIRIT OF CHRISTIANITY.

XVI.—YEA, VERILY, O JESUS!

The confused mix-up depicted by the artist is in strict accord with the text and the facts of history. When the Roman Catholic church had Europe by the throat, and the Holy Inquisition was a persuasive force, parents denounced their children to the familiars of the Inquisition, and children returned the favor. They did it for private revenge, and for the good of the soul—that is, the other fellow's soul. When Christianity broke up into sects, they fought one another with a fury unequalled in any political war. Catholics persecuted Protestants, Protestants pursued Catholics, Lutherans hunted Anabaptists, Episcopalians burned Puritans, Puritans hanged Quakers, Calvinists tortured Unitarians, Congregationalists banished Baptists, and all of them helped to prosecute Mormons and imprison Adventists. Beginning with the Reformers themselves, Luther and Calvin, which was the practical beginning of Christian sectarianism, and coming down to the last prosecution and conviction for Sabbath-breaking of a Seventh-day Adventist, the sects have been persecutors of each other. Describing the burn-

ing at the stake of Bihop Hooper in St. Mary's, Gloucester, England, in 1555, upon the charge of being an irreclaimable heretic, the Christian Advocate of August 15, 1901, added: "For awhile the spirit of burning which it had inherited infected Protestantism. . . . There is a large party in Spain, in the South American Republics, and in Austria, that sigh and mourn because they cannot dispose of heretics in the same way. Nor do we know of any sect of Christians that could safely be trusted with the civil power. There is not one of them in which the spirit of persecution has not been manifest by men in power, at certain periods, by every means which the law would allow. . . . In resisting the same the victims have frequently transcended the bounds of Christian [sic] moderation, and, what is perhaps more remarkable, the same men who were victims in the churches from which they were expelled or from which they went out, on coming into power in the new sects, have oppressed with equal vigor and mercilessness those who were subject to them." This was notably the case with the Calvinists, the Lutherans, the Puritans, the Episcopalians, and of course the Catholics, who began the bloody work. John Calvin was himself person-



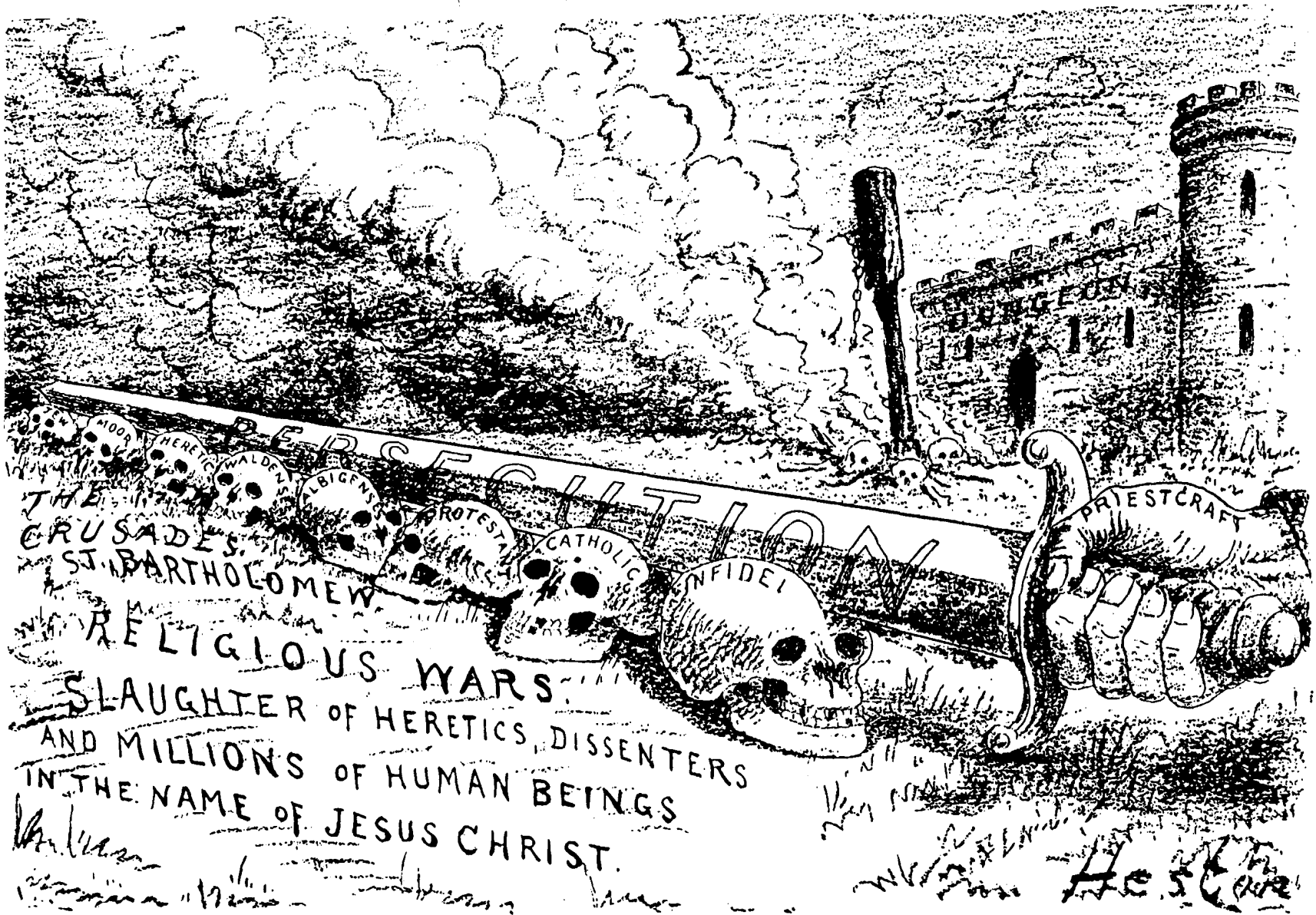
YEA, VERILY, O JESUS.

And the brother shall deliver up the brother to death, and the father the child : and the children shall rise up against their parents, and cause them to be put to death.—Matt. x, 21, 22.

ally responsible for the burning of Servetus, and his sect for the beheading and hanging of many others. When Lutheranism had taken possession of Germany, Holland, and Zealand, the crimes committed by the devotees of the new superstition were no less flagrant, and scarcely less numerous, than those of the Romish church which it replaced. The infamous laws of the Church of England against the Catholics are matters of historical record, as are the persecutions of the Puritans; while the persecutions by the Puritans in this country are the foulest blot on the fame of America. In our own day sects have united, ostensibly in the name of morality, to persecute Mormons, and have jailed many of them. For breaking the Sabbath laws Seventh-day Adventists have been imprisoned in Tennessee, Michigan, Georgia, and other states, while many Jews in New York city have been fined for opening their shops on Sunday. There is no country on the face of the earth where Christianity has obtained a foothold in which the various sects have not persecuted one another. The Roman Catholics made all Europe a slaughter house, and the Protestants emulated their example when they obtained the power—Luther

and his followers in Germany and the Netherlands, Calvin and his followers in Switzerland and wherever else his power extended, Elizabeth, James I., and other sovereigns in England and Ireland and Scotland, Endicot and Mather and others in New England. The words of Jesus, that he came not to bring peace but a sword, have been the most literally fulfilled text in all scripture. The spirit of strife has been an accompaniment of the progress of Christianity. The founder of nearly every sect has been some fierce and fanatical man, ever ready to fight for his faith, and just as ready to persecute dissenters from his sect as the Catholics or Episcopalians were to persecute him.

“Priests, pale with vigils, in Christ's name have blest
The unsheathed sword, and laid the spear in rest,
Wet the war-banner with their sacred wine,
And crossed its blazon with the holy sign;
Yea, in his name who bade the erring live,
And daily taught his lesson—to forgive!—
Twisted the cord and edged the murderous steel;
And with his words of mercy on their lips,
Hung gloating o'er the pincers' burning grips,
And the grim horror of the straining wheel;
Fed the slow flame which gnawed the victim's limb,
Who saw before his searing eyeballs swim
The image of their Christ in cruel zeal,
Through the black torment-smoke, held mockingly to him!”



PERFECT LOVE
CAST DOWN
PRIESTCRAFT

MOOR
HERETIC
WALDEN
ALBIGENS
PROTESTANT
CATHOLIC
INFIDEL

THE CRUSADES
ST. BARTHOLOMEW

RELIGIOUS WARS
SLAUGHTER OF HERETICS, DISSENTERS
AND MILLIONS OF HUMAN BEINGS
IN THE NAME OF JESUS CHRIST.

WHAT CHRIST CAME FOR.

Think not that I came to send peace on earth ; I came not to send peace, but a sword.—Matt. x, 34.

XVII.—MARCHING ORDERS.

We might count it a misfortune that the only picture of the twelve apostles suspected of being authentic shows but ten of them. One, apparently, is away on some business that could not be put off, while another is concealed by the speaker, who is making himself clear, but not transparent. We know the names of Christ's disciples, as they are given by the gospel writers in three places, namely, Matthew x, 2-4, Mark iii, 16-19, and Luke vi, 13-16; but there is a little uncertainty about them nevertheless. Two are in dispute between Matthew and Luke, to-wit, Lebbeus and Judas the brother of James. Matthew names Lebbeus, but leaves out the brother of James, while Luke includes him and ignores Lebbeus. In John's gospel the twelfth disciple appears as Nathanael, so we could not name him were he present.

We read in Mark vi, 8, that when Jesus sent out his apostles on their journey, he directed that the outfit of each should consist of "a staff only," while Luke ix, 3, has it that he forbade even staves. It is an unimportant item to us, but would prove otherwise to the apostle in the

event of unmuzzled dogs showing hostility to the spread of the gospel; and since inspiration has undertaken to instruct us with regard to the matter, it is difficult to understand why the teaching is not made harmonious. The passage in Matthew x, 5, represents Jesus as warning the bearers of his message against Gentiles and Samaritans; in the book of Mark, however, he tells them to go into "all the world, and preach the gospel to every creature." He was received up into heaven before anybody had a chance to ask him to explain the discrepancy.

The reader who turns to Matthew's story about the sending forth of the apostles will find that immediately after naming them Jesus addressed to them remarks the recording of which completes the chapter. This is a different account from that of Luke, who relates that Jesus at once accompanied the chosen to the plain, and there began healing the multitude; he then talked to his apostles, but the words used are not those recorded in the first gospel as having been spoken at that time. In Mark iii the names of the disciples are further muddled, and a still different speech set down. All which makes the way of salvation difficult.



MARCHING ORDERS.

These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not.—Matt. x, 5.

XVIII.—PERSONAL HABITS.

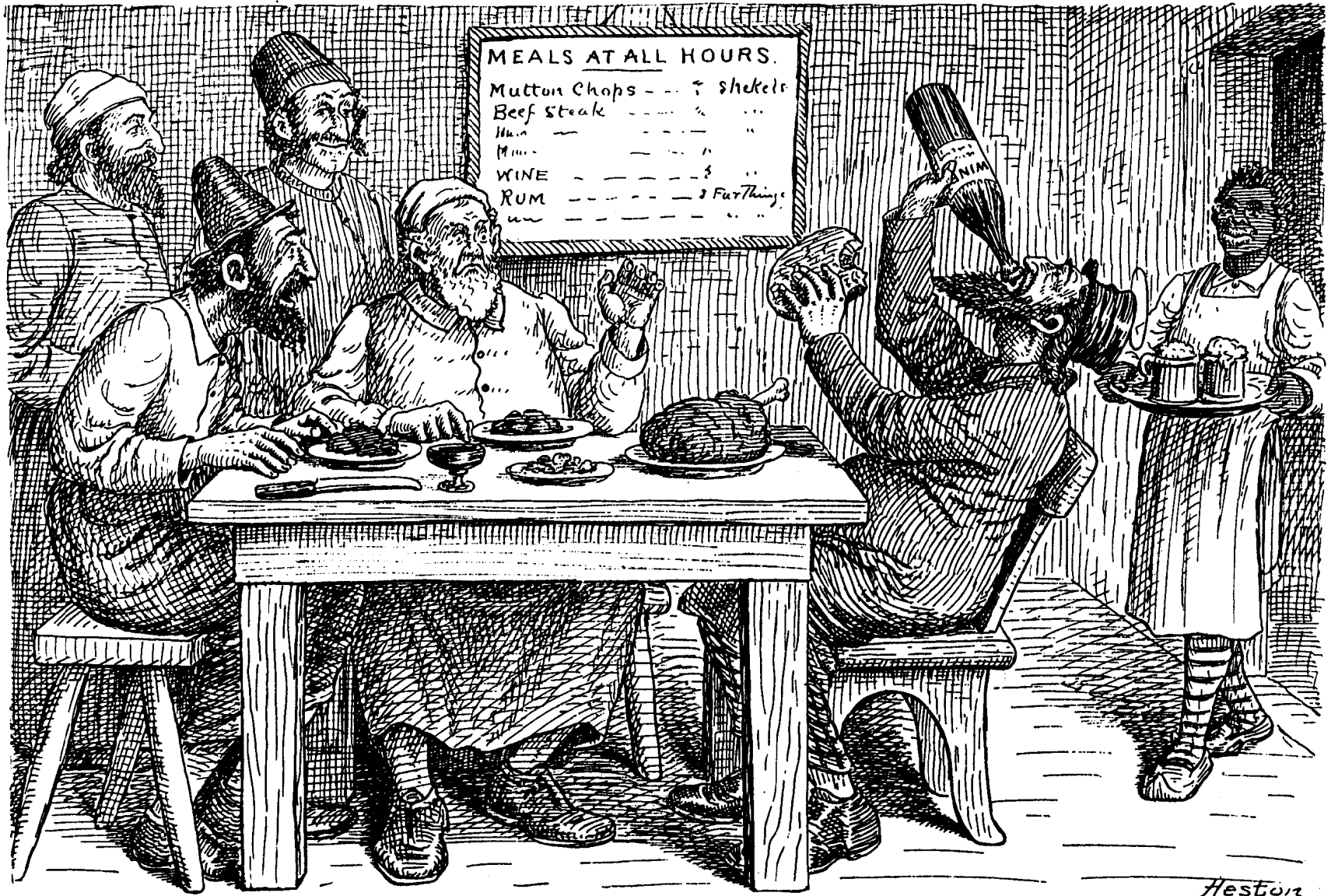
The testimony of Matthew xi, 19, is of interest to the exponents of gospel temperance. It says that the Son of Man, otherwise Jesus Christ, came eating and drinking. Although it is not recorded that he ever indulged in that form of muscular exertion known as work, he was enabled to satisfy the necessities of the inner man; and although he was not a householder, to the best of our knowledge and belief, he did not sleep out of doors except from choice. Ploughing no field, herding no cattle or sheep, cultivating no vineyard, he did not want for corn or meat or wine. And the passage quoted bears testimony that he was no teetotaler.

The forerunner of Christ, John the Baptist, "came neither eating nor drinking; and they say, He hath a devil." They said that John the Baptist had a devil just as we should now say, on seeing a patient taking a specific for its expulsion, that the man had a tapeworm. Fasting was the medicine prescribed for demonic possession. Christ said of a devil that resisted the efforts of his disciples to dislodge him,

"This kind goeth not out but by prayer and fasting." Possession or temptation of the devil was closely associated with abstinence from food. It was just after Jesus had fasted forty days that the tempter came to him (Matt. iv, 2, 3).

In contrast with John, Jesus ate and drank to an extent which gave excuse for calling him a glutton and wine-bibber, and he chose his friends from among the unrighteous. The publicans he associated with were tax-gatherers—a class for whom his followers have always had a marked aversion. They consent to meet the tax-gatherer socially, but are shy of him in his official capacity. In Judea the publican was as unpopular as a revenue officer among moonshiners.

Jesus came eating and drinking. His mode of life, dependent as he was upon the hospitality of his friends, must often have produced uncertainty as to where the next meal would come from; and this, again, would make it desirable that he should do full justice to the food spread before him. As for his addiction to wine, it is fair to infer that he was a man who could either drink or let it alone.



PERSONAL HABITS.

The Son of Man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners. But wisdom is justified of her children.—Matt. xi, 19.

Heston

XIX.—YOKE AND BURDEN.

Beginning with the twenty-fifth verse there occur in the eleventh chapter of Matthew a half dozen verses between which and their surroundings no connection can be traced. They are not to be found in the other gospels. The fragment begins: "At that time Jesus answered and said," etc., but no "time" has been specified and nobody has asked him any questions. Christ thanks God that he has hid these "things" from the wise and prudent, and revealed them unto babes, but does not tell what the "things" are.

The entreaty, "Take my yoke upon you," is ludicrously out of place where it occurs. Jesus has just told his followers that they are to go forth among ravening wolves; that they shall be brought before councils and scourged in synagogues; that the brother shall deliver up the brother to death, and the father the child; that children shall rise against parents and cause them to be put to death; that they shall be hated by all men for his name's sake; that they shall be persecuted and compelled to flee from one city to another; that their bodies are likely to be killed; that he has come to bring a sword

upon earth; that whole families shall be set at variance; that a man's own household shall become his foes; that father, mother, son, and daughter must be deserted; and that life itself must be cheerfully surrendered for his sake. And after having thus described the risk, the self-denial, the suffering, and the death which the disciple must put up with cheerfully on his account, he has the humor to add: "My yoke is easy, and my burden is light."

The yoke and the burden bequeathed to the world by Jesus Christ still press upon the necks and backs of mankind. He himself believed that the generation of men whom he addressed would be the last one before the judgment, and that his disciples would have only a few years of trouble before the eternity of joy began. If he could have foreseen the centuries of martyrdom, torture, and blood that his adherents would suffer and force others to suffer, and that two thousand years after his death Christians would be cutting one another to pieces at his empty tomb, he would have advised his disciples to stay with the calling of fishermen, as more useful to the world and, despite common report, involving less lying.



YOKE AND BURDEN.

Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.—Matt. xi, 29, 30.

XX.—JESUS AND THE SABBATH.

This is a Matthew and Luke story. It was all over before Mark and John got there. On a certain Sabbath day Jesus and his army, being short of rations, strolled through a wheat field, picking off the heads and eating them. Luke states that they rubbed them in their hands, to separate the edible kernel from the chaff. Along came the Pharisees, and perceiving what was going on accused the army of breaking the Sabbath. They said nothing about trampling down the wheat, which would be the first thought of the bystander if the incident occurred to-day; nor were the disciples asked if they owned the wheatfield in which they were making themselves so much at home. The rights of property won small respect from Jesus, who as little scrupled to feed at other people's expense as to appropriate a mule for his entry into Jerusalem, or to bedevil a drove of his neighbor's hogs and set them running into the sea to drown. The Pharisees objected only to the eating of wheat plucked on Saturday. Jesus replied, instancing, in his own justification, the act of David (1 Sam. xxi, 6) in eating

bread designed for the priests alone. He also spoke of the fact that "priests in the temple profane the Sabbath and are blameless"—one way of saying that the preachers earn their living by working on Sunday.

This incident cannot be passed over without remarking on the excellent opening it gave for Jesus to say that the seventh day was not the Sabbath of the New Dispensation—that hereafter the first day of the week, commonly called Sunday, would be observed. But he missed this opportunity, and he died without having revealed to the world the true Lord's day; while the inspired writers who recorded his death and resurrection still spoke of Saturday, the seventh day, as the Sabbath.

Although the liberal sentiments of Jesus regarding Sabbath-keeping are now utterly repudiated by his orthodox worshipers, it is evident that they were shared by the apostles and early Christians. When, as related by Matthew and Mark, a young man inquired what commandments he ought to keep, and Jesus replied by naming those requisite to salvation, the command to keep the Sabbath holy was ignored. This, taken in connection with his own record as a Sabbath-breaker, furnishes an instance of



THE SON OF MAN BREAKS THE SABBATH.

At that time Jesus went on the Sabbath day through the corn ; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.—Matt. xii, 1.

harmony between practice and preaching not habitual with Jesus or his followers. Jesus could at one time teach: "Resist not evil, but whosoever shall smite thee on thy right cheek, turn the other also" (Matt. v, 39), and at another time construct a whip, and therewith by force and arms drive out the occupants of the temple (John ii, 15). His followers he urged (Luke xii, 4) not to be afraid of those who kill the body, but was himself careful "not to walk in Jewry, because the Jews sought to kill him" (John vii, 1). A similar inconsistency characterizes ordinary Christians, examples of which will occur to all. A glaring case involving the observance of Sunday was witnessed in a town near New York in the year 1901, when the members of the Methodist church, being stirred by their neighbors' indifference to Sunday holiness, engaged the services of Mr. Henry O. Havemeyer, the millionaire sugar man, to take the pulpit one Sunday and rebuke those persons who either played or worked on the Lord's day. Mr. Havemeyer brought with him to the church a stenographer, who labored most industriously to take down in shorthand his condemnatory remarks about Sunday workers, while outside

the church his own coachman followed his usual occupation of sitting in the box and waiting for his employer to appear.

Jesus said that he was lord of the Sabbath. William Tyndale, whose translation of the Bible is the basis of the present Protestant version, said: "As to the Sabbath, we be lords over it." This feeling of lordship over Sunday to the extent not only of doing as they please but of making others conform to their notions, is manifested by orthodox Christians. A Unitarian minister of Montclair, N. J.—the Rev. Arthur H. Grant—gave his townspeople some plain talk on this side of the question in a sermon on New York politics, in which Sunday liberty is usually a prominent issue. It will be understood that under the rule of the Tammany organization those who want Sunday liberty can have it by paying a reasonable price for it, while the tariff under the opponents of Tammany is virtually prohibitive. The chief strength of Tammany Hall, the Rev. Mr. Grant said, was the inconsistency and hypocrisy of what we call the "better classes." Then to bring the lesson home, he began talking about the manifestation of these qualities by the



A TEXT FOR THE SABBATARIAN BIGOTS.

And he said unto them, The Sabbath was made for man, not man for the Sabbath.—Mark ii, 27.

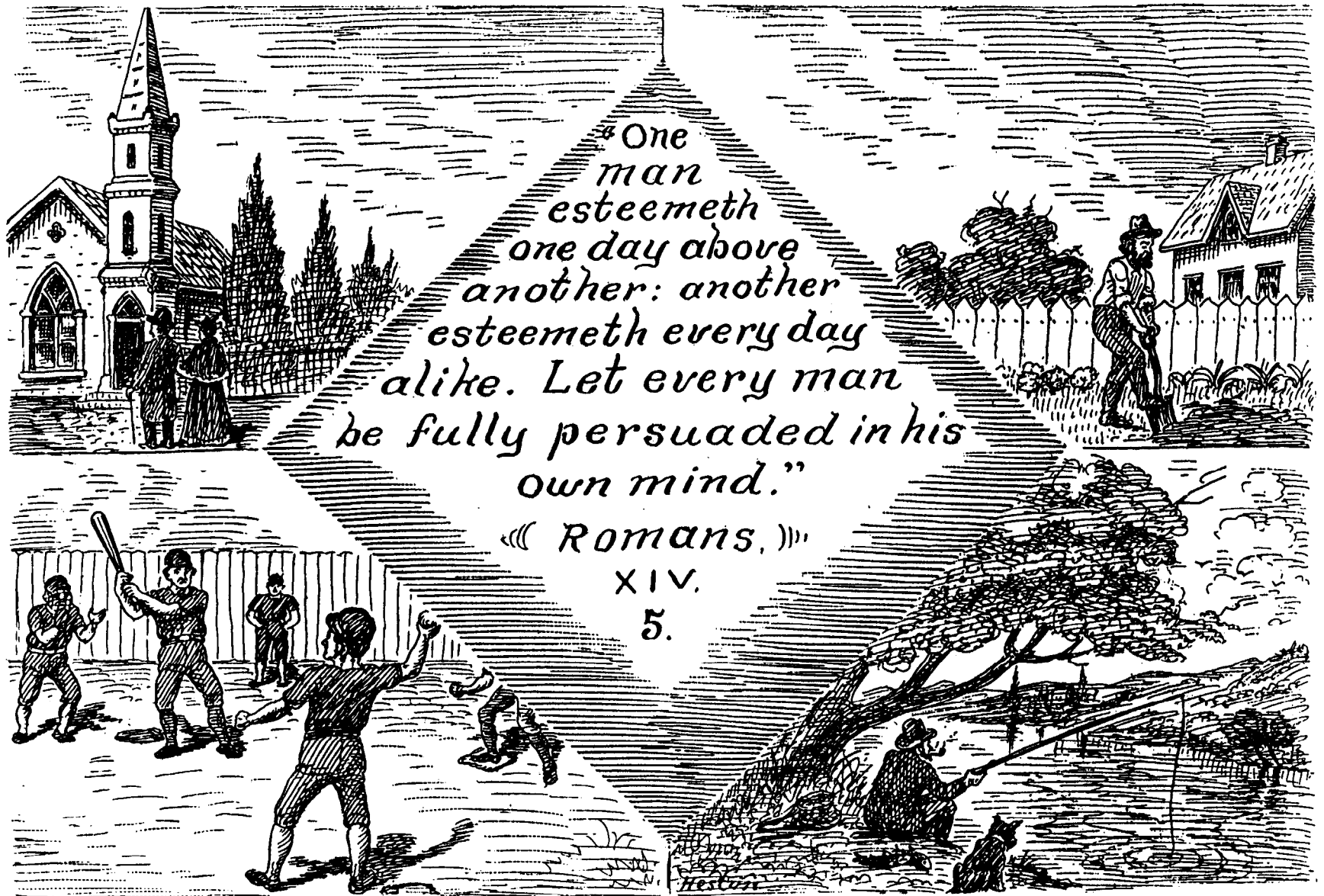
classes in question residing in Montclair. Said he:

“When our postmaster announced his intention of making the post-office more up to date by having it open for an hour on Sunday morning, the project was largely defeated by the action of the members of one church. Yet these same people see no harm in their servants working on Sunday, so that they may have their two or three hot meals—not a necessity. They want their church lighted by electricity; therefore it is right for the engineer and electrician to work on Sunday. Many of them, in order to get to church without inconvenience, avail themselves of the fact that motormen and conductors do not obey the biblical command to keep the Sabbath holy.

“It simmers down to this: That what we wish in regard to the observance of Sunday is all right and by no means a desecration of the day; but what the ‘ignorant’ immigrant wishes, since his wants and customs differ from ours, is quite wrong. Therefore we pass our laws to interfere with his spending the day as he sees fit—though we spend it as we see fit. He sees his theatres and concert halls closed; and the

rich man’s club is open and the bar running, while his club, the saloon, is closed.”

These sentiments are in accord with the text which Sabbatarians are invited here to consider. “Let every man be fully persuaded in his own mind.” Let the fisherman, the gardener, the ball players, and the church attendant follow their own inclinations respecting Sunday observance. But let the fisherman content himself with watching his bob, and neither insist upon the rest of the community coming to watch it with him, nor vex himself at the thought of the man with the shovel digging in the soil. May the latter harbor no ill will toward his piscatorial friend, nor seek election to the legislature in order that he may get a law passed that no man shall do anything but dig on Sunday. So also with the ball players; if their minds are really set on the game they are playing, it will count nothing to them that their elders are differently employed. From these we have, however, little to fear. There is danger only that the church attendant will appeal to force and deny to others the right of observing Sunday according to preference, which he claims for himself. This is a common operation of the holy spirit.



* One
man
esteemeth
one day above
another: another
esteemeth every day
alike. Let every man
be fully persuaded in his
own mind."

« Romans, »

XIV.

5.

ANOTHER TEXT FOR SABBATARIANS TO CONSIDER.

XXI.—PICTURES OF THE JUDGMENT.

Matthew is the only one of the evangelists fortunate enough to hear the words of the Lord which compose the caption of our picture; and here for the first and last time we are told (Matt. xii, 36, 37) that our idle speech is photographed for future reference, and that by our words we shall be either justified or condemned. The point whether men are justified by faith alone, or partially by works, has been a fruitful cause of pious scrapping, but justification by talk is not so familiar a proposition.

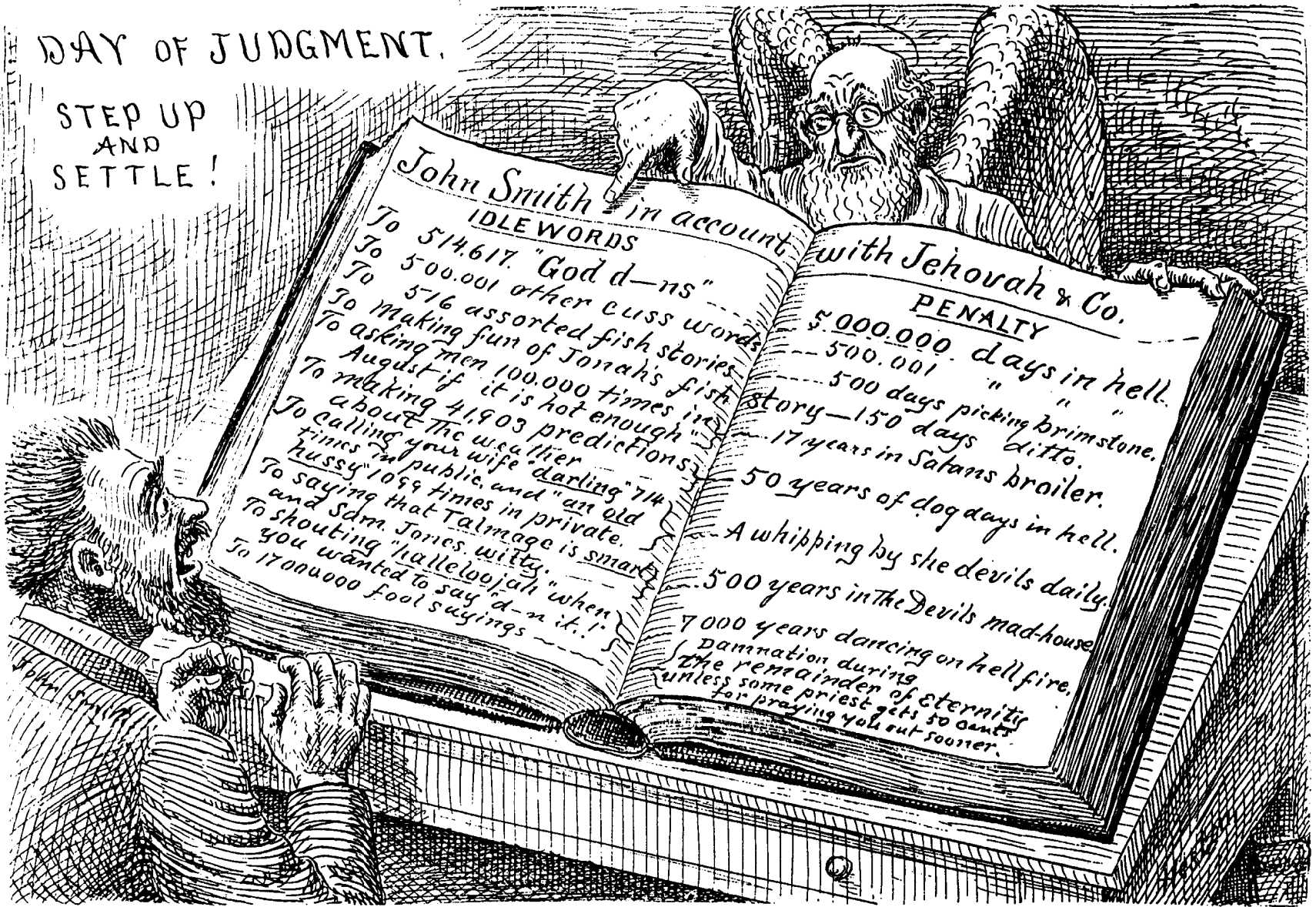
We are permitted to know a tree by its fruits, and are expected to extend the test to include human beings; but be our fruits never so good, we know that the credit we get for them can be cancelled in a moment of idleness by our exercise of the fatal gift of speech. Great advantages are enjoyed by the dumb.

The picture of the judgment scene, representing a candidate for glory confronted by his record as a conversationalist, varies a trifle from that which we should draw from other words of Jesus. The account of the judgment usually

quoted appears in Matt. xxv, where the sheep are divided from the goats and each one judged according to the deeds done in the body. The matter of idle words is not there gone into. The Son of Man is so forgetful, even, as to make no inquiries about the religious belief of the persons at the bar. Those lucky enough to enter into life eternal are such as have taken in a stranger, and fed, clothed, and lodged him, while to individuals who have done otherwise is handed the "everlasting fire prepared for the devil and his angels."

Upon whatever sins of omission or commission our condemnation is to be based, it is astonishing that the judge who pronounces sentence is the author of the maxim, "Judge not lest ye be judged;" and that he who imposes the sentence of everlasting torment is the one who said of the bigots tormenting him, "Father, forgive them, for they know not what they do." We should expect him to appear in the case as counsel for the defendants, rather than as accuser and judge.

This story of the judgment, known as the parable of the sheep and the goats, is peculiar to Matthew, but the notion that the Son, instead



DAY OF JUDGMENT.

STEP UP
AND
SETTLE!

A STARTLING PROPOSITION.

But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.--Matt. xii, 36.

of the Father, will preside as judge is expressed in other parts of the New Testament. John says (v, 22): "For the Father judgeth no man, but hath committed all judgment unto the Son." In the epistle to the Romans (ii, 16) and in the epistle to Timothy (2 Tim. iv, 1) is found the same thought, evidently borrowed, like most other Christian ideas, from the mythology of paganism. Thus the sectarians of Buddha, who was the son of God and a virgin, held that he is to be the judge of the dead. The Hindoos believe that Crishna, another son of God mothered by a virgin, will judge them on the last day. Osiris, the Egyptian savior, son of an immaculate lady, sits on the throne of judgment represented on Egyptian monuments. Ormuzd, the first-born of the Eternal One, according to the religion of Persia, will preside at the judgment. The Greeks put up Æacus, son of the most high God, to judge the dead. It therefore was not original in the author of Matthew to make a judge of Jesus—a character his followers have accepted for him, although it ill harmonizes with his role as mediator between man and God. In the early art of Christianity there are no pictures of Christ conceived as a

judge; neither is there any such conception of him in the gospels according to Luke and Mark.

It is an interesting study to compare the three synoptics, as Matthew, Mark, and Luke are called, and to note their discrepancies and the peculiarities of each. Observe what we owe to Matthew (Mark and Luke having undertaken to tell the same story and left out these items): (1) the descent of Jesus from David; (2) the dream of Joseph attesting the paternity of Mary's prospective son; (3) the wise men of the East; (4) the massacre of children by order of Herod and the flight of Jesus' parents; (5) the beatitudes about the sorrowing, the meek, the merciful, the pure in heart, the peacemakers, and so forth; (6) the saying "Sufficient for the day is the evil thereof;" (7) "Give not that which is holy to dogs;" (8) "there are some eunuchs;" (9) the parable of the ten virgins; (10) the parable of the talents; (11) "And many bodies of them that slept arose," etc. In all there are above sixty additions and peculiarities of Matthew that will be detected by any one attempting to harmonize the gospels.

A poem by the Rev. Michael Wigglesworth (1631-1705) of Malden in New England, pub-



WHAT A MERCIFUL JESUS PROPOSES TO DO.

And shall cast them into a furnace of fire ; there shall be wailing and gnashing of teeth.—Matt. xiii, 41, 42.

lished in the year 1669, is entitled the "Day of Doom." It tells who will be present at the judgment, and what will be the fate of each. The work is the only one of the kind deserving to be called exhaustive (it consists of two hundred and twenty-four stanzas), and was to our Puritan ancestors the most meaty thing to be had aside from the scriptures. Cotton Mather thought this poem on the day of doom would be read with edification until the Day itself should arrive. These are on the safe side :

At Christ's right hand the Sheep do stand,
 his holy Martyrs, who,
 For his dear Name, suffering shame,
 calamity and woe,
 Like Champions stood and with their Blood
 their testimony sealéd;
 Whose innocence without offence
 to Christ their Judge appealéd

Others besides the Martyrs were "Christ's afflicted ones," according to Wigglesworth, to wit, those who were willing to bear the cross but didn't have to; those whose faith was weak but true; the believers; the infants for whom Christ died and who were sanctified "by ways unknown to men." On the other side stood the goats, including all but the saints above named.

Michael Wigglesworth had no hesitancy in declaring that "all Heathen blind" whom Christ redeemed not "must be pained with everlasting fire." As for the misguided men who relied upon good works for their salvation, they had to go with the majority. Christ says :

"Your gold is brass, your silver dross,
 your righteousness is sin;
 And think you by such honesty
 eternal Life to win?
 You much mistake if for its sake
 you dream of acceptation;
 Whereas the same deserveth s^a ame
 and meriteth damnation."

The non-elect infants give the judge an argument to prove it quite out of the question that they could have sinned, but he pronounces :

"You sinners are, and such a share
 as sinners may expect;
 Such you shall have, for I do save
 none but mine own Elect.
 Yet to compare your sin with their
 who liv'd a longer time,
 I do confess yours is much less,
 though every sin's a crime.
 A crime it is, therefore in bliss
 you may not hope to dwell;
 But unto you I shall allow
 the easiest rooms in hell."



THE SON OF MAN REPUDIATES HIS OWN DOCTRINE.

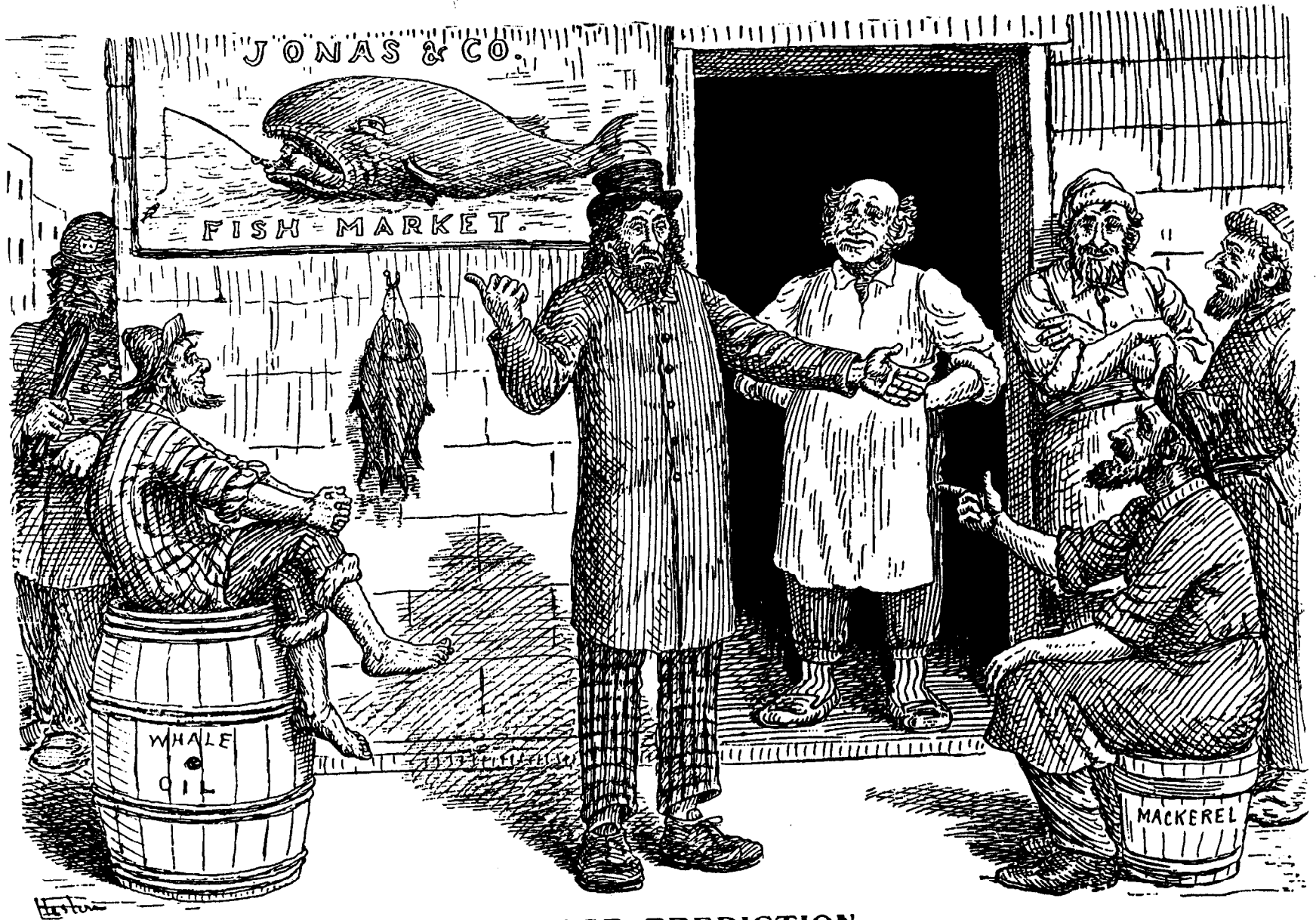
Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—Matt. xxv, 41.

XXII.—A FALSE PREDICTION.

Our text is another scoop for Matthew, for neither Luke nor Mark got the news that the Son of Man would be three days and three nights in the heart of the earth. It was the persistency of the Jews in demanding a "sign" which caused Jesus to venture this prediction. The scribes and Pharisees answered one of his discourses by saying: "Master, we would see a sign from thee." He might have pointed them to the miracles he had performed. He might have mentioned the star, the appearance of which had always denoted the advent of a son of God. He might then and there have paralyzed them by making his name and testimonials to appear written on the sky; but instead he preferred to quote the case of Jonah, intimating that Jonah's exploit should be duplicated. He could not have committed a greater mistake. Turning to the story of the crucifixion and burial told in the gospel of Mark, xv, which is contradicted in this particular by the other evangelists, we learn that these events occurred on Friday, or "the day before the Sabbath," and that "very early in the morning, the first

day of the week" (Sunday), he was no longer in the tomb where he had been laid by Joseph of Arimathea. There was not more than thirty-six or forty hours elapsed time from the burial to the resurrection, showing that the sign had failed.

The purpose of the descent into hell is explained by theologians to be the liberation of the souls of the saints who had gone there on account of Adam's sin, whereby all men fell under condemnation. The coming of Jesus released them. But the real reason why Jesus is made to take this descent is that such a journey is a part of the Christ myth. No world-savior has left hell out of his itinerary; and they all stayed there three days. Crishna's object was the same as that of Jesus, to raise the dead before he returned to his heavenly seat. Other predecessors of Jesus in going down the line were: Zoroaster of the Persians, Osiris of the Egyptians, Horus, Adonis, Bacchus, Hercules, Mercury, Balder of Scandinavia, and Quetzalcoatl of Mexico. If hell possesses the temperature with which it is commonly invested, we do not wonder that the Son of Man preferred spoiling a prediction to remaining there two more days and a night.



A FALSE PREDICTION.

For as Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth.—Matt. xii, 40.

XXIII.—AN APOCALYPTIC VISION.

As early as the tenth chapter of Matthew (verse 23) we find a prophecy of the return of Jesus for his second appearance before the Jews. It occurs in his instructions to his disciples whom he has just chosen (see p. 64), and warns them not to waste any time on cities that persecute them, for before they shall have had time to canvass Israel the Son of man will be come. Again (Matt. xvi, 28), he says, speaking to his disciples, "There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom." When for the third time (Matt. xxiv) he recurred to this subject, the curiosity of his hearers was sufficiently aroused to make them ask, "When shall these things be, and what shall be the sign of thy coming and of the end of the world?" His complete answer is too long to quote here. He mentions wars and rumors of wars, nation rising against nation; famines pestilences, and earthquakes in divers places; false prophets and false christs, the last-named showing "great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect."

But these are mere preliminaries, calculated, it is true, to give the casual observer the impression that something unusual is about to occur; but the elect will not be deceived, for they know that these manifestations are only premonitory. Things in which they are interested begin to be named at verse 34: The sun will be darkened; the moon (naturally) will not give any light, and there will be a rain of stars from heaven. Angels shall sound their trumpets to all quarters of the globe, and the Son of Man appear in the clouds of heaven with great glory.

The book of the New Testament called the Second Epistle of Peter was written in the second or third century, after the generation addressed by Jesus had passed away. Reading between the lines of that work it can be seen that the "beloved," to whom the writer is talking, have grown skeptical about the second advent. "Where," inquire the scoffers, "is the promise of his coming?" Their fathers have fallen asleep, and thus far everything continues as it was from the beginning of the creation.

At this writing we may still inquire, "Where is the promise of his coming?"



ANOTHER PROPHECY THAT FAILED.

Verily I say unto you, This generation shall not pass, till all these things be fulfilled.—Matt. xxiv. 34.

XXIV.—JESUS IS UNFILIAL.

When the man asked Jesus (Matt. xix, 16 , “ Good master, what good thing shall I do that I may have eternal life?” Jesus replied, among other things, “ Honor thy father and thy mother.” It would be a pleasure to record that the quoter of this precept obeyed it himself; but truth dictates to the contrary. A prophet’s words are not without honor save in his own conduct. Were every man to treat his mother as Jesus did, the Fifth Commandment would not have a friend in the world.

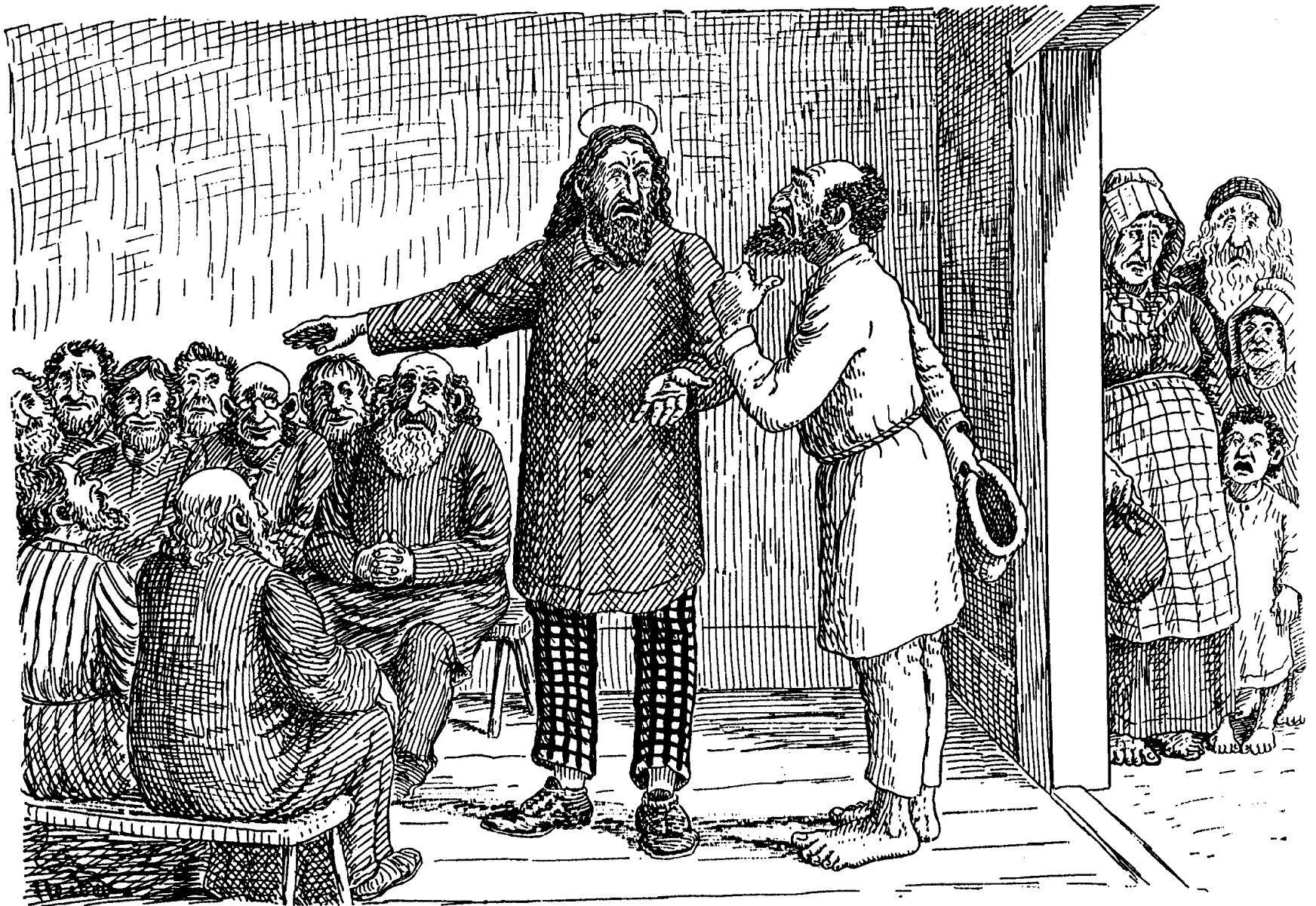
There are accounts of two meetings between Jesus and Mary. At twelve he ran away from his parents, and was found by them after a day’s search discussing the situation with the learned gentlemen who frequented the temple at Jerusalem. His mother reproved him gently, considering the gravity of his offense (for he had caused his parents to return a whole day’s journey to look him up , saying: “ Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.” His reply showed little filial respect: “ How is it that ye

sought me? wist ye not that I must be about my father’s business?” The next verse is interesting and even astonishing. It says, “ And they understood not the saying he spake unto them ”—that is, they did not follow him in the allusion to the Father; and yet Joseph had been told in a dream that his wife should bear a child by the Holy Ghost, and the Angel Gabriel had given Mary substantially the same information. If anybody was privy to his divine mission, and especially his divine paternity, it should have been Mary; and Joseph would have been quick to detect any sign of the fulfillment of his dream; but neither of them caught on.

The difficulties to which the complicated parentage of Jesus gives rise are suggested in one of Professor Huxley’s letters on Bible teaching:

“ Boy—Please, teacher, if Joseph was not Jesus’ father and God was, why did Mary say, ‘ Thy father and I have sought thee sorrowing?’ How could God not know where Jesus was? How could he be sorry?

“ Teacher—When Jesus says father, he means



AN UNFILIAL SON.

But he answered and said unto him that told him, Who is my mother? and who are my brethren?—Matt. xii, 47, 48.

God; but when Mary says father, she means Joseph.

“Boy—Then Mary didn’t know God was Jesus’ father?”

“Teacher—Oh, yes, she did (reads the story of the annunciation).

“Boy—It seems to me very odd that Mary used language which she knew was not true, and taught her son to call Joseph father. But there’s another odd thing about her. If she knew her child was God’s son, why was she alarmed about his safety? Surely she might have trusted God to look after his own son in a crowd.”

The second meeting between Jesus and his mother is the one which the artist has taken for the subject of his second picture. Jesus attended a wedding feast with his disciples, and having a constitutional thirst, he called for wine, which cheereth the heart of God and man. Mary, knowing the bottles were empty, said: “They have no wine,” and he turned upon her with the rebuke, “Woman, what have I to do with thee? mine hour has not yet come.” The

one explanation of this reply, consistent with a decent respect for his mother, is that he wished to conceal his identity, which would be disclosed by his mother’s recognition of him, lest some one in the miscellaneous assemblage should notify the authorities of his presence and cause him to be apprehended. When he said his time had not yet come, he meant that he could see his finish if anybody in the crowd discovered him. Something similar happened at another time—or perchance it is a variant of the same story—when he told his disciples (Luke vii, 8) that he would not attend a certain function, and afterwards went secretly, because the Jews sought to kill him and his time had not yet come. If fear of being known and prematurely put to death led him to deny his mother, we may give him the benefit of the doubt and assume that he afterward squared it with the old lady.

The incident described in xii, 47, 48, when Jesus rebuffed a person who touched his elbow and remarked that his mother and brothers were outside and wished to speak with him, has an important bearing on the orthodox theory that



THE SON OF MAN SHAKES HIS MOTHER.

Jesus saith unto her, Woman, what have I to do with thee? John ii 4.

his mother was a confirmed virgin. If the marriage of Mary and Joseph was never consummated, whence these brothers of Jesus? To the question whether he was an only son two of the evangelists have furnished replies, which have the unusual merit of not contradicting each other.

Let the inquirer turn to Matthew xiii, and read verses 53 to 56. Jesus, according to the story, had been preaching and teaching in adjacent cities, and returned to his own country and talked in the synagogues. His hearers, who were neighbors of his parents and had known him from childhood, took offense at so obscure a personage presuming to instruct them, and they said: "Is not this the carpenter's son? [it seems Mary had kept quiet about his being the son of the Holy Ghost] is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us?" They could not think of him as a prophet or teacher, because they knew him.

In the comments of the neighbors of Jesus four of his brothers are named, showing that

there were five boys in the family. "Sisters" are also mentioned, the plural form indicating at least two, so that Mary was the mother of seven children, if not more. Some commentators have claimed that the term "brethren" does not mean brothers, but members of a fraternity. That, however, does not account for the sisters; and besides, in Mark (vi, 3) the word brother is used in such a way that there is no mistaking its meaning. There the people are made to inquire; "Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?" If that does not mean that James, Joses, Judas, and Simon were his brothers, the sons of Mary, it contains no meaning whatever. "Brethren" is uniformly employed by the Bible writers as the plural form of brother, signifying sons of the same parents.

There is no cause for upholding the perpetual virginity of Mary except the fact that there is no possibility of its truth, although this has often been deemed sufficient evidence of the verity of a religious dogma.



HE IS IDENTIFIED.

Is not this the carpenter's son? Is not his mother called Mary, and his brethren, James, and Joses, and Simon and Judas?—Matt. xiii, 55.

XXV — ATROCIOUS TEACHING.

We encounter a singular story in the opening verses of Matthew xii. On the day when the events there narrated took place, the Carpenter's Son went out of the house—that is, out of the synagogue where he had been preaching—and sat by the seaside. The "sea" was a lake, to wit, Lake Gennesaret—the same, it is supposed, in which the swine were drowned—the dimensions whereof are twelve by six miles. There was a considerable crowd of persons present, "so that he went into a ship, and sat; and the whole multitude stood on the shore." If this "ship" corresponded in size to the "sea," it was a dory. It would not be easy to stand in a dory and preach, but we are told that Jesus sat. Oriental teachers were and are in the habit of sitting when they teach, and it is doubtful if Jesus ever acquired the faculty of thinking on his feet. So, as Matthew says, he sat; and the whole multitude stood on shore. Not a very large crowd could stand on the shore and hear the talk of a man who sat in a skiff, but we are to remember that the writer who could call the Gennesaret pond a sea would have no difficulty

in making a multitude out of the twelve apostles and a casual tramp. The lesson was the story of the sower who went forth for to sow.

Having sat, our hero proceeded to disengage a few parables which had no relevancy to anything either here or there. How could a reasonable person expect to hold any but an agricultural audience by relating the fate of seeds sown in different kinds of soil? That any man in his senses would adopt the style attributed to Jesus in the thirteenth chapter of Matthew when delivering a public discourse is a conclusion opposed to reason. That the occasion might lack no element of absurdity, the "multitude" are made not to understand anything that was said, and Jesus to intend that nothing he said should be understood! At the end of a comparative statement of the yield of the seed sown, Jesus snapped out, "Who hath ears to hear, let him hear," and his auditors were as wise as when he began. The disciples themselves missed the point of the talk and asked, "Why speakest thou unto them in parables?" Jesus replied in terms which meant that he did not wish the "multitude" to understand what he had said lest they should be converted and healed! And



ATROCIOUS TEACHING.

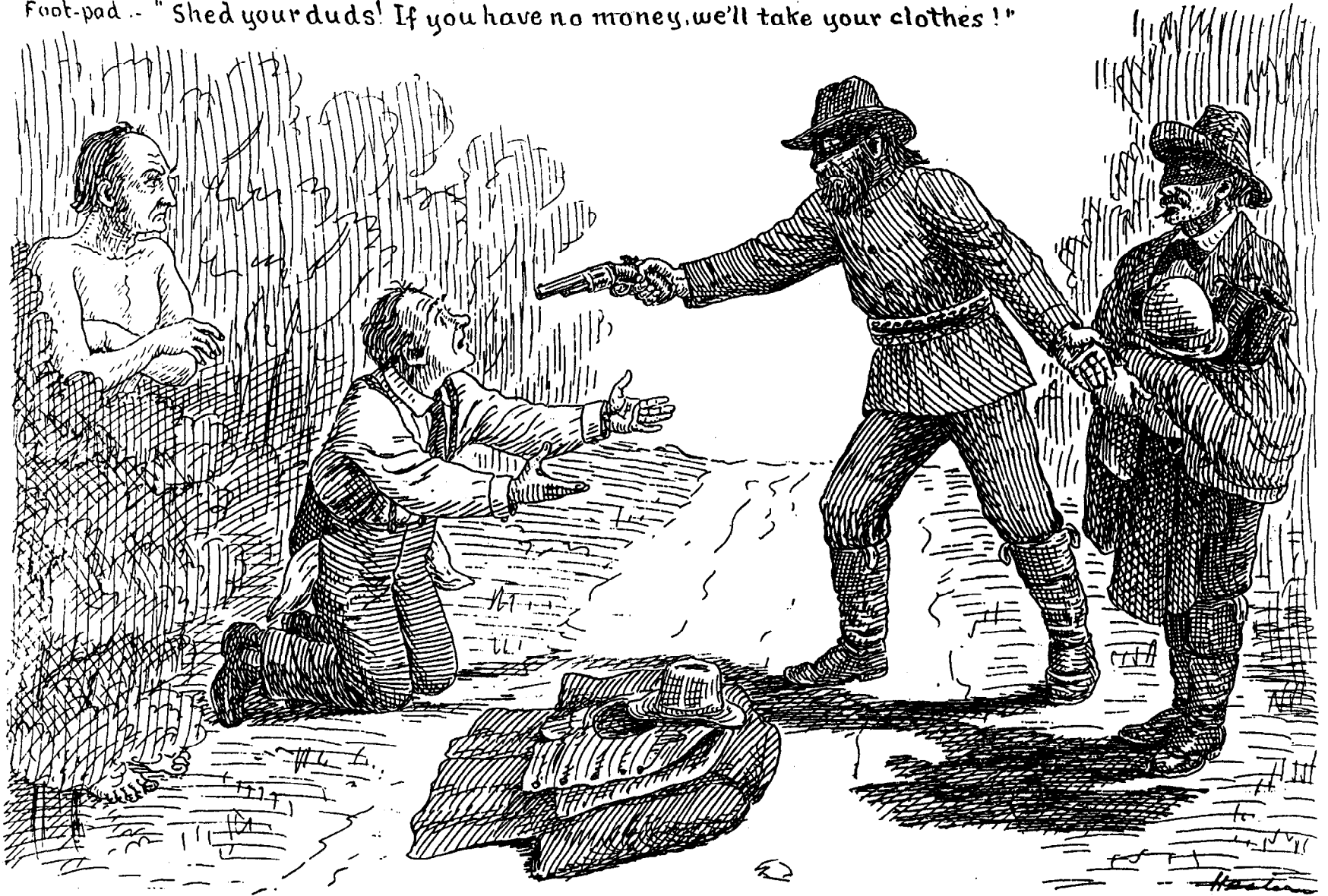
For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from shall be taken away even that he hath.—Matt. xiii, 12

yet according to Christian doctrine there was no other way by which they could be saved. There is a ruler mentioned in history or mythology who caused his edicts to be printed in such small type and posted so high on the dead walls that the people could not read them. This he did in order that he might have the pleasure of punishing his subjects for infracting them, since ignorance of the law excuses no man. The fellow has in later times been held up to the scorn and detestation of the world, and he deserves the pillory; but what worse is it for a lawmaker to sky his public notices so that they cannot be read, than for a speaker to talk over the heads of his hearers when giving instructions necessary for their salvation, and then damn them because he has made himself incomprehensible? The question is not asked with the expectation that it will be answered.

The notion embodied in our text (Matt. xiii, 12) appeared so wise to the author that he repeated it on another occasion (Matt. xxv, 29), after giving the parable of the talents. This parable recounts that of three men to whom sums of money were intrusted two went into

speculation and doubled the deposit, while the third man took no risks and gave back exactly what he had received; and as he did not set himself up to be a savings bank, it is not apparent wherein his conduct is open to criticism. Nevertheless it was ordered that he be cast into outer darkness, while the fellows who had doubled their money were taken into partnership—if so we may construe the invitation, “Enter thou into the joy of thy Lord.” In Matt. xiii, 12, the text is partially comprehensible. That is, we can gather from it the thought that if one is endowed with more perception than another he will add more to his knowledge; but in the second instance (xxv, 29) it does not bear that construction; it countenances speculation with trust funds and upholds usury. The lesson is taught that what the poor man has shall be taken from him and given to the rich; that the rigidly just man shall be robbed to encourage the speculators with other people’s money; that the wisdom of the wise shall be increased, while the understanding of the stupid shall be taken away altogether. Such a doctrine has been the warrant of economic plunderers and highwaymen.

Foot-pad - " Shed your duds! If you have no money, we'll take your clothes! "



GOSPEL FOR THE FOOTPAD.

For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.—Matt. xxv, 29.

XXVI.—SAFETY IN FLIGHT.

When Jesus had finished addressing the multitude in words too high for their understanding, he dismissed his audience, and went into the house. The account does not specify whose house. Here his disciples came to inquire of him concerning the significance of certain remarks he had just made. "Declare unto us," they said, "the parable of the tares of the field." He did so, and incidentally elucidated the doctrine of hell fire. This is it: "As therefore the tares are gathered and burned in the fire, so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear let him hear."

"Wailing and gnashing of teeth" is repeated a half dozen times in the gospels—five times in Matthew and once in Luke. Mark and John re-

ject the conceit. It is probably a phrase in more or less common use, signifying grief and rage. Jesus meant a little more than we express when we say that people will be kicking themselves. "Who hath ears to hear let him hear" is a second commonplace. Its use, when a speaker has not made himself clear, tends to throw the responsibility upon the hearers if they fail to understand him.

If we have not missed the trail in these researches, Jesus is now in the vicinity of his boyhood's home. Doubtless he is in his native town, Nazareth, for he is recognized as Joseph the carpenter's son by the residents of the place, who are surprised that he has the assurance to set himself up as a teacher. Jesus got poor results from his home work; and John the Baptist being beheaded about this time by Herod, he goes aboard his "ship" and puts out to sea, which was a retreat unworthy of a god. Had it been our privilege to write the Matthew gospel, we should at this point have caused the miracle-working Galilean to recover the remains of his friend, clap his head on his shoulders again, wind up his works, and send him on his way rejoicing.



SEEKING SAFETY IN FLIGHT.

When Jesus heard of it, he departed thence by ship into a desert place apart; and when the people had heard hereof they followed him on foot out of the cities.—Matt. xiv, 13.

XXVII. A MIRACULOUS FEED.

The voyage of Jesus was not a protracted one. The "sea" he navigated was Lake Genesaret, twelve miles by six in extent. He sailed along the shore and landed in a "desert place," where the people of the cities, having heard he was there, sought him out, and there was another "great multitude." They came from the towns, and those who brought their sick with them to be cured were accommodated. The Carpenter's son entertained the crowd until supper time had come and gone, and the disciples said: "This is a desert place, and the time is now past; send the multitude away that they may go into the villages and buy themselves victuals."

The disciples thought that the crowd should be permitted to go and purchase food; but Jesus said: "They need not depart. Give ye them to eat." The disciples replied: "We have here but five loaves and two fishes." And Jesus said: "Bring them hither to me." The loaves and fishes were brought, and when Jesus had invited his guests to be seated on the grass, he took these two fish and the five loaves of bread,

blessed them, broke them into portions, and sent his disciples to pass them around. The people present numbered five thousand. Everybody ate and had all he wanted. The remains of the feast filled twelve baskets.

This is a finished miracle. An uninspired writer might tell the story of the feeding of the multitude, and even assert that he had caught the fish himself, but he would forget the twelve baskets of fragments left over. His lie would be just an ordinary human product; it is the twelve baskets of fragments—a dozen times the original amount of food—that lend to this narrative a touch of the divine.

It were better for the reputation of Jesus as a god had he chosen to perform some miracle that common men could not duplicate. Before the close of the second century, an Epicurean writer named Celsus, alluding to the miracles asserted to have been performed by Jesus, said that they "were nothing more than the common works of those 'enchanters' who, for a few *oboli*, will perform greater deeds in the midst of the Forum, calling up the souls of heroes, exhibiting sumptuous banquets and tables covered with food, which have no reality."



A MIRACULOUS FEED.

For the inspired narrative see Matt. xiv, 17-20.

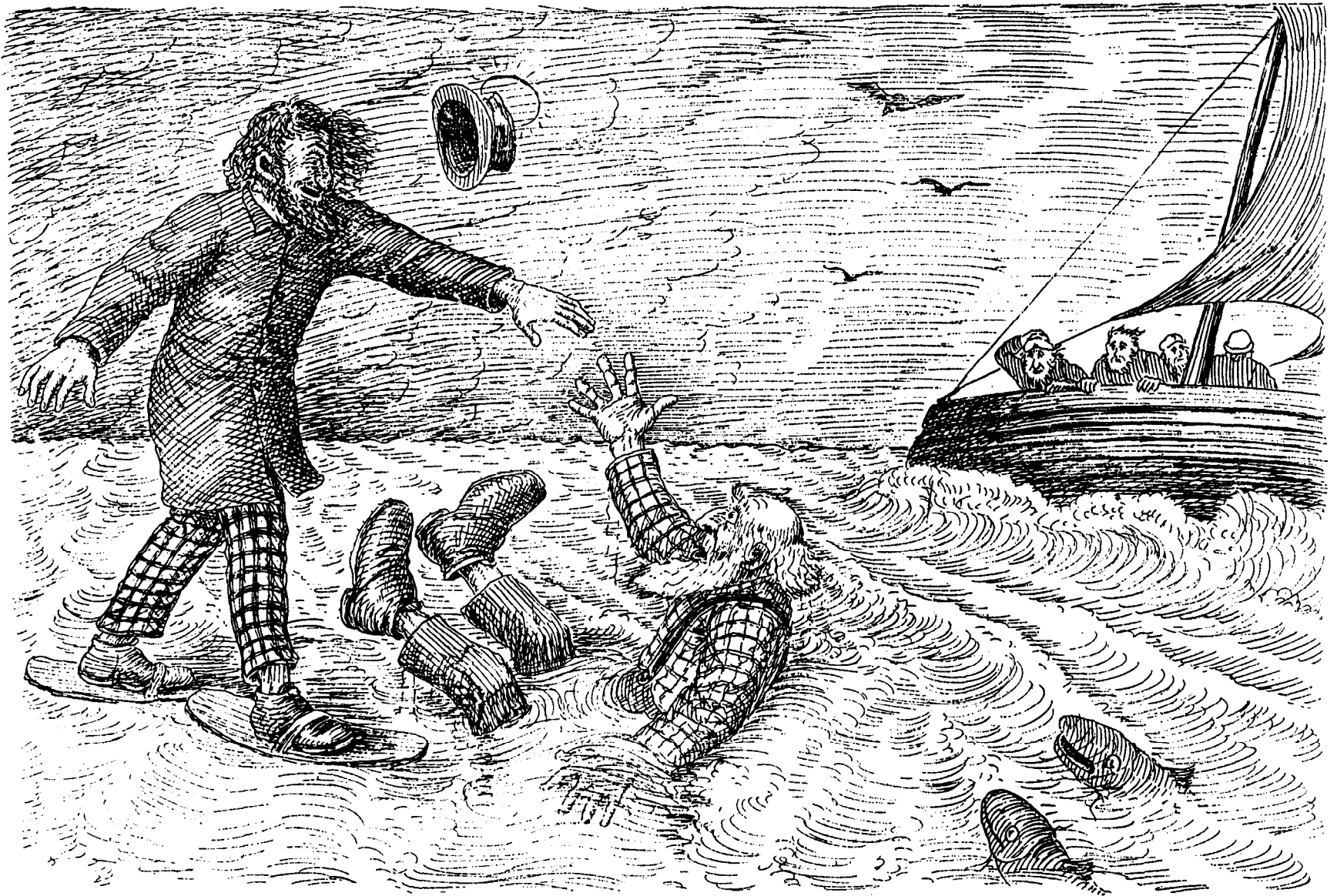
XXVIII. PETER LACKS FAITH.

After the satisfying repast made by five thousand persons on five loaves of bread and two small fishes, mentioned in our last chapter, "Jesus constrained his disciples to get into a ship and to go before him unto the other side [of the sea], while he sent the multitude away." Sending them "before him" carries the idea that he intended to follow, but Jesus gave his disciples no hint as to how he intended to make the passage, nor do they seem to have taken interest enough in the problem to inquire. They set sail, while he, having dispersed the crowd, "went up into a mountain apart to pray." To whom he prayed, himself being God, it would be idle to inquire. "And when the evening was come [this is the second time the evening came that day—see Matthew xiv, 15, 23] he was there alone." Meanwhile the "ship" was out at sea, "tossed with waves, for the wind was contrary." The apostles were working their smack ship-shape and Bristol fashion, standing watch and watch. "And in the fourth watch of the night Jesus went unto them, walking on the sea." How the disciples mistook him for a spirit,

how he corrected their error, how Peter started to meet him and had to be pulled out of the briny deep, for he was true to his name and sank like a rock; and how the contrary wind was succeeded by no wind at all, is all told by Matthew, part of it by Mark, and none of it by Luke. Mark's narrative of the event differs from Matthew's in stating that the disciples were rowing their ship, and in omitting the attempt of Peter to walk on the waves.

If the artist who executed the accompanying picture had not been equally inspired with the narrator of the story and the writer of these lines, we might question his accuracy in introducing a couple of fish of the size observable in the marine view here offered; for the fact is that the largest fish found in the Sea of Galilee is the eel.

Water walking was not an unknown art in the time of Jesus. "Purna, one of Buddha's disciples, had a brother in imminent danger of shipwreck in a 'black storm.' The 'spirits that are favorable to Purna and Arya' apprised him of this, and he at once performed the miracle of transporting himself to the deck of the ship. 'Immediately the black tempest ceased, as if Sumera arrested it.'"



PETER DISCOVERS A LACK OF FAITH.

But when he saw the wind boisterous, he was afraid ; and beginning to sink, he cried, saying, Lord, save me.—
Matt. xiv, 29, 30.

XXIX.—AVERSE TO WATER.

Having completed the voyage inaugurated in our last chapter, Jesus and his disciples came into the land of Gennesaret, which lay on the west side of the "sea" of Galilee, or Lake Gennesaret, in Galilee. So it is evident that, when Jesus took ship for a desert place, after learning of the death of John the Baptist, he crossed the Lake instead of coasting it, as we have fallen into the error or surmising.

Some scribes and Pharisees from Jerusalem, who we infer were camping on the lake, as Gennesaret is sixty miles north of that city, came to Jesus here and inquired of him why his disciples did not wash their hands before sitting down at the table. The scribes, it may be suggested, were learned gentlemen who explained the law to the people; the Pharisees were a sect who thought themselves holier than the rest of the Jews; they were the Puritans of the Jewish dispensation. The scribes and the Pharisees, for some unexplained cause, were generally found in each other's company; they always asked the same questions and made the same objections to either the conduct or the teachings

of Jesus. They did not like his way of spending Sunday, nor his methods of treating disease. This affinity of sentiment led them to note the disciples' neglect of form in the matter of clean hands. That the personal followers of Jesus washed one another's feet frequent scriptural reference to the custom gives us reason to believe; but of other washing there is less evidence. The Jews performed the praiseworthy act of hand-washing as a rite and in pursuance of a tradition which possibly had its origin in a sentiment favorable to cleanliness. Before the introduction of knives and forks, and when the hand was a common carrier between the dish and the mouth, a preference for clean hands would be felt, if not by their owner, at least by those who must eat out of the dish in which they had been introduced.

In the times of the Inquisition, bathing was a test of heresy. Dirt was proof of piety. Infidels washed for purposes of cleanliness; the Jews washed their hands as a religious ceremony; the Mohammedans washed with particular reference to the cleanliness of certain parts. A person detected in either practice was delated to the Inquisition.



AN AVERSION FOR WATER.

Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread.
—Matt. xv, 2.

XXX.—THE EPITHET “DOG.”

In replying to the scribes and Pharisees touching his unwashed disciples Jesus held some high language. “Talking of transgressions,” he retorted; “if we transgress a law of the elders, you violate an ordinance of God. For God said, Honor thy father and mother; but you take from the son that part of his means which he ought to devote to the support of his aged parents, and this loot you turn over to the synagogue under pretense of giving it to God.” The scribes and Pharisees retired to meditate on the rebuke. They could not answer him effectively, for they did not know that this stickler for filial piety would on another occasion say: “If any man come to me, and hate not his father and mother, . . . he cannot be my disciple.”

From the land of Gennesaret the Carpenter’s Son journeyed to Tyre and Sidon, which were Phenician cities or countries on the Mediterranean, distant some fifty or sixty miles. The only incident of his stay there, given by Matthew, is his meeting with a woman of Canaan whose daughter was grievously vexed with a

devil, and who desired him to take charge of the case. The disciples wanted the woman satisfied and sent away because she cried after them. “But he answered and said, I am not sent but unto the lost sheep of the house of Israel.” “Then came she and worshiped him, saying Lord, help me!” but he answered and said, “It is not meet to take the children’s bread, and to cast it to dogs” As at that time dogs were not domesticated, but were tolerated only as scavengers, it was calling a woman seriously out of her name to hint that she was a dog, whether a dog of the female sex was indicated or not. The woman rejoined, “Truth, Lord; yet the dogs eat of the crumbs which fall from their master’s table. Finding it easier to grant her request than to continue the argument along the line he had chosen, with so able a lady for an opponent, Jesus said, “Have your way;” and the daughter was set right, upon the spot. It was the first recorded case of absent treatment.

The disciple Simon must have winced a trifle at hearing a woman designated as a dog just because she happened to be of Canaan, for Simon was of Canaan himself.



AN OPPROBRIOUS TERM.

Then came she and worshipped him, saying, Lord, help me. But he answered and said, it is not meet to take the children's bread, and to cast it to dogs.—Matt. xv, 25, 26.

XXXI.—SOME FAITH CURES.

The expedition down Tyre and Sidon way was a frost. Except the curing of the woman of Canaan's daughter afflicted with a devil, there was nothing doing, and Jesus came back to the "sea" of Galilee. This brought him and his disciples near to their base of supplies, for the lake contained plenty of eels, perch, and catfish, and the disciples knew how to take them out.

Jesus "went up into a mountain, and sat down there." He soon had company. As stated in the text, "great multitudes came unto him . . . and wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see." Particular attention is drawn to the mention of the "maimed" as among those helped by his treatment. The maimed are persons who have lost a limb or a member. Our modern miracle cures include most of the varieties attributed to Christ. We have among us people who can now see and who say that they used to be blind—who say they used to be lame, dumb, or dead—but we have never seen any one who professed to have lost a leg or an arm, and to have had the same miraculously restored. It

was promised believers that in the name of Jesus they should do even greater things in the healing line than were done by him; let believers, then, abjure such vain tricks as raising the dead and making the blind see, and betake themselves to the restoring of amputated limbs.

The title "Great Physician," which the cures attributed to Jesus have won for him, was borne by one of his class, a virgin-born son of God, more than a thousand years before he was heard of. Buddha, the Hindoo savior, was so called because at his coming all pain would be dulled. One of his disciples fell into the hands of a bad king, who had his (the disciple's) feet struck off, and Buddha restored them! Jesus picked up the Roman soldier's ear that Peter had cut off, and stuck it back on the owner's head, where it stayed, but that was not so wonderful as handing a man his feet.

Giving Buddha and Jesus credit for relieving considerable pain in their day and generation, their work was less permanent than that of "the discoverers of chloroform and ether, the two angels who give their beloved sleep, and wrap the throbbing brain in the soft robes of dreams."



SOME FAITH CURES.

And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them.—Matt. xv, 30.

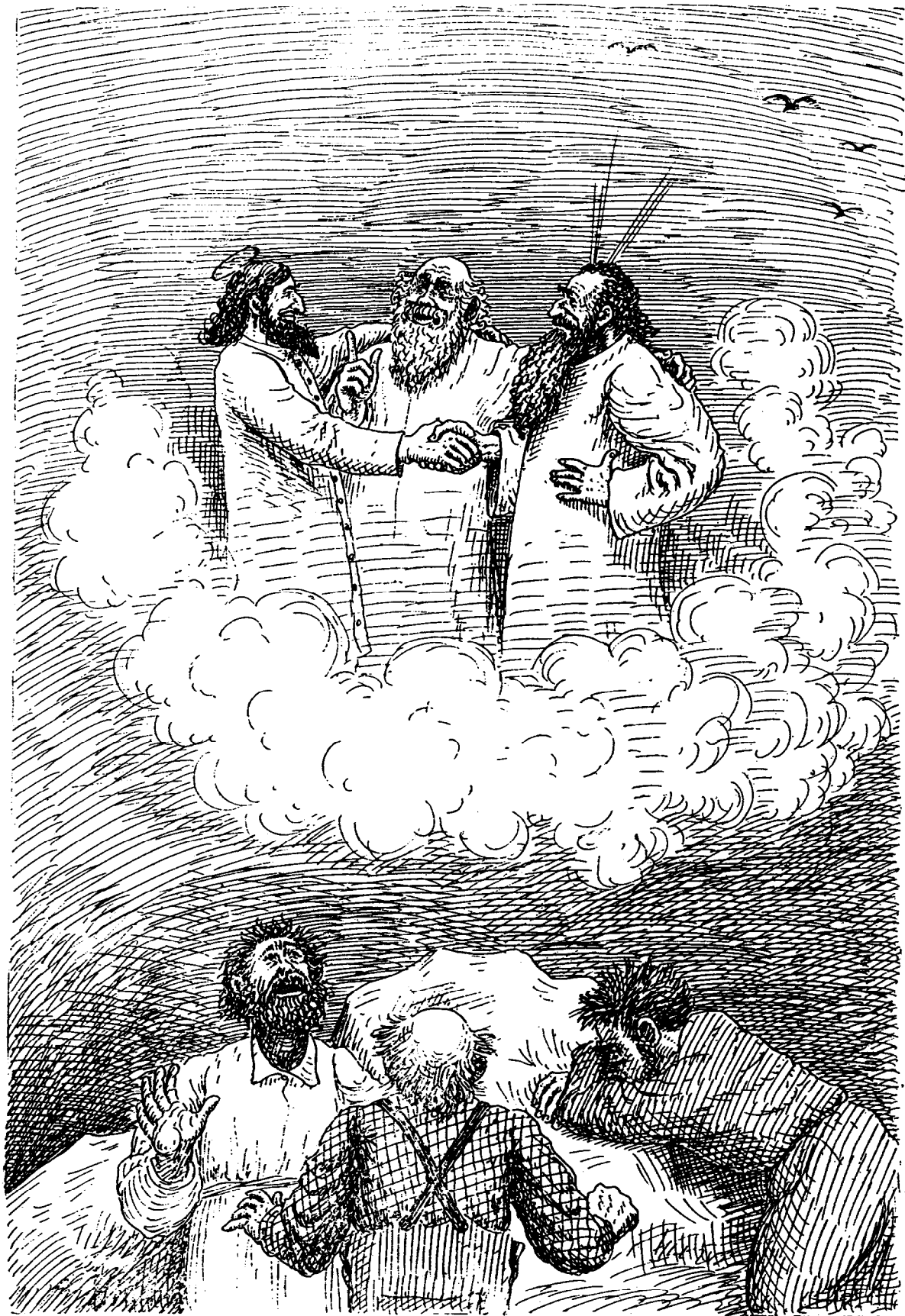
XXXII.—UNDER THE LIMELIGHT.

When all the patients brought into the mountains of Galilee for treatment by Jesus were cured or convalescent it was time to think of something to eat. The multitude had been there for three days and had no food, as the healer remarked to the apostles, and then, for the second time, a few loaves and fishes were swelled to satisfy the appetites of thousands. The narrative, except the numbers, is identical with that in the preceding chapter of Matthew, and is no doubt an undesigned repetition. Luke observed the blunder, treated the second version as what printers call "a double," and threw it out.

The next stand was at Magdala, a little village on the west shore of the lake. The results, beyond the liberation of a parable or two, were small. Then Jesus "came into the coasts of Cesarea Philippi." Here (Matt. vi, 18, 19) he chose Peter as a rock on which to build his church, and gave him the keys of heaven, now held by the pope of Rome. He also charged his disciples that they should tell no one he was Jesus the Christ, predicted his own death and resurrection, and assured them that before they

had quit this earthly scene he would return and bring his kingdom with him. As he had said substantially the same thing before (Matt. x, 23), the disciples were not interested.

Transfiguration being an incident in the careers of all demigods, saviors, and the like, the biographers of Jesus, not to be outdone, have provided such an experience for their subject. The historical garments of one demigod fit all the rest. There is nothing singular in the case of Jesus. Crishna, a millennium ago, had been transfigured before his disciple Arjuna. "All in an instant, with a thousand suns blazing with dazzling lustre, so beheld he the glories of the universe collected in the one person of the God of Gods." Moses got a touch of it when he interviewed Jehovah in Sinai (Ex. xxxiv, 29-35), and Elijah (Elias) went up in an illuminated chariot. That is why they are grouped with Jesus by the evangelists. Three elders, Aaron, Nadab, and Abihu, saw Moses under the limelight, and three apostles saw Jesus. A mountain was the scene of each event. The gospels indicate that the disciples were awakened that they might behold the glory of Jesus, which has led critics to suspect that the spectacle was prepared for their benefit while they were asleep.



THREE OF A KIND.

And after six days Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart. And was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias, talking with them.—Matt. xvii, 1,

XXXIII.—SURPASSING YARNS.

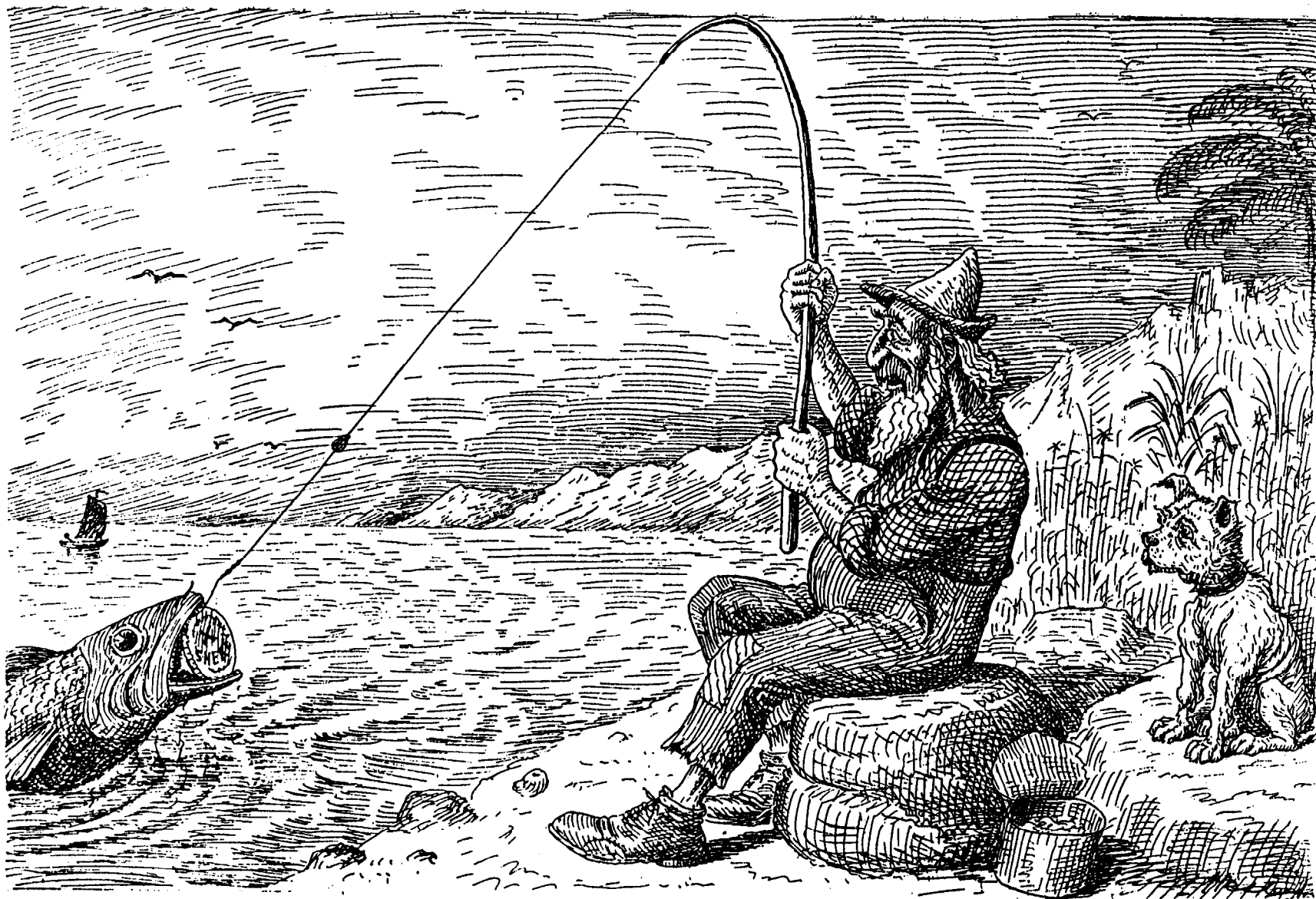
After the exhibition described in the preceding chapter, the son of Joseph met a "certain man," who knelt before him, and, calling him Lord, exclaimed: "Have mercy on my son, for he is a lunatic, and sore vexed; for oftentimes he falleth into the fire, and oft into the water." The disciples, the man said, had failed to effect a cure in this case, and Jesus then and there rebuked his followers for a set of unbelieving reprobates, of whom he was beginning to get weary. Ordering the child to be brought to him, he made short work of the devil in possession, and it is presumed that the patient ceased to tumble indifferently into fire or water.

Jesus arrived in Capernaum just in time to connect with the tax collector. One came to Peter, and said: "Does this man you are traveling with pay his didrachma, which is to say, a half shekel?" Peter said that he did; and when he reached the hotel would have spoken to Jesus about it, but the latter anticipated him, and asked: "Peter, who do the kings take toll of? Do they take it from their sons or from strangers?" Peter replied, "Of stran-

gers." And Jesus rejoined: "Then the sons are free." Peter as usual failed to catch the drift of the other's words, as well he might, for the writer hereof is in the same uncertainty, notwithstanding numerous translations have been diligently compared; and Jesus went on. "Nevertheless," said he, as touching nothing at all, "lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee."

We do not observe that Peter followed directions and got the shekel, but if he did so, as it is proper to infer, some ethical questions are raised: What was the source of that shekel? Did somebody lose it overboard? then it should have been restored to the owner. Did Jesus miraculously coin it? then it was a counterfeit. Either way, Peter could not come by it legitimately. While passing this criticism, however, it is due the son of Joseph to say that he did not ask for tax exemption on the ground that he was a minister of the gospel.

If Peter had the luck which the artist depicts, his temptation to quit preaching and go back to fishing must have been strong.



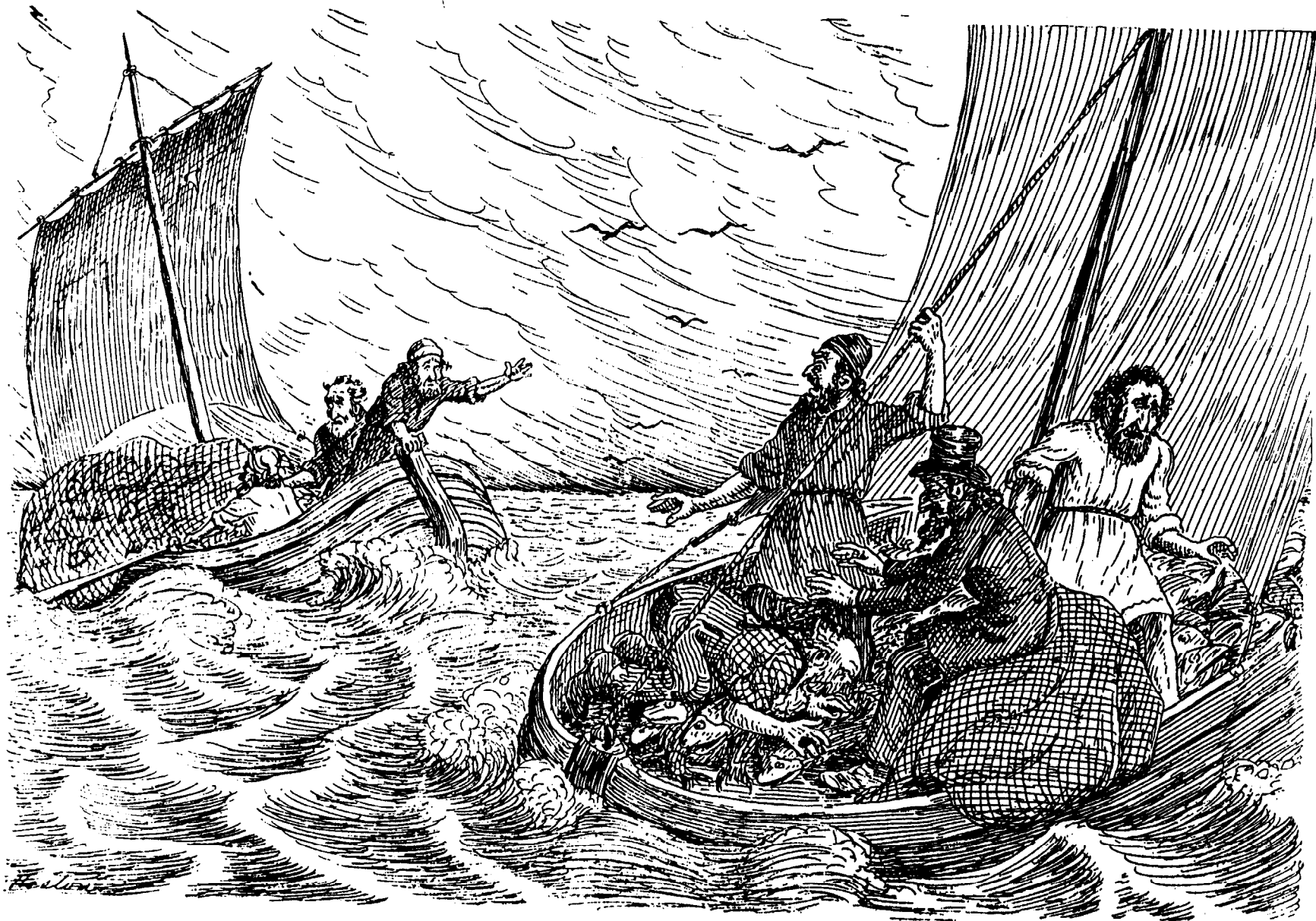
RAISING FUNDS.

Go thou to the sea, and cast an 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 thee and me.—Matt. xvii, 27.

It is painful to say that the tale which hangs by our second fish picture involves the evangelist Luke in a difference of statement with Matthew and Mark. The miraculous draft of fishes, be it understood, was incident to the calling of Peter and of James and John as disciples, or fishers of men. Matthew and Mark tell how Jesus found Peter and Andrew and James and John fishing along the shores of Gennesaret, and how, when he promised to make them fishers of men if they would come with him, they dropped everything and came on. Now, Luke v tells it differently. According to him, Jesus was making a telling speech to the crowd he found at the lakeside, and the people, pushing forward to get nearer the orator, shoved him into the water, and he climbed aboard a uory that floated a little way out. The owner was Peter, whom Jesus asked if he wouldn't push her off a little, so that he might have room according to his strength. This accomplished, he proceeded with his discourse. After the sermon he said to Peter, addressing him by his first name, "Simon, put out into deep water and let down your nets for a draught." Peter said he had been fishing all night without get-

ting anything, but consented to make a set, which he did. It was a success. They got around so many fish that they could not begin to take them into the boat, and they hailed Peter's partners in another boat to come and help empty the net. These were James and John, of whose calling to the discipleship Matthew gives an altogether different account from this of Luke's. They pulled alongside, however, and all hands together drew in the net, which was so full it nearly swamped them. Peter and his partners were old at the business, but they had never seen so many fish taken at one set in their lives.

The gospel relates that when Peter saw the fish in the net, he fell upon his knees and said, "Depart from me, Lord! for I am a sinful man." His astonishment, evidently, was great. No wonder that, as Luke says, "he was amazed, and all that were with him, at the draught of the fishes which they had taken; and so were also James and John, sons of Zebedee, which were partners of Simon." Their are few fisherman who would not damn their eyes if they should happen to hook a fish half as large as some they profess to have caught.



AN AMAZING DRAUGHT OF FISH.

And they beckoned unto their partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.—Luke v, 7.

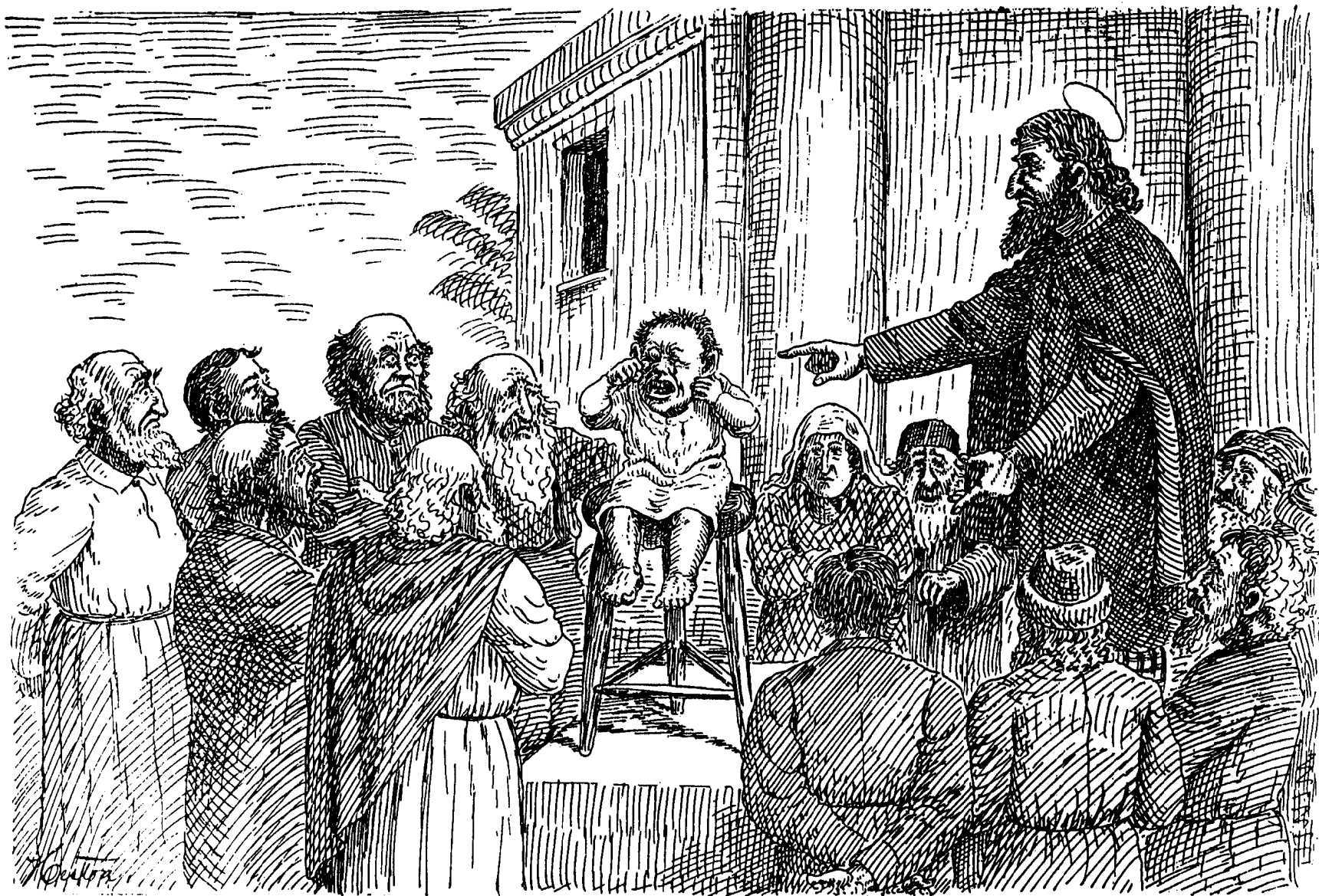
XXXIV.—BE CHILDISH AND YOU WILL BE SAVED.

The scene so artistically depicted on the opposite page is hallowed by the accumulated pulpit gush of centuries, and thousands of Christian parents have sighed over the description of it from the pulpit, and then gone home and flogged their children for some fault common to childhood. They have often enough "become as little children" in point of credulity, but it is not known that any of them, having committed an act of thoughtlessness for which they would whip a child, have asked some robust friend to consider them children long enough to hammer a portion of the foolishness out of them with a club. "Except ye become as little children" is a favorite text, but "Spare the rod and spoil the child" is more frequently upon the lips of Christian parents. The latter text is not to be found in scripture, as most of them think, but they are so certain it ought to be there that they are willing to teach their children that it is. Moreover, the place where this brutal passage might appear is adequately filled by others as bad; for example:

"Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him," and "Withhold not correction from the child, for if thou beatest him with the rod he shall not die" (Prov. xxiii, 13; xxii, 15). "He that spareth his rod hateth his son" (Prov. xiii, 24). These proverbs have had more influence upon parents in their treatment of children than has the injunction of Jesus here considered, or the one delivered on another occasion, when he said, "Suffer little children to come unto me, for of such is the kingdom of heaven."

The desirability of a heaven admission to which is contingent on adult persons becoming as little children, is open to question. Childhood is characterized by many traits which, while appropriate to tender age, are not admirable when exhibited by older persons. Among these are ignorance, credulity, and blind faith, which happen to be the very qualities which Jesus here implies are essential to salvation.

Such an episode as this, found in so ancient a work as the gospel of Matthew, testifies that the custom of taking a young one out of the crowd for advertising purposes is of considerable antiquity.



A DEMONSTRATION

And Jesus called a little child unto him, and set him in the midst of them ; and said, Verily I say unto you, Except ye be converted and become as little children, ye shall not enter the kingdom of heaven.—Matt. xviii, 1, 2.

XXXV.—SOME FOOLISH TALK.

The Carpenter's Son now passes to the general subject of "offenses." The revised version calls it "stumbling," and gives the words of Jesus as follows: "Woe unto the world because of occasions of stumbling, for it needs must be that the occasions come; but woe to that man through whom the occasion cometh. And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee; it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into eternal fire. And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the hell of fire." The disciples would have been justified in interrupting him here to inquire how it was possible for a man's eye to commit an offense, and whether it was not likely that the loss of an eye would cause more stumbling than it would prevent. And so with regard to the feet; one-legged people are neither protected against stumbling nor made better morally or religiously by their loss. Hands, feet, and eyes

are the servants of the brain and wholly irresponsible for their acts. They are mere agents, and take all orders from headquarters. A passage occurs at Matt. xix, 12, which evidently belongs to this sermon. It concerns those who have mutilated themselves for the kingdom of heaven's sake. The omission of reference to such mutilation for cause leaves this sermon incomplete; in fact, the cision recommended here would be more efficacious there. A man might lose a hand or an eye, and still find means to repeat the offense which had cost him the member; in the other case the reform would be permanent. History has it that the distinguished church father, Origen, though ordained a presbyter at Cesarea, was never recognized as such by Demetrius because of his misunderstanding of Matt. xix, 12. More likely Origen recognized, as we have contended, that xix, 12, was really a supplement to xviii, 8, 9, and so fell a victim to analogy.

Had Jesus known that the movements of the hands and feet originate in the head, he would have said, "If thy brain offend thee, blow it out. It is good for thee to enter heaven with an empty skull, but not to risk losing heaven by retaining a full set of brains."



SOME FOOLISH TALK.

Wherefore, if thy hand or thy foot offend thee, cut them off. Matt. xviii, 8, 9.

XXXVI.—JUDAS TO BE A JUDGE.

Jesus, who had been preaching in Galilee, "came into the coasts of Judea beyond Jordan." As Galilee and Judea are on the same side of Jordan, the geography here becomes uncertain. Had he gone beyond Jordan, he would have been outside of Judea.

One day, in answer to some thought which he had dropped, Peter said to Jesus: "We [meaning the disciples] have forsaken all, nets, boats, and fishhooks—also our families—to follow you; now what is there going to be in it for yours truly?" The promise contained in our text was the response—each disciple should be a judge, sitting upon a throne and judging one of the tribes of Israel. Jesus had already promised Peter the place of doorkeeper to heaven, with power to judge everybody, which should have satisfied Peter; but that may have escaped the apostle's mind. As judge and gate keeper Peter might draw two salaries, but he could never discharge the duties of both positions. The arrangement for the twelve judgeships appears singular for the reason that Judas must necessarily hold one of them. John

the Revelator saw the names of the twelve apostles on the foundations of the New Jerusalem (Rev. xxi, 14). It would be interesting to know if the name of Judas was among them, or John's either for that matter, since the identity of John the Revelator and John the apostle and son of thunder is seriously doubted. As the final word of the last witness, John's testimony with regard to both points would be invaluable.

Judas was the treasurer of the gospel company, and, according to John, kept the money in a bag. The author who wrote the story of the money found in the fish's mouth did not know that Judas carried a sack, or that the company had any funds, or he would not have introduced a miracle to satisfy a demand for thirty cents by the tribute taker of Capernaum, as we have related a few pages back. Peter, when confronted by the tax-gatherer, would have referred him to Judas. Judas was a prudent individual. When Mary anointed the feet of Jesus with forty dollars' worth of spikenard, Judas inquired why the ointment had not been sold for three hundred pence, and the proceeds given to the poor. Jesus replied that poor people would always be plenty in the world, but that he would not; and Judas was silenced.



JUDAS IN ERMINE.

And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of Man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. Matt. xix, 28.

XXXVII.—RIDING TWO ASSES.

The Carpenter's Son is placed in the absurd position of a man trying to ride two asses at once (though fortunately they are not going in opposite directions) through the inability of the writer of Matthew to read Hebrew. In the book of Zechariah the following passage occurs (ix, 9): "O daughter of Jerusalem, behold thy king cometh unto thee: he is just and having salvation; lowly, and riding upon an ass, even upon a colt the foal of an ass." Reference is there made to but one animal, the repetition being a Hebrew idiom. Yet because the writer of the first gospel misunderstood it he makes Jesus say to his disciples: "Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her; loose them and bring them to me. And if any man say aught unto you, ye shall say, the Lord hath need of them;" which, it is said, was done that it might be fulfilled that was spoken by the prophet—and then Matthew misquoted Zechariah. (See text under the picture.) The disciples obeyed orders, bringing the ass and colt, on which they put their own clothes in lieu of a

saddle, and helped Jesus to mount the two animals. Mark (xi, 1) appropriates only the colt, and quotes the bystanders as inquiring what the disciples intended to do with him. Luke tells substantially the same story, leaving Matthew alone in the glory of giving Jesus a double mount.

This is a mythical story. Quoting Grant Allen ("Evolution of the Idea of God," 384), "Christ enters Jerusalem in royal state, among popular plaudits like those which always accompany the temporary king. He is mounted on an ass, the royal beast of the Semites. The people fling down branches of trees in his path, as they always fling down parts of green trees before the gods of vegetation. . . . Such rites with green things form an integral part of all the old rituals of the tree-god."

Matthew's two asses are thought by the early Christian fathers to be a fulfillment of the prophecy in Gen. xlix, 11, where there is mention of "Shiloh," who comes "binding his foal unto the vine, and his ass's colt unto the choice vine." When we read further that the eyes of this Shiloh "shall be red with wine and his teeth white with milk," the picture becomes reprehensible.



ON A MOUNT.

Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.—Matt. xxi, 5.

XXXVIII.—RAIDING THE TEMPLE.

This is a story that goes with Samson, not with Jesus. There is, however, a similarity between the accounts of the origin of these two heroes of fiction, in that their prenatal environment was peculiar, and so it is not unexpectedly that their biographies become further mixed. The evangelists, had a habit of using Old Testament materials for the life of Jesus, and Matthew, who was always a Jew, applies the Samson prediction to the savior. (See p. 20.)

Jesus and his disciples were now in Jerusalem, whither he had come to be betrayed and sacrificed. Repairing at once to the temple, he found various sinful games in progress. The money-changers were there, men who took the money of pilgrims to Jerusalem and for a consideration returned them Greek or Roman coins. Also hucksters, push-cart men, and peddlers. Moreover, there were those who sold doves and oxen, which words are supposed to be euphemistic; for this was a temple, and it is a matter of history how in former times women paid their pew rent by sexual sacrifice: they were the doves—soiled ones. The Protevangelion says

Mary was a dove in the temple, and we know in what condition she left it. By the same token the oxen were degenerates for the kingdom of heaven's sake. At least, so those tell us who have studied the matter with a view to accounting for such unexpected things as doves and oxen in a church. The temple was a considerable building, which the Jews had been forty-six years in erecting. The writer intends us to understand that there was a big crowd of the mercenaries present. But Jesus cleared them out, so the story says, brokers, panders, hucksters, and all. The feat was a little less marvelous than that of Samson, who pulled down a temple that had many thousand people on the roof; nevertheless it shows that Jesus belongs to the family of the Jewish strong man. The prophecy associated with this narrative, "My house shall be called the house of prayer, but ye have made it a den of thieves," is compounded from Isaiah lvi, 7, and Jeremiah vii, 11, and the incident is invented to fulfill the prophecy.

As the whip is specially associated with Osiris, who also, like Jesus, was judge and avenger, the gospel fictionist, if he needed a precedent, could have found one in Egypt.



THE MEEK ONE AS A BOUNCER.

And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves.—Matt. xxi, 12.

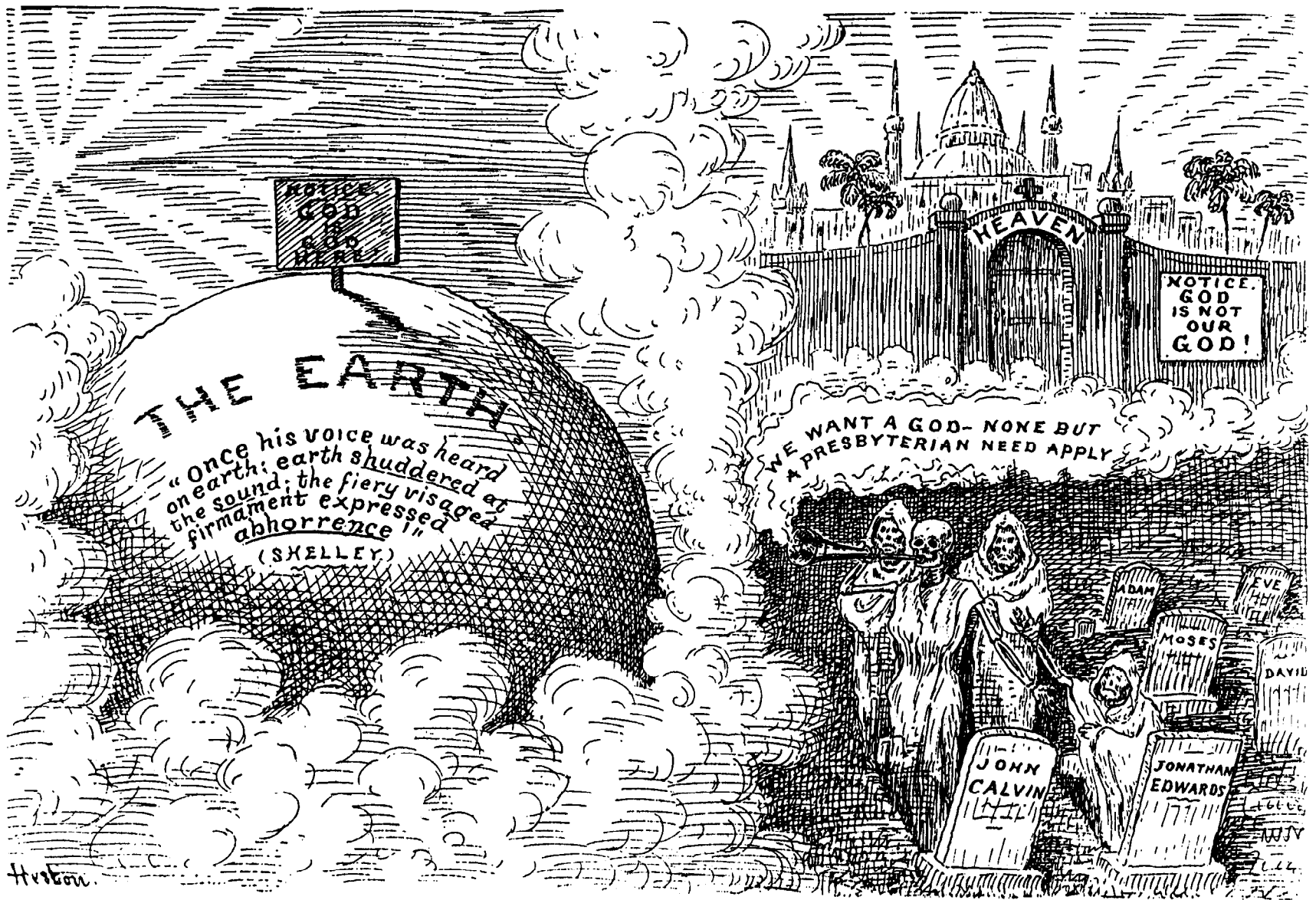
XXXIX.—SURPRISING DOINGS.

The feat of the Carpenter's Son just recorded won the admiration of the younger population of Jerusalem, who followed him shouting, "Hosanna to the son of David." They realized that a new strong man had come to town. Naturally, when their elders endeavored to restrain their enthusiasm, Jesus took their part, quoting scripture inaccurately. "Out of the mouths of babes and sucklings," he says, "hast thou perfected praise," which was an adaptation of Psalms vii, 2.

From Jerusalem he went to Bethany, but found nothing doing, and stayed only one night. On the way back to the city in the morning he cursed a fig-tree to keep his hand in. He preached in the temple that day, and when the Jews asked him for his ordination papers, he led them away from the subject by introducing the name of John the Baptist, and finally refused them an answer. He cracked a parable or two, illustrating how much better it is to do right and say nothing than to make professions and do nothing. In the course of his remarks on this occasion he assured his question-

ers that the publicans and harlots would get to heaven first, because these latter had believed John the Baptist. He further said: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Naturally the "chief priests and Pharisees perceived that he spake of them," and it would have gone hard with him except that he had the crowd on his side. But the Pharisees had another catch question in reserve. Said they, "Is it lawful to pay tribute to Cæsar, or not?" He did not answer at once, but taking a Roman denarius he pointed out the image of Cæsar thereon, and said, "Render unto Cæsar the things that are Cæsar's." If he had replied that paying tribute was lawful, he would have lost the sympathy of the populace, and had he denied the lawfulness of the act, the authorities would have taken him up for seditious teaching. The answer shows us that the son of God, or God himself, could resort to the evasions of stump speakers to keep the crowd with him.

When Jesus laid down the proposition which our artist has ventured to elucidate we do not know what thought was uppermost in his mind.



ONE OF THE MYSTERIES.

I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.—Matt. xxii, 32.

XL.—OBDURATE JERUSALEM.

“What think ye of Christ?” was asked by Jesus of the Pharisees. They replied, “He is the son of David.” And Jesus rejoined, “How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. If David call him Lord,” asks Jesus, “how is he [Christ] his [David’s] son?” This was such a *Facer* that, the gospel declares, no man durst, “from this day forth, ask him any questions.” They were an easy mark, though, for the alleged quotation from David (Ps. cx, 1) is irrelevant. The “my lord” in the Psalm does not rightly take a capital “L;” it signifies an earthly lord, chief, or master, and in the revised version is printed with a small “l.” The other Lord in the passage must be translated, “Jehovah,” and the verse reads: “Jehovah saith unto my lord,” etc. It would have justly rebuked the Carpenter’s Son had some auditor pointed out these facts, thus exposing his deception, and showing that the conceit that he would sit on the right hand of Jehovah with his enemies under his feet originated with himself.

The twenty-third chapter of Matthew, with which we are next concerned, is couched in strong language. Jesus makes an intemperate attack upon the legal profession as represented by the scribes and upon the more pious element of the community known as Pharisees. Every man with a new article to introduce has the opposition of these two classes to overcome; they are the people who detect anarchy in all protests against tyranny, and blasphemy in criticism of established religious abuses. There are many of them in the Christian churches now. Verse 15 shows that the result of missionary effort is the same in all ages. “Woe unto you, scribes and Pharisees, hypocrites,” it reads; “for ye compass sea and land to make one proselyte; and when he is made ye make him twofold more the child of hell than yourselves.”

In this chapter a singular passage appears: “That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias,” etc. Zacharias, according to profane history, was assassinated about the year of grace 75, or some forty years after the crucifixion of Jesus. This casts suspicion upon the whole speech.



WHAT HE WOULD, BUT THEY WOULDN'T.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.
—Matt. xxiii, 37.

XLI.—BETRAYAL AND TRIAL.

Having talked the scribes and Pharisees to a standstill and wept over the city of Jerusalem, Jesus wandered forth from the temple. Some of his followers asked him to view with them the buildings attached to that structure, but he was in no temper for sight-seeing, for the prophetic mood was on him. He said to his disciples: "See ye not all these things? Verily I say unto you, There shall not be left one stone upon another that shall not be thrown down."

This prophecy has been regarded as quite sufficient to prove the divinity of Jesus, because it happened that Jerusalem was wiped out by Titus, the Roman. In Luke (xix, 43) Jesus is represented as briefly describing the siege from a military point of view; but the prophetic character of the description is destroyed by the unfortunate mention of Zacharias which we have referred to on the preceding page. As Zacharias was killed at the fall of the city, the writer of the words (Matt. xxiii, 25) attributed to Jesus and giving the particulars of his death belonged obviously to a later generation than that of Joseph's son. He must have lived af-

ter the destruction of Jerusalem, and so long after it as to have forgotten that the event occurred subsequent to the time assigned to Jesus. Hence his anachronism of making Jesus accuse his contemporaries of killing a man who (if he was yet born) was alive at the moment.

After some more predictions, which did not enjoy the advantage of being made subsequent to the event, and which therefore were never fulfilled, Jesus observed to his disciples: "Ye know that after two days is the feast of the passover, and the Son of Man is betrayed to be crucified."

We all know, of course, that it was necessary that Christ, who was God, should be sacrificed to appease the wrath of God—that is, of himself—but this does not help us to understand why there must be a betrayal. Jesus was well known in Jerusalem after his sensational entry riding two beasts at once; and he had been preaching ever since in places where crowds were the largest. He could have been no stranger to thousands of citizens or to the peace officers of the town. Why, then, was it necessary that Judas should be bribed by the chief priests to point him out to them? They



THE PRICE AGREED UPON.

Then one of the twelve, called Judas Iscariot, went unto the chief priests. And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. — Matt. xxvi, 14, 15.

ought to have recognized him by his clothes and the halo.

It has been remarked by an able writer that no non-miraculous detail in the gospels is more plainly mythic than this myth of Judas Iscariot, though none has been more generally accepted as historical. Mr. John M. Robertson, author of "Christianity and Mythology," believes that Judas is a character from some old drama. He is surely out of place in the Christ story considered as a plain biography. Read the account of the last supper, how Jesus, as the disciples were eating, said, "Verily I say unto you, that one of you shall betray me." There were no indignant denials from the company, only they were "exceedingly sorrowful," and began to ask, one after another, "Lord, is it I?" until they came to Judas, to whose inquiry Jesus responded, "Thou hast said," as much as to say, "You have guessed it." All this suggests a play, with Jesus assigning parts, in one scene, that certain actors should assume in another.

After the supper, after the song and the was-sail, which appear to have continued until near morning, Jesus and his disciples went into a place called Gethsemane, where he said to them,

"Sit ye here, while I go and pray yonder." Why did he not tell them to keep an eye on Judas? A little restraint applied in that quartet would have been more effective than his repeated prayers that the cup might pass from him. The proceedings here in Gethsemane, when Jesus was agonizing over his approaching fate, which he dreaded but took no steps to avert, are called the Passion. When it was over, and he had thrice left his disciples to pray and returned always to find them asleep, he aroused his companions for the next scene in the drama, which was the betrayal. His announcement, "Behold, he is at hand that doth betray me," is about as congruous as the remark attributed to the Indians when they saw Columbus approaching—"Great heavens! we are discovered." Here enters Judas, "and with him a great multitude with swords and staves;" a thrilling situation—for the stage. Viewing the affair as a play, we may see the detail of guards file in and line up, and each assume the position of a soldier prescribed in the Roman tactics. Back of them appear the "chief priests and elders," and from the distance—that is, behind the scenes—come the shouts of attachés



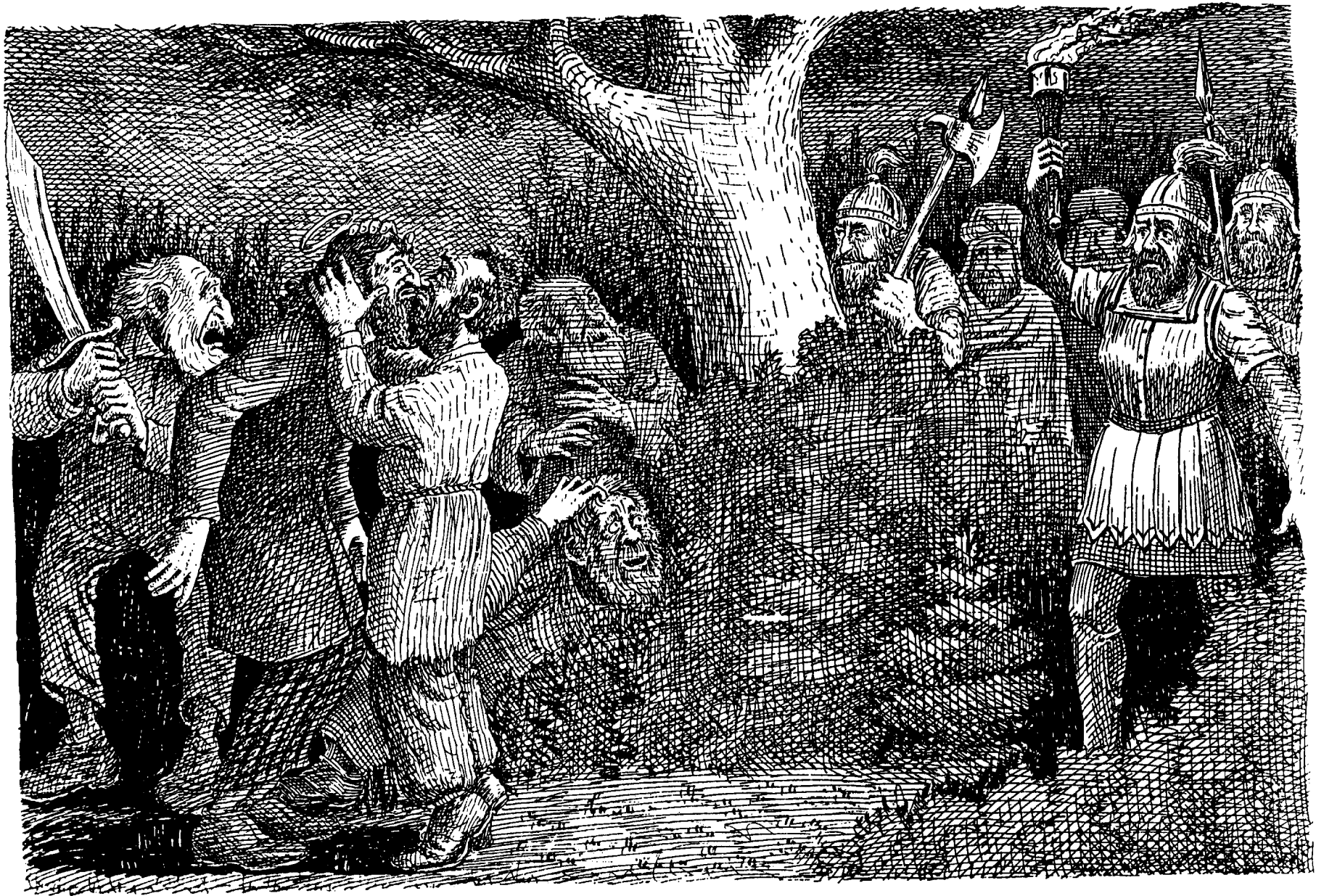
AVERSE TO DYING.

Then saith he unto them, My soul is exceeding sorrowful, even unto death ; tarry ye here and watch with me. And he went a little further, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me : nevertheless not as I will, but as thou wilt.—Matt xxvi, 38, 39.

of the theatre, supposed to be the rabble. The lime light is turned on. The figure of Jesus is conspicuous in the centre of the stage. He knows what is coming, so do all the disciples. Judas is aware that his treachery is known to Jesus and has been communicated to the brethren. The chief priests and elders are familiar with the personal appearance of the Son of Man, having listened to him and argued with him in the temple and on the streets of Jerusalem. Any of them could point him out to the officers. Nevertheless, that nothing dramatic might be omitted, Judas, having informed the company in a stage whisper that the person he is about to kiss is the man they have come for, advances toward Jesus, whom he addresses as "Master," and gives him the salute agreed upon as a signal. Then the crowd surrounds Jesus, and he is taken. Not without resistance, however, was the arrest accomplished, "for one of them which were with Jesus stretched out his hand and drew his sword," and with a blow, probably intended for the head, cut off the ear of a servant of the high priest. John's gospel gives us the name of the belligerent disciple; it was Peter. We have been acquainted a long

time with the disciples without learning that they carried swords, and we do not think that they did, off the stage. Evidently the Play is older than the Gospels.

Of the end of Judas we have enough accounts to assure us that he is dead, but not as to how he died. The fifth verse of the twenty-seventh chapter of Matthew affords the information that he "went and hanged himself." In the first chapter of Acts, eighteenth verse, the writer states that Judas, having bought a field with the reward of iniquity, "burst asunder in the midst," all his inwards escaping. Papias, a church father who flourished in the second century of the Christian era, and never saw either Matthew's account or that quoted from the Acts, narrates that "Judas walked in the world a great example of impiety; for his body having swollen so that, on an occasion, when a wagon was moving on its way, he could not pass it, he was crushed by the chariot and his bowels gushed out." Thus for the third time did Judas pay the debt of nature—he was hanged, he fell asunder, he was crushed to death. The account in the first gospel places the death of Judas before the crucifixion of the



BETRAYED BY A SIGN.

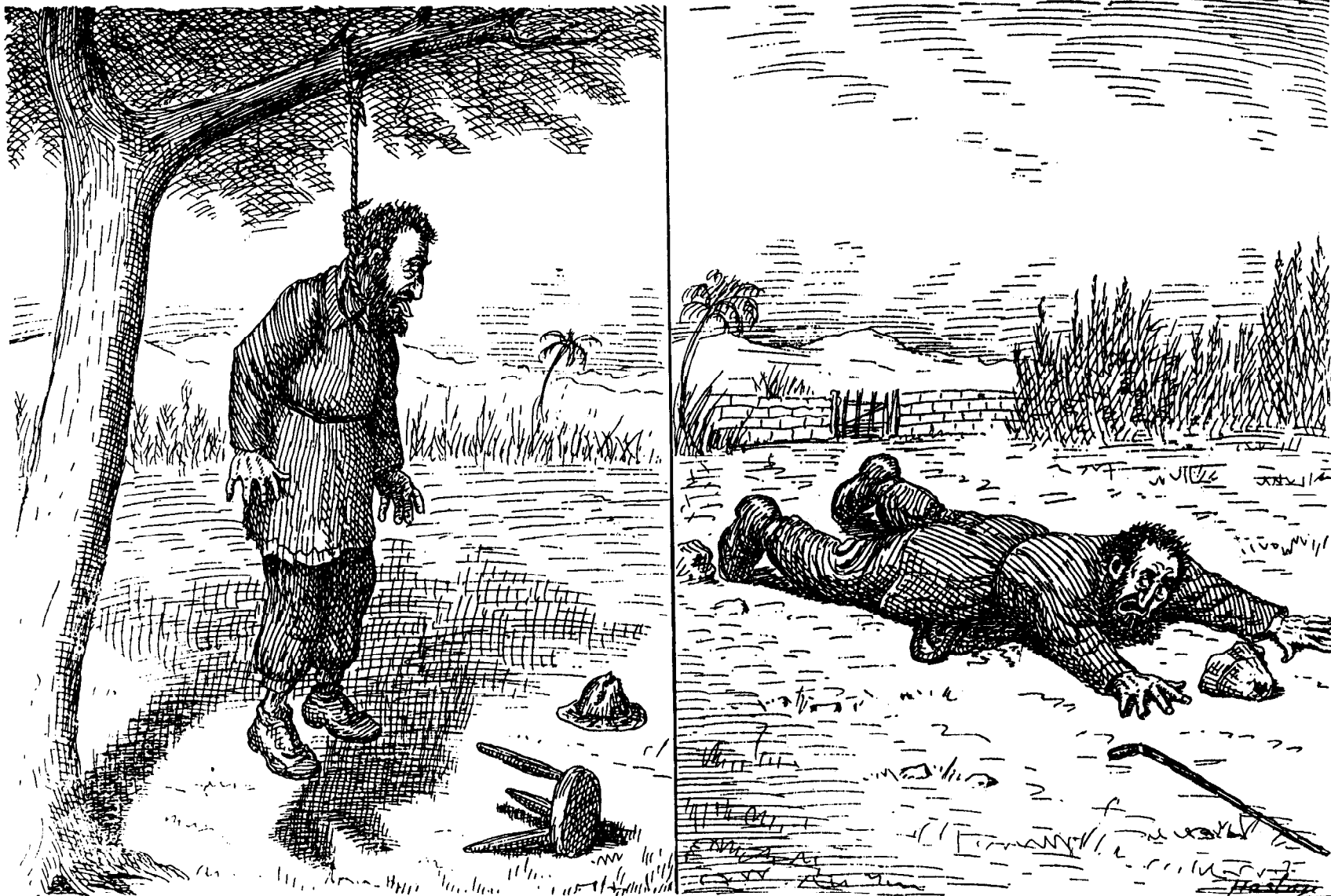
Now, he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he : hold him fast.—Matt. xxvi, 48.

man he had betrayed; and yet, according to 1 Cor. xv, 5, when Jesus, three days later, showed himself to his disciples, there were still twelve of them. "He was seen of Cephas [Peter], then of the twelve." There could not have been the full dozen without Judas. Either there had been a double resurrection, or the report of the death of Judas had been much exaggerated. Let us note in passing that the writer of Corinthians knew nothing about Judas and his betrayal of Christ.

Concerning the discrepant accounts of the fate of Judas, the authors of the "Bible for Learners" say: "We feel at once that all of these stories are without historical foundation. The general purport of the stories is determined by the belief in retribution, while the details are furnished by misapplied passages of the Old Testament—the story of Ahithophel, who betrayed David; the prophecies of the earliest Zechariah (not Jeremiah, as the first evangelist says, Matt. xxvii, 9); and above all the cursing psalms, one of which speaks of a snare, a deserted inheritance, and darkened eyes; another of an early death, deposition from a post of honor, and a curse that penetrates like water

into the enemy's bowels. As a matter of fact, we are wholly ignorant as to what befell Judas."

We now come to the denial by Peter of his lord and master. This man Peter is the Lone Fisherman of the gospels. He is always with us, and often in hard luck. He was the disciple who tried to walk on the water, and was rebuked for want of faith because he sank, and it was his mother-in-law that Jesus restored to activity. He saw the transfiguration; he made the miraculous draft of fishes, and he hooked out of Lake Gennesaret the fish with thirty cents between its teeth. On the morning of his master's arrest, after he had been rebuked for committing mayhem on the chief priest's hired man, he followed the crowd at some distance and went into the court room, where he "sat with the servants to see the end." The preliminary examination being over, Peter was sufficiently under the spell of his hoodoo to be sitting "without in the palace," when a girl belonging to the place, who had seen him in company with Jesus, came by and recognized him. He told her she had made a mistake, and moved out onto the porch. Here another maid accosted him, and he must lie again. Even



JUDAS DIES TWICE.

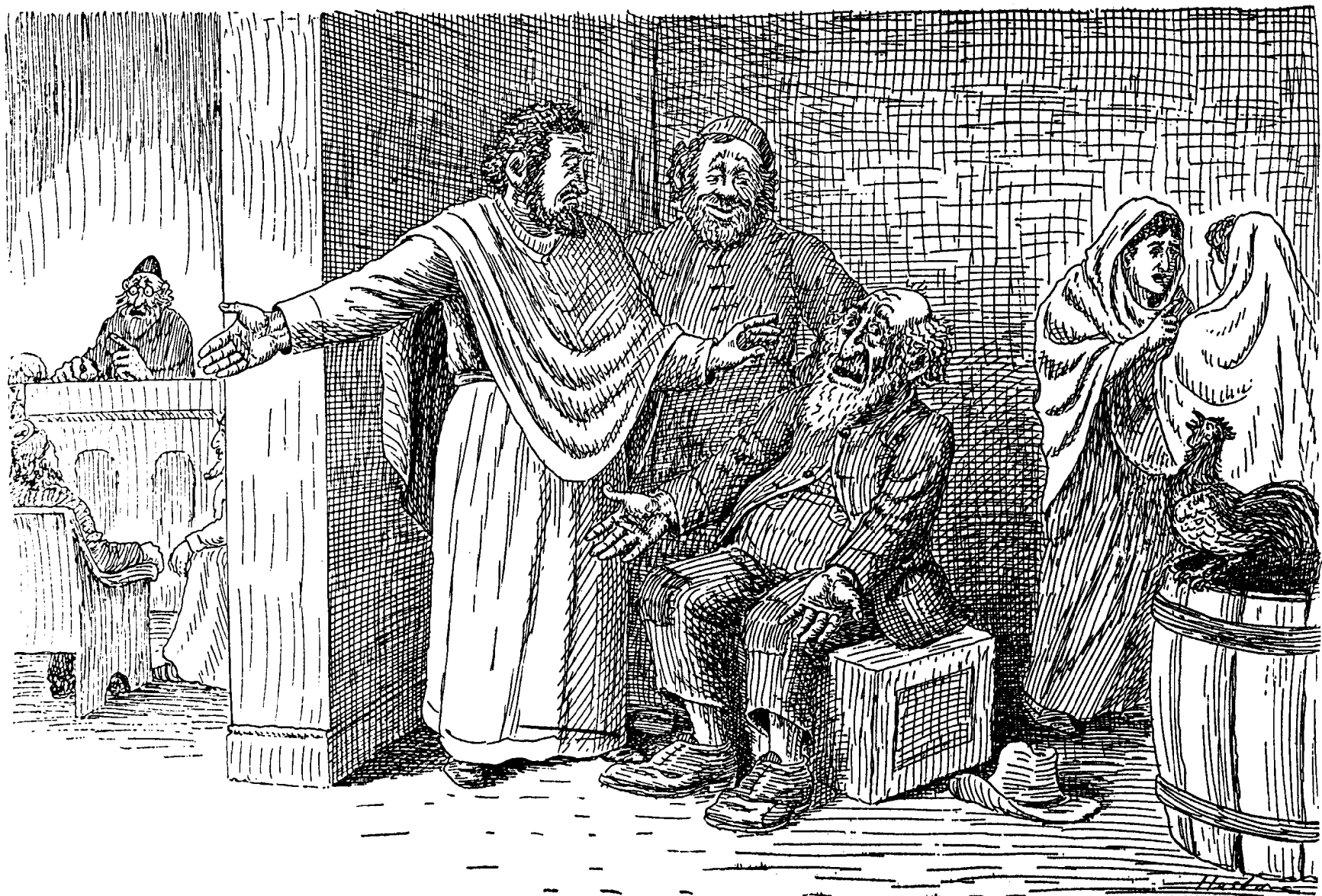
And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.—Matt. xxvii, 5. . . . Now this man purchased a field with the reward of iniquity : and falling headlong, he burst asunder in the midst, and all his bowels gushed out.—Acts i, 18.

three times was he identified as a follower of Jesus, and for the third time he declared under oath that he did not know the man.

The question arises, why was this story told about Peter? Why was his perfidy made necessary? The answer is found by some in the identification of Peter with the pagan god Janus, who was two-faced. The parallel holds good in several particulars, (1) the two-facedness of Peter in declaring at one moment, "Though I should die with thee, yet will I not deny thee," and a little later, with an oath, "I know not the man;" and (2) the having in his keeping the keys of heaven, to open and to close. Janus is the God of Doors. Like Peter, he bears the keys and the rod; and he stands at the head of the twelve months (thence the name January) as Peter stands at the head of the twelve apostles. In many minor details also they are related. Peter having shown himself a coward and a traitor and a perjured liar, it is with some indignation that we read in Acts (chapter v) how Ananias and his wife Sapphira were miraculously murdered by him for misrepresenting the amount received for a piece of property they had just sold. A lie is a lie,

but to swear off taxes, for which Ananias and Sapphira lost their lives, is not as discreditable as is treachery to a leader. In the Epistles of Paul is mentioned a falling out at Antioch between the writer and Peter. What a weapon the treachery of Peter would have been in the hands of Paul, if the latter had only known about it! As, however, the epistles are probably older than the gospels; as the Peter of the one is not likely to be the Peter of the other, and as, in fact, Paul was not familiar with the characters mentioned by the evangelists, we are at no loss to understand why, when he "withstood Peter to the face," he had nothing to say about his opponent's repudiation of Christ.

The scene in which the hero of the drama appears shifts from the imagined garden of Gethsemane to the palace of the high priest Caiaphas, where he is accused of blasphemy, against which charge he makes no defense, and is adjudged "guilty of death." The report of this trial has been written by somebody who knew little about the Jewish law or the procedure of Jewish courts. He could not have known what under the Jewish code constituted a capital offense, or the mode of death pre-



PETER PERJURES HIMSELF.

Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. —Matt. xxvi, 74.

scribed for blasphemers. The Jews were subjects of the Roman emperor, and their courts could not condemn anybody to death. The confession of the prisoner that he was the Christ was not blasphemy under either Jewish or Roman law. The proceedings were those of a lynching party. Everything had been done in the night—the betrayal, seizure, trial, and condemnation by the Sanhedrim. Are we to believe that the high priest and his elders habitually held night sessions of their tribunal, and tried capital cases and passed sentence between two suns?

The account does not say where the prisoner was confined for the rest of the night, but “when morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death.” They bound him, the story relates, “and delivered him to Pontius Pilate the governor,” from which proceeding it appears that this narrative has been written or embellished by one who lived in the days when the priests of the Christian church could try and condemn for blasphemy, and, having passed sentence of death, turn the prisoner over to “the secular arm for execution of the sentence upon his body.

Pilate left it to the mob to say how Jesus should be put to death, and “they all said unto him, Let him be crucified.” Here are other blunders by the gospel writer. Pilate would not have imposed the death penalty for blasphemy against the religion of the Jews, and a crowd of Jews would not have demanded crucifixion for a blasphemer. Crucifixion was a Roman mode of punishment. The Jewish law required that blasphemers should be stoned to death, and the persons bringing the accusation should be his executioners. After death the body was hanged to a tree. The writer of Acts supposes that Jesus was put to death by the Jews, for he has Peter say to the Jews of Jerusalem: “Jesus, whom ye slew and hanged on a tree” (Acts v, 30; x, 39). As described in Matthew, the trial and execution violates the unities. If the prisoner was tried by the Jews, he should have suffered their form of execution. If he was crucified, he should have been tried in the Roman court, whence sentences to that mode of death proceeded. Many modern writers have set forth the absurdity of the story of this trial and execution.



PETER IN TEARS.

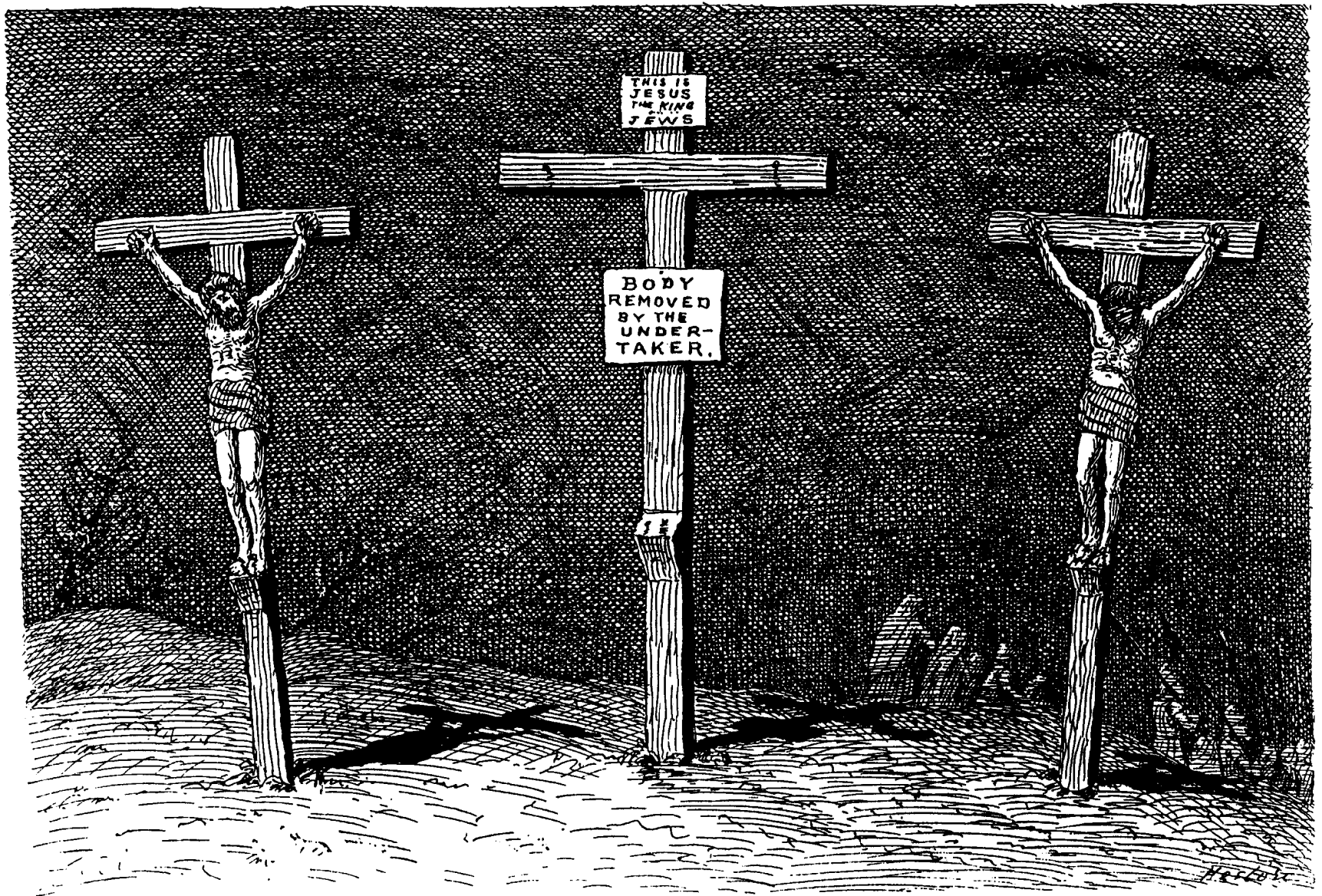
And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out and wept bitterly.—Matt. xxvi, 75.

XLII.—THE CRUCIFIXION.

For some hundreds of years tender-hearted people have wept over the sufferings of Jesus on the cross. It is time that these should dry their eyes, since there are many reasons for the comforting belief that the crucifixion never took place. Any Jewish scholar will assert it was impossible that the Jews should have done the crucifying; it was not their way. And, as we have just seen, a crucifixion by the Romans is as improbable in the circumstances as one by the Jews. A critical writer on this topic says: "Not only was Jesus found innocent by the authorities, but he was not even charged with an offense for which he could have been crucified if he had been found guilty. Under the Romans no accusation of heresy, blasphemy, or false assumption of a prophetic or divine character was a capital offense (see Neander, *Life of Christ*, §284). Much less would he have been condemned or handed over to others to be crucified if these offenses had been committed against a different religion from that of the Romans and in violation of a different law from

theirs. And yet Christ is represented in the gospels as having been handed over by Pilate to the Jews to be crucified under their laws for an offense trivial to the Romans, and which, as we have seen, was not punishable with death even under the Jewish laws" (Austin Bierbower: "Was Christ Crucified?" p. 17).

The late Prof. T. H. Huxley believed that there may have been a crucifixion, but not that there was a death and resurrection. He says (*Works*, Vol. V., p. 280): "Jesus was crucified at the third hour (Mark xv, 25), and the narrative seems to imply that he died immediately after the ninth hour (verse 34). In this case, he would have been crucified only six hours; and the time spent on the cross cannot have been much longer, because Joseph of Arimathea must have gone to Pilate, made his preparations, and deposited the body in the rock-cut tomb before sunset, which, at that time of the year, was about the twelfth hour. That any one should die after only six hours' crucifixion could not have been at all in accordance with Pilate's large experience of the effects of that method of punishment. It therefore quite agrees with what might be expected, that Pilate 'marveled if he



SOME EXECUTIONS.

Where they crucified him, and two others with him, on either side one, and Jesus in the midst.—St. John xix, 18.

were already dead' and required to be satisfied on this point by the testimony of the Roman officer who was in command of the execution party. Those who have paid attention to the extraordinarily difficult question, What are the indisputable signs of death? will be able to estimate the value of the opinion of a rough soldier on such a subject; even if his report to the procurator were in no wise affected by the fact that the friend of Jesus, who anxiously awaited his answer, was a man of influence and wealth.

"The inanimate body, wrapped in linen, was deposited in a spacious,* cool rock chamber, the entrance of which was closed, not by a well-fitting door, but by a stone rolled against the opening, which would of course allow free passage of air. A little more than thirty-six hours afterwards (Friday, 6 P.M., to Sunday, 6 A.M., or a little after) three women visit the tomb and find it empty. And they are told by a young man 'arrayed in a white robe' that Jesus is gone to his native country of Galilee, and that the disciples and Peter will find him there.

* Spacious, because a young man could sit in it "on the right side" (xv, 5), and therefore with plenty of room to spare.—T. H. H.

"Thus it stands plainly recorded, in the oldest tradition, that, for any evidence to the contrary, the sepulchre may have been emptied at any time during the Friday or Saturday night."

When we come to deal with the incidents of the resurrection of Jesus, we are lost in a maze of conflicting improbabilities. John says one woman came to the sepulchre, Matthew says there were two, Mark says there were three, and Luke says there were more than three, Mark says they got there at sunrise, John says it was yet dark. Luke says two angels were found at the sepulchre standing up, Matthew says there was one angel only, and that he was sitting down. John says two angels were seen within the sepulchre, Mark has only one, but he was inside, while Matthew has but one, and he was outside. Matthew and Luke agree that the women went and told the disciples of Christ's resurrection; Mark avers they said nothing to any man. Mark and John say Jesus appeared first to Mary Magdalene only, Matthew that he appeared first to the two Marys, and Luke that he appeared to neither.



He lit so hard upon the ground
He split the earth for miles
around!

EARTHQUAKES AND ANGELS.

And, behold, there was a great earthquake: for the angel of the Lord descended from Heaven, and came and rolled back the stone from the door, and sat upon it. He is not here, for he had risen, as he said, Come see the place where they lay him.—Matt. xxviii, 2, 6.

XLIII.—THE MARYS.

Only Matthew mentions the meeting with the two women of the name of Mary, and their prostrate adoration of the Son of Man. Mary Magdalene is known to all the gospels. In Matthew she first appears standing "afar off" at the crucifixion. Mark also has her in attendance on this occasion. Luke first introduces her in viii, 2, as a woman "out of whom went seven devils." In xxiii and xxiv she comes with other women from Galilee and is among the first to enter the empty sepulchre and then report the missing body to the eleven, to whom her words seem idle tales. John has Jesus meet her outside the sepulchre, and some conversation follows. She mistakes him for the gardener when he calls her "woman," but recognizes him on being addressed as "Mary." The more any gospel writer goes into details in telling what she did the farther he gets from the accounts given by the others.

The "other" Mary is generally identified as "the mother of James and Joses the apostles." There were two apostles named James, one the son of Alphaeus and the other of Zebedee

(Matt. x, 2, 3), but no apostle Joses. Mark surnamed Zebedee's son James the son of thunder. As we have seen in Chapter XXV. of this work, James and Joses were brothers of Christ and the sons of his mother. We do not know, therefore, whether the "other" Mary was the wife of Zebedee or of Alphaeus or of Joseph. Acts i, 14, informs us that Mary the mother of Jesus was living in Jerusalem at the time of the crucifixion with the women who followed him from Galilee. The circumstances would seem to imply, then, that the "other" Mary who was at the crucifixion, and who worshiped Jesus, was his mother, as she was the mother of his brothers James and Joses. There is a third, or fourth, Mary, the wife of Cleopas, a gentleman we are expected to identify by being told he was the husband of Mary. Also a Mary, sister of Lazarus, who by the exercise of a little ingenuity might be identified with the Magdalene. The Mormons teach that she was one of the wives of Christ. The mother of John Mark was called Mary, and Paul had a lady friend in Rome of the same name. The evangelist John knew the name of the Magdalene, and of the sister of Lazarus, and of the wife of Cleopas, but never learned that of the "mother of our Lord."



TWO OF THE MARYS.

And as they went to tell his disciples, behold, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him.—Matt. xxviii, 9.

XLIV.—MEETINGS AFTER THE RESURRECTION.

It is not our business to say why Jesus should have appointed a meeting with his disciples sixty or seventy miles away, when there is no other manifest purpose than to address to them the few brief remarks contained in the closing verses of the last chapter of Matthew.

Each of the gospel writers fixes up for us an account of the meeting of Jesus and his disciples after the "resurrection," and to demonstrate their versatility each gives a version different from any of the others. Matthew tells us of this meeting in Galilee. Mark says that Jesus "appeared in another form unto two of them [the disciples] as they walked and went into the country," and also "unto the eleven as they sat at meat, and upbraided them for their unbelief and hardness of heart." He then instructed them to go into all the world and disseminate the benevolent doctrine that "he that believeth not shall be damned." Luke conjures up an appearance of Jesus to two of his disciples as they journeyed on Sunday from Jerusalem to Emmaus, a village seven or eight

miles away, one of the two being Cleopas, whom we have never heard of before. To these he expounded the scriptures, beginning with Moses, and while they were signally edified by his discourse, they failed to place him until towards evening, when his asking a blessing recalled it to their minds that they had seen him somewhere before. No sooner was he recognized, however, than he vanished. The two disciples hastily returned to Jerusalem, there meeting the eleven. Here Jesus suddenly stood in the midst of them, and after a brief argument led them forth to a place called Bethany, and thence flew the coop. John names three meetings: One was at Jerusalem Sunday evening, and another in the same place eight days later. The third took place on the shores of the Sea of Tiberias, there being present seven of the disciples, who had resumed their calling of fishermen. Among these was Peter, who, divested of his clothing, fished from a boat a little way off shore, and when he saw Jesus he put on his oilskins and went overboard.

There appears in this last chapter of John a singular character, twice mentioned, to wit, "that disciple whom Jesus loved." There is no clue to the identity of this individual.



SOME DOUBTED.

Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him they worshiped him ; but some doubted.—Matt. xxviii, 16, 17.

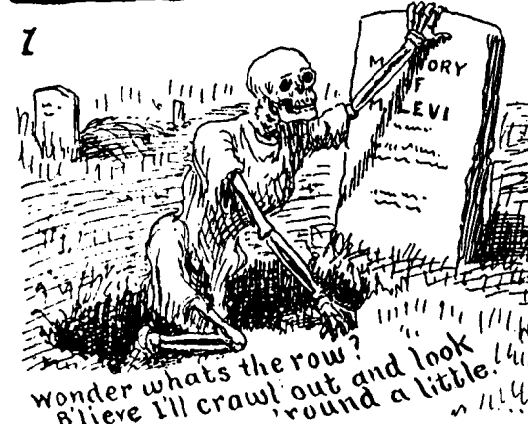
XLV.—RESUSCITATED CITIZENS.

There is nothing to be done with the statement of Matthew that many of the saints took advantage of the ground being opened by the earthquake which occurred at the time of the crucifixion to come out of their graves and revisit the pale glimpses of Jerusalem, except to reject it as a fable and pass it along to the Sunday school. Thomas Paine remarks concerning stories of this kind: "It is an easy thing to tell a lie, but it is difficult to support the lie after it is told. The writer of the book of Matthew should have told us who the saints were that came to life again, and went into the city, and what became of them afterwards, and who it was that saw them; for he is not hardy enough to say that he saw them himself; whether they came out naked, and all in natural buff, he-saints and she-saints; or whether they came full dressed, and where they got their dresses; whether they went to their former habitations, and reclaimed their wives, their husbands, and their property, and how they were received; whether they entered ejectments for the recovery of their possessions, or brought

actions of *crim. con.* against the rival interlopers; whether they remained on earth and followed their former occupation of preaching or working; or whether they died again, or went back to their graves alive and buried themselves.

"Strange indeed," continues Paine, "that an army of saints should return to life and nobody know who they were, nor who it was that saw them, and that not a word more should be said upon the subject, nor these saints have anything to tell us! Had it been the prophets who (as we are told) had formerly prophesied of these things, they must have had a great deal to say. . . . Had it been Moses, and Aaron, and Joshua, and Samuel, and David, not an unconverted Jew had remained in all Jerusalem. Had it been John the Baptist and the saints of the times then present, everybody would have known them."

It was at the crucifixion that the graves were opened by the earthquake, but the saints who rose did not come forth until after the resurrection. "They were polite enough," as Colonel Ingersoll has observed, "to sit in their open graves and wait for Christ to rise first."



ADVENTURES OF THE DECEASED.

And the graves were opened: and many bodies of the saints which slept arose; and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.—Matt. xx, 52, 53.

XLVI.—THE JESUS OF MARK.

If the gospel of Mark is the oldest of the synoptics, as by the best critics it is believed to be, we ought to have here the original version of the Jesus story; and if this is the original, then the additions and elaborations found in the others are to be regarded with suspicion.

The gospel of Mark leaves the reader in ignorance concerning the miraculous element in the paternity of Jesus; it omits mention of the dream of Joseph, the visit of the angel to Mary, the manger birth, the wise men from the East, the slaughter of the babies by Herod, and all those circumstances of the begetting, birth, and infancy with which other evangelists make us familiar. The oldest manuscripts of this gospel close with the ninth verse of the sixteenth chapter; it therefore gives barely a hint of the resurrection, and leaves the reader to suppose that Jesus was taken from the cross to the sepulchre ere he was dead, and that on reviving he either went away by himself or was carried by friends, leaving a young man in his place to answer the inquiries of those who should visit his tomb. The church father Papias, as his

words are preserved by Eusebius, affirms that Mark "took great care about one matter, viz., to omit nothing of all that he heard." From this the obvious inference is that Mark never heard of the miraculous conception of Jesus or any other peculiar features of his infancy, or that he was born in Bethlehem; nor had he heard of the resurrection.

Mark has the peculiarity of quoting Jesus as though the latter spoke the Aramaic tongue, as "Talitha cumi," "Ephphatha," and "Abba" (v, 41; vii, 34; xiv, 36). Only for Mark we should not know that Jesus gave to James and John the surname "Boanerges, which is, the sons of Thunder."

The language addressed to the leper, advising him to act as though he had not been cured and to keep up his offerings to the synagogue, represents Jesus as willing to abet deception for the purpose of concealing his gift of the healing power. He was not always consistent in his conduct, sometimes avoiding publicity, as when he enjoined silence on his patients, and at other times courting it, as when he announced himself to the woman of Samaria (John iv, 26), or rode into the city conspicuously mounted on two beasts.



MALINGERING RECOMMENDED.

And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.—Mark i, 44.

XLVII.—TALKING IN PARABLES.

Parables are the lingo of the mystery-monger, as miracles are his legerdemain. In three of the gospels the parable is overworked and becomes a bore. The thirty-fourth verse of the thirteenth chapter of Matthew says that Jesus never addressed an audience otherwise than in parables. To the contrary, he talked all the way through the fourth gospel without lapsing into that style of discourse. The commentators make great effort to explain why Jesus spoke parables in Matthew, Mark, and Luke, and then launched into elaborate disquisitions in John. They might save their breath to cool their porridge, for their elucidations are vanity and a striving after wind.

This text (Mark iv, 11, 12) followed the parable of the sower as given by Mark. Calling the attention of his hearers to the operations of the honest farmer as illustrating the hardships of an agricultural life in Palestine, Jesus told how some of the seed was devoured by fowls, how some fell on shallow soil and could not take root, and some was choked by weeds; "but other fell into good ground, and

brought forth fruit." After the speaking was over, somebody asked him why he had resorted to parables in addressing the multitude, who evidently were not absorbing any mental nutriment from his words, and he replied as quoted under the picture. He had concealed his meaning lest they should learn the truth, accept salvation, and so escape the penalty of their sins. Of course he might have gained the same end by saying nothing at all, but silence did not present itself to Jesus as desirable. Talking was his long suit. The Catholic New Testament has a note at this point explaining that the people were denied perception "in punishment of their wilfully shutting their eyes," God having "justly withdrawn those lights and graces which otherwise he would have given them for their effectual conversion." Again, the question arises, Why present the truth to them at all, even in disguise? Or are we to understand that God intended to charge them later with rejecting the truth? Matthew (xiii, 15) makes the case a little more reasonable, Jesus there explaining that, since the people he addressed were impervious to truth in naked guise, he was obliged to sophisticate the article somewhat and work it off upon them in anecdotal form.



WHY HE RESORTED TO PARABLES.

And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables. That seeing they may see, and not perceive; and hearing they may hear and not understand; lest at any time they should be converted and their sins should be forgiven them.—Mark iv, 11, 12.

XLVIII.—EATING AND WASHING.

We have here some remarks on the relation of food to cleanliness, with certain illuminative observations on the processes of digestion. Jesus and his disciples have been criticised by the scribes and Pharisees of Jerusalem for eating with unwashed hands. The Jews were cranks on the subject of ablution. Jesus accused them of caring more for the washings and anointings than for the essentials of their religion. But the practice of ceremonial washing is a feature of many religions. It is especially common among the heathen. The Egyptian priests carried it to a burdensome extent, and the Jewish priests got it from them by imitation. Herodotus says the priests of Egypt shaved the whole of their bodies every third day, and washed themselves in cold water twice every day and twice every night. A Moham-
medan must wash five times daily before his stated prayers. Moslem sects may be distinguished by the way they wash their arms, whether up or down, and the washer-up regards the washer-down with great repugnance, and the latter reciprocates the sentiment. The

Greeks washed hands and feet before entering a temple. Lustral water was placed at the temple doors, like the holy water at the doors of Catholic churches, wherewith sinners were purified. With the Greeks every impure act must be followed by a bath. Illegitimate commerce, even the conjugal act, as stated by the Rev. John Potter, D.D., demanded purification.

We do not infer that Jesus objected to washing as an act promotive of personal cleanliness, but his followers have so construed his words, and they have acted accordingly. The medieval saints were the filthiest human beings that ever cast a scent to windward. "The fouler the body, the purer the soul," was the pious maxim they formulated. In monasteries bathing was prohibited as honoring God with the outside rather than the inside. "St. Anthony never washed his feet. St. Abraham washed neither feet nor hands. St. Simon Stylites lived in unspeakable filth." Personal cleanliness among Christians is a comparatively modern lapse from the rigidity of faith in dirt. It is only within the past few centuries that the Christian lady or gentleman has replaced the most intimate of garments with a clean one before the soiled one was worn out.



The Carpenter's Son here proves his ignorance of the moral worth of personal cleanliness, pure food and the simplest hygienic laws. Fine doctrine in favor of drunkenness, gluttony and filthy habits. Nothing defiling to a man to keep full of rum, opium, tobacco, diseased food, or any of those things that dwarf and ruin both body and brain!

RATHER DUBIOUS DOCTRINE.

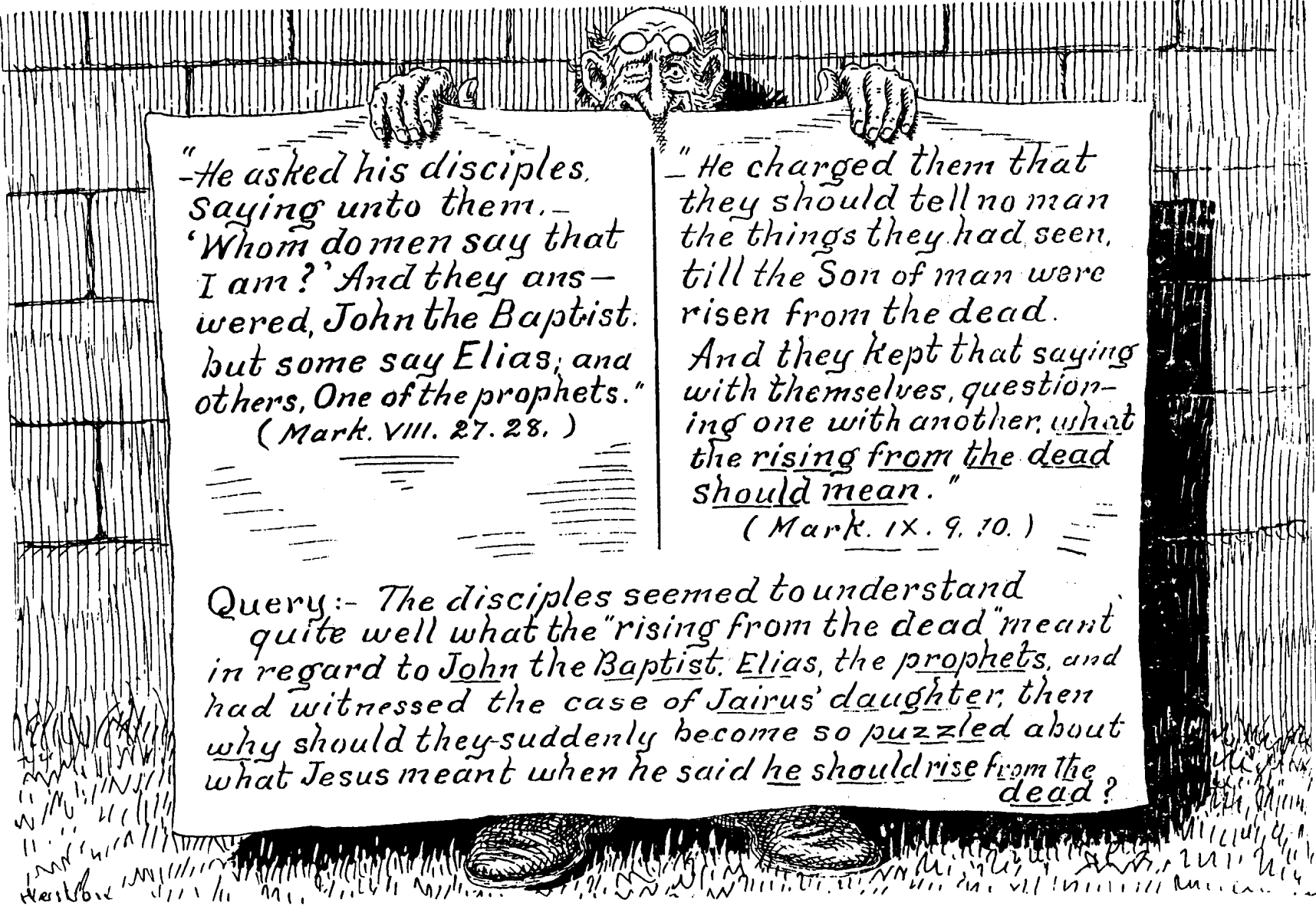
There is nothing from without a man, that entereth into him, can defile him: but the things which come out of him, those are they that defile the man.—Mark vii, 15.

XLIX.—THE MESSIAH DISCOVERS HIMSELF.

It was while Jesus and his disciples were making short stands among the small towns in the northern part of Palestine that he had the curiosity to put the question contained in our text, "Whom do men say that I am?" He asked this of his disciples, because he knew that they had circulated among the people, who would be more free in expressing their opinions to them than to him. Public characters are always interested to learn what the community thinks of them, and will take some trouble to find out, even though they suspect the opinion of being unfavorable. Jesus had that weakness, and so, when they were one day halted between two towns, he put the question to his followers. "Boys," he says, "what are the people saying about yours truly? You have a better chance to hear than I have, and I would like to know. Listen to a parable. Behold, a man courted a maid seven years, but in that time was not able to touch even the hem of her garment because of her old man's hardness of heart. And at the end of seven years the bride's

father yielded his consent and there was a wedding. And the guests made merry and did eat; and they went not home till morning, nor could the husband approach until 3 A. M. the bride he had sought for seven years. Notwithstanding the bridegroom rose up at 5 o'clock to see what the newspapers had to say about his wedding. He that hath ears to hear let him hear. Now, what are they saying about me?"

One disciple had heard a man say that Jesus was the son of an old Nazarene carpenter's young wife; but the disciple would not repeat the remark, so he answered: "Search me! I have nothing to say." Another had heard him likened to John the Baptist, lately deceased; a third reported a rumor that Jesus was Elijah II.; a fourth said the people were hoping he was Jeremiah, and that he had come to disclose the place where the temple furniture had been concealed since the sacking of Jerusalem. One of the outsiders seemed to suspect that the messiah had arrived, which was no doubt what Jesus wished to hear, and he turned to the disciples, inquiring, "Well, what do *you* say?" Nobody but Peter was ready for the question. Peter replied promptly, "You are the messiah."



*"He asked his disciples,
Saying unto them, -
'Whom do men say that
I am?' And they ans-
wered, John the Baptist,
but some say Elias; and
others, One of the prophets."
(Mark. VIII. 27. 28.)*

*" He charged them that
they should tell no man
the things they had seen,
till the Son of man were
risen from the dead.
And they kept that saying
with themselves, question-
ing one with another, what
the rising from the dead
should mean."
(Mark. IX. 9. 10.)*

*Query:- The disciples seemed to understand
quite well what the "rising from the dead" meant
in regard to John the Baptist, Elias, the prophets, and
had witnessed the case of Jairus' daughter, then
why should they suddenly become so puzzled about
what Jesus meant when he said he should rise from the
dead?*

EVIDENCE OF A TRUMPED-UP STORY.

L.—WHAT WAS SAID TO PETER.

Having been assured by Peter that he was “the Christ, the son of the ever-living God,” Jesus, as Mark states, “began to teach them that 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.” The doctrine displeased Peter, “who took him, and rebuked him.” Then Jesus turned on Peter with the language quoted under our picture, wherein he addressed his senior disciple as Satan, and ordered him to the rear. When Matthew, elaborating Mark’s gospel, or writing his version of the older gospel from which both he and Mark copied, had recorded Peter’s acknowledgment of the messiah, and before relating the incident about Peter buttonholing his master and “taking” and “rebuking” Jesus, he inserted this (Matt. xvi, 17–19): “And Jesus answered and said unto him, Blessed art thou, Simon Barjona; 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. And I will give unto thee the keys of the kingdom of heaven,” etc.

It is deemed certain by competent authorities that the passage just quoted from Matthew is spurious—that is, that it has been interpolated in the interest of the Roman Catholic church. Luke and John are silent about it. In John (vi, 69, 70), where Peter says, “We believe and are sure that thou art the Christ, the son of the living God,” Jesus answers, dubiously, “Have not I chosen you twelve, and one of you is a devil?” John hastens to explain that Jesus “spake of Judas Iscariot.” But how does John know what was in the mind of Jesus? “Devil” and “Satan” are synonymous, and since Jesus addressed Peter as Satan in Matthew and Mark, it is fairly inferable that he alluded to him when he said one disciple was a devil in John.

The record shows that Peter was treacherous, and not much, if any, better than Judas. Judas sacrificed himself to carry the scheme of salvation through, but Peter tried to block it by dissuading Jesus from undergoing martyrdom.



TEMPTED BY PETER.

But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savorest not the things that be of God, but the things that be of men.—Mark viii, 33.

LI.—ON DIVORCE.

Jesus and Moses are at variance regarding the propriety of divorce. Moses said: "When a man hath taken a wife, and marries her, and it come to pass that she find no favor in his eyes, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house" (Deut. xxiv, 1). The only restriction placed by Moses on remarriage after divorce is that the woman, having taken a second husband and been by him divorced, must not go back to her former husband. Jesus says that if she marries another she commits adultery. God when on earth could not repeat the law as he gave it to Moses.

In this chapter of Mark, Jesus is made to describe marriage as indissoluble for any cause. In Matthew v, 42, he appears to sanction divorce on what are called statutory grounds, there named as fornication. In his view the husband and the wife were no longer two persons, but one flesh. He could not see why one woman should not be as good or as bad a wife as another. The husband might be a brute, and beat her; he might be a libertine, but she had no

redress. Incompatibility did not count. There was no relief for her, and none for the husband unless the wife were accommodating enough to provide the necessary grounds for a separation.

Jesus would have scored a point with the modern world if he had said that no woman was bound by her marriage vows to live as the wife of a man who abused her, or whose company had become repulsive to her, or toward whom she felt no sentiment of love; that when a couple had concluded that they could no longer live together without doing violence to their sense of right, it should not be necessary for either to commit the act of fornication in order to obtain a divorce; and that their right to seek and accept other conjugal partners was as clear as their right to dissolve the old firm. Paul made unbelief, coupled with desertion, a ground for divorce for the believing party. Jesus held eccentric views on marriage and cognate subjects. He never married. For religion's sake he tolerated asexualism (Matt. xix, 12). Condemning adultery, he forgave it the first time a culprit was brought before him to be judged.

Jesus told the Pharisees that Moses had given them the precept to put away their wives, because of their "hardness of heart!"

NO DIVORCES
OBTAINED IN THIS COURT!
Judge J. Christ.



AN OPINION ON DIVORCE.

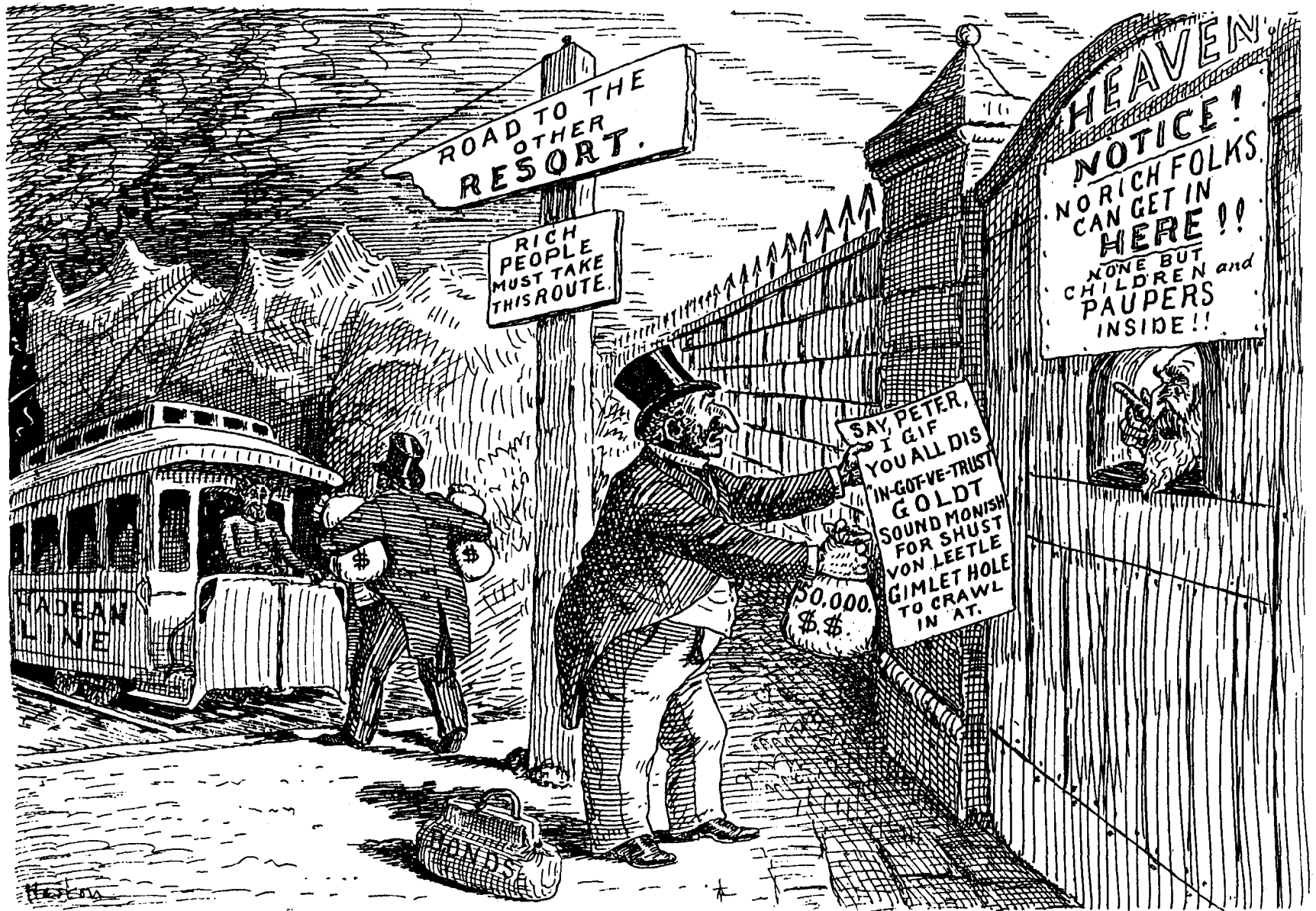
What therefore God hath joined together, let no man put asunder. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.—Mark x, 9, 11.

LII.—RICH MEN AND HEAVEN.

Who has not heard this text explained as referring to a certain gate in the walls of Jerusalem called the Needle's Eye, through which it was extremely difficult for a camel to pass, and which was for that reason cited by Jesus to impress upon their minds how hard it would be for the wealthy to get into the kingdom? It may surprise many to know that although some imagine they have identified the gate, this explanation is wholly unwarranted by the text or by the facts. It is consistent to believe that the words have no ulterior significance. They mean that only the poor can go to heaven. Consider the circumstances under which they were uttered. A man had come to him in haste to learn what he must do to inherit eternal life. He had kept the commandments, and wanted to know if anything more was required. Jesus replied that there was. He must sell his property and give the proceeds to the poor. The man was sorry to hear it, but guessed he must ask to be excused. Jesus was disappointed on observing that the man seemed to care more for a bird in the hand than none in the bush, and

so, turning to his disciples, he said: "How hardly shall they that have riches enter into the kingdom of God!" The disciples showed their astonishment, but said nothing; so the speaker raised his voice: "Children, how hard it is for them that trust to riches to enter into the kingdom of God!" and to drive the lesson home he added, "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."

The antipathy that Jesus cherished for the rich was something fierce. "Woe unto you that are rich," he says in one place, meaning to hell with them; "for ye have received your consolation," meaning they would get none in heaven. Dives was sent to perdition for the vice of being rich, and Lazarus to Abraham's bosom for no other virtue than that of being poor. The condemnation must have fallen heavily upon Abraham and Jacob, both wealthy men, and upon Joseph of Arimathea, the capitalist whose influence with Pilate enabled him to recover the body of Jesus and lay it in a new tomb, so that he who had no place during life to lay his head, "made his grave with the rich in his death."



HARD LINES FOR THE RICH PEOPLE.

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.
—Mark x, 25.

LIII.—CURSING THE FIG-TREE.

The story of the cursing of the fig-tree resembles some of the marvels of malevolence attributed to Jesus in the apocryphal gospel of the Infancy, where it is told that on one occasion he killed a boy who ran against him in the evening, and on another withered the hand of his teacher raised to chastise him for disobedience. All these are exploits obviously fabulous, and are calculated to excite the admiration of savages or immature persons rather than the approbation of thoughtful adults. Mark's gospel, which is supposed to give the earliest version, records the curse on one day and its fulfilment on the next; Matthew (xxi) has the curse take effect while the disciples waited. But in Luke, the later work, there appears (xiii, 6) a parable, wherein the fig-tree is supposed to stand for Israel, which has proved disappointingly unfruitful of conversions. Yet withering a people for not accepting a doctrine it cannot believe has no percentage of humanity over the cursing of a tree that does not bear fruit out of season.

Commenting on this incident, Charles Bradlaugh said: "The Jesus of the four gospels is

alleged to have been God all-wise; being hungry, he went to a fig-tree, when the season of figs was not yet come. Of course there were no figs upon the tree, and Jesus then caused the tree to wither away. This is an interesting account to a true orthodox trinitarian. Such a one will believe: first, that Jesus was God, who made the tree, and prevented it from bearing figs; second, that God the all-wise, who is not subject to human passions, being hungry, went to the fig-tree, on which he knew there would be no figs, expecting to find some there; third, that God the all-just then punished the tree because it did not bear figs in opposition to God's eternal ordination. This account is a profound mystery to a truly religious man. He bows his head, flings his carnal reason away, and looks at the matter in a prayerful spirit, with an eye of faith. Faith as a grain of mustard seed will remove a mountain. The only difficulty is to get the grain of faith; all is easy when that is done. The eye of faith is a great help; it sometimes enables men to see that which does not exist."

One would improve upon the miracle of Jesus by causing a few bushels of figs to appear upon the sterile tree.



CURSING HIS OWN WORK.

And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon : and when he came to it, he found nothing but leaves, for the time of figs was not yet.—Mark xi, 13, 21.

LIV.—THE POWER OF FAITH.

Although something like nineteen centuries have passed since the disciples of Jesus received assurance that faith unmodified by doubt would remove mountains, nobody from that remote day to this has been able by the exercise of faith to remove so small a substitute for a mountain as a hill of the common garden bean. Jesus did not undertake to demonstrate how easily faith, if he only chose to exercise it, could change the topography of Palestine.

A moment's thought will make apparent the advantage a man with faith enough to move mountains would have as a railroad contractor. There is not an intelligent Christian in the world who does not know that, if Jesus ever spoke the words attributed to him, he told a monstrous falsehood; and there is not one who, if a hill were to be leveled, and one gang of men should go against it with prayer, and another with shovels, would not risk every dollar in his possession on the gang with the tools, as against the men equipped with faith. As in the language of a veteran of the Civil war, one soldier with a musket did more to decide the con-

flict than the prayers of all the chaplains on the roster, so one workman with a stick of dynamite will remove more mountain than the faith of all the Christians from Jesus Christ to John Alexander Dowie.

The faith of Jesus is assumed to have been all that could be required of any man. Nevertheless there was a limit to his capacity to work wonders. The writer of the gospel of Mark plainly states that when he visited Nazareth on a certain occasion "he could there do no mighty work" (vi, 5). It may be argued that the subject to be worked upon, or at least the people immediately surrounding him, must have faith; but that argument fails when the "mighty work" consists in raising the dead, since dead people cannot yield that assent to religious propositions which is called faith. The son of the widow of Nain (Luke vii) was not a believer, nor was his mother. The daughter of the ruler of the synagogue whom Jesus resuscitated evinced no faith, and all about her laughed him to scorn, so that he was obliged to exclude them from the room, even to his own disciples (Luke viii, 53-55). Yet in the midst of all this skepticism and ridicule the "mighty work" was performed!



THE POWER OF FAITH.

For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.—Mark xi, 23.

LV.—THE ANOINTING INCIDENT.

The four versions of the episode which the accompanying picture is designed, however inadequately, to illustrate are quite variant.

Matthew and Mark agree that it occurred in the house of Simon the leper in Bethany while the family were eating dinner; a woman approaching Jesus and "breaking" according to Mark, or "pouring" according to Matthew, a box of spikenard over his head. Neither of these writers mentions the woman's name, but John (xii, 3) says it was Mary the sister of Lazarus, "who had been dead." The first and second gospels have the head of Jesus get the ointment, but John says it went on his feet, which Mary wiped with her hair. Matthew attributes indignation over the wasteful procedure to the disciples; Mark to "some;" but John confines it to Judas, saying: "Then saith Judas Iscariot, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief and had the bag, and bare what was put therein." We have now no time to inquire how the disciples hap-

pened to have a bag (that is to say, a money-sack) when Jesus states (Luke xxxii, 35) that he sent them out without purses. There was a pound of the spikenard—a large amount for a single application.

The reader is now asked to compare the narratives just examined with the one contained in Luke vii. There he will find that the place was not Bethany, but (apparently) Nain; that the house was not that of Simon the leper, but of Simon a Pharisee; that the woman was not Mary whom Jesus loved, but a woman of the town, who anointed his feet instead of his head; and that objection was taken not to the extravagance of the anointing, but to the sinful character of the lady. The three others make Jesus to excuse the present use of the ointment in preference to bestowing its price on the poor with the argument: "For ye have the poor with you always, but me ye have not always." Contrast that plea with the repeated assurances that he would return to earth and be with them "always, even to the end of the world," and that lesson so powerfully enforced in Matthew xv, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."



A WASTEFUL PROCEEDING.

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? For it might have been sold for more than three hundred pence, and been given to the poor. And they murmured against her.—Mark xiv, 4, 5.

LVI.—AN APPARITION.

What happened when two of the disciples "walked and went into the country" is dismissed with inadequate description by the laconic Mark. The whole story is given in Luke xxiv, 13-35. One of the pedestrians is said to have been Cleopas, of whom nothing has been previously told by the inspired writers.

Matthew and John were not cognizant of this meeting. In Luke the story goes that the two men were making for Emmaus, a town distant seven or eight miles from Jerusalem, and to enliven the way were discussing the events that had lately taken place in the latter city. As they thus "communed together and reasoned" they were joined by Jesus, whom for some untold reason they failed to recognize. He heard their discussion for a while and then inquired what proposition they happened to be debating. He was met by Cleopas with the remark that he must be a stranger in those parts not to know of the unusual goings on. They then told him how he had been condemned and crucified, expressing regret at his untimely taking off, when they had hoped he would live to change

the political complexion of Israel. In reply he addressed them, politely, as fools, and asked if they could not see how necessary was everything that had happened in order that Christ might enter into his glory. At Emmaus, the two disciples, still without recognizing their fellow traveler, pressed him to tarry and take pot-luck with them, which he did. It was while they enjoyed their evening snack that he blessed the bread, whereat their eyes were opened. They had not remembered his face, but they knew that old blessing. As soon as he saw he was recognized he withdrew, and so ends the story of his appearance "in another form" to the two disciples, who, in the absence of trolley cars, walked to Emmaus.

The sequel relates that Cleopas and his companion at once hastened back to Jerusalem, where they found the eleven gathered together, and reported that the Lord had arisen and had appeared to "Simon." But who was this Simon? In 1 Cor. xv, 5, the name is given as Cephas. By commentators Cephas is identified as Peter, whose name was Simon, but Luke xxiv, 12, states that Peter saw only the discarded grave-clothes in the sepulchre.



AN APPARITION.

After that he appeared in another form unto two of them, as they walked, and went into the country.—Mark xvi, 12.

LVII.—BELIEVE OR BE DAMNED.

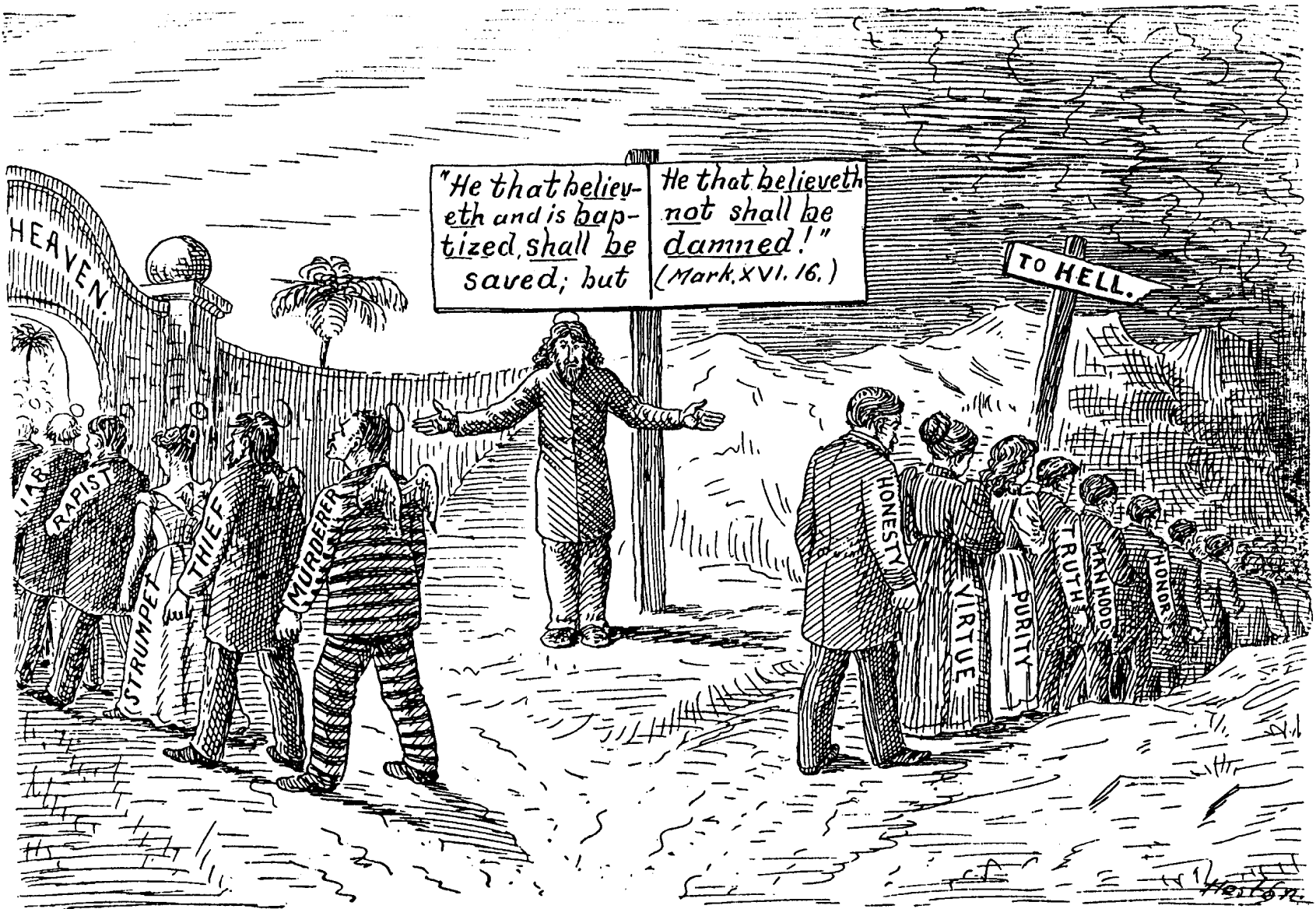
In this text, and probably in the last one, we are dealing with an interpolation, or more correctly an addition, to the gospel of Mark. The original gospel ends with the ninth verse of the sixteenth chapter. The last page of Mark's manuscript was lost and the end of the chapter as we have it is by another hand.

The original Mark barely hints at a death and resurrection, leaving the reader to infer that Jesus was not dead when taken from the cross and that he left the sepulchre to rejoin his disciples in Galilee. This excites a suspicion that the "last page" of the manuscript may have been designedly suppressed and other matter substituted. It has been remarked that the changes and additions in the scriptures are about the only passages now considered sacred by the churches.

Ingersoll says of the passage making faith necessary to salvation that it was "put in by priests who longed to grasp with bloody hands the sceptre of universal power. . . . That passage was written so that fear would give alms to hypocrisy." And again: "This fright-

ful declaration, has filled the world with agony and crime. Every letter of this passage has been sword and fagot; every word has been dungeon and chain. That passage made the sword of persecution drip with innocent blood through centuries of agony and crime. That passage made the horizon of a thousand years lurid with the fagot's flames. That passage contradicts the Sermon on the Mount; travesties the Lord's Prayer; turns the splendid religion of deed and duty into the superstition of creed and cruelty. I deny it. It is infamous."

Despite the atrocity of the doctrine taught by this passage, it seems to be fundamental to the Christian faith; because if a man can be saved without believing in the gospel, or if he will not be damned if he rejects it, of what use is the gospel? All virtues have been practiced by people who never heard of the Christian religion; all crimes have been committed, all vices indulged, by those who never doubted it. There is as good morality among unbelievers as among believers, and both classes share alike in the bounties of nature. If the believer will not in another world enjoy the pleasure of seeing the unbeliever damned, why should he accept and support the faith?



He that believeth and is baptized, shall be saved; but He that believeth not shall be damned!" (Mark, XVI. 16.)

TO HELL.

A FUNDAMENTAL DOCTRINE.

LVIII.—A TRUE TEST OF BELIEF.

Our text furnishes a test of faith and proof of doctrine not only certain but admirably simple. As the vendors of cheap articles say, it is within the reach of each and all. It goes thus :

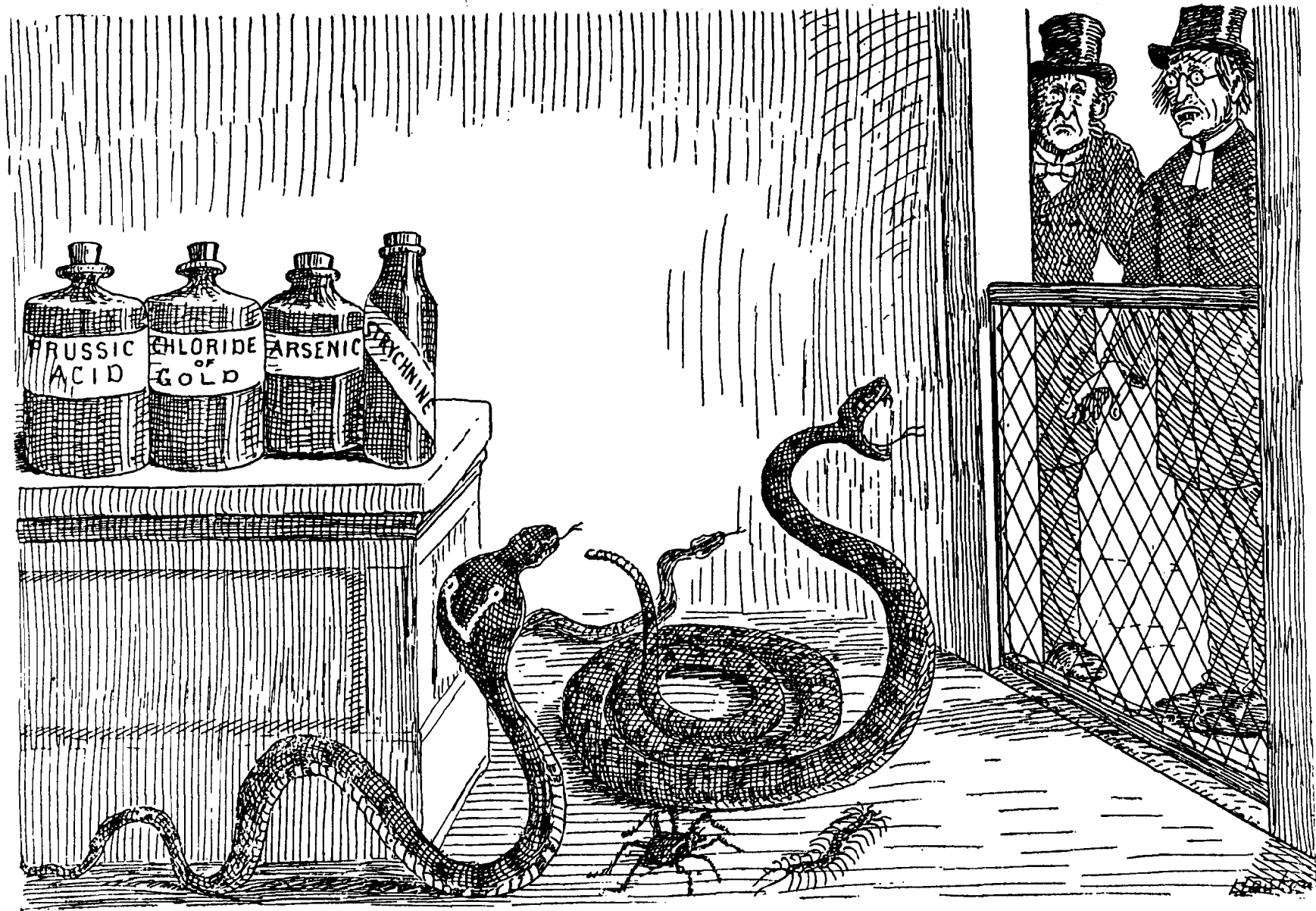
“ And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover.”

The thing is so general and comprehensive, so easy of application and so universal in its scope, that if true—and we have the word of Christ that it is—every public place in Christendom should see it displayed. No confession of faith should be issued without this recipe boldly printed on both covers, so it could not be turned down. Any Sunday-school or religious paper, tract, or leaflet is futile and incomplete that does not bear it as a text, motto, or epigraph. It is inspired of God and is profitable for correction, reproof, and instruction in righteousness. Shout it from the housetops,

proclaim it in the highways, let the sandwich man hang out the sentiment fore and aft!

Armed with this text and a paint brush, one letterer of landscapes of average ambition and executive ability could carry abroad a higher truth and more of it than a hundred missionaries. Why is it that a crooked and perverse generation looketh for a sign? Why do two and seventy jarring sects contend for the truth of their doctrine? What other sign would they have than a bulletin board to keep these words of Christ before their eyes? Why not quit chewing the rag of creed, and to settle the question of sincerity masticate a small quantity of Paris green?

This test must be true. Can it be believed that the founder of our holy religion, the master and inventor of salvation, would come out of his grave to say that which is not? The circumstances under which the message was delivered—to wit, between his resurrection and his ascension—lend it greater weight than attaches to anything else he said. For Jesus performed the stupendous miracle of the resurrection to no other apparent purpose than to put this appendix to the main body of his work.



A FEW FAITH-TESTERS.

They shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover.—Mark xvi, 18.

LIX.—THE YOUNG DEBATER.

The devotees of all religions which place a virgin-born youth at their beginning are acquainted with the Young Debater or Boy Orator, who resorts to places where wise men congregate, and not only edifies them with the precocity of his wisdom but confounds them by the acuteness of his argument. Each of these demigods who bore the reputation of being fatherless in a human sense could in old age become reminiscent, like Omar Khayyam, the Persian astronomer-poet, who said :

“ Myself when young did eagerly frequent
Doctor and Saint, and heard great argument
About it and about; but evermore
Came out by the same Door where in I went.”

Disputes with doctors marked the youth of Crishna, the Hindu savior; of the Indian Buddha, of Siosiris of Egypt, of Zoroaster of Persia, and the rest of their class.

All of the evangelists, who usually saw the propriety of causing Jesus to do everything that any other savior had done, should have seen how needful it was that he should appear at least once as a debater with the doctors, but

the thought occurred only to Luke. For the reason that it is related in the Bible but once, there are no contradictory statements to be dealt with in considering the episode.

The intelligent reader will perceive that the writer of the story was not an adherent to the theory of the miraculous conception of Jesus. He supposed that Jesus discovered his divine mission himself, and states that when the son revealed it to his mother she did not penetrate his meaning. Had the annunciation been a fact, Mary must have understood the allusion and regarded it as a verification of Gabriel's communication. And it would not have been unwisely in her to call her husband Joseph's attention to the words of her son, as a vindication of her honor and a justification of the course he had taken. But instead of this we read, “ And they understood not the saying which he spake unto them.” The narrator closes the incident with the assertion that Jesus increased in favor “ with God and man.” How could Jesus, if he was God, increase in favor with himself? Is it a fact, in view of his subsequent condemnation and death, that he increased in favor even with man?



THE YOUNG DEBATER.

And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.—Luke ii, 46.

LX.—A MISADVENTURE.

We have just read that the son of Mary and Joseph increased in favor with God and man. In what way God manifested his growing appreciation of Jesus is not stated, but our text illustrates how the increasing favors of men were bestowed.

If we read the third of Luke we shall see that Jesus was baptized by John—who though of the same age as Jesus was his forerunner and had escaped the slaughter of infants instituted by Herod which drove Joseph and Mary into Egypt with their infant (Matt. ii)—and that his next experience was a searching temptation of the devil.

It was from the city of Nazareth, where he had been brought up, that Jesus was ejected by the people. Those who have followed the adventures of our hero will recall that, beginning with the small towns, Jesus preached first in Galilee. Returning to Nazareth, he went into the synagogue there on the Sabbath day, and as his custom was, “stood up for to read.” His performance in that line evoked no criticism,

and his preaching proved acceptable. The news of his Galilean triumphs may have preceded him to his old home, or possibly he himself touched modestly upon that theme. Anyhow, he appears to have anticipated a demand that he should show there and then some specimens of his work, since he was moved to observe: “Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.” And he added, “Verily I say unto you, No prophet is accepted in his own country.”

He next proceeded to cite a few scriptures in illustration of this axiom, but he had misjudged his audience, for upon hearing his excuses they arose as one man, and not only refused longer to listen to him, but conducted him out of the synagogue and out of the town, and led him to the top of a bluff intending to drop him over, the preacher saving himself, as the narrator states with insufficient detail, by “passing through the midst of them” and going back to Galilee.

As a whole, this mobbing story is not related by the other evangelists.



A MISADVENTURE.

And all they in the synagogue, when they heard these things, were filled with wrath. And rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.—Luke iv, 28, 29.

LXI.--RECOGNITION.

Jesus often had occasion to complain of the indifference of those he desired to instruct. He wept over Jerusalem, denounced the holy city, and predicted its total demolition because the citizens did not officially recognize him as Christ; while again and again he rebuked his disciples for their unbelief. And as this unbelief and unrecognition of his claims is presented by him in the light of a demerit, a natural corollary is that anyone who should acknowledge and announce him as the son of God ought to be favored with his approval.

In the fourth chapter of Luke, immediately following the account of the mobbing of Jesus by unbelievers, we find it twice conceded that he was Christ, the son of God, and in both instances the acknowledgement met with rebuke.

The narrative informs the searcher after truth that in the synagogue at Capernaum an unclean spirit, rooming in the upper story of a citizen, apprehended the presence of the master and cried out, "I know thee who thou art; the Holy One of God." Jesus politely told him to hold his peace and come out. We should sup-

pose he would have said to the bystanders, "Gentlemen, do you hear that? The testimony of an enemy!" A little further along we find again that "devils also came out of many, crying out, and saying, Thou art Christ the Son of God." And yet again he rebuked them and "suffered them not to speak." Why didn't he take one of those devils by the hand, and tell him he was a person of sense and discrimination? At other times the discoverers of his identity were, for no obvious reason, cautioned to say nothing about it. And yet much had been done in the way of advertising. He sent John the Baptist to let the world know he was coming. There was a flourish of trumpets in the sky at his birth, and a concert among the stars; also a special star set in the heavens above his cradle. The angel Gabriel took the trouble to make Mary wise. Old Simeon of Jerusalem beheld him and said, "Lord, now lettest thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation." Moreover, he himself, eighteen years before, claimed God as his father, to the manifest disturbance of his mother's serenity, and since then he had performed miracles of the sort calculated to excite the gravest suspicions.



TRANSLATION INTO
THE YANKEE TONGUE:-
"Shut up, you little
devils! I don't want
people to know who
my daddy was!"

RECOGNIZED BY THE IMPS.

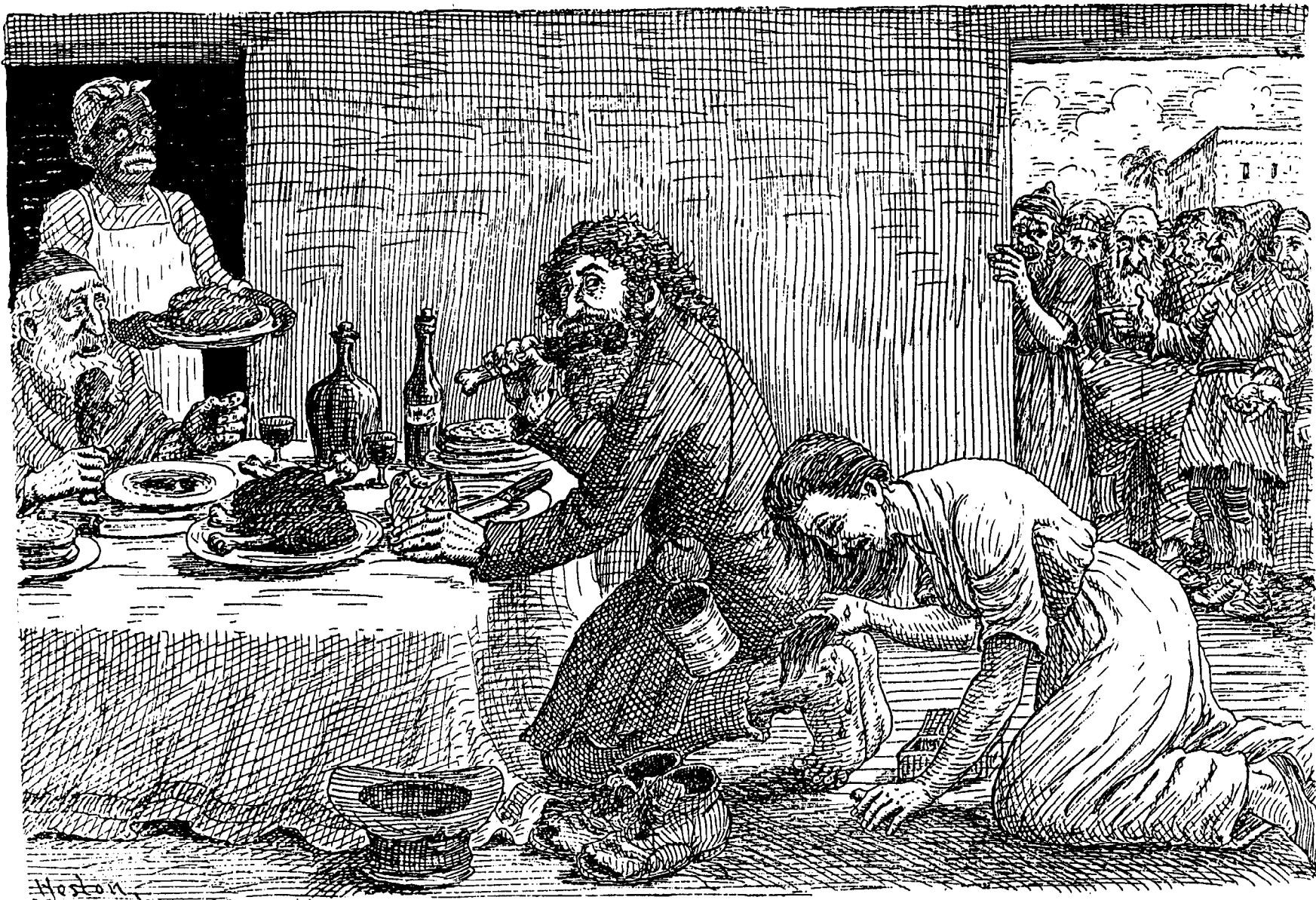
And devils also came out of many, crying out, and saying, Thou art Christ the son of God. And he rebuking them suffered them not to speak; for they knew that he was Christ.—Luke iv, 41.

LXII.—WEEPING AND WAILING AND WIPING OF FEET.

Here we have Luke's version of the ointment episode, discussed at large a few pages back. The scene is laid in the city of Nain, where the Galilean brought to life a dead man, thus interrupting a funeral.

A Pharisee of Nain had Jesus at his house to dinner that day. A woman of the town learned of the fact, and purchasing a box of expensive ointment she repaired to the Pharisee's place, arriving while the family and guest were at the table. The text tells us she wept, and having done so washed the feet of Jesus with the tears. Evidently the language conveys a wrong sense, for while many women are copious weepers it is hard to believe that any of them could shed tears enough on a single occasion to serve the purposes of a bath. Having removed the dust of travel from the feet of the Pharisee's guest, the woman produced the ointment and treated the extremities in the manner described. That Jesus should suffer her attentions without remonstrating convinced the Pharisee that he

was no prophet, and probably not a man of ordinary perception, or he would divine the woman's character and decline her offices. That is where the Pharisee made a mistake, for it is not the least admirable characteristic of the Galilean reformer that his attitude toward the unfortunate differed in large degree from that of his followers in all ages. A representative Christian of to-day would send the woman away, but he would first make a date with her. Jesus could not know this, although he probably knew it to be true of the pious of his own time. He knew that the pharisaical who criticised him for accepting the ointment on account of the way the money was earned that bought it, would not hesitate to take rent from the lady of accommodating morals. And when he spoke he showed how much better the woman had treated him than had the Pharisee; and he forgave her sins then and there, but since his host had omitted to offer him a bath, or to kiss him, or to anoint his feet, he declined to cancel his debt of iniquities; which shows that the way to a prophet's heart is through his understanding.



THE OINTMENT EPISODE.

And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and anointed them with the ointment.—Luke vii, 38.

LXIII.—MIRACLE MONGERING.

“And Jesus said, Who touched me?” Many a man in a crowd, suddenly feeling for his pocket-book and not finding it, has made the same inquiry and been advised by the bystanders to tell his troubles to the police! It turned out that the person who touched Jesus was a woman seeking cure for an ailment such as would now be submitted to Mrs. Lydia Pinkham. The scripture says that she had spent all her means on the doctors without experiencing relief, but was cured at once by contact with the healer. This shows that the twentieth century patent medicine testimonial is not new in form.

The incident forms an interruption in the story of the raising of Jairus' daughter (Luke viii, 41, 42; 49-55), which is the subject of illustration. Jairus, the head of a synagogue in the neighborhood, had a daughter who, at the critical age of twelve years, lay dying (as he supposed). Physicians were in vain. As a last resort he applied to the strolling healer, and while stating the case to him, news came from the house that it was already too late, as the girl was dead. The bad tidings did not

shake the nerve of the healer, who told Jairus that if he would only believe hard enough he might make his bets with confidence that the girl would pull through. The account does not say that the father complied in the matter of believing, but with a crowd at his heels the doctor started for the house. He admitted to the sick room, besides the father and mother of the girl, only three of his disciples, Peter and James and John, all of whom wept and bewailed her. To these he said, “Weep not, she is not dead, but sleepeth.” They “laughed him to scorn, knowing she was dead, and he put them all out.” This left him alone with the corpse. Taking the dead girl's hand, he said, “Maid, arise; and her spirit came again, and she arose straightway.”

The lack of faith exhibited by the ejected parents and disciples, who “laughed him to scorn,” is contrary to the conditions imposed by the healer, but did not affect the result. Possibly when he said, “She is not dead, but sleepeth,” he told the truth. It is the likeliest part of the narrative.

As an example of divine consistency compare verses 39 and 56 (Luke viii).



WAKES A SLEEPING GIRL.

And all wept and bewailed her ; but he said, Weep not ; she is not dead, but sleepeth.—Luke viii, 52.

LXIV.—THE PARTING OF THE WAYS.

“Honor thy father and thy mother” is a good precept, but “Honor the preacher” is a better one, according to this text. For the credit of humanity it is hoped that if the conversation forming the 59th and 60th verses of Luke ix ever took place, the man who had a father to bury retorted by consigning his would-be leader to the final home of the non-elect, and then returned to give his deceased parent the finest funeral ever seen in those parts. The lack of feeling evinced by the Galilean could only have been exceeded had he granted his follower the desired leave of absence on condition that he should bury his mother at the same time. A citizen was once approached for a contribution of a dollar with which to bury a Presbyterian. He contributed cheerfully, and then handed the solicitor a second dollar with the remark, “Here, take this and bury two.” But that is another story.

Colonel Ingersoll said: “The other day a young gentleman, a Presbyterian who had just been converted, came to me, and he gave me a

tract, and he told me he was perfectly happy. Said I, ‘Do you think a great many people are going to hell?’ ‘Oh, yes.’ ‘And you are perfectly happy?’ ‘Well, he did not know as he was, quite.’ ‘Would not you be happier if they were all going to heaven?’ ‘Oh, yes.’ ‘Well, then, you are not perfectly happy?’ ‘No, he did not think he was.’ ‘When you get to heaven, then you will be perfectly happy?’ ‘Oh, yes.’ ‘Now, when we are only going to hell, you are not quite happy; but when we are in hell, and you in heaven, then you will be perfectly happy? You will not be as decent when you get to be an angel as you are now, will you?’ ‘Well,’ he said, ‘that was not exactly it.’ Said I, ‘Suppose your mother were in hell, would you be happy in heaven then?’ ‘Well,’ he says, ‘I suppose God would know the best place for mother.’ And I thought to myself, then, if I were a woman, I would like to have five or six boys like that.”

What a monster of iniquity would Pilate be considered by all Christians if when Joseph of Arimathea asked for permission to inter the lifeless body of Jesus he had replied, “Let the dead bury their dead!”



A LACK OF FEELING EVINCED.

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.—Luke ix, 59, 60.

LXV.—AVERSION FOR WATER.

The amount of language provoked by his reference to the custom of washing before meals must have surprised the Pharisee who entertained the Son of Man at dinner. It is easy to charge that a man "launched into a tirade of abuse," but the accusation is not always so easy to prove as in this instance. The doubter is referred to the eleventh chapter of Luke, on the strength of which we are free to say that when his host expressed surprise that he had not performed certain customary ablutions before sitting down at the table, Jesus launched into a tirade of abuse. The fact that the man whose invitation to dine with him he had accepted was a member of the sect, did not prevent him from handing down a full, elaborate, and detailed opinion on Pharisees jointly and severally, individually and collectively.

The pure in heart may have clean hands without prejudice to the state of their interiors. It must be distasteful to the fastidious Christian to reflect that his savior was not a cleanly person, or one who would be embarrassed at sitting down to a table without removing the sweat

and dust from the backs of his hands, the stains from his palms, or the dark semicircles from his nails. His act probably offended not only against his host's religion but also against his sense of what constituted ordinary good manners. Jesus argued, in defense of unwashed hands, that a man was not defiled by what he fed his face with, "because it entereth not into his heart, but into the belly, and goeth out into the draught." The physiology of that statement of the business of digestion is extremely crude. As a matter of fact, the heart in many cases takes cognizance of the contents of the stomach or "belly," and its action is quickened or retarded thereby, a cup of coffee sometimes causing palpitation. Or if the heart be regarded as the seat of moral sentiment, and the intestines as mere organs of plumbing, the argument of Jesus is still faulty, for there are foods which, by stimulating certain parts of the system, give rise to impure thoughts. He was manifestly unacquainted with the effect of hot suppers. Jesus supposed, too, that a man's heart did his thinking for him; he speaks of "the thoughts of your heart," ignorant of the existence of the brain, a word that does not occur in the Bible.



THE PHARISEE IS SURPRISED.

And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.—Luke xi 37, 38.

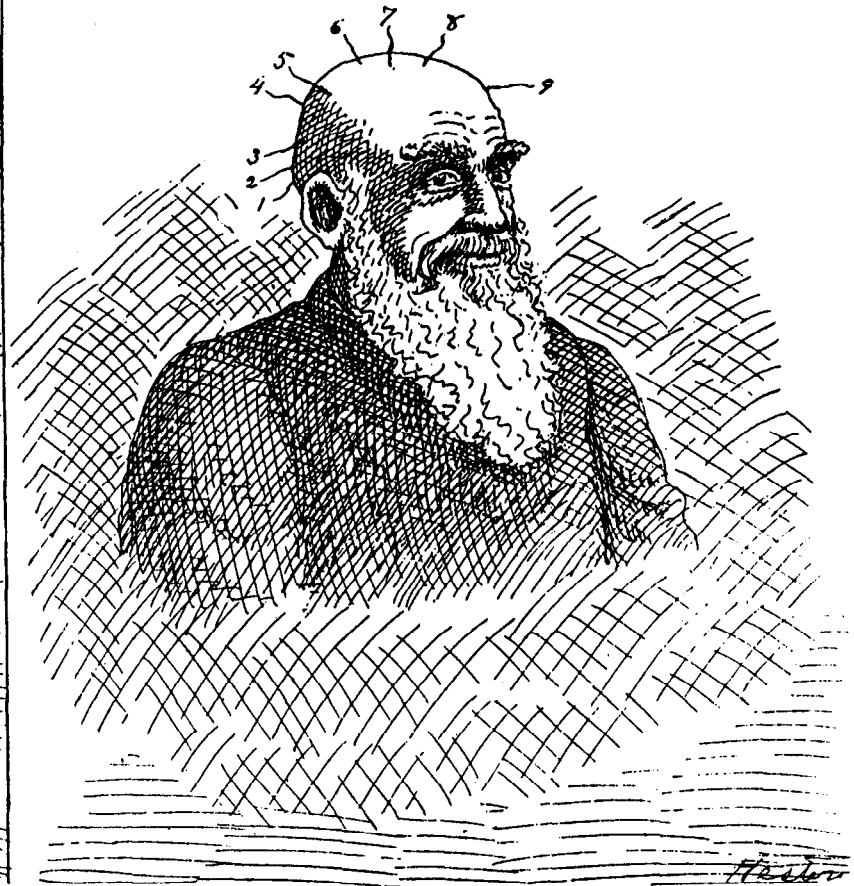
LXVI.—THE “FATHER’S” BUSINESS.

The text (Luke xii, 6, 7) implies a degree of solicitude for human welfare on the part of the heavenly father not to be inferred from any intervention of his on our behalf in times of want, suffering, or danger. He may count the hairs of our heads, but he does not count the throbs of pain we endure, or the chances of our surviving under the conditions he has imposed on human life. If he does, the enumeration appears not to work appreciably to our advantage. We will cheerfully relieve him of the numbering of our hairs, if he will attend more carefully to the number of his creatures which every day are swept out of existence owing to circumstances beyond human control.

No man wants to be bald, yet hair is not all of life. We have other interests. We cannot help feeling that the intervention of the deity for the amelioration of the conditions of existence in many ways is more important than that he should limit himself to acting as hair-clerk. Since the son of God gave us that assurance about sparrows and hairs, there has been

enough innocent blood spilt in his and his father's name to flush the Isthmian canal. In the fullest faith in this promise men have breasted the point of an enemy's weapon—and died there. Members of one sect of Christians, remembering the sparrows, have gone trustingly and triumphantly to the stake, to be burned in fires lighted by members of another sect of Christians. Pious wives have married brutal husbands, and while confiding in the protection extended to birds have been beaten black and blue; and their children, reared in Sunday-schools and taught that Jesus loves them and that God will guard them, have shared their mother's fate. The reason wherewith, as we are told, God has endowed men, he has not supported on its throne, and from one cause or another, equally removable by almighty power, millions have gone insane, while the hair-counting went on. Busied in this way, the heavenly father leaves us at the mercy of as many separate and diabolical diseases as there are capillaments on our scalps. Why did he not count these and provide that, like our hairs, they should disappear of their own accord, leaving us immune and blissful, as we are bald and happy?

Question:- Does the "Father" keep an account of the number of hairs on the heads of our modern college students and foot-ball players—



THE SPARROW AND HAIR ACCOUNT.

Are not five sparrows sold for two farthings, and not one of them is forgotten before God? But even the very hairs of your head are all numbered. Fear not therefore : ye are of more value than many sparrows.—Luke xii, 6, 7,

LXVII.—PENALTIES OF DENIAL.

Here the test of citizenship in the heavenly kingdom is different from that in Matthew. There (xxv) the judge is represented as passing everybody in who has fed the hungry, taken in the stranger, or visited the sick or imprisoned. True, we find in Matthew (x, 33) the threat that deniers of Christ on earth will be denied by him before the father in heaven, but the judgment scene comes later, and probably gives the speaker's ripened thought. Human nature being the same in his day as ours, he would observe that the mere profession of belief was not morally improving. Starting out flushed with the idea of making everybody good by making all believers in his sentiments, he would soon see that many who said unto him, "Lord, lord!" did not the things which he said; and there must soon be borne in upon his consciousness the great truth that religious duties consist in doing justice, loving mercy, and endeavoring to make our fellow creatures happy. He lacked the perspicuity to express it, but the thought was perhaps not beyond the grasp of his intellect.

In Luke the words of our text are followed by some which shift the discussion to other grounds. Jesus says: "And whosoever shall speak a word against the son of man, it shall be forgiven him" (from the preceding verse you wouldn't think it); "but unto him that blasphemeth against the Holy Ghost it shall not be forgiven." Here is a fresh difficulty in the way of salvation—blasphemy against a ghost. It would greatly illuminate the problem if the Son of Man had been clear enough to define the offense. Does it consist in denying the ghost's paternal relation toward Christ? Jesus does not say so, and it is not generally esteemed an offense against any person to doubt his responsibility for a birth occurring out of wedlock. Is it to deny the Trinity? That combination had not yet been announced. Does the sin consist in inquiring what the sin is?

It is apprehended that before the angels of God the standing of St. Peter, who denied Jesus, and some of his disciples who were upbraided for their unbelief, will be inferior to that of many simple souls who believe in his divine mission with much inferior facilities for becoming acquainted with the facts.

"He that denieth me before men, shall be denied before the angels of God."
(Luke, XII - 9.)



(see also Matt. V. 44.)

HE WILL HAVE THE LAST LAUGH.

LXVIII.—THE TERRORS OF THE LAW.

The Son of Man had no respect for the profession of the law (Luke xi, 46). "Woe unto you also, ye lawyers! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers." In all ages the lawyer has got the fee and the prisoner at the bar has done the time. Nor did Christ believe in litigation. "Agree with thine adversary quickly" and avoid court proceedings, is a piece of advice calculated no less to save expense to the litigant than to keep his money from going into the pockets of the lawyers. He had no mind for languishing in jail, and while he made visiting prisoners a condition of salvation (Matt. xxv, 43) he did not call upon them himself. Even when his friend John the Baptist was in trouble he extended none of the aid which as a miracle-worker he had it in his power to give; but upon learning of John's arrest and his own danger he lost no time in placing himself outside the reach of the constables by leaving the country. True, the Jews threatened him with imprisonment if they

caught him, but what was jail to a man who, like Apollonius, could appear and vanish at will? (Mark xvi, 12; Luke xxiv, 15, 16, 31.) Possessing this faculty, he could give officers and jailers the laugh.

But John lay in prison unvisited by Jesus, the announcing of whose coming had brought him there, while the latter was hitting only the high places on the trail toward Galilee; and finally this man, of whom Jesus said, "Among those that are born of women there is not a greater prophet than John the Baptist," was decapitated to gratify the whim of a woman, and Jesus never risked a hair to save him. How well his rebuke to the lawyers would apply to himself at that time: "Ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers!"

"When thou goest with thine adversary to the magistrate," says Jesus, "as thou art in the way, give diligence that thou mayest be delivered from him," for once in jail, "thou shalt not depart thence till thou hast paid the very last mite." In view of which indisposition of the law to relent, the advice to either compromise the case or cut and run for it, is sage.



A WORD OF WARNING.

I tell thee, thou shalt not depart thence, till thou hast paid, the very last mite.—Luke xii, 59.

LXIX.—THOSE WHO WILL BE LEFT.

As he preached in the cities and villages, and worked his way toward Jerusalem, a man in one place inquired, "Lord, are there few that be saved?" (Luke xiii, 23). Jesus does not answer the question. Instead, he exhorts his hearers to strive to enter in at the strait gate, as many will knock thereat after the doors are closed, and will not be admitted. Judging from appearances, the compiler of Luke had before him the words attributed to Jesus, and invented a question to fit them and to serve the purpose of an introduction. He was not wholly successful, for the answer wanders from the point. The passage that begins by speaking of the woes of late arrivals at the gate ends with the words, "And, behold, there are last which shall be first, and there are first which shall be last." If Jesus meant anything by this it was that some who were nearest him on earth would be farthest away in the kingdom, or that some who were first at the gate of heaven would be the last to enter, and the reverse. The saying is pure mysticism.

Sometimes Jesus could make a plain bargain with his hearers when they inquired the conditions upon which they might enter heaven. Thus, he offered them salvation in return for good works, as when he promised, "For if ye forgive men their trespasses, your heavenly father will also forgive you." And again, "For with what judgment ye judge ye shall be judged; and with what measure ye mete it shall be measured to you again." "The son of man shall . . . reward every man according to his works." "If thou wilt enter into life, keep the commandments," and he names them, omitting, however, those "shalt nots" aimed against worshiping other gods than Jehovah, against taking the name of the Lord in vain, and against Sabbath-breaking; and to the keeping of the commandments specified he added, "Go and sell that thou hast and give to the poor." So when he says, "He that believeth not shall be damned;" we at least know what to expect. It is not so comfortable to reflect that after we have made our calling and election sure there may be a general shaking up of the cards which will land the bottom ones on top, the top ones at the bottom, and play ends both against the middle.



TROUBLE IN HEAVEN.

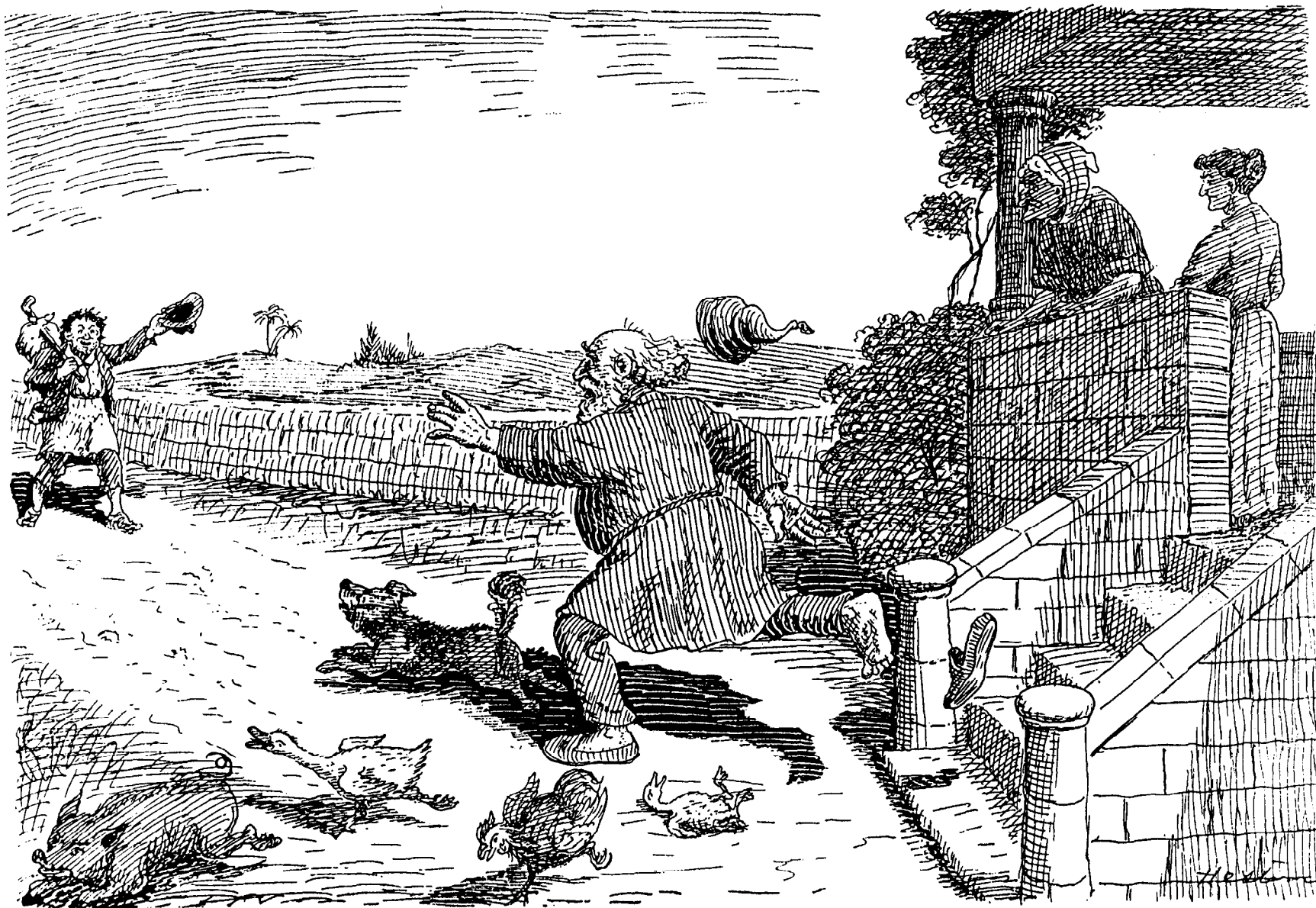
There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.—Luke xiii, 28.

LXX. THE PRODIGAL SON.

The writer of the fifteenth of Luke builded worse than he knew; his sins are grievous, and he must answer to the present and future for seriously afflicting mankind. He is the forger of the lost-sheep story, which has been upset and drawn out into Sankey's lyrical misfortune, the "Ninety and Nine," and the story of the Prodigal Son.

The Prodigal was an impatient youth who could not wait for his father to pay the debt of nature before applying for his patrimony. He wanted a division of goods in advance. When he had got what was coming to him he went to some foreign place and started in to blow it. He found so many lady friends ready to get between him and his money that in a short time they had separated him from all he had. Then life became strenuous. He, the son of a wealthy man, must hire out as a pig-herder, which was tough enough, but to make matters just as bad as they could be, there came a failure of crops that reduced the hogs from the luxury of eating corn to the extremity of chewing husks. As long as anything remained on the cob the

young man had been content to take his chances with the herd, but the husks cloyed him. He remembered that his father's servants were always full of bread, and here was he going hungry. The thought occurred to him that he would go home and hire out to the old gentleman. He went back with his head full of that idea, but instead of falling in with his plan to become a menial, his father treated him better than before he went away. His brother, however, while not sorry to have him home again, was slow to see in the circumstances of his return a cause for such exuberant joy. Said he to the father: "I have stayed at home and worked, and you never killed a hen for my benefit; but here comes Prod, after wasting your substance chasing the women and rolling faro, and immediately you butcher the tatted calf and go in for a celebration. I don't see the joke." The old man elucidated the point, explaining that the lost was found and the dead alive. There remained, however, this obverse side, that so long as the Prodigal could get enough to eat, his worthy parent might mourn him as dead and lost; but when the paternal provender became a necessity to him, he remembered that he was not an orphan.



THE PRODIGAL RETURNS.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.—Luke xv, 20.

LXXI.—BUSINESS MORALS.

The tale here unfolded points to a rudimentary sense of honesty in the Son of Man. One day, giving his disciples a little heart to heart talk, he told them of a steward or overseer who had charge of a rich lord's business. Somebody reported to the lord that his steward was robbing him. They said that after making an even division, the steward would toss up the odd dollar and claim it as his if it came down instead of sticking to the ceiling.

When the owner learned this, he called his man up over the 'phone and told him he might close up his accounts and hand over the books. The steward saw that all was discovered. He said, "What shall I do now? I am at the end of my rope here; I am unused to manual labor; I am ashamed to beg, and plain stealing has too many risks. However, since I am in disgrace with my lord, it behooves me to get on solid footing with his customers, so that when I go hence I shall not be without friends." He called together all who owed the lord anything, and scaled down their bills. To the man who bought oil he said, "How much have you had

that is not settled for?" The man replied, "Nine hundred and seventy-five gallons." "Cut it in two," said the steward, "and call it four eighty-seven and a half." The delighted oil merchant took him cordially by the hand, and called him his friend. Of the flour merchant the retiring steward asked, "What amount of grain do you owe for?" "Fourteen hundred odd bushels of wheat," returned the dealer. "Make it an even thousand," the steward said, "and give me the money." The jobber in flour, who had expected to pay in full, handed over the scads, and when he had obtained a receipt for the whole amount he swore that this steward was the best that ever happened, and said he wished he had a man with his head for business for a son-in-law; for he many daughters. The wily steward settled the accounts of all the lord's debtors on a cash basis representing from fifty to seventy-five per cent of what they owed, and annexed their coin. The brilliant stroke of business so commanded the admiration of even the man who was cheated, the lord himself, that he offered to take the steward back at the same salary, with a percentage; but the steward sought out the merchant who had many daughters, and married them all.



COMMENDING A RASCAL.

And the lord commended the unjust steward, because he had done wisely : for the children of this world are in their generation wiser than the children of light.—Luke xvi, 8.

LXXII.—WORLDLY WISDOM.

Continuing his heart to heart talk with his disciples, the Master dilated on the foresight of the steward, and commended his course to their favorable notice. Preaching the worldly wisdom of the Talmud, he advised them to make friends with the rich and to exhibit such commercial sagacity as would inspire confidence in their ability to make one dollar beget another. It had occurred to him that the world's people were rather more thrifty than the saints, and that they seized the opportunity with a more prehensile grip—"the children of this world are in their generation wiser than the children of light." If they wished the people to trust them with the care of their immortal souls, the saints must show themselves to be competent in temporal affairs. "If therefore ye have not been faithful," like the steward aforesaid, "in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful to that which is another man's, who shall give you that which is your own?"

The steward had shown what the Son of Man has the humor to call faithfulness in compound-

ing with his employer's debtors, and his services were immediately in demand. In the injunction, "Make to yourselves friends of the mammon of unrighteousness, that, when ye fall [as the unjust steward fell] they may receive you into everlasting habitations," we may find warrant for cultivating the good graces of the devil, after the example of the man who saluted a fallen statue of Jupiter, saying, "Should you ever sit upon the throne of heaven again, do not, I pray you, forget that I treated you politely when you were prostrate."

This lesson in worldly wisdom cannot be dismissed without contrasting it with the precepts of improvidence attributed to its author in the twelfth chapter of Luke. There we are directed to consider the ravens, which have neither storehouse nor barns, and yet God feedeth them; and the lilies which toil not nor spin, but manage to dress better than Solomon with all his resources. Elsewhere occurs the injunction to let the coat and cloak go together, leaving the man who has no sword wholly unprepared to sell his coat and buy one, which warlike transaction is imposed upon us by divine command (Luke xxii, 36).



WORLDLY WISDOM.

And I say unto you, Make to yourselves friends of the Mammon of unrighteousness, that, when ye fall, they may receive you into everlasting habitations.—Luke xvi, 9.

LXXIII.—THE CASE OF LAZARUS THE POOR MAN.

We have seen that there are many ways of finding eternal life, and an equal or greater number of ways whereby we may be damned. The case of Lazarus teaches us that beggary is a means of salvation, and that wealth may be fatal to our hopes. There was a rich man who dressed well and had plenty to eat. His religious opinions are not mentioned, nor are we told that his life was bad. His allowing a repulsive mendicant to sit at his gates and beg of his guests argues a not altogether heartless person. Lazarus was the beggar, and so full of sores that he had to be brought and laid at the rich man's gate, where his afflictions would get the strongest pull on the sympathy of passers by.

The dogs came and ministered to him, but not, as we are aware, to their spiritual advantage. The account leaves us in the dark about the religious faith of Lazarus. Had he been baptized? had he experienced a change of heart? did he believe on the Lord Jesus Christ? We do not know. His only merit was his pov-

erty, and angels conveyed him to the bosom of Abraham.

This man Abraham, as we are compelled by verity to believe, was at that time and for some centuries had been a resident of heaven. He was formerly on intimate terms with God, who made him so many promises that he forgot to keep any of them. Abraham seems to have been to all intents and purposes a savage, making sacrifices of animals upon bloodstained altars, and being at one time prevented only by an accident from immolating his son. He had a good-looking wife named Sarah, who, attracting the favorable notice of Pharaoh, was by her husband consigned to the couch of that monarch. This proved so profitable to Abraham, who took his pay in land and live stock, that he afterwards bartered her virtue in the same manner to King Abimelech. His own domestic affairs were complicated by an intrigue with his hired girl, Hagar by name, who, having borne him a son, was turned adrift in the wilderness with her child. Through the favors of kings, purchased with the person of his wife, he waxed exceeding rich and could afford to wear purple and fine linen and to fare sumptuously every day.



THE FLIGHT OF LAZARUS.

And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried.—Luke xvi, 22.

LXXIV.—THE SAD FATE OF THE RICH MAN.

The rich man died, but instead of being carried by angels to Abraham's bosom he was taken to the graveyard. And that was not the end of him; he had to go to hell yet. Here, chancing to look up, he saw Abraham, with Lazarus reposing on his waistcoat. He hailed the patriarch. "Father Abraham," he said, "I know that fellow you are hugging. His name is Lazarus. Please send him now to fetch me a little water, for my tongue is dry and there is a dark-brown taste in my mouth." But Abraham shook his head. "Remember, my son," said he, "that in your lifetime you had your share of good things, while Lazarus did not. You see the conditions are now reversed." "Yes, there has been a shake-up," the man replied, "but ask Lazarus and he will tell you I never refused him a drink of water, which is all that I am asking for now. I hope you don't mean me to understand that the few pleasures I was able to buy with money are to be compared with the joys of heaven! But supposing I had my good time on earth, is that any reason why I should

be tormented now? I never tormented anybody, and the sufferings of Lazarus were not my fault, but an affliction of Providence." Without noticing this argument, Abraham went on: "Besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence" (Luke xvi, 26). "Is that so!" said the man "I thought that none of us was beyond the reach of God's mercy. But conceding that I am in for it, I wish you would send word to my five brothers, and warn them against coming to this place." "Humph!" said Abraham. "They have Moses and the prophets, and if your brothers will not hear them they will listen to nobody else;" and Abraham turned away. The man said: "Well, this beats *me!* Hi, Abe!" Abraham paused. Said the man: "You were pretty well fixed yourself back home, weren't you?—owned all the land in sight from Mount Moriah?" Abraham nodded. "Well, then, how did *you* sneak in?" A pause. "Is Abimelech with you? and Pharaoh? Which has got Sarah? I'll quit if you'll answer one more question." "What is that?" "How's Hagar?" the poor damned soul inquired, but he got no answer.



LAZARUS AT REST.

And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.—
Luke xvi, 23.

LXXV.—LIGHT ON THE MAIN QUESTION.

It pleased the writer of Luke, in his nineteenth chapter, to bring Jesus to the city of Jericho, that ancient town made historic by the battles of Joshua, and the blowing of his rams' horns. Here dwelt one Zaccheus, described as rich and "the chief among the publicans." Jesus was to pass his place, and Zaccheus climbed a sycamore the better to observe how the son of the Holy Ghost looked to a man up a tree. It so happened, however, that Jesus, glancing upward at the right time for the purposes of the story, saw him, and said, "Zaccheus, come out of that. I have concluded to eat at your house to-day." The man in the sycamore slid to the ground in a hurry, gave Jesus a glad greeting, and started off with him toward home. The bystanders could not help remarking that Zaccheus made strange company for a prophet, and the publican hearing them, and knowing the popular feeling against men in his line of business, which was that of resident tax collector, stopped in the street and said: "Behold, Lord, 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." Jesus stopped him there. He did not care to hear more. Dinner was waiting, and he said, "This day has salvation come to this house."

The seemingly trivial story appears to take up more room than its importance merits, but subjected to scrutiny it is seen to have an important bearing on the great question, what we must do to be saved. A repentant sinner of to-day, turning his thoughts heavenward, would make it his first business to hunt a minister or priest, who, on being found, would put to him many searching questions. But Jesus never asked a question. He took the voluntary declaration of Zaccheus as sufficient, and did not investigate that. He merely said, promiscuously, "This day is salvation come to this house."

Zaccheus gave but half his goods to the poor. Of another inquirer Jesus exacted that he should bestow all he had in charity. But Zaccheus returned fourfold all he was proved to have obtained by fraud, and perchance that was depended upon by Jesus to consume the other half, seeing that he was a tax collector.



ZACCHEUS IS CALLED DOWN.

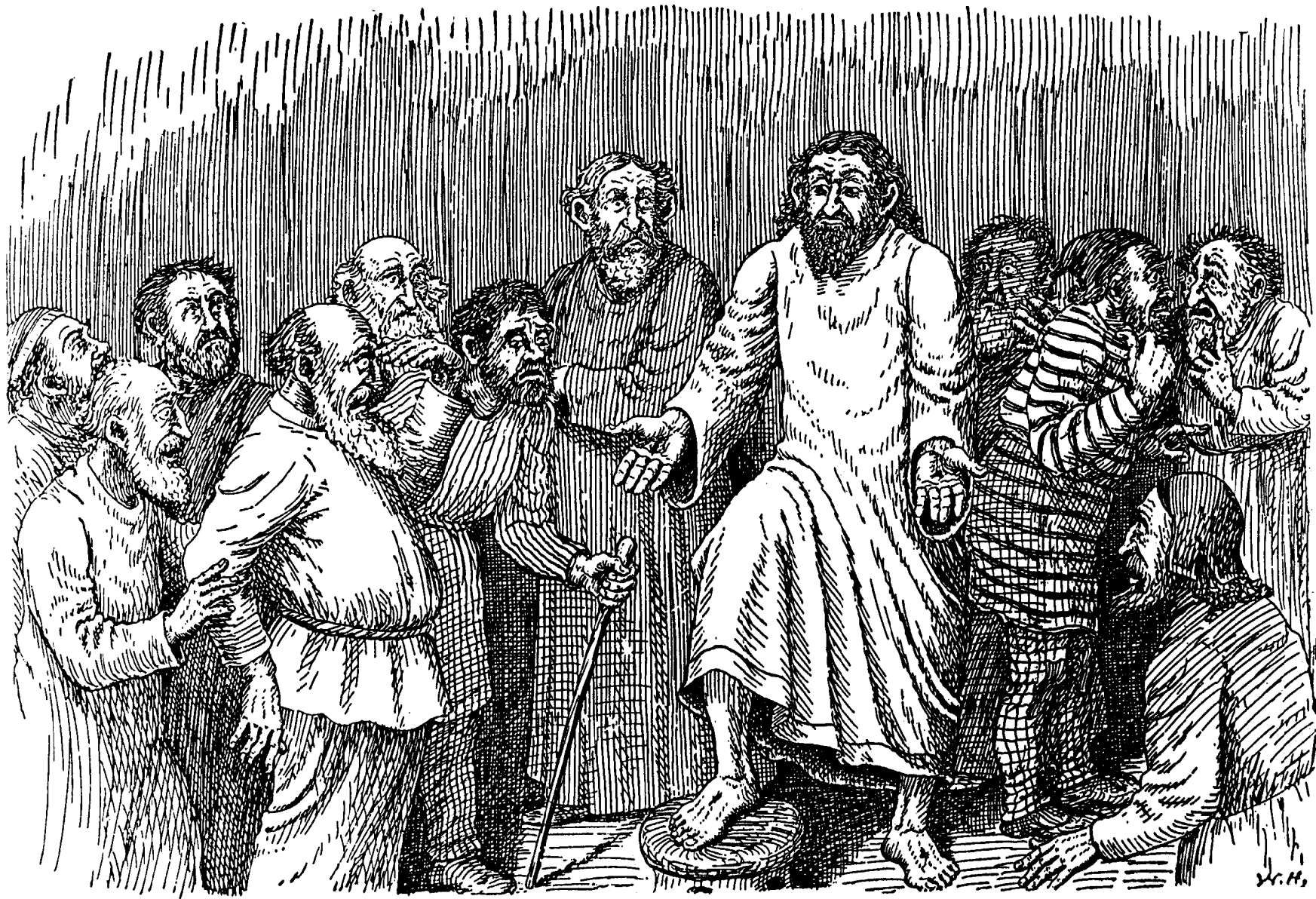
And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, come down, for to-day I must abide at thy house.—Luke xix, 5.

LXXVI.—A MATERIALIZATION.

If Mark (xvi, 7) tells the truth, and we are not here to affirm that he does, Jesus had appointed to meet his disciples in Galilee after the resurrection. He told them he would see them there, but they did not go. The eleven that were left after the death of Judas gathered together in Jerusalem, and were there joined by two others, making thirteen. In the midst of these Jesus came without warning. They had no belief in the resurrection, although he had often assured them he would arise, and when they saw him they were "terrified and affrighted, and supposed that they had seen a spirit." To establish his corporeality he presented his hands and feet; but so absolute was their incredulity that he must needs call for food and eat some fish and honeycomb in their presence to overcome their unfaith. This consumption of food by a man about to ascend into heaven starts an inquiry regarding the ultimate disposition of the fish and honey. In the gospels of Matthew and Mark (see Mark vii, 19) Jesus traces the progress of food through the processes of digestion and elimination; but the place he names

as its final destination is a wholly human convenience which no imagination has ever transported to the celestial realm. If in his natural body Jesus appeared to his disciples and consumed the substantial aliment provided, and full of fish and honey was taken up into heaven, that body carried with it all the functions and necessities of the flesh. One having his human system with him, even in Paradise, must occasionally need a bath; and this involves plumbing. If the mansions not made with hands have paid no attention to that matter, they are unsanitary. Jesus would not so far conform to the ceremony of the Pharisees as to wash his hands before eating, but we would not do him the injustice to believe that he never laved his person, or that he does not habitually do so now if the incarnation has not by this time become a ghost.

In former times the angels were wont to dine with mortals, a custom which raised some misgivings in the mind of Paine, who surmised that their habits must be similar to those of birds. One of the most palpable absurdities of the resurrection and ascension is here brought to the attention of those who have the courage to face it.



A MATERIALIZATION.

And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself.—Luke xxiv, 38, 39.

LXXVII.—THE DIVINE ENIGMA.

The exact relation of Jesus to God and himself and the Holy Ghost is a problem not yet worked out. The nearest approach to a solution is set forth in the creed of those Christians called Trinitarians, and is somewhat as follows:

“Christ, according to the faith, is the second person in the Trinity, the Father being the first and the Holy Ghost the third. Each of these three persons is God. Christ is his own father and his own son. The Holy Ghost is neither father nor son, but both. The son was begotten by the father, but existed before he was begotten—just the same before as after. Christ is just as old as his father, and the father is just as young as his son. The Holy Ghost proceeded from the Father and Son, but was equal to the father and son before he proceeded, that is to say, before he existed, but he is of the same age as the other two.”

“According to the celestial multiplication table, once one is three, and three times one is one; and according to heavenly subtraction if we take two from three, three are left. The addition is equally peculiar: if we add two to

one we have but one. Each is equal to himself and the other two.”

Imagine the existence of three beings, each of whom is equal to the three.

“Think of one of these beings as the father of one, and think of that one as half human and all God, and think of the third as having proceeded from the other two, and think of all three as one. Think that after the father begot the son, the father was still alone, and after the Holy Ghost proceeded from the father and the son, the father was still alone, because there never was and never will be but one God” (Ingersoll’s Works, iv, 266–268).

The doctrine of the Word or Logos as the creative power in which the writer of John has entangled his intellectuals, is much older than the Christian dispensation. The Chinese Bible has it. It was by the Word that Ormuzd (the Persian deity) created the universe. The Greek god Mercury “was the Logos, by whom all things were made.” In Christian theology the fathers left it for John to “boldly and unqualifiedly announce that ‘the Word was with God, and the Word was God.’” (See Waite’s History).

THE GOSPEL ACCORDING TO ST JOHN .

SOME INFERENCES .

CHAPTER I. - In the beginning was the WORD, and $\div \div \div$ the WORD was GOD. }

{ The "WORD" was Christ, according to verse 14, and therefore Christ is God.

3- All things were made by him; and without him was not anything made that was made. }

{ Hence, Christ made all things, including HELL, Satan, his own mother, etc,

10- He was in the world and the world was made by him, but the world knew him not. }

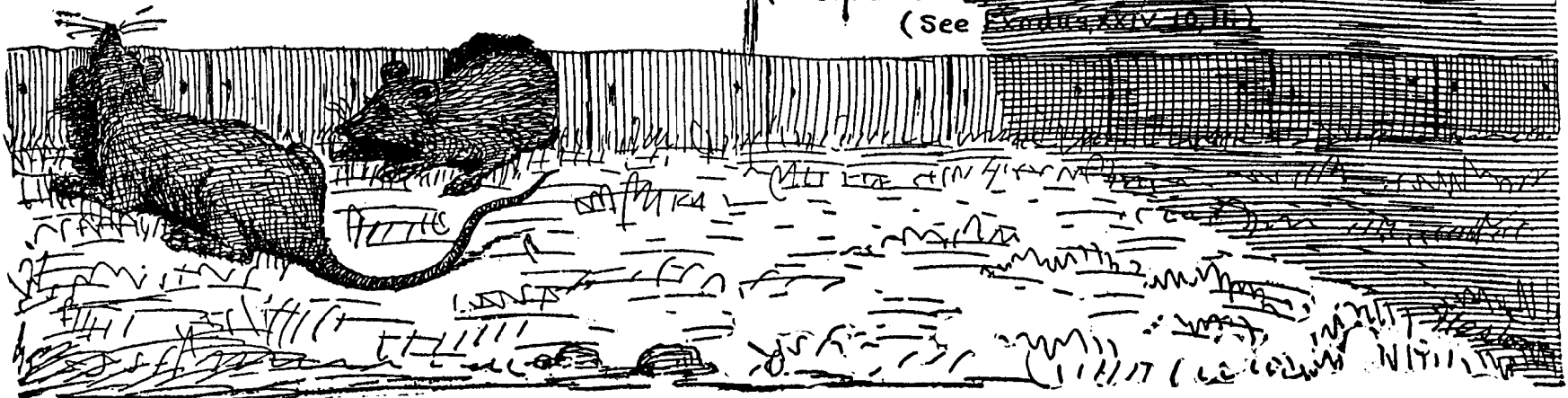
{ Therefore he was unknown in the world, and the apostles and disciples who said they knew him told a falsehood.

14- And the WORD was made flesh and dwelt among us - etc, etc, }

{ Then Christ, being maker of all things, also made himself, which exonerates the Holy Ghost.

18- No man hath seen God at any time. }

{ Christ, being God, then no man ever saw him which proves that all the apostles and Moses also, are liars!
(See Exodus, XIV, 10, 11.)



LXXVIII.—JESUS AS A CLAIRVOYANT.

Passing through Samaria the Son of Man came to a well, and being footsore he sat on the curb while the disciples went into the adjacent town of Sychar to buy food, for they did not carry out the idea of traveling without money, as they had been enjoined to do. This well had a history, being on that parcel of ground given by Jacob to his son Joseph, and on which Jacob was buried. At the noon hour a woman with a pot came to the well for water. Jesus asked her for a drink, which surprised the lady, for the Jews held themselves to be a heap better than the Samaritans, and she saw that he was of the former race.

Jesus was recognizable as a Hebrew. He got the racial cast of countenance from his mother, whom he favored in looks rather than Joseph.

She inquired how he could ask one of her race for a favor, and Jesus, instead of uttering some noble sentiment concerning human equality, began to babble about "living water." You can hear the water slop all the way through this gospel. A man must be of amphibious origin,

"born of water and of the spirit," or he cannot enter the kingdom of John. "If," says Jesus to the Samaritan female—"if thou knewest the gift of God, and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water." The lady comprehended him not. On the contrary, "Sir," she said, "thou hast nothing to draw with and the well is deep; from whence, then, hast thou that living water?" Said he, "Go, call your husband and come back here." And she answered, "I have no husband." He said, "You speak the truth when you say you have no husband. But the cards tell me you have been married five times, and that you are not married to the man you are living with now." As the woman acknowledged he was right, there was nothing for him to add but "One dollar, please."

In the synoptic gospels Jesus enjoined secrecy concerning his messiahship. Here, upon the woman saying, "I know that Messiah cometh, which is called Christ," he replied, "I that speak unto thee am he;" and the woman walked off the stage to be heard of no more in sacred or profane writ.



AT THE WELL.

There cometh a woman of Samaria, to draw water : Jesus saith unto her, Give me to drink.—St. John iv, 7.

LXXIX.—MORE WATER.

A fact here brought out is John's unquestioning acceptance of the angelology of the Jews. The Jews, on their part, adopted the angels of the Chaldeans, which were endowed with the creative or generative attribute. Although angels to a large extent lost this function when transferred to Judaism, it was retained in some instances, notably in the case of Gabriel, the heavenly visitant to Mary. Angels endowed with fecundative power associated with Sarah the wife of Abraham, with the mother of Samson, and with Elizabeth the mother of John the Baptist.

In the days written of in the gospel of John there prevailed a popular belief that an angel visited at certain seasons the pool near the sheep market at Jerusalem, and imparted to its waters a certain curative virtue. Jesus said nothing in rebuke of this superstition. In the year of grace 1902 the sects are raising what they have named a Twentieth Century Fund for missionary purposes, and one of their campaign arguments is a picture showing vast crowds of the people of India bathing in the Ganges—a

rite deemed efficacious for the bodily cure and spiritual improvement of the bathers. This exhibition of heathen blindness is held to show the necessity of sending Christian missionaries to India by Christians who ignore the fact that right at the source of their own faith a similar rite was practiced with the tacit approval of Christ.

All these water rites are identical, and it is impossible to segregate from the others, in origin and purpose, the rite of baptism which survives in the Christian church. If the efficacy of the Ganges is a delusion to-day, so was that of Bethesda and the Jordan two thousand years ago, and enlightenment is not more sorely needed by heathen believers in the one than by Christian believers in the other.

Jesus found an impotent man at the pool and said to him "Rise, take up thy bed, and walk." The impotent man rolled his blankets and went away, presumably to test the genuineness of his cure, for afterwards Jesus met him in the temple (where rites not necessary to be mentioned were celebrated), and warned him, "Behold, thou art now made whole; sin no more, lest a worse thing come unto thee."



THE WATER CURE.

For an angel went down at a certain season into the pool, and troubled the water : whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.—St. John v, 4.

LXXX.—MOBBED.

The eighth chapter of John records a dispute between Jesus and the Jews in the temple, his purpose being to convince them of his messiahship, and theirs to nail some proposition of his that would convict and destroy him. The day opened with the trial of an adulterous woman and ended with a riot. Biblical criticism rejects the trial as an interpolation, and we are prepared to believe it such, for it represents Jesus as displaying a degree of common sense of which his talk in the rest of the gospel of John gives no promise. His opponents brought before him a woman taken *in flagrante delictu*. Now the law of the barbarian Moses prescribed death by stoning, but the Roman law then in force in Judea did not. If Jesus decided according to the law of Moses, he would make himself obnoxious to the Roman law; and if he ignored Moses his standing as a Jew would be sacrificed. In lieu of a decision he sat on his heels and made marks in the sand. Tradition has it that he wrote down the names of the woman's accusers and against each name some rascality told of its owner. One had defrauded

his deceased brother of an heir by not marrying his widow, as the law required; another had cheated a neighbor out of some land by removing a landmark, and a third had mortgaged land belonging to minors. Having got the facts set down, Jesus straightened himself and said: "The law of Moses goes here; let him that is without sin have the first chance at her." One after another the complaining witnesses, having deciphered the writing, quietly stole away. Jesus looked up and found himself alone with the woman, and it may be supposed that the humorousness of the situation impelled him to execute a wink. "What," he said, "nobody here to prosecute this case? You are acquitted. Don't do it again."

The crisis depicted by the artist was brought about by Jesus getting excited and calling the Jews liars (John viii, 55), and professing to be an older inhabitant than Abraham. What followed is elsewhere and variously told (see Luke iv, 28, 29, and ante, p. 178).

We have told in simple language what we know about the views
That caused the strained relations 'twixt our savior and the Jews.



HE MAKES HIS ESCAPE.

Then took they up stones to cast at him : but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.—St. John viii, 59.

LXXXI.—ACTS OF THE APOSTLES.

The book called the Acts of the Apostles is by some critics regarded as the work of Luke and a continuation of his gospel. It relates that after Jesus had finally ceased appearing to them the eleven got together and elected a twelfth to take the place of Judas (see Acts i, 18, but also Matt. xxvii, 5). Having thus filled the set, they began with success to preach the gospel, adding the gear of their converts to a common fund. "Having nothing themselves they conceived the idea of having all things in common." No conversion was regarded as genuine until the subject of it had sold his property "and brought the money, and laid it at the apostles' feet." Ananias and Sapphira, keeping back a part of the price received for the homestead, were incontinently struck dead at the instance of Peter. Along with the preaching of Christ and him hanged on a tree, an epidemic of faith-healing set in which soon turned Jerusalem into a hospital and lunatic asylum by the influx of the sick and insane from adjacent cities. To end the craze the Jews rose up and put the apostles in the common prison.

Notwithstanding the story of their release by an "angel of the Lord" is to be set down as wholly mythical. Accepting the narrative in the main as historical, we have to put that aside as a variant of the resurrection narrative, when another (or why not the same?) angel of the Lord rolled away the stone from the sepulchre. We conclude that they did their ten days (see Rev. ii, 10).

The tolerance of a Pharisee named Gamaliel saved the apostles from further imprisonment, and probably from lynching. He addressed the mob in calm and dignified language, pointing out the folly of hanging the apostles when if given rope the apostles would hang themselves. He instanced other fanatics, notably Theudas, who had had his little day and been consumed in the fires of fanaticism he had lighted. The counsels of Gamaliel prevailed, and the Jews having flogged the apostles turned them loose. Gamaliel's lesson of toleration is the only one in the Bible, so that it seems almost brutal to notice that the insurrection he names as having been led by Theudas did not take place for many years after the time Gamaliel is supposed to be speaking.



THE APOSTLES ARE DELIVERED.

But the angel of the Lord by night opened the prison doors, and brought them forth.—Acts v, 19.

LXXXII.—PAUL, THE WOMAN'S FRIEND.

Paul was a bigot of Jerusalem who burdened himself with the task of hunting out the men and women converted by the apostles and landing them in jail. When the business languished in Jerusalem for want of more material to work on, Paul applied to the high priest for letters to Damascus authorizing him to pick up any stray ones on the way and fetch them to headquarters at Jerusalem.

Paul was intended by nature to be a Christian. There is no field in any other church for a man with his enthusiasm as a persecutor. Slaughterings were more than meat and drink to him: he breathed them. The conversion to Christianity for which this state of mind prepared him took place while he was on the road with his warrants in his pocket. Nothing is said about the temperature that day; we do not know what Paul had been drinking. The data are insufficient for an accurate diagnosis. This is what was observed: When near Damascus Paul fell off his horse, and the men with him heard him talking as though in conversation

with another person, but they saw nobody. On recovering his wits Paul looked around for the owner of the voice he had been replying to. Nobody was in sight, and his companions got one on each side of him and helped him into the city. He was blind for three days and ate nothing in that time. There are two discrepant accounts of the affair, one given by the writer of Acts in his own words, and the other in the words attributed to Paul himself.

When well enough to describe his experience, Paul said that a voice spoke to him inquiring why he persecuted the speaker. He replied by asking, "Who art thou, Lord?" and in return was informed, "It is hard to kick against the pricks." Witness then said he asked, "Lord, what wilt thou have me to do?" and the voice replied, "Arise and go into the city, and it will be told thee what thou must do." Witness was not then in a condition to arise, but got up as soon as he could. Found his eyesight seriously affected, and was unable to take food for three days.

The circumstances, considered as historical, point to a sunstroke, and if it be said that sunstroke in most instances results in some lesion of the brain, causing mental aberration, enough



THE UNHORISING OF SAUL.

And he fell to the earth, and he heard a voice saying unto him, Saul, Saul, why persecutest thou me?—Acts ix, 4.

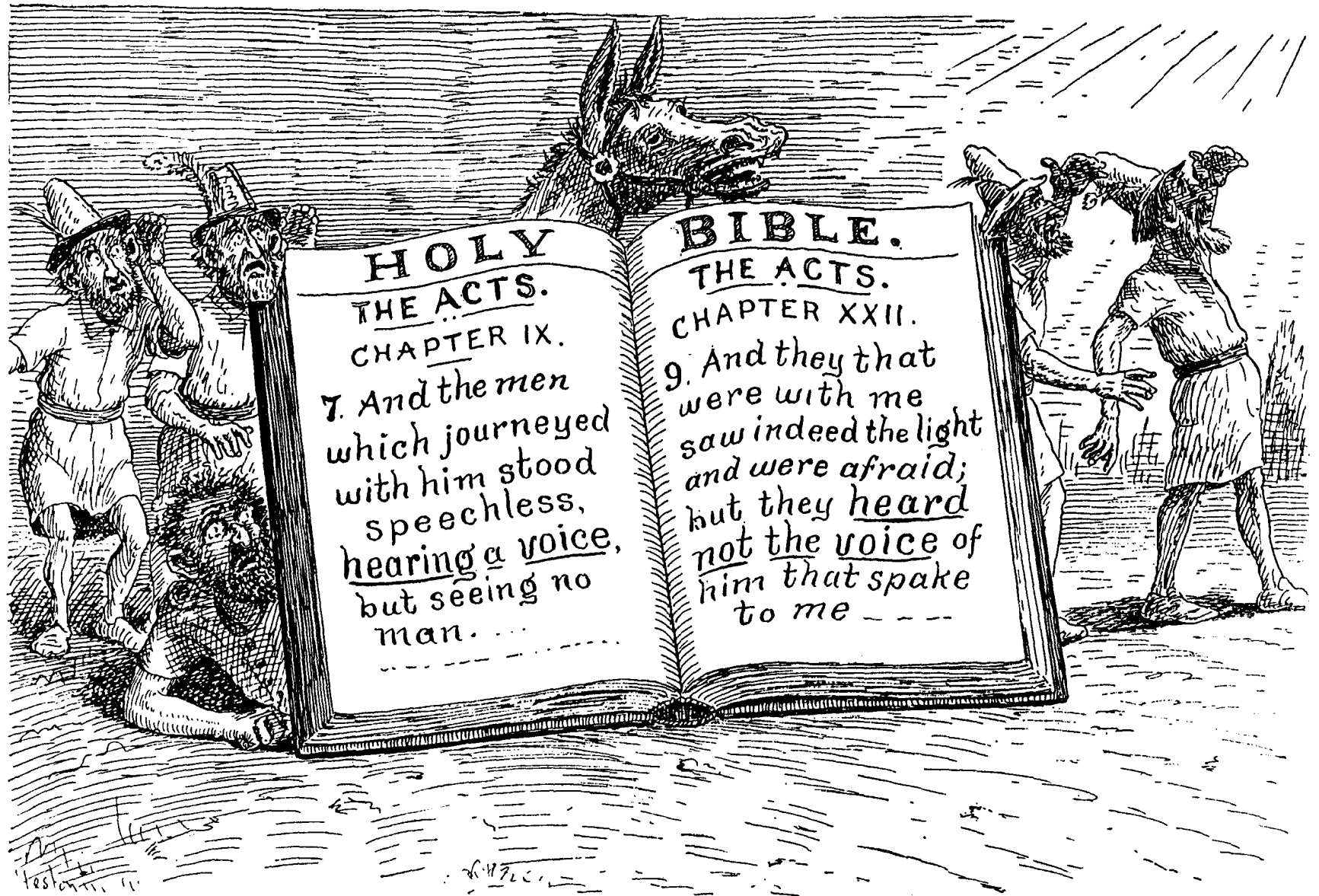
that is imbecile and insane can be found in the subsequent utterances of Paul to make the view tenable.

Historically, Paul was the first man who ever preached Christ and him crucified. His epistles are older than the gospels, and they show no acquaintance with the contents of those documents. The gospels represent the accretion of myth and fable which grew up later about the central figure of the system. Paul's Jesus was not born of a virgin or miraculously begotten. He was an idea rather than a person. He wrought no miracles, and rose from the dead with a spiritual body only.

Apart from his primacy as a preacher of Christianity, Paul has two claims upon the attention of mankind. He taught a degree of subjugation of woman never before nor since conceived, and he laid the foundation of the Holy Inquisition. His highest conception of marriage was its convenience as a local febrifuge. Relative to man, woman held a position in his sight as depressed as that of man relative to Christ. Devout females are wont to attribute Paul's misogyny to his bachelorhood, but there is evidence that he had a wife—poor wo-

man! Eusebius, quoting the *Stromata* of Clement of Alexandria (A. D. 200), said: "Paul does not demur, in a certain epistle, to mention his own wife, whom he did not take about with him, in order to expedite his ministry the better."

An examination of Paul's teachings in the light of events leaves no doubt that they lie at the foundation of the Inquisition. He was a persecutor before his conversion, and a change of religious belief would aggravate rather than modify this propensity. With the anathema, "Let him be accursed!" he execrated even "an angel from heaven" who should preach any other gospel than his (Paul's), and in Galatians v, 12, he says, "I would they were even cut off who trouble you." The Greek verb translated "cut off" means to kill or to slay, no other rendering will stick, unless it be that of the minister who thought it a case of humorous *double entente* on the part of Paul, who was really hinting at castration. In the sense of slay or kill, the text is fortified by scores of passages (see Waite's *History of the Christian Religion to the Year 200*, pp. 519-537, for copious treatment of the subject).



WHICH IS TRUE?

LXXXIII. —THE VISION OF PETER.

Peter, when hard pressed, could invent a vision or turn a miracle at will. An ante-Nicene document called Acts of Peter and Andrew accredits him with performances that make the miracles of Christ appear hardly worth while. He was once at Ephesus, in the company of Onisiphorus, a disciple who lived there. We "infer" that they were debating whether the wealthy would be saved—for the doctrine prevailed among the apostolic Christians that to die rich was to die damned. Onisiphorus took the negative, and brought it forward triumphantly that the entrance of the capitalist into Paradise was as the passage of a camel through the eye of a needle. "I grant you that," said Peter. "I grant you that; but let us see whether such a passage is an impossibility. Do you happen to have a needle in the house?" Onisiphorus nodded to Mrs. Oni, who got a needle, and the men went into the street, where a crowd collected to watch the demonstration. As soon as Peter saw a camel coming he "fixed the needle in the ground," and in the name of the crucified Christ ordered the beast

to go through its eye. The camel gathered in its under-lip and frisked through, to the surprise of the bystanders. Onisiphorus, who did not like to be beaten in an argument, made a pretense of suspecting collusion, and getting a second needle, waited for another camel. The next one soon came, but there was a woman on its back, and Onisiphorus looked inquiringly at the apostle. Peter waved his hand, as much as to say, "Woman and all; no objection to passengers," and the whole outfit made the passage through the needle's eye without rubbing against the sides. Such was Peter's ability as a miracle worker.

The vision of Peter is his defense against the accusation that he made meat of Gentiles, whereas the apostles and brethren thought the propaganda should be confined to the circumcised. He tarried in Joppa, he said, when the zoological garden came down. He excused himself from lunching off the menagerie by saying he never ate anything unclean, but a voice that came with the show represented that all was kosher, because God had cleaned it. In the same way, Peter would have the brethren to understand, God might, in his providence, save Gentiles without an operation.



PETER INVITED TO EAT.

Upon the which when I had fastened mine eyes, I considered and saw fourfooted beasts of the earth, and wild beasts and creeping things, and fowls of the air. And I heard a voice saying unto me, Arise, Peter; slay and eat.—Acts xi, 6, 7.

LXXXIV.—PETER IN PRISON.

It was idle to put Peter in jail. Stone walls did not a prison make nor iron bars a cooler for him. There were too many angels about. Paul, when besieged, escaped by the common device of being lowered from a window in a basket (Acts ix, 25); but Peter employed angels. This is easily explained. The life of Peter being largely if not entirely fiction, those who wrote it were untrammelled by fact, and could introduce angels wherever their services were needed.

The Hindu sage Nasudeva, though in chains with seven barred iron doors between him and liberty, and a full detail of guards to keep an eye on him, shed his chains without effort, and walked through the open door, while the guards slumbered.

More than two hundred years before Peter was born (according to Thornton's History of China), a Buddhist missionary priest came from the west into Shanse, accompanied by eighteen other priests, to propagate the faith of Buddha. The emperor imprisoned the missionaries, but an angel came and opened the prison door and liberated them.

Acetes, a disciple of Bacchus, was captured by the king of Thebes and shut up fast in prison; but while they were getting ready the instruments of execution (as Herod's men were doing for Peter) the prison doors came open of their own accord, and the chains fell from his limbs; and when the men looked for Shanse he was nowhere to be found; which shows that the biographers of the apostles, while unscrupulous plagiarists, were not the sole liars of antiquity.

The discovery of Peter's escape on the following day made "no small stir among the soldiers," and Herod, having examined the keepers, ordered that they should be put to death. Meanwhile Peter had changed his residence from Judea to Cesarea. Considering that the guards were not responsible for their inability to produce their prisoner, it was heartless in him to thus leave them to answer with their lives for his disappearance. He might have taken them with him on his travels as witnesses to his miraculous faculty for getting out of jail. Their fate makes manifest the inequality and oppression which result from mixing miracles with the administration of justice.



PETER GETS OUT OF JAIL.

And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, Cast thy garment about thee, and follow me.—Acts xii, 8.

LXXXV.—PAUL AS A SORCERER.

In the course of his wanderings Paul came to Paphos, in Cyprus, where he interested the deputy consul, one Sergius Paulus, in the doctrine he was preaching. But Sergius, being a prudent person, desired to hear both sides. He said to Paul and his companion, Barnabas: "There is a man in this town somewhat in your line of business, but he is a Jew, and says your doctrine lacks the element of truth. He calls himself Elymas, and he has the reputation of being a sorcerer. Perhaps you would not object to hearing what he has to say for himself." The meeting came off, and Paul went against Elymas. The argument which ensued is not recorded, nor are we told that Paul endeavored to expose his antagonist as a charlatan pretending to the practice of diabolical gifts which no human being commands. Neither he nor his biographer discloses a doubt of the genuineness of the black art as a factor in human affairs.

The cards must have gone wrong from Paul's point of view, but he brought magic to bear upon his opponent and soon had him guessing.

It was playing it low down on Elymas to hypnotize him, and make him believe he was blind, so that "he went about seeking some one to lead him by the hand," being in the same condition as Paul after his experience on the road to Damascus. Such methods do not promote intelligent appreciation of the truth, and although the deputy "believed, being astonished at the doctrine of the Lord," yet as the conversion was effected by an appeal to his sense of the marvelous, it was of as little value as that of the Samaritan woman who, because Jesus, like a modern pretender to the occult, guessed the number of her matrimonial ventures, was fain to acknowledge him to be the messiah. The blinding of Elymas "for a season" by Paul may be an event which actually took place, yet we see such exhibitions of the powers of hypnotists in our own day. We do not, however, interpret them as manifestations of the Holy Ghost. On the contrary, they are held to explain what has hitherto passed for "working of the spirit," and what was once celebrated as a miracle of grace would now be dismissed as a case of hypnotic suggestion.



PAUL'S HYPNOTIC EYE.

Then Saul (who is also called Paul), filled with the Holy Ghost, set his eyes on him.—Acts xiii, 9.

LXXXVI—THE STRENUOUS LIFE.

After Paul and his company "loosed from Paphos," Paul came to Antioch, where, being present in the synagogue on the Sabbath day, they were invited to make a few remarks. Paul accepted (Acts xiii, 17-41). The Gentiles in the congregation requested that he would repeat the discourse on the following Sabbath, which he did. This time so many people came that the envy of the Jews was aroused, and they "spake against those things which were spoken by Paul, contradicting and blaspheming." At this point Paul and Barnabas gave up the exclusive conversion of the Jews as a mistake, and turning on them said: "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." That was a bombshell, but it rejoiced the Gentiles, and "as many as were ordained to eternal life believed." The natural man would suppose that, by those ordained to eternal life, belief could be dispensed with as superfluous. Things ordained are bound to occur anyway. However, the

Gentiles rejoiced as aforesaid, while "the Jews stirred up the devout and honorable women, and the chief men of the city," and expelled Paul and Barnabas out of their coasts. They did not want the gospel themselves, but were none the less unwilling that the Gentiles should have it. Such is human nature. Often a woman who has refused a man will feel that she is wronged if another accepts him.

Impelled by their own fanaticism, and pursued by the bigotry of the Jews, Paul and Barnabas now led a strenuous life. Most of the towns visited they got out of just ahead of the vigilance committee. In the Greek city of Lys-tria Paul set his eye on a cripple, who at once "leaped and walked." The people declared the apostles were gods, and called Barnabas Jupiter and Paul Mercurius. This proved embarrassing to our friends, who with extreme difficulty dissuaded the crowd from sacrificing to them and promulgating a holiday in their honor. The day ended as described in Acts xiv, 19; Paul being knocked down and dragged out. But it is hard to keep a good man down. Paul made a quick recovery, and they turned back over the route.



PAUL'S FREE RIDE OUT OF LYSTRA.

And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead—Acts xiv, 19.

LXXXVII.—A LITTLE MISUNDERSTANDING.

The trouble arose over the question of circumcision. The brethren at Jerusalem were as insistent on this rite as Indians on taking scalps, while the men on the road found that it stood in the way of making converts. The difference of opinion made it necessary for Paul and Barnabas to return to Jerusalem "for to take counsel of the elders." Peter was there as a delegate, and made a ringing speech against circumcision. Paul and Barnabas reported progress. James got the floor, and moved that the rite be dispensed with in the case of Gentiles, and the law of Moses left for the Jews to read in their synagogues. The proceedings ended in the naming of Judas and Silas to go with Paul and Barnabas and lay before the Gentiles the necessary conditions to becoming Christians, which were stated in these words: "That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication."

The reader will notice an important omission in this list of observances. He will see that the

rite of baptism shines conspicuously by being ignored. If the brethren believed that baptism was necessary to the remission of sin, this was the time for them to say so. It was an ancient and honorable ceremony. The Christian world is taught that John the Baptist was sent by God for the express purpose of introducing the rite, but history records that all the principal nations of antiquity baptized not only adults initiated into the sacred mysteries, but also their children. There are passages in Acts which show that the mission of John was known to the writer, but the Baptist, regarded by Jesus as the greatest of all prophets, was a stranger to Paul, and is mentioned in none of his epistles.

Paul and Barnabas split over the question of taking with them, on their circuit, John Mark, who had once deserted (Acts xiii, 13) in the face of the enemy. He proved a divisive issue. We can follow Paul, but the after-fate of Barnabas is untold in sacred strain. The story is rendered improbable by Paul's later request that Timothy should bring Mark to him, "for he is profitable to me for the ministry" (2 Tim., iii, 11).



PAUL AND PETER BUST THE ALLIANCE.

And the contention was so sharp between them, that they departed asunder one from the other ; and so Barnabas took Mark, and sailed unto Cyprus. And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.— Acts xv, 39, 40.

LXXXVIII. -- FURTHER ADVENTURES OF PAUL.

In the sixteenth chapter of Acts a writer employing the editorial "we" takes up the pen. His identity has never been discovered. He certainly is not Paul, of whom he speaks in the third person; and if he is Silas he should know better than to write that Paul took Timotheus and circumcised him (verse 3), because not only was Paul the declared apostle of uncircumcision, but the council at Jerusalem had just pronounced against circumcision and sent out Silas to convey the decision to the brethren. The book of Acts comes in conflict with the acknowledged writings of Paul wherever the same matter is touched upon by both. For example, we have seen that, according to Acts, immediately after his conversion Paul began preaching to the Jews at Jerusalem, but he asserts in his epistle to the Galatians that he did not go to Jerusalem for three years, and that it was still fourteen years later that he went again and communicated "privately to them which were of reputation" the gospel which he had preached among the Gentiles.

Timotheus became a companion of Paul, and is many times mentioned by the latter in his epistles, two of which are addressed to him, but it has escaped our observation if anywhere he makes allusion to having circumcised him. "As they went through the cities," the writer proceeds, "they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem"—decrees dispensing with the rite which he has just said that Paul performed on Timothy!

The conversion and baptism of women afforded a pleasing relaxation from the sterner work among men. The text does not say with what success the apostles labored with the women of Philippi by the river side, but we have an account of a certain woman of Thyatira who was converted by Paul's preaching, and baptized. Converts of the early church were for greater efficacy baptized in the nude. Having been exorcized of evil spirits, they were divested of their clothing and led into the water. Lest female converts should demand to be baptized by their own sex, the apostles, bishops, and presbyters forbade that women should be ordained.



AMONG THE LADIES OF PHILIPPI.

And on the Sabbath we went out of the city by a river side, where prayer was wont to be made : and we sat down and spake unto the women which resorted thither.—Acts xvi, 13.

LXXXIX.—PINCHED AGAIN.

In Jewry the apostles were maltreated for consorting with heathen; in heathendom they were beaten for being Jews. It would have mitigated their sufferings had they known that their successors were destined to exact of both Jew and heathen a thousand stripes for one.

After the baptism of Lydia, the apostles on their way to prayer-meeting encountered a girl with a "spirit of divination," or a "Python," as the alternate reading is, who turned and persistently followed them. When this had been endured long enough, Paul exorcised the Python. But it transpired that the girl was in the show business to the pecuniary advantage of her managers, who, when these heard what Paul had done, accused him of wicked and unlawful practices. As he interfered with their business they charged him with blasphemy. The magistrates cared nothing for the ruined prospects of the showmen who were managing Paul's soothsaying damsel, but like all judges they viewed innovations with alarm, and the result was that the apostles were stripped and flogged, and then thrust into jail with their feet

in the stocks. Here Paul and Silas prayed, passing from prayer to song, and after the singing came an earthquake that set the doors ajar and split the stocks wide open. "It was a peach of an earthquake," said Paul. "Pardon me, it was a bird of an earthquake," said Silas. The astonished keeper was on the point of falling on his sword, but Paul stopped him with the words, "Do thyself no harm, for we are all here"—the only words in the Bible that can be construed to discourage suicide.

It is a pleasure to record that the apostles did not fly, like Peter, and let the keeper take the consequences of the miracle. They told him how to be saved, baptized him, went to his rooms, and in the morning, standing on their rights as Romans, defied the magistrates to come and fetch them out of jail. On learning that Paul and Silas were Romans the magistrates, seeing that they had exceeded their powers, offered the prisoners inducements to leave town, which, after visiting Lydia, they consented to accept. This woman was a notable convert of Paul's, according to Acts, but he had forgotten her when he wrote his epistles, one of which was addressed to the saints at Philippi, where she lived.



FLOGGED FOR UNLAWFUL TEACHINGS.

And the multitude rose up together against them : and the magistrates rent off their clothes, and commanded to beat them.—Acts xvi, 22.

XC.—PAUL AS A SAILOR.

Paul raised such a tumult in Jerusalem that the Roman authorities were compelled to take him under military escort to Festus, the governor at Cesarea. Here the Jews preferred the same charges, substantially, that they had lodged against Christ before Pilate. There was nothing in them upon which he could be held under the Roman law. Festus inquired if he was willing to go up to Jerusalem and answer the charges, and Paul appealed to Cæsar, which meant a journey to Rome in custody. Acts xxvii contains an account of the voyage. The vessel containing Paul got as far as a place in southwestern Asia-Minor called Myra without incident. There Paul and the other prisoners were transferred to a ship of Alexandria, and against the advice of Paul set sail for Italy. It was the equinoctial season, *i. e.*, the seventh month, reckoning from March, which was the first month of the year. The ship made bad weather of it from the start, ending in a wreck on the island of Melita. The incidents are worth remembering, because they point to the source of

he narrative. In the writings of Aristides (about A. D. 176) the following passage occurs :

“ We were going to Cephallenia, and again we had a high sea, and a contrary wind. . . . Afterward, the like happened in the straits of Achaia, when truly the good warriors would put out from Patræ, at the very time of the equinox, against my will. . . . The like things happened again in the Ægean sea, through the obstinacy of the master of the ship, and of the mariners, when they would sail, though the winds were contrary; nor would they hearken to me. So we were carried about by the tempest over that whole sea, for fourteen days and nights, and were often without food, and at length with difficulty got to Miletus.” (See Waite’s History, p. 417.)

The parallels between this voyage and Paul’s are that both were made at the equinox, and in neighboring waters, against the advice of a passenger, who complains of an obstinate captain and crew. Each was protracted by contrary winds over a period of fourteen days, and they ended at places with names so nearly alike as to be easily mistaken one for the other.



WRECKED.

And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.—Acts xxvii, 44.

XCI.—PAUL ADDRESSES THE ROMANS.

Landing on the island of Melita, Paul found himself among a barbarous people, but as they were neither Jews nor Christians, and hence without religious enthusiasm, he received "no little kindness" at their hands. The surroundings were unpropitious for miracles; nevertheless Paul worked a little one. A viper out of a bundle of wood he had brought for the fire fastened on his hand, which caused the natives to stand by in expectation that he would swell up and fall dead. Nothing of the kind happened, and they pronounced him a god. If we knew who inserted this incident in Acts, we might guess who added to the gospel of Mark the list of signs, including immunity to snake bites, which should follow believers (Mark xvi, 18). The case is the only one given in fulfillment of that prediction.

The apostles spent three months here at Melita, during which time Paul cured the father of Publius of a fever; and "others also, which had diseases in the island, came and were healed;"

which suggests the inquiry how it happened, if Paul could heal others, that he left the disciple Trophimus sick at Miletus (2 Tim., iv, 20). In the spring, still in custody, Paul went on board the good ship Castor and Pollux, and came to Rome. Here Paul, with a soldier to keep him from running away, was allowed to live by himself. He was never brought to trial, but he had got free passage to Rome, which we may surmise, if the account be historical, was his purpose in appealing his case to Cæsar. It is unnecessary to remark that in his epistles he nowhere names the island of Melita nor alludes to his winter's sojourn there. The island has not been identified. Young's Concordance offers the guess, "an island in the Adriatic now called Malta;" but Malta is in the Mediterranean below Sicily. In his Roman campaign Paul represented himself as an apostle to the Gentiles, arguing that the Jews would be saved on their own merits, because they had sprung from the original root, while the Romans must be grafted in. Having clearly explained the divine plan in all its details, he added that the ways of God were past finding out.



PAUL EXPLAINS.

For I would not, brethren, that ye should be ignorant of this mystery, . . . that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved.—Romans xi, 25, 26.

XCII.—SUBMISSION TO RULERS.

The doctrine that the powers that be are ordained of God could be acceptably preached in Rome, where the people had home rule, but not in Judea or Ireland.

The scriptures are replete with instances of resistance to the powers, and instead of being visited with damnation they are sanctioned by the approval of Jehovah. The midwives of Egypt disobeyed the king, and God dealt well with them (Ex. i, 17, 20). The Hebrew children, Meshach, Shadrach, and Abednego, defied the king (Dan. iii), and so did the prophet Daniel (Dan. vi). "For rulers," said Paul, "are not a terror to good works, but to evil" (Rom. xiii, 3). How can that doctrine be reconciled with the facts in the case of Jesus? Were the rulers a terror to him because he was evil? In the fourth chapter of Acts (26), the Holy Ghost, speaking through Peter and John, held forth substantially as follows (we take the inspired words from the Revised Version):

"Why did the Gentiles rage,
And the peoples imagine vain things?
The kings of the earth set themselves in array,

And the *rulers* were gathered together,
Against the Lord and against his Anointed "

The alternate rendering of "Anointed" is "Christ," as given in the Authorized Version. Specific instances of rulers proving a terror to Jesus are those of Herod and Pilate, who conspired with both the Gentiles and the Jews against him. Herod set him at naught, and mocked him. Pilate sentenced him, and when he was upon the cross the "rulers" (Luke xxiii, 35) were among those who derided him. And Paul says that "rulers are not a terror to good works, but to the evil!"

The apostle himself was not always an example of subjection to rulers. In Damascus, when the governor desired to apprehend him, instead of giving himself up he went down the wall in a basket (2 Cor, xi). At Philippi (Acts xvi) he refused to quit the town when ordered out by the magistrates, and returned them a defiant message by the sergeants. His frequent imprisonments are mentioned by himself (2 Cor. xi, 23), showing that whether his works were good or evil the rulers were a terror to him.

National independence, wherever it exists, and all political and individual liberty, have been achieved by disregarding this precept of Paul.



THE DOCTRINE THAT CRUCIFIED CHRIST.

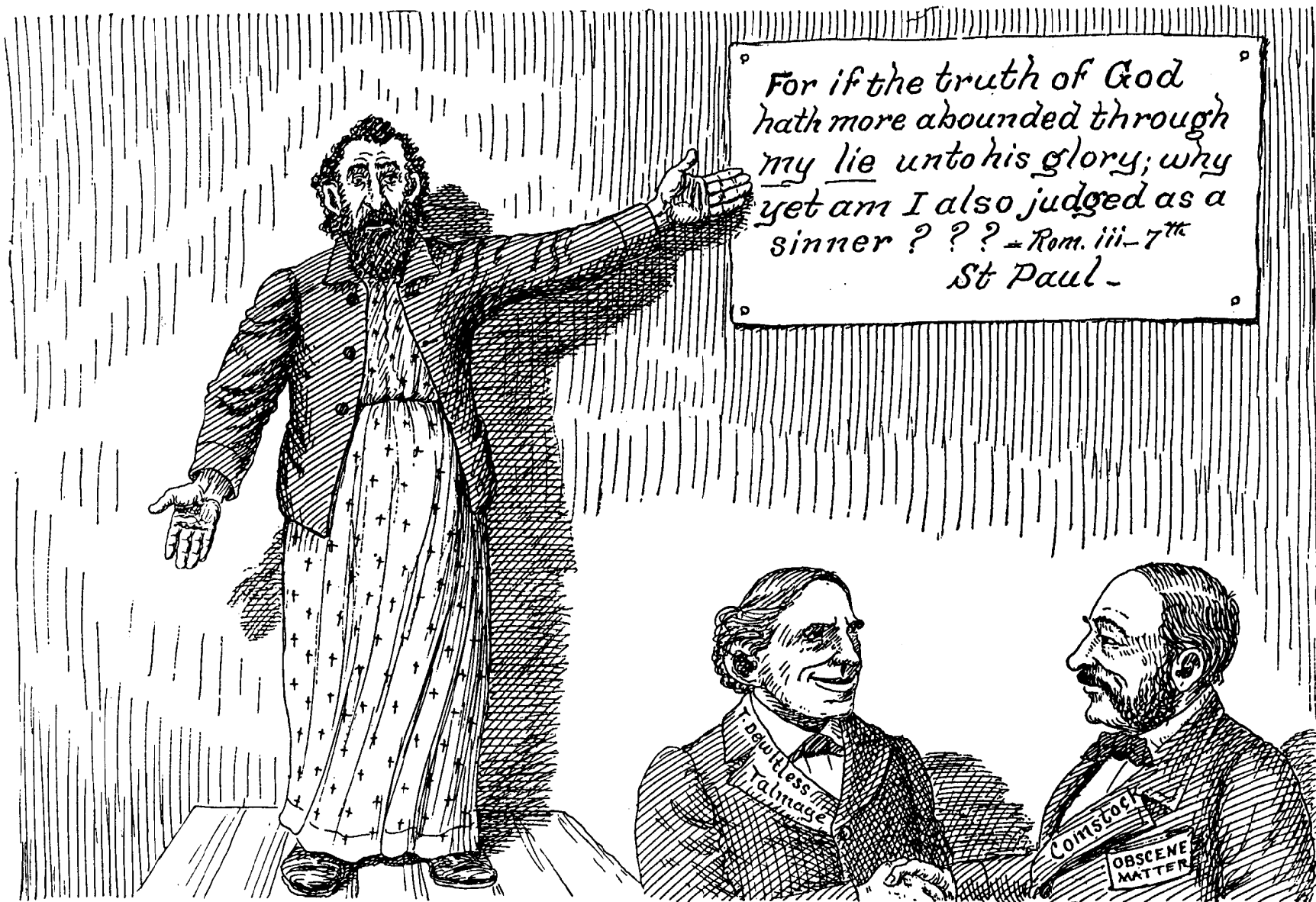
Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation.—Romans xiii, 1, 2.

XCIII.—FOR THE GLORY OF GOD.

Truth telling, the adjustment of word to fact, is modern. The ancients did not scruple to tell a thing as they conceived it ought to be rather than as it was. Few biblical texts can be quoted enjoining truthfulness. "Thou shalt not bear false witness" is cited in this behalf, but the operation of the commandment is restricted to the case of a neighbor. It was legitimate for a Jew to lie against aliens. God sent Samuel to Jesse with a lie in his mouth (1 Sam, xvi, 12); Abraham deceived Abimelech and Pharaoh in the matter of Sarah; Rahab the harlot lied (Josh ii) and was justified (Jas. ii, 25); Jehovah put a lying spirit in the mouths of his prophets (1 Kings xxii), and declared that his breach of promise should be known (Num. xiv, 34). Paul exulted in his craftiness and guile (2 Cor. xii, 16), and, apparently, deemed it no sin to lie when lying redounded to the glory of God.

Paul was first of all a theologian, and theologians always consider a fact in the light of its bearing on what they call "revealed truth," or

the truth of God, which is what they already believe, or profess to, and are paid to preach. Our modern theologians need for their own comfort this implied assurance of St. Paul that lying for the glory of God is not necessarily sinful. For when they stand before their congregations and affirm that the Bible is the inspired word of God, inerrant and infallible; when they teach the miraculous conception, or affirm that the weight of testimony in the New Testament supports the divine paternity of Jesus; when they say that Moses wrote the five books called the Pentateuch, or that the authors of any of the other books of the Bible are known; or that the so-called prophecies of the Old Testament have any reference to Jesus Christ; or that the writers of the gospels were the men whose names the gospels bear; or that the events they describe were historical occurrences—if the preachers make these affirmations, or any of them, to their congregations, or preach them to the heathen, they know that they are guilty of falsehood, and that unless falsehood is justified by the glory of God to which it contributes, they are guilty of the sin of lying.



THE DOCTRINE OF RELIGIOUS ROGUES.

XCIV.—THE HOLY KISS.

Osculation seems to have been freely practiced by both Old and New Testament characters, although not much of the kissing was of an amatory character. The kiss that Jacob gave Rachel, if warm, was saddening, for after bestowing it he "lifted up his voice and wept" (Gen. xxix, 11). The writer of Proverbs, looking out of his window, saw "a young man void of understanding" kissed by a subtle female who lay in wait for him on the corner of the street, and then the worst happened (Prov. vii).

The lady whose praises are sung in the Song of Solomon, and who esteemed love above wine, prayed to be kissed with the kisses of his mouth, and made no secret of her intent to kiss him when she should meet him outside the house.

These were kisses of passion. The rest of the kissing in the Bible takes place between relatives, or is ceremonial. The act was frequently made a cover for treachery, as when (2 Sam. xx, 9, 10) Joab took Amasa by the beard with the right hand to kiss him, and at the same time, having a sword in his left, smote

him therewith in the fifth rib. Jesus was kissed on two occasions—when the woman who was a sinner anointed his feet in the house of the Pharisee (Luke vii), and again by Judas in the betrayal scene. If the disciples kissed one another the fact is overlooked by their biographers. Paul is the first to enjoin that form of greeting upon the brethren and sisters. From the character Paul gives to some of these early Christians in parts of his epistles which cannot be decently referred to by chapter and verse, it might be surmised that he recommended the brethren and sisters to indulge in the kiss rather than something worse. He was somewhat ascetic himself, but if he had been called upon to rebuke the saints for nothing more serious than extreme fondness for the sisters, he might have devoted more apace to doctrine and exegesis, and taken up less with euphemistic allusions to effeminacy and vice. They turned the communion into a hot supper; the first to come was the first to be served; one was hungry and another was drunk. The holiness of kisses distributed on these festal occasions might be questioned by persons not looking on with the eye of faith.



APAUINE SALUTATION.

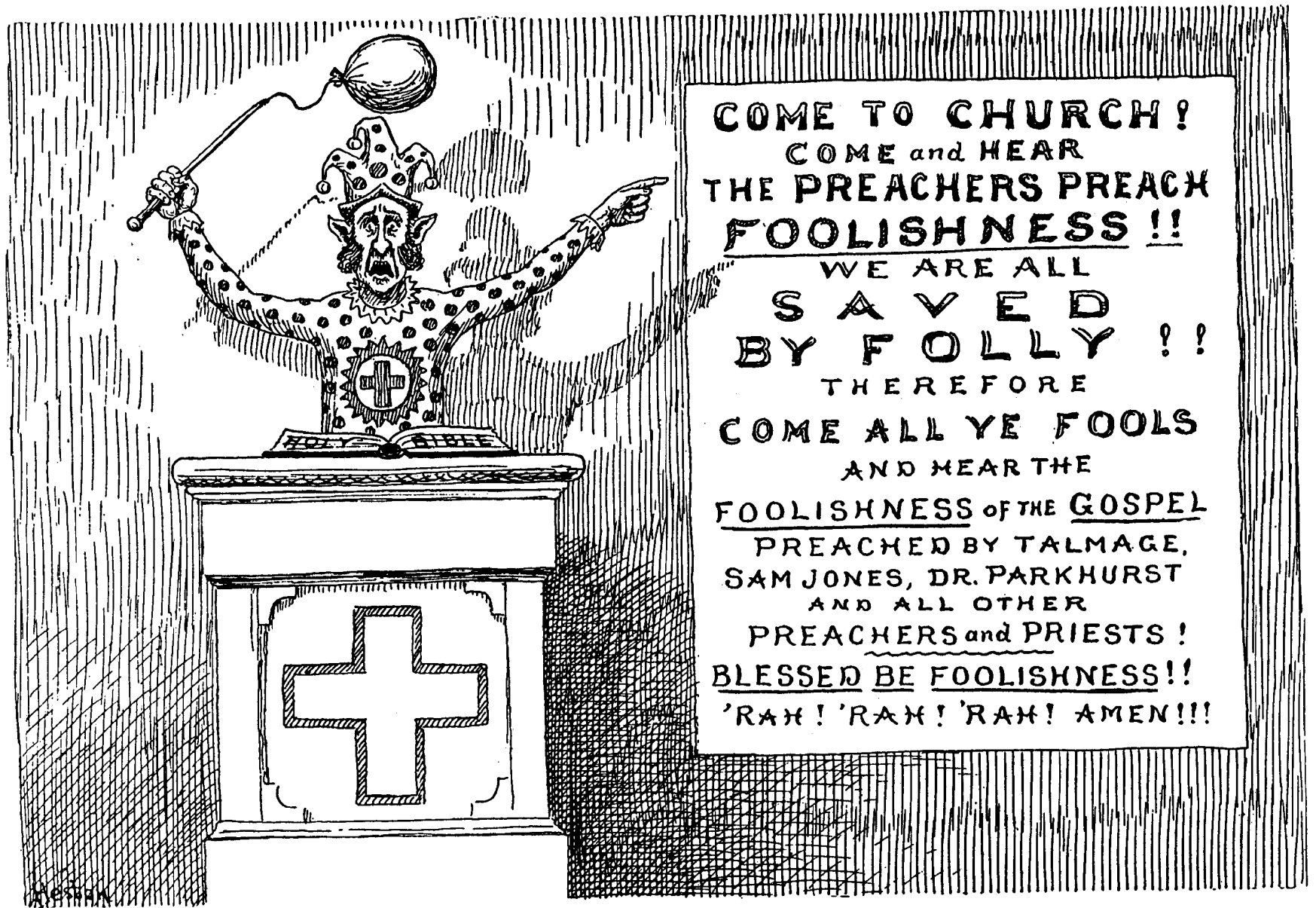
Salute one another with an holy kiss. The churches of Christ salute you.—Romans xvi, 16.

XCV.—SALVATION BY FOLLY.

In his epistle to the Romans Paul expounded the doctrine of justification by lying. In Corinthians he opens our eyes to the beauties of foolishness as displayed in sermons. It is certain that if many congregations are not saved by preaching that is foolish they will not be saved by any, for they hear no other. If wisdom were necessary to the salvation of those who have sat under the ministrations of the Rev. T. DeWitt Talmage, they would most assuredly be damned. Gathering the pearls of wisdom that dropped from the lips of Talmage we shall have in our possession such gems as the statement that this universe was created by Jehovah, using his "omnipotence" as raw material; that previous to the creation of the sun the earth was furnished with light, and vegetation with fructifying warmth, by the aurora borealis, red-hot granite, and volcanoes in active operation on other planets; that a flood covering the tops of the highest mountains was "local;" that "when the world slew Jesus it showed what it would do with the eternal God if once it could get its

hands on him;" that an unbeliever is an "assassin of God, and far worse than the man who attempts to kill his father or his mother;" that nearly all modern inventions are mentioned in the Bible; that Eve, the first woman, was made out of the "side" of Adam, the original man; that by juggling with the atmosphere God caused such a refraction of light as amounted to a virtual stopping of the sun and moon at the command of Joshua; that the prophet Jonah lived for three days in the mouth of a whale "without descent into his stomach;" that — but why go on? Enough has been given to show that if there is salvation in foolish preaching, the Rev. Mr. Talmage was one of the saviors of his race. In order to arrive at the foolishness of the Rev. Mr. Jones we have only to conceive of the discourse of Mr. Talmage translated into slang and interlarded with all the profanity that can be disguised as preaching.

Paul was an exemplar of his own doctrine, great blocks of his preaching being destitute of sense. Were certain of his periods to be written backward, and this reversed copy well shuffled with the original, it would take shrewd guessing to distinguish the one from the other.



COME TO CHURCH!
COME and HEAR
THE PREACHERS PREACH
FOOLISHNESS !!
WE ARE ALL
S A V E D
BY F O L L Y !!
T H E R E F O R E
COME ALL YE FOOLS
AND HEAR THE
FOOLISHNESS of the GOSPEL
PREACHED BY TALMAGE,
SAM JONES, DR. PARKHURST
AND ALL OTHER
PREACHERS and PRIESTS !
BLESSED BE FOOLISHNESS !!
'RAH ! 'RAH ! 'RAH ! AMEN !!!

THE FOOLISHNESS OF PREACHING.

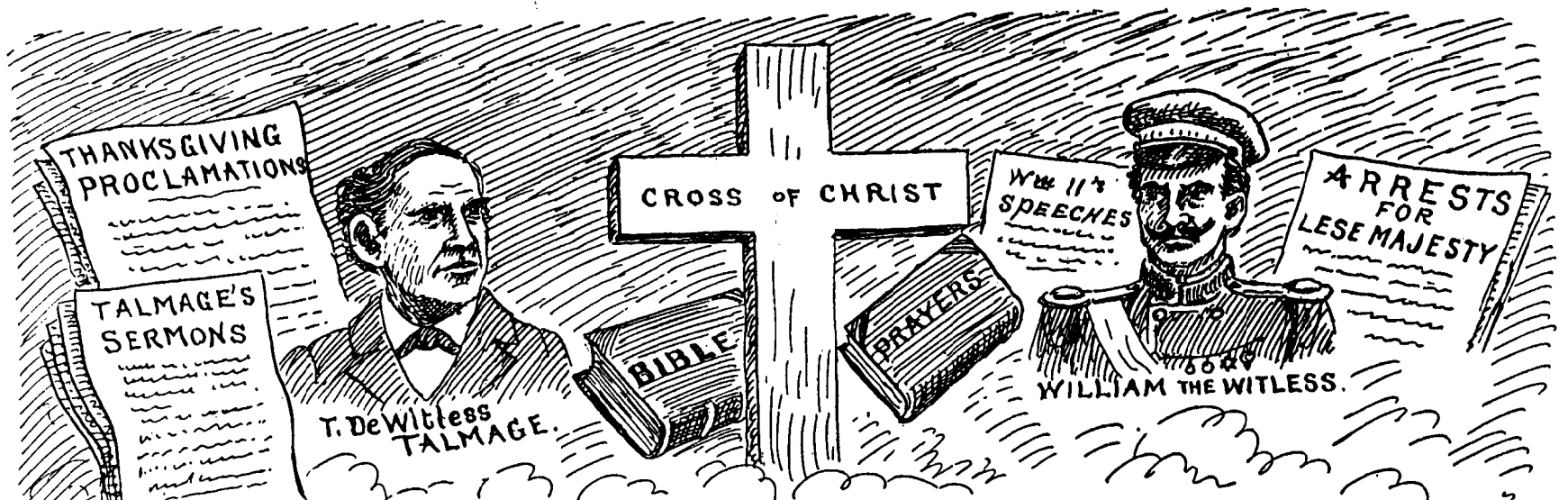
For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.—1 Cor. i, 21.

XCVI.—GOD'S PECULIAR CHOICE OF INSTRUMENTS.

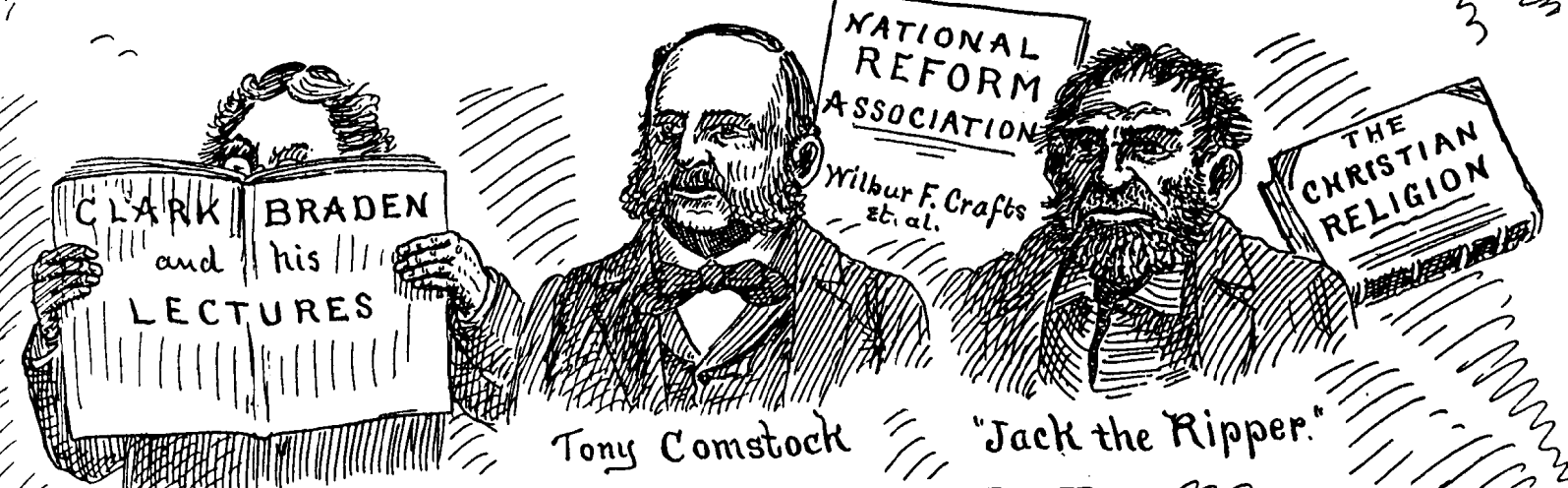
De gustibus non est disputandum—which is to say, there is no accounting for taste. Since it pleases the Almighty to play the foolish against the wise, the impotent against the virile, and the base against that which is approved, we can but magnify the mysteries of godliness, and let it go at that. When Paul expressed himself in the language of our text, he was addressing the church at Corinth, the metropolis of Greece, a centre of art and learning. He found his propaganda of the Christian superstition opposed, or at least subjected to searching criticism, by the cultured and instructed Greeks, compared with whose discourse and argument the crude preaching of his ignorant followers was bound to appear weak and foolish. Moreover, the Corinthian Christians were not people of good repute. They were recruited from the ranks, not only of the vulgar but the vile. Christianity was a movement in favor of ignorance. Paul's converts could not meet their heathen contemporaries on grounds of learning and culture, and neither could Paul. This may have

had the effect of shaking their confidence in the new doctrine, and Paul's argument that God had chosen the foolish and base to confound the wise and upright was calculated to reassure the fearful saints. That absurd doctrine, forming the cornerstone of the Christian religion, has given to pious ignorance a degree of conceit equal to every exigency that has risen or is likely to arise.

Illiteracy, narrowness of intellect, or depravity of character has not disqualified men to become good Christians or even to preach the gospel. The most successful revivalists, holding in contempt the truths of science, have cared to know nothing but Christ and him crucified. "Reformed" thugs and blacklegs enjoy a vogue as evangelists calculated to excite the envy of their colleagues who have not a criminal record. Ignorance, charlatanry, buffoonery, mendacity, and rascality, clothed in religion, go up and down the earth drawing half of the pious population after them. It is rare testimony to the beneficence of the deity that he chooses the foolish things to confound the wise, baseness to bring integrity to naught, and falsehood to cast odium upon truth!



THE FOOLISH



THE BASE

GOD'S CHOSEN THINGS.

But God hath chosen the foolish things of the world to confound the wise. . . . And base things of the world to bring to naught things that are.—1 Cor. i, 27, 28.

XCVII.—PAUL SCOLDS THE BRETHREN.

The fourth chapter of 1 Corinthians rebukes the elect for being puffed up with their own conceits. This part of the epistle to the Corinthians does not harmonize either with Paul's other writings, or with other parts of the same epistle. He says here, "Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat." There is more humility in these sentiments than characterizes the expressions attributed to Paul. Is the Paul who blessed, suffered, and intreated, the same who said: "I would they were even cut off who trouble you?" Or, "Though an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed?" (Gal. i, 78.) Or, "If any man love not the Lord Jesus Christ, let him be anathema maranatha?" (1 Cor. xvi, 22.) He did not bless and suffer and intreat in the case of Alexander the coppersmith, who had done him "much evil," when he uttered the imprecation (2 Tim. iv, 14), "The Lord reward him according to his works"—the equivalent of God damn

him! If Paul wrote (1 Cor. iv, 4), "I judge not mine own self, . . . but he that judgeth me is the Lord; therefore judge nothing before the time until the Lord come," by what warrant did he say (v, 3, 5), "For I verily as absent in body, but present in spirit, have judged already as though I were present concerning him that hath so done this deed ["that one should have his father's wife"] . . . to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus?" That was judging "before the time until the Lord come."

Paul, to frighten the brethren who are addicted to the carnal sin, affirms that in harlotry the twain become one flesh—a consummation which, it is generally supposed, waits on the marriage ceremony, when they are joined together by God. The members of the body, he holds, are the members of Christ, so that by sexual intercourse the members of Christ become the possession of the sinning woman. But suppose the woman is a sister in the Lord, and equally with the man a member of Christ, does not Paul's objection to the joining fall to the ground? Many devout Christians seem to think it does.



THE OFFSCOURINGS.

Being defamed, we intreat: we are made as the filth of the world, and are the off scourings of all things unto this day.--1 Cor. iv, 13.

XCVIII.—MARRIAGE ENJOINED.

Paul wished that all the brethren might be celibates like himself (Clement of Alexandria says Paul had a wife, but left her behind), nevertheless, to avoid temptation, he enjoined, "Let every man have his own wife, and let every woman have her own husband." Paul's aversion to the natural relations of men and women amounted to a mania. He did not hold, as some do, that sexual conjugation is the divinely ordained way of providing for successive generations of men to glorify God. The civilizing influence of family life never came to his notice. He knew nothing of the affection between man and woman that makes them solicitous for each other's enjoyment and elevates their association above that of the lower orders. He recognizes that in the matter of the resurrection "all flesh is not the same flesh," but as regards sexual affairs all flesh was one to him. Man was the same as the brute who "takes his license in the field," and has no conscience. A broad view of marriage presents it as an institution in which the husband and wife are first of

all companions, the husband providing for and protecting the wife, and the wife keeping his home, attending to domestic concerns, sharing his couch, and bearing and caring for his children; the whole arrangement being sanctioned by an affection between the man and the woman which does not obtain between either of them and any other person of the opposite sex. Such a view of marriage and its purpose Paul's mind could not entertain; he could see but one purpose in matrimony, and since he had no regard for marriage as an institution, and never suspected it of being a sacrament, it is not clear why he was so strongly opposed to the association of men and women outside its pale. His discussion of the subject is extremely coarse. Taking it for granted that only desire causes widows to remarry, he states the conditions under which they may be permitted to do so in 1 Cor. vii, 9.

The injunction that every man should have his own wife is not strictly observed by the parsons and priests, the former often having other men's wives and the latter the same or none at all.



A PRECEPT NOT INTENDED FOR PRIESTS.

XCIX.--PIOUS ECONOMY.

The doctrine that the belief of one party to a matrimonial union sanctifies the other is agreeable to the theory that the twain are one flesh; for if the body of a believing wife be a member of Christ, and she and her husband are the same flesh or body, then he is also a member of Christ. Hence there is no necessity for more than one member of the conjugal partnership to attend upon religious duties; and the husband who remains at home on Sunday to read his newspaper, and sends his wife to church, is doing all that is really needful for the salvation of himself and family.

There was a man in Kentucky who never paid for anything he could get his hands on without, and when creditors tried to collect after securing judgment against him in the courts, they found that everything was held in the name of his wife. If he bought a horse or a hog in the morning he gave her a bill of sale of it before sundown. He always beat the sheriff. This became the gag of the community, so that at length when the report spread that

he had gotten religion, the first fellow who heard of the conversion remarked, "I will bet ten dollars he has had it put in his wife's name." This passed as a pleasantry, but was not the absurdity it seemed. Since the wife sanctifies the husband, the family supply of religion may as well be in her name as his.

Despite the sanctification conferred by cohabitation, Paul would consent that separation should dissolve the marriage, provided the unbelieving party caused it by going away. "A brother or sister," he declares, "is not under bondage in such cases." And as the deserted wife would be under the same stress as the widows dealt with in verses 8 and 9 of chapter vii, it is presumed he would permit her to take up with another man to avoid a conflagration. The church improved upon Paul's view, and under the canon law a pagan had only to join the Catholic church to be rid of his wife, provided she remained faithful to the religion of her fathers.

Priestly celibacy is one of the evils which derive their sanction from Paul's perverted view of matrimony.



BURDEN OF THE PIOUS WIFE.

For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband : else were your children unclean ; but now are they holy.—1 Cor. vii, 14.

C.—A MAN OF ONE IDEA.

Paul, being intent solely on spreading the doctrine he professed to believe he had been called to preach, discouraged effort in any direction except that of conformity to his teaching. He was so cocksure of his own infallibility that he said to the brethren (1 Cor. iv, 16), "I beseech you, be ye followers of me." His egotism was monumental. There would not have been room on the same planet for Paul and Kaiser Wilhelm. Ordinarily Paul, of the firm of "Me and Christ Jesus," was content to speak for the company, but on occasions he dropped the name of his partner and spoke only for himself, as in 1 Cor. vii, 6, "I speak this by permission, and not of commandment," and (12), "But to the rest speak I, and not the Lord." He says, nevertheless, in a moment of humility, or perchance of sarcasm (iv, 4), "For I know nothing of myself."

That the brethren should pay any attention to the affairs of the flesh troubled Paul exceedingly. His jealousy of the influence of the wife over the husband was one of his objections to marriage. "He that is unmarried," he argued,

"careth for the things that belongeth to the Lord, how he may please the Lord," but the married man "careth for the things that are of the world, how he may please his wife." Nevertheless, "if any man think that he behaveth unseemly toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry." We might sometimes be startled by the doctrines of Paul if we did not know they were inspired.

The dominant note in this chapter is "remain as you are." Is any uncircumcised, let him remain uncircumcised (How about Timothy?—Acts xvi, 3), or "Is any man called being circumcised, let him not become uncircumcised." (How could he?) Every man was to abide in the calling where his conversion found him. If called while a servant (R. V., "bondservant), that is, a slave, let him remain such. This for the reason that "the time is short," the day of the Lord was near at hand, and there was no leisure for attending to mundane affairs. He shared the delusion of Peter (1 Pet. iv, 7)—"The end of all things is at hand," and this explains his indifference to progress and improvement.



1. Cor. VII. 20-21.
Let every man
abide in the same
calling wherein
he was called.
Art thou being cal-
led a servant
care not for it.

IF ALL MEN OBEYED PAUL'S DOCTRINE =
Martin Luther would have died an obscure
Roman Catholic Monk.

John Bunyan would have remained a
useful thinker instead of becoming a
doleful author.

Columbus would have died a wool-comber,
George Washington would have died a sur-
veyor— or chopped cherry trees till the day
of his death!

Lincoln would have died a rail-splitter.
Garfield would have remained a mule-driver.
Gen. Grant would have been an unknown
farmer or tanner; Andrew Johnson would
have died a tailor; Marshall Ney a cooper;
Cromwell a bog farmer; Bruno a worth-
less monk; Franklin a common printer;
Thomas Paine a staymaker; Morse a
common painter; Thomas Edison would yet
be an unknown telegraph operator; Mark
Twain a steamboat pilot, and S.P. Putnam
would have died a preacher! *Wm*

DOCTRINE NOT FAVORABLE TO PROGRESS.

CI.—WOMAN'S STATUS FIXED.

Man, says Paul, was not created for woman, but woman for man; for which reason, he declares, woman should never be seen in public without a sign of her subjection to male authority. Now, in the same way that woman is subject to man, man is subject to Christ, and Christ to God; yet man and Christ are permitted by Paul to pray and prophesy with their hats off; they are not required to hang out any signals of their subserviency, and Paul even says that "every man praying or prophesying, having his head covered, dishonoreth his Head [Christ]." Why this discrimination? Why are not men commanded to wear their hats when they pray or prophesy as a sign that they are under Christ? In 1 Cor. xv, Paul sets forth, with particular application to nothing, that there is a glory of celestial bodies and a glory of bodies terrestrial; that there is one glory of the sun and another glory of the moon (he did not know that the moon borrowed its glory of the sun), and another glory of the stars. To make out a complete catalogue of glories, he should have added that there is a

glory of God, which is man, and a glory of man, which is woman, and a glory of woman, which is her hair (1 Cor. xi, 7, 15).

We are told that man should uncover his head, because "he is the image and glory of God," but a woman should cover her head because she is the glory of man, and hair should be covered because it is the glory of the woman. There is nothing like knowing how each species of glory should be treated.

When Paul asserts that woman was made for man he shows that he is familiar with the great truths of Genesis, but he disregards the dictum of Moses that woman is also formed in the image of God (Gen. i, 27).

"For the man," declares Paul, "is not of the woman." But he certainly is of the woman; he is born of her. Paul considers that as the woman is "of" the man, so is the man also "by" the woman—a mere matter of splitting prepositions.

Holding to the notion that woman was created for man, in obliviousness of the palpable fact that each supplies a felt want of the other, is a perverse way of looking at only one aspect of the truth.

Chorus of OLD MAIDS: "That is all right, Mr. Paul, but where is the man?"
PAUL: "Go to Utah and find Brigham H. Roberts!"



WOMEN ARE MADE FOR MEN.

CII. SILENCE IMPOSED UPON THE SEX.

Paul looked upon female beauty, artificially enhanced, as a snare of Satan. "I will therefore," he writes to Timothy, "that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." It is much to the credit of women that, while accepting all that Paul said as inspired, they have almost uniformly disregarded this injunction. Modest apparel all good women assume, Paul or no Paul, but they have refused to look upon their sex as a thing to be atoned for; they decline to affect shamefacedness, or even to be portentously sober; they "broider" (or plait) their hair when that is the style, and they wear ornaments of gold and pearls, as well as good clothes, when they have them. A modern writer, wiser without inspiration than Paul was with it, has said: "I am a believer in good clothes. I say to every girl and woman, no matter what the material of your dress may be, no matter how cheap and coarse it is, cut it and make it in the fashion. I believe in jewelry.

Some people look upon it as barbaric, but, in my judgment, wearing jewelry is the first evidence a barbarian gives of a wish to be civilized. To adorn ourselves seems to be a part of our nature, and this desire seems to be everywhere and in everything. I have sometimes thought that the desire for beauty covers the earth with flowers. It is this desire that paints the wings of moths, tints the chamber of the shell, and gives the bird its plumage and its song. O daughters and wives, if you would be loved, adorn yourselves—if you would be adored, be beautiful."

Women were a stumbling-block to Paul, but since they could not very well be abolished, it only remained to consign them as far as possible to obscurity. There were among the fathers of the church many who held even more extreme views.

Even while writing the precept imposing silence upon women, the fact must have impressed Paul as one of the mysteries of providence that a being to whom it had become necessary to deny speech in large measure should have been endowed by her creator with such superior conversational abilities.




A LESSON FOR THE LADIES.

CIII.—FEMALE TEACHERS PROHIBITED.

Although Paul often essays to give a reason for the doctrine he propounds, it has not escaped the notice of his critics that there is seldom any relation between that which is propounded and the argument adduced in its support. So it happens in the present instance. He suffers not a woman to teach or to exercise authority—why? Is it because she lacks the ability, the wisdom, or even the “godliness?” Far from it. Here is the reason: “For Adam was first formed, then Eve; and Adam was not deceived, but the woman being deceived was in the transgression.” That is a perfect example of a *non sequitur*—the conclusion does not follow from the premises. If priority of formation carries with it the right to teach, man should be the pupil of the beasts of the earth and the herb of the field; for these were first formed, then Adam. Again, teaching is a matter of imparting knowledge, and, according to the tale in Genesis, woman was first to eat of the tree bearing that fruit, and she gave it to Adam. Even though, as the orthodox profess, the fruit

of the tree of knowledge was carnal, there could not, in the nature of things, have been priority on the part of the woman in the act which consummated the transgression. And as regards being deceived, Adam was in it as deep as Eve; but it turned out neither was deceived, for what the serpent told them would result was exactly what happened. He said their eyes should be opened (Gen. iii, 5), and it was so (6). Admitting, however, that Eve was the original sinner, and that her sin was imputed to posterity, it is evident that men, being equally her heirs, must have inherited as much of it as the women, and are as hopelessly involved in the transgression. Paul should have submitted his case without argument.

The introduction of Pauline Christianity was a serious misfortune to the female sex. In the older systems of religion, the order of the priesthood was open to women. In Egypt sacred colleges existed for them, and they performed what were deemed the most holy offices of religion. Upon the monuments of Egypt queens alone are found wearing the triple crown, significant of ecclesiastical, judicial, and civil authority.

 "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."— I. TIM. ii-12.—

Probably it was this infamous doctrine of the bigoted Paul that inspired the brutal Cyril and his fiendish monks to murder the pure and wise HYPATIA, which crime should damn Christianity for all time!

Paul's doctrine would debar all women from teaching, and thus the world would lose many of its brightest minds and best teachers. Paul would not permit a woman to usurp authority over man, and had he been obeyed, Queen Elizabeth and Victoria, two of England's best sovereigns, would have given place, perhaps, to some male lunatic like George III, or debauchee like Henry VIII. If Paul's opinions have any weight, why don't Christian women stop teaching in Sunday Schools? Some pious lady please answer.



TOUCHING ON SOME FURTHER DOCTRINES OF PAUL.

CIV.—CHILDBEARING.

The wonder excited by Paul's remarkable teachings does not subside as we proceed. "Notwithstanding," he says, "they," that is, women, "shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety." Notwithstanding what? We shall see. He has just declared that they are not permitted to teach, because Eve was formed after Adam, and so he now provides that notwithstanding Adam was made first and Eve beguiled by the serpent, and women thereby rendered incompetent to teach—notwithstanding these drawbacks, pious women shall be saved by bearing children! Truly the possibilities of grace are hard to exhaust.

This text is good Mormon doctrine, for it is the teaching of the Church of Latter Day Saints that childless women shall hardly enter the kingdom of heaven. The theory is that great numbers of spirits, who are the offspring of God, begotten by him through sexual conjugation with his heavenly wives, inhabit the atmosphere, waiting to be incarnated, and that it is an act of high virtue, being essential to their

salvation, for women, by bearing children, to provide God's foundlings with tenements.

This disclosure of a new route to salvation for women comes unexpectedly after reading Paul's praises of virginity. He has given us to understand that he permits marriage only as a safeguard against illicit connections for men and as a relief from the torments of desire for women. The virtues of childbearing have not hitherto been extolled. The value he now attaches to it would seem to put a premium on marriage and to lessen the spinster's chance of being saved. Whether the giving birth to a child is of sufficient efficacy to justify motherhood outside of marriage is a matter for theologians to determine; the dilemma of the spinster is manifest. Once a poor Jew, dining with a rich one, found himself yearning to possess the valuable spoons on the table, and a favorable opportunity offering itself, he put them in his pocket. In justification of the act he afterwards said the silverware so attracted him that he found himself unable to avoid breaking one or another of the commandments. He had to either steal the spoons or covet them, and since in any event he must break a commandment, he thought he might as well have the spoons.



colored Mother:—" Good bye dar, Dis yer
pickaninny was all dat sab me f'om
gwine tah hell too!"

BAD FOR OLD MAIDS AND CHILDLESS WIVES.

Notwithstanding they shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety.—1 Tim. ii, 15.

CV.—WOMAN AND THE CHURCH.

Paul gives the word for the indignities that have been heaped upon woman by the church in all the centuries. That she should be forbidden preaching in the congregation was not a serious deprivation in itself, for that is not an improving duty; but denial of ecclesiastical equality involved the loss of her personal, civil, and property rights. The church law gave her no protection. It did not regard her as a person apart from her husband; and from his brutality there was no appeal. By him she could be outraged, beaten, and robbed, and the church offered her neither protection nor redress. Learned theologians have even debated whether woman has a soul. She is considered to be under a special curse, that of pain in childbirth. Says Buckle: "When sulphuric ether was first used to lessen the pains of childbirth it was objected to as 'a profane attempt to abrogate the primeval curse pronounced against woman.'" She was not thought good enough to sing in church, and to provide the choirs with soprano tones boys were trained to sing and then asexualized. Her children were not her own, but

belonged to the man who begot them, or to the community. If they were born out of wedlock, her confession could not implicate her betrayer, but she could be punished for adultery. The confessional brought woman into immediate contact with the priests, to the corruption of both; so great was this evil that for the protection of wives and daughters the pope was petitioned that priests should be compelled to marry or keep concubines. In entering marriage the wife was compelled to surrender her name, her property, and the control of her person to her husband. His conviction of a capital crime gave her no release from the marriage bond, but she could be reduced to beggary to satisfy a judgment against him. They called the law under which all outrages were perpetrated against the rights of woman the *Corpus Juris Canonici*, "the law that came from a higher source than man."

The Christian fathers believed that woman was an agent of the devil, sent upon earth for no other purpose than the temptation and destruction of the saints.

It was the dictum of Martin Luther that "no gown or garment worse becomes a woman than that she will be wise."



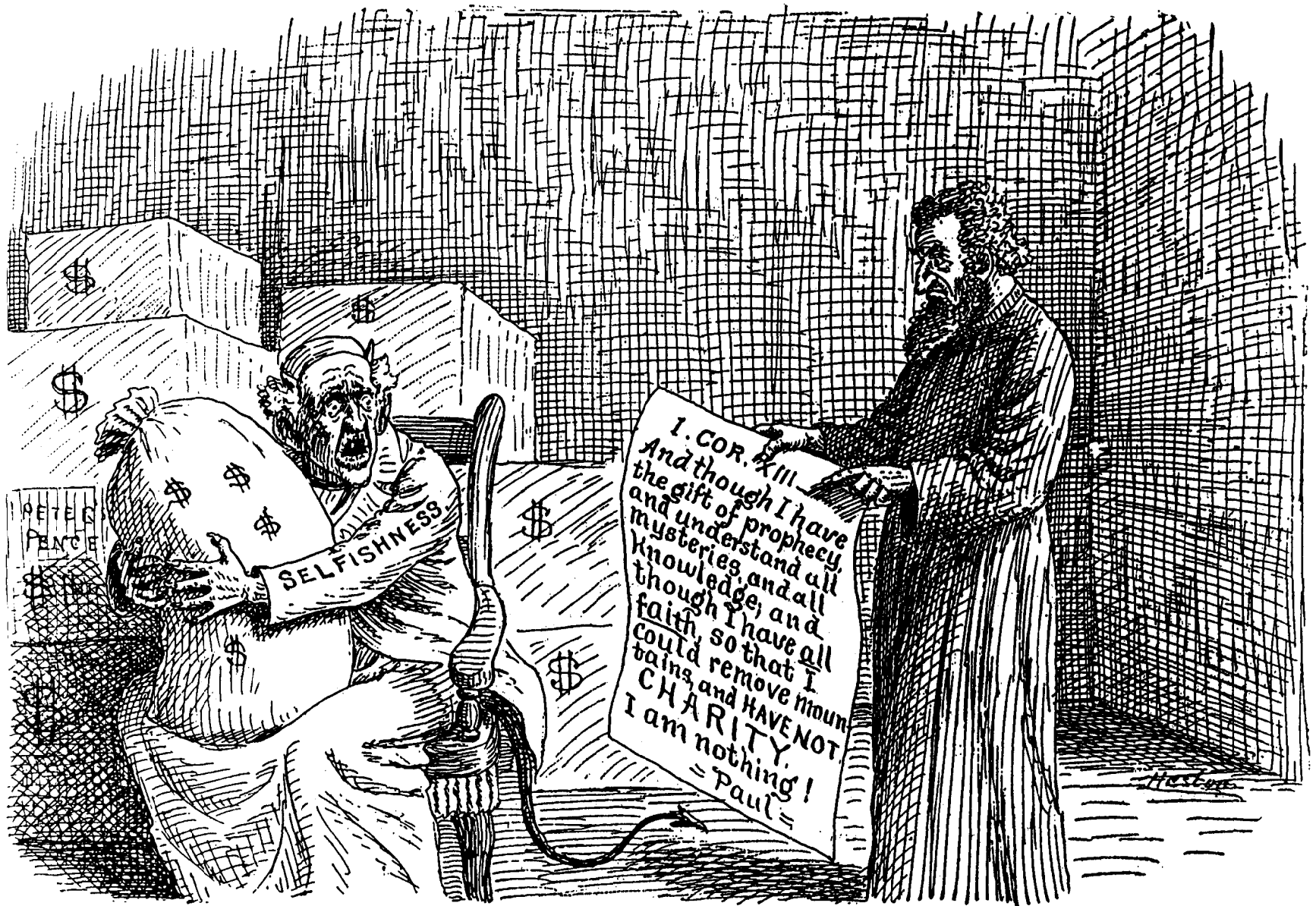
A TEXT OBNOXIOUS TO WOMEN.

CVI.—PAUL'S DISCOURSE ON "CHARITY."

The translators of the authorized, or King James's, version of the Bible rendered the Greek noun *agape* to mean "charity" in 1 Cor. xiii, and elsewhere they translated it "love." The latter rendering has been adopted by the latest revisers. What Paul said is as follows: "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing." The language of the older version makes it plain that he is not talking about philanthropic acts, for it says (verse 3), "And though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing." Nethertheless the text (verse 2) has been for ages used as a lever to raise subscriptions for so-called charitable purposes—building churches and paying the expenses of missionaries in foreign lands. But Paul was enforced

ing love between the brethren, whom he felt obliged to rebuke for quarreling among themselves. "Brother goeth to law with brother," he complains, "and that before the unbelievers" (1 Cor. vi, 6). And in another place, "It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you" (i, 11). They were sound enough in the faith and gifted as preachers of the gospel to one another. They were tonguey, deep in the mysteries, and professed much knowledge, but besides being given over to numerous vices which Paul names, they would scrap. Hence he tells them that all their professions, their faith, their prophecies, their almsgivings, and even their martyrdom, will never save them unless they quit knocking. He did not put his own preaching to the test of practice, for besides threatening to come after the brethren at Corinth with a rod 1 Cor. iv, 21) he "withstood Peter to his face" (Gal. ii, 11), and in 2 Cor. vii, 12, congratulates the brethren on having taken revenge by "putting away" one of their number (cf. 1 Cor. v).

Jude (12) is made to speak of feasts of charity where he means love feasts.



THE BEST THING PAUL EVER SAID.

CVII.—PAUL AS AN AGRICULTURIST.

The apostle misrepresented the fact when he asserted that seeds sown would not sprout unless they died, for dead seeds never grow; they rot, and there is no resurrection of that which is planted. There is no analogy between the growth of a seed from the ground and the resurrection of human beings from the grave, whether that resurrection be regarded as bodily or "spiritual." The analogy is between multiplication of its kind from the seed of a vegetable and the reproduction of the human species. In the case of the seed, earth provides a matrix, in which the fertilized germ is quickened (provided it does not die) in a manner similar to the germ of a human being, which, duly impregnated, develops within the maternal body. The plant dies after developing its seeds, and human parents pass away to give place to their offspring; but death does not come to the productive seed or germ; its life has been merged in that of its successor. To find in the vegetable world a type of the resurrection Paul would need some plant that, being dead and buried,

would revisit the pale glimpses of the moon, in either material or spiritual form, and be seen of men. But even if it were true that the dead seed germinates, Paul's doctrine of the resurrection is not thereby strengthened, for the product of the seed is not the same but a new and different individual, while in the resurrection it is the "planted" individual that reappears. The conditions imposed by the argument from vegetable life are fulfilled when men have begotten and reared children; if we are quickened after death it is something unprecedented in the world of organic matter.

Paul did not believe in the resurrection of the flesh. There was to be a resurrection, according to Paul's theology, but it was spiritual merely, because "flesh and blood cannot inherit the kingdom of God," and the same inhibition on bones is implied.

The apostle's dialectics are interesting chiefly for purposes of comparison with the preaching of Jesus, who never knew that in Adam all died and that in himself all were to be made alive, that he was to die for the remission of sins, and that he had a spiritual body which would be raised.

St. Paul:- "Thou fool, that which thou sowest is not quickened except it die!"
Farmer:- "Well then be gosh! I reckon if I plant that dead cat there, ((1. Cor. XV. 36
I'll reap a big harvest o' kittens!"



PAUL INSTRUCTS THE FARMER.

CVIII.—PAUL HAS RIVALS.

There were other apostles besides Paul preaching Christ and him crucified. He thought they were working a field that belonged to him, and he did not like it. In the tenth and eleventh chapters of his second epistle to Corinthians he inveighs against them and speaks highly of himself. Of course, he says in substance, with fine sarcasm, I do not compare myself with some who commend themselves to your favorable notice; still if you will bear with me, as you suffer fools gladly in the persons of these other apostles, I will do a little advertising on my own account and see how yours truly compares with the rest of the bunch. I have not seen any good reason for rating myself below any of them, or my letters as second-class mail-matter. Shall an apostle with my record be ashamed to blow his own horn? Not in the regions of Achaia. Or shall I miss a chance to queer that gang of tin-horn apostles that are making a fool of the gospels? Not on your life. They tell you they are apostles of Christ, and you say they look the part; but what of it? The devil is an angel of light by his own ac-

count and outward appearance, and why may not they make the same bluff? I challenge a comparison of records. I make the claim, and am prepared to back my judgment, that I have saved more souls, been flogged oftener, and in jail more times, than any or all of them. I got the cat from the Jews five times, thirty-nine welts each time. On three occasions they took withes to me. In Iconium the hoodlums threw rocks, and I went down and out. I was in three separate shipwrecks, and once spent thirty-six hours in the water. I have been in every state in the Union except Delaware; I have been ducked and held up, mobbed in the cities and chased by varmints in the woods; I have been slugged by the Jews, mauled by the heathen, and abused by the Turks: enemies have done me up and false friends have turned me down. I know what it is to go hungry and dry, and to be without clothes in cold weather. I am a man, and women are women, but God knows it's no lie when I say that the tracks of my moccasins are never found in the primrose path of dalliance. Now perhaps some of your parlor-car, kid-glove evangelists will favor us with their pedigree.



And now let the Sunday School Children sing:- " I want to be an angel, and with the angels stand,
Some horns upon my forehead. ----- etc !!!!!

THE DEVIL AS AN ANGEL OF LIGHT.

And no marvel ; for Satan himself is transformed into an angel of light.—2 Cor. xi, 14.

CIX.—FALSE APOSTLES SCORED.

Paul was in even worse humor toward his rival gospel venders at the time he wrote to the Galatians than when he fulminated his epistles to the Corinthians. He waxed red-hot now, and after a brief proclusion hastened to express his surprise that the Galatians had so soon abandoned the gospel of the man who called them into the grace of Christ—that is, Paul—and taken up the gospel of somebody else. We do not know whose gospel it was that ran Paul's out. Paul mentions no names, but damns the anonymous interloper. Peter was abroad, however, preaching some sort of doctrine. The difference between these two distinguished apostles over the question of circumcision began, according to Acts, in the early part of their career, when they submitted their case to the elders at Jerusalem, with the result that Judas and Silas were authorized by letter to promulgate uncircumcision among the brethren (Acts xv). There had been some contention at Antioch, where Barnabas insisted on taking John Mark with them, and Paul wanted to ship him because he had once

deserted them, but Peter was not involved in that quarrel. We first learn in Gal. ii, 11, that Paul and Peter had an argument at Antioch. As Paul relates it, he was the chosen apostle to the uncircumcised, while the conversion of the circumcised was committed to Peter. With this understanding, Peter, as also James and John, gave Paul and Barnabas the right hand of fellowship, and all agreed that Paul and his companion should go among the heathen, and the three others confine their work to the Jews. But when Paul came to Antioch he learned from James that Peter had been boarding with Gentiles, who ate meat offered to idols and otherwise disregarded the Mosaic law; at the same time Peter enforced on his converts the rule promulgated by the council at Jerusalem touching strangled meats and offerings. Paul tells the Galatians that he nailed Peter at the first opportunity and taxed him with his perfidy in the presence of his friends. "How is it," said Paul to Peter, "that you, who are a Jew, live like a Gentile, and then compel the Gentiles to live as though they were Jews?" He went on to brand Peter as a two-faced old fraud, sinful and crooked. We have not Peter's side of the story.



Heston

PAUL REBUKES PETER.

But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.—Gal. ii, 11.

CX.—OLD TESTAMENT ALLEGORIES.

Biblical allegories are inspired narratives which have been discredited as history. The story of Abraham's wife putting her maid into his bosom, and herself bearing a son when it had "ceased to be with Sarah after the manner of women," was one too many for Paul, and he called it an allegory. But he misstates the case when he says that "he that was born of the flesh," that is, Ishmael, "persecuted him that was born after the spirit" (Isaac). The writer of Genesis tells us about Hagar in his xvth chapter and again in the xxist, but does not imply that her son persecuted the son of her mistress. Although Hagar was inclined to hold herself over Sarah as more fecund, there was no trouble between the boys, who met only once in manhood, when, xxv, 9, they came to bury their father in the cave of Machpelah. Hagar and her son were the persecuted, for through the jealousy of Sarah they were turned into the wilderness.

The latest scholarship goes further than Paul, and reduces Abraham to a lunar myth.

Winckler, in his "History of Israel," advances this view, adducing the fact that Abraham's father, Terah (Gen. xi, 31), comes from Ur of the Chaldees, the city of the South Babylonian moon worship (Nannar), but in order to reach Canaan, he must halt at Harran, which is the second great centre of lunar worship in the region of the Euphratean civilization. Abraham's wife and sister, Sarah, says Winckler, is the counterpart of Istar (daughter of the moon-god) and has a double role. She is the daughter of the moon-god, Terah (in the Hebrew both Terah and moon mean "wandering"), and therefore the sister of Abraham; she is the wife of Tammuz, and therefore Abraham's wife. For Abraham has also a double role, being the son of the same moon-god, and a heroic reflection of Tammuz, the Phenician Adonis. A river of Phenicia formerly known as the Adonis is now called Nahar Ibrahim (River Abraham).

Paul in another place (1 Cor. x) seems to regard an Old Testament story—that of the exodus from Egypt and the adventures of the children of Israel in the wilderness—as an allegory. "All these things," he says, "happened unto them for ensamples; and they were written for our admonition."



"For it is written that Abraham had two sons, the one by a bond-maid, the other by a free woman, + + +"

WHICH THINGS ARE AN ALLEGORY,
For these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." etc—
— See GALATIANS, IV, 22. to 26. —

PAUL EXPOUNDS AN ALLEGORY.

CXI.—DISCREPANCIES.

Contradictory texts found in different books of the Bible excite a suspicion that the various writers were not working under inspiration from one source. When we read in an epistle attributed to Paul that no man is justified by works, but by the faith of Jesus Christ; and in another assigned to James that "by works a man is justified, and not by faith only," it becomes evident to us that each writer is expressing an individual opinion. In this matter of justification Paul was dogmatizing, and James arguing, so that disagreement is natural. But when Paul in one breath enjoins us to bear one another's burdens, and in the next breath condemns every man to bear his own load, what can be the explanation? For an answer we must fall back upon the theory of interpolation. The books of the New Testament were for ten or a dozen centuries multiplied only by handmade copies, and the copies were in the hands of pious men, mostly monks, who, as the notion that the works were verbally inspired had not then come in, took the liberty to improve the text where it was defective. They

also made copious marginal notes, which were lifted into the text the next time the book was copied. W. H. Bennett, an English professor of Old Testament exegesis, has remarked: "Transcription necessarily tended to modify the books copied, and even to introduce new material. Each copy is in some measure a new edition." And new editions are generally revised and enlarged. "Thus," goes on Professor Bennett, "in transcription, interpretations, illustrations, and appendices were apt to be combined with the original text." Some possessor of the epistle to the Galatians noting the injunction to bear one another's burdens and taking exception to the doctrine might write in the margin of the manuscript "Every man should bear his own burden," and the recopier of the manuscript would insert the words in the text. "The possessor of a manuscript often made corrections of his own," says Bennett, "wrote explanations of words and phrases between the lines or on the margin, and used any other blank spaces to note down illustrations of the text, or additional information on its subject, or even entirely foreign matter." This at the next copying became inspired scripture.

"Bear ye one another's burdens, and so fulfill the law of Christ." - Gal. vi. 2.

"For every man shall bear his own burden." - Gal. vi. 5.



WHICH IS THE INSPIRED WAY?

CXII.—ARMOR OF THE LORD.

The gentleman in the picture has not escaped from an asylum; he is a Christian, panoplied conformably to the instructions of Paul, having his loins girt about with the truth, and having on the breastplate of righteousness; and his feet shod with the preparation of the gospel of peace; with the shield of faith, the helmet of salvation, and the sword of the spirit, which is the word of God. Don Quixote in all his tinware was not arrayed like one of him.

The epistle to the Ephesians, of which this description of the Christian armor is a striking peculiarity, is so called because there is nothing about it except the interpolated "at Ephesus" in the first verse, to indicate that the Ephesians were the people to whom it was addressed. It is to a very large extent a copy of the epistle to the Colossians, which is regarded as the older work of the two. There are ninety-five verses in Colossians, and forty-eight of them are paralleled in Ephesians. The verbal agreement between these parallel passages is so exact that more than a third of the material in Colossians is identical with parts of Ephesians.

There are internal evidences, it is said, that Ephesians belongs to the second century, making Paul's authorship of it impossible. The Revised Version says in a note on verse 1, "Some very ancient authorities omit 'at Ephesus.'" The authorities who omit "at Ephesus" are the best ones. There is in the oldest copies no personal salutation, and the variety of readings is large. The style and vocabulary are wholly different from those of the epistles conceded to be Pauline. Critics supposed that some person used Colossians in composing Ephesians. There is in Eph. v a section devoted to enjoining upon husbands such love of their wives as the author of First Corinthians would condemn as uxorious: "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife." In the previous epistle Paul does not tell wives and husbands to love each other, but only to render "due benevolence."



THE ARMOR OF THE LORD. (See Eph. vi, 13-17.)

CXIII.—WISDOM FOR THE COLLOSSIANS.

In biblical exhortations to believe on the Lord Jesus Christ and go to heaven, there is a uniform and unfortunate lack of detail about that heaven, its advantages, and what it contains. The road is pointed out often enough, but nothing of any importance is said about what will be found at the other end of it. From what we read in the Bible the idea may be derived that heaven is situated above the earth, but "above" is a term having significance only with respect to things near to the earth, and unless heaven is situated within the atmosphere which surrounds the earth and accompanies it on its revolutions, it cannot be "above." The notion of aboveness gained acceptance when people conceived of the earth as flat and stationary, with a heaven arched over it. That notion fitted the Ptolemaic astronomy all right, but when Ptolemy went the believers should have been astute enough to see that their heaven had vanished with him. Among the "things above" we get from the scriptures a

notion of a place surrounded by a wall not susceptible of being scaled, but having a gate through which ingress may be obtained by applying to St. Peter, who holds the keys. Heaven is quite near to hell; the occupants can converse, but not visit. Inside the walls are mansions not built by hand, eternal in the heavens; and here dwell the saints. In the executive mansion is a throne occupied by God, with Jesus at his right hand. The latter sits as judge, and acquits or condemns those who come before him according to deeds done in the body. When no case is on, the multitude harass their harps and unite in songs of praise. Beyond the trials and the singing there appears to be nothing doing. There are few things on earth less attractive than these, on which we are expected to set our affections. Here, anyhow, we have our homes, or at worst boarding houses, our wives and sweethearts (may they never meet), our children and live stock. We have brass bands, baseball, and elections, and are occasionally privileged to weep at the funeral of an enemy. There are no funerals there.



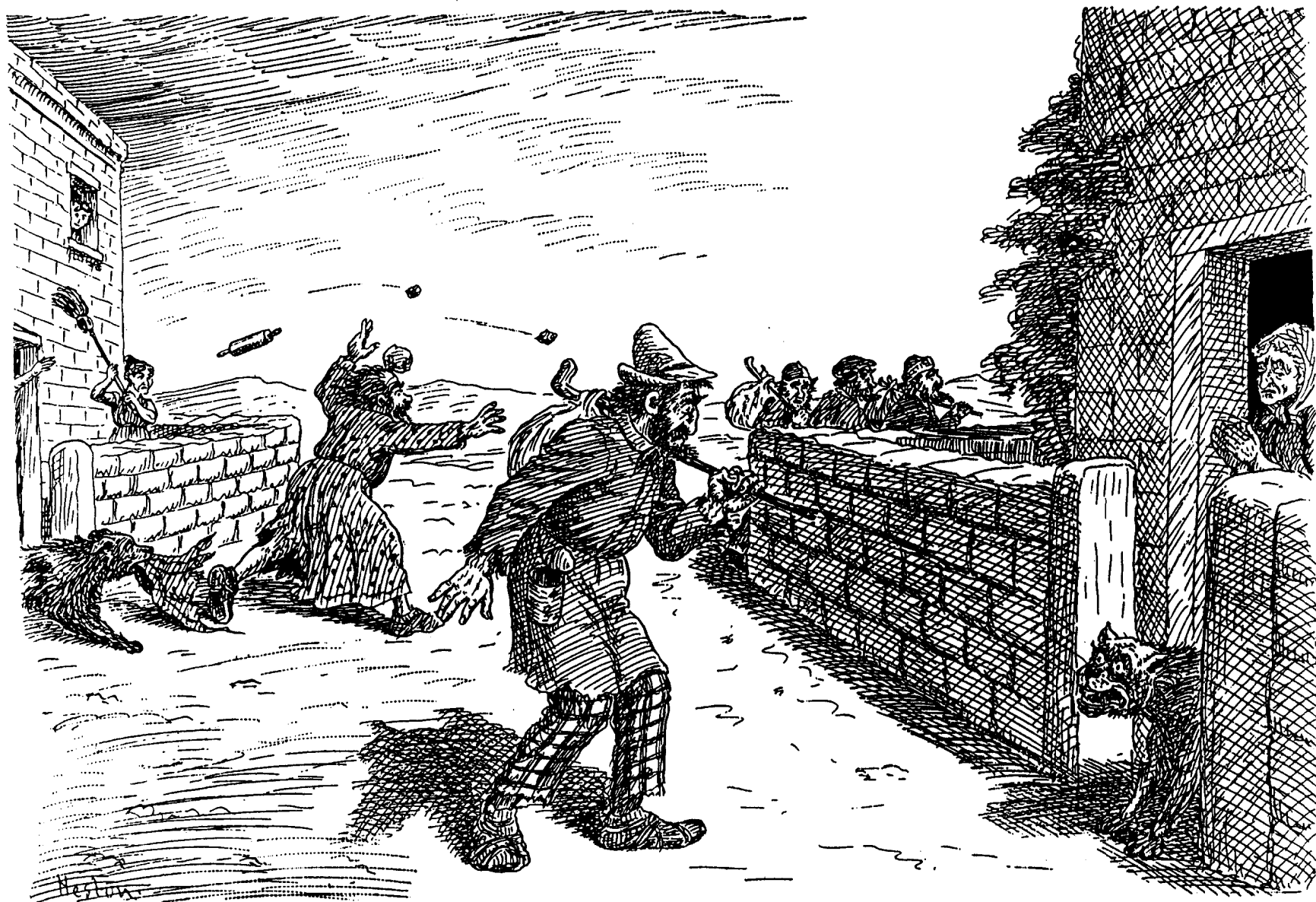
SOME OF THE THINGS "ABOVE."

Set your affection on things above, not on things on the earth.—Colossians iii, 2.

CXIV.—A WORD OF WARNING.

The meaning of Paul in this passage: "Beware of dogs, beware of evil workers, beware of the concision," is recondite. The word "dog," with Bible writers, connotes more than a canine. The "concision" is another indefinite term. It occurs but once in the Bible, and elsewhere not at all that we know of. The word is defined as "a cutting down." Perchance concision may mean a division into sects, signifying heresies. Paul was endeavoring to make the brethren break away from Jewish customs. He would not tolerate circumcision, nor restrictions as to the eating of meat, prohibition as to drinks, the keeping of holy days, or the sabbath, and observances determined by phases of the moon. When, in Romans xiii, 9, he essays to repeat the commandments, he omits the fourth, which enjoins keeping the seventh day holy. In Galatians iv he charges the brethren with returning to the "weak and beggarly elements," because they "observe days and months and times and years." He would have held in abomination the Easter Sunday of the church, which must

fall near the spring equinox, just after a full moon, and on the day sacred to the sun. Paul would abolish the Sabbath; and he appointed no day for worship. He came nearest to instituting a rite of the church when in 1 Cor. xvi, 2, he instructed the brethren to put something aside for the preacher, so that there might be no necessity for a collection when he came to them. As to meat, they were to buy whatever was exposed in the market (1 Cor. x, 25), and when dining with an unbeliever they should eat what was set before them and ask no questions. He mentions the enemies of the cross of Christ "whose god is their belly," a characterization often applied by Christians to epicures or gluttons; but Paul meant those fanatics who insisted on ascetism in meats and drinks. His endeavors to weed out forms of astral worship were in vain so far as Christians are concerned, for not only does the church observe days and times, but its principal seasons are astronomical, as Easter and Christmas, and its holy day is named after the sun and comes at the beginning of the four divisions of the lunar month. The "evil workers" were the parties who propagated these observances among the brethren, along with "concision."



A WORD OF WARNING.

Beware of dogs, beware of evil workers, beware of the concision.—Phil. iii, 2.

CXV.—THE SECOND COMING ANNOUNCED.

Acts xvii, 1-10, purports to relate the experience of Paul in Thessalonica, where the apostles were mobbed by the Jews, and whence Paul departed between two days. In his epistle to the Thessalonians Paul alludes to the treatment he received at Philippi (Acts xvi), but has apparently forgotten any rough-house with *them*.

Paul had at least one redeeming feature, and that was his difference from Peter. When Peter converted anybody to Christ he insisted that the convert should sell his property and turn the proceeds over to him. For violating this rule Ananias and Sapphira were struck dead. Paul plundered the church at Macedonia ("robbed" is the word he uses) for funds to pay his expenses in Corinth, but he objected to having the hat passed at his meetings when opening new territory. At Thessalonica (1 ii, 9) he worked when not preaching, and paid his own expenses, so he says.

Paul found the doctrine of the second advent a dangerous one to handle. The Thessalonians believed it was likely to come off at any mo-

ment, and grew too excited to work. They were also worried about their deceased friends, who had apparently missed, by dying, their chance to witness the promised event. Paul writes to correct these errors, admonishing the brethren to keep their jobs, and assuring the survivors that at the second coming the dead would get up all right. But lest they should grow careless, he added the warning that the day of the Lord would come as a thief in the night, and they must keep sober and have an eye lifted for whatever might rise. This destroyed the effect of what he had said about their attending to business, and instead of continuing to work with their hands, as he had told them to do, they threw up their places, and went about working their jaws (2 Thess. iii, 11).

As Paul had no use whatever for Peter and his methods, he may have had him in mind when he asked his readers to notice that he never ate another man's bread without paying for it (2 Thess. iii, 8), but worked overtime to earn his keep. That the brethren might have due warning of Christ's return engagement, Paul condescended to give them a sign; for they were a crooked and perverse generation.



THE SECOND COMING.

For the Lord shall himself descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.—1 Thess. iv, 16.

CXVI.—THE MAN OF SIN.

The sign mentioned at the close of our last chapter as a premonition of Christ's second coming will be found in 2 Thess. ii, 3-12. Before that day, Paul avers, there shall be a "falling away," meaning a defection or apostasy of the saints, and the revealing of the Man of Sin, the son of perdition, who will hold himself over all that is called of God and above all objects of worship. He will sit as God in the temple of God, and in fact set himself forth as God. Paul talks also in vague and incomprehensible language about "that which restraineth" and "one which restraineth" (R. V.), who must be taken out of the way. Then the "Wicked," or the lawless one, shall be exposed, and Jesus will slay him with his breath and altogether squelch the miscreant with the brightness (or manifestation) of his coming. And since there are those that perish because "they received not the love of the truth that they might be saved," therefore God will send them a strong delusion (R. V. "a working of error") that they should believe a lie, and be damned to them.

This Man of Sin has not been identified with certainty, but is generally believed by Protestants to be the pope of Rome, who exalts himself as the vicegerent of God, and sits as God in his temple, the Vatican. That which restrains him might be the Protestant church, except that the restrainer is called "that Wicked," and is to be destroyed by the second coming. Some who say the pope was the Man of Sin have held that the restrainer was the Roman Empire. Others recognize in the M. of S. a future Antichrist, and the restraining influence, these say, is the moral order of society, which "delays the manifestation of innate human depravity" and thus puts off the appearance of Antichrist.

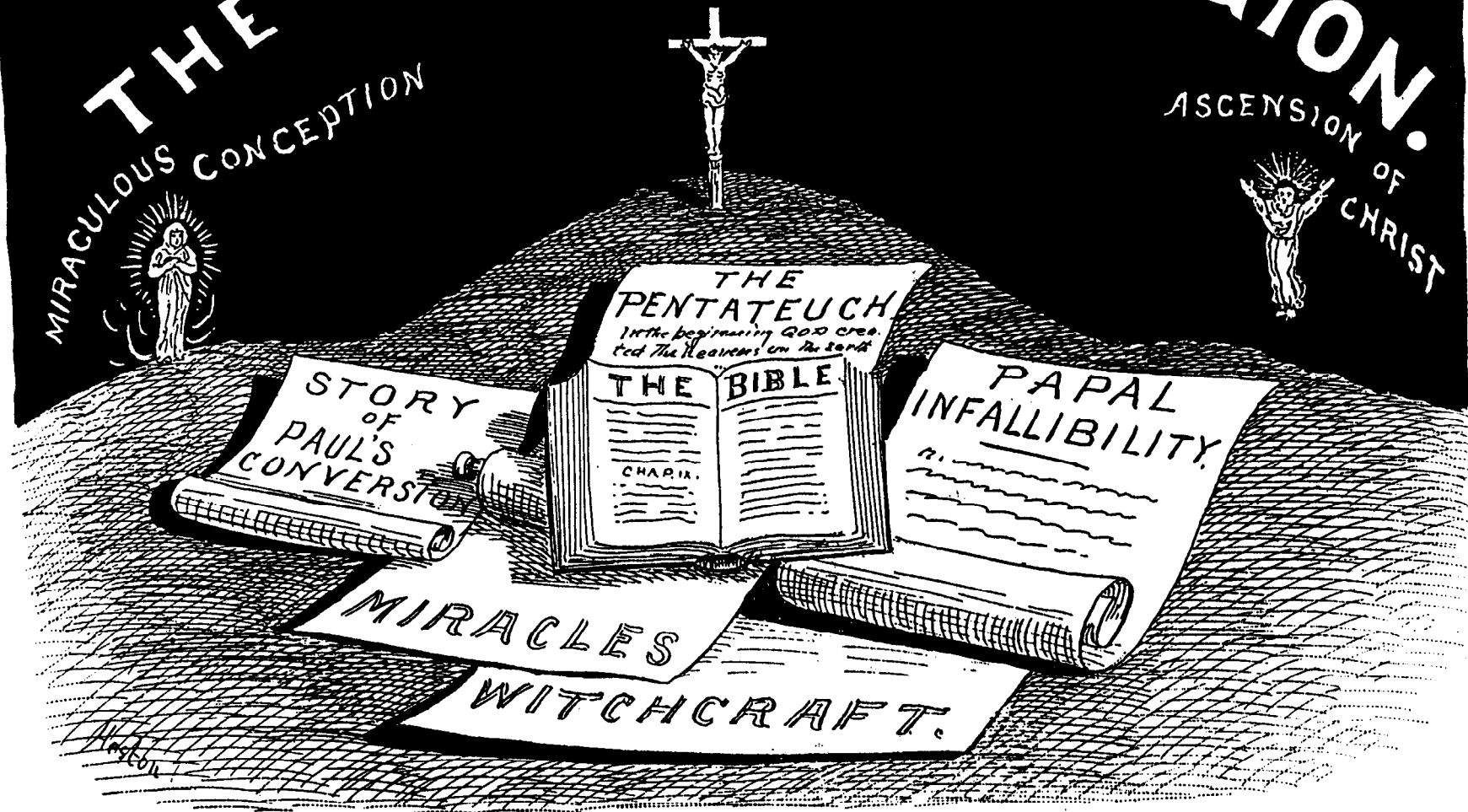
There was an old Jewish doctrine that evil days would precede the coming of the Messiah, a doctrine which Jesus lifted and applied to his own second coming.

In view of some of the absurd superstitions inculcated by Paul, it is marvelous that he could raise the subject of "strong delusions" without evincing any apprehension that he was himself the victim of delusions which for strength might challenge the world.

THE CAUSE OF RELIGION.

MIRACULOUS CONCEPTION

ASCENSION OF CHRIST



A FEW OF THE DELUSIONS.

And for this cause God shall send them strong delusion, that they should believe a lie.—2 Thess. ii, 11.

CXVII.—PAUL TO TIMOTHY.

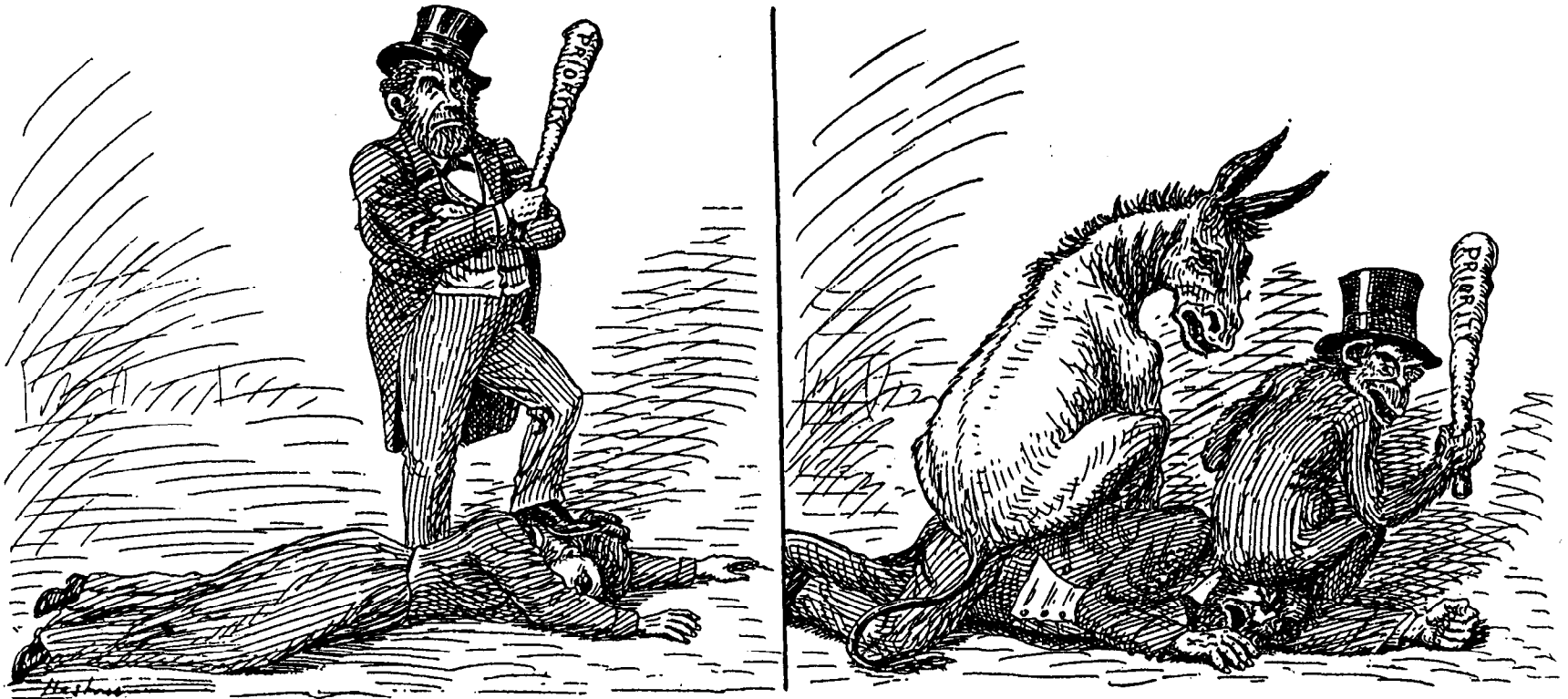
In the text spread upon the opposite page by the artist, Paul returns to the subject of the subjection of woman. Here and in the context is expounded the doctrine set forth in 1. Cor. xiv, 34, "Let your women keep silence in the churches, for it is not permitted unto them to speak." After this earlier utterance, condemning woman to silence, the reader happening upon Eph. iv, 3—"I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel"—might hope that Paul had removed the gag, since he had permitted women to help him spread the gospel, which they could scarcely do without becoming vocal. But the hope is delusive, for if Paul is the author of the epistle to Timothy he was the same misogynist near the close of his labors that he was in the midst of them. After what he had said about women in the church, as well as in and out of the marriage relation, he showed real wisdom in working to earn the price of his meals instead of going home with the brethren to eat. Had he boarded around among them some female saint might have

taken advantage of his being at her house to correct his notion that women marry as an alternative to lubricity, or have declined to cook chickens and doughboys for a man who had slandered her sex.

The plea of ignorance and unbelief in extenuation of his persecutions was one that Paul never entertained in any case but his own. That a man, leaving persecution aside, should preach any gospel but his, justified Paul in saying, "Let him be accursed." He believed in "strong delusions" as a divine way of effecting the damnation of the unregenerate. If he thought mercy was a good thing, why did he not push it along? When mercy does not teach the recipient to extend it to others, it has been unprofitably and unworthily bestowed.

While Paul was speaking of his own offense he might appropriately have improved the occasion to condemn persecution for conscience' sake. That the Lord had forgiven him for pursuing and imprisoning the saints did not help them in the least; it did not make his crime the less atrocious, nor put the deserved brand of infamy upon religious persecution, of which the church whereof he laid the foundation has been guilty through fifteen centuries.

"For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression." - 1. Tim. ii-13, 14.
Paul seems to think that priority of invention gives Adam authority over Eve, and according to his line of argument, then the ass or ape should be superior and rule over man, for they were turned out of the creative factory before man. Paul says "Adam was not deceived" and therefore must have knowingly disobeyed, but Eve "being deceived" and thus at fault through ignorance, is held guilty, while the wilful and deliberate sinner, Adam, is held guiltless! Paul appears to be a very ragged reasoner, and forgets the excuse he offers in his own behalf in 1. Tim. i. 13.. But they tell us Paul was inspired, and where inspiration is, we must not look for reason or common sense!



CONCERNING SOME MORE OF PAUL'S IDEAS.

CXVIII.—THOUGHTS ON GOOD THINGS.

It should be the duty of some Bible harmonizer to reconcile the inspired words of Paul addressed to Timothy with the equally inspired language of Moses. The eleventh chapter of Leviticus pronounces unfit for food a long list of living things. But Paul launches the proposition that "every creature of God is good, and nothing to be refused." Let Paul and Moses fight it out. We only call the attention of vegetarians to these scriptures.

In the context Paul reverses himself, as usual. He said to the Corinthians: "For I would that all men were even as I myself. I say therefore to the unmarried and widows, It is good for them if they abide even as I" (1 Cor. vii, 7, 8). But now, writing to Timothy, he numbers "forbidding to marry" one of the "doctrines of devils" inculcated by seducing spirits. In the Corinthian epistle he discouraged marriage because "the unmarried woman careth for the things of the Lord, but she that is married careth for the things of the world" (1 Cor. vii, 34). Here, in the epistle to Timothy, he di-

rects, to the contrary: "I will therefore that the younger women marry, bear children, guide the house," etc. (1 Tim. v, 14). The mutually destructive doctrines can be explained only on the theory that the writer of Timothy was not the writer of Corinthians. Moreover, he had not read the gospels; for the gospels make willingness to desert one's family a test of faith, while 1 Timothy v, 8, declares that if any provide not for his family he has denied the faith, and is worse than an unbeliever. "A Primer of the Bible," by that eminent professor of biblical language and literature, W. H. Bennett, M.A., a writer of unimpeached orthodoxy, describes Timothy and contemporary epistles ascribed to Paul thus: "They are letters addressed to disciples and assistants of St. Paul. They contain warnings against a curious combination of fanatical asceticism, speculative mysticism, and practical immorality, which is very much akin to second-century Gnosticism, and is indeed characterized as 'Gnosis falsely so-called.'"

If the writer of Timothy was here declaiming against second-century Gnosticism, that writer was certainly some other than Paul, who belonged to the first century or the century preceding it.



I, TIM,
IV 4th
For every
creature of
God is good
and nothing to
be refused
etc

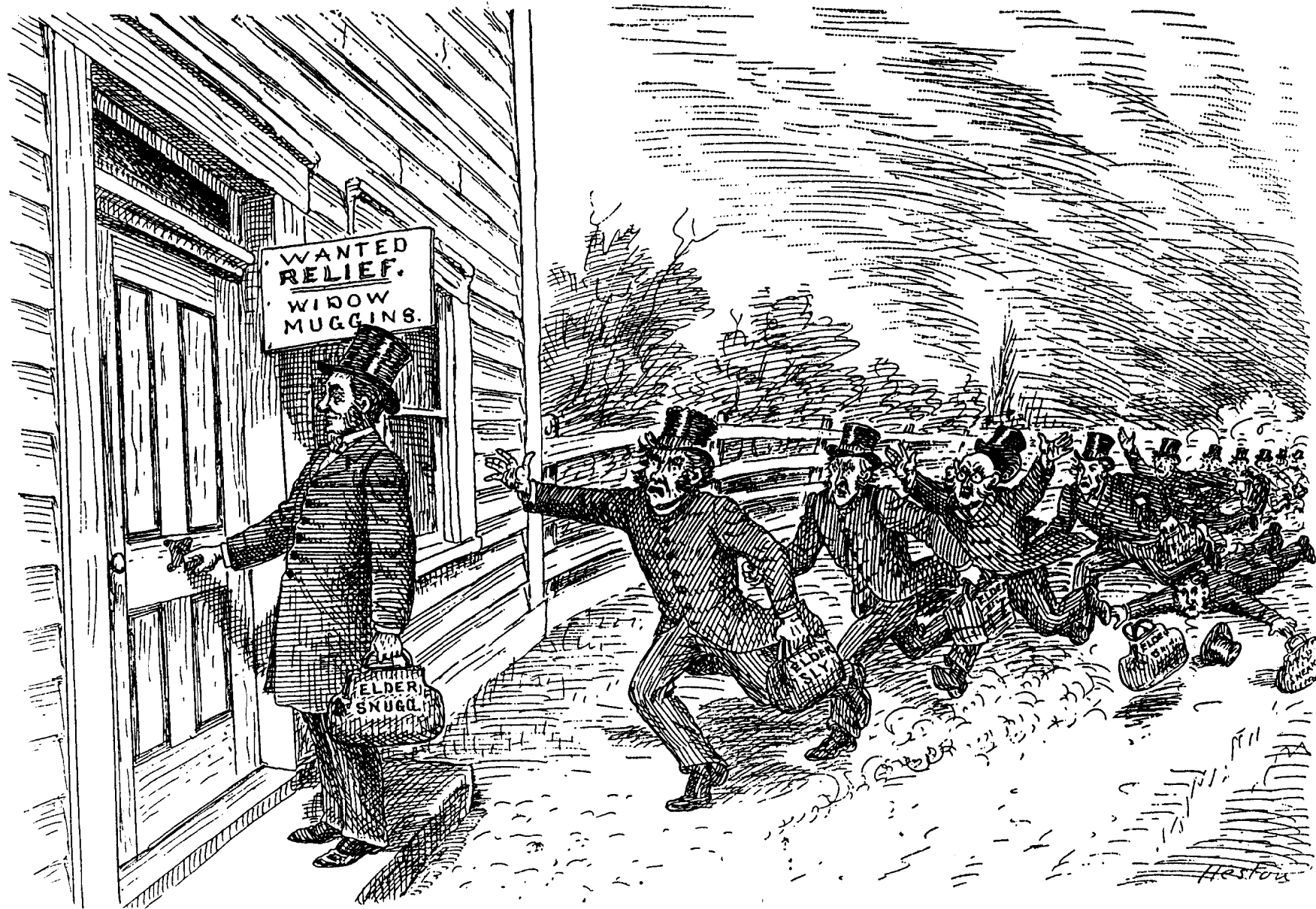
9 SOME OF GOD'S
"GOOD" CREATURES.
Flies, Gnats, Lice, Ticks, Wasps,
Mosquitos, Scorpions, Bed-bugs,
Tarantulas, Centipedes,
Sharks, Rattlesnakes, and ven-
omous reptiles, Itch-mites,
Fleas, Chinch-bugs, Moths, Mice,
Rats, Trichina, Disease Microbes,
The germs of Cancer, Yellow Fever,
Cholera, Tuberculosis, Small Pox,
Scarlet-Fever, Black Plague,
Etc, etc. Also please don't forget
murderers, rapists, thieves, liars,
men who feed soldiers poisoned
meat, Tony Comstock, Jack the
Ripper, and
Yours truly
Satan,
(alias)
The Devil. 9

THOUGHTS ON GOOD THINGS.

CXIX.—PAUL AND THE WIDOWS.

A widow under sixty could not be enrolled among the saints, for young widows were giddy. Christianity was introduced in Rome and its vicinity at a period of considerable looseness as to morals. Female chastity was at a discount. Women of the street were held in less disrepute than to-day. Jesus is represented as associating with them, and prostitutes were among the first and most numerous class of converts to Christianity. "The works of the fathers contain many narratives of remarkable conversions of this character, and a learned Jesuit once compiled a voluminous work on the subject." Christian congregations held their meetings in the dark, ostensibly to foil the object of spies and informers, but for other purposes according to the history or the times. The reaction against artificial adornment of the person was carried to an extreme, and in the search for the state of nature clothes were in some cases entirely dispensed with by both sexes when they met to worship. Certain sects introduced, or revived, the rites of Venus, and while wor-

shipping in a state of nature accompanied their prayers with promiscuous intercourse. (See Sanger, *Hist. Pros.*, 89.) Religious enthusiasm in both sexes too often sharpened the appetites. "Young men and young women, devoting themselves to a life of seclusion in the woods, living like wild beasts, without clothing and without shame, would naturally revive the system of religious prostitution in a more or less modified shape." In the churches dances in honor of the Virgin were substituted for those of Venus, without changing the form of sacrifice. St. John Chrysostom bears witness that female converts were baptized in a state of nature, without even the formality of veiling their sex. The recognition accorded the fallen women by Jesus had its effect on his later followers. "The fathers did not uniformly proscribe prostitution. Saint Augustine said: 'Suppress prostitution and capricious lusts will overthrow society.'" The organization of religious communities was stimulated as much by the opportunities these afforded for gratifying sensuality as by the religious zeal of the organizers. Such was the "primitive simplicity" of the church.



A CLERICAL RELIEF CORPS.

If any man or woman that believeth have widows, let them relieve them.—I Tim. v, 16, 17.

CXX.—WATER-DRINKING DISPARAGED.

The Women's Christian Temperance Union holds that the Bible is a text-book of abstinence, and that therefore the drinking of spirituous or vinous liquors is a sin. True, Jesus took wine with his meals, if not between them, and by precept and example the use of wine is permitted and enjoined throughout the book; but the ladies of the W. C. T. U. declare that wherever such permission occurs the wine spoken of is unfermented, whereas the passages condemning the beverage deal with the fermented article. But will unfermented wine answer the purposes for which wine is prescribed by holy writ? Will it make a man forget his poverty? A traveler on his way to a certain town in Judea met the Prodigal Son just after that swift young man had spent his last dollar, and inquired of him whether he had any message to send to his relatives. "Yes," the Prodigal replied, gloomily. "Tell my brethren that I am a dead one, and ask them to forward me a little coin, for I have not enough to drink on." The traveler set

a bottle before him; he took a good swig, and when it had permeated his system he said, "Forget what I told you, stranger, and say nothing to the folks. I can enjoy life without booze or the price of it." He soon resorted to the flask again, and just before taking another he said, "Tell father and the boys that I am all right, and don't want any help." After applying to the bottle for the third time he announced that his prospects in life could hardly be brighter; and when he had imbibed a parting drink, as the traveler moved away he called after him, "Tell the folks if they ever need a few dollars to let me know." Unfermented wine does not produce the effects here remarked.

"Wine that maketh glad the heart of man," says the psalmist. "Wine which cheereth God and man," observes the writer of Judges. However much the heart of God may be warmed by grape juice before it has worked, that of man does not wax hilarious over the beverage, whose action is laxative rather than stimulating. It is regrettable that the Bible does not, like the Koran, forbid the use of intoxicants, for many persons regard its commandments as binding. Paul is the only writer of any influence who has prohibited water.

" Drink no longer water, but use a little wine
for thy stomach's sake and thine often infirmities.
For every one that useth milk is unskilful in the
word of righteousness; for he is a babe,"

} I. Tim. v. 23.

} Heb. v. 13.

— Paul. —



PAUL PROHIBITS WATER.

CXXI.—UNPROFITABLE SCRIP- TURE.

In Bret Harte's story, "Colonel Starbottle for the Plaintiff," it appears that Deacon Hotchkiss had made love to the Colonel's client, a young lady, by marking passages in the Song of Solomon and handing her the book. She sued Hotchkiss for breach of promise. Having provided every man on the jury with a Bible, Colonel Starbottle opened his case. "I shall prove to you, gentlemen of the jury," said the Colonel, solemnly, drawing a Bible from his coat-tail pocket, that the defendant, for the last twelve months, conducted an amatory correspondence with the plaintiff by means of underlined words of sacred writ and church psalmody, such as 'beloved,' 'precious,' and 'dearest,' occasionally appropriating whole passages which seemed apposite to his tender passion. I shall call your attention to one of them. The defendant, while professing to be a total abstainer—a man who, to my knowledge, has refused spirituous refreshment as an inordinate weakness of the flesh—with shameless hypocrisy underscores with his pencil the following pas-

sage and presents it to the plaintiff." And Colonel Starbottle declaimed in a pleading stentorian voice, "Stay me with—er—flagons, comfort me with—er—apples—for I am—er—sick of love." . . . There was a commotion in the jury box, a hurried turning over of leaves, and an excited discussion. The foreman of the jury struggled to his feet. "Can we ask a question, judge?" he said, respectfully. "Yes," said the judge, good-humoredly.

"We're finding in this yere place, out o' which the kernel has just been a-quotin', some language which me and my partners allow hadn't orter be read out afore a young lady in court, and we want to know of you—ez a fair-minded and impartial man—ef this is the reg'lar kind o' book given to gals and babies down at the meetin'-house?"

The defendant's counsel sprang to his feet. "Those are merely symbols of the church——"

"Of wot?" interrupted the foreman, in deep scorn.

"Of the church!"

"We ain't askin' any questions o' you—an' we ain't takin' any answers," said the foreman, sitting down abruptly. . . .

The Colonel's client recovered.



A FEW OF PAUL'S PROFITABLE SCRIPTURES.

All scripture is given by inspiration of God, and is profitable for reproof, for correction, for instruction in righteousness. --2 Tim. iii, 16.

CXXII. SLAVES AND OWNERS.

The epistles to Titus are of the second century. They are pronounced by competent critics to be "certainly composed long after the death of Paul." From the contents of acknowledged Pauline epistles we know, however, that they reflect his sentiments on slavery. Although Paul did not write to Titus, "Exhort slaves to be obedient unto their owners" (for thus the text should read), he gave practical evidence of his approval of the relation of slave and slave owner when he sent back to servitude Onesimus, a runaway slave, whom he met in Rome and converted to Christianity. This is the sole topic of the note called the epistle to Philemon—Philemon being the Christian owner.

The slavery of those days was white slavery. It had its origin in war. The victors held that they had a right to slay all prisoners taken in battle, and believed they were doing an act of mercy when instead they made them slaves; which would have been a true belief had they possessed the right, in the first place, to take the captives' lives. In Rome men were sold

into bondage in order to pay their debts. Some of the Roman nobles were the owners of as many as twenty thousand slaves.

This institution, under which white men became slaves by day, and white women slaves by night as well, flourished in the time of the apostles and evidently had their approval, for they did not attack it. The ownership of Onesimus by Philemon shows that the early Christians themselves owned slaves unrebuked by their religious teachers. Peter instructed the slave to be subject to his master with all fear, not only to the good and gentle master, but to the brutal and violent one. To be flogged for their faults, and to take it patiently, Peter told these creatures, involved no credit to themselves; but when they did well, and still bore the punishment without rebelling, that was acceptable to God. Beyond dubitation, this is the doctrine of slave owners; it is intended, not to make them merciful, but the slaves obedient.

The Bible has been the bulwark of three customs which but for its sanction might have spared oceans of blood and suffering to Christendom. They are slavery, polygamy, and intemperance.



A DOCTRINE FOR SLAVE DRIVERS.

Exhort servants to be obedient unto their own masters, and to please them well in all things ; not answering again.—Titus ii, 9.

CXXIII.—THE EPISTLE TO THE HEBREWS.

The editors of the New Testament are guilty of a conscious fraud when they give to this book the title "Epistle of Paul the Apostle to the Hebrews." As Origen said, "Who wrote the epistle, God only knows certainly," but biblical students know certainly that Paul did not. The orthodox Professor Bennett, previously quoted, says: "The great epistle is the utterance of a voice out of the darkness, speaking to an unseen audience. We do not know by whom it was written, or to whom it was addressed. The author is certainly not St. Paul, but an Alexandrian Jew, for he thinks in the language and after the manner of Philo, and not—as St. Paul did—in the language and after the manner of Gamaliel. His arguments, indeed, tend to the same end as St. Paul's, and the reference to Timothy connects him with the Pauline circle (xiii, 23). But the differences are numerous, important, and decisive." The letter is anonymous, the body of the work claims no author, and the early manuscripts give no author's name.

The writer of Hebrews endeavored to bridge the chasm between Moses and Christ by showing that the promises of the Old Testament are realized in Jesus. The gospels, of course, are not quoted, for they were not then in existence; and it is just as well that they were not, for they would only have increased the difficulties. The author represents Jesus as a high priest, holy and "separated from sinners," while the gospels make him to be the companion of sinners, even of prostitutes, to the great scandal of the Jews. The Jesus of Hebrews was everything that the Jesus of the gospels was not.

A late theory ascribes the authorship of Hebrews to Priscilla, a woman of Pontus. Paul got acquainted with her through his trade, for she and her husband were tent-makers, like himself, and he worked with them. She accompanied him to Ephesus. Priscilla is credited with converting Apollos to Pauline theology, which action was of course in violation of Paul's mandate, "I suffer not a woman to teach." What we are told about Priscilla is contained in the book of Acts (xviii), which is under suspicion of being altogether unhistorical.

"Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms and of laying on of hands, and of resurrection of the dead, and eternal judgment"— etc. - Heb. VI. 1. 2.



PAUL INVITED TO FOLLOW HIS OWN ADVICE.

CXXIV.—GOD'S OATH.

The oath in question is recorded in Gen. xxii, 16, 17. Abraham had shown a cheerful willingness to sacrifice his son Isaac, and this was pleasing to Jehovah, who thereupon swore to multiply Abraham's seed until it should be "as the stars of the heaven and as the sand which is upon the sea shore." The event has shown the emptiness of the oath, as there are to-day scarcely more than seven millions of Jews, while there are of Christians 477,000,000; of Confucians, 256,000,000; of Hindoos, 190,000,000; of Mohammedans, 177,000,000; of Buddhists, 148,000,000; of Taoists, 43,000,000; of Shintoists, 14,000,000; and of Polytheists, 117,680,000. The writer of Hebrews alludes to "two immutable things, in which it was impossible for God to lie" (vi, 18), but does not clearly indicate what those two things are. The multiplication of Abraham's seed was not one of them; in which matter we see that though it is impossible for God to lie, it is easy for him to be mistaken. We do not understand why Jehovah, if he were the George Washington he is held up to be, should observe the formality of

confirming his idle promise by an oath (vi, 17).

The last verse of this sixth chapter of Hebrews says that Jesus has entered within the veil, and become "a high priest forever after the order of Melchisedec." Melchisedek (with a final *k*) is introduced in Gen. xiv, 18, as the king of Salem (afterwards Jerusalem) and the "priest of the most high God." The only parallel between him and Jesus is his setting out bread and wine before Abraham, whom he blessed. But this parallel holds good if for Melchisedek is substituted a priest of the Parsee religion, or a priest of Mithra, or any priest of Osiris, or of Bacchus; for the sacrament of the eucharist is known to many religions. Father Acosta, a Catholic missionary, wrote concerning the rites of the Mexicans, which he held to be of diabolic origin: "That which is most admirable in the hatred and presumption of Satan is that he hath pretended to imitate in some sort the Sacrament of the Communion." No writer but the author of Hebrews identifies Jesus with the priests of Melchisedec's order. The reference in Ps. cx, 4, is evidently to some earthly sovereign or lord contemporary with the psalmist.

YAHWE:- "I'll do yust so, Abe, B-Gott I vill, you hedt!"



PROFANITY ATTRIBUTED TO JEHOVAH.

For when God made promise to Abraham, because he could swear by no greater, he sware by himself.—Heb. vi, 13

CXXV.—WIPING OUT THE SCORE.

The Jews were not addressed by the writer of Hebrews after the manner adopted by Jesus in his dealing with them. Jesus declared that upon them should come all the righteous blood shed upon the earth (Matt. xxiii, 35). Hebrews assures them that in the sending of this same Jesus as a mediator a new covenant has been made between them and Jehovah whereby all their unrighteousness, their sins and iniquities, are wiped out. This discrepancy is due to Hebrews being composed before the gospel of Matthew (or that of Luke, which also contains the words here referred to) was in circulation. The writer is unable to quote anything that Jesus said, or to refer to any of the incidents described in the synoptics. Except from alleged prophecy, nothing is known to Hebrews about the divine parentage of Christ. His virgin birth is not alluded to, nor his resurrection. That he suffered under Pontius Pilate is ignored. None of his miracles is cited to attest his divinity. We recall nothing which suggests that he was crucified; and the question arises whether the Christ of Hebrews is the Christ of the gospels

at all. There were other Christs, who generally ended their careers by being stoned or hanged by the Jews. One of these would better answer the purpose of the writer of Hebrews, who represents Christ as an offering for the sins of the people, his blood being intended as a substitute for the blood of goats and rams offered upon Jewish altars. But whatever was offered to Jehovah must be slain by the priests. The Jews could not be expected to look upon a malefactor executed under the Roman law as in any sense a sacrifice. If, however, their priests had immolated a man, and they could be convinced that that man was a god, they might be induced to accept him as a final sacrifice and peace offering. We do not need to go outside the New Testament to learn of other Christs. Gamaliel names two of them (Acts v, 36, 37). Jesus predicts them (Matt. xxiv, 24; Mark xiii, 22), and characterizes them (John x, 8): "All that ever came before me are thieves and robbers." One of them nevertheless may have been the Christ of the epistle to the Hebrews, a book that was rejected as spurious by Christian fathers for centuries after it was written, and then accepted only for the "grace" which it showed.



INIQUITIES TO BE IGNORED.

For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.—
Heb. viii, 12.

CXXVI.—THE EXPECTANT ONE.

The vision of Jesus sitting on the right-hand side of God, and warming his feet on the stomach of an enemy, is made familiar by being reproduced from Ps. cx, 1, by three of the gospels and the Acts. The Hebrews writer took it from David, and not from the New Testament authors, as we know from the fact that he has already several times (Heb. v, 6, 10; vi, 20; vii, 11, 17, 21) quoted from the same Psalm. The thought of vengeance upon an enemy was dear to the heart of every ancient Jew, and it was not exorcised from the hearts of Christians by precepts of forgiveness. Paine is right when he says that the Jews never prayed for anything except revenge, unless it was for riches. The reputed author of the prayer, "Forgive us our trespasses as we forgive those who trespass against us," quotes with approval, and as a proof of his claim to be the son of God, this prediction that he will make of his enemies a footstool. In one breath admonishing us to forgive our enemies, in another he gives us assurance that he will damn his. Sitting there on the right hand of God he will say, "Depart from me, ye cursed,

into the everlasting fire prepared for the devil and his angels."

The Revised Version gives two readings of Heb. x, 12, the difference being the transposition of a comma. Thus: "But he, when he had offered one sacrifice for sins forever, sat down," etc.; and, "But he, when he had offered one sacrifice for sins, forever sat down," etc. Hence it is not known whether he offered a sacrifice forever, or forever sat down; but as the pleasure of using an enemy for a footstool would scarcely compensate for everlastingly sitting down in one place, it is hoped that future Revision Committees will consent to let the comma stand after "forever," and give Jesus a chance to get up and stretch his legs, even though his footstool should improve the moment of relaxation to roll down the steps of the throne and take to the bush. He is to sit there "from henceforth expecting," says the text. But what does that mean? May not the word be "expectorating?" That would be in keeping with the idea of sitting with the foot on the neck of an enemy, and would emphasize both the scorn of the upper dog and the humiliation of the under one. This reading is offered in all modesty as a suggestion.



GREAT EXPECTATIONS.

But this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God ; from henceforth expecting till his enemies be made his footstool.—Heb. x, 12, 13.

CXXVII.—PROOF OF AFFECTION.

The scribe in Hebrews is not above appealing from hope to terror and reinforcing his promises with threats. By accepting Christ his readers would have their share of whatever might be coming to the saints. Let them reject him, and no more sacrifices would do them any good. There remained only an expectation of judgment, and a fierceness of fire that would devour all adversaries. "A man that hath set at nought Moses' law dieth without compassion," says he, "on the word of two or three witnesses; of how much sorer punishment, think ye, shall he be judged worthy who hath trodden under foot the Son of God and . . . hath done despite unto the Spirit of Grace? For we know him that said, Vengeance belongeth unto me, I will recompense. . . . It is a fearful thing to fall into the hands of the living God" (R. V.).

In saying that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth, the writer was endeavoring to account for the tribulations of Jehovah's chosen peo-

ple. They had lately been torn up with dissension, for when not fighting other tribes, the Jewish factions were always delighted to take a fall out of one another; and not long before the date of Hebrews they had lost their holy city Jerusalem to the Romans. The scribe would have them believe that God had taken this way to prove his affection for them.

There are in the Bible a half dozen passages affirming that God is merciful and well-disposed toward men, but no examples of his mercy and goodness are cited in confirmation of their truth. There are a much larger number affirming that he is malicious, cruel, and ferocious, all of which are supported by historical statements. God says: "I will not pity, nor spare, nor have mercy, but destroy them" (Jer. xiii, 14). Example: "Because they had looked into the ark of the Lord, even he smote of the people fifty thousand and three score and ten men" (1 Sam. xv, 2, 3). He says: "Therefore I gave them also statutes that were not good, and judgments whereby they should not live" (Ezek. xx, 25). Example: "Whosoever doeth any work in the Sabbath day, he shall surely be put to death" (Ex. xxxi, 15).



PROOF OF DIVINE AFFECTION.

It is a fearful thing to fall into the hands of the living God. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.—Heb. x, 31; xii, 6.

CXXVIII.—OH, BE DOLEFUL.

Here we have a text from an epistle pronounced "right strawy" by Martin Luther. It purports to have been written by one "James, a servant of God and of the Lord Jesus Christ." The guessers say its author is Christ's brother, so called because born of one of his aunts. The critics affirm, on the other hand, that the author is unknown, the work being attributed to James to give it prestige. Its date is fixed after the fall of Jerusalem—say, A.D. 100—and after the distinction between Jew and Gentile, so fiercely maintained by some of the apostles, had ceased to be a subject of controversy. The writer, identified as a Grecian Jew, wrote to combat the Pauline doctrine of justification by faith alone. Paul, in Rom. iv, argues at length that Abraham's faith was what saved him, but James (ii, 21, 24) attributes the patriarch's rise to his works. It is well, he says, to believe in God, but you must remember that "the devils also believe." James has the best of the argument. Having taken Abraham away from Paul and used him as his own weapon wherewith to walt the efficacy of faith, he might have discom-

fited the author of Hebrews by exposing the argument in support of faith drawn from the case of Sarah. The polemic asserts "through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised." But what are the facts? They are found in Gen. xviii. The Lord appeared to Abraham in the plains of Mamre, and said, "Lo, Sarah, thy wife, shall have a son." Did Sarah "judge him faithful who had promised?" None whatever. She treated the matter as a joke. "Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?" Sarah was a skeptic. It was not her faith but her works—*i. e.*, her generosity in giving her maid Hagar to Abraham—that saved Sarah.

Scripture blows hot and cold upon the spirit of mirth. There is a time to weep and a time to laugh; a man hath no better thing under the sun than to eat and to drink, and to be merry, says Ecclesiastes (iii, 4; viii, 15). "A merry heart doeth good, like medicine" (Prov. xvii, 22). But "woe unto you that laugh now," says Luke (vi, 25). See also Eccl. vii, 34. Jesus wept.



THE DOLE OF THE RIGHTEOUS.

Be afflicted, and mourn, and weep ; let your laughter be turned to mourning, and your joy to heaviness.—
James iv, 9.

CXXIX.—FAITH HEALING AUTHORIZED.

James proposes that believers shall show their faith by their works, and one of the signs which shall follow them that believe is the ability to outpray disease. The prayer-cure rests on the theory that diseases are either caused by devils, who afflict the patient out of pure malignity, or are sent as a punishment by God.

Disease was not recognized as such by the Christian medicine men of the early centuries. Persons not in their normal health, bodily or mentally, were possessed by evil spirits; and "the science of medicine consisted in knowing how to persuade these ghosts to vacate the premises." No religion was ever launched without prayer cure or miracle cure as one of its fundamental articles. All the predecessors of Christ professed to heal diseases, the incurable variety preferred, and he was obliged to take over the business. The church, which enjoyed large revenues from the practice of "pastoral medicine," fought the doctors successfully for

centuries by calling them Atheists. The doctors themselves were not free from superstition, and there was much charlatany in their practice. Some of them held that the horoscope of a patient should form part of the diagnosis, and medicines whose only known property was offensiveness were administered freely. Prayer cure has been practiced in all ages with fatal results.

In the latter part of the nineteenth century the law in England and America began to take cognizance of the dangers arising from the fanaticism which, relying upon God, refused the aid of science, and parents and husbands were prosecuted for criminal neglect in refusing medical aid to children and women. At the same time the inspiration of scripture was affirmed in England by act of Parliament, and in America by a hypocritical public sentiment which amounted to the same thing. Catholic miracle-joints, called shrines of one deceased saint or another, are visited by multitudes of the superstitious. New cults are organizing almost yearly on a faith-healing basis, and the death-rate from old age is thereby largely diminished.



SCRIPTURAL AUTHORITY FOR FAITH CURE.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.—James v, 14, 15.

CXXX.—REMARKS BY PETER.

If a missionary goes among the heathen teaching that all flesh is grass, and they take him at his word and make greens of him, the scripture is fulfilled which saith that grass shall be cast into the oven.

The first epistle of Peter was written by somebody who knew no better than to attach the name of the Apostle of the Circumcision to a letter couched in the phraseology of Peter's enemy, Paul, and saturated with Pauline ideas. Like that apostle, he is deeply concerned about the fleshly affairs of his readers, and exhorts against lust, disobedience of the laws of the land, and truculence of servants. Wives are enjoined to be in subjection to their husbands in the true Pauline style. Preaching for the money there is in it is deprecated, showing the influence of Paul, who supported himself by working at his trade, and abhorred collections. Peter, on the other hand, was a financier; and while we do not know much about his theology we have it on the authority of Acts that holding back the price of anything sold by a convert was in his view an offense to be capi-

tally punished. If he had been writing to the churches he would have told the brethren to turn their property into cash and send the proceeds to him. In one passage the writer of 1 Peter is original, but, alas! incomprehensible. He says (iii, 19, 20) that Christ "went and preached unto the spirits in prison, which aforetime were disobedient, when the long-suffering of God waited in the days of Noah while the ark was a preparing."

The date of this epistle is unknown. It would naturally be a later work than the epistles (Romans, Galatians, and Ephesians) from which it plagiarizes so copiously, and some of these are later than the year 70. Peter, if martyred under Nero, died before the year 65. Some critics place the date of the epistle in the first quarter of the second century, because of the reference to "strangers" (meaning Jewish-Christians) scattered throughout Bithynia.

We do not know who or what the author of this epistle was; and when he shoots at us such curves as the one about Jesus preaching to the disobedient spirits in prison while Noah was building the ark, we confess that we cannot solve his delivery.



“GREENS” FOR THE HEATHEN.

For all flesh is grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof fadeth away.—Peter i, 24.

CXXXI.—REMARKS BY SIMON PETER.

Further evidence that the epistle writers are unacquainted with the works of the gospel writers is found in Peter's description of Jesus as a man who did not revile or threaten. Peter was with Jesus from the first, according to the gospels, and must have heard him delivering his denunciations of the scribes and Pharisees, the generation of vipers, and the wicked who have their portion in the lake of fire. As Peter was a notorious liar, however, a discrepancy as trifling as this casts no doubt on his authorship of 1 Peter.

But in 2 Peter occurs a verse that is dead against him. In the third chapter, where he essays to reassure his readers concerning the second coming of Christ, he complains that scoffers, walking after their own lusts, go about inquiring what prospect there is of his (Christ's) coming, since the fathers have gone to their graves, and things go on just as they have from the beginning of the world. The fathers, we must infer, were the men who lived some genera-

tions prior to the time of the scoffers aforesaid—the men who first accepted Jesus, propagated his gospel, and believed in his return. They had fallen asleep, and since their decease sufficient time had elapsed for their descendants to observe that "all things continue as they were from the beginning of creation:" no earthquakes, famines, pestilences; no "fearful sights and great signs" in the heavens. The fathers had preached that the day of the Lord was near at hand. Now it became necessary for the pseudo-Peter to explain that "one day is with the Lord as a thousand years, and a thousand years as one day." He might as well have abandoned the second coming altogether, for when a day is stretched to a thousand years to fit a prophecy, the matter ceases to be of contemporary human interest.

As a further comment on 2 Peter, it may be said that the author claims to be Simon Peter, and says he wrote the previous epistle. He concedes that some things Paul had written are not easy of comprehension. Nothing was known of the epistle until the third century, and it was long excluded from the canon as un-inspired.



CHRIST
 had a habit
 of calling
 men **FOOLS,**
HYPOCRITES,
VIPERS, etc, and
 threatened them
 with a furnace
 of fire, etc -
 See Matt xii-34.
 " xxiii-15-17
 " xv-41-42
 Lukexxiv 25
 " xi-40

1. PETER
 ii-23-
 who when he
 was reviled, re-
 viled not again;
 when he suffered
 he threatened
 not -

A REMINDER TO PETER.

CXXXII.—A DISAGREEMENT.

The writer of the first epistle of John, which is not an epistle but a sermon, contradicts the words of Jesus. This for the reason that he is a more civilized being and takes a more refined view of human relations than the writers of the synoptic gospels. He is not John the disciple. Reiterating and emphasizing the idea that God is a spirit, that God is Light and Love, he cannot possibly be identified with John Boanerges, the son of thunder (Mark iii, 17), who asked permission of Jesus to command fire to come down from heaven and consume the Samaritan village whose inhabitants did not turn out with a brass band to welcome Jesus and his disciples (Luke ix, 54). He is not the narrow-minded individual who would have no cures performed except in the name of Christ (Mark ix, 38). Unfamiliarity with the theory of Christ's divine paternity by way of the Holy Ghost is manifested by the "break" the writer of 1 John has made in chapter ii. The author of the gospel of John, more "Christological" than Matthew, Mark, or Luke, who were satisfied to call Jesus the son of God,

ably maintains that Jesus was God himself; but our author goes a step farther and makes him the Paraclete, that is to say, the Holy Spirit who begot him. The problem thus presented is interesting though insoluble. The epistle itself neither names its author nor states to whom it is addressed, and it belongs to the second century.

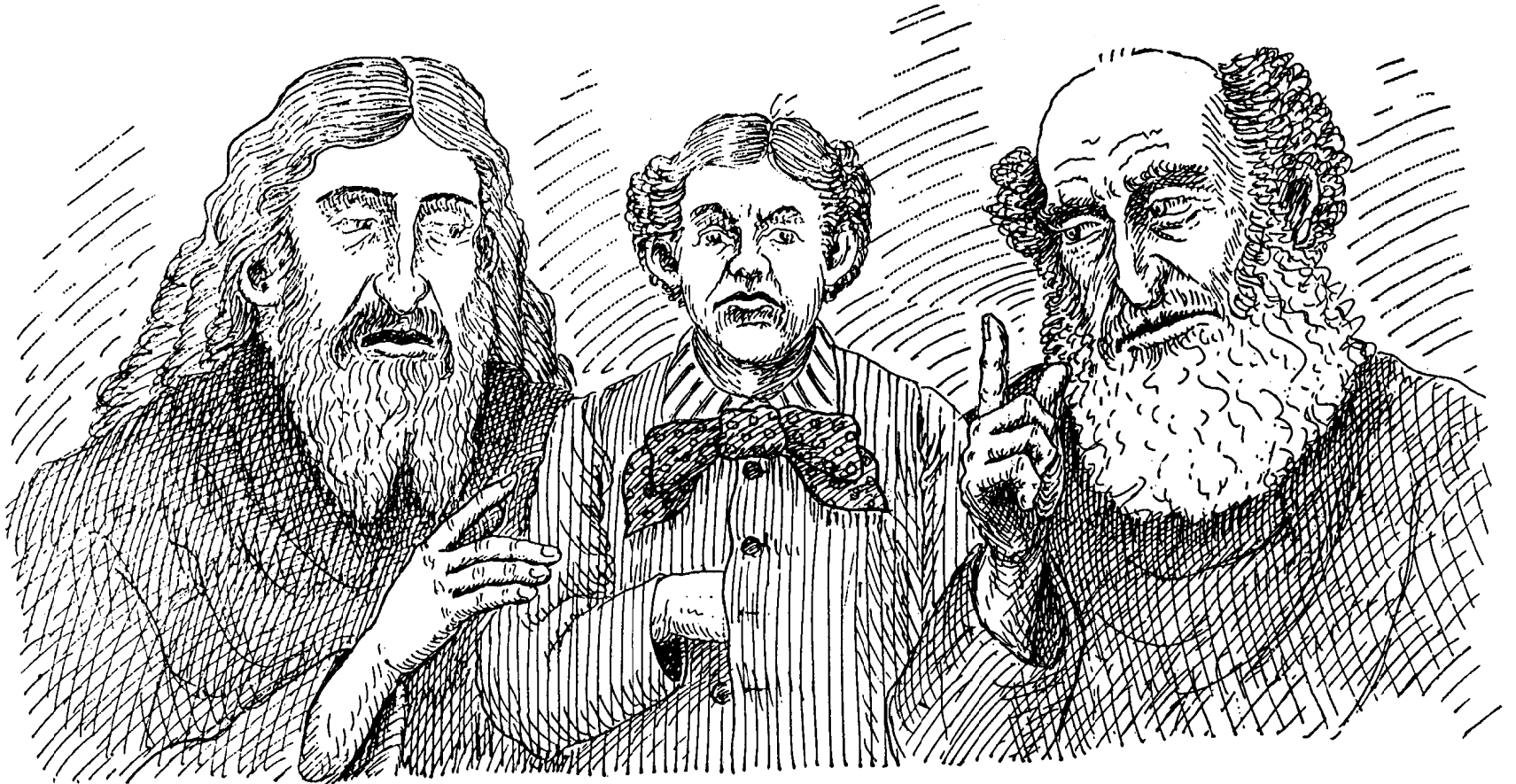
Considering that the work destroys the distinction drawn by others between the three persons of the Trinity, it was a bold forger who interpolated (iii, 7) the declaration, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one"—a passage which the latest Bible revisers have incontinently expunged. The interpolation is the cornerstone of the doctrine of the Trinity, and it might have been expected that its exposure as a fraud would in some degree lessen the confidence with which that doctrine is preached. No such result has followed. Trinitarians regard the excision as a subtle form of persecution, and cling to their belief the closer, on the theory that, having lost the support of scripture, it needs theirs all the more.

JESUS .- (LUKE, XIV. 26.)

"If any man come to me and hate
not his father, and mother, and wife
and and children, and brethren, and
sisters, yea and his own life also, he
cannot be my disciple."

JOHN. ii-9.

"He that saith he is in the light and
hateth his brother, is in darkness
even until now"



NOT HARMONIOUS.

CXXXIII.—MORE INHARMONY.

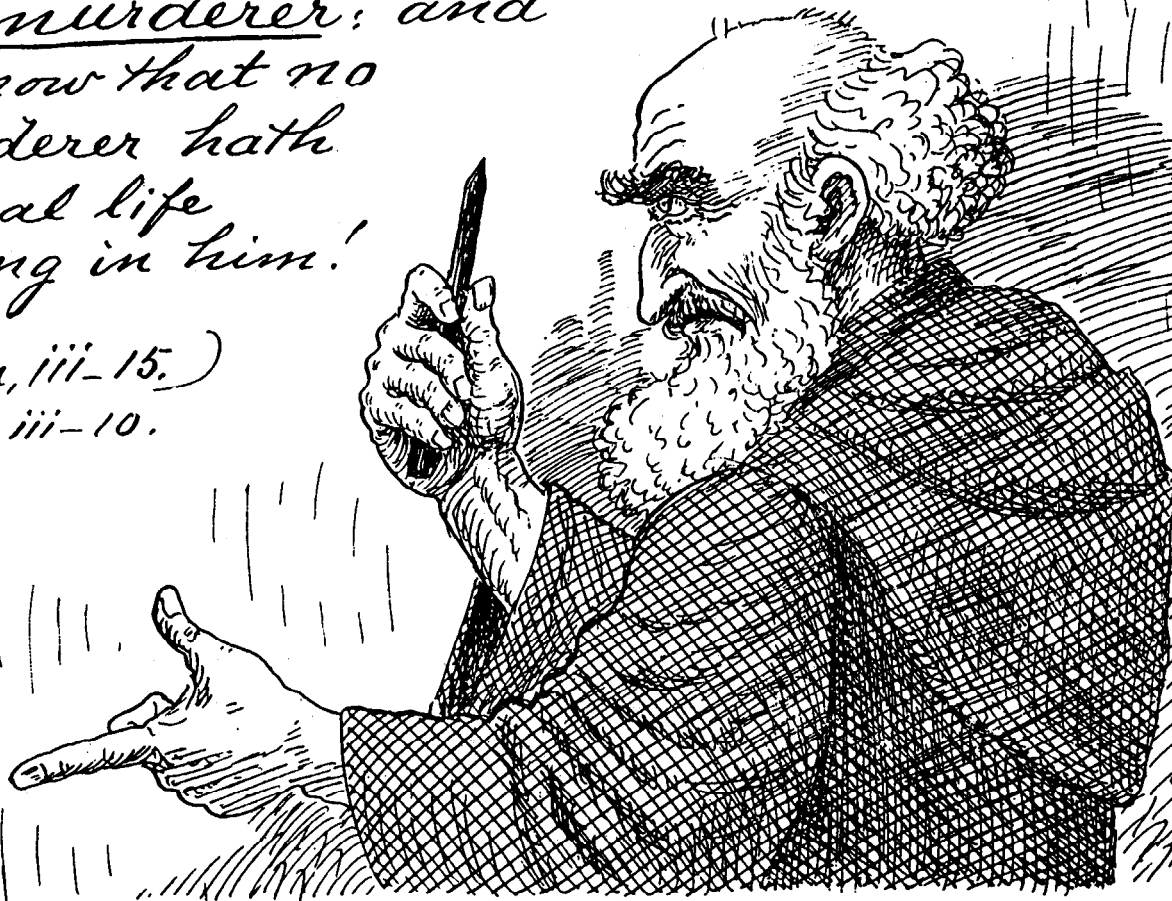
Brotherly love is the theme dwelt upon by our author, John: "He that loveth not his brother abideth in death;" "If a man say, I love God, and hateth his brother, he is a liar." Wavering souls must make their choice between Jesus and John. They will either love their brothers and forego the discipleship of Christ, or hate them and abide in darkness and be called liars by John. Or in an access of independence, they may say: To the devil with both. We will hate nobody and love nobody for any cause apart from merit. If the choice is to be made between Jesus and our families we will bid Jesus "Good-bye." If we must love the unworthy in order to prove our love of God, or be accounted liars, we accept the alternative. We will love the good if we can, but the bad—well, not under compulsion. One may dislike a man and not be his murderer even in thought, just as he may feel desire toward a woman without committing adultery with her in his heart, John and Jesus to the contrary notwithstanding. Aversion and attraction are involuntary, and carry no guilt until they lead to wrong actions.

The love enjoined by this purported John was restricted to brethren of the same faith. He declares: "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the father and the son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." Persons who differed from them in matters of religious doctrine were not to be received with hospitality or treated with common civility. These early Christian propagandists had no love for one another. Paul, as he wrote to the Galatians, would damn an angel from heaven who came offering doctrine different from the one he himself taught, and John echoes the sentiment. Paul despised Peter, as Peter did Paul, and John had no use for either, nor they for him. None of them had the teaching of Jesus before him; they built up their theology on a basis of Jewish prophecy and pagan philosophy, and as they did not work together, they naturally reached contradictory results. John viewed Jesus as an advocate; the fall, atonement, and scheme of salvation are foreign to his system.

~~'If any man come to me and hate not-" etc.~~
(See Luke XIV-26.) Jesus.

Whosoever hateth his brother
is a murderer; and
ye know that no
murderer hath
eternal life
abiding in him!

(I. John, iii-15.)
see also .. iii-10.



JOHN AGAINST JESUS.

CXXXIV.—MOSES DISCREDITED.

There are sometimes found verbal connecting links between the New Testament gospels and narratives and the epistles. One of these links or resemblances connects 1 Peter ii, 24, with the Peter of Acts v, 30, and x, 29. The three passages speak of Christ as having been hanged on a tree instead of crucified; and if the peculiarity were confined to the purported speeches of Peter it might help to fix the authorship of the epistle; but in Acts xiii, 29, Paul makes the same mistake, and repeats it in his epistle to the Galatians (iii, 13). Hanging on a tree and crucifixion might be viewed as the same mode of punishment but that we have it on high authority that, "entirely foreign to the Jewish penal code, it [crucifixion] had been introduced and freely practiced by the Romans in their provinces, as a palpable proof of their supremacy and an example well calculated to inspire terror" (The Bible for Learners, iii, 449). Possibly Paul's editors, who have been good enough to bring his language into conformity with that of the gospels in other instances where he

speaks of the manner of Christ's death, hesitated at changing Gal. iii, 13, for the reason that the passage is a quotation from Leviticus (xxi, 23). The writer of Acts employs hanging and crucifying indifferently, as though he supposed them to mean the same mode of execution.

Another of these resemblances is the passage, 1 John iv, 12, "No man hath seen God at any time," which exactly parallels John i, 18. The repetition could occur if the gospel and epistle were from the same pen, or if the writer of the epistle was quoting the gospel. But why should God inspire a man to write a passage twice, or another man to copy it?

The gospel John affirms not only that no man has seen God, but also that no man has heard his voice. Who, then conversed with Adam and Eve in the Garden of Eden? Who spake to Moses face to face? Who addressed Paul on the road to Damascus? It is asserted again by John (v, 37), concerning God, that no man has seen his "shape," but Moses should have acquired some idea of the divine form when privileged to behold the parts exposed in the tabernacle (Ex. xxxiii).

MOSES.

Ex. xxxiii. 11. - And the Lord spake unto Moses face to face - etc.

Ex. xxiv. 10. - And they saw the God of Israel - etc.

And they saw God -
etc. Ex. xxiv. 11. -

JOHN.

1. John. iv. 12. - No man hath seen God at any time! etc



JOHN AGAINST MOSES.

CXXXV.—A LORD'S DAY INCIDENT.

The book of Revelation is the craziest book in the Bible, or in the world, except Daniel, which it quotes freely without credit. Some of Revelation is history symbolically expressed, and some is prediction. If it were possible to discern where the history ends and the prediction begins, we might determine the date of its writing; but the history being as wild as the prediction, there is no way of telling them apart. The Christian father Irenæus is quoted as saying that the book was written in the year 96. The Dutch critics, Dr. Oort, Hooykaas, and Kuenen, agree on the end of 68 or the beginning of 70. In character the work is Jewish and anti-Pauline. Although the apostle is not named, the writing is addressed to churches founded by Paul in the districts he evangelized. The writer condemns with especial vehemence the author of the doctrine that believers may eat meat offered to idols, and that a believing wife may live with an unbelieving husband: the one he terms abomination, and the other fornication. Paul's permission for Jews and

Gentiles to consort in marriage is likened to "the teaching of Balaam." This has reference to the Israelitish defection toward idols worshiped in Palestine with rites of prostitution. Some sects of early Christians practiced promiscuity, but that was later than the Apocalypse if it was composed in the first century.

"Obscure and void of reason, and the title forged," is a criticism passed upon Revelation in the third century; and it still holds good.

When John's delirium began, we are given to understand that he was in Patmos, a sterile island in the Greek archipelago. He says it was the "Lord's day." The Greek reading is "day of the Lord," which does not mean the Sunday adopted from the pagans in the fourth century, as some suppose; it was the day of the Lord's coming. He was in the spirit, that is, in a trance. There might have been something spirituous about his inspiration, for no victim of delirium tremens ever had visions more grotesque. What he has to say about hearing "a great voice" may be set down as an invention devised to give impressiveness to the narrative, or attributed to an imagination disordered by dwelling too intently on religious subjects.



IN THE SPIRIT.

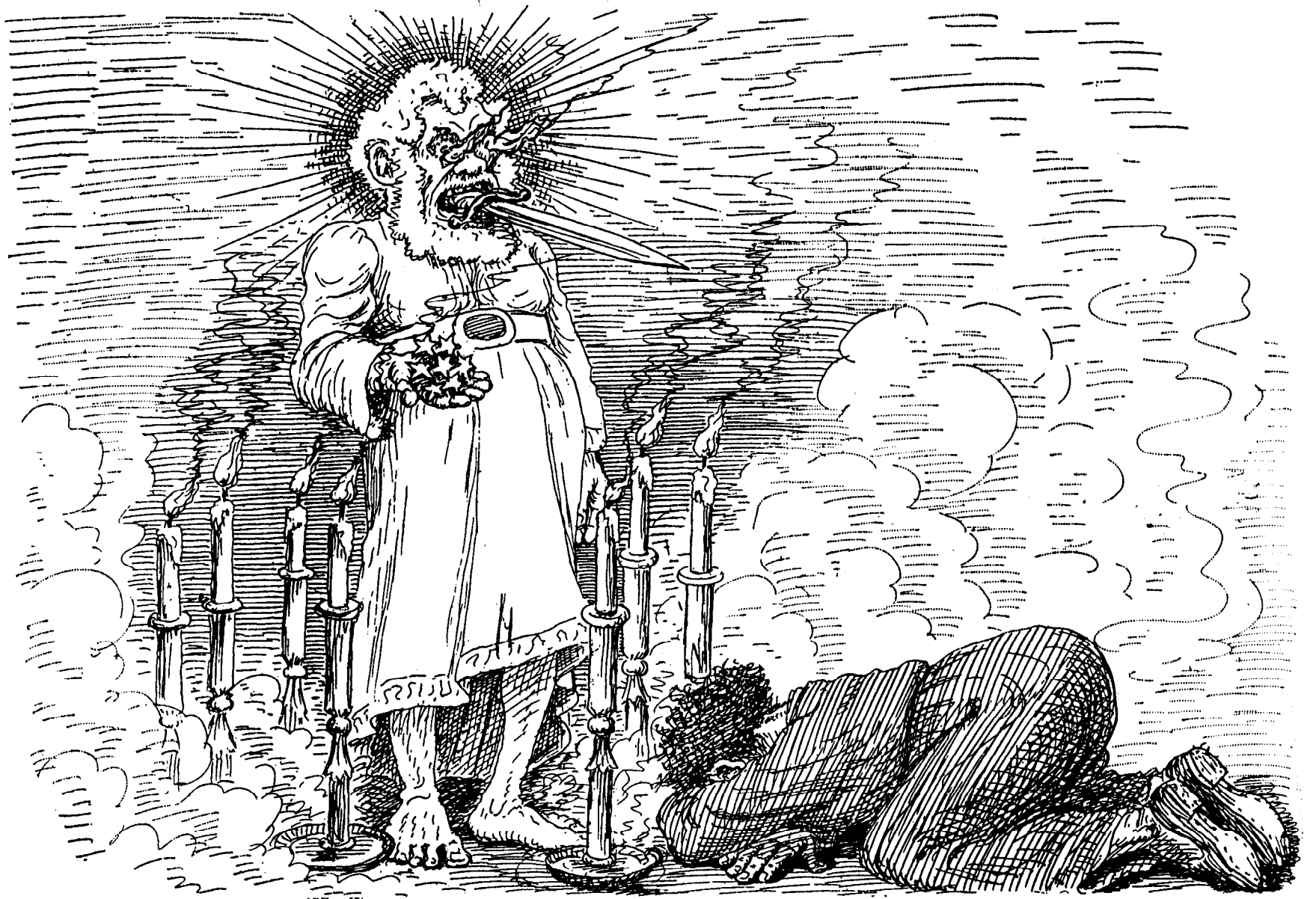
I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.—Rev. i, 10.

CXXXVI.—JOHN MEETS THE QUEER ONE.

Owing to the perverse way in which life is ordered, a man sees the queerest game when he has no gun with him. Here we have the man on a desert island confronted by a being in human form, with brass feet, a white, woolly head, blazing eyes, and a sword in his teeth—and the gun left at home. The being was surrounded by candlesticks for footlights, and juggled with a number of stars held in his hand.

Should John run, or climb a tree, or keep out of sight. Too rattled to do either, his nervousness went to his legs, and he fell down. The Queer One, removing the sword from his mouth, touched John on the shoulder and said, "Fear not; I am the first and the last." John did not doubt the statement. Such things do not happen twice; this must be the only one of the kind. John got up. Being a literary man, he sensed the presence of material for a great work, and pulled his pad and pencil. The Queer One stuck the point of his sword into the sand, snuffed the candles, put the stars in his pocket,

and, when John was ready, proceeded to introduce himself. "I am," he said, "he that lives, and was dead. Moreover, I am alive now for all day. I have in my possession the keys of hell and death. If you are agreeable, we will do a little work. Write down what you have seen, and I will give you a hint about what is coming. These stars," he went on, "stand for seven angels I have made the acquaintance of in seven different churches. The angels are of the wingless order, but you need not dwell upon that. When I fall in with one of these angels I take a star along to remember her by. These candlesticks belong to the seven churches, brought away by your humble servant as mementos. Got all that down? Yes? Then if you will act as amanuensis I will dictate a few letters to the angels aforesaid. I want to put them on their guard against certain preachers who call themselves apostles and are spreading loose ideas on religion and morals amongst the congregations they induce to listen to them. Say the letters are from the man with the stars and candlesticks. Tell them that those apostles are liars, and that if I hear of any church taking up with them, out goes its candle."



THE QUEER ONE.

CXXXVII.—THE DEVIL AS AN OFFICER OF THE LORD.

Ten days, with no alternative of ten dollars, was the sentence that the heathen magistrates, here characterized as the devil, were wont to pass on the saints who disregarded Paul's advice to obey the order of the court (Titus iii, 1). The first three chapters of Revelation are taken up with the introduction and the letters dictated by the Queer One to the seven churches. In this correspondence the churches are both rebuked and commended. The church at Ephesus is accused of leaving its first love.

Certain deeds of the Nicolaitanes (destroyers of the people) are mentioned, which deeds are supposed to be the acts of the magistrates in suppressing the obstreperous saints. The church at Smyrna is warned against the synagogue of Satan, meaning Paul's gospel. In the letter to the Pergamos church is mentioned Antipas, an unknown Christian martyr, and the brethren are accused of entertaining false apostles who permit the eating of forbidden things and encourage unchastity. The complaint against the Thyatiran church is that they have put up

with a certain woman, Jezebel, who calls herself a prophetess and betrays the saints to commit fornication and eat meat offered to idols. By Jezebel John meant the seducing doctrine of Paul, so certain commentators say; but if there were anything historical about the book of Acts, we might infer that the Revelator alluded to Lydia, a wealthy lady of Thyatira, whom Paul converted and baptized. The Queer One threatens to put this female into a bed, and to make trouble for all who have union with her unless they repent, which is an indecent proposition; but there is an unexplained proneness of religious dehortation to deal with the more intimate associations of men and women. Most religions take it upon themselves to regulate these associations. Some systems have demanded the sacrifice of virginity in their temples as a votive offering to the deity. New religions are usually marked by some sexual vagary. By the Bible writers sexual sins are made the type of defection from the faith. This came about among Old Testament prophets through the propensity of the Israelites to worship with the surrounding heathen, whose rites were phallic.



THE DEVIL AS AN OFFICER.

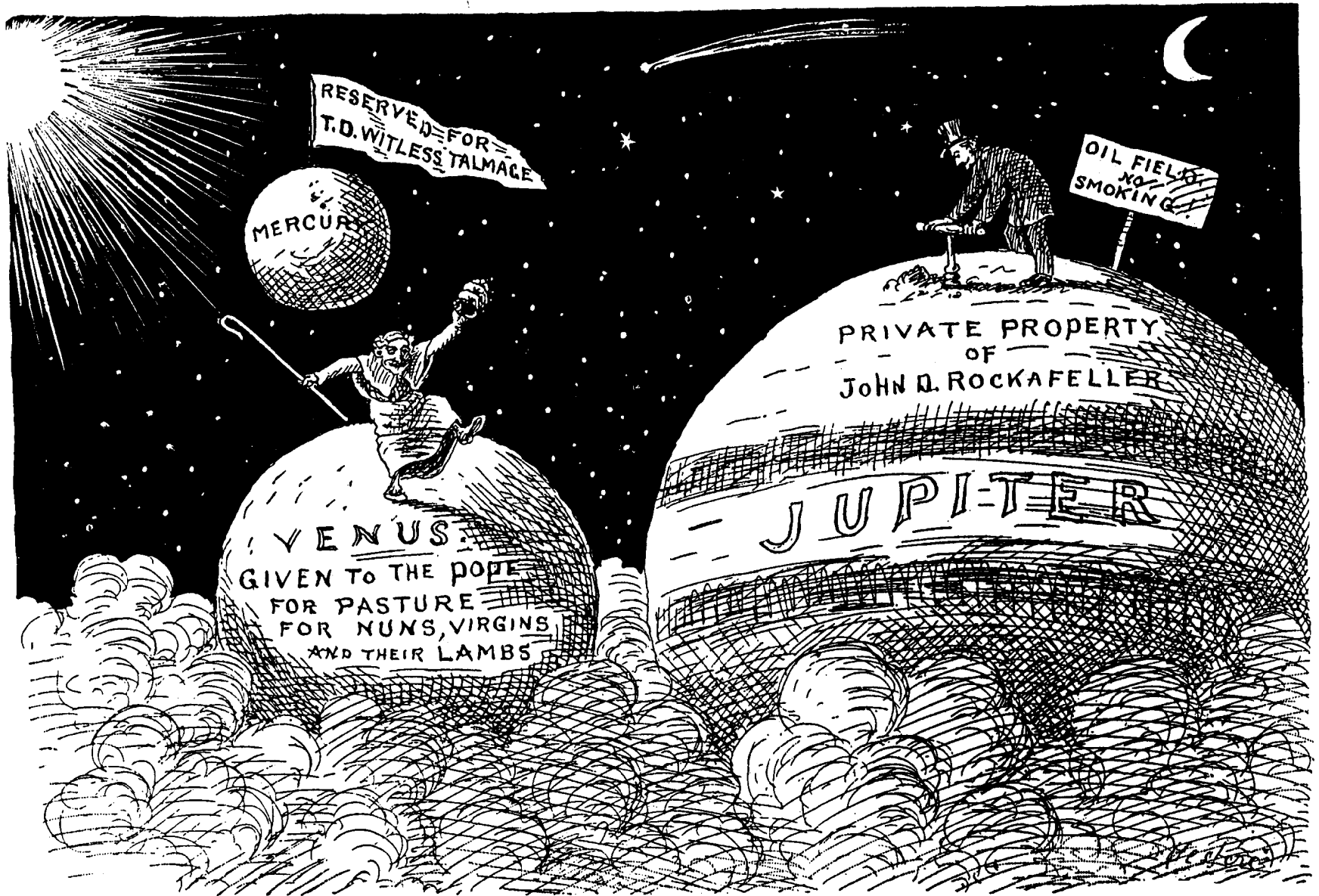
Behold the Devil shall cast some of you into prison, that ye may be tried ; and ye shall have tribulation ten days.
—Rev. ii, 10.

CXXXVIII.—THE QUEER ONE'S GENEROSITY.

It is written that the Adversary of Souls once conducted Jesus to the summit of a mountain whence all the kingdoms of the earth were visible. We are not acquainted with the eminence that affords a view of all the monarchies in existence at that time. Our concern, however, is not so much with the mountain as with what took place there; for when Satan had directed the attention of Jesus from one principality to another, he offered the Son of Man all of these kingdoms if he would join his church. The bribe was rejected. Yet the offer was as magnificent as it was advantageous. It was noble in a poor man like Jesus to resist the temptation to accept it; and yet the reward of apostasy then offered was humiliatingly insignificant compared with the munificent promise of the Queer One, who, in consideration of steadfastness displayed by some humble Christian of Thyatira, agrees to make over to him not only the earth and its kingdoms, but the morning star as well. If the morning star happened to be Venus, the Queer One's offer would be

about double the magnitude of Satan's proposal to give Jesus the earth; if it was Jupiter, the volume represented would be no less than 1,300, and the weight 300, times that of the mundane sphere. The offer must include delivery of the goods, for as Venus revolves 66,000,000, and Jupiter 476,000,000, miles from the sun, the humble Christian of Thyatira would otherwise be embarrassed by distance when he came to take possession. No need to ask how a humble and steadfast Christian could utilize a large and active planet if he owned one. Such uses as setting it on a stick and reading his Bible by its effulgence, or attaching it to the fork of his bicycle to the give light required by ordinance, will suggest themselves to the reader without a hint from these pages, which aim not to stray into the paths of speculation, but press onward toward the mark.

Joshua, with a star in his pocket, to draw forth whenever he needed a light, would be cast into darkness by the early Christian who, having overcome the synagogue of Satan set up by the Pauline apostles, should receive the effulgent planet Jupiter as a reward and carry it about with him for a lantern.



GENEROSITY.

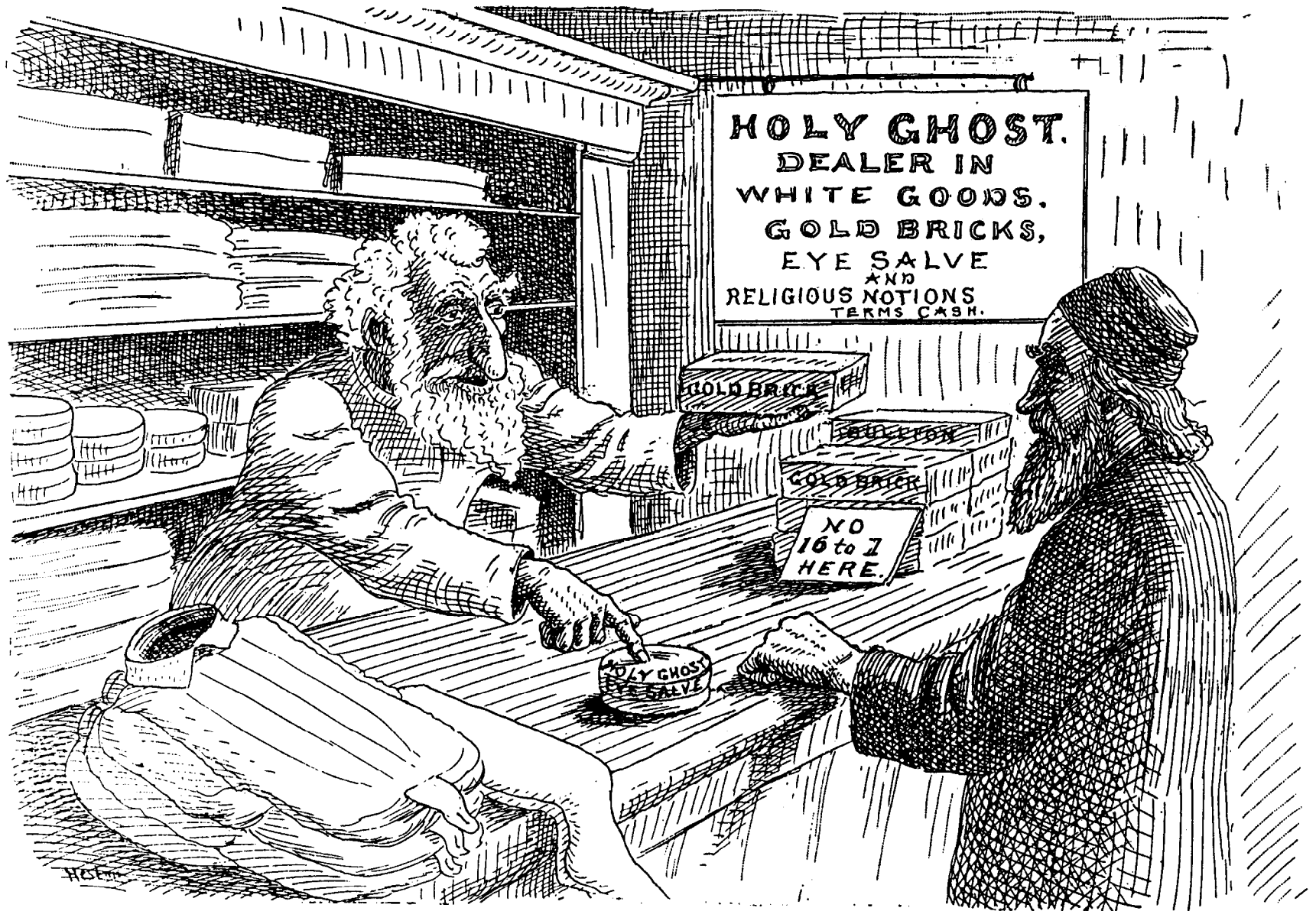
And I will give him the morning star.—Rev. ii, 28.

CXXXIX.—DRUMMING UP TRADE.

The Laodiceans, to whom the Queer One addresses the last of the series of epistles, are accused of growing wealthy, and counseled to turn their money into the heavenly treasures listed in the text (iii, 18).

We have found nothing thus far to support the claim of bibliolaters that the author of Revelation is the writer of the gospel of John and the three epistles. On the other hand, difficulties in the way of accepting that theory rapidly accumulate. Between the Apocalypse (as Revelation is called) and the other Johanne literature there are contrasts in style, vocabulary, and doctrinal viewpoint. Scholars upon whom has fallen the burden of translating the Apocalypse say that the writer's knowledge of the Greek is imperfect, his style being rough and awkward, as though it were not his native tongue, while the Greek of the gospels and epistles is easy and natural. The Apocalypse abounds in Old Testament quotations, which in the gospel of John are extremely rare, and entirely absent from the epistles. The Apocalypse, being Judaistic, makes "Jew" synonymous with

a true believer (ii, 9; iii, 9), but in the gospel "Jew" stands for the unbelieving enemies of Christ, and the Jewish religion no longer exists. And a decisive test is the Pauline sentiment of the gospel and two of the epistles, while, as we have seen, the Revelator shows inveterate hostility toward Paul and his apostles, whose doctrines he assigns to "the depths of Satan." John of the gospel evinces none of the anthropomorphism of the Revelator. Believing God to be a spirit, and Christ to be God, would he ever have consented to present Jesus in the outlandish guise in which he appears in the Apocalypse, with flames proceeding from his eyes and a sword from his mouth; a garment belted under his arms, and feet composed of brass? Modern students of the gospel deny that John entertained any hope or belief that Jesus would come the second time in material form. The Revelator predicted his appearance in half a week of years, that is three years and a half, at farthest; and some of the language of the letters to the churches contains an intimation that he will come at any time as a thief in the night, and pounce upon the unrepentant without previous notice.



BUSINESS.

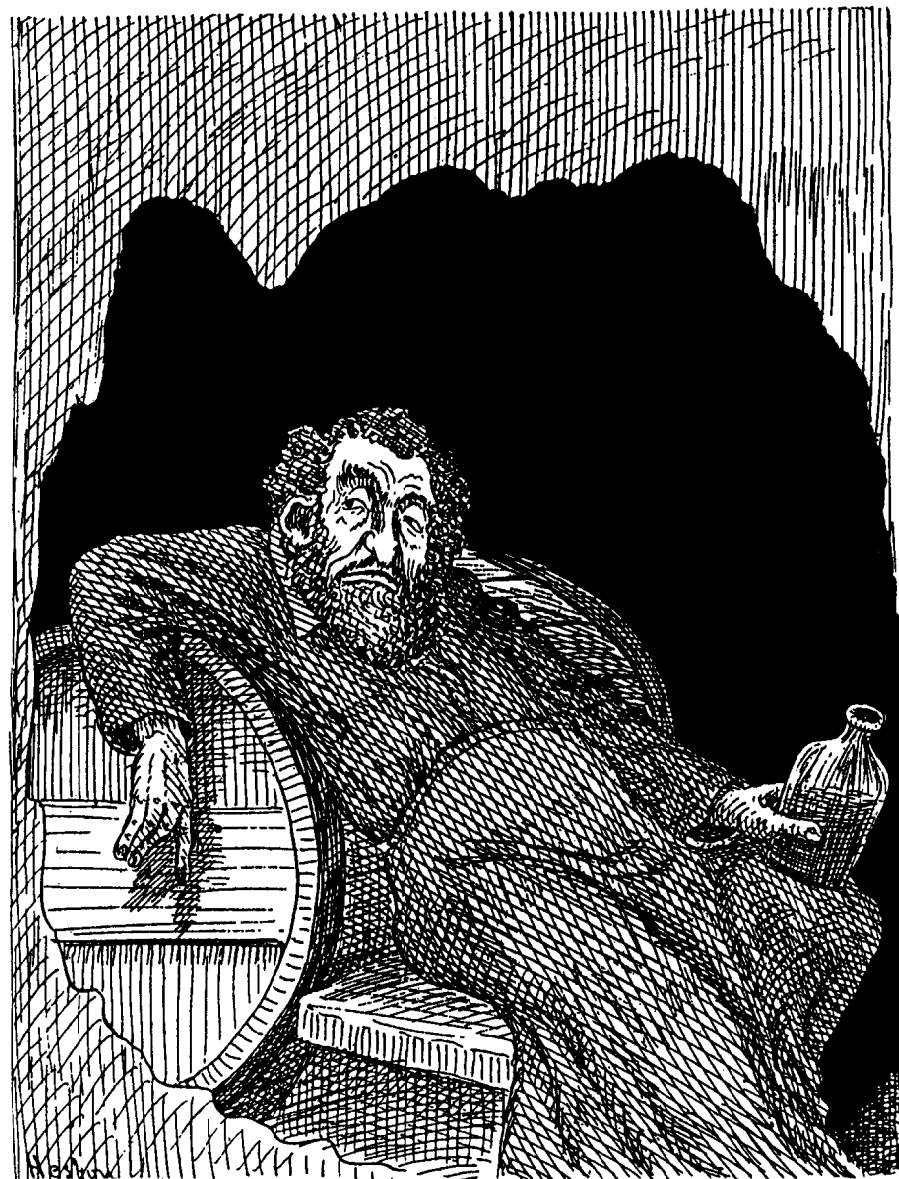
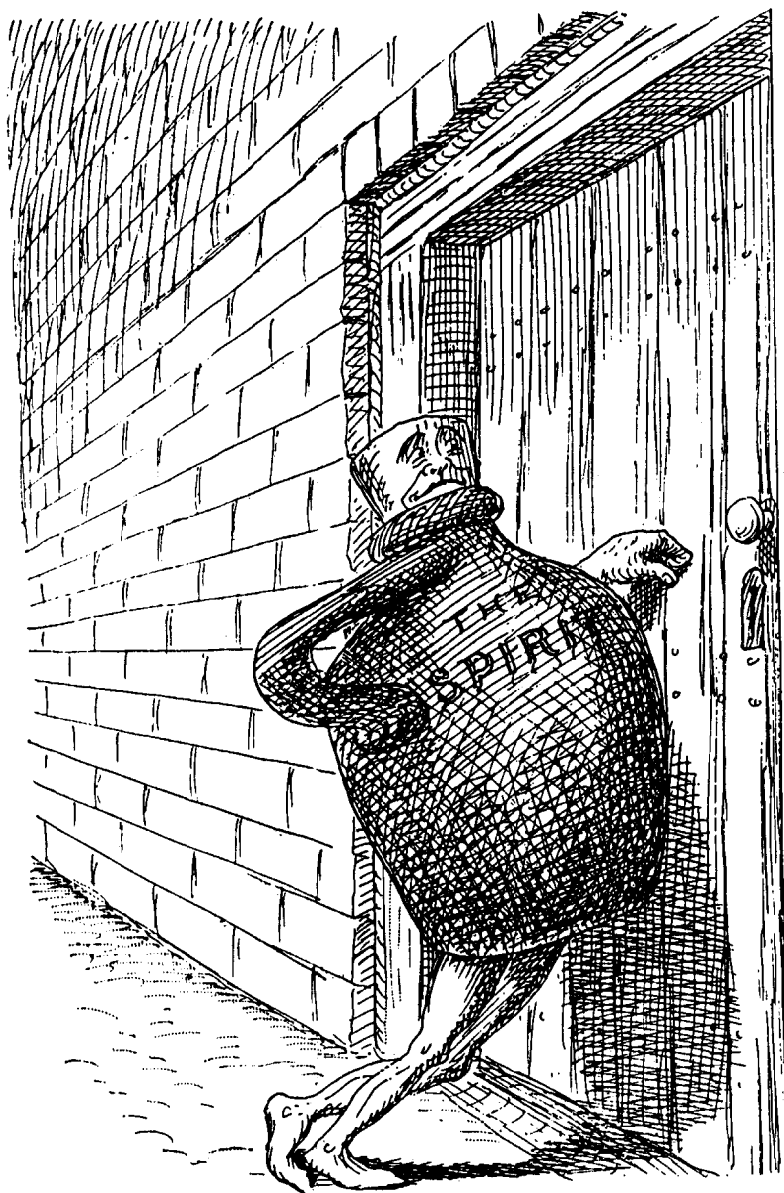
And I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed ; and that the shame of thy nakedness do not appear ; and anoint thine eyes with eyesalve, that thou mayest see.—Rev. iii, 18.

CXL.—READY TO MAKE CALLS.

The queer party interviewed by John directs him to say to the Christians of Laodicea that he is at their door with his hand to the knocker, and that if they let him in he will stay to supper. A few pages back is a picture drawn with fidelity to John's description of the gentleman who thus invites himself out to tea. Suppose the Queer One had come to the door of the faithful in the costume he put on for his meeting with John, how many would have asked him in? If Revelation was composed in 68 or 69, there must have been many people alive who had seen Jesus, since he was at least thirty years old (Luke iii, 23) at the time of his death, or perhaps fifty, as some conclude from John viii, 57. According to Catholic tradition, the child whom he took and set in the midst of them (Matt. xviii, 2 lived many years after the crucifixion and became a saint. Would he ever recognize, in John's panoplied and brass-bound edition of the Son of Man, the Galilean peasant who had taken him by the hand and used him to illustrate a sermon? In the crowd who witnessed the entry of Jesus into Jerusalem were many

young people. The spectacular individual with the stars in his hand would have difficulty in passing himself off upon these as the man on the donkeys.

There is no wisdom in the doctrine which involves the return of Jesus, to come clattering up our front steps with his brass heels. When he was once here, why did he not stay and see the thing through? The longer he tarries the harder will he find it to get recognized as the son of God. Two thousand years ago sons of God were the vogue. Nobody in Christ's day derided the notion of the incarnation; all conceded that nothing was more likely than that God should appear among them in the form of a man. To-day the situation is changed; millions now profess to believe that God once begot himself of a virgin, but scout the idea that he could do it again. The refusal of the Jews to recognize Jesus as the messiah they attribute to a culpable perversity and stiffnecked obstinacy; they think that if they had been on earth at the time of Christ, they would have been his first disciples, but we know better. Jesus, should he return, would be caricatured by the funny papers, and prosecuted for treating the sick without a license.



AT THE DOOR.

Behold I stand at the door and knock ; if any man hear my voice, and open the door, I will come in unto him, and will sup with him, and he with me.—Rev. iii, 20.

CXLI.—AGAIN IN THE "SPIRIT."

The seven letters to the seven churches have been written, and the interview between John and the Queer One is at an end. We are not told how the fellow with the stars and candlesticks made his exit. Did he replace the sword between his teeth, gather up the candles used as footlights, and walk away on those brass feet of his? He had appeared in John's rear and blown, or caused to be blown, a trumpet to attract the Revelator's attention. And John says (i, 12), "And I turned to see the voice that spake with me." Some men, when they are "in the spirit," hear voices and some see things. John did both. His delirium was complete. The experiences and visions of religious or prophetic persons are such as fill a want of the one privileged to enjoy them. When Abraham was about to sacrifice Isaac, he very opportunely heard a voice commanding him to substitute a ram for his son. When Joseph was troubled about the condition of his betrothed, he had exactly the kind of dream calculated to set his mind at rest. The Jews accused Peter

of eating with "men uncircumcised," but a timely vision afforded him an adequate justification of his course. If the Jews had set a better table than the Gentiles, Peter would never have had that vision. Jesus uniformly appears to his devotees in the form most desired by them. To a noted nun he came by night in the guise of a beautiful youth, an Adonis with none of that young man's reluctance; and for the benefit of her sex contemplating a conventual life she described her ecstasies in language the plainness of which is no merit. Her confessions are not circulated among pious young females with leanings toward life in a convent, but are quoted by writers on mental disease. Some of the prophets are in the same category with this pious nun. Dr. Maudesley, an eminent authority, premising that the distinction between prophets and lunatics is hard to draw, has no hesitancy in placing Ezekiel among the latter. John the Revelator saw and heard what his mental and religious state had prepared him to receive. His errors of history, his vagaries touching the future, and his prejudices as a Jew were confirmed by his vision.



AGAIN IN THE "SPIRIT."

After this I looked, and, behold a door was opened in heaven ; and the first voice which I heard was as it were of a trumpet talking with me.—Rev. iv, 1.

CXLII.—JOHN'S SECOND NIGHT-MARE.

As the Apocalypse is admittedly older than the gospel or the epistles of John, will those who maintain that all these books have the same author, explain why John, after the vision of the throne of heaven and its occupant, declared in the gospel and in one of the epistles that no man had seen God at any time? If his readers accepted the gospel as inspired, they would be obliged to discredit Revelation; or having become firmly grounded in the doctrine of the Apocalypse, the gospel, with its aerated deity, its anti-Judaistic tone, and its omission of the second coming, would necessarily be regarded as false.

Lest the reader who has not a New Testament at hand may think this picture gives the artist's vision and not John's, we will cite the descriptive words of the Apocalyptic writer. A throne, he says, was set in the heavens, and one sat on the throne; and the sitter was in appearance like a jasper and a sardine stone. About the throne extended a rainbow like an

emerald to the sight, and therefore green. A green rainbow is a rare phenomenon. Surrounding the throne also were twenty four seats, in each of which sat an elder, appareled in white raiment and wearing a gold crown. Thunder and lightning, mingled with voices, emanated from the central throne, and before it were seven spirit lamps, all being situated in the midst of a sea of such crystal clearness as to resemble glass. Four living creatures with no blind side to them, but having eyes before and behind, were both in the midst of the throne and round about it. These beasts need a more particular description: "The first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle." Each member of this aggregation of strange beasts possessed no less than six wings, and was provided with eyes both outside and inside, as well as fore and aft. They had no need of rubber necks, and were accoutred for introspection. Although but one of them had human features, all could talk, and neither resting nor giving others a rest, from night until morning, and from morning until night, they vociferated.



WHAT JOHN BEHELD.

And immediately I was in the spirit ; and behold.—(See Rev. iv,) 2-8.

CXLIII.—THE LAMB PRESENTED.

Looking more closely, John noted that the individual on the throne had in his right hand a book, "written within and on the backside, and sealed with seven seals." Here is more information than we have a right to expect at the present stage, because, if the book was sealed, we ought cheerfully to wait until the seals were broken to know what was inside. Shortly a "strong angel," the ghost of Samson, perhaps, said, as he gazed inquiringly about, "Who is worthy to open the book?" All glanced at their hands and passed out. For a time it looked as though the pot would not be opened, and John wept copiously out of pure disappointment. At this moment up spoke one of the elders, saying that the Lion of the tribe of Judah, with the root of David, would make an effort to oblige the company by breaking the seals. John then saw, somewhere between the throne and the four beasts and the elders, a Lamb that had previously escaped his notice. It had seven eyes and seven horns—which amounted only to a pair of sevens—and came and took the book.

All the beasts and elders made obeisance to the pair of sevens, and struck up a song, the gist of which was that the Lamb held over them. Here angels came in to the number of one hundred and odd thousands, and they all expressed themselves as satisfied that the Lamb should take the book and be blessed.

Professor Bennett, in his observations on Johannine literature, entertains the doubt that we have the Apocalypse in its original form. It has been pointed out, he states, that the references to the Lamb and other distinctively Christian passages can be removed without seriously interfering with the continuity of the book. After the Christian element has been removed, there remains a fairly complete Jewish apocalypse; and the theory is tenable that somebody has taken this and used it as a basis for the work as we have it. Professor Bennett opines that the author may be the disciple John, the son of thunder; but he forgets that this John was personally acquainted with Jesus, and in any Christophany (as an appearance of Jesus is called) would have represented him, not with woolly hair and brazen extremities, but as he knew him before and after the resurrection.



A REMARKABLE LAMB.

CXLIV.—BREAKING THE SEALS.

The Lamb having gained possession of the book, and the first excitement being over, the next business in hand was the breaking of the seals, which he of the seven horns and seven eyes proceeded to do. The first seal went off with a loud report, and one of the four beasts said to John, "Come and see." John looked, and saw a white horse ridden by a man armed with a bow. It is supposed that this spectacle typifies something in the past, but the data are too scanty to admit of identification.

Horses are numerous in the apocalyptic and prophetic literature of the Bible. The prophet Zechariah generally saw horses when he was in the way of prognosticating.

John does not take the trouble to elucidate the meaning of the seals, the breaking of which releases the horseman. Hundreds of interpreters have worked out theories to fit the symbolism here employed, their certainty and vehemence being in proportion to the obscurity of the point they profess to make clear. But it would be a rash individual who should attempt to maintain that every one, if any, of the things

apocalyptic necessarily means something. Is there anything significant in the color of this horse, or in the bow carried by his rider? Does anybody recognize the twenty-four elders, or the four beasts, or know what was written on the inside or on the backside of the book?

If the book of Revelation be some old Jewish apocalypse, which John appropriated, writing in the references to the Lamb in order to give it a Christian character, these things are from a Christian point of view merely filling and have no part in Christian prophecy. It may well be believed that John himself was ignorant of their import. They are like the unusual words employed by a Brooklyn alderman, who said that he did not know what they meant himself, but he threw the terms into his discourse trusting that his hearers might understand them. John may have preserved the symbols of his predecessor in the hope that somebody else would comprehend them though he did not. The Apocalypse was without honor among those for whose reproof it was written, being rejected as of no authority by the churches to whom it was addressed, one of them being that at Thyatira, which was not founded until after the apostle John was dead.



THE WHITE HORSE AND RIDER.

And I saw, and Behold a white horse ; and he that sat on him had a bow ; and a crown was given unto him ; and he went forth conquering, and to conquer.—Rev. vi, 2.

CXLV.—MORE CAVALRY TURNED LOOSE.

Another solitary horseman, differing from his predecessor in being mounted on a sorrel steed and armed with a large sword.

The world waited long for this prophecy to mature, but it was fulfilled at length in a person of Dutch descent who near the close of the nineteenth century began to be protuberant in the politics of New York. As a member of the state legislature he achieved such distinction as comes from shouting for a measure and voting against it. We next hear of him as a police commissioner whose fad was the enforcement of the law designed to protect the holy Sabbath from desecration by traffic in beer. He worked a great change as regards the respect in which the Sabbath was held; for whereas under his predecessor it had cost a publican but \$5 per month in tribute money paid the police for permission to keep his place open on that day, he by his strenuous labors succeeded in raising the tariff to \$10. Satisfied with his performance in this field, he resigned as police commissioner, in which course he had

the applause of his constituents, to become assistant secretary of the navy. War being shortly declared on the decrepit kingdom of Spain, he abandoned his post to become a soldier, and at the head of a regiment of Rough Riders advanced to meet the foe. Of an impetuous nature, he disregarded the orders of his superior officer and marched his men over or through the regular troops who were awaiting the word of attack and who were shortly necessitated to move forward to save the command of our hero from annihilation. The foe retreated before the regulars, but he was in at the capture of a soup kettle. One of the enemy, supposed to have been the cook, who lingered behind his comrades, appalled by the fierceness of his countenance, turned to flee and was shot in the back by the subject of this prophecy. His success in arms convinced him that he was born to be President, but he compromised with his party, who were not unanimously of his mind, and accepted the governorship of New York, being shortly thereafter shelved, as it was hoped, by election to the Vice-Presidency. The President was shot (from in front) by an assassin, and he took the vacated chair.



SECOND DETACHMENT OF CAVALRY.

And there went out another horse that was red ; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another : and there was given unto him a great sword.—Rev. vi, 4.

CLXVI.—A HORSE OF ANOTHER COLOR.

The third seal being opened, the third beast—the one that had a face like a man—called John to come and look. The rider now introduced bore a pair of balances in lieu of bow or sword. The label “French Justice” is suggested by the conduct of the courts of France in the noted Dreyfus case, tried in the year 1899. Evidence exists of a conspiracy on the part of the Catholic church, the French army officers, and the anti-Semites to degrade and imprison for life an officer of the army who was a Jew. Through perjury, forgery, and ecclesiastical and military influence the unhappy victim of the conspiracy was for some years kept in close confinement, being finally freed through the exposure of the conspiracy by Emile Zola and other writers. Zola was himself brought to “trial,” and convicted of libeling certain army officers, but he had achieved his object, the liberation of Captain Dreyfus. Voltaire once observed that the French people were half tiger and half monkey, so that the choice of a simian

to represent French Justice is not without warrant. And as French Justice was in this case supported by the church, which is the personification of darkness, the parallel holds good of the black beast ridden by the monk.

While John regarded the equestrian as depicted, he heard a voice saying: “A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.” That is suggestive. Disregarding prior interpretations we have here a domestic episode. The man with the scales has mounted his horse with the pacific intent of riding to the nearest grocery for wheat, barley, kerosene, and wine. The voice is that of his wife calling after him to refresh his memory about the things he is to get; to caution him against being overcharged for the wheat and the barley, and to admonish him against consuming the wine on the way home or spilling either the wine or the oil. The homely incident, introduced among the weightier matters of prophecy, is as refreshing as a drink of soda water after a sermon on hell in hot weather. Leaving the rider on the black nag to pursue his bucolic errand, we return to the fortunes of John.



A BLACK ONE THIS TIME.

And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.—Rev. vi, 5.

CXLVII.—DEATH ON A PALE HORSE.

The fourth beast—the one resembling a flying eagle and in no respect like the eagles which do not fly—directed John's attention to the procession that ensued upon the opening of the fourth seal. Death and hell now formed in line and passed a given point. The Queer One who figures in the first chapter of Revelation professed to hold the keys of heaven and hell. Now we have them in the possession of the Lamb, who turns death and hell loose, yet the Queer One was not the Lamb, nor did he resemble a lamb, except as regards wool. He had no horns, and only a pair of eyes in place of the Lamb's seven. Whence we infer either a duplicate set of keys or that the Queer One was "chucking a bluff" at the Revelator. The Lamb took considerable responsibility upon himself when he broke this seal. One who deliberately lets loose death and hell is not a benefactor of his race.

The four horses we have just seen are the *crux* of biblical critics. The critic who is perfectly rational and prepared to back with facts and arguments his judgment on other parts of

the Bible cuts adrift here from everything but speculation. Elsewhere we may have confidence in their guidance, but here we cannot follow them. We know of such critics—and in other respects they are most luminous—who unreservedly commit themselves to the statement that the first horse, the white one, whose rider has a bow and a crown, is the Roman Empire; that the red one, bearing the swordsman, represents War; that the black one, which carries the man with the scales, on his way to the grocery, portends famine; and the pale horse, Death.

The vision following the opening of the fifth seal revealed the souls of the martyrs for Christ's sake, and they lifted up their voices and inquired why their blood had not been avenged. These were pacified with gifts of white clothes, and they were told to take a short rest, when their brethren yet to be killed would join them. The opening of the sixth seal produced an earthquake, turned the sun black and the moon red, and brought the stars to the earth. Then the heavens departed like a roller shade when it goes up, the mountains made a change of base, the islands shifted their places on the chart, and rivers overflowed their banks.



DEATH ON A PALE HORSE.

And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword and with hunger, and with death, and with the beasts of the earth.—Rev. vi, 8.

CXLVIII.—A DAY OF WRATH.

The mountains had moved out of their places, but the text says, nevertheless, that "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?" (Rev. vi, 15-17.)

A lamb is not the kind of animal we should expect to find yielding to wrath and causing this extremity of terror thereby, but John has chosen to so depict the savior. One of his elders (vi, 5) calls him a lion. We read in one place that the lion and the lamb shall lie down together, but nowhere that they shall rise up and go together on such a tear as this. Peter likens Satan to a lion, but John is the only Christian who gives a leonine nature to Jesus. And none but the Johns calls Jesus a lamb.

The oldest pictures of Jesus represent him

as a lamb. He appeared in that guise until after the year 707, when the council of Constantinople ordered him to be drawn in the form of a man, and ordained that the figure of a man nailed to a cross should be substituted. It is significant that in solar religions the Constellation of Aries was called by the ancients the Lamb of God. He was worshiped when the sun passed through the sign of Aries. Possibly the Revelator mixed his astronomy with his apocalypse. The convulsions of nature described in the quotation we have made from Rev. vi, 15, 16, indicate a terrestrial disturbance. If such disturbance had sometime occurred at the passage of the sun through the sign of Aries, a people addicted to solar worship would ascribe it to the wrath of the lamb; and the author of Revelation, patching together his book from ancient writings, has lifted the incident from wherever he found it. The passage (Rev. vi, 15-17) is of a more lofty style than the body of the apocalypse, and is evidently copied. The idea of the heavens curling themselves up, as a piece of parchment will do after it has been rolled for a long time, is a favorite one with New Testament writers.



THE LAMB YIELDS TO WRATH.

CXLIX.—SUBSEQUENT EVENTS.

The heavens having departed, leaving a black sun and a blood-red moon as the only occupants of space (for the stars had fallen to the ground), John observed that the earth had the form of a square and that at each of the four corners stood an angel holding the four winds to prevent them from blowing. An early Christian father, Irenæus, gave considerable weight to this vision. That there were four corners to the earth and four universal winds was all the proof he required that four gospels were the right number. How the angels held the winds does not appear; but, as John relates it, they stood there like so many men, each with a dog pulling on his chain, eager to be let loose. Then appeared a fifth angel, who ordered the four angels to keep their hold and let nothing go until he should have had time to seal the servants of God in the forehead. There were twelve tribes to be branded, twelve thousand in a tribe, making a total of 144,000. We get no notion of the time required for the sealing, but it was long enough for John to forget all about the angels at the corners of the earth holding the winds, and he

never mentions them again. They got no signal to let go. In addition to the 144,000 duly branded, there appeared before the throne, mavericks innumerable, all "kindreds, and peoples, and tongues." These carried palms in their hands and wore white clothes. The four winged beasts that were full of eyes kept their places by the throne, and the four and twenty elders were with them. One of the latter "answered," though no questions had been asked, and said to John, "Who are these lads in white?" John replied, politely, "Sir, thou knowest," indicating that this was not a question for him to answer. The elder explained: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." John did not remark upon the singular circumstance that clothes washed in blood should come out white. When the blood of the Lamb, or of Jesus, is mentioned in the gospels, it is symbolized by wine. The barbarous conception of a "fountain filled with blood, drawn from Immanuel's veins," to be used not only for purposes of the bath, but also of the laundry, appears to originate with John, the crazy Revelator.



THE FOUR WINDS.

And after these things I saw four angels standing on the four corners of the earth holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.—Rev. vii, 1.

CL.—EVERY ATTENTION PAID TO GUESTS.

The vision of Jesus distributing rations and Jehovah applying the bandanna to the faces of weeping saints closes the sixth chapter. But there is still trouble on earth. The reader will remember that seven seals were to be opened, and the Lamb has broken but six of them. Now, amidst a silence of thirty minutes' duration, the seventh and last seal is removed from the book. John's eye was on the clock, and when the half hour had expired he looked, and saw seven angels which stood before God, to each of whom was given a trumpet. Who gave them the trumpets does not transpire, for things come about in this vision as they do in dreams, with no consequence or connection. An eighth angel stood before the altar, and having a censer and incense to burn, he got a light from the altar and dropped the whole business down upon the earth. The act was followed by yells, thunder and lightning, and an earthquake. The seven angels with trumpets inflated their lungs. Angel No. 1 blew his horn. Hail, fire, and blood descended on the

earth, but there was not enough hail and blood to put out the fire, and it burned every third tree and all the green grass. At the toot of the second angel, a volcano dropped into the sea, destroying a third part of the fishes and ships, and turning one-third part of the water into blood. So the third angel did his turn, whereat a star named Wormwood, which appears to have been overlooked when the stars fell to the earth (vi, 13), was precipitated into a third part of the rivers and the springs, turning them bitter, and men who drank the water died from its effects. All this is glorious reading. The smiting of the sun, moon, and stars ensued upon the sounding of the fourth trumpet (for John forgot that he had disposed of these heavenly bodies in a previous chapter), and "the day shone not for a third part of it, and the night likewise." But what could be expected, when John had some time before turned the sun black and the moon blood red, and fired all the stars to the ground? Here there came a brief intermission, an angel "flying through the midst of heaven," making announcement that the entertainment was by no means concluded, as three more angels had yet to appear.



DISTRIBUTING RATIONS.

For the lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.—Rev. vii, 17.

CLI.—THE HATCHES OF HELL.

At the flourish of the succeeding trumpet, this being the fifth, a star that had not previously been put out of business descended upon the earth. To him, says ix, 1, "was given the key of the bottomless pit," making the third character introduced who has held this key.

When the star fitted the key of hell in the lock, and lifted the hatch, the smoke that came out darkened the sun—the orb that was already black (vi, 12) and one-third eclipsed (viii, 12). And now a strange thing happened. As the smoke cleared away a voice in the pit, as of one shivering with the ague, was heard shouting, "Shut that door!"

The bearer of the key answered and said, "Who are you, and why do you want the door closed?" And the voice responded, "I am an American citizen, and I want the door shut because I can't stand the draft." Said the heavenly one: "You were a bad man or you would not be there." The voice rejoined: "No, I wasn't a bad man. I was a minister of the gospel and came here to enjoy the climate."

"But people choose hell only for society," the visitor said.

"Not if they have lived where I did?"

"And where was that?"

"In Texas, cuss your celestial impudence! And now will you shut that door, or do you mean to freeze us all out?"

And all the host of heaven heard it, and said, Amen! And the Lamb that had seven eyes winked all of them. And the four beasts prodded one another in the ribs. And the four and twenty elders trod each upon the foot of his neighbor. And beneath the altar, where were the souls of the martyrs, somebody said wow. And the one that sat on the throne picked up the book with writing on the backside, and he read it with the top where the bottom by rights ought to be; yea, he perused it upside downside. And there was silence in heaven for the space of some time, for the mouth of the sixth angel was stretched as it were from the right ear of his head even unto the left ear thereof, so that he blew not the trumpet because there was no pucker to his lips. And he that had the key of the bottomless pit verbally con-signed himself thereto, or words to that effect.



MAKING TROUBLE.

And he opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit.—Rev. ix, 2.

CLII.—JOHN CONTINUES TO SEE THINGS.

There emerged from the pit a swarm of creatures of unusual appearance. John calls them locusts, and having giving them that name proceeds to describe them as something different. In shape they were like horses in fighting harness, and they had human faces (ix, 7). They had long hair, like women, and lions' teeth (8). Besides gold crowns on their heads (7), these locusts wore iron breastplates (8). Their wings, which were the only features they displayed suggestive of the locust, made a noise like a troop of cavalry (9). Tails they had like the tails of scorpions, and in these resided their power to inflict injury. When a man was struck by one of them, it took him five months to get well (10). The name of the captain of the locusts is given in Hebrew as Abaddon; he was known to the Greek police as Apollyon. It was commanded of the locusts that they should not hurt the grass of the earth—a superfluous order, since “all green grass was burnt up” in chapter viii, verse 7—nor trees and other green things; but “only those men which have not

the seal of God on their foreheads.” The language implies that the long-haired, human-faced, horse-shaped, gold-crowned, lion-toothed, scorpion-tailed, breast-plated insects had the spiritual discernment to tell the sealed from the unsealed citizen, as the hornets sent into the promised land to drive out the Canaanites could, it is supposed, distinguish between one of that race and a Hebrew (Ex. xxiii). If it is not irrelevant we may inquire who gave the command to spare the sealed servants of God. Was it Satan? Would he instruct his minions to spare the saints and attack only the sinners? It seems improbable that he would. Was it God? Would Abaddon's host take orders from anybody but their captain? The theory is not plausible.

The horse in the picture succeeded the locusts when the sixth angel had sounded, and he and his rider destroyed a third part of the population. But it did no good. The two-thirds left alive repented not of their devil-worship, and idol-worship, nor of their murders, sorceries, fornications, and thefts. How happy ought they to have been to quit the shrines of their idols, which could “neither see, nor hear, nor walk,” and worship at that of the lamb with seven horns and three and a half pairs of eyes!



CREATURES OF UNUSUAL APPEARANCE.

CLIII.—AN AMPHIBIOUS ANGEL.

The angels gave John no rest. They kept coming, and the present one was of portentous aspect. Heaven had some time ago departed as a scroll; nevertheless this angel came down from it. His clothing consisted only of a cloud, and we are filled with astonishment when we consider what might have been his aspect had a brisk wind sprung up and blown the cloud away. John, no more than his contemporaries and predecessors, could eliminate the rudimentary traces of sun-worship from his theology and angelology; hence this apparition must be invested with a face like the sun. The Queer One he met with in the first chapter of his Revelation had the same illuminated countenance. The gospel writer Matthew says the face of Jesus at his transfiguration "did shine as the sun" (xvii, 2), which is a reminder that when Moses returned from the presence of the Lord "the skin of his face shone" so that Aaron and the children of Israel "were afraid to come nigh him" (Ex. xxxiv, 30). Rays of light emanating from the head of Moses are said to have led to his being decorated with horns, as represented

in old pictures; for the Hebrew word *keren* signifies both ray and horn. In ecclesiastical art Jesus (who was born on the sun's birthday and is worshiped on the Sun-day) has the sun at the back of his head, the rays forming a halo. The nimbus, or ring, encircling the heads of saints originates in the circle seen at times surrounding the solar orb.

Like the "One" on the throne (iv, 3), the angel of this vision has his rainbow, and like the Queer One, whose feet were "as if they burned in a furnace" (i, 15), his extremities are "as pillars of fire." As he stood or walked "he set his right foot upon the sea, and his left foot on the earth," although there seems to be a violation of the unities in causing him to set a hot and burning foot upon the sea, the effect of which act must be either to boil the water or put out the foot. It might account for the cloud that clothed him. The angel possessed a voice of such power that John likens the whoop he emitted to the roaring of a lion. It awoke seven thunders with articulate voices, and John would have taken down their remarks if a voice from heaven had not ordered him to desist. Observing that John's greatest need was a good phonograph, we pass to the next chapter.



THE AMPHIBIOUS ONE.

CLIV.—A LITERARY LUNCHFON.

In verse 6 of chapter x the angel took a mighty oath. With one foot ashore and the other at sea, he "lifted his hand to heaven and swore by him that liveth for ever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer." The elevated style of the preamble of this oath and the sudden declension to the absurdity sworn to—namely, that there should be time no longer—is a fine illustration of the thing known in rhetoric as anti-climax. The infinite is invoked to attest the ridiculous.

As now transpires, the amphibious angel's object in appearing to John was to apprise him that when the seventh angel should sound his trumpet the mystery of God would eventuate and the affairs of the world would be wound up. The voice that had ordered John not to report the seven thunders (x, 4) now spoke again and said, "Go and take the little book which is open in the hand of the angel which standeth upon

the sea and upon the earth." John obediently approaches the angel, and demands the book, which is handed over with the words, "Take it and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey." John took the book and ate it from the title page to the colophon, and noticed that while it tasted all right, it made him bilious. We have here indubitably the dream of a hungry man. Food taken in dreams by the famished, although pleasant in the mouth, never deceives the stomach, which reports to the brain, even in sleep.

Books were not printed in those times on paper, but on sheepskin, which was possibly susceptible of mastication and deglutition. Instances of famished hunters eating their moc-casins are not unknown. It is evident that in John's view books were edible, or he would not affirm that he had eaten one. When the book had gone from the hand of the angel to its place under the belt of the Revelator, the latter was ordered to "prophesy again before many peoples, and nations, and tongues, and kings," to which John assented, with the remark that prophesying was his long suit.



JOHN TOOK THE BOOK AND ATE IT.

CLV.—THE CATASTROPHE APPROACHES.

For the word "time" in the oath sworn by the angel in our last chapter some commentators would substitute the word "delay." The change imparts a degree of sense, of which the passage is now destitute. "That there should be *delay* no longer" is an assurance we can understand. It means that the end is at hand.

John is now given a yardstick and instructed by the angel to measure the temple of God (xi. 1). This is regarded as a most significant passage, indicating as it does that the temple at Jerusalem had not yet been destroyed, and that the Apocalypse was written before the year 70. As, however, the most critical cannot determine whether at this point they are reading prediction or symbolic history, the argument based on internal evidence of the date loses its cogency. The fathers whose testimony is relied upon to prove the Johannine authorship say the work was composed about the year 100.

To return to the narrative. The angel sends two witnesses, or prophets, and they are to prophesy 1,260 days. They have the power to

shut up the heavens and prevent the rain from falling, so that they are sure of fair weather all the days of their ministry. Another of their gifts, which they may exercise at will, is that of turning the water of the earth into blood and breeding pestilence; for John has forgotten, as usual, that the seas and rivers are already bluggy, and that pestilences were let loose earlier in his vision. But that which we apprehended would happen when the hatch of the bottomless pit was lifted by a messenger from heaven now actually takes place. We did not believe that the inhabitants of the pit would let the servants of God escape while afflicting the sinners, and our worst fears are realized in the event; for "the beast that ascendeth out of the bottomless pit" breaks the truce, declares war on the prophets, and while he only torments the others (ix, 5), these he kills outright. The party who ordered that door unlocked is responsible for a blunder as bad as a crime. Upon him is the blood of the prophets slain. It would have been a sufficient affliction if, instead of loosing the locusts among the population, he had sent the prophets in the first place; for the account says (xi, 10): "These two prophets tormented them that dwelt on the earth."

Rev. XI-7.



Rev. XI. 11.



THE SLAIN PROPHETS COME TO.

The beast that ascendeth out of the bottomless pit shall kill them their dead shall lie in the street and they stood upon their feet.—Rev. xi, 7-11.

CLVI.—THE PROPHETS HAVE THE LAST LAUGH.

The mission of the two prophets proved a dead failure. At the end of three years and a half they could count no converts, while their unpopularity was so extreme that instead of mourning their loss and holding a funeral at their death the authorities of Jerusalem let the bodies lie in the street for three days and a half, while a holiday was proclaimed, and amid general rejoicings the people made gifts, poured libations, and streaked the city with red. But a surprise for the celebrators was up the sleeve of the deity. On the fourth day, when the bodies had been viewed by "kindreds, and tongues, and nations," nothing less happened than that the breath of life from God entered them; they sat up, and then they got upon their feet. When the news of their resurrection went about the city there was a disgusted population in Jerusalem. The reaction from previous hilarity set in so strong that many who had sprung themselves generously on the strength of the prophets' decease sent word to friends that they wanted their presents back.

The two preachers had scarcely regained their feet when they heard a voice of great volume say, "Come up here, gents," and they went up, making their ascent on a cloud, while their enemies stood gloomily looking on. So the prophets had the last laugh.

The names of these prophets are not preserved. If they registered at any hotel the record has been lost or destroyed. On the authority of another Johannine document (John iii, 13) it may be disputed that they were men, since it is written for all time, "no man hath ascended up to heaven but he that came down from heaven, even the Son of man, which is in heaven." It is the orthodox way, however, to identify them as Moses and Elias. If one of them was Elias, that is to say Elijah, he had made the trip before.

What the torment of the locusts and the prophets had failed in was now accomplished by an earthquake, which leveled a tenth part of the city, with a loss of life amounting to seven thousand, and converted the remnant of the population. So the words of the prophecy were fulfilled which saith, when neither words nor grasshoppers prevail, try what virtue there is in rocks.



THE PROPHETS GO UP.

And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud ; and their enemies beheld them.—Rev. xi, 12.

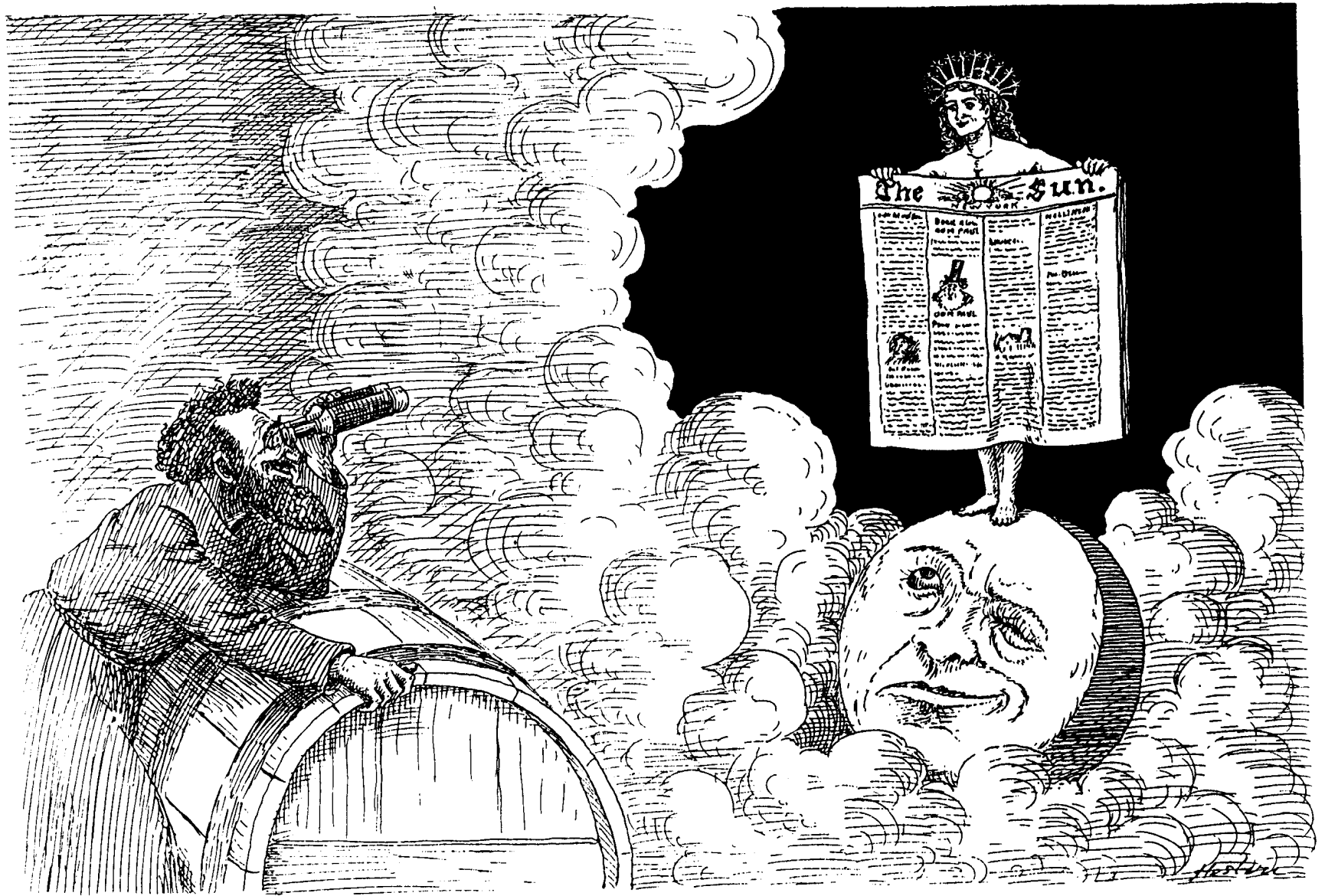
CLVII.—THE CATASTROPHE CULMINATES.

The solar orb again appears. A little while ago he of the brass feet sported it for a countenance, then an angel appropriated it, also for a face, and now it is the apparel of a female. We trust it may not go below the horizon until we have turned to the next page.

The six angels have tooted their horns without selling a fish, and now the seventh deflates his lungs and his trumpet emits a loud, harsh squawk. This is at chapter xi, verse 15. In heaven conversation is resumed. The kingdoms of this world, they say, are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. The four-and-twenty elders slide off their chairs onto their faces, and offer a brief congratulatory prayer. The yarn should end here; but as will presently be seen, earthly affairs are in no better state than before. There were lightnings, and howls, and thunderings, and an earthquake accompanied by great hail. The heaven which in an earlier chapter has curled itself up and gone out of business, and which is later corked

up by the two prophets, has resumed its function of supplying atmospheric phenomena, and becomes the scene of John's next vision—the lady dressed in sunshine who has taken up her position on the moon. As the moon is hardly more than a quarter of a million miles distant from Patmos, the figure of a woman with her feet on it would of course stand out with great distinctness before the eye of John!

The symbolical significance of the moon beneath the feet of the woman may perhaps be understood if the female be taken to represent Israel, and the moon Astarte, for the worship of which Israel once had a strong propensity, but has now overcome it. The practice of lunar rites caused the ancient Jewish prophets much concern. By seeming to operate so powerfully upon the constitutions of women, the moon held a place in the systems of sex religion, being worshiped with rites of which morality cannot approve. There was a superstition that after impregnation had taken place the moon nourished the embryo, and her nymphs presided over parturition. By bringing the moon and the gravid woman together John may have been moved by this belief; or perhaps he ignorantly copied some ancient representation.



CLOTHED WITH THE SUN.

And there appeared a great wonder in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.—Rev. xii, 1.

CLVIII.—THE BEAST OF THE APOCALYPSE.

The Beast is the main guy of the Apocalypse, and unless we can identify him we shall miss the point of the Revelation. The reader has learned that in orthodox interpretation the woman here revealed is the true Israel. She is in labor, and, the writer says, "pained to be delivered." Israel is always under bondage and desirous of being "delivered" therefrom; still we must not attach a double meaning to the word in this place, for John was no punster. The tail of our dragon "drew a third part of the stars of heaven, and did cast them to the earth," although the stars of heaven had fallen to the earth long since (vi, 13) and there was no longer any heaven (14); and he took his place near the woman to devour her child as soon as it should be born.

Because the beast had seven heads and seven crowns, it is recognized by the believing reader as the Roman Empire, with seven Cæsars, from Julius to Galba. However, the number seven occurs forty times in the Apocalypse. The identification, therefore, of any-

thing by association with the number seven is extremely uncertain. In chapter xvii, 8-11, there is this further statement concerning the beast, to wit, "The beast that thou sawest, . . . the seven heads are seven mountains, . . . and there are seven kings; five are fallen and one is, and the other is yet to come." In the last verse of chapter xiii the number of the beast is given as "Six hundred three score and six"—666. The interpreters say this means Nero, for the Hebrew letters (that language having no figures) which correspond in the Roman alphabet to the letters N R O N K S R, in Neron Kaisar, stand also for the numbers 50, 200, 6, 50, 100, 60, 200, the sum of which is 666. Ancient authorities give the number of the beast as 616. The interpreters then drop from Neron the final N, which equals 50, and 616 is the remainder. The working out of the prophecy as applying to Nero involves translating the numbers into Hebrew, for which there is no warrant, as the work is written in Greek. Some give the letters their numerical value in Greek or Latin, and extract either Napoleon or Bonaparte, or any other name, from the result.



THE MAIN GUY OF THE APOCALYPSE.

Behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And the dragon stood before the woman. -- Rev. xii, 3, 4.

CLIX.—THE CHILD IS BORN.

If the woman is Israel, say the interpreters, then the child is the Messiah, the long expected succor of the Jews. The seven-headed dragon (Rome) stood by to devour the child as soon as it entered upon atmospheric existence, but God foiled him by taking the infant directly to heaven. But if the child is Christ the vision is defective as either prophecy or history, for the Jews, and not the Romans, pursued Jesus. Or if the child was the Christian community, as some hold, the parallel fails once more, since the Christian community never was "caught up unto God."

We find more coincidences between prophecy and fact if we contemplate the woman clothed with the sun as Christianity itself. Her firstborn was the pope, his name being Peter. The theory, it is true, receives a slight jar from the failure of the beast to get the child, because history unfolds that Rome got Peter. And the beast, besides providing for Peter's church an assortment of lesser deities, or gods, now called saints, and giving it an outfit of ecclesiastical furniture, bequeathed to it his

holy city Rome, with the name Romanism by which it is distinguished to this day. We encounter another insignificant obstacle in the child being "caught up unto God" at its birth. But when did the course of true prophecy ever run smooth? If we say that the kid went bodily to heaven in some such manner as our artist has conceived, we perhaps miss the spiritual meaning of the inspired language. Moreover, in the interpretation of prophecy we are permitted, following all respectable precedents, to chuck out any statement of fact that interrupts our demonstration. That is the royal road to success in the department of Biblical exegesis.

The time the woman is to spend in the wilderness corresponds to the period of forty and two months, when the Gentiles will tread the holy city under foot (xi, 2), and also to the thousand two hundred and three score days that the two prophets will preach (verse 3). John always counts by sevens, hence the 42 months and the 1260 days, both divisible by 7. As these periods equal or approximate three and one half years, we have a key to the "time, and times, and half a time" of xii, 14, which is a year, two years, and half a year, or three years and a half.



CAUGHT UP.

And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and to his throne. And the woman fled into the wilderness.—Rev. xii, 5, 6.

CLX.—FALL OF THE DRAGON.

The sudden shifting of scene, the violent changes of location, indicate the aberrations of delirium. The woman who bore the child appeared in heaven and either sat or stood with the moon at her feet. The dragon also appeared in heaven. The throne with God on it was of course in heaven. These and the birth of the child were celestial occurrences. But the child and its mother immediately appear to be on the earth: the infant must be caught "up" to be with God and out of the dragon's reach. And yet if the child is on the earth he is then farther from the dragon, which is in heaven, than he is when caught up unto God. Now, we know the dragon is in heaven, because he wages war there with the archangel Michael, and, being defeated, is "cast out unto the earth" (xii, 9). When the dragon found himself upon the earth, he "persecuted the woman which brought forth the manchild" (xiii, 12). How had the woman reached the earth? When last observed she was in heaven, where she had the sun wrapped about her and used the moon for a foot rest. Immediately after giving birth to

the child she fled into the wilderness, there to remain 1260 days (verse 6). What wilderness was it, and what was its distance from the moon? Why did she not remain where she was until Michael had engaged the dragon and expelled him from heaven? In verse 13 she appears to have broken cover, for the dragon is persecuting her. Are we to understand that the 1260 days she was to spend in the "place prepared of God" (verse 6) have expired? If not, why has she left the bush? On the renewal of the attentions of the dragon, the woman at once grows a pair of great eagle wings "that she might fly into the wilderness, into the place where she is nourished for a time, and times, and half a time, from the face of the serpent." Why didn't she strike out for the moon? The fifteenth verse says that the serpent cast out of his mouth water as a flood. A moment since he was a red dragon with seven heads, ten horns, and seven crowns, who by his tail drew a third part of the stars of heaven. Now it is a serpent, and casts water "out of his mouth," when he has seven mouths! And they say this whole shifting phantasmagoria, with the incoherent drivel describing it, is prophetic and inspired!



DOWN AND OUT.

And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the world: he was cast out into the earth, and his angels were cast out with him.—Rev. xii, 9.

CLXI.—THE INCIDENT CLOSED.

No sympathy should be wasted upon the dragon on account of his expulsion from heaven. He had no business there in the first place, and he should be thankful that he escaped with his life. A worse fate could have befallen him. He could have been kept there and attached to the throne where are the four beasts that "rest not day and night, saying Holy, holy, holy, Lord God Almighty, which was, and is, and is to be." He might have been taken prisoner and sentenced to twang celestial suffering out of a harp until further notice. Misfortune might have made him a fifth and twentieth elder, doomed to fall on his face and lead the groaning and agonizing at praise meetings. Compared with any of these afflictions, exclusion from heaven would be a joy. If there is truth in sacred history the dragon has had his share of fun on earth, and has deserved it; for to him the inhabitants of the planet owe much. We cannot approve his course toward the saints, who through his devices have been tempted to commit divers sins, to the peril of their souls. It

is wrong also for him to personate our holy men of God, and artfully contrive to be discovered in compromising circumstances, as he hath been known to do; still we cannot forget that he is the promoter of knowledge and the inspirer of doubt, which is the beginning of wisdom. In taking leave of him it is only polite for us to say that we hope to see him later.

We must also say farewell to the various other characters whose acquaintance we have made, if not enjoyed, in the compilation of this book. They are not all admirable as historic figures. Most of them are undoubtedly myths. Peter and Paul appear to be real. It would be hard to invent so arrant a hypocrite as Peter, or such an unamiable special pleader as Paul. As for Christ, the central figure of the four gospels, what shall we believe, except that he also is a myth, concerning one of whom it is affirmed that he was begotten into the world by a ghost, and went out of it by flying up in the air? These inventions we must reject; while in the remaining incidents of his life, as related by the evangelists, we find little which might lend verisimilitude to an otherwise bald and unconvincing narrative.



THE BATTLE.

And there was war in heaven : Michael and his angels fought against the dragon ; and the dragon fought and his angels.—Rev. xii, 7.

THE BIBLE.

The Truth Seeker Company publishes a work on The Bible, by John E. Remsburg, which all inquirers on the subject of religion will find extremely valuable. It describes the sacred books of the world, among which is the Christian Bible, but deals with the latter chiefly. It discusses the formation of the canon, showing how the Bible was compiled, and to this question of authenticity devotes eleven chapters. Thirteen more are given to considering the credibility of the Bible, and ten are used to prove that its morality is not of an elevated type. In an Appendix Mr. Remsburg sums up the arguments against the divine origin of the Bible and in favor of its human origin.

Twenty-six pages of Index enable the reader to refer instantly to all authorities quoted, arguments used, and facts stated.

After reading this book no one will further hold that the Bible is either inspired or infallible. Paine's Age of Reason was the forerunner of the higher criticism; Mr. Remsburg's book is a statement of the results arrived at by the higher critics. His is preeminently the work for Rationalists.

The book makes five hundred pages, and is handsomely printed on heavy paper, with wide margins. It is bound in cloth, with gilt side and back stamp. The price is \$1.25, postpaid. Address The Truth Seeker Company, 28 Lafayette Place, New York, N. Y., publishers of Freethought works and of The Truth Seeker.