



"THE MAN"

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THE BUSINESS MAN OF SYRIA

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THE BUSINESS MAN OF SYRIA

DEDICATION

DEAR FRIEND:

Your lament is in our ears as, beggared, bereaved, ill, you sit in the night shadows among your ashes and curse God. "If I could but get another start in business"—the motif of your anguished cry—"but, broken and dispirited, without capital, without health, without hope, I cannot now secure even menial employment among the world's industrial slaves! I cannot accept charity! What, then, is left me but to cheat the almshouse by self-destruction?" . . .

Ah, it is that "other start," in the *right* business, that is always so vital! . . .

But you err: it *is* charity that you must now accept; for charity is never alms, but is that selfless consideration for one's fellows which flows from the understanding of man's true status as spiritual and perfect.

It is that Divine Consideration, which "thinketh no evil," that now knocks at your door. It has chosen a time when, the roar of commercialism at last stilled within you, you can hear. So it knocked at the door of another—of the one who pens these lines—when his human concepts of business, reared on a false sense of values and a crass misunderstanding of "business" as but "financial dealings," rocked before the winds of chance and fell. In his misguided strivings to develop the "business sense" and to "make matter build up," he too had devoted his vigorous years to the acquisition of a barren materialism. . .

And then, groping in the desolation of his ruined structure, he chanced one day upon a dusty two-volume narrative of times long gone. It had lain neglected in his library of "practical" works, for he had not known that it was the biography

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of a truly successful "business man." And to divert his heaving thought he opened it and read the Prolog:

My dear Theophilus:

*Many have undertaken to write a narrative of what has happened among us. In doing so they have followed the account of those eye-witnesses and servants of the word from the beginning who delivered them to us. So having traced the course of everything accurately from the first, it seemed good to me also to write you in due order, that you might know the certainty of what you were taught by word of mouth.**

The ring of sincerity in this terse Prolog arrested him. He read on, smiling now tolerantly, now incredulously, yet held by the narrative's compelling charm. Oh, he knew that the world had read this same story times without number—had read it to throw it aside, to snatch it up again, to call it bizarre and again toss it away, yet always to return to it, longing to believe, but not daring to give it credence in defiance of human knowledge, though eagerly would it scrap every whit of such knowledge if only this marvelous tale could be proved to be true!

But his reading was now impelled by a recurring thought, voiced in his days of apparent prosperity by a friend who had seen his great need: "Your fair world will become barren because of your *inner* poverty. Real business is the expression of Mind's activity." And when he now came upon the familiar words in the narrative: "I must be about my Father's business," he exclaimed aloud in sudden determination: *In his enforced leisure he too would trace these things "accurately from the first!" . . .*

He awoke, after many days, from a numbing sense of unemployment, to discover himself the most truly occupied man in the community; he awoke at length from a deadening conviction of poverty, to behold himself the rich possessor of the "method and secret" of the world's most successful man of business. . .

And so, in loving realization of your present sense of distress, we give you not silver and gold, but rather, and in the name of true charity, we proffer you the results of his long researches, his remarkable discoveries, his rare instruction at the feet of those imbued with highest wisdom, in this truly healing story of "The Business Man of Syria."

* Preface to Luke's Gospel in *The American Bible*, by the Rev. Frank Schell Ballantine.

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BOOK 1

THEME: *Events Associated with the Advent and Early Years
of the Man.*

TIME: *About Thirty Years.*

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CHAPTER 1

THEME: *Prolog of the Biographer Lucas of Syria, from Volume I of his "Memoirs" (called also his "Good Tidings").*

PLACE: *Written either at Rome or Cæsarea.*

LUKE 1:1-4

FORASMUCH as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word;

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those things, wherein thou hast been instructed.

THE biographer, one Lucas of Syria, whose amazing story of the world's most successful man of business we are about to examine, begins his work with this brief literary gem, which for true artistry certainly deserves a high place among the world's greatest prefaces. Even the various English renderings show that scarce a whit of its noble dignity is lost in translating it from its original setting in Greek. Witness the Revised Version:

Forasmuch as many have taken in hand to draw up a narrative concerning those matters which have been fulfilled (or fully established) among us, even as they delivered them unto us, which from the beginning were eye-witnesses and ministers of the word, it seemed good to me also, having traced the course of all things accurately from the first, to write unto thee in order, most excellent Theophilus; that thou mightest know the certainty concerning the things (or words) wherein thou wast instructed (or which thou wast taught by word of mouth).

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But, admitting its literary excellence—which has no commercial value—the business world of to-day, when asked to regard the subject of this astounding biography as the world's most profound student of business, finds at the outset in this simple Prolog a display of easy confidence that nettles, a cool assumption of authority and an air of finality that call forth a challenge. "Who is this Lucas? What is his rating? And by what stultification of intelligence can hard-headed business men, in this enlightened twentieth century, regard his Memoirs as other than the day-dreams of an ebullient Oriental imagination? Judge from this rendering of his Prolog to the weird tale he so naïvely asks us to believe:

'To his Excellency, Theophilus.

*Many attempts have been already made to draw up an account of those events which have reached their conclusion among us, just as they were reported to us by those who from the beginning were eye-witnesses, and afterwards became bearers of the Message. And, therefore, I also, since I have investigated all these events with great care from their very beginning, have resolved to write a connected history of them for you, in order that you may be able to satisfy yourself of the accuracy of the story which you have heard from the lips of others.'*¹

Preliminary to our reply, let us point out that a comparative study of these variant renderings of this brief Prolog must make it patent that men are to be truly judged by what they mean, not by what they say. Especially is this true of the Oriental, ancient or modern. And on this basis an impartial investigation of the Syrian Lucas and his work has yielded astonishing results in these latter days—results that must give the modern business world pause in its judgment both of the biographer and his extraordinary theme.

For ancient writers—and Lucas probably wrote his two-volume treatise between 57-80 A. D.—apparently did not recognize the need of method in the setting forth of historic fact in a way that would stand the test of twentieth-century criticism. And even when, like Lucas, they avowedly sought accuracy of expression, the methods they employed and the criticism which they were preparing to withstand were far different from the "historic method" and the "higher criticism" of our day.

Moreover, Lucas was writing under a tremendous impulsion and at a time of violent mental disturbance and appalling economic distress. His theme, which, in modern parlance, he

1 *The Twentieth Century New Testament.*

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refers to as "what happened among us," was a man who had abruptly appeared in Judea in the rôle of prophet-teacher, some years before, with such startling ideas of business as "the expression of mental activity" as to threaten the existing social order—a man who had grappled with men's actual problems, and therefore a "business" man *par excellence*—a man who, strange to relate, had, in that day of licensed evil, associated health, efficiency, and economic conditions with *morals!*—a man whose utterances were so harmonious and such evident voicings of truth that *he actually spoke in poetry!*—a man in whose wake had followed a complete upheaval of the world's age-old systems of thought! . . .

The astonishing thing is that the biographer Lucas could remain calm as he penned the words!

Intensive research, guided by modern scholarship, has opened the study-door of this biographer and revealed him at work at his desk, in Rome, or perhaps in Cæsarea, himself writing on the long "papyrus" roll before him rather than resorting to the usual custom of dictating to an amanuensis. And he is shown writing in the popular Greek spoken by "the man in the street" throughout the civilized world at that time.

Be it remembered that people talked quite as much and wrote almost as freely in those distant days as in our own, albeit there was neither paper nor press. And fortunate for us that our modern paper had not as yet been invented, else the bulk of the literature of ancient peoples had long since perished. It is to the delicate yet firm and portable writing material made from the papyrus plant and known as "papyrus" that we so largely owe the preservation of the thoughts and acts of centuries long gone.

"What was the process by which this papyrus paper was prepared in the days of Moses and the patriarchs, and in the days of Jesus and the apostles? It was made by cutting the white pith of the papyrus into long strips, which were laid down vertically, over which other strips were placed horizontally, the two layers being either pasted together, perhaps with the aid of Nile water, as Pliny tells us, or else pressed together into a single sheet, which was dried in the sun, hammered and rolled into flat layers, and then rubbed thoroughly with some smooth substance until it was ready for use. The sheets made in this way were then pasted together to form a roll of any length desired, some specimens over a hundred feet in length being

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yet in existence. . . The ordinary size of a papyrus sheet in the days of the apostles was about five by ten inches, and the ordinary grade was often sold in rolls of perhaps twenty sheets, the price of a sheet being a little more than twenty-five cents."²

"The oldest papyrus known just as we have it, was written over 4500 years ago; but even this is merely the copy of a treatise a thousand years older. At least as early as 1500 B. C. tanned skins were used as writing material in Egypt as in Western Asia; but while this material could produce luxurious specimens of book-making, and although even yet the Jews write the sacred synagogue rolls upon this material, yet almost as soon as Egyptian history opens, the papyrus became universally popular and its use continued uninterruptedly for nearly four thousand years. The history of the world's languages can be read from the papyri; for these contain records written in hieroglyphic, hieratic, and demotic Egyptian, Coptic, Aramaic, Hebrew, and Arabic, as well as in the oldest Greek and Latin script in existence, while some of the most valued ancient documents in almost every European language were preserved upon this imperishable material."³

Now the words and acts of the Business Man of Syria had made a great stir, and hundreds of people who had listened to him had either made notes of his rare discourses while he was yet speaking, or later jotted down their recollection of what he had said. Many incidents were exaggerated by these imaginative Orientals; many of the accounts were conflicting and confused; yet withal there had steadily grown up a vast volume of well-defined tradition regarding him.

But Lucas was evidently dissatisfied with these records, for apparently they but added to the confusion then prevalent about the Man. Yet one of these existing biographical narratives he appears to have incorporated almost in its entirety into his own, that composed by a Jew of Jerusalem, Johanan by name, with the Roman surname Marcus, and known now to us as "Mark." And this doubtless because Marcus had been the companion of one Petros, or Peter, who had himself been very close to the Man.

Moreover, Lucas had data that these others had not. And he is now shown sifting the oral tradition, and sedulously culling and combining from the written narratives as he prepares to

² *The New Archeological Discoveries*, Camden M. Cobern, D.D., Litt.D., p. 4.
³ *Ibid*, pp. 3, 4.

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write what he intends shall be a really trustworthy exposition. He is seen arranging the materials derived from conferences with certain of the original witnesses, "ministers of the word," he quaintly calls them, or "bearers of the message," some of whom doubtless had followed the Man himself as, years before, he had wandered about spreading his stirring economic propaganda.

And the Prolog also exposes the immediate motive of Lucas: the ardent desire to convince a certain Theophilus, who, by his title "Most Excellent," was probably a civil magistrate of distinction, for such titles were ordinarily applied to governors of provinces. And Theophilus was therefore a man of large business interests and needed a correct exposition of the unique message which had been delivered by the Business Man of Syria. Moreover, Lucas may have been seeking the strong support which this influential man could lend to the organization that had been launched to propagate the Man's strange teachings regarding mental activity—and to do so may well have required the weight of both volumes of the treatise which Lucas wrote, for the second volume of his "Memoirs," known to-day by the title "Acts of the Apostles," was likewise dedicated to this same Theophilus.⁴

It has been suggested that Lucas did not intend to narrow his work down to the needs of one man, but that, in the name of Theophilus, he addressed the world, for the name Theophilus means "Beloved by God," or "Lover of God." There is some ground for this view, for the work is written in a spirit of universal brotherhood as an appeal for the admission of all classes into the circle of the Man's followers. It is a broad view of the Man's mission as one for all people in all lands and times.

Apparently, too, Lucas was striving to present the Man freed of the artificial exaltation which was increasingly being accorded him and raising him to the status of Deity. He presents him as a *human* being who indeed became truly exalted, yet not by the acclamations of his fellows, but by the practical application of the very business ideals which he taught—*itself* the supreme phenomenon of history! He presents the Man as he appeared ministering to those under the pressure of poverty and physical distresses and showing them how to work out of those conditions precisely as he was doing.

⁴ Acts 1:1.

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At the time that this two-volume biography was written the strange custom prevailed among authors of not signing their literary works with their own names, but of sending them forth unsigned, or launching them under the assumed authority and over the names of persons prominent in the past. Many works were thus attributed to Moses and Enoch and the ancient patriarchs that these worthy individuals never saw. But the biographer Lucas reveals his identity in the second volume of his monumental treatise where, in a recently discovered Armenian version of the "Acts of the Apostles," we find the unique statement: "But (I), Luke, and those who were with me, went on board."⁵

But more. To the close observer this writer further discloses both his profession and his immediate occupation. For, in the correct translation from the Greek of *Acts* 27:17, he speaks of "bandaging" the ship which had been broken by the waves. In his biography of the Man he speaks as only a physician would of the woman with "the issue of blood." And he shows himself thoroughly familiar—as a doctor could not fail to be—with the great tragedy of the poor: the spending of all one's living on the physicians, yet without cure. Because of such things—perhaps in his reading of the sacred writings he had found no reason for the creating of an army of physicians to heal the imperfections in God's children—perhaps, even, he sought to know if imperfect mortals really were the children of a God who is Spirit—he determined to learn the ideals and the highly efficient business method taught and employed by the Man. All through the book of "Acts" Lucas constantly employs medical terms, and a scholarly comparison of his Prolog⁶ has revealed to Professor Harnack such close correspondence with the preface with which Dioscorides⁷ began his great work on *materia medica* as to make it all but certain that Lucas had this famous work in his medical library and imitated it.⁸

Thus Lucas reveals himself as a physician. He is further shown to have recorded in the second volume of his work the fact that he had traveled with a certain Saul of Tarsus, who

⁵ *The New Archeological Discoveries*, Cobern, p. 200.

⁶ *Luke* 1:1-4.

⁷ Dioscorides, a native of Cilicia, lived, as some suppose, in the age of Nero. His knowledge of plants has been considered superior to that of any other ancient writer. He wrote a book on medicinal herbs that became famous.

⁸ *Medical Language of St. Luke*. W. K. Hobart; also *The New Archeological Discoveries*, Cobern, pp. 580, 581.

had become converted to the business ideals of the Man and had dedicated himself, under the assumed name of Paulus, or Paul, to the work of disseminating them. Incidentally, this Paul refers to Lucas in a letter to the converts to the same ideals then living in Colossae as "the beloved physician."⁹ There are still some who doubt that Lucas ever traveled with Paul, believing that he first appears associated with him in Rome.¹⁰ But the tradition that holds these two to have been traveling companions is well-founded, and the earliest formal catalog of the New Testament books now extant and containing mention of the writings of Lucas states that he "compiled in his own name, the physician whom Paul took with him . . . for a traveling companion."¹¹

But why should a doctor, practicing *materia medica*, be traveling with the propagandist Paul, whose teaching was the direct antithesis of the accepted medical practice of that day? For no other reason, we are told, than the consuming desire to aid his fellow men in a newer, a better, and a surer way. Having the welfare of the sick uppermost in his thought, and having heard of the healing work accomplished by devotees of the odd new ideals taught and practiced by the Man, Lucas had investigated them to ascertain if "by its means, and by quite new methods, he would be able to heal disease and drive out evil spirits."¹² The result was that, astounded at what he saw the students of these new ideals accomplishing, he embraced the truly scientific method taught by the Man and abandoned the practice of *materia medica* forever. He thus became the first physician to shift his practice to a distinctly *mental* basis, in conformity with the better concept of "business" taught by the Man.

The "rating" of Lucas, then, as revealed by the scholars, is that of an accredited physician, practicing formerly at Antioch, in Syria, a city which may have been his birthplace, as Eusebius insists it was,¹³ although his father, a Greek freedman, probably was in some manner associated with Lucania in southern Italy. The name Lucas, or Luke, is doubtless an abbreviation of Lucanus. He was not a Jew, but a Gentile, and, for those

9 Colossians 4: 14.

10 *New Light on the Life of Jesus*, Dr. C. A. Briggs, p. 138.

11 *Canon of Muratori*, composed about A. D. 170.

12 *Luke, the Physician*, Prof. A. Harnack.

13 Eusebius, called the "Father of Ecclesiastical History," was born about A. D. 270. He was Bishop of the Church of Cæsarea in Palestine.

times, a man of exceptional scholarly attainments. His writings reveal him to have been a fine product of Greek culture. Compared with the great mass of writings of the first century now being unearthed in Egypt and Asia, they elicit the comment: "While he has a fine command of the popular diction there is a literary touch about him not found in the papyri."¹⁴ In his writings the spoken Greek of the first century became literature. He was quite familiar with the Greek Bible, the famous Septuagint, translated from the Hebrew tongue into Greek in the third century B. C., as his conscious imitations of it show. And he was a linguist. In Antioch he had had special opportunities to acquire the Aramaic tongue, the popular language of Syria and that which the Man had spoken.

But the breadth of his culture is particularly indicated by his extensive vocabulary—a vocabulary peculiarly his own, with many carefully coined expressions. In writing of the Man he uses a variety of 750 words, many of which are technical medical terms not found in the same sense in the contemporaneous biographies of the Man.¹⁵ The fact that he was obliged to create so many of his expressions is significant: the language of the material world was not adapted to the metaphysics of the Business Man which Lucas was striving to record—the old bottle had burst with the new wine. This new healing method required for its expression the lexicon of Spirit.

Not only was Lucas the most literary of the Man's various biographers, writing a purer Greek than they, employing a far more classical style, and manifesting a fine appreciation of poetry, but he exhibits a remarkable moral insight, with the loftiest ideals. But he was not an ascetic; rather was he radical by nature, and thus predisposed to the revolutionary cause of the Man.

He is also said to have been an artist of no mean ability; but at least he was a rare painter in words. But, in the light which has been shed on his broad humanity, it was logical that he should have become a physician. It is possible that he studied medicine in the famous medical school in Tarsus, a school that enjoyed a most enviable reputation and of which it is said: "No more celebrated professors can be found in any university of the world to-day than could then be found

¹⁴ *The New Archeological Discoveries*, Cobern, p. 113.

¹⁵ *Medical Language of St. Luke*, Hobart.

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at Alexandria and Athens and Tarsus."¹⁶ He may have met Paul there. It was inevitable that these two should be drawn to each other. Or he may have met him in Antioch, when Paul, glowing with his missionary zeal, visited that great and busy city. He was certain to imbibe much of the Pauline spirit—so much indeed that his work is often called "the Gospel of Paul." And it was natural that he should accept Paul's commission to accompany him as secretary. His literary ability was a tremendous asset; his intimate knowledge of the eastern Mediterranean may have been equally so. It is possible that Lucas had acquired this geographical knowledge while traveling in times past as ship-doctor. And although until recently his writings were thought to contain numerous inaccuracies, modern archeological research has shown that his knowledge, both of history and geography, was remarkably exact.¹⁷

Lucas appears to have become definitely associated with Paul on the latter's second missionary journey, going with him from Troas to establish the faith in Philippi. And there he seems to have remained while Paul continued into Macedonia and Greece. Some years later Paul again passed through Philippi, and Lucas then accompanied him to Jerusalem. Thenceforth he seems to have been Paul's companion and assistant to the end of the latter's career. It is said that the first volume (the *Gospel of Luke*), which in some of the oldest Latin manuscripts is called *Secundum Lucanum*, was written during Paul's imprisonment in Cæsarea, and that the second volume (*Acts*) was composed while Lucas was with Paul in Rome—and it is all but certain that Lucas was with Paul in Rome when the latter wrote the letters now known to us as "Colossians," "II Timothy," and "Philemon." Professor Harnack, dissenting, believes that Lucas wrote *Acts* in Asia, where his work was resumed after Paul's death. But the former supposition is the more probable. And it is not unlikely that Paul had a large share in casting the data which Lucas sets forth in his two-volume work. But the style is that of Lucas alone: it is Hellenistic, not Pauline.

And certainly his deep insight into the soul of womanhood was not Paul's—it more nearly approached that of the Man himself. For none but the Man saw further into the spirit of woman, none discerned more clearly why woman had been the

¹⁶ *The New Archeological Discoveries*, Cobern, p. 671.

¹⁷ *Ibid.*, pp. 526, 529, 546.

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first to recognize and expose the false claims of the carnal mind, than this physician-biographer, whose character is so clearly reflected in the tender, loving, humane and sympathetic work that he wrote to convince Theophilus so long ago.

As to his famous Prolog, it justifies itself—indeed, perhaps more completely than has heretofore been suspected. Lucas does not therein make open claim to having been an eye-witness of what he relates; he does not claim ever to have seen the Man whose biographer he constitutes himself. And yet, because his narrative of the memorable walk to Emmaus¹⁸ “bears in its vividness the character of personal recollection,”¹⁹ it is not beyond the bounds of possibility that it was he who was the companion of Cleopas on that memorable spring afternoon when the “stranger” drew near and, catching the drift of their conversation, “expounded unto them in all the scriptures the things concerning himself.” In the many years which elapsed between this event and the penning of his “Memoirs,” the desire for self-effacement in the recollection of his great Master would increase.

Nor does Lucas in his Prolog lay any such claim to authority to write as Councils of the Church and ecclesiastics were later wont to lay, *Sancto Spiritu dictante*. Rather does this humble physician invite the interest of Theophilus—and of the world of his day—by a frank explanation of the things he narrates. He writes to help Theophilus through the prevailing confusion regarding the Man—a confusion doubtless fostered by the many “Gospels” then in circulation. He writes “in order”—that is, his work is to be orderly and consecutive, though not necessarily chronological, as compared with the very fragmentary nature of the instruction which Theophilus had already received “by word of mouth.”

True, the world of modern business declares that from his lofty Prolog he descends to the narration of a tale so fantastic that, while those of sufficient literary appreciation may echo Renan’s verdict on the *Gospel of Luke* as “the most beautiful book ever written,” the sober-minded, the hard-headed and logical must unite with the Petroniuses and the despairing “slaves of the lamp” in pronouncing it as veracious as Olympian myth, as practically helpful in the solution of the modern world’s business problems as the “Arabian Nights.” . . .

18 *Luke 24: 13-28.*

19 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 638.

A PRIEST'S "DEMONSTRATION"

But again, "an Oriental expects to be judged chiefly by what he means and not by what he says."²⁰ Lucas wrote for those who *discerned* his meaning—yet at that he has been proved to be more Western than Oriental in his accuracy. Certain it is that he is "the brother whose praise is in the gospel through all the churches," as Jerome²¹ insists, and these early converts, judged by their lives and deeds, must have read his interpretation of the Business Man aright—

The burning question of the present hour is: Can we?

CHAPTER 2

THEME: *The "Announcement" to Zacharias.*

PLACE: *Jerusalem.*

LUKE 1:5-25

THERE was in the days of Herod, the king of Judæa, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth.

6 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 And the whole multitude of the people were praying without at the time of incense.

11 And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness; and many shall rejoice at his birth.

15 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 And many of the children of Israel shall he turn to the Lord their God.

17 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the

²⁰ *The Syrian Christ*, Abraham Mitrie Rihbany.

²¹ Jerome, one of the early "Fathers," revised the old Latin version of the Scriptures about A. D. 384. His revision became known as the "Vulgate." This, after some later revisions, was canonized by the Council of Trent, in 1546, and forms the basis of the Bible used by the Roman Catholic Church.

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disobedient to the wisdom of the just; to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20 And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckoned unto them, and remained speechless.

23 And it came to pass, that, as soon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, and hid herself five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

MODERN archeological discoveries have established the fact that we now possess the writings of Lucas essentially as they left his hands, with but few and insignificant changes in the text.

“This does not mean that there were not varieties of text, marginal glosses, and ‘interpolated adscripts’ even in sub-apostolic times—these occur in every classic; but it does mean that all the mass of new discovery has only made more certain the antiquity and essential integrity of the New Testament text, as all the great critics admit.”¹

And there is a growing tendency on the part of scholars to assign to the writings of Lucas earlier dates than heretofore. Professor Harnack believes that the second volume (*Acts*) was composed not far from the year 62 A. D. This, if established, would necessitate an even earlier date for the first volume (the *Gospel of Luke*).

But these writings come to us of the Western World still cast in Eastern molds of thought. For Lucas, being an Oriental, wrote for those who would *discern* his meaning. Therefore for us of the West to take his words literally must spell chaos. The Man of whom he wrote was a Syrian of the Syrians, one who made his mental activities his religion, and whose religion was coextensive with all the activities of his busy life.

And yet in the story of the Man as given by Lucas “there is not a single incident that is not in perfect harmony with the

1 *The New Archeological Discoveries*, Cobern, p. 105.

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prevailing modes of thought and the current speech of the land of its origin."² And so if we of this commercialized Western World, who have exchanged soul for body, the real for the temporal, and who have sedulously eliminated from our daily activities all reference to aught that is not strictly *material*—if we would understand the successful "method" of the Business Man of Syria we must acquire a knowledge of the mental environment in which he moved.

This is accurately reflected in the Syrian life of to-day. To this day, even as in that of the Man, the conversation of the Oriental is always *religious*.³ And poetry, rather than prose, shapes his daily speech. He cannot be held down to absolute accuracy of statement: he expects his auditor to *discern* his meaning in the flowery figures of his rhetoric, uttered amid much rolling of the eyes and profuse gesticulation.

Thus the traditions of Aeneas and tales of the heroes of Homer were first spread over the world. And for a reason, an understanding of which is a veritable key to the writings of such as Lucas. For poetry impressed the Oriental thought and remained fixed, where dogmatic prose could obtain no hold. The dominant feature of Oriental speech then, as now, was the lilt of verse. So the oral traditions regarding the Man were handed down—in *poetry*. And Lucas, fixing them in literature, opens his first volume with a burst of song.

But more, vastly more: *we now know that the utterances of the Man himself were issued in this same thought-rhythm, this truly poetic form.*

It is true that the Greek teachers taught by means of lectures and discussions, with elaborate and extended theses; but not so the Hebrews. These followed tradition: their teaching was oral, an appeal to the memory. And their utterances were brief, terse expressions, such as have come down to us in the Book of Proverbs, the Psalms, and "the Prophets."

For centuries after the Man's day the subject of Hebrew poetry lay in obscurity, and translators of the Psalms, of "the Prophets," or of the writings of Lucas made no attempt to distinguish between the poetic element and its prose setting. But in the seventeenth century this discrimination was pointed out by Bishop Lowth. And since then the revolutionary discovery has been made that the Man himself spoke with this

² *The Syrian Christ*, Rihbany.

³ *Ibid.*

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same Hebrew lilt—that he actually taught in poetic form—and for a reason that attests his vast wisdom. Now we learn that it was the use of this identical device that made the Man's expressions so powerful, even when voicing truths that had been uttered centuries before his time. It was the combination of the thought with the lyrical lilt of the conveying poetical form that made an impression such as could have been made by no other mode of teaching. Witness the power of the following immortal appeal to the tired business man of his day:

“Come unto Me all you that labor,
And to the heavy laden I will give rest;
Take My yoke upon you and learn of Me,
For I am meek and lowly in heart;
You shall find rest unto your souls,
For My yoke is easy and My burden is light.”⁴

Since their appeal was to the memory, the prophets, the Rabbis and the teachers developed in their speech a rhetorical form, in which there was a careful matching of line with line, a nice balancing of parts, and a parallelism of thought. The man with a message always acquired the art of using this poetic form, and its use, with a considerable latitude of variation, became a mark of distinction among men of letters. The title of “poet” among the Hebrews was a tribute to intellectual greatness in combination with moral purpose, and no man could hope to know “letters” who did not acquire the art of poetic expression. Hence the astonishment of the Jews regarding the Man: “How knoweth this man letters, having never learned?” It testified to his developed skill in framing his speech.

Poetry, far from being something apart from their national activity, as it is with us of the commercialized West, was to the Hebrew people the chosen form of expression for their great historical movements.

“The mind of the Hebrew was emotional, with strong feelings, his phantasy powerful, and his thinking intuitive and little sustained; hence, even historical writing is a series of separate pictures rather than a continuous, well-knit narrative, and his poetry, for the most part, consists of brief pieces in which a single feeling or an intuition finds expression.”⁵

⁴ For this stanza and for an extended exposition of the Hebrew poetic form, we are indebted to the work by William Pitt MacVey, *Did Jesus Write His Own Gospel?* (Jennings & Graham.)

⁵ The Rev. A. B. Davidson, D.D., LL.D., Professor of Hebrew, etc., New College, Edinburgh.

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It was the particular lilt of thought-rhythm—the poetic element—that made the utterances of the ancient prophets so tremendously effective that it is almost impossible not to respond to their compelling power. It is this in large part that has made the old Hebrew masterpieces world-literature. It is this that has caused the masters of English to yield to their charm and imitate their forms.

For this poetic form, apart from synchronizing with the Oriental mind, tended to clarify expression. The parallelism amplified one line by contrast with another, and by additional emphasis fixed it in thought. Thus fixed at the time of their utterance, there grew up a body of "Sayings" of the Man. Thus from these poetic forms we feel certain that we have the *original* speech of the Man and not a garbled or reminiscent report of what he said.

At the time when Lucas wrote his two-volume treatise this use of the poetic form of expression was still strongly in vogue. Indeed, "it had a public function akin to that of journalism and oratory."⁶ And the brief statements of the Man, his "Sayings," had been preserved both in the memory and in writing, and were available to Lucas in the very forms in which they had been uttered. Small wonder then that "the whole situation with which Luke begins is intensely lyrical."⁷

Lucas—possibly that he might be the more assuring to Theophilus—opens his narrative with the commencement of what he believes to be a new era, definitely inaugurated by the Man and heralded by a messenger known as John the "Cleaner."⁸ His curtain rises on a dramatic scene in the famous Temple, the very heart of Jewish life.

The charming story of the infancy of the Man is given in poetry, in which Lucas uses seven distinct poems or poetic fragments for his series of annunciations and pæans of joy. It is doubly significant that he begins with songs of gratitude: the Man himself so often prefaced his greatest deeds with thanksgiving. These poetic utterances used by Lucas are now thought to have come from two longer poems, and what the biographer added to the story of the Man's infancy was nothing more than a prose setting for them.⁹ The poems were doubtless composed

6 *Did Jesus Write His Own Gospel?* MacVey, p. 175.

7 *Ibid.*, p. 178.

8 The title "Cleaner" is adopted from *The American Bible*, Rev. Frank Schell Ballantine, and so throughout this work.

9 *New Light on the Life of Jesus*, Dr. C. A. Briggs.

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in Hebrew, and probably by those who had had access to the Man's family and to eye-witnesses of his epic career.

The first part of the prose setting which Lucas chose for the poems is the story of the "annunciation" to Zacharias. This man, the Old Testament form of whose name is Zechariah, was an ordinary priest of the class of Abia, or Abijah, one of the twenty-four classes appointed by David for the service of the Temple.¹⁰ Each of these classes served in rotation for a week, relieving one another in succession every Sabbath, while special duties were assigned by lot. The proportion of the priesthood to the population in that day showed the latter to be sadly "priest-ridden"—it is estimated that, not counting those scattered in the country, there were some 24,000 priests stationed permanently in Jerusalem, and 12,000 more at Jericho. And the great mass of the priestly order, as was inevitable, were sunken in character and reputation—"gourmands, addicted to luxury and hard in their dealings with the poor."¹¹

Zacharias was not one of the "learned." The Rabbinites would not have considered him a model priest. He would have been classified as an "idiot," the term when applied to a priest meaning a common one, ignorant and illiterate. His superiors would have regarded him "as an *Amha-arets*, a 'rustic' priest, and treated him with benevolent contempt."¹²

But Zacharias appears to have been a man of cleaner thought than the general body of the priesthood. And this "righteousness" bore fruit. Twice a year he had been accustomed to leave Jutta, a city of priests and his home in the hill country of Judea, south of Hebron, and go up to Jerusalem to perform his sacred duties. Then one day the lot fell upon him to offer incense on the golden altar in the outer "holy place" before the veil of the "Holy of Holies"—almost, as was believed, in the very presence of God. It was a privilege that could fall to a priest but once in his lifetime. More: it was a supreme opportunity, thrust suddenly upon him. . .

And there in the awesome sanctuary, with the clouds of incense rising in symbol of accepted prayer, he met with the climacteric experience with which Lucas begins his narrative.

What had the old priest done? He had prayed—possibly for his people, but more probably, standing there where he

¹⁰ *I Chronicles* 24: 3-19; *II Chronicles* 8: 14.

¹¹ *Antichrist*, Renan, p. 24.

¹² *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 141.

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believed himself closer to God than he had ever been before or could be again until he had passed the portals of death, he saw and seized his rare opportunity to pour out the desire nearest his heart, namely, that he might have a son. It was for him indeed the "psychological moment"—everything connected with the incident mightily stimulated faith and prepared his thought to be receptive. With naught but a veil—as he believed—between himself and Omnipotence, God *must* hear! And—the "angel" came. It was as great, and as little, a "miracle," rightly viewed, as the subsequent conception of the Man himself.

But did not the old priest really see a vision, a "presence," there beside the altar? Did he not behold an angel?

With his thought surcharged, as it doubtless was, both by reason of the exalted privilege which had that day fallen to his lot and by his consuming desire that God would remove from him his great "reproach"—and only a Jew of that period could realize how great was that reproach—and remembering, too, as he probably did, that the Shekinah had spoken to Moses from the side of the altar of incense; and, in addition, with that strong belief or actual fear of possible contact with the Divine that was always present to the popular mind of that day, it is quite possible that Zacharias should have met with a psychic experience similar to many that have occurred in human history, and that he should have "projected" an apparition.¹³ And yet the light that glows from more recent research and reasoning has discovered a better explanation.

Zacharias remained long at the vantage-post, so long that the people wondered. But he knew, as the Psalmist had sung, that "children are a heritage from the Lord," and because he knew it and clung to it the faithful old priest may have been forced to wrestle long with the demons of material unbelief—not unlike Jacob at Peniel—until he was convinced that it was not God's law that rendered him disgraced by unfruitfulness. Lucas hints at the struggle: the seeming laws of materiality were to Zacharias an impassable barrier, even though he tried to know that God's law alone was real and universal. It was the age-old struggle, in which to those spiritually fit—and he was thus receptive, for Lucas states that he was "blameless"—the "angel" at length comes. Had Abraham, long before, not acquired similar spiritual fitness, he too in a like circumstance

¹³ See *The Law of Psychic Phenomena*, Thomson J. Hudson, particularly Chapter XX.

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would have failed to demonstrate the omnipotent Fatherhood of God.

And how would an Oriental demand that this story be told? Even as Lucas has told it, as an awful event, quite removed from the ordinary. For the Oriental demands that truth shall come in a manner supernatural.

But what would an Oriental understand by the word "angel"? Says an authority on Syrian life and thought: "I do not know how many times I heard it stated in my native land and at our own fireside that heavenly messengers in the forms of patron saints came to pious, childless wives, in dreams and visions, and cheered them with the promise of maternity."¹⁴ The same authority states that it is the practice in Syria to-day to perform pilgrimages to sacred shrines for the purpose of securing divine aid, and for the pilgrim to remain until the "presence" is revealed. For the "angel of the Lord" has been throughout the centuries almost as familiar to the Oriental as his family and neighbors. It comes upon need to warn, to protect, to comfort, inspire. And where in the experience of Zacharias the literalism of the West would find occasion to degrade the teachings of the Scriptures regarding angels to the level of mere superstition, the Oriental would see in it the familiar experience of a powerful impression for good, and would call it a heavenly visitation.

A popular dictionary of the Bible says: "By the word 'angels' . . . we ordinarily understand a race of spiritual beings of a nature exalted far above that of man, although infinitely removed from that of God, whose office is to do Him service in heaven, and by His appointment to succor and defend men on earth."

But the Bible, rightly interpreted, sets forth nothing of the kind. In the Scriptural account of man's creation he is represented as God's grandest product. The statement is: "God said, Let us make man in our image, after our likeness," not of an order lower than some other. And so "God created him in His own image." It is the carnal mind that has made man "a little lower than the angels."

Be it remembered that the Hebrew Scriptures were composed by Orientals, and for their own people. Therefore they abound in imagery that only an Oriental can understand. The writers of the Old and New Testaments never for a moment

¹⁴ *The Syrian Christ*, Rihbany, p. 12.

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doubted that their readers would readily discern their meaning through the rich metaphor with which they draped it.

And imagery and metaphor, allegory and poetry, were essential in the presentation of religious truths in a day when such great dependence was placed on the memory. And so in presenting messages from God as conveyed by "angels," they employed expressions whose import people of like habit of thought to themselves could not fail to grasp. To them, "angels" were "messengers," and the words used by the Hebrew and Greek writers of the Scriptures *exactly* express this meaning. But since God, as Mind, must express Himself in ideas, His "messengers" are truly mental, and are mentally received and understood by mankind in their own thought.

It was by parable, with actual demonstration as proof, that the Man taught. And his spiritual lessons have been transmitted in poetical forms that could find footing in the Oriental mind. The sermons of the Orientals even to this day are eloquent and passionate picturings, full of vivid allegory, for these people do not think or speak more abstractly now than they did two thousand years ago.

And so it is in this literary feature that we find the explanation of the different citations of angelic visitation in the various biographies of the Man. Thus understood, such alleged appearances cease to occasion confusion and doubt; they cease to suggest supernatural beings, bizarre combinations, derived mainly from descriptions taken from ancient Talmudic sources and Mohammedan writings; they are no longer the white-robed creatures, part human, part fowl, with long wings and a harp, over which poets have sung and theologians rhapsodized, and for which there is not the slightest warrant in intelligent Scriptural interpretation. Rather do they become exalted thoughts, healing truths, positive right convictions. Viewed metaphysically—and "it is becoming clearer every day that all physics at length run out into metaphysics"¹⁵—angels are as real as any other portion of God's creation. They come invisible to human sight, but become externalized in ways that can be seen. They come, as a rule, suddenly and unexpectedly, but timely. They are prompting or restraining intuitions—

"And thine ears shall hear a word behind thee, saying,

This is the way, walk ye in it,
When ye turn to the right hand,
And when ye turn to the left"—

15 *Philosophia Ultima*, Shields, Vol. III, p. 154.

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So often they come as the "still small voice" within; as enlightening suggestions; as inspirations; as unfoldments. They come as the surprising thought of just the right thing to do, or as the recall of a forceful saying, or of some old and helpful memory. But, to go further, it is believed by many to-day that, because of their spiritual receptivity, truth came at times to certain of the ancient patriarchs as distinctly as the sound of the human voice. To mentalities so "in tune" with God as theirs, this seems not improbable. Yet to-day, as in all times, angel visitants are innumerable, the incidents of every hour. And they are the privileged lot of everyone—though the commercialized thought may not recognize them.

In this story Lucas has pointed a lesson that is priceless to the man with a "problem." The "angel of the Lord"—the only term by which the Oriental can understand it—will come when the way is *mentally* prepared for it, and will consist of a conviction of good, an inspiration born of right ideas, right thinking. It was the angel Gabriel that came to Zacharias—and, to the ancient Jews, Gabriel was "the might of God," the minister of comfort and sympathy. To this longing, wavering priest who was earnestly striving after righteousness—right thinking about God and the Creation—came a sudden conviction of God's omnipotence, a startling realization of "Gabriel," the might of God. God being All, where was then the substance or might of evil? Holding the sort of communion with God which arises from a better concept of Him as the impartial and all-powerful giver of good, Zacharias, in his mental groping, touched the hidden spring that set in motion spiritual laws that he doubtless did not recognize or understand. It has been done many times before and since. "The eyes of the Lord are over the righteous, and his ears are open unto their prayers. . . ." For the prayer of the righteous, the right-thinker, is an unshakable adherence to and insistence upon the conviction of the omnipotence and impartial goodness of God. Such "prayer" throws into operation the spiritual laws that cause the externalization of that which from the beginning God has already bestowed. The joy-fraught conviction that came to Zacharias at last was indeed an "angel." He accepted it, as did Abraham centuries before, and with it the belief that he could have a son. With it came the determination to call his son John (Jehochanan, or Jochanan), for the name meant "the Lord is gracious."

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And with the hopes for this son the now transported priest mingled his own and his people's unquenchable hopes of the Messiah. Yet he could not see his son as the Messiah, but, because of his own sudden conviction of the Allness of God, he could foresee that the son, accepting the father's conviction and building upon it, might become a forerunner of the Messiah—for to those who held such a conviction—a conviction that was itself the long awaited "Savior"—the kingdom of heaven was indeed "at hand." With such a conviction this new Elijah would make ready a people already prepared—and prepared in a manner that will become fully apparent as we follow the narrative of the Man.

Then Zacharias emerged and essayed to speak to the wondering people the expected words of benediction. But in the conflict of his feelings after the great struggle to stand with God against the demoniac "suggestions" of laws and powers opposed to Him, and in the medley of joy and perplexity over his conviction, the priest's speech failed him. In contrition he regarded it a just punishment for his previous lack of faith in the God whom he, as a hypocritical priest, had been proclaiming omnipotent.

CHAPTER 3

THEME: *The "Announcement" to Mary.*

PLACE: *Nazareth.*

LUKE 1:26-38

AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

28 And the angel came in unto her, and said, Hail, *thou that art* highly favoured, the Lord *is* with thee: blessed *art* thou among women.

29 And when she saw *him*, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30 And the angel said unto her, Fear not, Mary: for thou hast found favor with God.

31 And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

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34 Then said Mary unto the angel, How shall this be, seeing I know not a man?

35 And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

36 And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

37 For with God nothing shall be impossible.

38 And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her.

REALIZING at last that the longing of a lifetime was to be gratified—a longing whose intensity only a childless Hebrew woman could know—Elizabeth, whose name in the Greek was Elisabet, would naturally communicate her joy to her cousin,¹ a maiden named Mary, or Mariam, and living in Nazareth, in lower Galilee.

And with what effect on Mary? Would this Nazarene maiden find in the climacteric experience of Zacharias a powerful stimulus, an inspiring confirmation of her own belief that “with God nothing shall be impossible”? Would she reason that if such a demonstration of God’s impartially operating power had been possible to Zacharias it was equally possible to her? For had not Mary, in common with all Jewish maidens of that period, cherished the thrilling hope of becoming the mother of the long-expected “deliverer” of Israel? That the advent of the “deliverer” was at hand must have been portended to her by the darkness that lay on men’s souls in that hour.

For at the time in which Mary lived and pondered the ancient prophecies regarding Israel the colossal Roman Empire constituted the “civilized” world. And with Rome war had been business, with the delectable “Pax Romana” as an armistice in which to enjoy the fruitage thereof. By her incessant wars she had succeeded in fastening her iniquitous “system” of organized plundering so securely upon all nations that now she needed neither to war nor to toil. By her perfected machinery of intimidation she maintained a world in servitude: her corporationists luxuriated upon the creaking backs of sixty million slaves—not “organized labor,” not the “industrial slaves” of our modern world where business is war, but “cattle” in human form. Slavery was the basis of Roman society: it was the outward manifestation of a mental slavery, a spiritual “captivity,” that bound plutocrat and plebe alike and exter-

1 Plummer says Mary was not Elizabeth’s cousin, but her “kinswoman.”

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nalized in wanton luxury, profound ignorance, black superstition, degrading brutality, and a poisoning sensuality of thought that festered out in loathsome disease, in murder, rapine, wild excesses and utter wretchedness. The reign of Rome was the unchallenged reign of *matter*: commercialism held the Empire together, and the fruits of its system eventually wrought the Empire's fall. . .

"Politics, both local and international, turned very largely on questions of finance. The world had no banking system, no credit system; yet immense sums and vainglorious sovereigns lavished enormous sums on armies or on ostentation; they were powerful in direct ratio of the wealth they could accumulate. And to accumulate wealth meant squeezing it out of those who held it. So that in Palestine the rulers weighed on the rich, and the rich on the poor, after a fashion that has varied little from that day to this. We have in acute conditions of financial oppression one of the fundamental facts that explain the life and teachings of Jesus."

Rome had had a religion before she evolved her "system," but it had been too material to develop sufficient moral character to withstand the waves of material prosperity which flowed in upon her with world-conquest. Contact with the vivid love of material beauty and the speculative philosophy of Greece, absorption of the demonology and magic of Asia Minor, sapped the sturdy old uprightness of Rome, developed a spirit of hard materiality, and rapidly sank her to the degraded level of the older civilizations. With the perfecting of her "system" there quickly obtained the same worship of money that obtains in the world of to-day, the same reverence of intellect, the same devotion to the human body and its fleeting pleasures. There was the same great contrast between the enormous wealth of the few and the starvation of the many. And there followed a refined brutality that exceeds anything that the world has ever known.

"Pompeii, as no other source outside the pages of classical authors, helps us to understand the ancient man,"² for here we find a concrete illustration of the Roman civilization of Mary's day. In the twenty years just preceding Pompeii's destruction Lucas wrote his famous biography and Paul composed his immortal letters to the followers of the Man. But these had

² *The Holy Christian Church*, R. M. Johnston.

³ *Pompeii, Its Life and Art*, August Mau, Kelsay ed., 1904, p. 511.

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not penetrated Pompeii, where between *her* religion and true morality there was an impassable gulf. In some of the rooms of houses now being uncovered in the buried city there are mural "works of art" so vile in subject that ordinary visitors to the city are not permitted to see them. . .

"When the present writer was taken, in 1913, through the new street which had just been discovered he found that the walls of the houses fronting the street were covered with such abominable pictures that the excavator had covered them with sheets so that his working men might not be debauched by them. . . The unblushing immoral tone of the town's life was below anything that can be found in any European or American city to-day."⁴

The view of life here was typical of that throughout the Roman Empire: "To hunt, to bathe, to gamble, to laugh, this is indeed to live."⁵

Idealism did not obtain in Rome: the Roman was intensely "practical." His five physical senses were his sufficient guide. His "system" was strictly economical. His codes were formulated for the purpose of keeping a world in subjection that it might be systematically plundered. What the Roman did was done on a cash basis. The word "humanity," in the sense of a wide brotherhood, was unknown to him. All who did not belong to his own State were *hostes*, enemies. The only bond between him and the stranger was the carnal law of the survival of the stronger: if the stranger could not overcome him, then he would overcome the stranger, seize his material possessions, and make him a slave.⁶

But not only by brute force did Rome conquer the world: rather was it because of an enormously "practical" idea, namely, that of forming a confederation of the aristocracy, of the captains of industry and the rich capitalists of the countries which she annexed—a confederation for the maintenance of "self" through the exploitation of the neighbor. This was her secret of world-success. The Roman conqueror found the privileged classes of neighboring countries always eager to ally them-

⁴ *The New Archeological Discoveries*, Cobern, p. 376.

⁵ From an inscription, *Venari, lavare, ludere, ridere—hoc est vivere*, found on a gaming table at Timgad, Algeria, which was a flourishing Roman city 2,000 years ago.

⁶ For excellent description of society in Rome and the Empire in the first century, see *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, Chap. XI.

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selves with the plutocracy of Rome, and thus, largely because of the strained relations of "capital and labor," she made conquest easy by enlisting the support of the former by the lure of this world-confederation in which their privileges should be maintained. Thus the aristocracies of Greece opened their arms to the invading Roman; thus the "upper" classes of Carthage; thus even in Gaul. "Everywhere," says the historian Ferrero, "even in the most distant regions, powerful minorities formed that worked for Rome and against old separating, anti-uniting forces, against old traditions and local patriotism alike. The wealthy classes everywhere became in a special way wholly favorable to Rome. . . The economic unification was first and was entire; then came the political unity, which was less complete than the unifying of material interests."

Thus, too, Palestine: the ruling caste, represented by the high priests, had opened Jerusalem's gates to the Roman Pompey. And in Mary's day Rome's menial, Herod, shrewd, able, but foully diseased morally and physically, was Israel's slave-driver.

It was a dark hour in the human history of the scattered Israelites, the descendants of the clear-visioned, right-thinking Abraham, Isaac, and Jacob, but especially dark for those who dwelt in Judea. After the glories of David and Solomon that country had suffered varied vicissitudes of fortune until at length it had been gathered into the wide-flung net of Alexander the Great and had become a province of the Grecian Empire. But at Alexander's death, in B. C. 323, it became a bone of contention between the rising kingdom of Syria on the north and the rival kingdom of Egypt on the south, until the year 198 B. C., when Antiochus III, the Great, king of the Selucids, succeeded in incorporating it into the Syrian kingdom.

His son, Antiochus Epiphanes, came to the throne of Syria in the year B. C. 175, and almost immediately became involved in war with Egypt. He suspected that the most religious of the Jews, the so-called "Scribes" and their students—called also the "Pious"—were against him, and to punish them and render them safe subjects he determined to force them to yield up their religion and abandon their belief in Jehovah. Jerusalem was sacked, the Temple of Solomon desecrated, and a pig sacrificed on the altar of God. . .

The result was the famous rise of the Maccabees. An old

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priest, Mattathias by name, and his sons, properly called Asmoneans, after a distant ancestor, headed a revolt against Syria. The great son of Mattathias, Judas, surnamed Maccabaeus, the "hammer," after a four years' struggle recovered Jerusalem and restored the Temple and its ancient rites.

The lion-hearted Judas was succeeded in 161 B. C. by his brother Jonathan, who was made High Priest by Alexander Balas in return for his support of the latter's claim to the Syrian throne. When Jonathan was followed by another brother, Simon (B. C. 143), the high priesthood was made hereditary in the Asmonean family.

Simon was succeeded by his son, John Hyrcanus, under whose strong and able administration (135-105 B. C.) Judea attained her greatest prosperity as an independent state and became an ally of Rome. John was High Priest by heredity, but was not called king. Religion, however, was now rapidly becoming subordinate to politics, and at length the most religious of the Jews, whose fathers and grandfathers had been members of the "Pious," rose in opposition to John. They became known as "Pharisees," meaning "Separatists." They resisted all foreign alliances and strove to keep Judea from everything defiling, that is, not strictly Jewish. John at first sided with them; but later he joined the "liberal" party, called "Sadducees," who favored the introduction of Greek customs and were less devoted to the Law of Moses.

Following John's death civil war broke out, the Pharisees attempting to prevent the establishment of a monarchy in place of a theocracy. Blood drenched the soil, but the Sadducees were successful and secured possession of the high priesthood as well as of the government. Appeal was finally made by both parties to the Roman general Pompey. His decision was not accepted—strife heaped upon strife—chaos reigned—and Rome, waiting like a vulture for her opportunity, sent Pompey into distraught Jerusalem, in the year B. C. 63, and calmly took Judea's affairs into her own strong hands. Baal had again triumphed because Israel, sunken in materialism, had forgotten that God is Spirit. . .

Pompey placed the affairs of state in Judea in the hands of a shrewd but able man, Antipater, who was not a Jew but an Idumean from lower Palestine. Antipater was aided by his two sons, Phasaël and Herod. At his death civil war again

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rent the afflicted country, but Herod fled to Rome and from Antony and Octavius secured the appointment as king of Judea. The establishing of himself on David's throne forms the darkest and bloodiest chapter in Israel's history.

It was a black cloud indeed that lowered over Palestine in Mary's day. From beyond the reeking walls of slave-pens drifted the incessant hiss of the lash and the "wailing and gnashing of teeth"; the Man indicates it all in his illustrative stories: there are the debtors crawling to their creditors on bended knees for the mercy that will not be shown them—they will be stripped and thrown into prison, thence sold into slavery from which there is no escape; there is the justice bought and sold, so that a strong brother may readily rob a weaker of his legal inheritance; there is the appalling poverty, so enormous that the loss of a coin is a calamity sufficient to cause the sweeping of the house and the gathering of neighbors to celebrate its recovery; there is the "stony" ground of the debt-crushed farmer who has been robbed of his good land; there is the marked brigandage on all highways, illustrated by the victim saved by the good Samaritan; there is the hiding of their scanty treasure by the submerged classes; there is the personal ownership of the governed by the governors; there are the noblemen who go into far countries to receive for themselves kingdoms with which to recoup their wanton expenditures on their lusts; there are the thieves who "break through and steal"; there is the desperate mob that shouts to the mesmerized plutocrat: "Thou fool, this night thy life shall be required of thee!" . . .

Yet over it all broods the intense expectation of a change: the "Anointed One" is coming . . . coming to proclaim liberty to Israel enslaved. . .

"But why delayeth the Messiah his coming? Since the brief and broken sunshine of the days of Ezra and Nehemiah, the sky overhead has grown ever darker, nor have the terrible storms, which have burst over Israel, reft the canopy of cloud."

Ah, there were those of Israel who must have known why the Messiah had not come. And among them was the pure-minded, clear-visioned Mary of Nazareth, who, beholding what faith had procured to her kinswoman Elizabeth, became convinced that "no word from God shall be void of power."

Modern discovery, study, and demonstration, along his-

7 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 169.

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torical, archeological, and metaphysical lines, have recast the problem of the Man's advent and rendered many things possible regarding it that long had been ignorantly relegated to the realm of myth. It is a psychological truth that a firm belief in the ultimate fulfilment of a prophecy induces a determination to bring about such fulfilment. From the moment the prophet of old had cried: "Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel," every daughter of Israel not only longed to become the mother of the "Anointed One," but regarded it possible that she should. Moreover, the very prophecy of a national savior would stimulate endeavor to bring about his advent. And this regardless of whether he was to be a political or spiritual restorer of his people.

Whether in Mary's thought there was a conscious consideration of the only sort of "salvation" possible to mankind, that of getting our heads above the "mist" referred to in *Genesis* 2:6, we cannot say. But it may safely be inferred, for modern research reveals her not only as deeply religious but also as a woman of strong character and superior intelligence, far removed from the "clinging vine" type to which so many have ignorantly assigned her. If, as we believe, her vision of the savior of Israel extended beyond that of a mere political restorer, a leader who would drive the hated Romans into the sea and set up in glorious material splendor the ancient throne of David—if she realized that the savior whom not only Israel but the world awaited must be one who would "demonstrate" Israel, that is, set forth the *real* man in the image of Spirit—then she must have seen that nothing short of an "immaculate conception" could bring into human ken a being who, for the task before him, must needs be spiritually endowed as no human being had ever been endowed before. If such was her vision, then she must have known likewise—let it be the whispering of an "angel"—that the "immaculate conception" could occur only when the purity of the virgin should itself be sufficiently demonstrated. If she knew this, she knew then why the restorer's advent had been so long delayed; if she knew it, she could consciously assist in hastening the "restoration" of Israel. The "Annunciation" which Lucas so beautifully relates in Verses 26-38 may, in a sense, be regarded as Mary's reasoning in her own thought after learning of Elizabeth's expecta-

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tion. Her communion with the "angel" was her communion with her inner self. In a larger sense it was her communion with God. "Hail . . . the Lord is with thee"—if He had been with Zacharias and Elizabeth, He was equally with *her*, for Israel's God is no respecter of persons. If Gabriel, "the might of God," the comfort and sympathy of Love, had come to the old priest, so could he come to *her*. Though long delayed, yet all things now indicated that the advent of the Messiah was not afar off. And she, Mary, was of the royal line of David. . .

How long Mary had brooded on these matters, we may not conjecture. It may have been years. But the demonstration of "the might of God" which Zacharias had made—even though the old priest may have been wholly unable to explain to her how he had set in motion the spiritual laws whose operation had brought him his desire—must have convinced her, must have quickly crystallized her forming conviction, that the real "Father" of man is not man, but is that all-creative Principle known to Israel as "God." Such a conviction was an illumination of spiritual sense that could not but shatter her former reliance on "Nature's laws." In such manner was the human "over-shadowed" quite. And her words: "Be it unto me according to thy word" take on a meaning wholly different from that long "accepted" and "orthodox," for in the new light which is now shed upon Mary's thought we see it raised from the status of mere pious resignation to the lofty plane of true prayer, and her words become the confident assertion that nothing—not even her bringing forth of Israel's deliverer—can be impossible with God. Her words become indeed an acknowledgment of a mighty truth, recognized by the ancient patriarchs, later taught by the Man, forgotten then for ages, and recovered in our twentieth century, that "*No word from God shall be void of power.*"

CHAPTER 4

THEME: *Mary's Visit to Elizabeth.*

PLACE: *Jutta.*

LUKE 1:39-56

AND Mary arose in those days, and went into the hill country with haste, into a city of Juda;

40 And entered into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that, when Elisabeth heard the salutation of Mary, the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:

42 And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb.

43 And whence is this to me, that the mother of my Lord should come to me?

44 For, lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy.

45 And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord.

46 And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoiced in God my Saviour.

48 For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things; and holy is his name.

50 And his mercy is on them that fear him from generation to generation.

51 He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.

52 He hath put down the mighty from their seats, and exalted them of low degree.

53 He hath filled the hungry with good things; and the rich he hath sent empty away.

54 He hath holpen his servant Israel, in remembrance of his mercy;

55 As he spake to our fathers, to Abraham, and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

FOR ages the Gentiles had been wont to dwell upon the glories of the world's yesterday. The Golden Age was regarded as past, lingering only in legend and song. But to this the Jews presented a striking exception. The Hebrew commonwealth was based and firmly rested upon a grand vision of the future. In its era of greatest prosperity and magnificence, under the reigns of David and Solomon, things to come furnished its most welcome delight, inspired the most glowing utterances of its prophecy, the sweetest strains of its

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poetry, the grandest deeds in its history, and the most affecting of its types and ceremonies. It was a nation whose every member awaited the advent of Shiloh—peace. And, though long delayed, the people remained keenly expectant; though their eyes became dim with looking, though they grew old and dropped asleep still longing, hoping, desiring, denied the privilege of beholding the deliverer, yet their faith died not. Again, their consuming longing, holding ever in thought the certain coming of their deliverer, supported by their unquenchable faith, could not but become externalized. For it is discovered that things do not merely “happen,” and that *thought held in the mentality always tends towards externalization of itself in outward and visible form.*^λ

And it was a whole nation's thought, persistent through ages, that lay back of the Man, heaving, swelling, forcing him into human view. . .

But whence this unique and unquenchable Messianic hope? And what its vitalizing force, despite centuries of bitter disappointment, of cruel reverses and national enslavement?

It was a hope born in fabled “Eden,” when human thought first became impressed with the distinction between good and evil. It was the divine hope born when woman, “highest in the order of creation” and “therefore more susceptible to spiritual impressions or intuitions,” naturally and logically became “the first to recognize the claims of carnal sense as something which ought not to be admitted” and denounced them as unreal and destructive. And that hope was forever vitalized by the conviction as a divine promise that the “seed of the woman” should “bruise” the serpent's head, that some time and in some way evil should be destroyed. . .

“Eve's discovery, that she was lured into a state of error through a mesmeric subtlety, otherwise spoken of as the serpent, could only have come about through some recognition, however faint, of the purity of God's creation, and this germ of spiritual awakening was to increase until it would finally displace a sense of evil in human consciousness.”¹

It was an era of utter rottenness, and the world of Mary's day was drowning in the mire of its foully materialistic thinking. Whatever remained of standards of morality in that first century was to be found only in the common people. Rome

¹ *Footsteps of Israel*, Samuel Greenwood, p. 16. See all of Chapter II of this work.

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had set up the worship of the emperor, the adoration of human personality, as her national religion. But the Hebrew worshiped his God, and of all religions of that century none approached his in purity of doctrine or cleanness of life enforced. If the deliverer was to be a spiritual savior, he could come only from the common people, and from none but the Hebrew race. The laws of thought determined that: it was wholly beyond the interference of man.

And of all the common people of that day there was none so likely to bring forth the deliverer as that sturdy people of Syria. And of these, none so fitted for the mission as the "impulsive, straight-spoken, hot-blooded, brave, intensely national" people of Galilee.² Recent archeological discoveries reveal the fact that Galilee was at that time the home of the religious seers and the metaphysical thinkers, and that many of the best Jewish literary productions nearest the advent of the Man were written there. Especially was there a little group of Galilean "mystics" who taught and practiced the most beautiful moral precepts—verily, a feeble light in that black night of materialism!

In Mary's day Jewish thought in Syria was shaped by the leaders of numerous "parties," religious and political, whose origin we have already traced.³ The Sadducees still constituted the priestly party, the wealthy Jewish aristocracy, now devoted to the maintenance of tradition and ritual; the Pharisees, the "separated," were the leaders of popular thought, "specialists in religion, theological hair-splitters, and most minute in their observance of the Law"; and the Scribes were the Lawyers, the teachers of Israel and the leaders of the Pharisees themselves. And there was now another party, the Zealots. These constituted the national party, the revolutionists, awaiting the hour to strike at Rome. The Zealots were gathered in greatest number in Galilee. Their conception of the deliverer of Israel was wholly material—quite apart from another and far smaller group of Galileans, the little band of "mystics" to which such as Zacharias, Elizabeth, and Mary belonged.

Mary is said to have been the "driving force" of her own little group. And it is quite possible that, hearing often the bitter discussions of the atrocities of Rome, uttered in whispers

² *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 148.

³ See Chapter 3.

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and with the shadow of the hideous cross always upon them, she may have at first "sought an active program whereby the prophecies of deliverance should be translated into performance." She may indeed have early resolved that if permitted to become the mother of a son she would dedicate him to Israel's forlorn "cause." But to go to the length of asserting, as some do, that she dared to conceive and execute the colossal *deception* of an "immaculate conception," through which to unite her people against the organized might of all-powerful Rome, is sheer folly. It is far more logical to interpret the Oriental story of Lucas as illustrating the working of unrecognized spiritual laws set in operation through the purity and spirituality of thought of such as Zacharias and Mary, rather than the forcing of a political issue through material aggressiveness and human will. There is little to warrant the latter assumption, but much, very much, upon which to base the former.

"In the valley of Jordan, in Galilee, by the banks of the Dead Sea, communities arose with rites condemned at Jerusalem and with virtues not often practiced there. They grafted upon the old Jewish theology the idea of the redeemer god; they practiced his fraternal communion supper; they believed in charity, purity, and humility. Unfortunately, little is known about them, but clearly their influence was felt even in the higher rabbinical circles of Jerusalem."⁴

It was in a little group which may have been one of the little-known communities here referred to that the remnant of Israel's pure and undefiled religion was to be found, practiced by such as Zacharias, Elizabeth, Simeon, Anna, and Mary. They were waiting, undiscouraged, for Israel's deliverance; their faith in their God was unshaken by the blood-ravages of Rome. And, more: they looked for a deliverer who would *purify* his people—for did they not realize that Israel's woes had resulted from her unrighteousness, her false thinking about God and man? *Their* deliverer would be a spiritual king, not political; he would be a righteous man, a "right-thinker"; he would conquer "by the word of his mouth." And by purification of their own thought, and by demonstrations which logically followed such spiritualization, they were making themselves ready for the coming of the Man. They, consciously or uncon-

4 *The Holy Christian Church*, R. M. Johnston.

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sciously, were becoming the good soil in which he in turn would sow the seeds of truth.

Then Mary, long brooding on the world's despair, yet clinging to her trust in the never-failing God of her fathers, learned one day of Elizabeth's hope and of the experience of Zacharias which gave it birth. Naught further was needed to flood her spiritual sense with the light of understanding. She *knew* then. . .

But did she know that she, a virgin, should become a mother?

Ah, that was her demonstration, consciously or unconsciously to be made through her spiritual understanding of the Fatherhood of God. The demonstration made, then were God indeed the father of her child, then were it truly the "Son of God."

The vast hope doubtless seemed impossible of fulfilment, and she drove it forth. Yet it returned—how often we may not say. But as she pondered and prayed, as she now questioned, now believed, now doubted, she again remembered Elizabeth, now in her sixth month. And again there burst upon her spiritual perception the great light that comes from an understanding of the mighty truth that "with God nothing shall be impossible." Perception became comprehension, and merged thence into conception. With the certainty of this, and a glimpse of its mighty import, and with her trembling hope now transmuted into positive conviction, she cried out: "From henceforth all generations shall call me blessed!"

But did she know, with the first evidences of her proof of the Fatherhood of God, that her babe should be the Christ?⁵ What is there in the story as told by Lucas—and assuming that this represents her own reasoning, her communion with the thoughts, nay, "angels," that poured in upon her—to indicate that the mystic Mary truly comprehended the nature of the Man whom she should bring forth? That God would give him the throne of David, she might well assume, since she herself was of the royal lineage. And this would entitle him to be called "Son of the Highest." And she would name him "Jesus"—it was a name that she might well have decided upon years before to be bestowed upon a possible future son, for "Jesus" was

⁵ The Greek word "Kristos," or "Christ," means "Anointed." In the Gospels "Christ" is always a *title*, not a proper name. It was not used as a name until after Jesus had passed from earth. "Jesus" was the personal name, "Christ" the title. The proper designation is "Christ Jesus."

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synonymous with "Joshua," the name of the renowned leader of Israel, and Mary's son should indeed be a leader! Nay, more, the name "Jesus," the Greek form of "Jeho-shua," meant "Jehovah the *healer*"! And why should she not predict of him those things which in the sacred Scriptures were promised to the Son of David?⁶

Why not, indeed! And yet in those final words: "Behold, the bondmaid of the Lord; be it unto me according to thy word"—a refrain which appears to voice her resignation—she yields her will in absolute selflessness to her God's. She realized—as the Man likewise came to realize—that of herself she could do nothing. She knew that whatever was the highest right should, nay, *must*, be externalized. And she would not have it otherwise. "Be it unto me, O thou sole and infinite creative Principle, according to the fact, the truth, as it really *is*, and not according to human belief or the opinion of mortal man." . . .

We cannot marvel that her demonstration was made. No wonder Elizabeth cried: "Blessed is she that believed"! For Mary's belief had flowered into *understanding*.

And yet she of herself had done—nothing. Because of her purity of thought her mentality was constantly receptive to the influx of truth. It came to her from the infinite Source, and for the same reason that it came to the patriarchs of old, to Enoch, to Noah, to Abraham, Isaac, Jacob. And the convictions, finding soil in her mentality in which to blossom, became externalized through her as a free channel. That which she conceived came, in the truest sense, from God.

Had Mary been "chosen" of the Lord?

Yes—in the sense that, ages gone, Israel had been "chosen." And her demonstration of the "deliverer" was but the greatest of the many climactic episodes which had thus far developed in that stupendous movement of the human consciousness out of its captivity to material sense and towards ultimate freedom, a movement which began in the dim past with that more spiritual primitive type of mentality, designated "woman," which, doubtless by reason of some crucial experience, first recognized the mesmeric character of evil and its subtle method of operation in human consciousness through "suggestion" of life, substance, intelligence, and power apart from Good—an experience

6 See *II Samuel* 7: 13 *et seq*; *I Chronicles* 17: 13, 14; 22: 10.

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which the impressionable and highly imaginative peoples of the East passed down from generation to generation in the prophetic story of the "Garden of Eden."

"Although the woman [Eve] referred to in this first prophecy is not identical with the human species, it is generally admitted that even the human sense of woman represents a more ethereal type of consciousness than the human sense of man, and that, all things considered, she is more spiritually perceptive and receptive. However this may be, the higher spiritual quality of thought, first expressed by woman, has been the medium by which every message from God has reached mankind; and the outgrowth or development of that gleam of divine light, in the early morning hours of that first day of human awakening, must eventually lead to that seventh and better day, wherein the truth of being shall be fully understood, and the serpent, the spirit of evil, known under many aliases, be 'cast into the lake of fire,' the consuming truth of God's infinitude."⁷

Mary of Nazareth knew well the story of Eden. But did she interpret the allegory aright? Did she know that the "seed of the woman," which was destined to "bruise" the serpent's head, was the true idea of God and His spiritual Creation, as set forth in the first chapter of *Genesis*? Had Mary discovered that the human sense of life is not of God, that it is fathered only by a lying "serpent," the embodiment of all that is opposed to Good? Was it this that illumined Mary's spiritual sense in that dark hour when Israel was awaiting its deliverer?

"The enmity of the serpent against the woman, specifically mentioned in the first and last books of the Bible, does not imply any radical discrimination between mortals as men and women, but illustrates the antagonism of the carnal mind towards spirituality. There is an inherent and irreconcilable conflict, as the apostle intimates, between the flesh and Spirit, or between the sensual and spiritual elements in human consciousness; in other words, between the truth and the error in human experience."⁸

Had Mary of Nazareth, as she pondered the Scriptures, glimpsed this? Or was the gleam of Truth which flashed upon her even brighter?

"The Eden allegory teaches the antithetical and contradictory natures of good and evil, and the folly of attempting to

⁷ *Footsteps of Israel*, Samuel Greenwood, p. 21.

⁸ *Ibid*, p. 19.

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believe both of them. On the side of the serpent are the debasing influences which impel the race towards moral and physical corruption, while the woman, on the other hand, prefigures the coming of the Christ. She stands as the type of spiritual overcoming, the subjugation and elimination of the animal instincts of mortals, and this type is preserved throughout subsequent Scripture. On her side is found every uplifting and regenerating influence which touches the human consciousness. It is through this spiritual ascendancy only that humanity can find deliverance from the subtleties of the serpent, and reach the actual consciousness that man is the son of God.”⁹

Had Mary of Nazareth learned that the woman in the Eden story prefigured the coming of the Christ? And had she learned that the Christ could come only “through a woman’s receptive recognition of the fatherhood of God and the spiritual sonship of man”? Something, a spiritual discovery, a divine conviction, illumined her spiritual sense; she caught a glimpse of the spiritual idea of Creation; the divine idea developed—and became cognizable to human sense in a babe which was to expand into the unique Man. . .

And then, thrilled by the belief that both she and Elizabeth had met with a mental experience in which the human—that which the world calls real—had been overshadowed and made void by the unseen and only reality, Mary undertakes a tedious, hazardous journey of more than a hundred miles to confer with her aged kinswoman.

It was significant: the journey may have been undertaken in an interval of doubt, of returned fear, when her spiritual exaltation was yielding to the subtle whisperings of the “serpent” of materiality. For Mary’s situation was serious: she was betrothed, and to a “just” man—a word whose significance is quite lost in our twentieth century. And among the Jews of that day a betrothal was virtually marriage. That her grasp of spiritual truths was susceptible of being shaken was proved later, when she so frequently misunderstood her unique son.

But apparently Elizabeth, hearing the younger woman’s story, confirmed Mary’s fluttering conviction and restored her confidence. Elizabeth, in the light shed by Zacharias’ experience, could comprehend how it had been brought about, and she exclaimed in wonder and joy that such spiritual understanding had come to one of that hopeful, waiting little band

⁹ *Footsteps of Israel*, Samuel Greenwood, p. 20.

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who had so steadfastly refused to bow the knee to Baal. Lucas records that "the babe leaped in her womb." There is an old Jewish tradition that unborn infants responded by an "Amen" to the hymn of praise at the Red Sea, and this is thought to be indicated in the 68th Psalm.

Then Mary, her confidence returned like an overwhelming flood, broke into song, and from her lips there flowed one of the grandest poems of Hebrew literature:

"My soul does magnify the Lord,
And my spirit has rejoiced in God my Savior;¹⁰
For He hath looked upon the low estate of His
handmaid;
For behold, from henceforth all generations shall
call me blessed;
For He that is mighty has done me great things,
And holy is His name.
And His mercy is unto generations
Of them that fear Him;
He hath showed strength with His arm,
He hath scattered the proud in the imagination of
their heart;
He hath put down princes from their thrones,
And hath exalted them of low degree.
The hungry He hath filled with good things,
And the rich He hath sent empty away;
He hath given help to Israel His servant,
That He might remember mercy,
As He spake unto our fathers,
Toward Abraham and his seed forever."¹¹

It is true that this poem may have been composed before Mary's day; or it may have been written after her time; or it may have originated in her own thought. But the fact that this noble melody was imputed by Lucas to this spiritually-minded woman is full of significance. There must have been strong warrant for the imputation.

It is true that in this glorious "Magnificat"—so infinitely exalted above the introspective morbidity and cheap doggerel of so many of the standard hymns in use to-day—Mary, or the

¹⁰ Or "Healer." And so throughout the New Testament, "Savior" may be better rendered "Healer," and "salvation" may be more appropriately rendered "healing"—that is, making "whole" in every respect.

¹¹ This poem is quoted from *Did Jesus Write His Own Gospel?* by William Pitt MacVey.

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composer of the poem, "predestined the child before birth to a work of social reconstruction." It is true that she knew of the debauchery in Rome for which her people were cruelly taxed, and that she expected the downfall of the proud, the humanly mighty and the materially rich. For these typified Rome, and Rome typified the enslavement of mankind to the lusts of materialism. But it was her spiritual sense that saw God in the truer light in which her son was to see Him, and though the vengeance of destruction must ultimately fall upon the materialism for which Rome stood, yet she knew that "His mercy is on them that fear Him," be he Roman, Parthian, or Jew. In view of what had occurred to her and what she expected yet to occur, Mary's thought could not have been stirred by a mere desire for vengeance upon those human personalities who were oppressing Israel, for she joined in Simeon's prayer of gratitude that her son should be "a light for revelation to the Gentiles." Heaven, she declares, is with the down-trodden—yet it is the spiritual idea that is trodden down by material sense, and that of a certainty would be avenged by the destruction of such false sense. Hers is not a hymn of revolution, except as He shall overturn, overturn; her words form a perfect mosaic of old Hebrew prophecy. Her pæan of joy in which she rejoices in a knowledge of God as her "Savior"—not a human deliverer, but, as the word may better be translated, "Healer"—shows how she must have been exalted in thought until she could discern the ancient Hebrew doctrine of the Unity of God in its true sense, that singleness, that true "jealousy" of the omnipotent Principle that creates and sustains all and that of itself would constitute Israel's deliverer. Her joy was the inevitable accompaniment of her demonstration of spiritual might over the limitations of matter and its false laws. Like Zacharias, she might not fully understand how this had been accomplished. That was to be explained later by the Man, her son.

Let us likewise await that fuller explanation.

CHAPTER 5

THEME: *Birth of John, the "Cleaner."*

PLACE: *Jutta.*

LUKE 1:57-80

NOW Elisabeth's full time came that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.

59 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not so; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, and his tongue loosed, and he spake, and praised God.

65 And fear came on all that dwelt round about them: and all these sayings were noised abroad throughout all the hill country of Judæa.

66 And all they that heard *them* laid *them* up in their hearts, saying, What manner of child shall this be! And the hand of the Lord was with him.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

69 And hath raised up an horn of salvation for us in the house of his servant David;

70^a As he spake by the mouth of his holy prophets, which have been since the world began:

71 That we should be saved from our enemies, and from the hand of all that hate us;

72 To perform the mercy *promised* to our fathers, and to remember his holy covenant;

73 The oath which he sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear,

75 In holiness and righteousness before him, all the days of our life.

76 And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

77 To give knowledge of salvation unto his people by the remission of their sins,

78 Through the tender mercy of our God; whereby the day-spring from on high hath visited us,

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79 To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

THE suggestion has been made that the first chapter of the biography of Lucas might be appropriately considered the closing chapter of the compilation known now as the Old Testament, it being so saturated with the spirit of the olden time. This is impressively borne out in the glad song of Zacharias, in which, after rehearsing the old, old story of the prophets regarding the deliverance of Israel, he, as with the spirit of the seers, beholding the future rôle of his own son, speaks in poetic numbers of the approaching spiritual triumph. Lucas is closing the old dispensation and heralding the new spiritual vision. Small wonder that, with the abundant inspiration, he should also have heralded a renaissance of poetry.

It may not have been possible for Zacharias to rise wholly above a sense of personal triumph over personal enemies—it may not have been possible for Mary. Their abhorrence of all for which Rome stood doubtless was not wholly impersonal. And this personalizing and empowering of evil—of error as contrasted with Principle—may account for Mary's slow spiritual growth, as attested later by her frequent perplexity over her son's words and conduct. Certainly Zacharias rejoices that his people shall be saved from their enemies: but he likewise predicts for his own son the novel rôle of teacher of universal salvation by the remission—the giving up—of sin.

But "antiquity, outside the Jewish world, had no conception of what we call sin. There is no Greek word for what we mean by it: the expression for it is synonymous with physical evil." Also, "there was either no guilt in an action, or the deity was to blame, or the action was irresistible. The Roman was as free from having any conception of sin as the Greek."¹ To the ancient, everything was physical, all was "matter." Even those Greek philosophers who evolved the truth of the *mental* nature of all reality quickly dropped back into the mire of material belief. By the Hebrew the conception of sin was expressed in the word "hamartia," which was a term used in archery and meant simply "missing the mark."

But in the poetic utterance which Lucas places upon the lips of Zacharias there may be discerned an allusion to that

1 *The Life and Words of Christ*, Geikie.

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“missing the mark” to which Paul refers when he declares that all have “come short” of the glory of God—there may be read in it an allusion to a salvation which shall lift mankind out of the vice of resignation to the killing belief that “the Lord God formed man of the *slime* of the earth: and breathed into his face the breath of life, and man became a living soul”²—became, in other words, a “sense” of life. Zacharias gives a glorious hint—unmarked by the world for long centuries—that those who sit in the darkness of material belief shall see that the “Lord God” did indeed create his illusive man out of matter, and that “fluid error” did crystallize out into slime, and that from this primeval slime, through countless æons, the human man has evolved, doubtless even as Darwin and the “evolutionists” declare, and that this “living soul” is but a false sense of life—the “old man,” as Paul says, that must be “put off” before salvation can appear. And in this song of Zacharias there is the prophecy that his son should herald the Man who was to de-hypnotize the world of its illusion and teach it how to cease “missing the mark,” this “sin” that brought death into consciousness as a reality.

“But far and wide, as these marvellous tidings spread throughout the hill-country of Judea, fear fell on all—the fear also of a nameless hope. The silence of the long-clouded day had been broken, and the light, which had suddenly riven its gloom, laid itself on their hearts in expectancy: ‘What then shall this Child be? For the Hand of the Lord also was with Him!’ ”³

² From the “Vulgate,” as translated by Jerome.

³ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 159.

CHAPTER 6

THEME: *The "Announcement" to Joseph.*

PLACE: *Nazareth.*

MATTHEW 1:18-25

NOW the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

19 Then Joseph her husband, being a just *man*, and not willing to make her a publick example, was minded to put her away privily.

20 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: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

22 Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.

24 Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not till she had brought forth her firstborn son: and he called his name JESUS.

OF the various written sources from which the biographer Lucas drew his data there were two of prime importance: one, a brief sketch of the Man's public career composed by one Johanan Marcus, or John Mark, a student of Simon (or Petros, in Greek), who was himself a student of the Man; the other, a collection of "Sayings" of the Man, probably compiled by a Publican (a local collector of taxes) named Matthew, or Levi-Matthew, of Capernaum, who, doubtless largely because of "his business of getting things down in writing," was invited by the Man to accompany him on his wanderings. Years later, probably not far from 70 A. D., another biography of the Man was woven about these "Sayings," including also much data taken from John Mark's biography as well as other material, and the whole was edited into a "Gospel," which was attributed to this Matthew. We shall have occasion to refer to this more at length later. At present we are concerned with the "Annunciation" which, this Matthean "Gospel" relates, came to Joseph in regard to the advent of the Man. For the editor of the work which we now know by the title "The Gospel Accord-

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ing to Saint Matthew" raises again the mooted question of the Man's birth.

That this editor was writing for Jews is quite plain, and it is equally plain that he knew that nothing would weigh so heavily with those trained in Jewish notions as corroborative evidences—or, as the Greek word expresses it, "illustrations"—from their own Scriptures. It is therefore natural that he should assume to find in these a full warrant for what he sets forth, and that he should regard the "virgin birth" as the fulfilment of Isaiah's famous prophecy.¹

Gesenius, an eminent Christian scholar and a recognized authority in Hebrew, states unequivocally in his Lexicon that the word "virgin" as used here is a mistranslation of the original word, and explains that if it had been intended to indicate a virgin there would have been used the term "bethulah" and not "almau." The "ha" in the Hebrew, prefixed to "almau," means "the," and in the old version it was not translated, while in the later version it is correctly given, as though the prophet Isaiah had a special "young woman" in mind, one living at his time. It is contended that the Hebrew "ha almau" was rendered in the earlier Greek version, the Septuagint (250 B. C.), by the Greek word "parthenos," meaning "a virgin," and that this error was perpetuated by others who did not refer to the original Hebrew, but relied upon the Greek version when translating into a modern language.²

It has also been held by a number of specialists in Hebrew literature that there is nothing in either the message of Isaiah or the circumstance associated with it to justify the peculiar significance which has for centuries been given it in its supposed reference to the Man and his mother. The purpose of the prophet in this utterance was to comfort Ahaz, king of Judah. For the Hebrews were at that time divided into two nations, Judah and Israel,³ and the kings of Israel and Syria were leagued in a war against Ahaz. Their armies were marching toward Judah's capital, Jerusalem, and the hearts of Ahaz and his people "were moved as the trees of the wood are moved with the wind." At this juncture Isaiah comes to the fore with his counsel, assuring Ahaz that Judah shall not be overcome by the approaching armies. And to emphasize and impart

¹ *Isaiah* 7: 14.

² See *Makers of the Bible*, Severn, p. 5.

³ *Thou Israel*, Charles Francis Stocking, Bk. 4.

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effectiveness to his assurance he gives as a sign or pledge, in true Oriental style, the description in question: as a symbol of divine intervention a young woman should bring forth a son who should bear the name "Immanuel," meaning "God with us."

But did the prophet called "Isaiah" see farther than his modern critics have seen? Or, granting that he was not referring specifically to a future event, may we not say that the writer of "Matthew," with the Man's remarkable career still freshly and vividly before him, interpreted the spirit of the ancient prophecy aright? That he saw in the Man's life a pledge of universal salvation? And that he knew there was something unusual about the Man's birth which justified harking back to this prophetic utterance? It is a fair assumption.⁴

Matthew had been the companion of the Man. And the Man understood Scriptural prophecy as did no other of his day. May he not have explained to Matthew the true significance of the prophecy of Isaiah as touching the Messiah? Doubtless he did, and revealed to him that Isaiah was not speaking specifically of Jesus, the son who was to be born of the Nazarene Mary, but was pointing out the certain effect which the *Christ*, when revealed, would have on a world struggling in perpetual conflict between good and evil because of its unrestrained animality, its dense materialism. When, later, it was realized that the Christ had really come, and that the ancient prophecies were indeed realized, people concluded that the author of the specific prophecy given in the Book of Isaiah had definitely foreseen Mary and her son Jesus, and had provisioned the fierce "chemicalization" that eventually resulted when the Man, voicing Truth, stirred mortal mind to its black depths in that short, tense period stretching from the "wilderness" to Calvary. . .

"Viewing events, not as isolated, but as links welded in the golden chain of the history of the Kingdom of God, 'all this'—not only the birth of Jesus from a Virgin, nor even His symbolic Name with its import, but also the unrestful questioning of Joseph—'happened' in fulfilment of what had been prefigured. The promise of a Virgin-born son as a sign of the firmness of God's covenant of old with David and his house; the now unfolded meaning of the former symbolic name *Immanuel*; even the unbelief of Ahaz, with its counterpart in the questioning of Joseph—'all this' could be clearly read in the light of the

⁴ *Thou Israel*, Charles Francis Stocking, Bk. 2, Chap. 1.

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breaking day. Never had the house of David sunk morally lower than when, in the words of Ahaz, it seemed to renounce the very foundation of its claim to continuance; never had the fortunes of the house of David fallen lower, than when a Herod sat on its throne, and its lineal representative was a humble village carpenter, from whose heart doubts of the Virgin-Mother had to be Divinely chased. . . The golden cup of prophecy which Isaiah had placed empty on the Holy Table, waiting for the time of the end, was now full filled, up to its brim, with the new wine of the Kingdom."⁵

The generation of the Man is mentioned only by Lucas and the writer of "Matthew," and these descriptions are not parallel. Nor does John Mark, in the narrative now known as "The Gospel According to Saint Mark," refer to the incident. But again we repeat, that the story of the Man's infancy was current in poetic form at a very early date, and Lucas and the composer of "Matthew" used it.

But were they presenting fact or poetic fiction?

"In view of Luke's claims to historical accuracy (Luke 1:1-4) and of the vindication of these claims at so many points by modern research (cf. W. M. Ramsey, *St. Paul the Traveller* ch. 1, and *Was Christ Born at Bethlehem?*; and *The Credibility of Acts*, Chase) it is impossible to set his narrative aside as if it rested on no basis of historical fact. It is full of poetry, no doubt, but it is the kind of poetry which bursts like a flower from the living stem of actual truth. Any attempt to dissolve the narrative into fictions of a later growth must reckon with the fact that the Evangelist is evidently making use at this point of an early Aramaic source steeped in the colors of the Old Testament—"the earliest documentary evidence respecting the origins of Christianity which has come down to us, evidence which may justly be called contemporary" (Plummer, 'St. Luke,' in *Internat. Crit. Com.*, p. 7). This document, which, if it is historical, must have rested in large part upon the authority of the Virgin Mary, St. Luke, 'as a faithful collector of evangelic *memorabilia*, allows to speak for itself, with here and there an editorial touch' (Bruce, *Expositor's Gr. Test.*, ad loc.)."⁶

"Matthew 1:20-21 gives a little piece of poetry. This is not complete in itself. It was taken from a longer poem. Its contents show that the longer poem contained a fuller account of the story of the annunciation to Joseph. We may therefore

⁵ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 156.

⁶ From article "John the Baptist," in *A Dictionary of Christ and the Gospels*, Hastings, p. 862. (Scribner's, 1917.)

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say that the story of the annunciation to Joseph and the birth of Jesus was taken from this poem and given by the author of our Matthew in prose with the exception of this extract. . . These poems were certainly originally in Hebrew; they were also certainly before him (Luke) in written documents, one or more. They were written sources as truly as the original Mark, and the original Matthew. . . Making every allowance for the poetic form, style, and conception, these poems are sources of the highest value, and of the first degree of historic importance, as belonging with the original Hebrew Gospels of Mark, Matthew, and John, rather than with the later Gospels of Matthew, Luke and John, as we now have them.”

Therefore the story of the Man's birth as accepted by the early Church was not unknown to the authors of "Mark" and "John." But "Mark" plunges at once into the Man's public career, his work of propaganda, and pays scant regard to the domestic side of his life. He affords no evidence, pro or con. When "John" was written the entire Church had long since accepted the story of the "virgin birth." Professor Harnack asserts that the story was the common property of the Christians everywhere about the end of the first century, and therefore must be ascribed in Palestine to the first decades after the close of the Man's career. "John" does not refute the story, but, as he wrote from the point of view of the mystic and interpreter of *ideas*, he handles the career of the Man from the standpoint of metaphysics, and emphasizes the thought of the "Word," that is, the "Christ," as being manifested by the human Jesus. It is almost as if the author of "John" had determined—like Paul, whose letters had already been long in circulation—to know the Man no longer "after the flesh," to see not the man Jesus, but the impersonal Christ. And yet "John" is not shown as being opposed to the beliefs of the Church of his day.

But what would a prominent man like Theophilus gather from Lucas' story of the infancy? Could he be successfully hoodwinked in regard to the question of causation? And could Paul? Paul could not have been ignorant of the story, since Lucas probably had been converted to the Man's propaganda by Paul himself, and certainly he had become Paul's close companion. Moreover, the writings of Lucas have been said to be really Paul's in thought-content, or at least to a large extent.

7 *New Light on the Life of Jesus*, Briggs, p. 161.

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Paul speaks of "my Gospel" and of "how Jesus Christ rose from the dead according to my Gospel." Irenaeus,⁸ in Gaul, says: "Luke put down in a book the Gospel preached by Paul," and Tertullian,⁹ in Africa, wrote: "Luke's digest was usually ascribed to Paul." Therefore, if Lucas approved the infancy story it is very likely that Paul did too, even if we find no mention of it in his various letters to the churches. But these letters, be it remembered, were documents of a *special* character, not Gospels, and were written on special occasions to handle current church problems and controversial questions. In them Paul hardly touches the human life of the Man. And if he does not speak of the "virgin birth"—and he was certainly acquainted with the story—it must have been because nobody disputed it in the Church at that time. Moreover, we probably have very few of the many letters which Paul must have written, and we can scarcely conclude from these that he did not know the infancy story or approve it. His silence regarding it in his letters that we do possess is not conclusive, for it is a gross error to suppose that the writers of what we call the New Testament always recorded all they knew about the Man. "We may sometimes be tempted to read our desire for full information back into the minds of the New Testament writers, and thus unjustly affirm that they knew only so much of a historical Jesus as they recorded. This argument from silence is a most precarious one."¹⁰ "Moreover"—quoting from the same authority—"interpreters in the early period would be compelled to adhere rather closely to history, in so far as they dealt with items which had come under the observation of their contemporaries."

It is also objected that the Man himself never appears to refer to his birth. "But it must not be overlooked that any familiar reference to the circumstances of the birth of Jesus which are narrated in the gospels would have invited from the Jews simply a challenge of the honor of his home."¹¹ And if the people, including his closest students, misunderstood him as they did, would their understanding have been clarified had they been told that he was "miraculously" born? The Man

⁸ Irenaeus was made a bishop in Lyons, in Gaul, in A. D. 177.

⁹ Tertullian, famous as a writer on ecclesiastical matters, was born in Carthage about A. D. 160.

¹⁰ *The Historicity of Jesus*, Shirley Jackson Case, p. 173.

¹¹ *The Life of Jesus of Nazareth*, Rhee, p. 59.

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had difficulty enough as it was to keep the Jews from stoning him and his students from worshipping him as God!

But it must be frankly admitted that in the ancient world human greatness was frequently accounted for on the assumption of a "virgin birth." "Zoroaster, a dim figure that some scholars have recently attempted to date as far down as the close of the seventh century (B. C.), had organized and stimulated the ancient Persian beliefs. Legend had rapidly formed about his career on orthodox mythological lines, and ascribed his miraculous birth to a Virgin mother."¹² Legend also ascribed to Buddha a Virgin mother. Pythagoras was supposed to have been "born of a virgin." So also Augustus Cæsar. In each case it was, what would be denominated in this twentieth century, a "biological miracle."

But if the story of the Man's birth may be traced to the Zoroaster legend—or other—when was it incorporated into the "Gospel" which the early Christian Church accepted? It could not have been an interpolation by later copyists, for the discovery in 1909 of the collection of early Christian hymnology known as *Odes and Psalms of Solomon* reveals anew the fact that before the close of the first century the belief in the "immaculate conception" was quite universal in the Church. These *Odes* are peculiarly mystic in thought and phraseology, greatly resembling the "Gospel of John," and Professor Harnack is certain that in them we possess a "Psalm Book" of the time of Jesus, which was taken over and edited by the Christian community of Palestine about the year 100 A. D.¹³ This collection of "hymns and spiritual songs" comes indeed from the apostolic age and was compiled before the immortal "Gospels" of Lucas, of "Mark," or "Matthew," or "John" had become universally known. "We find in this earliest Christian hymn-book, which was in use before the reputed death of St. John, a direct teaching of the virgin birth."¹⁴

It was believed, until recently, that the Bible contained innumerable interpolations by copyists, and that many of its narratives of unusual happenings could be thus accounted for. But:

"In completing our survey of the discoveries in this most important field of textual criticism we are impressed with the

¹² *The Holy Christian Church*, R. M. Johnston, p. 28.

¹³ *The New Archeological Discoveries*, Cobern, p. 309.

¹⁴ *Ibid*, p. 312.

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complete and thorough way in which the radical theories of a century ago have been disproved. The text of the New Testament is now fixed more certainly than that of any ancient book . . . the general purity of the text has been established by a mass of evidence a hundred fold greater than that which can be marshalled for any ancient classic. . . It is not, therefore, an exaggeration to say that the original text of the New Testament is now fixed at least as certainly as some of Shakespeare's plays."¹⁵

"But immaculate conceptions do not happen in human experience!" we are told.

Yet much, very much, is "happening" to-day among mankind that fifty years ago would have been deemed utterly impossible, and the advocates or prophets of which would have been scorned, if not declared insane. We have discovered that much, very much, of what we have believed to be law is nothing more than, as has been aptly said, an "average of chances." The multiplied repetition of an event does not prove that such repetition follows an immutable law. *The Daily Telegraph* of London of date July 31, 1911, contained an announcement by Professor Ray Lankester to the effect that Mons. Battaillon "had succeeded, by pricking with a fine needle the surface of the minute black sphere of a frog's egg, carefully preserved from male influence, in causing it to develop in a perfectly regular manner, to become a tadpole, and then a young frog. Thus, then, the possibility of a parthenogenetic reproduction in so high a form of life as a vertebrate animal has been demonstrated."¹⁶

In the incident cited by Professor Lankester we have indeed a species of "virgin birth," a sort of "immaculate conception." But what have we in the case of bees, snails, etc? "My friend, Dr. Kesteven, further states: 'We cannot explain how such conception occurs in such lowly forms as silkworms, bees, ants, and snails. None the less it does so occur, but we do not understand it because we have labeled the phenomenon in these animals a parthenogenesis.'¹⁷ Further:

"It may now be added . . . that the earlier stages of parthenogenesis have been observed to occur sporadically in all subkingdoms of the Metazoa, including the Vertebrata, and even

15 *The New Archeological Discoveries*, Cobern, pp. 209, 210.

16 *The Life of Christ*, C. Robinson Lees, p. 3, footnote.

17 *Ibid*, p. 4, footnote.

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in the highest class, the Mammalia. These earlier stages consist in spontaneous segmentations of ovum; so that, even if a virgin has conceived and borne a son, and even if such a fact in the human species has been unique, still it would not betoken any breach of physiological continuity."¹⁸

Professor Huxley, the eminent scientist, declared that virgin conception was a fact in nature, and that therefore the Virgin birth as related in the Gospels presented no difficulty to him. Various physicians have likewise declared the possibility of virgin conception.¹⁹ Moreover, we cannot authoritatively declare that human beings have always been generated as they are generated now. Indeed, there are evidences to the contrary, evidences that support the belief that at one time mankind multiplied through a parthenogenesis, without the union of male and female, and that the individual of the species possessed the qualities of father-motherhood. The male still retains rudiments, vestiges, of organs probably once used to feed his young—one of various indications that possibly at one time there was no such sharp distinction between the human male and female as now appears to obtain. It was probably only shortly before the dawn of history that human beings became conscious of, or began to understand, their individual share in the process of human reproduction. Such evidence—evidence that is accumulating yearly—points to the very unstable nature of any actual "biological law" that is incapable of contravention.

"But how can such a seemingly fixed law be contravened?" the world demands.

Even as—if the story of Lucas and "Matthew" is to be believed—Mary must have contravened it, And before her, Zacharias. For, if these two did not succeed, consciously or unconsciously, in setting aside the human sense of biological law, what possible motive could Lucas have had in bringing these bizarre stories to the attention of the early followers of the Man and thus risking the refutation of his entire "Gospel" by their rejection at the hands of those who had lived close enough to the Man to know the facts?

The greatest obstacle to progress has been the human mind's profound conviction that all that it believed it saw, felt, and heard by means of the five physical senses constituted truth.

18 *Darwin and After Darwin*, Prof. G. J. Romanes, p. 119.

19 See *Facts and Fallacies Regarding the Bible*, W. Woods Smyth, M.D.

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No greater fallacy was ever perpetrated by the "one lie" than this. It has been discovered in our day that we do not deal with "things," but with our *comprehension* of things, and that our comprehension is a function of our beliefs—a function of that which we believe to be true. But our belief may be as far from the truth as North is from South. An event may occur to our belief a million times in a seemingly invariable manner, yet we cannot truthfully deduce therefrom a law and declare that these occurrences have followed such a law. We have merely "averaged the chances." And especially is this true in the light of the demonstrated effects of "mind upon matter" that have come so conspicuously to our attention within the past half century. The old physical law of "the impenetrability of matter" has been shattered by the discovery of radio activity; the law of the fixity of elemental matter has been overthrown by the discovery of the actual transmutation of metals. The "Einstein theory" of yesterday has left no room for doubt that we live in a universe of pure relativity—size, weight, etc., are *appearances* only, and not fixed characteristics. And, above all, old "laws" that appeared to be as firmly established as the heavens are now discovered to be wholly mutable and not laws at all in the absolute sense. We find that we do not deal with actual things, but with appearances only. The illusion of material causation is yielding to the fact that *mind is causative*.

The discovery in 1893 of a copy of the primitive Syriac version of the four "Gospels" reveals the fact that the story of the "virgin birth" was accepted, just as it appears to-day, in the earliest Christian communities. These Syrian "Gospels" were probably written in Antioch within fifty years of the time of the Apostle John, and are a translation of a still earlier text, "proving that those four gospels, in almost the exact form in which we now have them, were then the accepted standards of the Church."²⁰ "The Christian system does not hang upon the miraculous birth of Jesus, although certain metaphysical and theological conclusions may seem to require it; but it must be added, nevertheless, in all fairness, that there is even in this new Syriac text the usual distinct statement that the birth of Jesus was supernatural."²¹ Regarding the supposedly unorthodox reading in the Syriac text which runs: "Joseph to whom was betrothed Mary the Virgin begat Jesus who is called the

²⁰ *The New Archeological Discoveries*, Cobern, p. 180.

²¹ *Ibid.*, p. 184.

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Christ," and the confirming text: "And she bore him a son, and he called his name Jesus," we are bidden to remember that Mary's son was "legally and socially the son of Joseph, and that this fact is indeed the only logical ground for the incorporation of Joseph's genealogy in the evangelist's narrative. The editor of this text also points out that the word 'begat' is used here in a purely conventional sense, for in the eighth verse we have it stated that Joram begat his own great grandson, and in the twelfth verse it is recorded that the childless Jechoniah 'begat' Shealtiel."²²

One of the most famous of the primitive churchmen was Ignatius, who is said to have been the pupil of the Apostle John himself. The researches of the modern scholars Zahn and Harnack have revealed seven letters which Ignatius wrote to the Ephesians, the Romans, and the Philadelphians almost within the apostolic age. And Ignatius not only writes of the "virgin birth," but lays great stress upon it. Moreover, Ignatius is revealed to have been a metaphysician, much like his famous predecessor, the author of the "Gospel According to Saint John." He and his contemporary, Origen, held the idea of creation as an eternal begetting, the eternal causation of the immaterial ideal world by God. But this concept was far too exalted for the later materialists, and it was abandoned for the material things appreciable by the physical senses. The point here is that to the metaphysician the problem of the "virgin birth" loses very much of its problematical character.

Returning to our narrative, we must keep in thought the fact that such an idea as that of a "virgin birth" was utterly foreign to the Jews, and that, in the words of Dr. Edersheim, "a Jewish invention of such a 'legend' were the most unlikely of all hypotheses!"

"The profound regard of the Jews for the married state and their abhorrence of unwedded life, make it impossible to imagine how such a thought could ever have arisen among them. The improbability of its being invented by a Jew is heightened by the fact that, though lofty thoughts of the nature of the Messiah were not wanting in some Israelites, the almost universal belief was that he was to be simply a man, who would receive miraculous endowments on his formal consecration as Messiah."²³

²² *The New Archeological Discoveries*, Cobern, p. 184.

²³ *The Life and Words of Christ*, Geikie.

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"After betrothal, when man and maid had been formally presented to one another, they occupied a different position in the eyes of the people: the maiden more than her future husband. Her movements, always carefully guarded, became even more restricted within the presence of the members of her family. She was bound by contract to another life, a guarantee that carried with it the assurance of a sense of right conduct."²⁴

The relationship after betrothal was as sacred as if the contracting parties were already married, and any breach of it was accounted adultery, a heinous crime against God.

Joseph was a "just" man, a strict observer of the Law. And nothing short of a climacteric experience could have moved a "just" Jew to take to wife a woman in Mary's condition as Joseph observed it when she returned from her three months' visit to Elizabeth. "In conformity with the severity of Oriental customs, he would have sent his wife to her people branded with shame."²⁵

But Joseph "took unto him his wife." What, then, had happened?

This: he had become convinced of her purity.

Again we are told that an angel visitant appeared to Joseph and guided him aright. And if we were in Syria to-day we might understand how this may have occurred. "The visitors remain at the holy shrine for one or two nights, or until the 'presence' is revealed. . . The prayerfully longed-for manifestation comes almost invariably in a dream. . . How like the story of Joseph all this is!"²⁶ Without the guidance of a right intuition—a veritable "angel"—Joseph's attitude toward Mary is utterly incomprehensible to a Jew. Joseph could not understand Mary's demonstration: this and the experience of Zacharias must remain to him miraculous. But he would accept an "announcement" if properly presented.

"The fact that such an announcement came to him in a *dream* would dispose Joseph all the more readily to receive it. 'A good dream' was one of the three things popularly regarded as marks of God's favor; and so general was the belief in their significance as to have passed into this popular saying: 'If any one sleeps seven days without dreaming (or, rather, remembering his dream for interpretation), call him wicked'

²⁴ *The Life of Christ*, C. Robinson Lees, p. 2.

²⁵ *Ibid.*, p. 4.

²⁶ *The Syrian Christ*, Ribbany.

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(as being unremembered of God). Thus Divinely set at rest, Joseph could no longer hesitate. The highest duty towards the Virgin-Mother and the unborn Jesus demanded an immediate marriage, which would afford not only outward, but moral protection to both."²⁷

"We find throughout the Scriptural record that dreams or visions of the night were frequently the channel by which men became aware of God's messages, and it is only the belief that physical means or modes are necessary to convey thought, that makes these things seem supernatural or mysterious. In reality it is no more mysterious to receive impressions from God, divine Mind, in what are called one's night dreams, if he is prepared to receive them, than to be thus inspired at other times, since all divine impartations are necessarily mental, whenever or however they may touch human consciousness."²⁸

And now, meeting the further challenge of the "practical" business world of to-day, we ask: Could a man born "normally" have accomplished what this Man did in the short span of less than fifty years? It is a matter that is open to demonstration: if there are those who proclaim that his unique spirituality can be acquired in a lifetime by one born "normally"—if there are those who assert that a wholly "normal" person can in the brief space of a few years so impress himself upon the world as to become the central figure in history, an impression so great, so lasting, that time itself is dated from his advent—then let such as these test their claim by experiment. Not even the scoffing "heretic" would risk a wager on such a foredoomed trial!

"No parts of the New Testament are challenged so widely and so confidently as these narratives of the infancy. But if they are not to be credited with essential truth it is necessary to show what ideas cherished in the apostolic church could have led to their invention. . . The early Christians whether Jewish or Gentile would not naturally choose to give pictorial form to their belief in their Lord's divinity by the story of an incarnation. The heathen myths concerning sons of the gods were in all their associations revolting to Christian feeling, and, while the Jewish mind was ready to see the divine influence at work in the birth of great men in Israel (as Isaac, and Samson, and Samuel), the whole tendency of later Judaism was hostile to any such idea as actual incarnation. . . Taken with the evi-

²⁷ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 155.

²⁸ *Footsteps of Israel*, Samuel Greenwood, p. 37.

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dence in Ignatius²⁹ of the very early currency of the belief in a miraculous birth, they confirm the impression that it is easier to accept the evidence offered for the miracle than to account for the origin of the stories as legends."³⁰

The story of the Man's advent is ultimately traceable to Mary herself. "Luke gives, from knowledge gained within the family, an account of facts known only to the family, and in part to the Mother alone. . . Matthew gives the public account, that which was generally known during the Saviour's life and after His death." And also: "If we are right in this view as to Luke's authority, and as to the way in which that authority reached him, viz., by oral communication, it appears that either the Virgin was still living when Luke was in Palestine during the years 57 and 58 . . . or Luke had conversed with some one very intimate with her, who knew her heart and could give him what was almost as good as first-hand information . . . the intermediary, if one existed, is more likely to have been a woman than a man. There is a womanly spirit in the whole narrative, which seems inconsistent with the transmission from man to man, and which, moreover, is an indication of Luke's character; he had a marked sympathy with women."³¹

Through what channel did the story reach Lucas?

"Probably through one of the women mentioned in Luke 8:3 and 24:10; and as Joanna is the least known of the group, and therefore the most likely to drop out for any one not personally acquainted with her, perhaps we may say, by preference, through her. We learn from John 19:25 (compare Acts 1:14) that the Mother of Jesus was thrown into contact with this group . . . and we believe that thus the secret of what had passed came to be disclosed to a sympathetic ear."³²

Finally, no evidence regarding his birth is comparable in value to that afforded by the Man himself. And he gives it all through his remarkable career, a career that is in itself more miraculous than a "virgin birth." The unicity of his birth eventuates in a life equally unique. Did he know that Joseph was not his father?—was it this knowledge, a further knowledge "pondered in her heart" by Mary and imparted to him during those "silent years" of his youth and early man-

29 Ad. Eph. 18, 19.

30 *The Life of Jesus of Nazareth*, Rhees, pp. 59, 60.

31 *Was Christ Born at Bethlehem?* Ramsey.

32 *Outlines of the Life of Christ*, Sanday, p. 196.

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hood, that led to such freedom from the limitations of the flesh that he could throw himself unrestrainedly, unreservedly, upon the fact of the Fatherhood of God? Was it Mary's realization that true Man is the Son of God that resulted in his astonishing setting forth of this fact from the very beginning to the close of his earthly career?

Mortal man knows so little, yet assumes to know so much! It is only in the last few minutes of human history, so to speak, that he has learned that:

"All physics at length run out into metaphysics, and that every physical science at bottom rests upon some hidden metaphysical basis, underneath the facts or phenomena with which it deals, down in a recondite region of realities and causes. . . The Bible, indeed, does not teach the empirical part of any such science, its body of phenomena and laws; but it does teach its metaphysical complement, the divine ideas expressed in those phenomena. . ."³³

Ah, the Bible teaches "its metaphysical complement"! And now we learn that the metaphysical complement of the manner of the Man's advent, and which Lucas and "Matthew" have set forth in the poetical form most comprehensible by the Oriental mind, is the *stupendous basic fact of the Father-motherhood of God!* Through that narrow gate alone lies the art of salvation, be it economic, social, or therapeutic, which the torn world is vainly seeking to-day. For so the Man himself taught and demonstrated.

"Something happened in that first century of the so-called Christian era—something of tremendous significance. What was it? *It was the birth of the Christ-idea*³⁴ *into human consciousness.* Was the Christ-idea virgin born? Aye, that it was, for God, infinite Mind, alone was its origin and parent."³⁵ The profound depths of that event have never been sounded. Perhaps Isaiah voiced something of its overwhelming significance in the prophecy which "Matthew" cites as being "illustrated" by the "virgin birth." Perhaps the clear-thinking Lucas saw it—and for that reason his story is called the "Gospel of womanhood." Perhaps it is hinted in the Book of Zechariah in the prophet's vision of woman's ultimate release from the hard bondage in which the erroneous world-thought had for ages

³³ *Philosophia Ultima*, Shields, Vol. III, p. 154.

³⁴ The Messianic idea.

³⁵ *Carmen Ariza*, Charles Francis Stocking, Bk. 4, p. 132.

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held her, and of her conception thereafter of the true spiritual idea. Zechariah's "angel" was a message whose import was the bearing away of the false conceptions of man and the giving birth to the true idea by *two* spiritually-minded women. The prophet knew that woman alone could give it birth: man was too deeply sunken in materialism. And so in the material birth of Jesus may be read the human interpretation of the giving of the "Christ-idea" to the world by Mary through her son—an "immaculate conception," indeed!

Mary conceived the idea of God as the only Creator, the sole "Father." Through "righteousness"—right thinking—and prayer—pure desire based on the assertion of God's "Allness"—she perceived the universal error of the belief that matter is causative and that man has a material origin. Thus the reason for the marked difference between her son and the son of Zacharias: for the son which came to the old priest was the result of his *faith*; but that one which came to Mary was the effect of *spiritual understanding*. True, the idea which she had conceived was to her a babe that must be developed; the vision of the Christ which she had caught was as yet faint, though pure. Though she believed that the deliverer of her people would be born "not of the will of man, but of God," still she knew the prophecy that the Christ would be born of a virgin and that the Messiah would come from a woman. She had not risen so far above the current material beliefs but that her conceived idea must be clothed in garments of flesh. Her son would manifest a bodily existence—yet, because of what had been accomplished by reason of her advanced spiritual understanding, that son would enter the world so free from the prenatal curse of procreation through physical sensation that he would steadily ascend out of human, material beliefs and concepts, would completely "work out" his salvation from captivity to the carnal mind, until the human should disappear quite. Then would be visible to spiritual sense the Christ "which taketh away the sin of the world."

All through the ages the Christ-idea had been manifested in varying degree. Demonstrations of the spiritual over the material are by no means phenomena peculiar to the spiritually-minded of the twentieth century, nor of the first; they had been made by such as Abraham, Moses, Enoch, Noah, and others, who had caught glimpses of the Allness of the Creative Prin-

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ciple and on that basis had proved in a measure the nothingness of the material concept and its attendant evils. But for five hundred years preceding Mary's day the voice of prophecy had been silent. Yet there had been great preparation—and "in the fulness of time God sent forth His son."

Was this an "incarnation"? Did God become *man*?

Perish such crude ignorance! The spiritual Christ could not become mortal man, for the Christ is the true nature of real Man. The idea of incarnation is sheer pantheism! The Christ-idea was to be *manifested* by the human man Jesus in such measure of fulness as possibly never before. In his career the "Word was made flesh," that is, was manifested by the "fleshly" man. The keystone of the whole structure of error, namely, the fatherhood of man, was removed by his appearance and the manner of it, and for that reason he found himself resting, not upon human causation, but upon the Fatherhood of God. To the belief in *human* generation is due the deadly belief of life in matter. Mary rose above this belief, and so the man Jesus appears to have come into the world free from it. Had he come with the dragging inheritances of human fatherhood and the human sense of creation and procreation to contend with, could he have done the works which he later did? Had he been born of the union of Joseph and Mary he conceivably might have acquired great spirituality; but could he have become the "unique one" of history?

It is quite true that he appears to have observed a marked reticence in regard to his own person. Yet a study of his career reveals the probability of this as a deliberate plan. He spoke much of his spiritual selfhood, the Christ, but little, very little, of his human personality. Had his students received the story of the "virgin birth" while he was yet with them it must have discouraged them at the outset, for they naturally would have attributed his great deeds to a god. It was imperative that he should appear to them—even as he must appear to us—as a man among men, human, tempted in all points even as they, yet with immeasurable humanity. The coarse slanders which the enemies of his teachings later hurled at his memory show what would have occurred to his mission had this story been current while he was yet teaching. It would have wrecked his career at its beginning. He showed plainly as he went about teaching and demonstrating that he wished to prevent such

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rash and heedless violence as might arise were he to appeal to the people as their Messiah, supernaturally born, which would have rushed him into leadership, probably kingship, of the Jews, with intent to overthrow the Roman power, and which would have choked at once the sprouting seeds which he intended should flower into the true concept of God and Man.

Moreover, by showing his followers that he was a man, he showed them that it was possible for them so to acquire "that Mind" as to become able to do the works which he did, and eventually to accomplish their own salvation by working it out as he was doing. Had they believed that only a god could do this, they would have become immediately disheartened and either given up endeavor or, as later did happen to the Church, would have thrown themselves upon his vicarious efforts in the expectation of passing into a materially conceived heaven on his robes. Even at that awesome event called the "Transfiguration" he bade his associates keep silence for a while longer—certainly a wise admonition!—and it was only as the end of his earthly career drew close, and he felt that his continuous proofs of spiritual power over material belief had led him to the supreme demonstration, that he told them plainly what it was that he was manifesting, reflecting, and that the Christ was truly being revealed by him. Then the import of his mission began to dawn upon them, and they saw that "the Word was made flesh and dwelt among us. . ." Then they saw that his plan had been to lead them out of materialism, not plunge them deeper into it by accepting the political leadership which they would have thrust upon him. Then they began to see, what is again being dimly seen to-day, that success in demonstrating the power of Good over evil fulfils the ancient prophecy: "The holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee. . ." In the fulness of time Mary told her story of the dawning of the Christ-idea, and Lucas published it. But the followers of the Man did not believe the story simply because Lucas and "Matthew" wrote it into their "Gospels," but these wrote it because his followers already believed it.

"In his Gospel, Matthew accepts Isaiah's prophecy to the 'house of David'—that a virgin should conceive and bring forth a child, and that his name should be 'Immanuel,' that is, God

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with us—as being fulfilled in the birth of Jesus, a conclusion which was doubtless derived from the Master himself. In the Gospel of Luke the spiritual conception of Jesus is treated in greater detail, and if we accept his subsequent record of the events in the life of our Lord, there is little room to question the authenticity of his opening narrative. Materialistic philosophy has persistently scouted such a fundamental departure from its established and revered canons, for the simple reason that it has no apprehension of spiritual realities, and was then and is now unprepared to admit the existence or operation of the spiritual law of creation. . . .”³⁶

“Long afterward Paul asked of Agrippa concerning Jesus, ‘Why should it be thought a thing incredible with you, that God should raise the dead?’ And why should it be thought incredible with other mortals that the highest revelation which had come from God to man, that spiritual impartation which was to be the Saviour of the world, should appear to human sense without the impulsion of animality? . . . Has not every step of human progress towards the understanding of God been a growth in spirituality, and therefore a step away from the laws and precedents of the carnal mind? In what other way could the woman, the purest type of thought expressed in the human, bruise the serpent of sensuality except by attacking its claim to be the creator of man, and to be indispensable to the expression of life?”³⁷

That “spiritual impartation” was the “Christ-idea.” And the “Christ-idea”—astonishing though it seem—is a true economic idea, a truly “business” idea, proclaimed and successfully employed by the Business Man of Syria. In his proclamation and use of it he unfolds the manner and cause of its advent into the world, even as an “immaculate conception.” And though to the children of earth it seem a thing incredible, yet if we patiently follow him and, with open and receptive thought, hear his words and ponder his deeds, all in the light now thrown in these “latter days” upon the marvelous story of Israel, we shall come at last to an understanding of Mary’s song:

“He that is mighty hath done to me great things. . . .”

³⁶ *Footsteps of Israel*, Samuel Greenwood, p. 210.

³⁷ *Ibid.*, pp. 211, 212.

CHAPTER 7

THEME: *The Advent of the Business Man of Syria.*

PLACE: *Bethlehem, the "City of Bread."*

LUKE 2:1-7

AND it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.

2 (And this taxing was first made when Cyrenius was governor of Syria.)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)

5 To be taxed with Mary his espoused wife, being great with child.

6 And so it was, that, while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

IT was indeed a "business" world into which the Man was born—a Roman minority dominating a subjugated majority that existed "For Revenue Only." And, just as the advent of the Man was expected, an imperial decree had gone forth that "all the world should be taxed."

The people were under no illusion regarding that tax: it was a further levying upon the masses for booty to lavish upon the material lusts of Rome. It was world-brigandage, perpetrated by the cunning corporationists upon the unthinking and fearful. It was but another manifestation of the domination of the unthinking by error. It was the externalization of mental slavery, from which nothing short of Truth could set them free.

The puzzle concerning the enrolment of Quirinius—or Cyrenius—Governor of Syria, has been solved by the discovery in Egypt of some 200 papyri dating from the apostolic age, 10 B. C.-75 A. D., and published by the British Museum in 1898, among which was a document establishing the fact that there was a regular Roman census taken every fourteen years and that with it was connected a poll tax. This ancient document carries the census back to 9-6 B. C. It appears that the Emperor Augustus began this system of a fourteen-year census. The Jewish historian Josephus refers to a census taken in the

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year 6 A. D. It was apparently an imperial policy effective throughout the vast Roman Empire. Now if this census mentioned by Josephus was preceded by an earlier one, then the census mentioned by Lucas would be actually taken in 7 B. C. in order to secure the full acts for the year 8 B. C.¹ An idea of the nature of the edict which sent Joseph and Mary to Bethlehem may be gained from the edict issued by a prefect of Egypt, as translated from an ancient papyrus recently discovered:

*Gaius Vibius Maximus, prefect of Egypt, saith: the enrolment by household being at hand, it is necessary to notify all who for any cause soever are outside their homes to return to their domestic hearths, that they may also accomplish the customary dispensation of enrolment and continue steadfastly in the husbandry that belongeth to them.*²

The archeological discovery above referred to renders it unnecessary to assume that Quirinius was more than once governor of Syria in order to avoid imputing inaccuracy to Lucas. True, Tertullian³ states that a census was taken in Judea under Augustus by Sentius Saturninus, Governor of Syria about 9-7 B. C. But Josephus says that Herod was in disfavor with Augustus at this time. Therefore Herod no doubt sought to delay this act of subjugation of his people, the Jews, and the census was not taken until the year 7-6 B. C. The successor of Saturninus was Varus, and he remained governor until after Herod's death. And yet the statement of Lucas that the enrolment was made under Quirinius is found to be accurate, for, though Varus was governor of Syria about 6 B. C., Quirinius was then in the province of Syria-Cilicia, quelling a rebellion, and he was regarded as representing for the time the power of Rome.

"If Herod was forced to yield to the imperial wish by the presence in Syria of this renowned captain, the statement of Luke is confirmed, and the census at which Jesus was born was taken, according to a Jewish fashion, during the life of Herod, but under the compulsion of Rome exacted by Quirinius, while he was in command of the Roman forces in the province of Syria-Cilicia."⁴

1 *The Life of Jesus of Nazareth*, Rhees, p. 53. See also *The New Archeological Discoveries*, Cobern, p. 46.

2 *Light from the Ancient East*, A. Deissmann, p. 268.

3 *Against Marcion*, 4: 19.

4 *The Life of Jesus of Nazareth*, Rhees, p. 55.

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Thus it is the first enrolment that Lucas refers to, rather than the first governorship of Quirinius.

And archeology has come to our aid in approximating the date of the Man's birth. Instead of in the year 1 A. D., his birth probably occurred between the years 9-6 B. C. According to Josephus,⁵ Herod died March 13th, 750 A. U. C. (4 B. C.). The Roman historian Tacitus mentions the presence of Quirinius in Syria-Cilicia, over which he ruled as Proconsul from 747 to 751 A. U. C. (7-3 B. C.). The date of the Man's birth is therefore probably not far from 6 B. C.

Nor can we say that it occurred on December 25th. The early Christians considered the celebration of birthdays heathenish, and so the date of the Man's advent was not held in memory. But after the triumph of the Church over its enemies and the absorption of primitive Christianity into the political policies of the Emperor Constantine, in the fourth century, there was a prevalent disposition to transfer old pagan feasts into Church festivals. The winter solstice event, commemorating the ending of the period of darkness, cold and ice and the dawn of spring with its light, its warmth, its flowers and fruits, was seen to be highly appropriate for the celebration of the advent of Jesus. Then, from devoting this day annually to the commemoration of his advent, it was but a step to the further consideration of it as the actual date of his birth. Despite adequate grounds for a contrary finding, Pope Julius I. finally decreed that December 25th was the Man's natal day. "The date of the birth of Christ, hitherto honored by the Church in the spring, was transferred to the festival day of the sun, the 25th of December."⁶

Our Christmas festival, therefore, did not begin to be observed earlier than the fourth century A. D. Christmas was early spoken of as "the day of the triumphant sun," clearly indicating its pagan origin. But it is now fairly well established that the Man was born not far from the year 6 B. C., and probably in the very early spring. The date January 6th is advocated by some, and with considerable warrant.

Rome at that time not only wanted money, but she wanted to know how many enemies she had and where she could levy soldiers. It was all part of the "system." But she was politic,

⁵ *Antiquities*, Book 17, Chap. 6, Note 2, Whiston's ed.

⁶ *The Holy Christian Church*, Johnston, p. 143.

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and to avoid adding offense to the insult of the tax—an offense that would have flamed into open revolt—she permitted or advised Herod to give the census a Jewish semblance by ordering the enrolment to be made at the place of family origin, the ancestral home, rather than, pursuant to the Roman custom, at the seat of residence. The fact that Mary, in her condition, made the toilsome journey with Joseph, may be attributed to her desire to have her child also enrolled as from David's line, for every man was to be registered according to his tribe. Joseph, though a carpenter by trade, could claim descent from David, as probably could Mary also, reputed daughter of Joachim of Nazareth and Anna of Bethlehem.

From Nazareth to Bethlehem, the "city of bread," was about eighty miles. Traveling slowly, as Mary's condition required, they probably occupied four days in reaching their destination. They were undoubtedly both consoled and sustained in the wearisome journey by the consciousness of that royal descent which would obtain authoritative recognition when they were enrolled as members of the house of David, and which lineage was soon to have a glorious seal in those marvelous unfoldings associated with the long treasured Messianic hopes, for which they had been mysteriously prepared to look.

Toiling up the steep hillside by David's well they came to the *khan* where they had in mind to tarry. But many strangers bent on the same errand as they had preceded them to the little hamlet, so that "there was no room for them in the inn." However, in a rude limestone grotto, or cave, adjoining the inn and serving as a stable, shelter was found, and there the tired couple sought rest.

Poets, painters, and orators have vied with each other in drawing upon the fancy for descriptions of the incidents in and about the stable, but all lacking basis in fact. In reality there was nothing unusual, much less humiliating, in the use of such a stopping place. The laying of the babe in the manger was neither a hardship nor a mark of disrespect. The incident was merely in keeping with a custom then, and even to this day, in vogue in that land:

"It is common to find two sides of one room, where the native farmer resides with his cattle, fitted up with these mangers, and the remainder elevated about two feet higher for the accommodation of the family. The mangers are built of

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small stones and mortar, in the shape of a box, or, rather, of a kneading-trough, and when cleaned up and whitewashed, as they often are in summer, they do very well to lay little babies in. Indeed, our own children have slept in them in our rude summer retreats on the mountains.”⁷

Thus the bearers of the Christ-idea came to the city of David. Thus their reception: “there was no room for them in the inn,” and they were relegated to the stable. And for three centuries thereafter the Christ-idea was to dwell among the lowly, the persecuted and despised. Then it would be summoned forth, to be stripped of every vestige of spirituality and daubed thick with the slime of pagan thought. Thus garbed, it would be deemed worthy of recognition by Constantine, the supreme warlord, ruling the world by divine right, and by him would be made “authoritative.” Forthwith the unthinking rabble would hail the emasculated thing with acclaim and dovetail it into their political and social institutions down through the centuries. . .

The doors of the human mind closed against the bearers of the Christ-idea in lowly Bethlehem that day because “there was no room.” It was filled with a jostling rabble of cherished opinions and undemonstrable views, of smug “authority” and hoary “traditions of the fathers.” And long centuries did its portals remain closed, while humanity groped and stumbled through the darkness of this barred mentality, unaware that God is not in the affairs of the mortal mind and that in closing the doors against the Christ-idea they had shut out Life. . .

Thus did the Business Man of Syria enter the world, an unwelcome guest of the Bethlehem *kahn*, nearly twenty centuries ago.

7 *The Land and the Book*, Thomson.

CHAPTER 8

THEME: *The "Angels" and the Shepherds.*

PLACE: *Near Bethlehem.*

LUKE 2:8-20

AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9 And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

10 And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

12 And this *shall be* a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, good will toward men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, and found Mary, and Joseph, and the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it* wondered at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

IT was upon the shepherds, especially those of the province of Syria, that the census-tax of Quirinius fell most cruelly. They constituted the poorest class, hovering always close to the starvation line. Their attire was coarse and scanty, their food supply precarious, the open fields their beds. This additional tax upon a people already bled white to enrich the gluttons of Rome meant a further reducing of their flocks and consequent shorter rations. True, Rome had thoughtfully enacted a law whereby a parent could sell his child into slavery to procure money to pay the tax; or the shepherds could sink into slavery themselves—and thereby reduce their years of misery by an early death, perhaps at the hands of their money-hardened masters. "The endurance of the inequalities of life

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by the poor is the marvel of human society," says Froude, writing of this period. Small wonder that the revolt against Rome broke out here in Galilee! And small wonder that the far-seeing Lucas mentions the coming of the "glad tidings" first to these down-trodden, in token of the way of freedom that was soon to be preached to "the poor in spirit." The Man had come to overthrow the rich in material beliefs.

But what really happened among these Bethlehem shepherds on the night of the Man's birth and that gave rise to the story which Lucas so beautifully tells?

It has been said—and not without warrant—that these shepherds also belonged to the same little group of "mystics" to which Zacharias and Mary belonged, that remnant of true Israel, patiently awaiting the deliverer. There is reason to believe that "the flocks which pastured there were destined for Temple-sacrifices, and, accordingly, that the shepherds who watched over them were not ordinary shepherds. The latter were under the ban of Rabbinism, on account of their necessary isolation from religious ordinances, and their manner of life, which rendered strict legal observance unlikely, if not absolutely impossible." And further investigation leads us to believe that "these flocks lay out all the year round."¹

Out on the hills in the silent watches of the night the topic of Israel's restoration doubtless was often under earnest discussion. But this night the problem of the tax must have been to the fore: the bitter choice between starvation and slavery. And the humbling of proud Israel by the arrogant Roman materialists must have seemed to touch its nadir.

But "optimism was the mood of Israel's prophets from the earliest times. Every generation looked for the dawning of a day which should banish all ill and realize the dreams inspired by the covenant in which God had chosen Israel for his own."² And now was the time for the appearing of the deliverer—if he was to come ere too late. It was at Mons and Ypres, in our twentieth century warfare with Ahab, that deliverance *had* to come, if at all. It was at Mons and Ypres that the tense, strained, overwrought defenders of human liberty saw their yearnings realized and the hosts of oppression turned and scattered. Some declared that they actually saw an "angel." All knew that nothing short of a "miracle" had been performed. . .

¹ *The Life and Times of Jesus the Messiah*, Edersheim.

² *The Life of Jesus of Nazareth*, Rhee, p. 16.

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Out on the Bethlehem hills the overwrought, excited, anxious shepherds, discussing in heated Oriental fashion their cruel wrongs, mingled optimism with despair and were ripe for the supernatural. With the stars still glittering in the Syrian sky, dawn broke over the distant heights of Moab. To these mystical, emotional shepherds it was something more than dawn. Perhaps a messenger had arrived from the *khan* and announced the birth there of an heir in the line of David—perhaps to the heated imaginations of these simple-minded folk there was that in the brilliance of the dawn that, commingled with the vivid, dramatic announcement of this birth, made them “sore afraid”—perhaps there were those who thought they discerned mystic tones in the air. Whatever the cause, there was certainly a conviction that their miseries were now to cease, that a deliverer had at last been born. Truly, “the angel of the Lord came upon them” in such a conviction. They agreed that it must be so—they grasped at the message of the birth in the *khan* as a sinking man grasps at a straw. With the “Angels’ hymn” echoing in their hearts:

“Glory to God in the highest—
And upon earth peace—
Among men good pleasure!—”

they hurried to Bethlehem to see the babe.

No more exquisite language has ever been penned than that which Lucas uses in describing this event. No greater literary genius has ever been manifested than his use of parallels—the message of deliverance coming first to those in direst need, to the shepherds, symbolical of a world “poor in the knowledge of Spirit.” . . .

“The vision of humble shepherds, wise men, and angels, mingling together in the joy of a new divine revelation, could have been caught only by a deep-visionsed spiritual artist. Had this fragment of religious literature been discovered in this year of 1916, its appearance would have marked a significant epoch in the history of religion. . . . When the angel delivered his message to the effect that God had visited his people in the person of the new-born Christ, then the humble, unlettered shepherds heard the heavenly song, which gave God the glory, and prophesied peace and good-will for all mankind. Could there be anything more profoundly and accurately interpretative of the deepest hopes of the human soul than this picture?

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Even the uncouth shepherds, being living souls, could realize that when the divine and the human met heaven and earth became one, and peace and good-will prevailed among men. . . The shepherds looked up to heaven through the eyes of all mankind. It was the upward look of a world-old hope. No soul ever looked up to heaven with different results. The divine response always is, 'Fear not, for I bring you good tidings!' No soul ever needs to dwell in doubt and fear. No soul ever needs to be lonely and forlorn. Heaven has nothing for us but 'good tidings of great joy.'"³

The Christ-idea was impersonated by the Man. Its coming meant

"Glory to God in the highest,
Peace to men of good will on earth!"

And the dawning of this spiritual idea in human consciousness is always with accompanying manifestations that the human mind deems marvelous. But it is always "the wakeful shepherd" who first hears the "glad tidings"—the shepherd sunken in the Adam-dream of materialism hears them not. The humble shepherds who watched their flocks that night on the Bethlehem hills symbolize for all time those true shepherds who watch their thought to guard it from the intrusion of error, the "serpent," while they themselves remain alert, not only to rout the enemy, but to receive the Master, the Christ. The little remnant of Israel in Galilee had been "wakeful," among them doubtless none so alert and expectant as Zacharias and Mary. Physical phenomena, physical so-called "facts," it is now being discovered, are not of themselves realities, but are so many *hints* or indications of the reality which lies behind them and which can not be cognized by the five physical senses. Spiritual facts become externalized when spiritual laws are set in motion and fitting channels are provided for the externalization. The spiritual fact of the birth of the Christ-idea into human consciousness was externalized in the birth of the Man. Mary had recognized the spiritual reality back of the universe of material phenomena, though doubtless faintly. To her came the conviction that God alone is the Father of Man, and that the true Man is the Christ, eternal, "before Abraham," dwelling with God.

But the Christ, to be recognized by humanity, must be presented by a human being. The "virgin birth" is the birth of

³ *The Syrian Christ*, Rihbany, p. 42 *et seq.*

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the Christ-idea into human consciousness. God alone is its Father. And it came, logically, through woman, for woman only in that dark hour was spiritually fitted to be the channel for it. She alone had possessed the faith, amounting to understanding, that could set in operation the spiritual laws that made the ideal Man visible to human ken. Small wonder that succeeding generations accounted her great! Seeing only the physical, and always accustomed to the belief that the pagan gods were "virgin born," it became easy for the masses eventually to abandon their worship of the female deities, Diana, Isis, and Demeter, and fall into the error of worshiping Mary, the mother of the Man who was sufficiently spiritual to present the Christ.

It is possible that it was not through an intermediary, but that it was directly from Mary that Lucas received the incomplete stories of the Man's infancy and early life. Mary knew things that she could tell to but few, but Lucas was sufficiently spiritual in thought to understand and properly interpret them and set them forth in a manner to impress the Oriental mind for which he wrote. "The singular sweetness of his narrative, its almost idyllic grace, its sweet, calm tone of noble reticence, seem clearly to indicate that he derived it, though but in fragmentary notices, from the lips of Mary herself."⁴ In his style we find that rare "coloring of a woman's memory and a woman's view."⁵ The statement that Mary "kept all these things, and pondered them in her heart" is eloquent testimony of the great thing that had been brought about. She could speak of it only in fragments. She herself was awed, even as Zacharias had been; like him, she was dumb before it; she did not fully understand; she perceived but dimly as yet; nor did she comprehend for many years to come, for there came a day when she wavered between her great son and his brethren who did not understand him—a day when she would fain have believed him suffering from mental aberration, consumed by a zeal born of error—a day when, perhaps recalling the boding prophecy of the aged Simeon that a sword should pierce through her own soul, fear took possession of her and urged her to attempt to swerve him from his course and draw him back to her narrower circle of home life.⁶ For that faith which amounts to unshakable spiritual understanding is a work of time, even when in close touch with the Christ-idea.

⁴ *The Life of Christ*, Farrar, Chap. 1.

⁵ *Leben Jesu*, Lange, Vol. 1, p. 325.

⁶ Cf. *The Life and Words of Christ*, Geikie, Chap. IX.

CHAPTER 9

THEME: *The Circumcision, and the Presentation in the Temple.*

PLACE: *Jerusalem.*

LUKE 2:21-38

AND when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

22 And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord;

23 (As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord;)

24 And to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtledoves, or two young pigeons.

25 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

26 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27 And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,

28 Then took he him up in his arms, and blessed God, and said,

29 Lord, now lettest thou thy servant depart in peace, according to thy word:

30 For mine eyes have seen thy salvation,

31 Which thou hast prepared before the face of all people;

32 A light to lighten the Gentiles, and the glory of thy people Israel.

33 And Joseph and his mother marvelled at those things which were spoken of him.

34 And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against;

35 (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts may be revealed.

36 And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity;

37 And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38 And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.

THE Circumcision and the Presentation in the Temple were both in compliance with the Levitical law and customs of the Jews. The Circumcision took place on the eighth day after the birth; the Purification was thirty-three days later.

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It was at the former that the babe was first publicly given the name of Jesus. The name is identical with the Hebrew "Hoshea," meaning "salvation," or "Jeshua," or "Joshua," meaning "whose salvation is Jehovah." The original "Yehoshua" means "Jehovah the Saviour."¹ The proper translation from the Greek of Lucas is "Jesus the Anointed," the name "Jesus" being merely the English rendition of the Greek form. It is a name that was of frequent occurrence among the Jews; it was revered as that of the great leader who had brought their fathers into triumphant possession of the Promised Land, and also of the High Priest who was head of the exiles who returned from Babylonish captivity.

On the forty-first day after the nativity, according to the Law, Mary probably presented herself with her babe for purification in the Temple at Jerusalem. Whatever Mary's spiritual understanding, she was obedient. And obedience was one of the most marked characteristics of her son. It is a prime requisite, as he discovered, in the conduct of real "business."

The proper offering on such an occasion was a lamb for a burnt-offering and a dove for a sin-offering, but if the parents were poor, and thus precluded from bringing an offering so comparatively costly, they were permitted by the law to bring instead two doves—eloquent testimony of the destitution wrought by the Roman "system."

But Mary's purification was not her only object in visiting the Temple. The old Jewish law declared that the first-born male, of both man and beast, was sacred to God. "The first-born son was to be presented before God in the Temple, and consecrated to His service, a month after birth, but a money payment of not more than five shekels . . . was accepted as a 'redemption' of the rights this involved."² So Mary, standing before the Nicanor Gate, presented her babe to God, after she herself had been declared "clean" by the sprinkling of the blood of the doves which she had brought. And as she stood thus, the aged Simeon, to whom had come the conviction that he should not die until he had beheld Israel's deliverer, approached. In speaking of him, as of all others to whom had come heaven-born convictions of Truth, Lucas declares that his was a high standard of morality. It is significant: always, as Lucas points out, it is the right-thinker who receives the angelic messages

¹ See *The New Testament in Modern Speech*, Weymouth, p. 4, note 4.

² *The Life and Words of Christ*, Geikie, Chap. X.

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and demonstrates reality. And in his clarity of vision Simeon saw that "sword" which the Man had brought. Possibly it was this boding prophecy that, lingering with Mary, caused her later to waver. For mother-love became an obstacle in the Man's progress in the years to come.

The song which Lucas attributes to Simeon is the glorious "Nunc Dimittis" which has come down through the ages as one of the most beautiful fragments of Hebrew poesy. The harmony which the Man expressed could be set forth by Lucas, the deep-visioned, metaphysical Greek, only in song:

"Now lettest Thou Thy servant depart, Lord,
According to Thy Word, in peace;
For mine eyes have seen Thy salvation,
Which Thou hast prepared before the face of all
peoples;
A light for revelation to the Gentiles,
And the glory of Thy people Israel."³

"Nor was Simeon's the only hymn of praise on that day. A special interest attaches to her who, coming that very moment, responded in praise to God for the pledge she saw of the near redemption. A kind of mystery seems to invest this Anna (*Channa*). A widow, whose early desolations had been followed by a long life of solitary mourning; one of those in whose home the tribal genealogy had been preserved. . . To her widowed heart the great hope of Israel appeared not so much, as to Simeon, in the light of 'consolation,' as rather in that of 'redemption.' The seemingly hopeless exile of her own tribe, the political state of Judea, the condition—social, moral, and religious—of her own Jerusalem: all kindled in her, as in those who were like-minded, deep, earnest longings for the time of promised 'redemption.' And, blessed be God, there were others, perhaps many such, in Jerusalem. Though Rabbinic tradition ignored them, they were the salt which preserved the mass from festering corruption. To her as the representative, the example, friend, and adviser of such, was it granted as proph-
etess to recognize Him, Whose Advent had been the burden of Simeon's praise. And, day by day, to those who looked for redemption in Jerusalem, would she speak of Him Whom her eyes had seen, though it must be in whispers and with bated breath. For they were in the city of Herod, and the stronghold of Pharisaism."⁴

The profound depths of Simeon's declaration, when he said

³ From *Did Jesus Write His Own Gospel?* MacVey, p. 178.

⁴ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 200.

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of Jesus that he should be "a light to lighten the Gentiles" and the glory of Israel, have never been sounded. Simeon knew the wonderful story of Israel; he knew that, because of Israel's perception, long since, of Truth, she had become a peculiar people, for other nations, other peoples—the "Gentiles"—had no such spiritual knowledge. But he knew that this great people had listened to the suggestions of the "serpent" and had permitted themselves to believe matter to be real and to possess life, power, and causation, had permitted the carnal mind to deceive them into believing man to be created from dust by Spirit. He knew that, because of this falling away from the One God, Israel had not only lost her nationhood, but her very identity—even as man, when regarded as material, loses real identity. And he knew, when he heard from Mary's trembling lips the story of this unique babe, that here at last was the one destined to lead humanity out of its age-old captivity to the carnal mind.

CHAPTER 10

THEME: *The Wise Men from the East.*

PLACE: *Jerusalem and Bethlehem.*

MATTHEW 2:1-12

NOW when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was troubled, and all Jerusalem with him.

4 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judæa: for thus it is written by the prophet,

6 And thou Bethlehem, *in* the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

7 Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found *him*, bring me word again, that I may come and worship him also.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

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10 When they saw the star, they rejoiced with exceeding great joy.

11 ¶And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.

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

THE accurate and detailed sequence of biographical narrative from the earliest years of life was a thing wholly unknown to the Jews, and alien alike from their style and temperament. Anecdotes of infancy, incidents of childhood, indications of future greatness in boyish years, are a very rare phenomenon in ancient literature.¹

Thus we may account, in part, for the scarcity of data regarding the Man's early years; thus too may be explained the revolting nature of many of the legends which, a century later, arose like noxious vapor about these "silent" years. The "Gospel of Thomas," "Pseudo-Matthew," and other writings of that ilk reveal the incredible blindness which prevailed in regard to his character and work. But amid all this literary rubbish the little fragments narrated by Lucas and by the author of "Matthew" stand out like resplendent gems. And a gem always contains within itself the proof of its genuineness.

Lucas presents a picture of humble circumstances amid obscurity; "Matthew," on the other hand, throws a halo of glory over the Man. But it is evident that the compiler of "Matthew" wrote with an immense zeal to prove to Jewish converts that the Man fulfilled, or "illustrated," ancient Hebrew prophecy. This compiler did not intend to warp his narrative, yet his eagerness resulted in a distinct bias, and his presentation of the Man is little less than regal. His sincerity cannot be doubted, for the Man himself had said: "I am come to fulfil," but the depth of appeal that is found in the simplicity of Lucas is wanting. "Matthew" makes his bid to the *intellect*; Lucas goes straight to the heart. "Matthew" calls to the "Wise Men"; Lucas, to the shepherds.

And so it is logical that the story of the "Wise Men" should be told by "Matthew"—it discloses "the divinely royal Man" receiving homage as a king. And, more, as king of the Jews.

Yet there was a reason. For, at the time when the Man

1 *The Life of Christ*, Farrar, Chap. II.

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appeared, a clash between Europe and Asia was impending. The Parthians, hosts of Persia, were waiting to dispute the arrogant claims of Rome. It was to be a clash between the dense materialism of Rome and Asiatic idealism. The Parthians had thrice inflicted upon Rome the humiliation of defeat: the corporationists on the Tiber were trembling lest they lose the spoilation of the rich East. The story of the birth of a deliverer spread like prairie-fire among a people keenly expectant, though "poor in the knowledge of Spirit." And a delegation of "Wise Men" from Persia came to investigate it. For did not tradition declare that "Deliverance is of the Jews"?

"Wise Men" is a translation of the Greek word "Magi." Herodotus says that the Magi were the sacred caste of the Medes. They provided priests for Persia. Their religion was fundamentally that of Zoroaster. They had great skill in interpreting dreams² and were soothsayers and astrologers. In ancient times great events were generally associated with some movement of the heavenly bodies—a custom which prevailed for many centuries even in England and is referred to by Shakespeare.³ It was natural that men, seeking knowledge of a higher power, should look up to the stars. . .

"Eternal Destiny seemed behind the glories of those constellations, and the Power, that guided them in their movements and kept them in their places, directed also the footsteps of mankind. . . Astrologers were on that account reckoned as men able to interpret, from the invisible sympathy of heavenly bodies with human life, the destinies of men. They were the priests of the temple of the universe. . . In the passage of time the people's idea towards Magi changed, the reverent spirit disappeared, and the astrologers became channels of inquiry or merely instruments for furthering the causes of those who had means to employ them. Simon Magus,⁴ the Sorcerer in Samaria, was an example of the degradation of a lofty calling."⁵

The caste of Magi was ultimately suppressed, but remnants lingered on into the first century.

The visit of the "Wise Men" was doubtless political. They probably were fully acquainted with the widespread prediction that a mighty monarch was to appear in Judea who should

² See *Daniel* 2: 46.

³ See reference to the birth of Cæsar in Shakespeare's *Julius Cæsar*.

⁴ See *Acts* 8: 9-11.

⁵ *The Life of Christ*, C. Robinson Lees, p. 18 *et seq.*

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gain world-wide dominion. And they came to "worship" him—or, better, "pay homage" to him—and very appropriately, for emperor-worship, the worship of human personality, was the custom of the hour. Being themselves enemies of Rome, it was but logical that they should refuse to disclose to Rome's vassal, Herod, the locality where the Man had appeared. Being astrologers, they naturally used the language of their calling when they declared that they had seen his star "at its rising."

"There is, therefore, nothing extraordinary in the fact that these Eastern Magi should have bent their steps to Jerusalem, especially if there were any circumstances to awaken in the East a more immediate conviction that this widespread expectation was on the point of fulfilment. If they were disciples of Zoroaster, they would see in the infant King the future conqueror of Ahriman, the destined Lord of all the World. . . In its main outlines it involves nothing either impossible or even improbable."⁶

Without an understanding of Syrian thought in regard to the stars, the story of the "star of Bethlehem" is mere fancy. But:

"How natural to the thought of the East the story of the 'star of Bethlehem' is! To the Orientals 'the heavens declare the glory of God,' and the stars reveal many wondrous things to men. . . I was brought up to believe that every human being had a star in heaven which held his destiny and which watched over him wherever he went. In speaking of an amiable person it is said, 'His star is attractive.' . . . So the narrative of the Nativity in our Gospel sublimates the beliefs of the Orientals about God's purpose in those lights of the firmament, by making the guide of the Wise Men to the birthplace of the Prince of Peace a great star. . ."⁷

What men believe, that they see: the externalization of one's belief is but a function of time in conjunction with the intensity and consistency of the belief. It was believed among the ancients that comets, meteors, and eclipses were signs from heaven for the warning or guidance of mankind. Stars and meteors were held to presage the births of gods and heroes. In the sacred books of India the births of Crishna and Buddha were announced by such heavenly lights.

"The sacred books of China tell of similar appearances at

⁶ *The Life of Christ*, Farrar, Chap. III.

⁷ *The Syrian Christ*, Ribbany, Chap. 3.

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the birth of Yu, the founder of the first dynasty, and of the inspired sage, Lao-tse. According to the Jewish legends, a star appeared at the birth of Moses, and was seen by the Magi of Egypt, who informed the king; and when Abraham was born an unusual star appeared in the east. The Greeks and Romans cherished similar traditions. A heavenly light accompanied the birth of Aesculapius, and the births of various Cæsars were heralded in like manner."⁸

Again, the term "star" was anciently used to designate a ruler. Balaam prophesies that "there shall come a star out of Jacob and a scepter shall arise out of Israel . . .,"⁹ and this prophecy is taken to refer to the Man.

The Greek word translated "star" also means "comet." And:

"It is at least suggestive that in the spring and autumn of B. C. 7 there occurred a remarkable conjunction of the planets Jupiter and Saturn. This was first noticed by Kepler in consequence of a similar conjunction observed by him in A. D. 1603. Men much influenced by astrology must have been impressed by such a celestial phenomenon, but that it furnishes an explanation of the star of the wise men is not clear. If it does, it confirms the date otherwise probable for the nativity, that is, not far from B. C. 6."¹⁰

"A belief in starry influences was common among many races of the West. The Magians had developed this belief into a science. The horoscope of man was written in the heavens; the stars were the signals of fate; the life of every man was forecast and foredoomed, a humble mechanism obscuring a mightier mechanism, a tiny wheel in the great timepiece of Eternity, acting in unison with central forces. It is, perhaps, worth notice that the researches of Kepler ascertained that in the year of Christ's birth a bright evanescent star, of considerable magnitude, did, in all probability, appear between Jupiter and Saturn. Such a phenomenon would be sure to attract attention, to excite awe, and to quicken emotion and imagination. Moreover, at this period a certain restlessness of thought was general. It was not confined to the Jews, though perhaps among them it was most active. A common presentiment of change, of events expected, yet unknown, filled all nations. Certain passages of the writings of Vergil are very remarkable as expressions of this temper; they may almost claim to be Messianic

8 *A History of the Warfare of Science with Theology*, Andrew D. White, Volume 1, p. 172.

9 *Numbers* 24: 17.

10 *The Life of Jesus of Nazareth*, Rhees, p. 55.

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prophecies. In Jerusalem there were men like Simeon, and women like Anna, who waited for the consolation of Israel, with a deepening conviction that the hour was near. The vibrations of an immense hope ran through the world; the wind of dawn was already breathing through the darkness. What men expect they always are prepared to see; and it is by no means surprising that Persian astrologers and simple Syrian shepherds alike, thrilled and stung to ecstasy by this inarticulate hope, should read and hear its messages in the midnight sky."¹¹

"That successive conjunctions of three planets in the sign of the Zodiac, Pisces, which was believed by the Jews to be that in which a similar conjunction happened before the birth of Moses, and in which another was to occur before the birth of the Messiah, should have aroused the attention of men to whom the motions of the planets were revelations from heaven, was only natural. Doubtless they had heard in their own country such a belief expressed by Jews, and traced to the prophecy of Balaam, one of their own caste, and from their own parts. When, in addition to such significant facts, at a time when all men were looking for a great Jewish prince, a comet appeared soon after, nothing could be more in keeping than that men, to whom such phenomena were the voice of God, should set out to pay homage to the new-born King who was to rule the world."¹²

It has been conjectured that the light which made the shepherds "sore afraid" was the same celestial phenomenon which served as a guide to the Magi. Further:

"It so happens that, although the exact year in which Christ was born is not ascertainable with any certainty from Scripture, yet within a few years of what must, on any calculation, have been the period of His birth, there *undoubtedly* did appear a phenomenon in the heavens so remarkable that it could not possibly have escaped the observation of an astrological people."¹³

Divested of Oriental imagery and theological supernaturalness, the visit of the "Wise Men" becomes simple and logical. Judea had once been a province of Persia; the Persian astrologers were well acquainted with the Jewish expectations of a kingly Messiah, and were looking to that same deliverer for

11 *The Life of Christ*, Wm. J. Dawson, p. 24.

12 *The Life and Words of Christ*, Geikie, Chap. XI.

13 *The Life of Christ*, Farrar, Chap. III.

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triumph over their common enemies, the Romans. The astrologers were constantly scanning the heavens for signs and portents. Undoubtedly a planetary conjunction or an unusual celestial phenomenon attracted them. In it, in view of lore and prophecy, they read the consummation of an expected event. All signs pointed to the advent of the Jewish deliverer. And they set out to find him. Naturally they would journey to Jerusalem. And there they were directed to Bethlehem—for Herod had heard the rumor of the birth of Israel's deliverer and had learned from the Jewish elders that the event was expected to occur in Bethlehem. The crafty tyrant did the logical thing: he sent the "Wise Men" to that obscure little town, where Joseph and his family had been dwelling now some two years.

But there something seems to have occurred that frustrated Herod's cruel plan. The chief priests and Scribes—perhaps the great Hillel among them—had satisfied his burning desire to know where the Messiah was to be born by quoting the ancient prophecy: "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor that shall rule my people Israel." But, arrived in Bethlehem, the "Wise Men" talked with Mary. They talked with others who were convinced of the Man's destiny. And they may have heard and pondered the full and original statement of the prophet Micah: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Juda, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting."¹⁴ And the "Wise Men" may there have learned, what a dull world has been so agonizingly slow to grasp, that this utterance did not refer to a *human* personality who was to appear through material generation in the mundane town of Bethlehem, but to the Christ, which was to come out of the spiritual "City of David"—and "David," rightly interpreted, means "Divine Mind." . . .

Perhaps the "Wise Men" grasped a moiety of the stupendous fact that a right understanding of this Christ would govern men's lives and lead them out of material error into the saving knowledge of Principle. Doubtless they did grasp in part the significance of what had occurred in Bethlehem. And then, having sought guidance in true Oriental fashion, they became

convinced that they ought not to return to Herod, but should depart "another way."

The incident undoubtedly followed the Presentation in the Temple, since, in view of its effect upon Herod, such a public observance as the Presentation could not well have been undertaken subsequently. But the element of greatest interest in it is that these "heathen" Magi "represent the first fruits of the Gentile nations."¹⁵ Setting out in earnest quest of deliverance, they were led to the Christ-idea. And the "Star," that which truly controls the destinies of men, led them to where that new-old Idea had been born to mankind.

CHAPTER 11

THEME: *The Flight into Egypt, and the Return.*

PLACE: *Bethlehem and Nazareth.*

MATTHEW 2:13-23

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.

14 When he arose, he took the young child and his mother by night, and departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son.

16 ¶Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18 In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for *her* children, and would not be comforted, because they are not.

19 ¶But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt,

20 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.

21 And he arose, and took the young child and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reign in Judæa in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee:

¹⁵ *The Gospel of Matthew*, Rev. Charles R. Erdman.

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23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

LUKE 2:39-40

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

IT was a dark, dark hour, and the "poor in spirit," the dull and unspiritual in thought, sat dumbly in the thick shadows of material belief, waiting for the light. Its breaking is fittingly symbolized by the light that broke over the shepherds and made them "sore afraid." So Truth, the Deliverer, always startles. The Man found that, to be heard and received, he must first quell mortal fear, "the traditional fears engendered by a physical sense of being," with the words divine: "Be not afraid."

On his throne, wet with the blood of his best-loved wife, his sons, his benefactors, and the flower of the nation, slaughtered to make his place secure, sat Herod, old, wasted, consuming with disease, a fitting type of materialism regnant. A plot had just been discovered within his very household that menaced his throne, and he had drowned it in human blood. In his new palace, which rivaled the Temple itself in architectural splendor, the old man sat alone, his cankered soul festering. Without, in the darkness, the benumbed masses crouched, waiting, hated and hating, for his death.

Always the economic background crowds insistently into view. "There was still, especially in Asia, much treasure to be won by Western enterprise," says the modern historian Ferrero. "Capitalists were able to secure mortgages on future harvests, to seize statues, pictures and goldsmiths' work, houses, estates, public buildings, and finally the native inhabitants themselves, reducing to slavery all peasants who were unable to pay their debts, or accepting in lieu of payment the sons and daughters of their debtors." It was indeed a "business world" into which the Man had been born! It was the lauded "Roman Peace"—the hypnotic peace of a world benumbed by evil—a peace which Tacitus describes in his famous words: "Where they make a desert they call it 'peace.'" It was a peace in which daughters were accounted assets to placate the Roman

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beast. It was a peace in which those who made the mistake of asking questions were impaled upon crosses to bedeck a Roman highway. It was such a peace that the slowly rotting Herod, furious in his rage against the Magi for not returning to advise him of the birth of the Man, could hurl his minions into little Bethlehem to strew the streets with slaughtered babes—an episode so trifling in a reign unparalleled for bloodshed that Jewish historians have not recorded it on their pages. One terse sentence pictures the situation: "Lamentation and weeping and great mourning, Rachel weeping for her children, and would not be comforted, because they are not." Thus did the "serpent," error, that "man-killer from the beginning," employing its human dupes, early seek to destroy the Man, that it might stifle his message divine.

In the hour of peril Joseph is apprised of the danger. Again, it was in a dream, even as the Syrian of to-day receives warning and guidance. Perhaps it was a "dream" of the "Wise Men," and imparted to him by them, that caused Joseph to flee to Egypt. Perhaps these astrologers "read in the stars" an evil portent—surely, knowing Herod, they had excellent basis for such a reading!

Egypt was a refuge familiar to the Syrian. "Large and influential communities of his fellow countrymen had long been settled there. The Jews of Alexandria had a synagogue in Jerusalem for their own use when visiting the city of their fathers. Joseph would find work in the land of Egypt for the support of Mary and the Child until the tyranny of Herod had passed away."¹ It has been contended by some scholars that Joseph remained three years in Egypt—based on the supposed date of Herod's death—and it is possible that a later belief, which obtained with some, that the Man was the disciple of Joshua ben Parahiyah, a learned Rabbi who fled from Jerusalem to Alexandria during the reign of the fiercely orthodox Maccabean King Alexander (104-78 B. C.), arose from this flight of Joseph. Jesus, the student of Joshua ben Parahiyah, is said to have returned eventually to Palestine and there founded a sect of unorthodox Jews, according to the Talmud. But modern scholarly research has quite conclusively shown that this Jesus was not the Man.

¹ *The Life of Christ*, C. Robinson Lees, p. 22. See also *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, Book I.

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Again, "if the intimation of Herod's death was speedily given to Joseph, the stay in Egypt must have been too short to influence in any way the human development of our Lord. This may perhaps be the reason why St. Luke passes it over in silence."² And: "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. . . The Evangelist alludes only to the causes of their flight and of their return, and finds in the latter a new and deeper significance for the words of the prophet Hosea, 'Out of Egypt have I called my Son.'"³

In connection with the use which the editor of "Matthew" makes of quotations from the old Hebrew Scripture we must remember that, in the Man's day:

"A system of allegorizing was in vogue with the Rabbis of the various Jewish schools, as it afterwards came to be in the Christian Church, and this, though familiar to those for whom the Gospel was first written, is not so much so to us. How far, in some cases, it is intended to be understood that the passages quoted originally referred to the events to which they are applied, has been a subject of much controversy, for the sacred writers themselves evidently intend them to be understood in some cases as a divine fulfilment of prophecy, but in others only as an illustration and parallel. Perhaps the rule laid down by Tholuck is as nearly right as any. 'Where parallels are adduced in the New Testament,' says he, 'from the Old, whether it be in words of the prophets, or in institutions or events, it is to be taken for granted in general that the intention was we should regard them as divinely designed. On the contrary, there are cases, as for example Matthew 2:17, where the phrase "that it might be fulfilled" is not used, but only "then." In these the sacred writer is to be regarded as following the custom of his day by expressing his own thoughts in the words of Scripture.'"⁴

Further:

"Trained to regard every word, nay every letter of Scripture as mystical and divine, accustomed to the application of passages in various senses, *all* of which were supposed to be latent, in some mysterious fashion, under the original utterance, St. Matthew would have regarded his least apparently relevant quotations from, and allusions to, the Old Testament, not in

² *The Life of Christ*, Farrar, Chap. IV.

³ *Ibid.*

⁴ *The Life and Words of Christ*, Geikie, Chap. XI.

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the light of occasional illustrations, but in the light of most solemn prophetic references to the events about which he writes. And in so doing he would be arguing in strict accordance with the views in which those for whom he wrote had been trained from their earliest infancy. Nor is there, even to our modern conceptions, anything erroneous or unnatural in the fact that the Evangelist transfers to the Messiah the language which Hosea had applied to the ideal Israel. The ideal Israel—that is, the Ideal 'Jashar' or 'Upright Man'—was the obvious and accepted type of the coming Christ."⁵

"What is prophecy? It is two things—forth-telling and fore-telling. The prophets were in the main forth-tellers, the great burden of whose message was the exposition of moral and spiritual truth. But ever and again, in some condition of ecstasy, they saw the clouds clear from the sky of the future, and caught momentary glimpses of a light upon the far-off hills of Time. They saw, as men see in dreams, places, cities, countries, august figures, and movements, strangely vivid and real, and yet built of luminous mist and shadow only, and they felt the incommunicable thrill of advancing destinies. They had only a limited comprehension of their own words. They were unable to attach any entirely definite meaning to them. They spoke as men 'in clear dream and solemn vision' speak, with vagueness, yet with a thrilling accent of conviction. It is not necessary to suppose that Hosea had any actual vision of Christ in Egypt, or Jeremiah any exact prevision of what events would make Rama a place of mourning. Nor can we suppose any deliberate effort on the part of Joseph and Mary to shape their Child's life upon the plan of Messianic prophecy, which would of course have been collusion. Matthew rather endeavors to illustrate these compulsions of Providence which touch every life, those relations of acts which seem intimately our own with higher forces, that control them by a superior gravity. In a word, it is not the veracity of the prophets which he seeks to prove, but the sovereignty of God. Mysteriously propelled hither and thither, now by the compulsion of events, and now by inner voices of intuition that suggest angelic interferences, the Child and His parents suffer and do certain things, until at last they return to Nazareth, which for nearly thirty years is to be the home of Jesus."⁶

"Of the Old Testament passages of which the first evangelist finds fulfilments in the life of Jesus, five are found in the narrative of the infancy, viz., 1:23; 2:6 (this is, in effect, Matthew's, even if he reports the scribes as citing it); 2:15, 18, 23. Like

⁵ *The Life of Christ*, Farrar, p. 49, note.

⁶ *The Life of Christ*, Dawson, p. 26.

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the prolog of John's gospel, these quotations belong not strictly to the narrative of Jesus' life, but to the evangelist's interpretation of the events. They show most instructively how the early Christians looked upon the Old Testament, believing that it was of divine authority; that it predicted a Messiah to come, and that its prophecies were fulfilled in the life of Jesus. If some of these quotations show a method of interpreting the Old Testament different from that generally adopted now, it must not be forgotten that Matthew's method of presenting these passages was adapted to the minds of his readers, and that his fundamental thought, Jesus the fulfilment of Old Testament prophecy, is itself amply substantiated by all sober study of the Scripture."⁷

The editor of the "Gospel of Matthew," whether Levi-Matthew or a subsequent redactor of the Publican's collection of "Sayings" of Jesus, appears throughout to force every event to serve as the exact fulfilment of an Old Testament prophecy. And yet if we will remember that by the oft-repeated refrain, "that it might be fulfilled," Matthew really meant that the event narrated *illustrated*, or threw light upon, a prophecy or an exposition in the ancient Hebrew Scripture, we will comprehend his use of the phrase. By following "The Twentieth Century New Testament," the reader will find all references to the Old Testament set off in quotations, and will thus understand why Matthew believed they were "illustrated" by the various events of the Man's career.⁸

Again, it might appear that Jesus *deliberately* did things that would fulfil Old Testament prophecy and thus confirm his claim—which he found so difficult to establish—in the minds of those to whom Scriptural prophecy was the veritable voice of God. The Weymouth translation of *Matthew* 8:17 reads: "And He cured all the sick, in order that the prediction of the Prophet Isaiah might be fulfilled . . .," as if he had deliberately "illustrated" the accuracy of that prophecy in himself. He himself declared: "I am come to fulfil"; and fulfil he did, possibly often of free and deliberate choice, not always casually, not as a fatalist, but as one who, having the requisite spiritual understanding, could at will "illustrate" or fulfil all the prophecies as to right thinking.

Thus the Deliverer, prophesied all through the ancient Hebrew Scripture, was to be the one who could practically set

⁷ *The Life of Christ*, Burton and Mathews, p. 44.

⁸ See Weymouth's translation of *Matthew* 1: 22 and 2: 15.

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forth—that is, *demonstrate*—Israel. And Israel was, and is, the Man whose real self is the Christ, the “image and likeness” of God.

“Angels” had whispered this; it was the “angels” who had guided the various human characters into the right mental attitude and activity to bring about the advent of one who could demonstrate Israel. The most real, the most vital, and the closest influences to bring humanity into direct relationship or oneness with God are the purest, truest, highest thoughts and aspirations that men can attain about Him. The stories of Lucas and “Matthew” constantly emphasize this tremendous fact. And they likewise show that the greatest conceivable help that God can vouchsafe to His children is the clearest possible understanding of Him, whom to know aright—as the Man has said—is life eternal. To the business world of the twentieth century the fanciful concepts of angels as feathered humans rightly fails to appeal; yet such must learn that the only real “angel of the Lord” is a convincing, usable, practically *demonstrable* understanding of omnipotent Principle, God, and His relations to man.

Learning of Herod’s death, Joseph returned to Palestine, doubtless intending to settle permanently at Bethlehem, a location attractive to him as the village of his ancestors, especially the great David, and because of treasured associations.

But Archelaus, son of Herod, and, like him, cruel and in popular disfavor, was now ruler of Judea. When Herod died the people begged Augustus not to appoint any more kings, but to let the government be what it had been so long before, a theocracy, with the High Priest and the Sanhedrin—a sort of senate and once constituting the highest court, but now shorn of its powers—at its head. But Augustus refused, and appointed Herod’s dissolute sons, as follows: Archelaus as ruler over Judea, Samaria, and Idumea; Herod Antipas over Galilee and Perea; and Herod Philip over the smaller territories lying east of Galilee. Because of his bad government Archelaus was removed in the year 6 A. D. and his province made into the Roman province of Judea.

Following the appointment of Archelaus the country shook with uprisings and violent political disturbances, resulting in tumults and massacres in Jerusalem. And, fear prompting Joseph chose to go to Nazareth, where he might dwell in ob-

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scurity. Nazareth lay in the territory of Herod Antipas, a man of low principles, but indolent and unlikely to trouble himself about any claimant to the throne of Judea, since that territory was not connected with his own government. And so the "evangelic story," which Lucas begins with an "idiot" priest, now continues with an obscure and unlettered family in despised Nazareth. And in contemptible Galilee, the very *patois* of whose uncultured country-people was an offense, as the people themselves were an abhorrence, to the leaders of Israel. And here the Man, who was later to present himself to the horrified Rabbis and leaders as their long-awaited Messiah, "increased in wisdom and stature, and in favor with God and man."

Nazareth is said to mean "watch," or "watcheress." The name is felicitous, for there the Man, through long years, watched the world come and go on the caravan routes—watched, too, the germinating of his own spirituality and the budding within him of the consciousness of himself, of his *real self*, as the "Son of God."

Nazareth was in bad repute, because of the debasement of its inhabitants. The exclamation of Nathanael: "Can anything good come out of Nazareth?" implies the doubtful morality of the place. And this was largely due to its location in the midst of constant traffic on the great highways. The town stood at the crossing-place of the nations, where commerce or military changes gave daily familiarity with all the neighboring races. The Syrian, the Phenician, the Arab, the Egyptian and the Roman freely met and mingled there. Doubtless where there was such varied intercourse there must have been greater liberality of thought than in other parts of the Jewish territory. That the Man could have developed his great spirituality amid such materialistic surroundings attests a miracle scarcely inferior to that of the "virgin birth." . . .

Then follow the "silent years." And silent for a good reason. There was preparation to be made, development to be undergone, watching to be done. There was need of secrecy and obscurity. What if a rumor had gone forth that his birth had not been "regular"? What if there had been claims for him to the kingship of the Jews? These "silent years" are eloquent in their affirmation of the essential truthfulness of the things related of the Man by Lucas and the author of "Matthew."

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Because those things were true, the Man must needs remain in deepest security until his "hour."

Fancy, however, early began to busy itself in weaving webs of illusion about those misunderstood "silent" years. Apocryphal "gospels" later appeared, filled with "grotesque imbecilities." . . .

"Many of these fill up the boyhood of Jesus with silly miracles. He can carry water in a cloak; he helps his father in the carpenter shop by stretching timber to the proper length with his bare hand; he plants one grain of wheat and threshes eight hundred bushels; he makes birds out of clay, and by clapping his hands gives life to them; when a boy runs against him on the street Jesus becomes angry and curses him, whereupon he immediately falls down dead; and when the dead boy's parents complain they become blind. Things almost as foolish as this are to be found in all the apocryphal gospels, and even in this earliest one ('The Gospel of Peter,' written, Dr. Moulton of Cambridge University believes, a generation before the close of the first century) is the fanciful statement about the cross walking and talking, and about Christ coming out of his tomb so tall that his head was above the clouds. How it would have destroyed the dignity of the solemn narratives to which we have been accustomed if any such grotesque incident had crept into our gospels."⁹

But, though he must needs remain in obscurity, many were the influences that bore upon Jesus in secluded little Nazareth nevertheless. The town was a "priest-center," one of the places wherein priests gathered preparatory to going in company to Jerusalem to serve in the Temple. And thus the boy Jesus early came in contact with the Rabbinical teachings, such as that God spent a certain number of hours daily in the study of the Law, that He arrayed Himself in a white garment, that He pondered the Bible during the day and the Hebrew *Mishnah* at night. How such gross anthropomorphism must have stirred the sensitive youth who was early forming his concept of God as Spirit! . . .

And there were other formative influences. . .

"One of the great caravan routes to Damascus passed through the town; others were contiguous. One can only conjecture, not wholly without probability, that these caravans may have dropped some seeds of wider truth and knowledge

9 *The New Archeological Discoveries*, Cobern, p. 224.

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into the receptive mind of Jesus. They performed a part in the dissemination of ideas much as our own railways do. Echoes of a larger thought came with them; strange whisperings, it may be, of the dying faiths of Egypt, or of the living faiths of India and the further East. . . In a caravan were to be found not only merchants, but a sprinkling of scholars, philosophers, searchers after truth, and citizens of the world. In the study of a new system of truth we are bound to analyze the component elements, and these elements are usually various. The resemblance between many things in Christian thought and the religious system of these ancient civilizations is very marked. In the Egyptian conception of God as light, in its doctrine of the soul and immortality, in its ethical instructions—the value of sanctity, the need for purification that the soul may approach God, and the singular use of the term ‘justified before God’—we see gleams, and more than gleams of Christian truth. Still more wonderful is the central concept of Egyptian theology of a Son of God, dead, buried, and risen again. Buddhism, in the same way, anticipates Christianity ‘in its universalism and ethical character,’ in its primary insistence that ‘all men may be saved, and that they are saved not at all by outward rites or mechanical performance, but by themselves being emancipated from inward evil.’ And the spirit of Buddha’s life in its boundless self-sacrifice and piety is the spirit of the life of Christ. Resemblances so striking as these can be scarcely accidental. They are, at least, profoundly suggestive. . . Did Jesus in those years turn His face toward the further east, cradle and centre of all religions? Is the prophecy of Hosea, ‘Out of Egypt have I called my Son’ capable of a wider and more accurate interpretation than St. Matthew gives it? Is it permissible to imagine the young Carpenter of Nazareth, armed with the tools of His craft, wandering among the palms and temples of other countries than His own, in which religion still retained the spirit of mysticism long lost in the chilly Pharisaic formalism of Judea? In some caravan, moving slowly over those violet hills at dawn, was He found, who latterly conceived Himself as one with a mission for the whole world?”¹⁰

Joseph was a carpenter—and by that is meant, in the Hebrew sense, any kind of trade which uses cutting instruments, whether in metal, wood, or stone. And, as the years went by, the Man learned to hew and to build, learned to fashion the crude plows then used, the yokes for oxen, and the rough house-

10 *The Life of Christ*, Dawson, p. 30 *et seq.*

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hold furniture. His work necessitated journeying from place to place as called, though we may not know how far he traveled, and on these journeys the Man made friends who recognized him later, when he wandered through Galilee spreading his economic propaganda. At his toil he learned those homely expressions with which he constantly illustrated his later teaching: "Take my yoke upon you"—Were his yokes easier on the oxen than those fashioned by others?—"Raise the stone, and there thou shalt find me; cleave the wood and there am I"¹¹—Ah, by that time it was the other "I" that he was talking about, for he was demonstrating Israel. "My father worketh hitherto, and I work"—And he raised the meaning of the utterance until it touched God. He becomes a master-builder: he "digs deep" and is wise enough to "foundation" his houses on the rock beneath that which the eye beholds. It is the fool who builds on what he sees with the human eye: the Man goes beneath to the living rock. And he knows what is required to plow a straight furrow: for to put one's hand to the plow and look back spells work that must be done over, if indeed it be not then too late, as his disciples were afterwards sorrowfully to learn. And his long experience at his trade convinces him indeed that "the laborer is worthy of his hire."

And, too, he has seen and understood the cruel economic situation. He has beheld the hungry workmen seeking employment in "the burden and heat of the day." He has heard them lament: "No man hath hired us." It was a result of the "system" that had so debased honest labor by slavery that wages had fallen to "a penny a day." Oh, he knew! He saw, as a child there in Nazareth, the results of the mad bread-riots under Judas of Galilee; and from the hilltop he had looked down upon the burning homes and the sweating, agonizing victims drooping from crosses along the highways. He had seen the tax "accomplished," leaving villages aflame and the dead weltering in the streets. And as he looked and pondered, it dawned upon him that to *see* anew men must *think* anew; as he wrought and prayed, he conceived the only possible remedy for the world's awful afflictions: "Come unto *me*"—come, not unto the human, but unto that which alone could then, or can now, solve the world's economic tangle and make men truly free, the *Christ*.

¹¹ From the "New Sayings of Jesus," the papyrus discovered at Oxyrhynchus, Egypt, by Messrs. Grenfell and Hunt, in 1902-1903.

CHAPTER 12

THEME: *The Budding Business Sense.*

PLACE: *The Temple, Jerusalem.*

LUKE 2:41-52

NOW his parents went to Jerusalem every year at the feast of the passover.

42 And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43 And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44 But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45 And when they found him not, they turned back again to Jerusalem, seeking him.

46 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.

47 And all that heard him were astonished at his understanding and answers.

48 And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49 And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50 And they understood not the saying which he spake unto them.

51 And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

TO him whose eye is "single" it is a growing marvel to read in the brief hints afforded by Lucas and the editor of "Matthew" the steady increase of wisdom in the developing Man. True, physical and intellectual maturity come early in the Orient, and Philo, a contemporary of the Man, wrote: "At seven a man is a logician and grammarian; at fourteen mature, because able to be the father of a being like himself; while, at twenty-one, growth and bloom are over." An excellent example of the manner in which man-made beliefs become laws unto humanity, though utterly without basis of Principle!

To a Jewish boy the age of twelve had a special importance. Prior to its attainment he was known as *katon*, or little; thenceforth he was *gadol*, a grown-up, and received treatment more

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as a man. At that age he became a *ben hat-torah*, or "Son of the Law," and as such was required to perform all religious duties. Then he began to wear the *tephillin*, or "phylacteries"—little leather boxes, containing copies of *Exodus* 13:2-10 and 11-17, and *Deuteronomy* 6:4-9 and 11:13-21, which he would bind on his forehead and arms when he prayed. And at the age of twelve he would be presented by his father in the synagogue on the Sabbath. It was but natural then that at that age the parents should take him with them to Jerusalem for the annual feast of the Passover, the greatest of the Jewish festivals and held to commemorate the deliverance of the children of Israel from Egypt. To the Jews it was vested with the same import as our American "Independence Day," though fraught with a deeper religious significance.¹ "It was a day of joyous celebration, and the hymn which they sang at this feast, the 'Hallel,' comprising *Psalms* 113-118, may be compared to our 'America.'"²

Acquaintance with the binding limitations which their minute observance of the letter of the Law cast around the ancient Jews stirs our admiration for the wisdom and courage of the Man who saw its emptiness and denounced it as but a form of hypnosis. How early this began, we may not say, but at the tender age of twelve we find him taking advantage of the opportunity afforded by this Passover to "inquire" of the Doctors and the learned Rabbis in the Temple. Perhaps thus early he was beginning to "dig deep" to get something more solid than the revolting Rabbinical teaching about God on which to "foundation" his religious convictions.

In the Temple he may have met the greatest religious thinkers of his day, men who fell little short of the famous Rabbis Hillel and Shammai, of the generation preceding him, and Gamaliel, the teacher of Paul, men whose names have been exalted as leaders of Jewish thought. And possibly here in the Temple courts he may have heard the story of how Shammai once drove away a fanatical inquirer who wished to be taught the whole Law while he stood on one foot, and how this offended inquirer then went to Hillel, who said: "What is hateful to thy-

¹ For excellent treatment of Jewish Law and the religious training which the Man probably received, see *The Life and Words of Christ*, Geikie, Chapters 13, 14, 15, and 17. Also see Edersheim's *The Life and Times of Jesus the Messiah*.

² *The Life of Christ*, Herbert Wright Gates, p. 34.

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self do not to thy fellow; this is the whole Law, and the rest is commentary." The Man afterwards used this reply of Hillel's in his own wonderfully practical business discourse when he said: "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets."³ He recognized it to be, in its metaphysical import, indeed the "Golden Rule."

The boy doubtless started on the return journey from Jerusalem with his parents, for:

"No Syrian family ever would start out on a journey before every one of its members had been accounted for. The evangelist's omission of these details is easily understood. His purpose was not to give a photographic account of all that happened on the way. It was rather to reveal the lofty spiritual ideals which led the Boy Jesus to return to the Temple, where he was found by his anxious parents 'sitting in the midst of the doctors, both hearing them and asking them questions.'"⁴

But, though he started homeward, he turned back again. And Mary and Joseph knew not where to seek him. Yet Mary should have known. . .

"We read in the Talmud that the members of the Temple-Sanhedrin, who on ordinary days sat as a Court of Appeal from the close of the Morning- to the time of the Evening-Sacrifice, were wont on Sabbaths and feast-days to come out upon 'the Terrace' of the Temple, and there to teach. In such popular instruction the utmost latitude of questioning would be given. It is in this audience, which sat on the ground, surrounding and mingling with the Doctors—and hence *during*, not *after* the feast—that we must seek the Child Jesus."⁵

Why had he returned? Was the "zeal" of his Father's house burning? Was it that the consciousness of his uniqueness was dawning? Had Mary ever intimated to him that he was different? And when, in apparent surprise at her anxiety, he put that terse question: "Did you not know that I must be in my Father's house, about my Father's business?" did it not remind her that she should realize that he was but following the guidance which she herself had imparted to him, that he was but pursuing the leadings which she had already pointed out? In that question: "Did you not know?" Lucas

³ *Matthew* 7: 12.

⁴ *The Syrian Christ*, Rihbany, p. 51.

⁵ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 247.

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has packed a volume. It is absolutely consistent with the Man's later life: it is entirely consistent with all that Lucas describes as having preceded: it is the hall-mark of genuineness. What could have been said in so few words that would have so completely indicated the budding character of the boy?

Or did Mary's question voice her own and Joseph's anxiety lest this never so precocious child should perchance reveal his true character, and thus call down upon him and upon the family the suspicion—perhaps worse—of those who cringingly served the "system"?

And why did the youth tell her that he must be about his Father's business?—or, as some scholars believe it better rendered, "in my Father's house"? Had he noticed how the Temple, which should have been kept clean and sacred to holiness, had become defiled by rampant commercialism? Had he beheld in it the "den of thieves" of the wealthy and thoroughly entrenched "prince-and-priest clique" that was battenning on the superstitious ignorance of the hypnotized masses? "Did you not *know*?" he asks of Mary—for he doubtless knew that she *did* know, even though perhaps, after these twelve intervening years, her misunderstanding of those distant great events connected with his advent had deepened. Mournful commentary, indeed: "He came unto his own possession, and his own people received him not."⁶

In his query: "Did you not know that I must be about my Father's business?" the Man sounded the keynote of his life. The Greek here literally means "in the things of my Father," implying that his life was to be concerned with the spiritual, not the material. It was to be a *business* life, a reflection of the incessant activity of that Mind which he constantly referred to as "my Father." In his "sitting in the midst of the doctors" there was doubtless the working of that *something* which was to flower into the consciousness of his true "Self" as the real Messiah. "It was, indeed, no idle boast that the Jews 'were from their swaddling-clothes . . . trained to recognize God as their Father, and as the Maker of the world.'"⁷ But did the lad see that no one, not even these great Doctors, was making this really *practical*? That God to them was, what He remains to this twentieth century, naught but an abstraction?

⁶ John 1:10, 11.

⁷ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 230.

The text-book used in the Jewish schools, and which the lad had studied, was the compilation known to us as the Old Testament—a library, rather than a book, through which runs an insistent strain: the "oneness" of God, and the consequent independence of those "chosen" who serve Him only. But the Doctors and Rabbis had made of the worship of God a mere lip-service. The domination of their mentalities by the letter of the Law without its spirit had become externalized in the outward domination of themselves by Rome. Had they possessed the spirit, they had been free. He saw it, then or later, for in due time he plainly told them so. The idea of God was indeed the strongest feature of Judaism, but it was exclusively transcendent: it furnished no practical means of bridging the gulf between God and man.⁸ To conform to the Law was to be good: a man was good when he knew the Law and obeyed it—he was wicked when he was ignorant of the Law and transgressed it. Morality and the Law were synonymous. Motive was of secondary import. This finds its counterpart in human thought to-day, where the real is stubbornly declared to be that which conforms to so-called "natural" laws, the laws of matter, where conformity to human beliefs, denominated laws, constitutes reality. In the Man's day the enormous mass of the original Law had been greatly added to by the Scribes, who wrote into it a huge volume of inferential law, which was made authoritative. The Man was to see the baleful effects of all this—perhaps he had already become aware of them in a measure—and later he referred to it as a burden "grievous to be borne." And to this was added the defect of intellectualism. There was a reverence for Rabbinical "learning" which amounted to little less than idolatry. It was the worship of this utterly false and obstructive intellectualism that the Man subsequently so roundly denounced, and in words which have a special emphasis in this twentieth century of reverence for priest and doctor: "If the light that is in thee be darkness, how great is that darkness!"⁹

8 See article "Jesus Christ," in *Hastings' Bible Dictionary*.

9 The "Torah" was the Law of Moses. The traditional explanation of the Torah was the "Mishna." This was at first oral, but was later committed to writing. The commentaries on the Mishna were called the "Gemara," of which there was one in Palestine and another in Babylon. The Mishna added to the Gemara comprised the "Talmud." The Talmud was divided into the "Halachah," or Law, and the "Hagadah," or Legend. The "Targums" were the Chaldean paraphrases of the Scriptures.

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But what impression had all this made upon this lad of twelve?

We cannot say. But we believe that the cumulative effect of it all, falling upon him in that sacred environment, the Temple, was to give impulse to the dawning of the Messianic consciousness, which was to rise full-orbed over the world some eighteen years later.

It is recorded that Mary, discovering the lad in the Temple, was astonished.

But at what? At the evident sudden dawning within him of the consciousness of himself as the Messiah? What, indeed, had happened to cause this?

Why, *Jerusalem* had happened! Among other things, we may well believe that the bursting upon this fresh and pure young mentality of the spiritual barrenness and iniquity of those who were calling themselves "the chosen of God" had happened! And because of it, the lad felt the beginnings of that impulse, soon to become irresistible, to be about his Father's business—about the conduct of that divine trust which these, the Doctors and Rabbis, were there betraying. And it was such a climacteric event in shaping the boy's career that Mary told it to Lucas, who considered it so vital in its characterization and its prophecy that he must needs write it into his narrative for Theophilus, the "Beloved of God," to read and be thereby taught and warned. . .

Though Zacharias and Mary, long since, doubtless set in motion those spiritual laws which manifested in the bringing forth of John and Jesus, it does not follow that they fully realized what had been accomplished, nor that they understood their remarkable sons. In Mary's case this is plainly indicated. The narratives of the Man show her watching, wondering—eloquent testimony to his uniqueness—and, puzzled, perplexed, often wavering, still keeping "all these things" and deeply, deeply pondering them.

Again is the essential integrity of Lucas manifested in the statement that the lad went down to Nazareth with his parents "and was subject unto them." For:

"With us in Syria obedience to parents has always been youth's crowning virtue. . . It is a *religious* duty of far-reaching significance. God commands it. 'Thou shalt honor thy father and thy mother' is a divine command. The 'displeasure'

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of a parent is as much to be feared as the wrath of God. This sense permeates Syrian society from the highest to the lowest of its ranks."¹⁰

The lad returned to Nazareth, where he was to sacrifice "self" and to learn—no longer from without, but from within—about God. His school education must have terminated soon after his return—but thenceforth he was "Man thinking." He remained "subject" to his parents. But, oh, the depths of understanding when he later declared: "Whosoever shall do the will of my Father in heaven, the same is my brother, and sister, and mother"! He had by that time broken the constricting limitations of the false sense of human relationship; he then recognized but the *one* Parent, the creative Mind that is God.

Of the family of Joseph little can be said. Mary is believed by many to have been his second wife, and the "brothers and sisters" of the Man are said to have been Joseph's children by his first marriage.¹¹ Those who incline to the belief in an "immaculate conception" find this conformable to their views. All things considered, it appears likely, as it is logical. Certainly the Man knew but one "Father," as not only his words but his deeds show. Certainly, if the Man's advent into the world of humanity was unusual, in the manner and for the reasons that we have indicated, it is not likely that Mary would have had children by Joseph.

Nor does Mary's use of the term "thy father" carry any significance as proving or even indicating Joseph to be the boy's parent, for legally and socially Joseph was his father, and any intimation to the contrary would have plunged the family into deepest disgrace and rendered their existence, socially and economically, difficult in the extreme.

Nor is the statement by Lucas that Mary "brought forth her firstborn son"¹² evidence that she was the mother of other sons, for among the ancient Jews an only son was likewise referred to as "firstborn." And "Matthew's" statement¹³ is as little conclusive, for the qualifying word "till" cannot be taken to mean that the relationship between Joseph and Mary was any dif-

10 *The Syrian Christ*, Rihbany, p. 52 *et seq.*

11 *The Life and Words of Christ*, Geikie, Chap. VIII. Also, *New Light on the Life of Jesus*, Dr. C. A. Briggs, p. 172.

12 *Luke* 2: 7.

13 *Matthew* 1: 25.

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ferent after the birth of Jesus than before. The statement in *Genesis* that Noah sent forth a raven which went forth to and fro, "until" the waters were dried up, is but another way of saying that the bird did not return to the Ark. When the Bible relates that Samuel saw Saul no more "till" the day of his death, we know that he saw him no more at all.

There is something back of the legend of the perpetual virginity of Mary that rests on a solid foundation. To the densely materialistic thought the "virgin birth" is utterly impossible. To the metaphysician—and the "mystics" from which the Man sprang, and Lucas himself, were, by their words and deeds, deeply metaphysical—the "virgin birth" is entirely possible, in view of the essential fact, taught by the Man himself nearly 2,000 years ago and now in this twentieth century again being revealed and demonstrated, that *matter and its laws are concepts of thought—concepts which change with a change of thought in regard to them*. To the materialist, matter is creative and holds within itself the issues of life and death. Yet the Man taught the direct antithesis of this, and proved his words by his deeds. Where did he get that which he taught? What shaped his philosophy in those "silent" years? The Man later showed himself a consummate metaphysician—unless we discredit him entirely. And to believe that he could have accomplished what he did, left his deep impress upon the ages, changed the reckoning of time itself, without some great initial impulse, is a harder task upon one's credulity than belief in an "immaculate conception," when the latter is viewed from the metaphysical standpoint from which it is all but certain the Man himself viewed it, as he did all things else.

The child Jesus had been registered as the son of Joseph. With regard to the genealogical tables given by Lucas and "Matthew,"¹⁴ we find that they contain marked differences. Many commentators refer Lucas' table to Mary; some refer both to Joseph. The latter appears to be the view generally held by the early Church fathers. But, if the consanguinity of Mary and Joseph be accepted, both tables to an extent embrace the genealogy of Mary.

"There is good reason to believe that Mary also was of the royal family, and that Jesus was not only of the royal line as the legal heir of Joseph, but that Jesus was of the seed of David,

¹⁴ *Matthew* 1: 1-17, and *Luke* 3: 23-38.

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according to the flesh, born of the virgin Mary. . . From the earliest period, the testimony of the Church has been that Mary was of David's family."¹⁵

In "Matthew" the genealogy is placed first in the narrative; in the story as told by Lucas it concludes the third chapter. But the editor of "Matthew" thus shows his zeal to prove that the Man, as the real king of Israel, fulfils the Scriptural prophecies, while Lucas waits until the Man is about to begin his public career, then throws in the genealogical table as a fitting introduction to the one who was to establish a new and spiritual type of mankind.

"Then again, the genealogy in Matthew follows the order of descent; Luke ascends the family line from son to father. The former is the order of an official record; individuals are registered only as they are born; the latter is that of a private document compiled from the public records with a view to fixing the attention upon the particular person whose name stands at the head of the list. This is quite in accord with the literary art of Luke, who desires at this point in the narrative to center the thought upon the supreme importance of Jesus, the Saviour, of whose redeeming work he is now to write."¹⁶

The names given by Lucas and "Matthew" correspond from Abraham to David; they differ from David to the Man. Perhaps this is because "Matthew" gives the genealogy of Joseph, while Lucas gives that of Mary; or perhaps both give only Joseph's descent, with "Matthew" tracing the line of royal succession and thus proving the Man to be the heir of David, while Lucas gives the line of actual descent, aiming to set forth Jesus, not as a king, but as the ideal type of man. The table given by Lucas is considered more nearly genuine, that of "Matthew" is regarded as artificial.¹⁷ The term "begat," it must be remembered, is used in a conventional sense and refers to relationship.¹⁸

Joseph's character may be closely inferred from the accounts of Lucas and "Matthew"; these accounts are corroborated by legend. He is said to have been characterized by "quiet efficiency, wise silence, faithful workmanship," but to have been quite lacking in the aggressive temperament characteristic of

15 *Christology*, Weidner, p. 40.

16 *The Gospel of Luke*, Rev. Charles R. Erdman.

17 Article on "Jesus," *Encyclopedia Britannica*.

18 *The New Archeological Discoveries*, Cobern, p. 184.

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Mary. The Man scarcely resembles Joseph in any but these aspects of efficiency, faithfulness, and silence, but embodies the aggressiveness, the daring, the initiative, and the driving force of Mary in augmented degree.

It has been said that a poetic strain touched the whole family line of the Man's immediate generation. "For there could be no general attributing of this power to so many people, known to the generation which so attributed them, unless there was some basis in tradition at least which would seem to justify the allusion. We may conclude, then, not only that the poetic strain revived in New Testament times, but also that the family of Jesus was a factor in this revival."¹⁹

The language which the Man spoke in the family circle in Nazareth was Aramæan. It was the speech of Palestine, for Hebrew had become almost a dead language, known only to the more educated. Greek was the language of government and trade, and the Jews necessarily acquired it. It is possible that the Man was acquainted with it. And it is certain that he was familiar with Hebrew, for the Pharisees and Sadducees always appealed to the Scripture in the original tongue, and Jesus could not have met them on any other ground when he put that familiar question: "Have ye not read?" Moreover, some of his Scriptural quotations refer directly to the Hebrew original.

"Jesus spoke in Aramaic, the most concrete and unmetaphysical of languages, he is reported in Greek, the most metaphysical."²⁰

But the epoch-making discovery of Dr. Deissmann²¹ proves that the "Gospels" were a "people's book," and that they were written, not in the classical Greek, but "in the dialect of the middle classes in the vernacular of the home and the shop."

"This common Greek, the *Koine*, was spoken everywhere throughout the entire Roman Empire, and even our early church titles, such as 'bishop,' 'presbyter,' 'deacon,' etc., were well-known official names used in the trade unions and other corporations, religious and civil, of that era. . . Therefore, an exact quotation may express a different meaning at different eras, as shown, for example, by the word 'spirit' as used by Paul, Augustine and Luther. So 'angels,' 'God,' 'faith,'

¹⁹ *Did Jesus Write His Own Gospel?* MacVey, p. 184.

²⁰ *Literature and Dogma*, Matthew Arnold, p. 229, note.

²¹ *Bibelstudien*, *Neue Bibelstudien*, and *Light from the Ancient East*, all by Dr. Adolph Deissmann.

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'flesh,' 'hell,' 'judgment,' 'sacrifice,' 'righteousness,' 'love,' etc., might not change in form, but might change considerably in current usage and meaning between the era when the Septuagint was written and that of the Christian fathers."²²

So Lucas took the *Koine*, but found himself obliged to manufacture new terms in order to express the metaphysical teachings of the Man. And many of these terms have become sadly materialized during the succeeding centuries. To show how the meaning of a word can change, an old manuscript refers to the infant Jesus as the "harmless, silly babe." But "silly" then meant "blessed," a meaning quite the antithesis of its present significance. Again, there are some old versions of the Bible in which Jesus is called the "ringleader of our salvation," but the word meant "leader," or "captain," as Paul has it. And Paul calls himself the "lad" of Christ, and Christ's "knave." Likewise, as further illustration, some of the ancient church literature speaks of Mary as "God's wench." The idea of the "Incarnation" was, as late as 200 A. D., that of "a divine inspiration." We can see that it became grossly materialized during the later ages, until its original meaning is quite lost in our day. So with "resurrection," and many others, whose meanings to-day are far different from what they were when the Man uttered them, far less spiritual and more densely material.

We have but few of the words actually spoken by the Man. "Traces of the language as spoken by Jesus have been preserved in the gospels,—*Talitha cumi*, addressed to the little daughter of Jairus; *Ephphatha*, to the deaf man of Bethsaida; and the cry from the cross, *Eloi, Eloi, lama sabachthani*."²³

But it is in the realm of business that this unique Man so deeply interests us, for his message was primarily to those who "toil"—a word whose significance has been lost, for it originally meant "to tug, to pull, or drag about a burden," and a "burden" is that which is "grievous, wearisome, or oppressive." Joseph is said to have died when the Man was about eighteen years of age. The Man appears to have remained in obscurity for twelve or fourteen years more. When he emerged, he had overcome the world's false sense of "business."

Oh, he must have been exceedingly busy in that long, silent

²² *The New Archeological Discoveries*, Cobern, p. 30 *et seq.*

²³ *The Life of Jesus of Nazareth*, Rhees, p. 19.

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interval!—busy developing and proving the mighty power which he had discovered within. And what tremendous temptations must have assailed him. Oh, why, with the misery of his people crowding in upon him, with the fields dotted with starving shepherds, the highways lined with his crucified friends and kin, did he not rally the multitudes around him and launch a rebellion against Rome, with himself at its head? Did not this temptation come to him in those quiet hours at his rude bench, or as he wandered in contemplative solitude over the Galilean hills?

It certainly did! And some there are who believe that this is just what he sought to do. But those who hold this view have sore misread the Man. He knew, for he later taught it, that mere revolt, a "strike" against the "system," would not solve the economic problem. *That* solution had been tried all down the ages—much as it is still vainly tried to-day—and had been proved to be but one devil casting out another. No, he believed there was a wiser, a better way. And in those long, silent years he pondered it and thought it all out while he developed the consciousness of the power within. When he was convinced, when he had tested himself, when he believed that his "hour" had struck, he emerged.

Did his temptations then cease? Nay, they had but fairly begun; and now the greatest of them all swooped down upon him. He knew by that time that he could indeed place himself at the head of all Israel and drive the haughty Roman into the sea. But he likewise knew that so doing he would sell his soul for the material world and gain but ashes.

He had shown at the early age of twelve that he was beginning to recognize his real business as that of *knowing, proving, and revealing God*; when he emerged he showed that he knew naught else as real or worth while. Thereupon he set himself the titanic task of de-hypnotizing his fellow men. He had seen into the satanic effects of the Roman business "system"; he realized now that the sordid money-changers in the Temple had woefully mistaken the world's false *sense* of business for business itself; he knew that real prosperity is only from within, to be externalized and made outwardly visible by righteousness, right thinking about God and man; and he therefore set out to urge his fellows into the *one* profession that is not overcrowded, that of "right thinking." All business shall be transformed, but solely by the renewing of the mind—John

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the "Cleaner" had blazoned it from the hilltops; the Man taught and proved it; Paul later strove to drive it into the thick mentalities of his hypnotized hearers. True business expresses *right* mental activity. The error of the ages is the misinterpretation of this basic economic fact. . .

It was to correct this destructive error that the Man finally laid off his mechanic's apron and went out among those who toil. With the laying down of his carpenter's tools, the Prolog of his life closes and his real business career begins.

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BOOK 2

THEME: *Opening Events of the Man's Business Career.*

TIME: *About One Year.*

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CHAPTER 1

THEME: *The Ministry of John, the "Cleaner."*

PLACE: *The Desert and the Jordan.*

MATTHEW 3:1-12

IN those days came John the Baptist, preaching in the wilderness of Judæa,

2 And saying, Repent ye: for the kingdom of heaven is at hand.

3 For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

4 And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.

5 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 And were baptized of him in Jordan, confessing their sins.

7 ¶But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits meet for repentance:

9 And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.

11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

MARK 1:1-8

THE beginning of the gospel of Jesus Christ, the Son of God;

2 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

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4 John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

5 And there went out unto him all the land of Judæa, and they of Jerusalem, and were all baptized of him in the river of Jordan, confessing their sins.

6 And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey;

7 And preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

8 I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.

LUKE 3:1-18

NOW in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Ituræa and of the region of Trachonitis, and Lysanias the tetrarch of Abilene,

2 Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness.

3 And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins;

4 As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

5 Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways *shall be* made smooth;

6 And all flesh shall see the salvation of God.

7 Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come?

8 Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to *our* father: for I say unto you, That God is able of these stones to raise up children unto Abraham.

9 And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

10 And the people asked him, saying, What shall we do then?

11 He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12 Then came also publicans to be baptized, and said unto him, Master, what shall we do?

13 And he said unto them, Exact no more than that which is appointed you.

14 And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse *any* falsely; and be content with your wages.

15 And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

16 John answered, saying unto *them* all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:

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17 Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.

18 And many other things in his exhortation preached he unto the people.

BUT that history has ever been written by men, the determining influence of women upon civilization, especially that of the ancient world, would be far better appreciated to-day. And those who can now view the changeful drama of mankind free from the withering belief in male superiority must acknowledge a rôle played by Mary, mother of the Man, that still awaits adequate interpretation. Back of the utterly human deification of Mary as "mother of God" there is solid warrant for a far higher estimate of her work than has as yet been accorded her. For from her pitiful little hut in the Lebanon hills she sent forth an influence that dethroned the Cæsars. And the Cæsars typify the foul brood of material beliefs that constitute the carnal mind, the "serpent," the "one lie" about God and Man.

It is true that Mary may not have seen revealed in the Temple incident the spiritual fact that real Man, as the idea of the Mind that is God, must of very necessity be always in the Father's house and about the Father's business, "in the things of my Father," doing always what that Mind would have him do. She may not have seen the utter refutation of the deadly belief in "free-will" which her son's answer contained.¹ But there can be no doubt that, but for Mary's purity of thought, coupled with a better understanding of the operation of spiritual law—an understanding undoubtedly confirmed and greatly advanced by what Zacharias had, wittingly or unwittingly, accomplished, the birth of the Christ-idea had been longer delayed. For Mary alone of all women in that evil hour of world-history had been sufficiently prepared and rendered spiritually receptive to discern that idea and give it expression comprehensible to dull human minds in her son. And so marvelous has this appeared to matter-clogged mortal minds that for almost twenty centuries they have either refuted it quite or wrought it into a crude material concept which they have thrust into the realm of mysticism and regarded with bated breath as "miraculous." That three men such as Jesus, James, and their kinsman John, surnamed the "Cleaner," should have gone forth from her door and, in the face of the appalling economic

¹ Luke 2: 49.

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oppression by the Cæsars, should have promulgated the spiritual basis on which alone they believed true liberty could be obtained, speaks volumes for the character of the early training which these three must have received from Mary. Parental instruction was expressly enjoined by Scriptural statute and most rigidly obeyed in conformity to the Law, and the influence of home teaching on the lives of Syrian children then, as now, was tremendous.² What, then, must have been Mary's radical thought!

"What Jewish fathers and mothers were; what they felt towards their children; and with what reverence, affection, and care the latter returned what they had received, is known to every reader of the Old Testament. The relationship of father has its highest sanction and embodiment in that of God towards Israel; the tenderness and care of a mother in that of the watchfulness and pity of the Lord over His people. The semi-Divine relationship between children and parents appears in the location, the far more than outward duties which it implies in the wording, of the Fifth Commandment. No punishment more prompt than that of its breach; no description more terribly realistic than that of the vengeance which overtakes such sin."³

"Jesus was trained in a devout Jewish household. He would be taught the Shema, a sort of elementary Jewish catechism, by His mother as soon as He could speak. He would know the Psalms by heart, and would attend the expositions of the Law in the synagogue at Nazareth. The rule of minute religious instruction in a Jewish home was fixed and invariable, and it afforded a noble scheme of education. The great histories of the Bible would be singularly real and vivid to a youth who looked daily on the plains where Abraham dwelt, the hill that was the scene of Elijah's sacrifice, and the mountains where Saul perished. Great historic traditions, magnificent expressions of spiritual aspiration, firm and clear statements of ethical truth, were the food on which the mind and soul of Jesus thrived. Slowly His mind came to a knowledge of its own compass, force, and originality. And slowly, also, the presentiment of vocation, of which the Child's visit to Jerusalem affords an enchanting glimpse, deepened into a sense of destiny."⁴

And then, slowly throughout those long "silent" years, he learned the most stupendous, the most vital lesson ever set for mankind: "Know therefore this day, and consider it in thine

² See *Deuteronomy* 4:9; 6:7, 20; and 11:19.

³ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 227.

⁴ *The Life of Christ*, Dawson, p. 33.

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heart, that the Lord he is God in heaven above, and upon the earth beneath: *there is none else.*"

"The cousin John, of so near the same age as her own first-born, must have been a frequent visitor in that home. For the two families were intimate. The record opens with the story of a visit of one to the other. And the details of that visit breathe a natural and unforced oneness between them, making them seem more like one family than two. Thus John must have come frequently under the influence of Mary, and imbibed her spirit." [And, referring to the public ministry of John and the Man:] "The bearing of the two cousins toward each other is so harmonious throughout, that it suggests some covenant to a common Cause, wherewith they had covenanted themselves back in boyhood; so that now each cared not for himself but only that the Cause be advanced. There is even a hint in the nativity narratives that their two mothers had vowed them each to the other before birth, and now they did not depart therefrom."⁵

Many commentators would have us believe that John and the Man had seen so little of each other that the former did not recognize his kinsman when the latter appeared at the Jordan for baptism. But it is far easier to account for what actually happened at that climacteric meeting if we assume—what is quite likely—that these two had met frequently enough during those all-important "silent" years for the one to imbibe an element of the unique thought that was developing within the other. Were they not kinsmen? Did they not both belong to that little band of mystics comprising the "remnant" of Israel? And, what is of greater moment, were not their mothers, Mary and Elizabeth, bound together in the awesome secret of the birth of these two, each of which had been, in a sense, a demonstration of Immanuel, "God with us"? The Man did not, as some erroneously assume, hide within the shadows of his workshop during those "silent" years; rather did he conform to the custom of his profession as a carpenter and travel the region round about, perhaps penetrating into Chaldea and Egypt, seeking and performing the tasks of his craft. John doubtless early sought the wilderness; we believe that Jesus likewise sought it on occasion. Did they not often meet? And may they not have met frequently in their homes? For, looking back over the Man's career to his forerunner, we ask:

5 *The Call of the Carpenter*, Bouck White.

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"Whence did John derive the one single element in his preaching that made it unique, namely, the *mental* way of salvation?" And we find but the answer: "From the Man."

True, John is quoted as not knowing the Man when the latter came to his baptism. But the correct interpretation of this statement undoubtedly is, that John had not up to that moment realized that the faint glimpse of the mental way of salvation which he himself had caught was to be so developed in the Man as to make the latter truly the Messiah. "The 'I knew him not' of the last Gospel, as the context shows, only means that John did not know that Jesus was indeed the Messiah until he received the promised sign."⁶ It was "a distinct admission on John's part that he had had no supernatural prevision of the mission of Jesus. Like other godly men, he had had an ideal of the Messiah, and Jesus met it."⁷ It had not come to John as a conviction that the Man was to reveal the Christ-idea. It had not dawned upon him, perhaps, that his kinsman, his "cousin," might be the "chosen" one, the truly "anointed." Then, that day, as he stared at the Man coming to him through the waters, there flashed upon him a review of the Man's characteristics as he doubtless had frequently observed them: the rare purity of thought and motive, the deep spirituality, the righteous zeal, the great love; and at once John saw that, on the very basis of that which he himself was preaching, *Jesus was the one who could, and probably would, fulfil the high hopes of Israel.*

That John did not at first recognize Jesus as the bearer of the Christ-message testifies also to the Man's occupation during those years of quiet preparation. It strengthens our belief that the Man worked steadily on his problem during that long interval, and worked in a manner to attract slight notice to himself. Therein he displayed vast wisdom, and set an example to all mankind, for to-day those who would quickly and surely solve their problems find that they must emulate him in drawing mentally apart from the world's gawking curiosity and from the hampering laws which one's neighbors always lay upon him who seeks freedom by other means than those material ways prescribed and enforced by society. The Man had a stupendous work to do: he must prepare to answer, and by actual demon-

⁶ *A Dictionary of Christ and the Gospels*, article "John the Baptist," Hastings. See also *New Light on the Life of Jesus*, Briggs, p. 18.

⁷ *The Life of Jesus*, Gates, p. 52.

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stration, the burning questions that have been asked all down the ages by suffering mankind. Was there a God? Could He be known? Was death the end, or was there a life to come? Could financial limitation be overcome—was there really enough for all to eat, enough to wear, a home for everyone? Was slavery eternal? Was war? Was commercialism the aim and end of existence? And would mankind ever be free from drudgery, disease, and pain? Oh, there were doctors a plenty then, as now; and there were hosts of ecclesiastics and pompous expounders of theological dogma, parasites who lived on the people; but the doctors did not cure nor save from death, and the proud Rabbis were as far from Truth as those whom they taught. We can understand it all now, for we have much the same conditions in our own day. . .

“Everyone who has studied the early centuries of our era has remarked upon the many features which our own age seems to reproduce. We have the same sort of conventional, officially recognized religion, a religion practiced solely for its social advantages, maintained because of the sanctity with which it invests the established order, but out of which there has departed all sense of reality or personal claim. We have vast masses of our people without care or concern for any kind of religion; feeling that if it is true it has nothing whatever to do with them and no help to bring them. And we have swarms of new faiths and strange superstitions clamouring for recognition and competing for those dissatisfied alike with the received religion and with the general religious indifference. In the early days of the Roman Empire Oriental religions were being welcomed, the mystery cults were attracting myriads of worshippers, and the search for health was being identified with the search for God and truth. . .”⁸

Yet to the anguished cry: “How shall we be saved?” there had long before been given the answer through the prophet Jeremiah: “I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.”⁹

Ah, the remedy was then, and is now, “THE LORD OUR RIGHTEOUSNESS”! But “righteousness” means *right thinking*; and right thinking is thinking that is based on Truth only.

⁸ *The Outlook for Religion*, W. E. Orchard, D.D., p. 175.

⁹ *Jeremiah* 23: 5, 6.

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Therefore, the "Lord" that shall save mankind is not a human being, however good and pure, not a personality, but *our own right thinking!*

But, further, admitting that God is infinite, He can be so only by being Mind. The Man said as much when he called Him "Spirit." Therefore "righteousness" means thinking *in terms of pure Mind*. And thus it is that salvation from all the ills that beset mankind can come only when men's thoughts acquaint themselves understandingly with God. Then only will the world be at peace. And this is what the Man had to work out during those "silent" years and prepare to prove to all mankind.

"He who pictures these hidden years at Nazareth as a perfect idyll of peace and contentment is surely forgetful of the normal processes by which unusual genius is developed. Men of genius have rarely been comprehended by their relations, and their development has usually been marked by variance and collision. One of the sadly wise sayings of Jesus was that a prophet has no honor in his own country, and it is doubtless reminiscent of His own experience. Other events showed that His own brothers—or step-brothers, as they probably were—and even His mother, failed to understand His aims. With all the exquisite sweetness of His disposition there was united a force and daring of temper that must have been extremely disconcerting to these simple-minded friends and kinsfolk. The rising stream of new religious life was already beginning to submerge the old landmarks of Mosaic tradition. Teachers like Hillel and Philo were uttering axioms which Jesus was hereafter to fashion into a new ethical revelation. Quickened by the growing life within Him, stimulated by the new life around Him, Jesus must often have spoken His mind to this humble audience in Nazareth in such a way as to excite their indignation and their fear. They probably regarded Him as a free-thinker whose genius was His peril. . . . Nothing is more remarkable in Christ than that from the moment of His public ministry He has nothing to learn. There is no doubling back upon the path of truth, no hesitation; for Him the problem is solved. But this perfect finish of mind must needs have had its processes, and of these processes Nazareth was the theatre."¹⁰

"During this period He was, as the carpenter's son, Himself a carpenter, engaged in daily labor with his hands. In this respect, however, He was doing what the most distinguished

10 *The Life of Christ*, Dawson, p. 35 et seq.

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Rabbis of the time had done; for it was an established principle that each should learn some trade or handiwork, and the highest studies were not incompatible with daily labor. So St. Paul was a tent-maker, although certainly trained to the highest degree in the learning of his times. There can be no doubt that the boy who, at twelve, appeared in the temple, so inquiring, so self-contained, and so assured of His mission, spent these eighteen years in the study of the Holy Scriptures and in all other learning that was accessible to Him. His wisdom as manifested in His sentences is more precious in form as well as in substance than all the wisdom of Israel. His skill in argument as shown in all His discussions with the Pharisees; His wonderful parables excelling all the Haggadistic teaching of the greatest Rabbis of Israel, make it evident that Jesus had made Himself master of all that the Rabbis of His time had to teach Him and that He easily surpassed them all."¹¹

But had the Man been learning in those "silent" years to think in terms of pure Mind? His subsequent career shows conclusively that he had. Had he succeeded when he emerged from seclusion and began to teach? Not wholly, perhaps, but sufficiently to feel justified in beginning his mission. For he had so far succeeded that he was confident he could complete the demonstration of the Allness of that Principle which he called "Father" even while he taught. Had he gone further with his demonstration in the sanctuary of his own consciousness, wherein he was cultivating a spiritual understanding that would make him the Messiah, he might have worked out his own salvation completely, apart from and unseen by the world. But then the world had not known the Christ. To rightly answer mankind's agonized questioning, to give them the benefit of his own priceless experience, he came out among his fellow men and finished the business of working out his salvation *right before their very eyes*. . .

Oh, they crucified him for it, as the world always slays its real benefactors. But when they believed they had killed him for his opposition to "convention," he showed them that they had but afforded him the needed opportunity to complete his demonstration and give them the crowning proof of the truth of the very things he had been teaching them!

When the Man and John walked forth that first century into the world of "business" they discovered that "they had

11 *New Light on the Life of Jesus*, Briggs, p. 171.

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to overturn a social order based upon slavery and the denial of human rights to all save the noble and governing classes. They had to overcome the marvelously organized and ruthless power of a semi-deified State. We have to face conditions strikingly similar."¹² Thus their daring was astonishing; yet that of John was in a sense the greater, for he lacked the Man's endowment, his thorough preparation, and his masterly understanding of the times.

Politically and economically the times had grown steadily worse. Because the world-situation to-day is so strongly reminiscent of that first century it helps us to understand what these men faced. The famous "Roman Peace" was the same theoretical peace that lay upon a mesmerized world in A. D. 1914, the same that, in the form of a "peace offensive," to-day leads the world into compromise with, or non-resistance to, the growing claims of evil. The stupor and mental paralysis of the masses in that first century was but the calm before the whirlwind. Destruction lay just at hand. The Parthian cavalry hosts, the terror of the age, swarmed over the plains and only awaited their leaders' orders to dash in on the exposed territory of Palestine. The Romans constantly held four legions in reserve in Syria and a strong line of military posts that barely sufficed to keep these demoniac destroyers in check. . .

"The terror they had inspired in their last invasion was still unabated, for even St. John, forty years later, in the Apocalypse, saw four destroying angels bound in the great river Euphrates, who were loosed to slay the third part of men. Two hundred thousand horsemen in fiery, blue and brimstone-colored mail, rode forth through the dried up river bed, an army of hell, to destroy mankind—symbols taken, unquestionably, from the remembrance of the Parthians. The Roman historians use language hardly less striking of the endless rushing swarms of wild cavalry—their terrible shouts, like the bellowing of beasts, and the hideous clamour of countless drums, like the noise of thunder; their breastplates and helmets of steel glittering like lightning, their horses covered with brass and steel trappings, the faces of the soldiers painted, and their shaggy hair gathered in a mass upon their foreheads, after the Scythian fashion. Their dreadful lances, their feigned retreats, their resistless arrows, the clouds of dust they raised by their charges, hiding the battle-field—their spears, their slings, their blazing banners, gleaming with gold and silver, are all recounted. John and

¹² *The Outlook for Religion*, Orchard, p. 175.

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Jesus had doubtless both often heard from the men of the generation before them how these awful enemies had wasted the land once and again, swarming on their lean and untiring steppe horses through every valley, murdering, violating, burning, and plundering. . . ."¹³

It is a not unfamiliar picture, this, of the satanic outburst of evil, "camouflaged" under a thousand disguises, that shattered the modern "Roman Peace" in A. D. 1914. It is a not unwarranted prophecy of the future. For what have men gained by twenty centuries of compromise with the "serpent" of materialism but a fatuous "peace" that is periodically ground into the dust beneath the onrush of the "terror by night" that hangs always on the outskirts, awaiting its sure hour?

That first century into which the Man and his fearless fore-runner came was an age of transition, of uncertainty, of doubt.

"In the growth of general corruption, in the wreck of sacred institutions, in those dense clouds which were gathering more and more darkly on the political horizon, it must have seemed to many a pious Jew as if the foundations of the great deep were again being broken up. Already the scepter had departed from his race; already its high-priesthood was contemptuously tampered with by Idumean tetrarchs or Roman procurators; already the chief influence over his degraded Sanhedrin was in the hands of supple Herodians or wily Sadducees. It seemed as if nothing were left for his consolation but an increased fidelity to Mosaic institutions, and a deepening intensity of Messianic hopes. . . . There was a general expectation of that 'wrath to come.' . . . The world had grown old, and the dotage of its paganism was marked by hideous excesses. Atheism in belief was followed, as among nations it has always been, by degradation of morals. Iniquity seemed to have run its course to the very farthest goal. . . . Crime was universal, and there was no known remedy for the horror and ruin which it was causing. . . . Remorse itself seemed to be exhausted; so that men were 'past feeling.' There was a callosity of heart, a petrifying of the moral sense, which even those who suffered from it felt to be abnormal and portentous."¹⁴

Yet, through it all, a change was everywhere expected. . .

"The economic impoverishment and the humiliation to the spirit of man have reached a pass where they can no longer

¹³ *The Life and Words of Christ*, Geikie, Chap. XXV.

¹⁴ *The Life of Christ*, Farrar, Chap. VIII. See also *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 256 *et seq.*

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be suffered. For, under the now prevailing conditions, the only life that can be lived is a life that is not worth living. The people, frenzied by the slavery which they behold creeping toward them, throng in revolt to the standards of Judas of Galilee. But Rome is erudite in the science of crushing; and the only result is a few more desperadoes added to the brigandage that is already the terror of Galilee. Manifestly something is going to be done. The people which sit in darkness are looking for light. Their question is, From which quarter of the heaven will it break, and what will the light be?"¹⁵

Tiberius had succeeded Augustus on the Imperial throne and as chairman of that close corporation which owned outright the civilized earth. He was faithfully following the dying injunction of Augustus to prevent slaves from becoming free and to force freemen down into slavery. His cruel tyranny gained him the title: "Enemy of the Human Race." Pontius Pilate had been made governor of Judea, a conscienceless extortioner who delighted in humiliating the Jews and setting all their religious scruples at defiance. Herod Antipas, a seducer and murderer, was ruler of Galilee, while Annas and Caiaphas, of infamous renown, were the ecclesiastical leaders of the people. It was indeed among ravening wolves that John and the Man walked so boldly, and with a message that caused the jaws of these blood-drinking rulers to drop for very astonishment.

So fell the year 26 A. D. Some contend that it was as late as A. D. 28 or 29. And the Man was between thirty-two and thirty-eight years of age. Lucas tells us that Jesus, "when he began to teach, was about thirty years of age."¹⁶ What the word "about" signifies here we may not say, but the belief that the Man was older at the time of his baptism than has heretofore been generally supposed seems well founded, and that when, later, it was charged that he was "not yet fifty years old,"¹⁷ he must have passed the age of forty.

"The age of Jesus at His entrance on His public work has been very variously estimated. Ewald supposes that He was about thirty-four, fixing His birth three years before the death of Herod. Wieseler, on the contrary, supposes Him to have been in His thirty-first year, setting His birth a few months before Herod's death. Bunsen, Anger, Winer, Schurer, and Renan

¹⁵ *The Call of the Carpenter*, Bouck White, p. 64.

¹⁶ *Luke* 3:23.

¹⁷ *John* 8:57.

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agree with this: Lichtenstein makes Him thirty-two. Hausrath and Keim, on the other hand, think that He began His ministry in the year A. D. 34, but they do not give any supposed date for his birth, though if that of Ewald be taken as a medium, He must now have been forty years old, while, if Wieseler's date be preferred, He would only have been thirty-seven. . . In any case, He must have been thirty-one at His baptism, from His having been born before Herod's death. It was even supposed by Irenaeus, from the saying of the Jews,—'Thou art not yet fifty years old,' and from His allusion to the forty-six years during which the Temple had been building, that He was between forty and fifty at His death. . .'¹⁸

But, whatever his age:

"That year the whole land was throbbing with a keen excitement. After five centuries of silence a prophet had come again to Israel. And the people were clamouring, 'Art thou Elijah?' For in the popular belief Elijah was to come again, and when Elijah should come Messiah's feet were on the threshold. John the Baptist was stirring an expectant nation to its depths. 'Repent ye! for Messiah is coming! The Kingdom of God is at hand. I am the promised messenger sent before his face to prepare His way before Him.' The excitement culminated seventy miles off in the Jordan valley. The villagers were crowding to hear and bring back the news. All Nazareth was excited. They could talk of nothing else. And Jesus heard and understood. One night He laid down the carpenter's tools for the last time. It was the end of the long quiet years of waiting. . .'¹⁹

But had it been forgotten that, some thirty-two years before, or more, a child had been born in Bethlehem of whom it had been told that he was the expected Messiah? Ah, but that event had been quickly hushed up; the parents had fled with the child to Egypt; few knew of their return, or remembered the prophecy. And Mary had taken excellent care that few should know or recall it, that it should be forgotten as quickly as possible, lest it reach the eager ears of royalty.

But whence came this John, this "Cleaner" of men's thoughts? From the wilderness round about Judea, whither he had fled, probably long before, to escape the sight of the terrible evils of regnant materialism on every hand and to meditate on the Scriptural promises of salvation from them.

18 *The Life and Words of Christ*, Geikie, Chap. XXIX.

19 *A People's Life of Christ*, Paterson-Smyth, p. 81.

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John went into the solitude of his thought to seek a more perfect knowledge of God; he learned there that salvation is from within. . .

“He saw that life on earth was swiftly passing, while the people looked upon it as a show or a dream; that the men of his time had lost the consciousness of God; that they could no longer distinguish the voice of the Eternal from ‘the shrill loudness of the fleeting day.’ They had so long been associated with all that was formal and unreal, which made life so small and mean, that contact with evil had no terrors for them. The poor consolation of their ceremonial observances, to which they clung with loyalty and devotion, brought them neither satisfaction nor peace, although it drew them more readily into the current of Messianic hope, which had been intensified in the hearts of the more fervent patriots by the condition of the world around them. Their expectations developed according to their desires; the more eager amongst them looked for the Coming One in the form which favored their idea of the Kingdom. The Zealots wished for a King of might who would overthrow their enemies and create a ruling State whose bounds would reach the utmost limits of Roman dominion; the Sadducees longed for display; the Pharisees hoped for a kingdom that would institute the predominance of their rule and a stricter observance of law and ritual; the Essenes, a body of ascetic men sick at heart with the luxury and frivolity of the time, wanted one stripped of all ostentation, simple yet stern, like their own way of life for man; others were prepared to welcome any change from the extortionate practices of Roman governors. . .”²⁰

In a sense, John had retired to the wilderness to work out a mighty problem. In a sense, too, he was fleeing from error. As he attained manhood he had thought for himself, had become dissatisfied with the barren religious system of his time, had broken away from it and denounced those whose duty he believed it to be to help the people to attain a better knowledge of God. The probability is that the view he had gained of the reality of God and of His immediate relations to humanity was only fragmentary, yet the vision was sufficient to enable him to see the necessity of abandoning all errors and falsities in thought and practice, and was keen enough so that he could recognize the Messiah when it was presented by the Man, and to know that he would baptize with the consuming fire of Truth. During his mysterious hermit and ascetic life he had

20 *The Life of Christ*, Lees, p. 40.

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been in communion with the Infinite and had been gaining a clear vision by which rightly to distinguish between truth and error and to discern the work to which he was divinely assigned by his qualifications and spiritual attainments. He was remarkably free from the things then peculiar to the sects. He was consistently in accord with the principles of the Old Testament and the requirements of the Mosaic law.

"We see him in his manhood a hermit in the wilderness far from the haunts of men, an enthusiast with the dreamer's eyes, an ascetic cutting himself off from human ties, denying himself lawful ease, in fasting and penitence seeking self-mastery, clothing himself in haircloth, feeding on beggar's food of locusts and wild honey. And all the time meditating on every utterance of the prophets of his nation through whom God in old days spoke to men. Their sterner side, the denouncing of sin and their calls to repentance strongly appealed to a man of his temperament. But it was only as a fringe to the central thought which absorbed him in the prophetic writings, that mysterious line of thought running like a broken thread for eight centuries through a web of prophecy, the dream of a Golden Age, of a Kingdom of God, of a day in the future when some great Coming One should come. Out of this he wove his vision of the future. But it was hard to weave. It was difficult, perplexing, contradictory. Even Isaiah, his favorite author, could not help him much. For the Messiah who was to be called 'Wonderful, Counsellor, the Mighty God of whose Kingdom should be no end' was also to be 'led as a lamb to the slaughter, on whom the Lord should lay the iniquities of us all.' A very perplexing study—this coming Messiah."²¹

For John had not learned that the Man who was to present the saving Christ-idea to the world would lay down his human sense of life for his fellow men in the effort to give them that which alone could save them; John had not learned that the true Messiah was not to be a human personality, but *the impersonal Christ*.

But he did know that he himself was in some mysterious manner linked to the Man, in a way widely differing from that of mere human relationship. Where, but from his parents, Elizabeth and Zacharias, had he learned that he was to "go before him in the spirit and power of Elijah"? And the very manner of his human birth—*itself*, in a sense, a demonstration

21 *A People's Life of Christ*, Paterson-Smyth, p. 86.

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of divine power—gave him a spiritual impetus, similar in nature, if less in quantity, to that which the Man himself received because of the manner of his coming into human ken, that could not but result in making him great.

“For that the prophet of the wilderness was great has been the opinion of all who have been willing to seek him in his retirement . . . a rugged son of the wilderness scorning the gentler things of life, threatening his people with coming wrath and calling to repentance . . . a preacher of practical righteousness heeded by publicans and harlots but scorned by the elders of his people; a bold and fearless spirit, yet subdued in the presence of another who did not strive, nor cry nor cause his voice to be heard in the streets. When the people thought to find in John the promised Messiah, with unparalleled self-effacement he pointed them to his rival’s growing success. Side by side they worked for a time; then the picture fails, but for a hint of a royal audience, with a fearless rebuke of royal disgrace and sin; a prison life, with its pathetic shaking of confidence in the early certainties; a long and forced inaction, and the question put by a wavering faith, with its patient and affectionate reply; then a lewd orgy, a king’s oath, a girl’s demands, a martyr’s release, the disciples’ lamentation and their report to the other who, though seeming a rival, was known to appreciate best the greatness of this prophet. Such is the picture of the gospels.”²²

It has been thought that John in his early years had associated with that strange Jewish sect known as the Essenes, that he actually joined them in the desert. And it is possible that he may have learned something from them; but it is almost certain that, though himself an ascetic who drank “neither wine nor strong drink,” he remained independent of their guidance. Nor did he come under the mental domination of the Pharisees, even though these recognized the sinfulness of the people and themselves proclaimed that the delay of the Messiah’s coming was due to Israel’s unrepentance. John saw through the hypocrisy of the Pharisees, saw the hollowness of their religious pretense, and roundly denounced them for it. Nor was he in sympathy with the Zealots, as is shown in his replies to the publicans and the soldiers who came questioning him.

“He spoke only of repentance, of ceasing from wrongdoing. He hailed the professional exponents of religion who came to

²² *The Life of Jesus of Nazareth*, Rhees, p. 70.

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hear him as a brood of snakes wriggling away from the flames of the judgment. He demolished the self-confidence of the Jew and his pride of descent and religious monopoly, just as Amos and Jeremiah did. If God wanted children of Abraham they were cheap and easy to get; God could turn the pebbles of the Jordan valley into children of Abraham by the million. But what God wanted, and found hard to get, was men who would quit evil. . . The people asked for details. What would repentance involve? 'What then must we do?' He replied, 'He that hath two coats, let him share with him that hath none; and he that hath food, let him do likewise.' The way to prepare for the Messianic era was to institute a brotherly life and to equalize social inequalities."²³

But have we yet plumbed John's thought?

"But there was another branch of the Pharisees than that which quibbled over Sabbath laws, traditions, and tithes, or that which itched to grasp the sword; they were men who saw visions and dreamed dreams like those of Daniel and the Revelation . . . there are some marked likenesses between this type of thought and that of John. . . There is something practical, something severely heart-searching, something at home in everyday life, about John's announcement of the coming kingdom that is quite absent from the visions of his contemporaries. John had not, like some of these, a coddling sympathy for people steeped in sin. He traced their troubles to their own doors. . ."²⁴

There, then, is the spiritual vision which constituted the secret of John's greatness! He came crying: "*Metanoia!*" The word has been mistranslated "Repent." It really means: "Have a complete and radical *change of thought!*" It means: "Change your mind!" or, "Get you a *new mind!*"

John called to dying humanity to change their manner of thinking, lest they forfeit heaven. But "heaven," as Confucius had long since told the world, "means principle." And so, in the final analysis, John's unique message to an uncomprehending world, stupidly staring up out of the mire of materialism, was: "*Get you a complete and radical change of thought, lest you remain where you are now, outside of the Principle that is God, and so continue in accentuated degree to suffer the pangs of violence, sorrow, disease, and death!*" He indeed pointed out to them the way to the freedom for which they yearned,

²³ *Christianity and the Social Crisis*, Prof. Rauschenbusch.

²⁴ *The Life of Jesus of Nazareth*, Rhee, p. 74.

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but he told them—what they did not care to hear—that it was a *mental* way.

Where did he get his strange doctrine?

“He came from the desert with rebuke and warning on his lips; with no word against the hated Romans, but many against hypocritical claimants to the privileges of Abraham; no apology for his message nor artificial device of dream or ancient name to secure a hearing, but the old-fashioned prophetic method of declaration of truth.”²⁵

And, further:

“All was sharp and cutting, imperious earnestness about final questions, unsparing overthrow of all fictitious shams in individual as in national life. There are no theories of the law, no new good works, no belief in the old, but simply and solely a prophetic clutch at men’s consciences, a mighty accusation, a crushing summons to contrite repentance and speedy sanctification.”²⁶

Again, *where* did John get it?

“We look in vain for a parallel in any of John’s contemporaries, except in that one before whom he bowed, saying, ‘I have need to be baptized of thee.’”²⁷

CHAPTER 2

THEME: *The “Baptism” of the Man—His Public Dedication to Business.*

PLACE: *The River Jordan.*

MATTHEW 3:13-17

THEN cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14 But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15 And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

16 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:

17 And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

²⁵ *The Life of Jesus of Nazareth*, Rhees, p. 75.

²⁶ *The History of Jesus of Nazara*, Keim.

²⁷ *The Life of Jesus of Nazareth*, Rhees, p. 76.

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MARK 1:9-11

AND it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:

11 And there came a voice from heaven, *saying*, Thou art my beloved Son, in whom I am well pleased.

LUKE 3:21-23

NOW when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

22 And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased.

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was *the son of Heli*.

WHEN the Man stepped so boldly out upon the stage and stooped to take up error's gauntlet, all Palestine, alike its teeming cities, its palaces, and its most humble cottages, was dominated by the all-absorbing idea of religion. Nowhere else could God dwell and manifest Himself so clearly as in "the land." Nowhere could He be really worshiped but in the great Temple in Jerusalem. With no people was He so thoroughly pleased as with Israel, His "chosen." And on all men's lips lay the long-familiar phrase, "the kingdom of heaven."

"A review of many passages on the subject shows that, in the Jewish mind, the expression 'Kingdom of Heaven' referred, not so much to any particular period, as in general to *the Rule of God* . . . which was manifested in and through Christ."¹

But the concept had come to signify a *material* kingdom, with Israel dominating the world; and, from looking within for the rule of Spirit, men now stood scanning the horizon without. Nor were they so much concerned with the actual coming as they were with eager watching for *signs* of its coming. Thus they were prepared for the appearance of any prophet, and were found ready to flock to John at his summons.

"For once every distinction was levelled. Pharisee and Sadducee, outcast publican and semi-heathen soldier, met here as on common ground. Their bond of union was the common 'hope of Israel'—the only hope that remained: that of 'the Kingdom.' The long winter of disappointment had not destroyed, nor the storms of suffering swept away, nor as yet could any plant of

1 *The Life and Times of Jesus the Messiah*, Edersheim.

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spurious growth overshadow, what had struck its roots so deep in the soil of Israel's heart."²

The tense, silent expectation of the Jewish people, their feverish looking for a deliverer, is one of the most striking features of history. Yet few see in the realization of their hope the working of "the law of externalization of thought." For their burning desire for deliverance, a righteous desire, was met by the externalization of that which could best meet their *real* need. For their sore need was not mere deliverance from the crushing Roman yoke, but salvation from their own destructive thinking, from their false concepts of God and man, from the sort of thinking that had become externalized in bondage to Rome. Alas, that they had recognized this and accepted the mental, the spiritual, deliverer, instead of rejecting that which alone could save them and continuing to scan the material heavens for signs equally material!

The eager editor of "Matthew" failed to set forth clearly the distinction between Jesus and the Christ, and in his narrative he portrays John as the herald of the "King." When he writes that John came "preaching" he uses a term which more properly means "heralding." And in the verbal form rendered "came"—often translated "cometh"—he employs a term that implies the arrival of an official. Where Lucas and "Mark" mention John's call to repentance, "Matthew" adds "for the kingdom of heaven is at hand."

"This is further evident from the prophecy quoted as fulfilled in his mission, 'The voice of one crying in the wilderness, make ye ready the way of the Lord'; thus to John is assigned the rôle of a royal herald ordering the repair of the roads in view of the progress and near approach of the King; for, as in the Orient where roads were few and poor, it was necessary to send an officer before a monarch to command the repair of the highways. . ."³

John's work is thus set forth. Like a whirlwind he swept the way clear—but spent himself in the doing.

"There is ample ground for the estimate of him pronounced by Jesus and treasured by Christians ever since. He stirred the religious and ethical consciousness of the people so that they were more ready for Jesus' appeal. He gathered around him

2 *The Life and Times of Jesus the Messiah*, Edersheim.

3 *The Gospel of Matthew*, Rev. C. R. Erdman.

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a group of adherents who were thus prepared to become Jesus' chief supporters."⁴

"It was to a society secure, prosperous, and luxurious, yet in imminent danger of perishing from hidden, festering disease; and to a religious community which presented the appearance of hopeless perversion, and yet contained the germs of a possible regeneration, that both Elijah and John the Baptist came. Both suddenly appeared to threaten terrible judgment, but also to open unthought-of possibilities of good. . . John came suddenly out of the wilderness of Judea, as Elijah from the wilds of Gilead; John bore the same strange ascetic appearance as his predecessor; the message of John was the counterpart of that of Elijah; his baptism that of Elijah's novel rite on Mount Carmel."⁵

Learning of the prophet in the wilderness, the whole countryside became excited, and soon the roads were crowded with people hurrying to the Jordan. Men, women, soldiers, farmers, tax-gatherers, even Scribes and Rabbis joined the throng. It must have been an excited rush, for the Man later refers to it in the words: "What went ye out in the wilderness to see?" They went to see a king, as the twentieth-century masses flock to the propagandist of a new health-fad, be it "auto-suggestion" or the ingrafting of lymph glands. But they found only a prophet, demanding who taught them how to escape, for it was a mental way, then offering them, as of old, their sole means of salvation. No, he did not claim to be the Messiah—they had liked it better if he had. But he showed that his own preparation had so cleared his vision that he would be able to recognize the Messiah when he should come—as he soon proved—and he strove to prepare them so that they should likewise recognize the Christ. And in humbly disclaiming to be the Messiah he used an expression than which none stronger could have been employed. Of him he said: "The latchet of whose shoes I am not worthy to unloose." For:

"To the Syrians the feet are ceremonially unclean; therefore it is very improper for one to mention the feet or the shoes in conversation, without first making ample apology. . . In the presence of an aristocrat, however, no apology is sufficient to atone for the mention of such an unclean object as the shoes. Therefore, when one says to another, in pleading for a favor, 'I would carry your shoes, or bow at your feet,' he sinks to

⁴ *Our Knowledge of Christ*, Prof. L. H. Miller, p. 55.

⁵ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 255.

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the lowest depth of humility. So when some of those who came to him to be baptized thought that John the Baptist was the Promised One of Israel, he humbled himself in Oriental fashion by saying that he was not worthy to carry the shoes of the coming Deliverer, or even to touch the latchet with which those shoes were tied to the ankles."⁶

The baptism performed by John is described as "of repentance to the remission of sins." Ever since Ezra's day⁷ there had been a deepening of the conviction that repentance alone could save Israel. "If we repented but one day the Messiah would appear," the Rabbis were wont to lament. And, though they sensed not the true meaning of repentance, they spoke truth, for then, even as to-day, a moment's true righteousness, right thinking about God, would reveal to men the Christ. Was it not in this manner that the Christ was revealed to Mary, long before? Repentance signifies "to think again over a problem from an opposite viewpoint." With John it was no mere formal confession—Oh, ye ritualists and lip-servers, take heed!—but was a *change of mind*. They who would be saved, not from a future "hell" but from the every-day tortures of loss, of sorrow, of disease, of death, must have "a complete and radical change of thought" and cease to believe that they could be made better merely by ceremonial observances, by material modes, or by the goodness of another. John's conception of salvation was absolutely new in his age: he demanded of the people practical *demonstration* of right thinking. The power of his preaching lay in its unique demands. He knew the popular expectations, but he likewise knew that all were looking for outward form and for the coming of some great thing *that required no effort of their own to bring about*. He knew there were few who felt the need of any change in themselves—there was the same old mesmerism then as to-day: the people believed they had nothing to do to be saved but conform to the Law, as the masses now think they have only to "believe" on the name of Jesus. The expectation was for something without, instead of within. Someone else was to work out their salvation for them. John startled them by declaring that *they* had a work to do; he drew them by announcing that the kingdom of harmony, economic and social, was already at hand; but he also plainly told them that it was no mere gift from the skies which they

⁶ *The Syrian Christ*, Rihbany, p. 391.

⁷ Ezra came to Jerusalem about 459 B. C.

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could sit placidly down and receive without raising a finger. The kingdom, he insisted, was already within themselves—as the Man may have previously explained to him, and certainly as the Man later reiterated to the multitudes—and was to be developed, revealed, by right thinking based on the absolute truth that God was in very deed the “Father,” infinite and All-in-All.

But, what! God—*All*? What, then, of matter? what of evil?—the objections of the ages, and still aggressively current.

Ah, it remained for the Man to show to the world what matter really is, what evil, disease, poverty, and how alone they can be eliminated from human experience. John recognized his own limitations; but he recognized none in the Man who, he declared, would lay the axe at the root of the cherished beliefs of life and power apart from God and all the festering brood of evils that follow in their train. John was not equal to *that* task. Well for the world that the Man was!

John employed the rite of washing the body in water as a symbol, but only a symbol, of purification, and thus he revived the work of his great forerunners, for Isaiah had bidden the people “Wash you, make you clean.”

“Ablution or immersion was common in the East, but it had no place in Jewish ritual, except as a rite by which proselytes were admitted into the privileges of Israel. As John practiced it, it was meant to supercede all the elaborate ritual of Temple worship. There is no record of John ever having entered the Temple to fulfil the traditional duties of Jewish piety. His aversion from the established religion was complete. He had no faith in its forms, and complete contempt for its exponents.”⁸

With John, baptism was a *sign*, rather than—as it has since come to be regarded—a *means* of purification from sin. The ceremony of baptism, as he conducted it, was unique, even to the Scribes who made much of “divers washings” but without any significance of a radical change of thought manifesting in a higher sense of life. The rite itself he doubtless derived from his ancient predecessors, for Moses was required “to sanctify the people and bid them wash their garments” before the giving of the older covenant from Sinai.⁹

“What John declared, he declared as truth immediately seen

⁸ *The Life of Christ*, Dawson, p. 40.

⁹ *Exodus* 19: 10.

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by his own soul, the essence of his power being a revival, not in letter but in spirit, of the old, direct cry, 'Thus saith the Lord.' . . . The clearness of his perception of truth is not the least of his claims to greatness. His knowledge of the simplicity of God's requirements in contrast with the hopeless maze of pharisaic traditions, and his insight into the characters with whom he had to deal, whether the sinless Jesus or the hypocritical Pharisees, show a man marvelously gifted by God who made good use of his gift. This greatness appears in superlative degree in the self-effacement of him who possessed these powers. Greatness always knows itself more or less fully. It was not self-ignorance that led John to claim to be but a voice, nor was it mock humility. The confession of his unworthiness in comparison with the mightier one who should follow is unmistakably sincere, as is the completed joy of this friend of the bridegroom rejoicing greatly because of the bridegroom's voice, even when the bridegroom's presence meant the recedence of the friend into ever deepening obscurity."¹⁰

But, again, John was fully conscious of his own limitations. He saw but dimly, still he descried a higher advancement in prospect. "I indeed baptize you with water," he announced, "but one mightier than I cometh . . . he shall baptize you with the Holy Spirit and with fire"—the fire of self-purification in learning the awful lesson of the Allness of God and the consequent deceptiveness and unreality of the material concept based on the Adamic "creation." He had attained the consciousness that he was the forerunner of one who would teach men how to bring in a better era, but he was not wholly free from the long-time dream of the Jews. Yet the wonder is that he had freed himself even to the extent that he had from the constricting current Jewish thought. While John discerned that the way of salvation was a mental way, still he had not himself advanced spiritually far enough to demonstrate his teachings in mighty works: he performed no "miracles." He had heard the voice of God, but he did not as yet understand the Christ. And, though Jesus recognized him as great, yet he rightly declared that one who has even a slight *practical*, and therefore *demonstrable*, understanding of the Christ—such a one being "the least in the kingdom of heaven"—is greater than John.

"Although in the literature of other races the coming of a

¹⁰ John 3:30. See also *The Life of Jesus of Nazareth*, Rhees, p. 79.

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Deliverer had been foretold and described, more or less after the manner of pagan mythology, in Israel alone were these prophecies fulfilled. In Israel alone, out of all the nations, the one true God had been made known in a long series of signs and wonders, too often repeated to be classed as coincidences, and too diametrically opposed to the assumed laws of nature to be set aside by any material inference or deduction. These were the real heralds of Christ's coming, and they will continue the distinguishing mark of Israel's mission to the end."¹¹

John fulfilled his mission as a prophet. For, from the Jewish standpoint, a prophet was not so much a foreteller of events to come as he was a fearless preacher. True, he might also be a seer; but his principal characteristic was boldness in proclaiming that "Thus saith the Lord. . ." John realized this ideal. He arrested the attention of the nation and directed it toward things to come. While he had not risen to a conception of it himself, still the Christian movement found its initiative in his unique work. The Man associated John intimately with himself; to his fearless and searching ministry he attributed the inauguration of the new religious era, saying: "The law and the prophets were until John; from that time the gospel of the kingdom of God is preached. . ." He had the right estimate of the wilderness prophet: "There has not risen a greater than John." And he added that the prophets *prophesied* up to John's time, but thenceforth men should know the "secret" of entering into the kingdom: they would enter it by *striving*, taking it by that violent striving with the carnal self to overthrow it and acquire that demonstrable understanding of Principle which alone could break the mesmerism of evil. Descent from Abraham, wealth, intellect, prestige, or social standing, all counted for naught in this work. And the work must be *individual*, each man's problem for himself, for the kingdom lay within each one. But—within the body, always regarded as the "self"? Nay, but within the individual consciousness. Therefore the kingdom, he showed, was *a state of mind, a pure reflection of the Mind that is God. . .*

Then, after John had been working many days, came the Man.

"May we trust tradition for any true portrait of the Master? There is but one extant description, written long after His death,

¹¹ *Footsteps of Israel*, Samuel Greenwood, p. 218.

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and doubtless, so far as its literary form goes, a forgery; and yet it sums up a general and received impression of Christ's appearance. It is supposed to have been written by Lentulus, a pro-consul of Judea, who thus describes our Lord: 'He is tall of stature, and His aspect is sweet and full of power, so that they who look upon Him may at once love and fear Him. The hair of his head is of the color of wine; as far as the ears it is straight and without glitter; from the ears to the shoulders it is curled and glossy, and from the shoulders it descends over the back, divided into two parts, after the manner of the Nazarene. His brow is pure and even; His countenance without a spot, but adorned with a gentle glow; His expression bland and open; His nose and mouth are of perfect beauty; His beard is copious, forked, and of the color of His hair; His eyes are blue and very bright. In reproof and threatening He is terrible, in teaching and exhortation He is gentle and loving. The grace and majesty of His appearance are marvelous.'¹²

"John was moving from place to place up the river northward with the crowds daily increasing. He had reached Bethabara, twenty miles from Nazareth, when one day a quiet young Nazareth peasant came down the hill road and stood unnoticed in the crowd.

"This is what he saw:

"An enthusiast of flashing eyes and wasted face, standing high on the bank pouring out his soul. And around him a crowd of excited people, some cynical, questioning, some wondering and perplexed, the greater part caught up in the wave of religious emotion sobbing out their penitence. A great crowd of them. For 'there went out unto him Jerusalem and all Judea and all the region round about Jordan and were baptized of him in the Jordan confessing their sins.' That was what Jesus saw.

"Day after day He watched them. And then—one day when the baptisms were over and John stood alone—Jesus alone walked out to him into the water. And as he comes I watch the Baptist's face—the sudden start passing into close attention—into curiosity, perplexity, wonder. Then the eager, awe-struck questioning in his gaze, 'Who is it?'

"Probably he did not know whether Messiah was already on earth or whether He would come suddenly from Heaven in power and great glory. But in that Presence he felt moved to the depth of his being. Something in this Man before him was stirring strange premonitions.

"And then—Jesus raised his eyes and looked him straight in the face. And then—he knew!—he knew! He whom he

¹² *The Life of Christ*, Dawson, p. 44.

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had dreamed of all those lonely years, straining his ears to catch the coming of His feet—the Messiah, the hope of Israel—He is come!

“Can you imagine the tumult in the mind of the man, the astonishment, the prostrate humility, the sudden change of tone. A moment since he had been scathing imperiously the proudest of the Pharisees. ‘Ye serpents, ye generation of vipers!’ Now all his courage and confidence is gone—what! Thou! ‘I have need to be baptized of Thee and comest Thou to me?’”¹³

One point is here made strikingly clear: only by such a preparation as John had made, sorrow for sin—that “missing of the mark”—and a complete and radical change of thought, turning from the unreality of materialism to the demonstrable reality of the spiritual, can mortals discern the Christ. John alone of the crowd possessed this power of discernment. To the others he said: “One is standing in the midst of you whom ye know not”—even as he himself had at first failed to recognize the Christ within.

The Man’s answer to John’s unwillingness to baptize him contained no confession of sin: the Man had *not* missed the mark, and he knew it. And long afterward they said of him: “He did no sin.” But Jesus regarded John’s work as a work of righteousness and one that he himself must uphold. Therefore, for the advancement of spiritual good, he made a concession to the material mode of baptism.

“Had he allowed any consideration to induce him not to join John the Baptist, his influence would have been thrown against the revival of righteousness which John was seeking to bring about. Before such an alternative the Son of God could only act as he did act. By so doing he became formally, of course, a follower of John, but immediately afterward he began a new Messianic movement.”¹⁴

In his “Suffer it to be so now”—and that is the sole justification for the continued employment of any material symbol—the Man conveyed the first public intimation, since the early incident in the Temple, of a personal consciousness of his exalted calling. In his years of contemplation of the prophetic writings he had emphasized the *spiritual* phases of the promises. He knew that he had no need of baptism, but in submitting to it he evinced a compassionate willingness to avail himself of

¹³ *A People's Life of Christ*, Paterson-Smyth, p. 91.

¹⁴ *The Life of Christ*, Burton and Mathews, p. 58.

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a symbol understood by the people as teaching them the truth regarding that radical change of thought called "repentance." The rite was thenceforth to be displaced by that real submergence in spiritual understanding which would ensure power to dissipate the seeming reality of the carnal mind and its falsities as manifested in sin, disease, and death.

As to "the dawning of the Messianic consciousness," it is logical to believe that the Man had long entertained the idea of his own setting forth of the Christ. But that it was not the sort of Messiah currently expected, he was fully aware. Hence the caution, the great wisdom, the extreme simplicity, with which he proceeded thenceforth to unfold the Messianic idea to his followers. That the idea did not take possession of him at the moment of his baptism is certain. "The Messianic thought did not master him; he was its conqueror, not its victim, and he attained this position by placing more stress upon his choice of God than upon God's choice of him."¹⁵ But he was already doing this at the age of twelve! He was even then absorbed in "the things [affairs] of my Father!" So he taught mankind at the very outset that it is they who must choose Principle—for God had from the very "beginning" already chosen their real—spiritual—selves as His "Sons."

Long years before had he shown himself conscious of a unique relation to God—had he not been so conscious of it he could not have revealed God to mankind. He knew now, and he later taught, that anyone who could acquire the true consciousness of God *could not help revealing the Christ*. The Man became convinced—when, we may not say—that in his own life lay the hope of mankind, for he believed that he could set forth practically, both in teaching and proof, the only remedy, the saving Christ. This was, then, the Messianic conviction. Because of this he became the beginner of a *new* mankind.¹⁶

Perhaps, as has been said, "all that may be inferred from Jesus' action in coming to John's baptism is that it marked a decisive step in his active life. It was the response of his own pious life to the religious ideals for which John stood."¹⁷

But did the Man, in acquiring the Messianic consciousness,

¹⁵ *The Historicity of Jesus*, Case, p. 288.

¹⁶ *Romans* 5:12-21 and *I Corinthians* 15:45-49. See also *What is the Truth About Jesus Christ?* Loofs, p. 215.

¹⁷ See *The Historicity of Jesus*, Case, p. 288.

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confuse the human Jesus with the impersonal Christ? Did he himself launch that gross error which has since then all but choked his saving message? No, a thousand times no! He set forth from the Jordan to reveal the Christ through his human selfhood—the only possible way in which matter-mired mortals could become aware of it. The Christ came to humanity through the man Jesus as the human channel, even as life-giving water may flow through a material conduit. The Christ and Jesus were *never* the same, *never* one, any more than the water could be one with the conduit. Those who have ignorantly worshiped the conduit have perished for lack of the water which alone could sustain life. But that the Man kept himself, the human conduit, free from material accumulations in order that the life-giving message might flow unobstructed—ah, for *that* the world owes him boundless gratitude!

The "Holy Spirit" came upon Jesus—all the Gospel writers narrate this—as softly as a dove, and the Man knew in his own consciousness that he was doing right, heard the "call," knew himself—his *real* self—to be indeed the "Son of God." Just what occurred to the physical senses we may not glean with accuracy from the Oriental imagery with which the event has been draped. The hearing of voices which seem to have no human origin is not an uncommon occurrence in history: Joan of Arc heard them; the founders of great religious and philosophical systems have heard them; others in great crises have likewise. It is widely believed that in older and less material times the "still small voice," which is now inaudible, may have been distinctly heard. It was this "voice" that constituted the "angel of the Lord." Thus, it is believed by many, guidance and instruction probably came to the early prophets and patriarchs. That the mentality of man may be spiritually attuned to catch from the omnipresent Mind that which is needed for guidance, for supply, for protection, for healing, is not a whit more marvelous than the modern development of the "radio," which from the vast silence draws its messages and conveys them to the receptive ear of mankind. . .

Or was it that, when the Man had been baptized, there came out of the heaven of John's consciousness the truth that this was indeed "he that should come"? And this "in illustration," as "Matthew" was so fond of saying, of *Psalms* 2:7, and *Isaiah* 42:1. And, in the ecstasy attending the discovery, did the awe-

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some, joy-giving revelation appear to John as though the very heaven had been cloven and there had descended the spirit of God in a dove-like form that hovered over Jesus, while the voice of God seemed to declare: "Thou art my beloved son, in whom I am well pleased"? But:

"The language in Mark and Luke, and the silence of the Baptist concerning the voice from heaven,¹⁸ indicate that the word came to Jesus alone, and was his summons to undertake the work of setting up that kingdom to which he had pledged his loyalty. The expression 'My beloved Son' had a clear Messianic significance for Jesus' contemporaries, and the message can have signified for him nothing less than a Messianic call. It implied more than that child-relation to God which was the fundamental fact in his religious life from the beginning: it had an official meaning. For Jesus the sense of being God's child was normally human, and in his ministry he invited all men to a similar consciousness of sonship. Yet his early years must have brought to him a realization that he was different from his fellows. That in him which made a confession at the baptism unnatural and which led to John's word, 'I have need to be baptized by thee,' was ready to echo assent when God said, 'Thou art my Son.' He accepted the call and the new office and mission which it implied, and he must have recognized that it was for this moment that all the past of his life had been making preparation."¹⁹

In summation, whether or not the writers of the Gospel narratives intended we should believe that a dove descended and a voice was actually heard calling him to divine sonship—and the Oriental writer is always to be judged by what he means, rather than by the rhetorical imagery which he employs—the great fact stands forth that "the Messianic consciousness" was indeed now fully upon the Man; he had recognized the nature of the impersonal Christ and had found himself empowered to manifest it to his fellow men. By this baptism he publicly dedicated himself to the business of setting it forth. By it he showed openly that he had come to know his *real* self and theirs.

And so in very deed was fulfilled the Scripture: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."²⁰

18 *John* 1: 32-34.

19 *The Life of Jesus of Nazareth*, Rhees.

20 *Isaiah* 11: 2.

CHAPTER 3

THEME: *The Man's Business Temptations.*

PLACE: *The Desert of Judea.*

MATTHEW 4:1-11

THEN was Jesus led up of the spirit into the wilderness to be tempted of the devil.

2 And when he had fasted forty days and forty nights, he was afterward an hungred.

3 And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.

4 But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

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

6 And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

7 Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them;

9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him, and, behold, angels came and ministered unto him.

MARK 1:12, 13

AND immediately the spirit driveth him into the wilderness.

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

LUKE 4:1-13

AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,

2 Being forty days tempted of the devil. And in those days he did eat nothing: and when they were ended, he afterward hungered.

3 And the devil said unto him, If thou be the Son of God, command this stone that it be made bread.

4 And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

5 And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time.

6 And the devil said unto him, All this power will I give thee,

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and the glory of them: for that is delivered unto me; and to whomsoever I will I give it.

7 If thou therefore wilt worship me, all shall be thine.

8 And Jesus answered and said unto him, Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10 For it is written, He shall give his angels charge over thee, to keep thee:

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

TO the astonishment of many who from childhood have been taught otherwise, the Business Man of Syria is discovered to have been a human being, not a god! And it is now seen that he was assailed by temptations, the like of which none other has ever encountered. In the fact of his revealed humanity and of his victory over the allurements of "mental suggestion" lies the only hope of mankind to-day.

It was the Man's boundless ambition—an ambition vaster than had ever swayed warrior, priest, or statesman—that drew upon him the fiercest of temptations, the temptation to doubt the true nature and import of that ambition and to misuse it for self-aggrandizement.

For during those "silent" years the Man had conceived a kingdom, one that should not fail as had the ephemeral kingdoms of the world, but that, reared upon a basis of reality, as he had come to know reality, should endure without end. It was to be a kingdom of *business*—the Father's business. The basis upon which he would rear it was his constructive thought of God as the Source of all supply. And on that infinite subject he claimed to possess knowledge unique and absolute.

And so he stepped forth boldly into a brutalized world drowned in carnage, crime, licentiousness, greed, and every evil hatched from the age-old foul beliefs of life, power, substance, and sensation in things material, and, in a seeming reign of chaos, began his task of establishing a reign of "peace to men of good will on earth."

To men of good will? Yea, to those of the will divine. And so his task was to persuade men, through word and deed, to lay

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down their human sense of will—the false and unfounded will to choose and believe in evil—and to accept the divine guidance which he called the will of God.

We know now that the Man had discovered a tremendous “secret,” the secret of true business prosperity; and he had worked out the truly successful business “method.” And so, after his public dedication of himself, as symbolized by his baptism, he stood at the threshold of his real business career; he had received his education: now he was to apply it practically. He had discovered that “business” meant, as has been so well said, “the exchange of good offices.” Hence it meant service, ministry, and not a mere vulgar scramble for material gain, at whatever cost to self or neighbor. And so his ministry must be the attempt to persuade men to exchange their false sense of values for the real, and to learn to become a law unto themselves—by learning that all is “within”—and thus rise above chance and failure into genuine success. The solving of the distressing labor situation of his day, as he saw it, was a function, not of more legislation, not of compromise, not of physical force, but of a practical, demonstrable, working knowledge of real values, whether in men or things. He believed that the kingdom which he had conceived could be entered and enjoyed by a *mental* process, even as John the “Cleaner” had indicated; and to him this mental process meant right thinking about the Principle of all reality, the “Father,” God. By such right thinking would all that was needful for comfort, happiness, and real progress come to mankind. In other words, the “secret” which he had discovered was what the modern world is slowly beginning to recognize, the “law of externalization of thought.” This had long before his day been indicated in the words which he was now to make intensely practical: “For as he thinketh in his heart, so is he.” That is, as a man really believes, as are his deepest convictions in regard to himself, his environment, his business, so do these beliefs and convictions become outwardly manifested to him and to those within the radius of his thought.

But such a revolutionary discovery, and the unique resolve to use it in behalf of others, not himself alone, could not but result in just what Lucas and “Matthew” have set forth in their dramatic Oriental narratives of the “temptation.” As has been said, if they had not recorded the “temptation,” we should have

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been obliged to assume one. For the Man was human. Had he not been human, temptation could not have assailed him. Because it could assail him, it carried the possibility of his fall.

And so on the threshold of his business career he appears to have paused. And the pause was crowded with "suggestions." Lucas and "Matthew" have detailed the episode in their unique Oriental imagery. Can we of the literal Occident discern through their flowing rhetoric what had happened? Yes, this; the Man had learned the omnipotent power of thought, and had learned that he could wield that power. How, then, should he use it?

But if the Man was really God incarnate, as, despite the gross incongruity, so many still hold, why should there have been any question as to how he should use it? Ah, right here in this very episode, so consistently human, lies one of the strongest arguments against the pantheistic belief of "incarnation." Jesus was a man, susceptible of temptation in all points like other men; and now, conscious of the ability to wield a tremendous power, he found himself facing two paths, the one leading to self-aggrandizement, the other to the effacement of his mortal sense of self; the one distinctly *material*, the other *spiritual*. Which should he take? Or should he compromise?

"Jesus was conversant with the world politics of his time. For this Workingman of Nazareth had an intellect of the first magnitude—a point in him that has not received the attention it deserves. To turn the stream of history from its wonted channel and give it a new direction argues a great heart, but it argues even more a great mind. Jesus had one of the master intellects of all time. In its sweep, its incisiveness, its granitic texture and firmness, and in its masculine power to impregnate other minds, it yields to the intellect of no Aristotle or Bacon or Newton. Above every other trait in him, the Carpenter of Galilee was a thinker. . . He applied his master intellect to the world politics of his day. . . No other person of that day, not the emperor himself on his uplifted throne by the Tiber, read the times so discerningly nor traced the trend of events with so statesmanly an eye."¹

At the outset of his ministry in behalf of his fellow men the Man had to meet at once the political question of the hour—Israel's salvation. He saw that a fearful clash between Europe and Asia was impending—it was to be a clash of ideas that

1 *The Call of the Carpenter*, Bouck White, p. 68.

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would be outwardly externalized in the horrors of war—and Palestine, because of its geographical position, would be the buffer state.

“Two civilizations were colliding. As Rome represented the western element, the religion of Israel represented the eastern—the supremacy of Things, as against the supremacy of Man. . . Two opposing lines of historic development, the one culminating in Israel, the other culminating in Rome, were meeting face to face. The issue was joined. There was no longer room in the world for both. Conflict was irrepressible. The greatest imperialistic force the world has ever seen was square up against the most intense nationality ever known. It was the dramatic moment in history.”²

But is this ancient history? Is it not rather the world of A. D. 1914? In the first century, as in the twentieth, men looked not within for salvation, but without, to politics, to legislation, to the vicarious efforts of another. More laws! health laws, civil laws, social laws, “natural” laws, criminal laws, economic laws! More laws!—as if in legal coercion lay the secret of salvation.

But what must be done that salvation might appear? This: Rome must be overthrown. Always Rome! Yet Rome was only the externalization, the outward material manifestation, of certain ideas, of a type of thinking. Material Rome typified all that was opposed to Israel’s One God. Rome typified error, evil, the “serpent,” the carnal mind, “Satan,” the “one lie” about God and Man. *This* was the enemy—*this impersonal, invisible evil*—that the Man saw and knew must be destroyed ere salvation could appear. Nothing would be gained by destroying the outward manifestation, the mere effect: he must reach the inner cause, he must lay the axe at the very root! A task the stupendousness of which might well now give him troubled pause!

For the laying of the axe at the root of evil as externalized in Rome would require time, years, or perhaps ages. Meanwhile, what of national Israel? Should the Man wait? Should he? Or—God above, what a temptation!—should he now, in the consciousness of his power, hasten eastward to where lay the innumerable hosts of the supposed “lost” ten tribes of Israel, the Getae and the Massagetae of history, awaiting only

² *The Call of the Carpenter*, Bouck White, p. 72.

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a fearless leader? Should he place himself at their head, as he well knew he could, and lead them, the united Angles and Goths, an invincible multitude of unconquered warriors, against Rome? Should he, by this material mode, swiftly restore the Hebrew nation, the ancient House of David, and sweep over Rome to the conquest of the world?³ Then, with the world material in hand, would it not be easier, even if slow, to convert it to spirituality?

The age-long expectation of Israel, that the Messiah should lead them triumphantly from the sanctuary of the Temple, was possible of fulfilment by him. And on that basis the "serpent" sought to take him mentally captive. "*This is your grand opportunity!*" whispered the tempter, mental suggestion. "When you permitted John to baptize you did you not say: 'Suffer it to be so now'? Then why not seize this opportunity to found your material kingdom, and from that advance to the spiritual? The world is yours—the *world!*—if you will but concede a little, compromise a bit, depend somewhat upon material methods and modes, upon material ways of thinking—only for a season, only for a little season—if you will admit that, at least for your present purpose—and it is a *good* purpose, this restoration of Israel—if you will admit that there is support to be found in material things—Oh, of course, we concede that God made these material things and gave them to mankind for good uses—for *good* uses, you understand. . .

"Ah, you would win men—you *must* win them, to establish your kingdom! How better can you win them than by a bit of sensationalism? Be a sensational preacher—be a good fellow, bow the knee a bit to Mammon. Make a display. Does not the prophet Malachi say: 'The Lord whom ye seek shall suddenly come to his holy temple'? Go, then, to the Temple; cast yourself headlong into the crowds; make a spectacle; proclaim yourself their long-expected Messiah and confirm your claim by wonder-working. Why, Man, you will win them in a breath! The multitudes will follow you. And then—then—

"Now consider: would it not be wiser to be politic? What will you gain but crucifixion if you are too radical? Go easy, go easy! You are alone in this campaign of yours: so why not ally yourself with the great ones of earth? Why clash with the Pharisees, with Rome, with the Sanhedrin? Why not keep

³ *Thou Israel*, Charles Francis Stocking, Bk. 4, p. 30.

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friends with them all by a little compromising here and there? It isn't wise to oppose popular prejudice too strongly. The world's religious systems are deeply entrenched; so are its systems of healing; so are its business methods. And society will reject you—think of it, *society!* . . . Ah, you can't afford to offend *society!* . . .

"Compromise, compromise with error a bit, 'twill do no harm, and may result in great good. It is really your protection. Don't say anything ugly about Herod; don't expose the rottenness of the existing systems of religion, medicine, law, and business. Why tread your pathway alone and with bleeding feet, when, if you choose, you can ride in a sedan? . . ."

Ah, it was but a repetition of the ruse perpetrated in the "Garden of Eden"! And would the Man say with Eve: "The serpent beguiled me"?

At his public dedication, the baptism, the Man appears to have shown that he had reached the supreme crisis of his life of some forty years. He had now decided how he should act so as to win and aid his fellow men. He realized that he could satisfy the people by coöperation with them and, in the materialistic spirit of the age, promoting the kingdom for which the Jews were looking with eager hope. And he realized also that this was not a kingdom that could endure. But if he attempted to apply his newly discovered "secret" and "method" to the work-a-day world, would the people accept it without compromise on his part? And if they rejected him . . . ?

Lucas and "Matthew" tell us that the Man was "led by the spirit into the wilderness. . ."

"The record states that the ferment produced in Jesus by the swirl of these tides, so pregnant of fateful issues, took him for a time well nigh out of himself. The intensity of this particular experience suggests throughout his entire youth a wild warfare of conflicting elements within him, before he had become a coherent being; and now it reached its crest. So energetic was the agitation that it drove him into a wilderness retreat."⁴

The violently aggressive nature of the Man's temptation cannot be comprehended without an understanding of the mighty things that he had proposed to himself to do. He was going to lay the axe at the very root of all that beset mankind,

⁴ *The Call of the Carpenter*, Bouck White, p. 72.

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sin, sorrow, poverty, disease, death; he was going to hew at the root of all of humanity's afflictions, the "one lie" about God. He would face down evil and overcome it. But can a *reality* ever be overcome? No, as all philosophy, even the thin variety of the twentieth century, admits. What then was the Man's stupendous task? This: *to prove evil powerless, and therefore essentially nothing*. And the temptation which the gospel narrators so dramatically record was the effort of evil to paralyze at the outset the great work upon which the Man was entering. Small wonder that he voiced his struggle later in the illuminating words: "Now is my soul (sense) troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."

True, the Man was greatly different from other men: he had advanced far, far beyond them in his journey up out of the bondage to material sense toward the freedom of spiritual understanding. Yet he had not advanced so far that suggestions had ceased to assail him. Moreover, the very fact that he had advanced in spirituality would of itself stir up clouds of dark suggestions; such spiritual attainment as his could not but result in a mental chemicalization that must bring down about his head a deluge of them. They were a forecast of phases of temptations by the claims of false sense that would beset his footsteps all through his career.

It was indeed "the spirit" that led him—nay, *drove* him—squarely to face these fierce temptations and wrestle with them. And the struggle took place in very fact in the wilderness of human beliefs. For there the battle is always fought.

And, oh, God of Israel, what must have been that battle, there, alone, in the struggle to know Thee as Principle supreme! "To be alone was to have every thought rise in turn: to have human weakness plead for indulgence, and human fears counsel safety." It was to be assailed by confusion, to be battered by doubt. If he made himself ruler of the material world, would *that* save mankind? But he *must* win the people: should he then do it *en masse* by a display of power? They were demanding a sign from heaven: should he furnish it by a descent into sensational advertising of himself and his creed? If he startled them by wonder-working, would it make them any better? But to heal a sick man would not necessarily reform him; instantaneous cures would not in the first century, any

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more than in the twentieth, regenerate mankind. He might restore all the dead, and yet not bring in the "kingdom." Nay, his work must go deeper far! And would the people permit it? Would Rome? And could he demonstrate the omnipotence and omnipresence of the "Father," Principle, sufficiently to overcome all that his work was certain to arouse against him?

And then came the rush of doubt. The "Kingdom," as he had conceived it, contradicted at every point the expectations of the people; how could he succeed against their opposition unless he could "prove" God to them? And, as he meditated on the difficulty of his task in all its baldness, the suggestion whispered: "If thou art the Son of God—*If*—" Oh, others had tried the Messianic rôle, and now their mutilated carcasses lay rotting among the rocky tombs!⁵ "*If*—thou art the Son of God" thou mayest succeed—but are you certain that God will not fail you? Can you abandon all material supports as yet? Can you?" . . .

At his baptism, his public dedication to the business of "proving" God, it is said that "the heavens were opened"—the material concept of heaven was cleft and the Man saw the spiritual reality of the Kingdom of God. The Spirit descended upon him: he realized the spiritual nature of all things; realized that the creations of matter which he saw all about him were but symbols, some beautiful, it is true, but many hideous and revolting, and all mortal and doomed to perish. With the realization of the spiritual nature of all reality he saw the real relation of God to man. And this realization endowed him with the ability to do mighty works.

But for this very reason was he driven into the "wilder-ness"—as is everyone who turns from materiality to Spirit. And there he had to meet and conquer the false beliefs of power and life apart from God. Before he could enter upon his career as the "wayshower" he must choose his platform on which to stand. Would it be a further "suffer it to be so now"? Or a radical reliance upon his understanding of Principle? How would he choose?

But was he free to choose either good or evil? Is anyone free so to choose? For this is the age-old doctrine of "free will." But a man is bound by that which he chooses. And if good is the only reality, then evil is an illusion. Then there

5 See *The Life and Words of Christ*, Geikie, Chap. XXVII.

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ceases to be a free choice, for there is but one *reality* to be chosen, and that is Good.

Yet this the Man must prove. And in proving he must break with tradition and set himself to oppose the entrenched beliefs of the ages. He must part with the sensuous world whose existence depends upon the testimony of the physical senses, and he must "create a new world of spiritual thought." And what might this not entail? Though he had been long preparing, did he not now, as he was about to challenge the world of sensuous belief, see ahead of him the cross? Did not the suggestion of self-preservation violently assail him?

Yet by some compromise, some little act of homage to error, could he not succeed, even where the others had failed, for could he not command the warlike hosts of "lost" Israel? Yes; and he would attain the world's standard of success, he would gain *everything* material, if he would consent to bow the knee to Mammon and war materially, as all great captains had done before him, as Mohammed did six centuries later, when he too conceived a kingdom and brought it in by force. But the Man had conceived his work as in the truest sense conforming to his concept of God as Spirit, not to the Koran's God "who created man from congealed blood."⁶ And if he remained true to the dedication of himself which he had made at his baptism, he *must* say: "Get thee behind me!"

This, then, was the Man's ringing answer to the carnal mind's subtle temptation to lead the hosts of "lost" Israel against Rome. Beside it the political acumen of the ages, before and since, fades and is naught. By it he towers over all men of all times. Had he yielded to the subtle suggestion, his acquired power, gained through those "silent" years, would have been temporal, his spirituality would have faded, and his saving "secret" of real salvation never would have been given to a dying world. He knew it. And in the face of it he made his tremendous sacrifice of materialism—a sacrifice that no priest or preacher, doctor, lawyer, or man of business has ever dared make since. "Get thee behind me!"—and evil's most diabolical suggestion that ever smote the mind of man failed. But—*he went to the cross for it!*

But Rome *must* be overthrown! And yet not Rome, he knew, but that upon which she was foundationed, the "one lie,"

6 From the Koran, Mecca Suras, The Chapter of Congealed Blood.

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that "man-killer from the beginning," must be destroyed. And no leading of the hosts of "lost" Israel, no spectacular display in the Temple area, no sensational preaching or thaumaturgy, no mere gathering of numbers about him would accomplish *that!* The evil that was outwardly externalized as Rome would fall only before the sword of Truth; *that* was the only weapon that could set enslaved humanity truly free.

Well for the world could it have realized what it was that the Man had rejected in his great struggle with self! For in refusing to make himself master of the kingdoms of the world he had rejected *the whole mortal concept of matter.*

Was not the example of the Emperor Tiberius vividly before him? Had not this mighty ruler gained all the *matter* in the world? And what had come of it? Though at that moment "the most powerful of living men, the absolute, undisputed, deified ruler of all that was fairest and richest in the kingdoms of the earth," though "there was no control to his power, no limit to his wealth, no restraint upon his pleasures,"⁷ Tiberius remained the saddest and poorest of men. No, the Man could not worship matter nor strive after the temporal gratification of material sense. "It stands written," he cried, "*Thou shalt worship the Lord thy God!*"

And as he looked out upon the world he saw it white to the harvest; for all mankind worshiped matter, not Spirit, and worshiped in error, not in Truth. And he knew, did this marvelous Man, that only as he could *prove* the Allness of God and the illusive and mesmeric nothingness of the human concept of a material creation and material Adamic man, could he overthrow that upon which Rome—error—defiantly rested, and erect in its place an enduring kingdom. *There was where the axe must be laid, at the very root of the belief in the reality of matter!*

Only those who have wrestled with the tenacious beliefs of life, substance, sensation, and power in matter can appreciate even in a degree the battle that the Man must have endured. "*If—you are the Son of God, if—your trust really is in your unseen God, rather than in material things that are visible and tangible, just throw yourself down from the Temple pinnacle as a test. What, you don't dare? Well, then, see these stones: if—you are the Son of God, turn them into bread, for you admit*

⁷ *The Life of Christ, Farrar.*

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you are hungry after a fast so long." How easy, indeed, to win one's bread, to gain material riches and abundant prosperity, if one will but put belief in these material things *first and ahead of Spirit!* "Why, everybody is doing it," whispers the tempter, "so why not you? And, you know, one must live." Ah, so one must, the Man concedes, but one can *really* live, free from the torments of industrial slavery, free from pain, calamity, and the haunting spectre of death, *only by a demonstrable understanding of the words of truth concerning God.*

It was in the guise of good that evil made its most subtle suggestions to the Man, putting them forward with the gloss of sanctity and sustaining their foul claims by Scriptural texts. So down the ages: even the fires of the Inquisition were fanned by leaves from Holy Writ! In the temptations that assailed him the Man repelled what to others would have seemed highest good. They revealed his ability to detect the most subtle disguises of error and to unmask and destroy them. Evil suggests that this is a world of matter, created by God—and sustains its false claims by Scripture. It suggests with the voice of authority that success in life comes only as men recognize this fact, and recognize material law and yield to it. In other words, "salvation is possible only on the devil's terms," through matter and material modes. Always the implication is that the end justifies the means, that questionable commercial methods are so much in vogue that success cannot be attained except by compromise with error. We came not into this world by our own volition; but being here, "one must live," even though it needs be through poisoning his fellow man with drugs and liquor, impoverishing him through gambling or profiteering, crippling him through sabotage and strikes, or worse enforcements of the criminal human enactment of "the survival of the fittest." The plea of the tempter to the Man was that he do those things that lie *outside* of Principle, as the world had always done, as it continues to do to-day, though civilization perish because of it.

And was there anyone in that day, as in this, who would not scout the statement that the Man wrestled with the problem of matter? Few indeed, though Plato had advanced the philosophic belief of the unreal nature of matter long since. But Plato did not try to make it practical; and that was just what the Man proposed doing. There were indeed few real thinkers

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in that day, as now; and yet but slight thought is required to show that *all evil, of whatever sort or nature, is inseparably bound up in the belief that matter is real, that it has life and sensation, and that it was created by God.* There are few who would refuse to grant that the Man was mighty in intellect. But can anyone capable of thinking attribute all power to God, as he consistently did, and at the same time concede power to matter and evil, God's exact opposite? Such a man would be indeed far removed from intellectual greatness!

It was when the erroneous suggestion seemed to proclaim God as the creator of the material universe, and therefore by logical implication to be the creator and sustainer of evil, that the Man turned upon it with the silencing command: "Thou shalt not tempt the Lord thy God!" The word translated "tempt" should rather be rendered "tempt to the extreme," meaning: "Thou shalt not make extreme claims for Him, claims that are outside of Principle. Thou shalt not make claims upon Him that are erroneous, nor lay at His door the responsibility for evil, for sin, disease, or death, nor say that He permits them. If He saw these He would be capable of seeing evil. And that would make evil real, therefore eternal, and He would cease to be omnipotent God." "Thou shalt not put the Lord thy God to the proof."⁸ That man puts God to the test wrongly who sinks back into materialism with the falsely comforting thought that, if there be a God, it is His business to feed and sustain him, therefore he will live securely the life that his physical senses tell him is real. Such a one is already dead, having thrust himself outside of Principle and into the domain of unreality. It was by no means the mere suggestion to appease his hunger that constituted the Man's temptation: *it was the urge to trust to material supports.* And this, he knew, would be sin, for it would result in a "missing of the mark." He well knew the allegory of the "fall" of man, the *Genesis* story of Eden, in which sin, the missing of the mark, resulted from turning to materialism; where it was the love of that which was "good for food"—in other words, belief in matter as containing life and sustaining it; it was that which was "a delight to the eye"—matter delighting the physical senses; it was that which was "to be desired to make one wise"—an appeal to the

⁸ See *Deuteronomy* 6: 16. See also *The New Testament in Modern Speech*, Weymouth, p. 9.

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human belief of intellect, the mind of mortals opposed to the Mind that is God. It was this that the Man had to meet and overcome ere he could enter upon his saving ministry in behalf of a matter-mired world. It was the evidence of the five physical senses that he had to refute, for the way of evil lies always through the carnal senses. In the temptation to make bread of the stones he met the lusts of the body, its desires and appetites. In it he rejected the serpent's meat, *dust*. In his victory he was enabled to say thenceforth: "My meat is to do the will of Him that sent me."

But why should the suggestion come to him to make bread of the stones?

Because he dwelt in a land where at that time what is modernly known as *mental science* was generally familiar. The employment of this *pseudo-science* was recognized by him as a travesty of the power of the Mind that he knew to be the "Father," God, and he would not employ it. He had learned to know matter as a phenomenon of thought, as a mistranslation in the "carnal mind" of real Substance, divine Mind, God. He refused to falsely sustain matter by matter. Had he employed *mental science*, he would have forfeited his acquired spirituality. It was for him not to *use* the beliefs and false claims of the "carnal mind," but to *destroy* them, that he might later show his fellow men how to do the same, and thus work out their salvation. But he must first make the demonstration of divine Law for himself before attempting it for his fellows. His hunger would be met by Principle, not by thaumaturgy. Throughout the temptations the Man consistently refused to view the issue from the standpoint of both good and evil, but from the standpoint of Good alone as the supreme and only reality. On this platform he won. On no other would victory have been possible.

It was as "Jesus of Nazareth" that the Man entered the "wilderness" and engaged in a struggle of annihilation with the testimony of physical sense. It was as "Jesus the Christ" that he emerged and stepped forth, utterly alone on a plane of spirituality whereon none but himself stood.

How did these narratives of the temptation happen to be written? No doubt in later days the Man told those nearest him something of the struggle which he had endured immediately on entering his ministry. Doubtless he told them of earlier struggles; and they knew something of the struggles

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which he was still undergoing. But much—and by far the most—of his experience he could not tell them in language that they could comprehend. For theirs was the language of matter, and to convey to them spiritual truths a new language would have to be constructed. He could only point out certain deep lessons by homely stories which we call “parables.” The deepest things did not reach them at all by word of mouth: these they afterwards discerned when, by working out his complete salvation right before their very eyes, he disappeared from their sight. Then, dimly, they began to comprehend what he had been trying to teach them. And in retracing it they fell into confusion, so great that Theophilus sorely needed the lucubrations of Lucas, who had “traced everything accurately from the beginning.”

The “Temptations” were a “glimpse vouchsafed by Jesus Himself, and early and widely published, of the principles which were to determine the nature of His Ministry.”⁹ The temptation narrative is, in its essence, a profound and significant parable, in which is set forth one of the greatest lessons taught by the Man. In it he shows how every step of his spiritual advancement was hounded by mental suggestions to turn aside to methods and supports material, to misuse his spiritual power, to advance his mortal sense of self. In it he sets forth the Man working out of the human concept, from whom “Satan” departs for a season, only to return until the human beliefs of life and power and substance in things material are forever destroyed. “Satan” followed him even to Gethsemane, where, under the suggestions of error, the Man asked that the cup might depart from him. “Satan” followed him to Calvary and taunted him with the suggestion that God had forsaken him. Well might the Man distinguish those who were his true students as “Ye are they who have continued (endured) with me in my temptations”!

That the Man spent forty actual days in the wilderness of Judea is possible. But it is more probable that the use of the figure “forty” here is symbolical. This number was considered sacred by the ancient Hebrews, and was often used to designate an indefinite period. It also gave the idea of completeness. So it may here refer to the *completeness* with which the Man was assailed by every sort of suggestion that tended to destroy his work.

⁹ *Outlines of the Life of Christ*, Sanday, p. 34.

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But why should suggestions of evil come to him at all? And whence came they?

Lucas and "Matthew" state that they came from the "devil," the "tempter," "Satan."

But if God is All, infinite and omnipotent, as we are certain the Man had been learning to regard Him, and as we know he later taught, whence could evil suggestions come?—unless there is a power or a mind apart from God.

Thus at the very outset, like the Man, humanity comes face to face with the awful problem of evil and its origin. We cannot fill vessels already full: if "Satan" fill the earth with his low claims, then God is elsewhere and has ceased to function as infinite. And then are we indeed without hope, for well we know the workings of evil!

The narratives of Lucas, "Matthew," and John Mark indicate a sinister influence from without that assailed the Man. And, since in those times it was usual to attribute such influence to a personality, even if invisible, it was attributed to the "devil," a mere figurative being, to whom were ascribed all the evils that befell mortals. Originally such personifications were only descriptive fancies, but later these imaginary creations were made to assume the character of real beings. The definite form in which the belief of the reality of the devil clothed itself in Jewish thought, according to the Jews themselves, was derived from Babylon. And the name "Babylon" means "confusion" and "ignorance of Truth."

There is no record to indicate that Abraham, Isaac, Jacob, or Moses ever knew of such a being as the devil. There is no suggestion in *Genesis* that the serpent which tempted Eve was associated with the devil. Originally "devil" meant "accuser" or "calumniator." The word "Satan" occurs in only four places in the Old Testament, and the name "devil" in the singular does not appear once in that canon. And, where Satan is named, there is no instance where there is countenance of the idea of a *personal* devil. It was when the Old Testament had been completed that the ideas which had filtered into Jewish thought during the captivity found favor and Israel developed a dualism similar to that of the Persians, except that it was modified by a tenacious belief in monotheism. When the Man began his career this was the accepted doctrine of all except the Sadducees, who were counted as infidels, since they rejected both

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the belief in spirits and that of the resurrection of the dead. He did not, however, directly assail this belief, any more than he did a number of other erroneous views then widely accepted, but he sought to counteract its influence and to effect its elimination by teaching positive truths, and, commonly, in the use of self-evident and unanswerable illustrations derived from familiar scenes and incidents. His thought of the *impersonality* of the devil is in evidence when he said to Peter: "Get thee behind me, Satan." Also when he asked: "Have I not chosen you twelve, and one of you is a devil?"

It is amazing what strange doctrines and superstitions proceeded from that dualism which made both God and Satan very real beings, both self-existent, omnipresent, omniscient, and virtually omnipotent; and represented them as actually at war with each other for supremacy in the universe, with the odds at times apparently on the side of Satan. From this came the hideous doctrine of a literal eternal "hell," to which even God was supposed to consign the great majority of the human family to be tortured forever by His enemy, the devil. To such an extreme was the error of dualism carried that it became universally accepted that God had bought off the devil by the sacrifice of His son, thus effecting atonement for sinners!

But through all the revolting superstition and false theological reasoning of the ages can we discern the facts regarding Good and evil, as the Man must have discerned them? Can we discern how we are to live, not "by bread alone, but by every word that proceeds from the mouth of God"? And so discerning, can we make it practical in business and social life, even as he did and said we should?

We can, for "to this end" came he into the world. And we discern these all-important things by a deep study of his words and deeds—words and deeds that are so strongly attested that they are accepted as genuine even in this "practical" twentieth century. We discern them by following him when, strengthened by his victory over that which would have paralyzed his mission at the very beginning, he went joyously to the marriage at Cana and gave the first recorded public demonstration of the Allness of Mind and the consequent unreality of the human concept known as "matter." We discern them by going with him into his world of business and analyzing his ever greater proofs, advancing step by step in his understanding and demonstration

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of Spirit, until at length he could say that he had overcome the world, the false sense of existence based on the testimony of the physical senses. . .

But in this deeper study we need the aid of a metaphysician. And for that we turn now to the record of one who lived close to the Man and who is thought to have made a like complete demonstration, the one known to us as "John."

CHAPTER 4

THEME: *Prolog Introducing the Metaphysical Interpretation of the Man by Johanan of Galilee.*

PLACE: *Issued probably from Ephesus between A. D. 90 and 110.*

JOHN 1:1-18

IN the beginning was the Word, and the Word was with God, and the Word was God.

2 The same was in the beginning with God.

3 All things were made by him; and without him was not any thing made that was made.

4 In him was life; and the life was the light of men.

5 And the light shineth in darkness; and the darkness comprehended it not.

6 ¶There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the Light, that all *men* through him might believe.

8 He was not that Light, but *was sent* to bear witness of that Light.

9 *That* was the true Light, which lighteth every man that cometh into the world.

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

11 He came unto his own, and his own received him not.

12 But as many as received him, to them gave he power to become the sons of God, *even* to them that believe on his name:

13 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

15 ¶John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.

16 And of his fulness have all we received, and grace for grace.

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17 For the law was given by Moses, *but* grace and truth came by Jesus Christ.

18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

IF the story of the Man as set forth by the physician Lucas is "the most beautiful book ever written," so the interpretation of the Man, as given in what is still quaintly called "The Gospel According to Saint John," is doubtless the best loved bit of writing ever penned.

And it is the most important, *for this brief thesis contains the "method and secret" by which the Man solved his economic problem.*

Small wonder, then, that such controversy has raged about it as about no other piece of literature in the world! Small wonder that it has been declared "unhistorical," "unauthentic," "impossible," "misleading." For the world has wrestled to exhaustion in its vain endeavor to reduce to terms *material* this most profound metaphysical treatise that has ever come from the hand of man.

"The peculiar character of the book has been set forth by the single adjective 'sublime'; for sublimity is said to result from the two factors of simplicity and profundity. The sea is sublime, because of its unbroken expanse and its measureless depths; and the cloudless sky is sublime because of its limitless vaults of blue. Such, too, is this little book; its stories are so simple that even a child will love them, but its statements are so profound that no philosopher can fathom them."¹

It is the philosopher mired in matter—it is the psychologist looking for cause in brain—it is the theologian attributing the false Adamic creation to a God who is Love—it is these who, because of the material veil "still untaken away" from before their eyes, have failed to discover the "method and secret" which the author of this great document has blazoned forth in its wonderful pages.

Naturally it differs greatly from the "Memoirs" of Lucas and John Mark, and from the regal narrative of the author of "Matthew." "They were compilations made up of earlier existing material. This is an original work, 'dominated throughout by a great personality who has so meditated on the facts and truths he announces that they have been as it were recast in his own experience and bear traces everywhere of his genius.'"²

1 *The Gospel of John*, Erdman.

2 *The Bible in the Making*, Paterson-Smyth, p. 187.

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The problem of its authorship is not yet considered to be definitely solved, although it has been greatly narrowed, until now it appears to involve only the Man's close student, John, and one or more of John's associates or his students, acting in the capacity of scribe or editor.

John himself was a native of Galilee, the son of Zebedee (Zebediah) and Salome. The family of Zebedee was evidently in comfortable circumstances, for he and his sons, John and James, were in partnership with Simon—afterwards called Peter—and Andrew, sons of Jonah, in the business of fishing, and they had boats, the paraphernalia necessary for the successful prosecution of their business, hired servants,³ and a house. Salome is believed to have been a kinswoman of Mary, mother of the Man, and thus there may have existed a bond of human relationship between John and the Man in addition to ties of deepest love and confidence, much as existed between the Man and the "Cleaner." It was John to whose spiritual perception the Man found it always easier to appeal than to the more material understanding of the other students whom he gathered around him. It was always John whom the Man took with him into the chambers of death and into the densely material environments where he wrought those deeds that gave most startling proof of the superiority of the spiritual over the material. Because of John's deeper metaphysical understanding, the Man appears to have regarded him in a different light from the others, thus gaining for him the title of "the beloved disciple."

After his long "silent" years of preparation, in which he was quietly working out the economic problem, the Man had at length emerged from his workshop with a definite consciousness of his mission among mankind. At once he took up the gauntlet of error and wrestled to a finish with "that man-killer from the beginning," the malicious and aggressive suggestion that there can be life, power, and substance apart from the one and primal Cause, Spirit, God. Lucas and the editor of "Matthew" tell this in the lively Oriental narratives of the baptism and the temptation in the wilderness. But when the Man set forth to "prove" God as the Principle of his "method and secret" he required, not a biographer, but an *interpreter*. And this, we believe, he found in John. We know now that the Man did not choose his students indiscriminately; and when he chose

³ Mark 1: 20.

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John, the fisherman of Galilee, he doubtless saw in that fresh young mentality a preparedness and a potentiality that he did not find in the others.

In looking back now over the Man's career it is apparent that :

"He was more than a wandering philosopher, who gave ethical inspiration to the folk who chose to listen. He purposed to be heard and understood. He definitely sought to perpetuate His Gospel and to secure the widest possible diffusion. . . More than a visionary, He planned with extraordinary acumen the details of His campaign. . . In the definite carrying out of these carefully conceived plans Jesus drew to Himself from the number of His disciples a few men who were chosen, not for their superior loyalty, but for their adaptation for the mission He had in mind for them. . . The Twelve were chosen to be recipients of His Gospel that they might with intelligence transmit it to others. . . For them, as for the public groups whom He addressed, Jesus formulated His teaching. He must needs choose an oral form which would preserve its integrity and withstand as far as possible the inevitable tendency to garble the spoken word. Hence He cast His teaching into the form of Hebrew verse. But this was more than a pedagogic necessity; it was the natural expression of His intellect. He was fundamentally a poet; imagery came at His call; He thought in similes; He perceived poetry to be the best expression of the highest truth. So for His own self-expression, as well as the exigencies of His plan, He resorted to this unique method of philosophical presentation. Having composed His ethical teaching with this exactitude, He insisted upon its being fixed in the mind of His disciples. It was their business during the days of their common traveling to familiarize themselves with His message. Every appreciation which led them to follow Him made this a glad service on their part. They felt that He had 'the Logia of eternal life.'⁴ It was not a perfunctory response that would issue only in vague impressions and inadequate recollections. So far as the human mind was capable of becoming a medium for exact reproduction of another's thought, they accepted the privilege and responsibility. . . His method of public proclamation was simple. Commonly before a gathering of auditors He would recite His Logion or Parable, and thus challenge them to inquiries, so that the Logia would become the basis for more extended comment, which might in cases become affixed to the Oracle⁵ itself. So every Oracle would have a definite historic setting. Sometimes, indeed, because of its use on more than one notable occasion, there might be a variety of

⁴ In this context "Logia" means "Words."

⁵ "Oracle" means "Teaching."

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reminiscences centering upon the same utterance.⁶ Inevitably also the same theme would grow in His mind, and a simple passage would become the nucleus for more exquisite poems, as is the case with the 'lost sheep' and kindred utterances. . . In such a fashion did Jesus develop a body of ethical teaching in poetic form; and in such a fashion did the disciples make it their own. In other words, by the best oral methods devisable Jesus published His Gospel. . . How early this became reduced to writing, whether during the actual ministry of Jesus, or immediately thereafter, it is impossible to say. But there is no flight of imagination in supposing that Matthew, accustomed from his business to getting things down on paper, should have transferred the habits of his life to the new occupation in which he was now engaged. Indeed, the detail with which Jesus planned other affairs might warrant the assumption that it was with this very service in mind that He called the Publican into intimate discipleship. There exists beyond question a collection of Logia⁷ attributed to Jesus and associated with the name of Matthew. These Logia have so maintained their form of Hebrew verse as to be their own best attestation of their accuracy. For all practical purposes they are a transcript of the teaching which Jesus formulated with such exquisite care and gave to His disciples as His best legacy. They constitute His public ethical doctrine. But there was much which Jesus had to say that did not belong to the doctrine to be passed from man to man. There were problems centering in His own personality; there were others arising from His mission and claims; there were intimacies of His own soul. These things challenged poetic expression; in reality they required it. His deepest instincts of self-expression found utterance in such wise. He was fundamentally the poet, and in the inevitable self-interpretation, which is the essence of poetry, He found a theme not adapted to the common mind. It was not for Him to cast His pearls before swine. Only to His disciples in intimate mood could some of these things be said; and indeed much of this was beyond the perception of the more material minds among them. At times, in moments of exalted response to the antagonism of the world, He made assertions in the loftiest strains of poetic self-revelation; but this was only occasional, and a source of mystery to His auditors. For the most part the minds which were nearest akin to His would be the recipients of these treasures of His heart. Certain it is that the collection of these intimates and deeper revelations which are attributed to Him

⁶ This accounts in part for some of the apparent repetition and confusion among the Gospels.

⁷ "Sayings" of Jesus.

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have by long tradition been associated with the name of that disciple who stood in the most intimate relation to the Master, and who, in his after life, most fully manifested the qualities of heart and life which were most appreciated by the great Teacher. The situation to become intelligible only requires the assumption that from the first, either by instinct, or appointment, or appreciation, John became the repository of these deep and elemental Oracles."⁸

It was after Paul had written his remarkable letter to the Ephesians—that is, after A. D. 62—that John went to Ephesus. He had been banished, probably during the persecution of the Emperor Domitian, to the island of Patmos, and while there had composed that astonishing work known as "Revelation." Arriving in Ephesus, he became intimately identified with the task of organizing the churches in Asia, and quickly rose to leadership. "The long residence in that city of a great Church leader named John, a man who had seen the Lord, and who was held in the highest repute, is one of the evident truths of that far-off time."⁹

Persistent legend states that John did great works in Ephesus, works similar to those which he had seen the Man perform; and Apollonius declares that he raised a man from the dead. And he also waged fierce warfare against such heretics as Cerinthus, to confute whom he wrote the work that now underlies our Fourth Gospel. For somewhere between the years A. D. 90 and 110, possibly before, the Fourth Gospel as we have it to-day was given to the world, and John, the "beloved disciple," is believed to have been intimately associated with it.

And in a manner most remarkable. For our present Fourth Gospel contains, woven into and through it, an *original* Gospel which John is believed to have written or composed long years before—probably soon after the Man passed from earth—and which can be distinguished through it as clearly as we can now distinguish the original "Logia," the "Sayings of Jesus" collected by Matthew, underlying and woven into our present First Gospel.

One of the greatest errors made in studying the gospel narratives is that of regarding them as consistent units, single and unified documents, each written by a sole author. For such is not the case. And the striking unity of the Fourth Gospel has

⁸ *Did Jesus Write His Own Gospel?* MacVey, pp. 357-362.

⁹ *Ibid.*, p. 391.

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prevented men from seeing that there have been interpolations and addenda to an original document—although the interpolating and adding may have been done largely by the original author, John himself.

It has long been recognized that the order in the Fourth Gospel is not so much chronological as it is topical. This was seen at a very early date, for Tatian, who was a Syrian rhetorician of Greek education, born about A. D. 110, recognized it. Tatian, as far as we know, wrote the first "harmony of the Four Gospels," the famous *Diatessaron*, "the oldest life of Christ."¹⁰

The reason for this lack of chronological order is apparent. John is writing an essay to establish a certain thesis, namely, that the Man revealed the true Messiah. To do this, he selects certain illustrative incidents, stringing them along in such chronological order as is possible, but frequently disregarding chronology altogether for the sake of the incident. Yet even in this he has attained such unity that to some it appears as if the Gospel just as we now have it had been struck off at a white heat. The unity, however, is in the underlying *original* Gospel—a Gospel which is itself in remarkable harmony with the Gospels of Lucas, John Mark, and "Matthew." But this original Gospel of John has been cut open at various places—the scars of this literary surgery may be still distinguished—and additional "Sayings" of the Man and incidents concerning him have been inserted. Finally, a Prolog has been prefixed, and a whole chapter added, Chapter 21 of the Gospel as it now stands.

The original Gospel of John was composed, not in Ephesus, but in Judea, and in the Aramaic tongue. An interesting light is thrown upon John's complicity in its origin by a passage from the famous Canon of Muratori, the earliest extant catalog of the New Testament books, dating from about A. D. 170. The passage runs:

"When his fellow disciples and bishops exhorted him he said, 'Fast with me for three days from to-day, and let us tell one another what may be revealed to any one of us.' That very night it was revealed to Andrew, one of the apostles, that John was to narrate all in his own name, while they were all to revise it."

And so the Gospel of John, instead of being the last of the

¹⁰ For excellent comment on the recent discovery of an ancient translation of the *Diatessaron*, see *The New Archeological Discoveries*, Cobern, p. 200.

New Testament books to be written, was doubtless, in its original form, *the very first*. And thus *the metaphysical interpretation was the first, the original, and the most correct setting forth of the unique Man*.

But this original Gospel of John appears not to have found general acceptance. For the people, especially the other disciples of the Man, wanted a chronological sketch of their great Teacher's career, a sketch "true to life"—that is, conformable to their materialistic sense of existence. This early document of John's seemed to them to remove the Man from the realm of the human; there was too much in it that did not agree with the exaltation of a purely human concept of him. Besides, it was a bit dull. And so the document was laid aside, and the brilliant poetical narrative of Lucas and the regal interpretation of "Matthew" were accepted instead.

This original Gospel of John is often referred to as the "Jerusalem Gospel," and was undoubtedly written "first of all the records, by the Apostle John, prior to the scattering of the apostles, and perhaps even prior to the persecution under Saul of Tarsus. . . . Whatever accretions might come with the years, it would remain John's Gospel, more truly so than in the case of Matthew, who only mediated the Logia of his Master."¹¹

Now this original Gospel probably closed with Chapter 20 of our present Fourth Gospel. But a book of the first century was very different from a book of the twentieth. It was a constantly growing thing. And so the original "Jerusalem Gospel" was taken from time to time and "revised," as indicated in the passage referred to from the Canon of Muratori. It was subjected to an insertion here of some remembered "Saying," and there of some recalled incident, the inserting sometimes skillfully done, yet often clumsily enough to constitute an intrusion. But the data thus inserted from time to time were genuine, and the additions were made by those who had been students of the Man, "eye-witnesses," or associates of those who themselves could corroborate the recalled data because of their own association with him. Although Chapter 21 is undoubtedly an addition to the original Gospel, yet we cannot say that it was added without John's knowledge or supervision, nor, indeed, that it was not appended by John himself.

¹¹ *Did Jesus Write His Own Gospel?* MacVey. For an interesting conception of this "Jerusalem Gospel" see *Ibid*, p. 329 *et seq.*

Moreover, it is certain now that many accounts of isolated incidents in the Man's career were early circulated on separate papyrus leaves. The incident of the woman taken in adultery is an example. Remove this little story from our present Fourth Gospel and the text will be found to close again and the narrative to continue in perfect unity. In length, this little incident is just enough in the original Greek to fill a single papyrus leaf such as was in common use at the time. It doubtless circulated as such. Then:

"In due course one of the many collectors of incidents concerning the Master would note the value of this and make a memoranda of it. Such a paper, if copied even in a limited degree, would in the end, when the aggregation of the canonical literature began, find a place in association therewith. In some such way has this document come to its final adjustment."¹²

So also the story of Jesus and the woman of Samaria. It is a "composite structure, which has been elaborated in its final redaction by the editor." It contains three distinct "Sayings" of the Man, those regarding the well of water, the spiritual character of true worship, and the allusion to the white harvest fields, that could be omitted from the text without impairing its continuity. . .

"It is as though some writer found them rising in his memory as he wrote the story, and with that happy disregard of historical association which belongs to the naïve period of historical writing he placed them in the mouth of his chief character; this does not imply any lack of authenticity in the sayings themselves—rather the reverse in fact—but merely in their association with this event."¹³

This little story may have circulated as a "Gospel of the Samaritans," and its author may indeed have been Philip the "Gospeler." Philip was intimately associated with the early Church in Jerusalem, and was deeply interested in the Samaritans. He was a man of broad vision, as this story would indicate, and therefore in sympathy with the vision of the Man himself. We know that Lucas knew this Philip, and may have secured certain data from him which went into the "Gospel of Luke" and "Acts." Philip finally went to Asia Minor, and there he was in close touch with the little band at Ephesus,

¹² *Did Jesus Write His Own Gospel?* MacVey, p. 77 et seq.

¹³ *Ibid.*, p. 87.

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from which emanated the Fourth Gospel as we have it to-day.

Thus our Gospel of John indicates a growth from the original, the so-called "Jerusalem Gospel." Does it likewise indicate growth in the man John?

One of the points of internal evidence on which the authorship of this Gospel has been disputed is the fact that John was a Jew, while the Fourth Gospel indicates a Greek revisor or editor. But John's expanding and ever spiritualizing thought could not be well expressed by the unmetaphysical Aramaean tongue. A Greek revision or editing was absolutely necessary. And whether John had acquired the ability to put his thought into Greek, or whether he employed his student Prochorus, as the ancient legend states, is unimportant. And whether this was accomplished entirely before John passed from their sight is likewise irrelevant. The point is, that *the thought expressed in the Fourth Gospel is not that of his students, not that of John himself, but the Man's.*

Moreover, by the time his original Aramaic Gospel had been expanded into its present Greek form John had long since ceased to be a Jew. At the empty tomb of Jesus, years before, he had seen something that had transformed him: *he had caught a clear vision of the Christ.* He knew then that it was not the Man who was the Messiah, but the Christ-idea. And from that time forth he seems to have walked in the way pointed out by the Master, to have followed his unprecedented example, shaped his thought—and therefore its externalization—by the Man's, and—can we doubt the ancient tradition?—*worked out his complete salvation, even as his Master had done.* He had witnessed the Man's astonishing demonstrations over the testimony of material sense; he, at the tomb, had discerned what it was that the Man had been doing all the while right before the dull eyes of his students; and . . .

Tradition states that John alone of the twelve original disciples escaped martyrdom; it goes further and declares that he even escaped death. Is there not a basis of fact beneath this? If the Man overcame death, is it not possible that "the disciple who cast the deepest glance into the heart of Jesus" should have done likewise? And John's Gospel shows his correct interpretation of the Man's "method and secret" by which he could have accomplished it.

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The Fourth Gospel is highly interpretive. It reveals the character of the ideas taught and proved by the Man and by which his followers, constituting the primitive Christian Church in the first and second centuries, were repeating his demonstrations, healing the sick and even—as has been asserted—raising the dead.¹⁴ The central idea, an understanding of which enabled men at that early day to repeat the deeds of the Man, was the *Logos*, or Word.

Now the Greek term “*Logos*,” translated “word,” had two meanings, for it also meant “reason.” The ancient Stoics employed it to indicate the reason which pervades the world. But the Jewish philosophers greatly modified the meaning, as did also a learned Greek philosopher, Philo, a contemporary of the Man. Philo goes so far as to declare that God is not in the material world as mortals conceive it, but that there is a sharp antithesis between God and matter, that matter cannot be even indirectly referred to God, since it is essentially a negation of true being. To Philo, and to such clear thinkers as John, God was seen to be the *raison d'être*, the Principle by which all exists. The *Logos* is therefore Truth; it is Principle; by it all is made, and by it all continues to exist.

Philo was not wholly clear, but he had hit upon some important truths. He speaks of the *Logos* as the human reflection of the eternal God. . . .

“And so the *Logos* is, in the fullest sense, Melchisedek, the priest of the most high God, the king of righteousness, and the king of Salem, Who brings righteousness and peace to the soul.” [As for the world:] “the *Logos* is its real being,” [but] “Philo regarded matter as devoid of all quality, and even form. Matter was in itself dead—more than that, it was *evil*.”¹⁵

“To many people of ancient times it seemed impossible to suppose that God could have anything directly to do with the world. Matter—the material of which the world is made—they thought was in itself evil, and, therefore, a good and perfect God could not have created it, and could not deal in any way directly with the world. But since it was necessary to suppose that all things came ultimately from God, they imagined that in creating the world and communicating with it God acted through an intermediate being or beings, though these were generally so vaguely conceived of that they could scarcely be called beings

¹⁴ See Gibbon's *Decline and Fall of the Roman Empire*, Vol. 1, p. 540.

¹⁵ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, Bk. 1, Chap. IV.

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at all. For these beings one of the favorite names was 'Word,' a word being that through which a being acts and makes himself known to others. But none of these beings, if indeed they could be called 'beings,' were or could be definitely known. They were creations of the imagination, devised to bridge the gap between God and the world, including the world of men. In fact, however, instead of bringing God nearer to men, they only put him farther off."¹⁶

Philo mixed much philosophical speculation with the grains of truth which he dealt out, and the confusion of thought regarding the true nature of the Man became such that John—or his editor—very much as Lucas did, deemed it necessary to clarify the mental atmosphere, for he had been an "eye-witness" and knew whereof he spoke.

"In the account of the creation as given in Genesis we read, 'In the beginning God created the heaven and the earth.' Most of us have reversed this order in the way we interpret the creative process and begin with our concept of earth. But John, the author of the Fourth Gospel, saw that the beginning of the creation of God is the universal, eternal Christ; and the record of his inspired vision, rising above all thought of time into the absolute and spiritual, states that 'in the beginning was the Word, and the Word was with God, and the Word was God.' We know that the Word of God is but another name for Christ, His highest Thought, and is so rendered in John 1:1-14; I John 1:1; 5:7 and Revelation 19:12. We are beginning to realize that God's Word or Thought—the Logos—is the creative power, but few of us possess any practical understanding of this as manifested by Jesus. To present the creative sequence in clearer language we would say: God or Mind thinks, and this activity or power of Mind evolves a universe which is forever subject to this Thought of God as its Lord or Christ, ruler and lawgiver. That there is life in this Thought shining forth from God we know—and it is the real light and life of the world, whether any human creature understands it or not. Jesus did fully understand and prove this. Thus he inaugurated a new or Christian era—an era of light, understanding and demonstration. . . . To John, God was no longer a mere tribal or national Jehovah who had created a material world in six literal days, formed man out of the dust, every living creature out of the ground, and then rested for twenty-four hours. For him the idea of God had acquired a higher significance; His nature was a spiritual nature; His creation a spiritual universe. So God

¹⁶ *The Life of Christ*, Burton and Mathews, Chap. 1.

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was conceived by John as infinite Mind, Spirit, the only Cause or Creator; then as expressing Himself by means of the all-embracing Thought, Logos or Word—the Christ. The result of this action of Mind is a universe teeming with ideas, a universe that is absolutely incomprehensible to man until he is spiritually awakened, reborn. This new birth is birth in understanding—the Christ knowledge—through which we become partakers of the life of Christ. The light of understanding destroys the darkness of ignorance, and redeems our universe from chaos. But man can get only glimpses of this ever-present, all-pervading good, until he comes “in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.”¹⁷

So John writes that God is not afar off, that He is at hand, and that He has been expressed through the Logos—the Logos being, of course, a truly mental, a *spiritual*, thing. And the Logos was manifested, reflected, expressed, by Jesus of Nazareth as by none before him. The Logos, being the full expression of Truth, is of course eternal. It is “in the beginning,” “before all time.” It is “before Abraham.” In other words, and plainly, God is Truth.

Moreover, through the Logos all was made that was made. All that is was created through Truth and by the God who is Truth. All that is—

But what is?

Why, Paul preached that it is only the unseen, the spiritual, that is *real*. And so it is only the spiritual that really is. It is only the unseen, the spiritual, the real, that has been created—that is, *revealed*—through and by the Logos. . . . And the Logos, in the highest sense Truth, is the only intermediary between God and man. Thus only is it possible that God can be conceived of as immanent.

It is difficult to definitely connect the word “Logos” with Greek philosophy, for, as philosophic thought developed, so the word took on more and more the associations of *universality* and lost more and more those of the *individual* thing or person.¹⁸ With the Hebrews the “Word of God” always meant “*God speaking and doing certain things.*” Later, the term was used to indicate, even if vaguely, that which reveals or manifests God, hence, the Christ-idea, or the Christ. Irenaeus, about

17. See article “Revelation through Jesus Christ,” by S. Evans Day, in *The New Watchman* (Boston), March, 1923, p. 42.

18. See Hastings' *Bible Dictionary*, article on “John, the Apostle.”

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A. D. 120, wrote: "For there is among the Greeks one Logos which is the Principle that thinks, and another (Logos) which is the instrument by which thought is expressed." In other words, *Mind and Idea*.

This is very far from considering the human Jesus one with God; and yet the latter error very early crept into men's thinking and mesmerized them into spiritual powerlessness. "All things were made through Him"—Principle—"and without Him was not anything made that hath been made."¹⁹ But some later copyist, confusing the human with the divine, inserted the words "by Jesus Christ" into Paul's letter to the Ephesians, Chapter 3, Verse 9, and so sent the error on its destructive way down the ages. The Revised Version of the New Testament rightly omits these interpolated words that make Jesus appear as the equal of God and the creator of all things.

"Much confusion has resulted from an interchangeable use of the words *Christ* and *Jesus*, which may be avoided by realizing that the life of Jesus is a revelation of the Christ and brings to view the perfect action of what Paul terms 'the mind of Christ' upon an ever-receptive human mind."²⁰

The word "begotten," as John employs it in the expression: "the only begotten Son of God," has also been woefully mistranslated and misapplied. In *Exodus* 4:22 we read: "Thus saith the Lord, Israel is my son, even my firstborn." But this assuredly does not imply a sense of *human* relationship, for Israel is the *real man*, created the image of God in the true sense of creation as set forth in the first chapter of *Genesis*. Israel is the Idea of the Mind that is Principle, God. Israel, in its *true* sense, is the Christ-idea, and must be reflected, expressed, and manifested by everyone, even as the Man reflected, expressed, and manifested it, and as is indicated in the prophecy: "Every knee shall bow and every tongue shall confess my name"—my *character*.

The error in mortal mind precludes the power to make spiritual demonstrations such as the Man and his students made. And the gross error of regarding God as a creator who discriminates and limits and otherwise manifests human qualities, as implied in the thought of Jesus as the only son of the infinite Father, has stood for ages as a barrier to man's upward

¹⁹ *John* 1:3.

²⁰ See article "Revelation through Jesus Christ," by S. Evans Day, in *The New Watchman* (Boston), March, 1923, p. 41.

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progress. The term "only begotten" is employed by John in the sense that *the infinite Mind created no other sort of "son" or revelation than this true Christ-idea*. It is this "only begotten" Son that everyone must eventually express, "that they all may be one; as thou, Father, art in me. . . I in them, and thou in me, that they may be made perfect in one." It is the oneness of Mind's offspring that Paul is trying to set forth when he writes: "There is neither male nor female: for ye are all one in Christ Jesus"—that is, ye are one when ye express the Christ-idea that the Man so completely expressed. John declared that the material world and its sons are *not* of the Father; but the Christ is the unique Son, the *complete* expression of the Mind, the Principle, that is God. In stating that the "Word" was made flesh, John was setting forth the saving fact that the human Jesus, a man of flesh as the world conceives human beings, comprehended, reflected, and expressed the Logos, the Truth, and thereby worked out his own salvation and set the example that all must follow to be rid of the consuming errors of the false sense of material existence. He became the human channel through which the "Word" was made apparent to human ken, in its effect on mind and matter and material law. The Greek word translated "begotten" is the proper one for signifying the eternal relationship between the Father as Mind and the Son as the Idea which completely expresses that Mind.

And there is another thought indicated here, which is so human that it may have had an important influence on the early gospel writers. If they knew that the human birth of the Man was out of the ordinary—as it is certain that Lucas and "Matthew" did, and as John must have known, intimate as he was with the Man and his family—then "only begotten," or "only born," may likewise have been employed in a human sense to set forth the fact—which they doubtless hesitated long before publicly revealing—that the Man's advent into this world was a demonstration of spiritual understanding by Mary, and so, in a peculiar sense, he was an "only begotten" son, since there was no record of another ever having been begotten in this unique manner.

It is apparent that, when composing the Prolog of his Gospel, John's thought was on the first book of Moses, for he uses the same introduction: "In the beginning. . ." And he refers to the same creative agency, the "Word," for in *Genesis* the ex-

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pression: "and God said" occurs like the burden of a song. And as there is no materialistic or "incarnation" theory back of the creation story as set forth in the first chapter of *Genesis*, so there is none in John's Prolog.

It is interesting to observe the deepening meaning of the term Logos, translated at first merely "word." . . .

"Nothing, I am persuaded, would more mightily convince us of the new power which Christianity proved in the world than to compare the meaning which so many words possessed before its rise, and the deeper meaning which they obtained so soon as they were assumed as the vehicles of its life, the new thought and feeling enlarging, purifying, and ennobling the very words which they employed."²¹

In *Revelation*—a work which, as we have stated, is also attributed to the authorship of John—we read: "I saw the heaven opened, and behold a white horse, and he that sat thereon was called Faithful and True . . . and he hath a name written that no one knoweth but himself . . . and his name is called 'The Word of God.'" The Logos is here become Truth; that which is faithful to Principle, God. In A. D. 110 Ignatius speaks of the Christ as "the Word of God coming forth out of silence"; also as "the truthful mouth through which the Father has spoken." Origen, the greatest theologian of the old Greek church, and who died in A. D. 254, believed in the existence of an eternal ideal world as the center, the core, of the material world in which mortals believe themselves to dwell. The idea of an eternal creation, of creation ever continuing, was held by Origen; and the Son, the Christ, was to him an eternal begetting. The Christ-idea is continually sent forth, as the sun continually sends forth its rays; those receive it who have become spiritually prepared by ridding themselves of the mesmerizing claims of materiality. But this idea of an eternal immaterial world which Origen advanced was soon abandoned, as men's unreceptive thought yielded to the magnetism of the "serpent" and reverted again to the densely material.

As to the famous Prolog, it "is a hymn to the Logos, composed independently of the Gospel, and prefixed to it. In the present Gospel it is interwoven with the introduction to the story of the Baptist, destroying in part its metrical form."²² It

²¹ *The Study of Words*, Archbishop Trench.

²² *New Light on the Life of Jesus*, Briggs, p. 148.

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is unfortunate that this beautiful "Hymn to the Logos" should have become so confused with the narrative about the "Cleaner," for when the separation is made we find it "to be in the nature of a 'Credo,' or confession.

"In Beginning was the Logos,
And the Logos was with God;
All things were made by Him,
And without Him, nothing was made.

All that was made was life in Him,
And the life was the light of men;
The light shined in darkness,
And the darkness comprehended it not.

He came unto His own,
But His own received Him not;
But as many as received Him,
To them He gave power to become sons of God.

The Logos was made flesh and dwelt among us;
And we beheld His glory, full of grace and truth.
Of His fullness have all we received,
And grace for grace;

For the Law was given by Moses;
Grace and truth came by Jesus Christ.
No man has seen God at any time;
The only begotten Son has declared Him.

"The power and beauty of such a confession is beyond dispute. Its aptness would give it currency in any philosophical community. This currency would lead to its elaboration by comment, and to the amplification of some of its significant terms. Precisely this has actually occurred, and these additions being incorporated into the text have secured doctrinal explicitness at the cost of literary beauty.

"These very considerations are reasons why in presenting in Greek dress the Gospel of John, use should be made of this creed as an introduction. The editor has been skillful in fusing the creed with the opening words of the narrative, yet has not succeeded wholly in obscuring the juncture. The narrative can be presented in its probable original form. When so restored, it reads as follows:

"There was a man, sent from God, whose name was John. He came for a witness, that he might bear witness of the Light, that all men might believe through him. He was not the Light, but came that he might bear witness of the

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Light. There was the true Light, which lights every man coming into the world. John bear witness of Him and cried, saying, "This was He of whom I said,

He that comes after me
Is come before me,
For He was before me."

'And this is the witness of John, when the Jews sent unto him from Jerusalem, priests and Levites, to ask him, "Who art thou?" And he confessed and denied not; and he confessed, "I am not the Christ."'

"The unity of this passage, its own adequacy as an introduction to the Gospel narrative, its prose form in the midst of a poetical passage, all argue the original separateness of the creed and the verses here quoted."²³

The Egyptians, dense materialists, sang their "Hymn to the Sun," but John, supreme metaphysician, opens his spiritual interpretation with a glorious "Hymn to the Word." With a sublime courage, so characteristic of him because it concedes no power to evil, he rapturously affirms: "At (not *in*, as is usually rendered) the beginning was the Word"—to begin with, was the Word, Truth—"and the Word was with God"—or, more concisely, the Word, Truth, *was* God. John's attitude toward the Man and those comparatively few and often disconnected incidents of his career which he had planned to record in his Gospel in order to prove that the Man had grasped and revealed the Messianic idea, was so true to that spiritual Idea that he emphasized it to the point of almost ignoring the humanity of his Master. Hence, as was to be expected, it is in this Gospel that there is afforded convincing evidence that Jesus thought little, if any, of himself on the basis of matter or the flesh, but continually emphasized his true self and its divine origin and being, even despite the contrary testimony of the material senses. John, after seeing the empty tomb of his Master, beheld the Messiah as the spiritual idea and not as merely the man Jesus, a personality. And he beheld this Idea as one in *quality* with God.

In a few graphic sentences in the Prolog reference is made to John the "Cleaner" and his office as a witness, but apparently only to focus the light all the more directly on the divine Word, the Truth, which the Man revealed, the Christ, the world's sole hope.

23 *Did Jesus Write His Own Gospel?* MacVey, pp. 378-379.

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Further, when John declares that "all things were made by him" he is emphasizing his inclusive purpose to counteract and eliminate the indifference and callousness of mankind, immersed in a universe of matter, to God and things spiritual. The prophets of old had been moved by the deep mesmerism of humanity in regard to these all-important subjects, and had persistently demanded the recognition of God, Spirit, as the sole Cause. They, like John, strove to make men see the true Creation. For it was demonstrable then, as it is to-day, that to view matter with the physical senses is not to behold the works of God, but merely the objectification, the externalization, of deceptive sense-testimony. We do not see *things*, but only our *thoughts* of things. And these we see externalized, and thus we erroneously declare them to be real objects, created by God.

But the true Creation by Mind must of very necessity be spiritual, and matter can have no part in it. The unfolding of Mind's innumerable ideas constitutes "Creation." But these true ideas are seized upon by the false, suppositional mentality called the "carnal" or "mortal" mind and mistranslated into material terms: *matter, then, is the way true spiritual Substance appears to this "mortal" mind*. Whence this so-called mortal mind appears to have come, or wherein it originated, was explained and proved by the Man, and is recorded progressively by John through his Gospel, as will be shown later.

Again, in referring to the Christ as the "Word made flesh," and as "the only begotten of the Father, full of grace and truth," John takes the universal belief in the corporeal and material and then metaphysically, or spiritually, shows how the apprehension of the Christ, Truth, by human beings serves gradually to eliminate or destroy the mortal mind—to "put off the old man," as Paul afterwards wrote. John aimed to separate Spirit from matter, and to set forth that the Man was not Spirit, moving among men in the flesh, but was a human being, like themselves, who had so freed himself from the world's belief in the actuality of matter that the Christ was evidenced in his life, his words, his acts, so that the seeming mystery of godliness was manifested even while to them the flesh still appeared to exist. In the sense that the Logos is the "sign or outward manifestation of any inward thought"²⁴ the human Jesus may be regarded as the Logos—but only in such a sense.

²⁴ Definition of "Logos" as given in Jevons' *Logic*.

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The "oneness" of true Man with his Principle, God, has often been likened to the unity of the sunbeam with the sun. . .

"The sun shines or expresses itself by means of its beams or rays, which bring light and heat to the world. But these are merely different aspects of one and the same thing—energy. Modern science declares that the highest energy waves are interpreted as light, while heat ranges lower in the scale. This analogy of light is used all through the Scriptures with reference to Christ. As the sun expresses itself by light, so Mind or God must be expressed by thought. In other words, what we call His handiwork is, must be, the work of His thought forming and illuming His universe. His thoughts, as rays, bring light, warmth and power to the uttermost ends of the earth—in fact everywhere throughout His vast universe. Since understanding is the highest manifestation of the power of Mind, how fitting that Christ should be called 'the Light of the World'! 'Every creature of God is good'; all are manifestations of His power, but the Christ is the highest. It was a wise man who said, 'Knowledge is power.' The Christ knowledge is *supreme* power; it unlocks all the treasures of wisdom. Does not the Father say, 'Son, all I have is thine'?"²⁵

It was indeed marvelous spiritual insight that caused John to declare that "all things were made by Him"—that is, that "God spake, and it was done"—and that "without Him nothing was made that was made." For therein did he set forth the platform upon which the Man had stood: *Mind, the sole Cause and Creator, and true Man governed only by this Cause and reflecting no other Mind.* Upon this platform only is salvation from poverty, disease, and death itself to be won. This exposes the illusive character of evil. It harks back to the first chapter of *Genesis*, wherein God made all and "behold, it was very good." Spirit, Mind, being the infinite Real, there was nothing out of which to create its unlikeness, evil. This is the "light," the knowledge that is to save mankind, though it "shineth in darkness, and the darkness comprehended it not," for that darkness is the false sense of life, power, substance, and sensation in matter that beclouds the thoughts of men.

John the "Cleaner" bore faithful witness to that Light. He clearly foresaw the coming of one who would set forth the spiritual Idea as the savior—literally, the "healer"—of man-

²⁵ See article "Revelation Through Jesus Christ," in *The New Watchman* (Boston), March, 1923, p. 41.

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kind, and who would baptize with *the exact and scientific knowledge of God*, the "fire" that would consume the errors of carnal sense and set men free from all their woes. The "Cleaner" saw that this saving knowledge was already at hand, although it had not come through the established systems of theology. "He came unto his own"—The proper rendering is: "He came unto his own things," a rendering which brings out clearly the unrecognized fact that he came concerned with "the things of my Father," Spirit, not the phenomena of matter, and "his own people received him not," for so sharply did he distinguish between the things of the spirit and things material that many believed him insane. They were far from ready to abandon their material thinking, with their elaborate and impotent ceremonies and undemonstrable dogma, although they recognized not that it was the mesmerism of error, the "serpent," as opposed to Truth, that made them thus stubborn and resisting, even though "the Word was made flesh"—even though they saw Truth revealed in the character and words and works of the Man, and in its effects on the diseased bodies of those who helplessly appealed to him for physical healing. But to those who received him, those who were receptive and who understood, he revealed his wondrous "method and secret," showing them that back of the material *seeming* was their true spiritual selfhood, and that thus in reality they were "children" of God. This term "children" is the proper one here, rather than "sons" of God, the term so often used by Paul, for "children" conveys the thought of likeness, of similar nature, identical life, all that which results from birth, while "sons" has more the sense of legal rights and position resulting from adoption. John has here used the *exact* term to convey just what he means.

The final statement of the Prolog sums up the emptiness of the religious systems of the Man's day. "No man hath seen God at any time"—*the five physical senses, upon which mankind depend for knowledge, do not, cannot, testify of God; indeed, their testimony is a direct denial of the existence of God!* And so no one had recognized or understood that infinite Principle, that infinite Mind, which cannot be seen by the fleshly eyes, but which the Man had discerned spiritually and which he was now setting out to "declare," to reflect, to image forth and "prove." The Man was come, "full of grace." And "grace," we discover, has a peculiar and little-used meaning: it signifies

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"the exercise of loving." So the Man was going forth to teach and to prove that men were not under the mesmerism of so-called law, whether it be the "laws of nature" or the ridiculously expanded ancient Mosaic law, but were in reality under a dispensation heretofore quite unrecognized: *the healing, saving, sustaining law of Love.*

Love! Ah, it is because the critics of John's Gospel have been so deeply immersed in matter that they have failed to see that he is revealing the Man as the great exemplar of a new concept of God as Love. Because they have not understood, they have described John's writings as "mystical"; because they could not fathom their spiritual meaning, they have called them "mysterious" and "unhistorical." They could not see through the material veil before their vision that, in his interpretation of the Man, John was separating between the real and the unreal, between the absolute and the merely relative, between those "born of the flesh" and those born "not of bloods," as the original Greek has it.

"No man hath seen God at any time"—the original Greek reads—"God, only-begotten, which is in the bosom of the Father, he hath declared him." In this verse there is no equivalent for "son," and thus the statement sets forth in the most unmistakable language the *Allness* of God, whom John, following the example of the Man, is declaring to be Love. No wonder, then, that the book of *I John* is now being regarded as a little covering letter, sent forth by the "beloved disciple" to prepare the way for his more extended Gospel which was to interpret God as Love! No wonder, too, that those who now read John aright can readily accept the hoary legend which declares that he alone of all the disciples remained awake that portentous night in the garden of Gethsemane, and that *because of this spiritual alertness to meet the false claims of error he himself overcame death!*

"What will win the world?" was the question with which the Man wrestled in his great temptation. "Will a display of physical force?" No! "Will thaumaturgy and wonder-working?" No! "Will the teaching of auto-suggestion? Will formula-teaching, wherein men are taught to declare that the carnal is steadily growing better, when it is utterly impossible that the carnal should improve or ever be anything but carnal?" No, a thousand times no! "What then?"

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This: *the Man had discovered that God is Love. And God is Mind.* Therefore God can be reached only by attaining a spiritual consciousness. And, since "consciousness is the activity of thought," *God can be reached only by right thinking.*

But a God who is Love can be known only through love. And so the wonderful "method and secret" which the Man was setting forth to reveal, and which the beloved student John had grasped, was *the method of right thinking and the secret of true loving.* Having grasped these, no wonder that John's fiery, vehement, tenacious character, which drew upon him and his brother James the title "Boanerges," or "Sons of thunder," gradually yielded to the molding influence of Love; no wonder that his conversation became the constant reiteration: "Little children, love one another"; no wonder that he could so confidently declare: "These things write I unto you that your joy may be full."

"Although we may not yet have learned all that is involved in the first sentence of the Bible, and in St. John's statement that 'without Him was not anything made,' we should know this much, that the fatal mistake of the ages has been in relinquishing that position, and in taking the stand of the materialist, that without Him many things are made. The plain teaching of the Scriptures is, that whatever does not lead human thought to know God as the one Cause, the universal Father, must somewhere in the line of progress be discovered to be false and useless; for the consciousness of enduring life and joy is not to be found outside the knowledge of God and of His Son."²⁶

26 *Footsteps of Israel*, Samuel Greenwood, pp. 2 and 3.

CHAPTER 5

THEME: *Testimony of John the "Cleaner" to the Man.*

PLACE: *Bethania, or Bethabara, on the river Jordan.*

JOHN 1:19-34

AND this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who are thou?

20 And he confessed, and denied not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.

22 Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23 He said, I *am* the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

24 And they which were sent were of the Pharisees.

25 And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water: but there standest one among you, whom ye know not;

27 He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.

28 These things were done in Bethabara beyond Jordan, where John was baptizing.

29 ¶The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

30 This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.

31 And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

34 And I saw, and bare record that this is the Son of God.

JOHNSON was soon exciting popular sympathy, even though such asceticism as his could make but slight appeal to the Jews.

"There is, however, a reason for this sympathy, which had its roots in one of the greatest periods of Jewish history. If we except Moses, who was the real founder of the nation, there is no man in Jewish history whose fame stands so high as Elijah's. What story is there so thrilling, so impressive, at times so overwhelmingly dramatic, as the story of this Bedouin

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of the desert, sweeping down in fire and thunder from the caves of Carmel, to subdue kings and terrify a whole people into submission by the force of a single imperious will? The very name of Elijah is to this day terrible in the East; never was there memory so potent and implacable. The manner of his removal from the earth added to the superstitious awe which clothed his name. He was believed not to have died; to have vanished from the earth only to halt upon some dim borderland between life and death, ready to reappear at any time; to have become a supernatural man, who might return, and assuredly would return in his chariot of flame, when some great national crisis called for him. . . . To the Jew, the sense of Elijah's real presence in the national life, his incompleting work upon the national destiny, was not so much a legend as a creed. It was an impassioned belief, increasing in vehemence as the times grew darker. The deeper the despair and impotence of the nation the more eager became the hope that Elijah would return. . . . No doubt there was some conscious or unconscious imitation of Elijah in John's method of life. It was not servile imitation; it was merely the expression of a general conviction that the prophet must needs be a man of austere character, whose proper dwelling-place was the wilderness. . . . The Jew never traveled through this awful Judean wilderness without some thrill of patriotic hope. He saw in the sacred but detested scene the cradle of his deliverer. He trembled with a sense, at once joyous and fearful, of an unseen presence in the air. The very night-wind, crying in the clefts of savage rocks, was as the voice of Elijah crying in the wilderness. Suddenly all that was mythical and legendary became defined. An indubitable figure of flesh and blood, stern, implacable, vehement as Elijah himself, had appeared in the Judean desert. Once more a voice of thunder rang through the land, a presence harshly majestic confronted the nation, a soul of fire began to prophesy. The most heroic episode of Jewish history stood revived in John, and in a few months his fame had filled the land."¹

Reports of the radical preaching of John the "Cleaner," and that people from all parts were flocking to hear him, quickly reached the Sanhedrin and caused deep concern. This resulted in the sending of an informal and probably privately arranged deputation to investigate the situation, a committee of priests and Levites, who made bold to ask of the "Cleaner" who he was, there being among the people the lurking thought whether or not he might be the expected Christ. The "Cleaner's" prompt

1 *The Life of Christ*, Dawson, Chap. II.

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reply was that he was not the Christ, nor Elias,² neither "that prophet,"³ an expected precursor of the Messiah. He described himself as merely a herald, "a voice in the wilderness." But he did not stop with that. He went on to tell of one who was near, and proceeded to cause consternation among his hearers by mysterious allusions both to him and his prospective mission.

The next day the Man, who had returned from the wilderness, was discovered by the "Cleaner," who at once voiced open and emphatic testimony to the effect that here was indeed "the Lamb of God." For centuries the Jews had been taught to regard the lamb as the symbol of innocence and self-immolation which, their prophets had declared, pointed to the Messiah. This was the extent of their conception. Even John the "Cleaner" was evidently carried beyond himself by prophetic inspiration, since, in the light of later developments, he seemed to obtain but a glimpse of the profound significance of his own declaration regarding the Man.

However, his portrayal was so vivid and so faithful a counterpart to the familiar and cherished unfoldings of the more advanced of the prophets, that his listeners could not fail of being influenced to look upon the Man as one who had attained a close fellowship with God, and to whom had been committed, if not the Messiahship, at least a most sacred trust.

The student of Old Testament religion has it repeatedly brought to his attention that therein was a further Revelation. It represents the history of a series of epochs that were marked by the expansion of the knowledge of pure truth. Brief paragraphs in the Old Testament scriptures not infrequently gather up religious ideas, feelings, and growth peculiar to long eras. It was a far stretch that intervened between the point of view of the ancient patriarchs and the mount of vision of the Mosaic period; then followed another to the next higher plane of the prophets, especially that of Isaiah, Jeremiah, and Ezekiel, for whom there was a wide horizon and a remarkably clear perspective; this in turn was succeeded by an extensive intervening vale ending at the height on which stood John the "Cleaner," whose lot it was to be the most illuminated of all the Jewish seers. And he who was thus so highly "favored" clearly discerned that the Man far surpassed him in spiritual understand-

² See *Malachi* 4:5. The Jews' question was based on a literal interpretation of this.

³ See *Deuteronomy* 18:15.

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ing and as an exemplar of divine training and of the distinctive essence of a more perfect system of religion.

A brief glance over the pages of the Old Testament suffices to show that the history of the Judaic religion is to all intent and purpose *the history of the activities and accomplishments of the prophets*. If all that proceeded from them, directly or indirectly, were obliterated from the Scripture records, there would be little, if anything, remaining of Judaism. Moreover, a discriminating observance of the purpose and spirit of the prophets is essential to the attainment of a correct understanding of their office. In the Authorized Version of the Bible there are many words which have come to have a new and often entirely different meaning through the changes which have marked the language in the course of time. And prominent among these is the word "prophet."

For a long time to mention a prophet has been to suggest a person who spoke for God and interpreted His will to men, and who especially, through some mysterious supernatural endowment, foresaw and was able beforehand to tell of things that would take place. But this is a wide departure from the original meaning of the term. In the Greek the prophet was not the *voice* of the oracle, but rather the *expounder* of the oracle; and, quite in accord therewith, the Jewish prophets were not men whose mission it was to peer into the future to presage events, but they were the expounders of the law and the preachers of righteousness. Their aim was the recovery of men to communion with the Most High. Beginning with Moses, all the prophets studied and taught the teachings of the Pentateuch—that is, the first five Books of our present Old Testament canon—and of the history of their own people and of all who had attained spiritual understanding, and their utterances, their written or publicly voiced opinions, were accounted as "prophecies."

The world of to-day must free itself from the erroneous belief that the ancient Hebrews regarded what we call the "historical books" of the Bible as real history. *They did not*. And if this fact had been generally known it would have prevented centuries of bitter controversy, recrimination, and bloodshed. The Hebrews divided what we call the "historical books" into two sections: the "early prophets," or the major prophets, and the "later prophets," or the minor prophets. And the function

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of the prophet was always to expound and interpret the Pentateuch and certain other Scriptural writings so as to bring out, not history, but the deep spiritual lessons which they contain.

For—alas that the world should not have known it!—spiritual lessons can be taught to the Oriental only by allegory. And so the dramatic little stories of Adam and Eve, of the Flood, and the many lively little Scriptural incidents and episodes, which are related in the Bible with such consummate skill that they read like narrative of actual occurrence, constituted the deep wells from which the prophets drew their illustrations with which they pointed their spiritual teachings. And thus it is that the only possible meaning these stories can have for us to-day is that which we derive from their *spiritual* interpretation. Does eating of the fruit of the knowledge of good and evil cause the fall of man to-day? The world's present condition is sufficient answer. And does man's wickedness result in a flood? Yea, because of wrong thinking the world was all but submerged in the prophetic years of 1914-18—and the waves of hate are still dashing madly over it. And could a prophet have foreseen this? Indeed it *was* foreseen! And the prophet of the present hour, looking down the vista of time, can foresee the certain effects of the continuance of the materialism and hatred in which the world lies drowned to-day.

However, with these observations in view, it can be readily seen that it was inevitable that where there was even such preaching by the ancient prophets there would at times be a glowing anticipation of the outward spread of the "kingdom"; or the portrayal of the effects which would follow either conformity to, or the rejection and abuse of, the principles of Truth. And this, in effect, was to forecast the future. But there was therein nothing more than the natural conclusion reached by men of clear thought, keen insight, and scientific reasoning, who were often moved to speak under the pressure of immediate circumstances, and not infrequently to meet special exigencies. Those who have been noted as the Messianic prophets, for illustration, had no vision that extended over centuries and definitely descried Mary of Nazareth and her child Jesus and the historical circumstances that were to cluster about them; but with their spiritually illumined thought, as they contemplated the conflict between good and evil, they

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discerned the ultimate and inevitable sequences from the coming of the Messiah, or the Christ, in the ushering in of a general salvation from all kinds of discords.

In the literature of the early Christian Church there are repeated mentions of prophets and of prophesying, but invariably the significance thereof was that of the Greek text and of the Hebrew concept, and meant simply *the expounding of the principles of truth as they had been enunciated by the Man, together with the unfoldment of their foreseen inevitable effects.*

After this manner there are still those who are true prophets, leaders of men, endowed with qualities of mind and heart, and with a broad intelligence and a wide spiritual vision, eminently fitting them to discern the right and the good, and to wisely encourage, or to warn, as to the ultimate consequences from different lines of thought and action. They are the wayshowers, the moving spirits, in all truly progressive movements; the men who agitate, educate, and kindle enthusiasm among their fellows for humanity's uplift, betterment, and eventual salvation from the mesmerism of the "serpent," from the "one lie" about God and His Creation.

When the "Cleaner" cried: "Behold the lamb of God," he used a verb which might be better translated "discern." But to discern is "to see by understanding." And so this new prophet was really bidding his auditors *discern* in the Man the saving Messiah and see, not with the fleshly eyes, but with the understanding, that this invisible Christ was indeed the sacrificial "lamb" which would save to the economic uttermost.

The "Cleaner" foresaw, in part at least, the reception which the world would accord Truth, when revealed by the Man. He could see what error would cause its mesmerized minions to inflict upon the human Jesus in the frenzied efforts to kill his message. And he knew how the Man would meet it. No wonder, then, that his thought turned to the prophecies of Isaiah.⁴ No wonder that, compared to the Man, he appeared to himself as a slave before a new master, with the symbol of servitude and subjection—the untying and binding again of the master's shoe—an honor too great to be permitted him to pay to the revealer of the Christ.

The "Cleaner" bears record that he saw—*discerned*—the

⁴ *Isaiah* 53: 7.

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Spirit descend and abide upon the Man. And then, with a brilliant gleam of spiritual insight, he declares that "upon whom thou shalt see the Spirit descending and remaining. . ." That, indeed, was the mark of the Christ, that he who not only catches a glimpse of the stupendous fact that Spirit is All-in-All, but who remains constant to this true economic fact and shapes his whole thought, and therefore his life, by it, *he indeed reveals the Christ.*

The "Cleaner" caught this spiritual glimpse, but he did not hold it. The Man likewise caught it—and held it.

CHAPTER 6

THEME: *The Man Wins Followers.*

PLACE: *The Jordan.*

JOHN 1:35-51

A GAIN the next day after John stood, and two of his disciples;
36 And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

37 And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peter's brother.

41 He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

43 ¶The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

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50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

JOHNSON the "Cleaner," discerning the invisible, impersonal Christ, had declared that "this is the Son of God." Yet the title was accepted for—as it may have been bestowed upon—the human Jesus. "The Sibylline verses, the Book of Enoch, and the Fourth Book of Esdras had for generations applied this title to the expected Messiah, and thus there could be no misapprehension in the mind of any who heard it given to Jesus. It was his formal proclamation by the appointed herald."¹

The testimony of the "Cleaner" produced results. In astonishing self-effacement he personally directed two of his own students to the Man, two Galilean youths. One of these was Andrew, brother of Simon who was to become so famous later in his association with the Man; the other was John, who would soon be known as "the beloved disciple." It is possible that John also found his brother James and thus introduced him from the very first into that inner circle of trusted co-laborers who were to form the nucleus of the tremendous economic movement inaugurated by the Business Man of Syria.

The Man was now about to begin his public ministry. Therefore he followed the custom of the day in gathering a body of students around him.

"The teachers of the day had round them an inner circle of disciples, able, in some measure, to represent them in public, in their own absence, by speaking in the synagogues, answering questions, or undertaking missionary journeys, and these were to be the special duties of the disciples of Jesus. They were to be trained by him in the mysteries of the Kingdom, as those of the Rabbis were in the mysteries of the Law. No teacher assumed his office in Israel without a group of such followers round him, for it was reckoned a grave sin for a Rabbi to be at any time without some one to instruct in the Law, and even their scholars were required to converse habitually on this one study of their lives."²

The Man was permanently abandoning his former life of seclusion in Nazareth, and would henceforth be a Rabbi in Israel.

¹ *The Life and Words of Christ*, Gelkic, Chap. XXVIII.

² *Ibid.*

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“Though, like the Rabbis, a teacher of the nation, in the streets, in the houses, and in the synagogues as the custom of the day required, Jesus did not try to gain his immediate followers from their order or from their disciples, for he had little sympathy with them. He rather sought simple children of the people, free, as far as possible, from prejudice and self-sufficiency, and marked only by their sincerity, humility, intellectual shrewdness, and religious sensibility. The less they knew of the schools, the less they would have to unlearn. . .”³

What deep wisdom on his part! “He found the class he wanted, mostly in lowly fishermen and countrymen.”

“Jesus was about to take his departure for Galilee, and on the next day, as he was leaving, added Philip of Bethsaida to the little company of followers. Philip, impressed as Andrew had been, brought Nathanael of Cana to Jesus. The undefined *something* about Jesus which drew noble hearts irresistibly to himself, and his marvelous knowledge of this new comer, produced the same effect in Nathanael as was seen earlier in Andrew and Philip, and he acknowledged the new master as ‘Son of God, King of Israel.’”⁴

It is recorded that John and Andrew inquired of the Man where he dwelt, and received the answer: “Come and see.” But in this reply was the Man merely yielding to their human curiosity? Was he simply granting them a conference? Vastly more: he saw here two sincere seekers, prospective students who would prove to be fallow soil. And at once he bade them come and behold the mental state in which he dwelt and wherein he was prepared to do works that would prove God to be All-in-All. And these two justified the Man’s estimate of them, for, hours later, Andrew, doubtless in awesome amaze, declared to his brother: “We have found the Messiah.” They had been introduced into that real dwelling, Spirit, wherein, they were to learn, “we live and move and have our being.” As they talked with the Man “the day passed quickly, for they did not mark the hours as they stretched on from noon, when they had come, till towards night. His discourse, his teaching, and his whole being excluded all other thoughts. If any doubt respecting him had remained, it soon passed away. Both were henceforth his followers, and both equally recognized in him the promised Messiah.”⁵

3 *The Life and Words of Christ*, Geikie, Chap. XXVIII.

4 *The Life of Jesus of Nazareth*, Rhees, p. 94.

5 *The Life and Words of Christ*, Geikie, Chap. XXX.

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John, fervid but contemplative, was so impressed by the title, "Son of God," which the "Cleaner" had so boldly applied to the Man, that it ever after remained with him a favorite appellation. Later, when he composed the document which in the New Testament is called "Revelation," he used this title almost exclusively to indicate the spiritual idea. And since it has been universally conceded that John surpassed all the other disciples in the clearness of his understanding of the Man, it is of special interest to learn why this title was so persistently preferred by him, rather than the personal name Jesus. John became known as "the beloved disciple," and it would have been only natural had he come to have such an attachment to the personality of the Master that he would have been oblivious to anything beyond. But it proved otherwise. For, while John loved and held fast to the Man, even to the end, yet, after their final separation, he showed that in their intimate relationship he had discovered something more than merely attractive personal qualities. He had seen in the Man, not merely a wonderful human being, and not God, but the *spiritual idea* of Life, of Truth, of Love, and had seen that idea destroying error of every sort. This Christ-idea he describes as the "lamb." It was the influence of this idea, it was an unconscious discernment of it, that drew and held these youths of Galilee to the Man.

It was in his choice of disciples that the Man gave the most striking—as yet—display of his marvelous powers of discernment. Looking upon Simon with that penetrating gaze "which read intuitively the inmost thoughts—seeing at a glance in that simple fisherman all the weakness but also all the splendid greatness of the man,"⁶ he said: "Thou art Simon, the son of Jona," that is, "the son of the *dove*; thou shalt be as the rock in which the dove hides."⁷ How often the Man was to play thus upon words—yet with a purpose that drove their inmost meaning deep into men's souls! He knew men, absolutely; he was a sure discerner of their thoughts; he was a master in higher metaphysics.

Especially is this shown in his estimate of Nathanael, who doubted that anything good could come from the obscure and ill-reputed little town of Nazareth.

"Jesus had won Peter by the greeting which had made him feel that, by a knowledge beyond human, He had already fixed

⁶ *The Life of Christ*, Farrar, Chap. X.

⁷ *Leben Jesu*, Lange, Vol. 1, p. 284.

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His eye on him before His coming, as a future disciple. A similar display of superhuman knowledge now kindled faith in Nathanael. . . Nathanael felt that he was known, but wondered how Jesus could have learned about him. A few words more, and he was won forever. . . The first words had struck him, but these, recalling the moments just gone, when, very likely, in his fancied seclusion, he had been pondering the misery of Israel, and longing for the Great Deliverer, showed that his inmost soul had been all the while open to the eye of Jesus, and completed the conquest. . .”⁸

Nathanael, sitting beneath the fig tree, typified a world nearer to God than it could have dreamed—typified a world that, awakened by the Christ-idea, cries out: “Thou art the Son of God!”

Then the Man—not one of whose prophecies has been proved erroneous by the intervening centuries—declares that “when He begins His work in its full activity there will be no longer a momentary opening of heaven, as lately on the Jordan, but a constant intercourse between it and earth, as of old in the vision of Jacob. . .”⁹ The Man thus prophesied the establishing of the kingdom of harmony through the dispersing of spiritual gifts which the “angels”—God’s thoughts to mankind—should shower upon those who should discern and conform to the Christ-idea now to be set forth by the “Son of Man.”

In the famous apocryphal “Book of Enoch” we read: “And those who rule the earth will fall down on their faces before him and worship, and set their hope on that Son of Man, and will petition and will supplicate for mercy at his hands. . .” And so the use of the term “Son of Man” by Jesus may indicate his acquaintance with this ancient work. For the “Book of Enoch” appears to give the intellectual background of the age to which the Man spoke; in a sense it furnished the literary setting of Judea in his time. Of this work it is said that it “is of immeasurable value as giving to us practically the only historical memorials of the religious development of Judaism from 200 B. C. to A. D. 100 and particularly of that side of Judaism to which historic Christendom owes its existence.”¹⁰ In the Man’s day this “Book of Enoch” was regarded as an inspired work by many holy men.

⁸ *The Life and Words of Christ*, Geikie, Chap. XXVIII.

⁹ *Ibid.*

¹⁰ *Apocrypha and Pseudepigrapha of the New Testament*, R. H. Charles.

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“There are five places in Jude where this apostle shows undoubted verbal connection with Enoch. There are at least nineteen places in the Book of Revelation, thirteen in Paul’s epistles and thirteen in the gospels where there are connections in thought or phrase. . . There can be no longer any doubt that the title, ‘Son of Man,’ which our Lord so constantly used, while it occasionally connects itself with Daniel’s concept of the Messiah,¹¹ in most instances reflected the usage of the Book of Enoch. By adopting the current title it is now clear that our Lord made from the outset supernatural claims; though he broke entirely away from certain external Judaistic conceptions with which the title is often connected in the Book of Enoch. In the ‘Parables’ three other titles are applied in Enoch for the first time in literature to the personal Messiah: ‘Christ,’ ‘The Righteous One,’ ‘The Elect One.’”¹²

But, whether the Man was acquainted with the “Book of Enoch” or not, he certainly was familiar with the prophecies of Daniel, and he must have known that the Jews’ unquenchable expectation of God’s intervention in their behalf was based on Daniel’s prophecy¹³ wherein the figure of the “Son of Man” appears before the “Ancient of Days.” But he also must have recognized the fact that this figure was not in the first instance a person, but a collective expression, equivalent to the “saints of the Most High” in Verse 18. The form of a *man* is taken in contrast to the *beasts* which represent in the context the dynasties of oppressors. So Jesus, manifesting the Christ, the “Anointed One,” appropriately called himself “Son of Man.”¹⁴

The reign of the saints in Daniel’s prophecy was at first conceived *impersonally*. It was the dominion of Israel, the chosen of God. But gradually there arose a tendency to go back to the primitive conception and to see the kingdom as concentrated in the person of its king. He becomes a *personal* Messiah.¹⁵

So the “Son of Man” refers rather to the idea, the Christ, and not to the human Jesus. Jesus had acquired in large measure “that Mind,” and was becoming more and more conscious of his *true* spiritual self, and ever less conscious of the false human self; and thus, as we follow him in his career, there at times appears to be confusion. But this will be found

11 *Matthew* 24: 30 and 26: 64.

12 *The New Archeological Discoveries*, Cobern, pp. 605, 606.

13 *Daniel* 7: 13.

14 For excellent discussion of the title “Son of Man” see Hastings’ *Bible Dictionary* under this head.

15 See above reference.

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to be only apparent as we learn to distinguish the "I" of which he is speaking, whether "I" refers to the human man or to the Christ. The ages have woefully failed to observe this vital distinction, hence the confusion of the Christ with the man Jesus, and the dense materializing of the Christ-idea which has mired the Christian Church. "I can of mine own self do nothing" clearly refers to the human self: but "I have overcome the world" can mean only that the Christ-idea has triumphed over the false testimony of the material senses.

"Many of those who look for a distinct significance in the title 'Son of Man,' find in it a claim by Jesus to be the ideal or typical man, in whom humanity has found its highest expression. It stands sharply in contrast with 'the Son of God,' which is held to express his claim to divinity. So understood, the titles represent truth early recognized by the church. . ."¹⁶

But there is another significance which may possibly be given to this odd title. Assuming that it is taken from Daniel,¹⁷ it probably finds its origin in the Chaldean *Bar-enôsh*, which represents humanity in its greatest frailty and humility, and is a significant declaration that the exaltation of the Christ follows the abasement of the human. Carrying it further, was not the Man thereby showing that ere the Christly nature, the *true* nature, of man can appear there must be a "putting off" of the material, the human, as Paul declared?

For the Man, even while teaching and proving, was himself continually making spiritual progress, and he knew that the *real* self, the Christ, could not appear until, as Paul expressed it later,¹⁸ there be first the "falling away" and "that man of lawlessness be revealed," which is the "carnal mind" opposed to the Mind that is God. The Man showed more and more clearly that he recognized no *human* father: he even sought to avoid being called the son of David,¹⁹ for that would tend to bind him to the carnal and impede his bringing out of the Christ. And this would discourage the common people, who "heard him gladly." In the Daniel prophecy the "Son of Man" stood originally for Israel; the four world-empires are represented by beasts, carnality; but dominion is bestowed upon Israel as a man. Jesus represented the *real* Israel, and he clearly and

¹⁶ *The Life of Jesus of Nazareth*, Rhees, p. 257.

¹⁷ *Daniel* 7: 13.

¹⁸ *II Thessalonians* 2: 3.

¹⁹ *Mark* 12: 35.

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deliberately connected with himself the idea of "the ideal of humanity," "the representative of the human race," when he used the title "Son of Man."²⁰

The full significance of this title to the Man himself must be found in the great variety of ways in which he employed it. Yet in all these ways it surely expresses his consciousness of a mission that sets him quite apart from other men.

"On his lips, then, 'the Son of Man' indicates that he knew himself to be the Man whom God had chosen to be Lord over all. . . The lowly estate which contradicted the Daniel vision prevented Jesus' hearers from recognizing in the title a Messianic claim; for him, however, it was the expression of the very heart of his Messianic consciousness."²¹

In the Gospels the term "Son of Man" occurs only as a title which the Man applies to himself, and it is certain that the people who heard him use it did not understand it as meaning the Messiah.

"For Jesus constantly used it, while at the same time instructing his disciples not to tell the people that he was the Messiah (Mark 8:30; 9:9, 30, 31). Jesus' use of it as a name for himself is either (a) expressive of his own consciousness of being in the full sense of the word man, all that God intended man to be . . . or (b) expressive of his relation to the kingdom of God he was founding. In Daniel 7:13 'a son of man' is the type of the 'kingdom of saints'; just as beasts are types of other kingdoms, so Jesus is the type of the kingdom. As he is, so are its members to be. Even though they could not see that Jesus was the Christ, the people could see as much meaning as this in the term: he was trying to get people to be like himself."²²

May we not conclude that in the title "Son of Man" he indicates "the ideal Man expressing the Christ," while in the designation "Son of God" he refers to the Christ itself? In his own words, "the Sabbath was made for *man*," but "*the Son of Man* is lord even of the Sabbath"; while, defending the cure which he had made on the Sabbath day, he declares that "the dead shall hear the voice of the *Son of God*; and they that hear shall live."

It was *this* voice that Nathanael had heard and echoed.

²⁰ See Hastings' *Bible Dictionary*, on which most of this discussion is based.

²¹ *The Life of Jesus of Nazareth*, Rhee, p. 260.

²² *The Life of Christ*, Burton and Mathews, p. 64.

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It is this voice that the world must some day hear and acknowledge. For,

"I say the acknowledgment of God in Christ, accepted by the reason, solves for thee all questions in the world and out of it."²³

CHAPTER 7

THEME: *The Man's First Public Demonstration of Real Business.*

PLACE: *Cana, in Galilee.*

JOHN 2:1-12

AND the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there:

2 And both Jesus was called, and his disciples, to the marriage.

3 And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do it.

6 And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7 Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

12 ¶After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

BUT for the stimulus to her spiritual discernment which she derived from the unique experience of Zacharias—which Lucas, with such rare acumen, places first in his poetic narrative¹—Mary might have failed of that spiritual illumination which became externalized to mortals in a human personality, the Man who could manifest the Christ. . .

23 Robert Browning.

1 *Luke* 1: 5-23.

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But for the extraordinary manner in which the Man entered this concept of existence so falsely called "life," he might not have acquired that unique sense of relationship to the infinite Principle that enabled him to reveal Mind as the sole Parent and Creator. On this basis, "his career makes the virgin birth an inevitable deduction."

But for the humanity which he derived from Mary, the Man could not have become such a free channel for the flow of spirituality to mankind. But for this deep humanity, there would have been no such "temptation in the wilderness." And but for that temptation, there would have been no Cana. For only through the mastery of the temptation to make matter real do "Canas" become possible to mankind.

Cana was, in modern parlance, a "strictly business proposition." A certain commodity, wine, had been exhausted by an unanticipated demand, and a human need remained to be met. In other words, more of a certain type of *matter* was required. Like all human needs, the apparent lack was an opportunity. The Man recognized it as such—"Woman, what have I to do with *thee*?"—and he made it serve his purpose. But his purpose was infinitely beyond the comprehension of his associates, for *it was to prove Spirit, not matter, to be Substance, Supply.*

The Man's preparation for his work in life had consumed long "silent" years, but when he definitely embarked on his "business" career events of profoundest significance for all time came promptly and in rapid succession, showing how completely he had worked out his problem and how thorough was his preparation. It was as if, having established his working hypothesis, he was now setting out to seek occasions to prove it; and so John records that on the third day after leaving the wilderness the Man joined his family at a wedding in the little town of Cana.

John the "Cleaner," retiring and austere, and rather seeking to avoid evil than to cope with it understandingly as did the Man, might have refused to be a witness on such an occasion; but the Man's deep humanity, coupled with his broader vision, permitted no such erroneous scruples, and he came, accompanied by his newly acquired following of students. Possibly it was to the presence of these, an additional number not expected, that the lack of wine was due. If so, then there was a special reason for his mother's importuning remark to him:

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"They have no wine." And there may be detected a note of eagerness in Mary's words: for more than thirty years she had treasured and pondered certain things concerning her son, and now she was impatient for a public demonstration of the authority which she felt assured was his. Her confidence in his understanding of Truth as sufficient to meet the need is manifest in the directions which she gives to the servants.

The Man's reply to her is startling, not because, through faulty English, it is made to appear curt and disrespectful, but because of its profound import. The Greek word *juvai*, here translated "woman," conveys no disrespect or severity whatsoever. The correct translation is, "O woman." It is a dignified term, "suitable to the queenliest." Canon Wescott says: "The address is that of courteous respect, even of tenderness." It is the term employed later by the Man when addressing the woman of Canaan.² He uses it again in speaking to the woman whom he loosed from her long infirmity.³ He gives a fine example of the Oriental usage of the term in his employment of it when conversing with the Samaritan woman.⁴ But the point vital to us is not that the term might be considered disrespectful, but that in using it here *the Man addressed his own mother as he would address one who was a stranger to him.*

The original form of the Man's reply is: "Woman, what is mine and what is thine?" Another rendering that may more perfectly bring out its deep significance is: "What is that to me and thee?" But these are only translations; what is its hidden meaning? What would the Oriental have us discern therein?

"Stated in simplest terms the Oriental understanding of these words is, 'Leave me alone.' In Jesus' case the further implication of the passage is that, as Mary's vision of spiritual things was not Jesus' vision, even though he was her son in the flesh, she was not competent to exercise authority over him. . . In a higher sense she was a stranger to him."⁵

"His human friendliness is all the more worthy of note, inasmuch as on his return to Cana Jesus did not take up again the old relations of life as they existed before his baptism. This is clear from his reply to his mother when she reported the scarcity of wine. . . While it is true that the title by which

2 *Matthew* 15: 28.

3 *Luke* 13: 12.

4 *John* 4: 21.

5 *The Syrian Christ*, Rihbany, p. 344.

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Jesus addressed Mary was neither disrespectful nor unkind, the reply itself was a warning that now he was no longer hers in the old sense. A new mission had been given him, which henceforth should determine all his conduct, and in that mission she could not now share."⁶

"Leave me alone! Let me work out my problem without interference. It is my opportunity to prove God—God who says 'Prove me now herewith, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'⁷ Do you help me, therefore, by keeping your human thought out of my problem."

But to prove God to be the sole Cause and Creator the Man *must utterly refute the belief that man is a creator*. He must refuse to acknowledge any human ties as real. And more: if he should admit that there is any other parent than the Father-Mother God, then he must likewise admit that man is born. But if man is born, then man dies, for whatever has beginning must also end; the very fact of a beginning implies finiteness. And if he should admit that man dies, could he ever overcome death?—Oh, later, at the tomb of Lazarus, he had to concede that the man had died; the people demanded that he should, and to quiet them and gain their confidence he stated plainly what they wanted him to state, since they would have it no other way. But he knew that Lazarus was no more, and no less, dead than they. But here, at Cana, he knew he was starting out on that long road of spiritual endeavor and achievement at whose far end lay victory over mankind's fixed belief in death; he knew that whatever is real is eternal; if man really dies, then death is an eternal fact and can never be overcome; if man is born, as mortals believe themselves to be humanly born, then man dies. . .

God of Israel! it was a vicious circle of mortal beliefs that he was setting out to destroy; and the very first to be shattered must be the belief in human parentage, human creativeness, human causation, which gives rise to human authority and domination. He needed not that Mary should interfere to steady his Ark. He must destroy at the very outset that hindering, constricting, fettering human claim of authority with which parents bind their offspring and impede their spiritual progress; he must overthrow the subtle error contained in the assertion

⁶ *The Life of Jesus of Nazareth*, Rhees, p. 96.

⁷ *Malachi* 3: 10.

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that "age brings wisdom" and that parents, by very reason of accumulated years as well as the asserted claim of creative parentage, may continue to exercise an authority, often a dictatorship, even ownership, over their sons and daughters, even to the point of doing their thinking for them, albeit such thinking may of itself be grossest error.

"Leave me alone!" But—wondrous love of the Man!—it was as much for Mary's spiritual growth as for his own that he said it. For while she continued to dictate to him, could she progress? No. For then would she be usurping God's prerogative and compelling her son to have other gods, other minds, even her own, instead of the One. The Man knew that if he would free himself and others from the false material concept of existence, with its terrors of pain, disease, poverty, and death, he must crush out at once the mortal belief that there is any other "father" or "mother" than God. And never henceforth did he acknowledge another. And he strove to show Mary the way, to set her likewise free. . . .

And, strangely enough, there is a persistent old legend, hoary with age, that Mary learned her lesson, after many sore trials, and that, discerning at last what her great son had been teaching and proving, she, like the "beloved disciple" into whose charge the Man placed her, escaped death by working out her own salvation. . . .

And then, after the Man had seemed to deliberate, to hesitate. . . .

But, note this in studying this extraordinary career: the Man was *always* deliberate. He never, throughout his career, manifested haste, never showed that he was in a hurry. Even in cases of life or death he often appeared to deliberately wait. And the world has for centuries asked why.

But was it not that, when abruptly summoned to meet a human need, he first waited to clear his own thought, to work out the problem in his own mentality? For "time" is not an element in "proving" God. And hurry is the expression of fear. And so did he not always first do his mental work, and thus fulfill all righteousness—all right-thinking about the case before him?

It would appear so. And we do not hesitate to say that, when resting his hand on the bier, or traveling apparently leisurely towards Lazarus' tomb, he was not loitering *mentally*,

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but was doing such powerful mental work as the world has not known before or since. And before he cried: "Arise," or "Go, thy son liveth," or "Lazarus, come forth!" he had done his metaphysical work and had solved the problem that had been thrust upon him. Thus *his apparent delays must have been his periods of most intense mental activity.* . . .

And then, when the servants had filled the jars with water, what followed? Did the Man mix a cup of grape juice, well thickened, into the water in each jar, and thus deceive the "governor of the feast"? Did he, like the Indian jugglers, mesmerize everybody present into believing that they were drinking wine instead of water?

Those who attribute such crude thaumaturgy to the Man have failed utterly to comprehend the meaning of his "silent" years, of his baptism, and of his grilling struggle in the "wilderness."

No incident in all the gospel narratives deserves closer study than this episode with which the Man is said to have begun his public career. John's vast wisdom is attested in his selection of it as the "sign" to be first recorded. For a "sign" is an *act* by which is conveyed a certain teaching, and it indicates a particular truth or reality.⁸ This demonstration was "an act of love, rather than self-assertion." And this the "temptation" experience had taught him.

Nor was it an act of creation, but of transformation. The Man was beginning with the *simpler* demonstrations of control over the material concepts believed by mortals to be real objects and things. He intended to advance from this relatively simple demonstration to ones that would indeed attest his Messiahship. But for that his "hour" was not yet come. This was his first lesson in true business: he publicly showed here how the question of supply should be handled, how business must eventually be conducted, through that love for mankind that will make one a channel for spiritual power, and that, by its performance, will not only aid the recipient but will spiritually advance the performer. Thus he began to prove that in its true character "business is the exchange of good offices."

But what had he done, in such unobtrusive, matter-of-fact manner, without pomp of ceremony, without signal to attract attention to what was about to transpire, without act of magician, and with such astonishing calmness?

⁸ See Hastings' *Bible Dictionary*, article on "John, the Apostle."

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He had transformed water into wine, according to John's narrative.

Impossible!

Granted—if we admit the actuality of matter and material law. For we freely concede that “miracles, in the sense of abrogations of law, do not occur.”

“But matter is real, and always remains matter. . .”

Not so! According to Spencer,⁹ the *real* is that which is permanent in consciousness; the *unreal* is that which is but temporary and passes away. In this twentieth century we see one form of matter transformed into another; we see the actual transmutation of metals; and then we see matter in the character of Radium *actually disappearing from human consciousness*. As for natural laws:

“There are no laws in nature. What we call ‘the laws of nature’ are the memory schemes we invent to aid us in grasping a lot of facts at one time. When our knowledge is growing rapidly, as it is now, we have to shift to new and larger formulas very suddenly. But this requires stretching the mind to take in bigger ideas, which is as painful a process as stretching an unused muscle. No wonder we tend to dodge it.”¹⁰

But the Man had not dodged; he had taken in the biggest of ideas: *the idea of the infinitude of God and the spiritual nature of the real universe and real man*. And this he had come to discern through and back of the temporary, fleeting material universe and mortal man. He knew it to be the *reality*. It remains. Material water and material wine are both mental concepts, without basis of Principle. The one may readily be made to replace the other in consciousness if there is sufficient spiritual understanding to effect the change.

“But matter is real, for we see it, we touch it, taste it, smell it. . .”

Not so! For modern physical science itself has demonstrated that we see nothing with the fleshly eyes, hear nothing with the material ears, touch nothing with our hands of flesh, but that we see, hear, feel, smell, and taste *in belief only*. In other words, we see, hear, feel, smell, and taste *only our beliefs*. The universe is to us but a mental concept, filled with other mental concepts which we call “objects of matter.” That

⁹ *First Principles*, Herbert Spencer.

¹⁰ Edwin E. Slosson, in the *Independent*, May 13, 1922, p. 444.

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mental concept of a universe, which we so erroneously believe to be real, is *the suppositional opposite of the real Universe, the Universe of Spirit. It is the "one lie" about God and Man which Jesus referred to as the "liar from the beginning."* It is utterly unreal, and as a mental concept it can be destroyed in consciousness.

This the Man had now set out definitely to do and to teach his fellows to do likewise. This was his "business." And Cana was the first "sign" given publicly, the first popular proof, that he had a demonstrable grasp of the "method and secret" of doing it.

His students "believed," had confidence in him. Signs and wonders were always expected of a leader in that day, and he had not disappointed them. But they understood not a whit, and had the Man openly declared to them the unreal nature of matter they doubtless would have stood gaping, as at a mad man, or would have turned from him in disgust. But in his vast wisdom he led them, gently, lovingly, and by easy grades, through Cana to the incident with Nicodemus, then to his meeting with the Samaritan woman, then through sermon, parable, further signs and deepening proofs—and at last they understood Cana. . .

Let us follow him too, with open thought, for a like understanding.

THE BUSINESS MAN OF SYRIA

BOOK 3

THEME: *Business Activities Associated with a Jewish Pass-
over, and Subsequent Activities.*

TIME: *One Year.*

THE BUSINESS MAN OF SYRIA

CHAPTER 1

THEME: *The Man Cleanses the Temple of Commercialism.*

PLACE: *Jerusalem.*

JOHN 2:13-25

AND the Jews' passover was at hand, and Jesus went up to Jerusalem,

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

16 And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

17 And his disciples remembered that it was written, The zeal of thine house hath eaten me up.

18 ¶Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

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

21 But he spake of the temple of his body.

22 When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said.

23 ¶Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

24 But Jesus did not commit himself unto them, because he knew all men,

25 And needed not that any should testify of man: for he knew what was in man.

OUR knowledge of the business activities of the Man is derived almost entirely from the narratives known as the "Gospels" of "Matthew," "Mark," "Luke," and "John." Yet these, under scrutiny, appear to reveal discrepancies among themselves that for ages have turned seekers from them in the

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belief that these records must be as inaccurate and untruthful as they appear to be contradictory one to another.

But closer acquaintance with the Oriental mind, deeper research into gospel origins, and the strong light shed by recent archeological discoveries have reduced the problem of harmony among the four Gospels to simpler terms and are bringing order out of what so long seemed chaos. We know now that the Man's students and followers handed down their oral accounts of his career in their own peculiar manner: Peter's version, for example, was such that it led his own student, John Mark, to place the beginning of the Man's public career *after* the close of the activities of John the "Cleaner."¹ Yet we know that the Man had been very active prior to this in Judea. But because Peter probably did not accompany him to the Passover in Jerusalem, it doubtless appeared to this disciple that the public ministry properly began with the Man's withdrawal to Galilee. And so Mark records it. So, also, Matthew and Luke, who drew from Mark's record as a source, but used it with considerable latitude, for Matthew's narrative states: "Now when he heard that John was delivered up, he withdrew into Galilee: [and leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali: that it might be fulfilled which was spoken by Isaiah. . .] From that time began Jesus to preach. . ." The words in the brackets are evidently Matthew's addition to the original source, evidencing his eagerness to cite Scriptural warrant for every one of the Man's deeds, or to show that these deeds "illustrated" Scripture. In Luke we find: "And Jesus returned in the power of the Spirit into Galilee: [and a fame went out concerning him through all the region round about. And he taught in their synagogues, being glorified of all.]" Again, the words in the brackets were doubtless added to Mark's simple statement that "Jesus returned into Galilee."² On the other hand, the Fourth Gospel plainly states that the Man began his public career in Jerusalem. And yet the Gospels of Matthew and Luke, while silent concerning this beginning, hint that the Man had frequently tried to win Jerusalem before the last visit there which resulted in his death.

We are certain now that Luke did *not* think that the Man's public career was begun in Galilee subsequent to the arrest of

¹ Mark 1: 14.

² See *New Light on the Life of Jesus*, Briggs, p. 2.

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the "Cleaner." And we are equally certain that it is a serious error to consider the statement in Mark³ as a key to the early activities of the Man. We know that Luke used Mark's narrative, or the source of this narrative, as a basis for his own Gospel; but we are now told by Bible critics that the Greek translation of Mark's Gospel—the one now appearing in our New Testament—departs in some particulars from the original "Mark" which was used by Luke and Matthew. It is therefore probable that Luke when composing his Gospel did not have before him this statement regarding John the Baptist; nor is it probable that the editor of the Fourth Gospel knew of it. It cannot be said with authority that the statement, "after that John was delivered up," was in the original Gospel of Mark—and, indeed, there is good reason to believe that it was not. Tatian, in his *Diatessaron*, the first harmony of the Gospels, ignores the statement completely.

It must be remembered that none of the Gospels can be relied upon for strict chronological order. Their writers chose certain events to illustrate the career of the Man—"These things are written," says John, "that ye might believe"—but they did not string these events on a rope of consecutive dates. Nor did they all choose the same events, or give them a like interpretation. It is certain that, from the beginning of their association with him, some of the Man's students, notably Levi-Matthew the Publican, noted down in writing many of his sayings, and probably associated some of these with definite circumstances and environments. After the Man's earthly career had closed there arose the necessity to reduce his teaching to definite form. Matthew's collected "Sayings"—the "Logia" to which we have referred—were added to from oral tradition as various of the Man's followers recalled different "sayings" which he had uttered. There were those who regarded his work in Jerusalem as most important—hence the formation of the "Jerusalem Gospel," composed by his student John, and forming the groundwork of our present Fourth Gospel. But there were also those who may have considered the Jerusalem portion of the Man's career to have been over-emphasized. For the Man had made his home in Capernaum. This was the home-town of his most prominent students, Peter, John, and James. It was the home of Andrew. Here the Man

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had healed the Centurion's slave; here he had raised the daughter of Jairus; here he had summoned Levi-Matthew from the collection of taxes to the proper sense of what constitutes real "business"; here he had healed the mother of Peter's wife; and in the waters of the adjacent lake he had caused Peter and his brother to take the miraculous draught of fishes. Would the impetuous Peter, bitterly hostile to the "Jews," grant that Jerusalem, where the Man was slain by his enemies, was as important in interpreting his great career as Capernaum?

And so, perhaps in a measure to correct a misapprehension, a narrative arose that contained those vivid incidents in the Man's career that centered in Capernaum. This narrative we now know as the "Capernaum Document." And thus we discover that there were the "Jerusalem Gospel," the "Capernaum Document," and Levi-Matthew's "Logia," or collection of "Sayings," that comprised the principal sources from which the four Gospels as we now have them were derived.

Now this "Capernaum Document" was distinctive, in that it dealt particularly with the Man's association with his inner circle of students, the twelve "Apostles"⁴—

"This is the explanation of its divergence from the Jerusalem narrative. The Twelve were not called to personal discipleship until after the early Judean ministry had ceased and Jesus entered upon the second phase of His ministry. . . It is remarkable indeed how, with the proper discrimination of the Jerusalem Gospel from the later accretions, all chronological difficulties as between John and the Synoptics⁵ disappear."⁶

The "Capernaum Document," being the narrative of the intimate association of the Twelve with Jesus, "would, by virtue of this fact, become the authorized presentation of the ministry of Jesus. Among the Gentile Churches it would have circulation to the practical exclusion of the Jerusalem Gospel, which would be scarcely known by name."⁷

In addition to the sources already mentioned, we are certain that by the year A. D. 70, possibly before:

"The great body of Christians were supplied with some fragments of the Gospel story in manuscript"—that is, written

4 "Apostle" is from the Greek word meaning "Messenger," or "One sent forth." Also, "Delegate."

5 The Gospels of Matthew, Mark, and Luke.

6 *Did Jesus Write His Own Gospel?* MacVey, p. 367.

7 *Ibid.*, p. 368.

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on separate papyrus sheets. "The production of these leaflets had become a recognized means of spreading the Gospel. . . The usefulness of these Gospel memoranda is well attested by the fact that the writers of such fragments were distinctly recognized as a class of workers endowed with special gifts. Some among the Christians were thus called to be 'evangelists.' At the first the tracts were but leaflets, the writing out of some distinct story or saying. Afterwards, by gradual literary processes, the stories became combined and were elaborated with more or less truth and skill. . . Obviously, all this activity resulted in a certain literary confusion, which required the ordering of some master. It is at this juncture that Luke felt the impulse to sum up his conception of the Gospel story."⁸

So the physician Lucas takes the "Capernaum Document," or its subsequent elaboration into Mark's Gospel, as the basis of his own famous Gospel, the "Glad Tidings," which he dedicates to the inquiring Theophilus. And this work represents the Christianity current within fifty years after the close of the Man's career.

Thus our Gospels, as we now have them, probably took form. The numerous "Sayings" of the Man and stories associated with him were gathered—many, like the story of the woman taken in adultery, had long been circulating as little tracts on separate papyrus leaves—and the "Jerusalem Gospel" was divided at various points and these stories were inserted, "with some simple regard for geography, and yet more concern for the topical method," but not always in chronological order. For these gospel writers were concerned only in presenting a portrait, that of the most unique character that ever appeared among men—a stone whose many facets required light from every angle for proper illumination.

A tabular illustration⁹ of the growth of the four Gospels might, therefore, be made up as follows, assuming that the Man began his public career in A. D. 26:

By the year A. D. 27 the "Sayings" and parables of the Man were becoming current in both oral and written form.

By the year A. D. 30 the deep metaphysical "Oracles" uttered by the Man had been gathered by John into the form known as the "Jerusalem Gospel."

⁸ *Did Jesus Write His Own Gospel?* MacVey, p. 369 *et seq.*

⁹ This table is based on the "Chronological Table of Origins" in *Did Jesus Write His Own Gospel?* MacVey, p. 375.

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- By the year A. D. 35 the narrative of the twelve Disciples was accepted as an official record. It formed the basis of the "Gospel of Mark."
- By the year A. D. 38 the "Capernaum Document" had taken form, made up largely of tradition and oral narrative, which itself had taken somewhat definite shape.
- By the year A. D. 45 numerous stories and written tracts concerning the Man's career were in circulation.
- By the year A. D. 46 the "Sayings," the "Capernaum Document," the narrative of the twelve Disciples, etc., were being shaped into the "Gospel of Matthew."
- By the year A. D. 50 a version of the "Sayings" and parables of the Man was shaping into a source that Luke afterwards used as a basis of his Gospel.
- By the year A. D. 60 the "infancy" story had been elaborated into literary form.
- By the year A. D. 70 Lucas had revised the abundant data at hand and written the "Gospel of Luke."
- By the year A. D. 110 the "Jerusalem Gospel" had been revised, augmented by the addition of "Sayings" and tracts, edited into our present Fourth Gospel, and had found wide acceptance.

But why, it may be asked, has the "Jerusalem Gospel," admittedly among the very first of written records concerning the Man, not more greatly influenced the other three Gospels, "Matthew," "Mark," and "Luke"?

Plainly, as we have said, because John's work was too metaphysical: it made far too little of things material. John had been made the repository of the Man's deepest and least understood sayings. Many of these the great disciple was constrained to cherish in secret; they found posthumous publication only when, years later, the other disciples had progressed spiritually to enable them to understand and appreciate them. After the Man had worked out his own salvation and his earthly career had closed, then it was that the attitude of his disciples towards him began to conform to the Johannine thought, and to depart measurably from the regal and more earthly thought of "Matthew." It was the self-revelations contained in the "Oracles" of the Man as set forth by John that turned them. From gazing at the human Jesus, they began to look to the impersonal Christ. But by that time the Gospels as we now have them had all been written.

Returning to the narrative of the beginning of the Man's public career:

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"We may conclude that the first meeting of Jesus with the Baptist was due to His journey from Galilee to Jerusalem to keep the Feast of Tabernacles, and that it was on His return from this feast that He went alone to the Baptist to be baptized by him in the Jordan. The first stage of the ministry of Jesus, therefore, was between Tabernacles and Passover, and this first Passover spent by Jesus and His disciples in Jerusalem marks essentially the boundary between the preparatory work of the Baptist and the ministry of Jesus. The work of Jesus up to this time was a preparatory work under the shadow of the Baptist, and therefore not considered by Mark and his authority, St. Peter, as the real beginning of the ministry of Jesus."¹⁰

John states that, after Cana, the Man and his family and his followers went down to Capernaum, but "there they abode not many days." Probably it was the general stir of preparation for the great national celebration, the Passover, that interrupted his work. . .

"Jesus perhaps recognized the impossibility of continuing His addresses to these ardent Galileans in such a period of general excitement. Moreover, the Passover was sacred to Him as to them, though for other and more spiritual reasons. He appears to have abruptly concluded His public ministry in order that He might travel with these comrades of His thought to the Passover celebration at Jerusalem."¹¹

But what were the "other and more spiritual reasons" that may have animated the Man?

The test at Cana had been successfully met. Was it not logical now—nay, was it not imperative—that he should strike out boldly to win, not only the masses, but the religious leaders? The axe must be laid at the very root of error. And must the effort not be made at Jerusalem? And in the Temple itself, the heart of Jewish religious and national life? And must it not be made at a time of public gathering—say, a Passover? By such logic and necessity is the account in the Fourth Gospel confirmed. And we have seen that it is supported, by implication, by the others.

And how would Jerusalem receive him? He had been there before, perhaps several times. But he had gone there with no such intent as now surged within him, though doubtless it had long been latent. He had long known what a sensuous system

¹⁰ *New Light on the Life of Jesus*, Briggs, p. 16.

¹¹ *The Life of Christ*, Dawson, Chap. VII.

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of pretense and mockery was the religion of the Jews. He knew that they knew not God, that their worship was but crass hypocrisy. Probably as he journeyed towards the Holy City he dwelt often on the reeking corruption of the priesthood. . .

“He saw at the roadside many sepulchres, newly whitened, in order to protect the pilgrims from pollution; they were to Him sad parables of the priests and Pharisees themselves, who whitened the outside life by ritual ordinances, while within they were full of dead men’s bones and all uncleanness. And He saw also that this great festival, so full of sweet and solemn associations, was turned into a gigantic engine of oppression by the rapacity of the rulers. . . We may pause a moment to examine what this rapacity of the priesthood really meant in relation to the Passover celebration. In the first place the Temple-tribute of a Galilean shekel—about one shilling and twopence of our money—was levied on all Jews, with the exception of minors, slaves, and proselytes. The law was strict; he who did not pay the tax was liable to a distraint upon his goods. The only exception made was in the case of priests, who escaped the levy by a wholly mean and contemptible quibble founded upon an obscure passage of Leviticus.”¹²

But this was only a part.

“It is obvious that in a country crowded with foreigners the pure standard coin demanded by the Temple authorities was not easily obtained. The poor Jew, residing in some small village, rarely handled any but debased coinage, or coinage which the priests declared debased. Consequently the money-changer reaped a rich harvest. . . This amounted in the aggregate to between 10 and 12 per cent. The wealth thus accumulated by the money-changers was large; the wealth of the priests much larger . . . it was from exactions levied on these poor people that the priests grew rich, and became insolent to and contemptuous of the poor, in the degree of their wealth.”¹³

But still more: these mesmerized people were still dominated by the deadly belief that evil was a part of God’s plan. Therefore their attitude towards God and their fellow men was shaped by this destructive error. Because of the deep fear which it distilled within them, they crushed their neighbors and offered animal sacrifices to appease the God whom the Man knew as Love!

¹² *The Life of Christ*, Dawson, Chap. VII.

¹³ *Ibid.*

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And this pagan religious observance had grown constantly more iniquitous, more noxious and loathsome, more "grievous to be borne." . . .

"The Temple system of sacrifice and purification imposed further demands upon the pious. The Sadducees, who were mainly priests, or of priestly descent, maintained that all beasts required for sacrifice should be obtained directly from the priest; the Pharisees, in this controversy for once upon the side of the people, maintained that all animals for sacrifice or offering should be bought in the open market, at the current market price. This controversy grew in time into a bitter trade dispute. Each side made strenuous attempts to 'corner the market,' as we should put it. An instance is preserved of a pair of pigeons being run up to no less a figure than fifteen shillings, and before night being brought down to fourpence. But all efforts to defeat the Sadducees collapsed. It was of the first importance that any offering brought to the Temple should be free from blemish, and the priest and his assistant were the only persons qualified to decide on such a question. It is obvious that such power was open to gross abuse. A poor countryman was very likely to find that the animal he had bought in the open market was rejected by the Temple inspector. Rather than incur this peril and disgrace he went to the market of the priests, and bought a certified animal at a much higher than the market rate. Thus it came to pass that, partly for convenience, partly as a valuable impetus to trade, cattle markets came to be held in the outer courts of the Temple itself. These markets appear to have been the property of the High Priests."¹⁴

Error, once admitted, stands not still. Though the cattle market and brokers' stalls had been located at first only in the vicinity of the Temple enclosure, gradually the traffickers had encroached within the precincts of the Temple itself, the broad spaces and long arcades of the Court of the Gentiles proving an irresistible temptation to them in their greed to enrich themselves materially. According to the Talmud, a certain Babha Ben Buta was the first to invade the consecrated place, he having brought "3,000 sheep of the flocks of Kedar into the mountain of the House"—that is, into the Court of the Gentiles. This profane example was a precedent of which others were quick to take advantage. If, as was the case, all this was winked at by the Temple authorities because they were participants in the profits, the violation of the sacredness of the precincts was all

¹⁴ *The Life of Christ*, Dawson, Chap. VII.

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the more scandalous. Undoubtedly there were those of the truly devout Jews who deplored the evil, but they were helpless to eradicate it. Wickedness sat in the high places: the prophet had degenerated into the profiteer. . .

What a sight, then, greeted the Man as he entered the gates of this House of God!

"First and foremost was the great transformation in the Temple itself, which, from a small building, little larger than an ordinary church, in the time of Solomon, had become that great and glorious House which excited the admiration of the foreigner, and kindled the enthusiasm of every son of Israel. At the time of Christ it had been already forty-six years in building, and workmen were still, and for a long time, engaged on it.¹⁵ But what a heterogeneous crowd thronged its porches and courts! Hellenists; scattered wanderers from the most distant parts of the earth—east, west, north, and south; Galileans, quick of temper and uncouth of Jewish speech; Judaeans and Jerusalemites; white-robed priests and Levites; Temple officials; broad-phyllacteried, wide-fringed Pharisees, and courtly ironical Sadducees; and, in the outer court, curious Gentiles! Some had come to worship; others to pay vows, or bring offerings, or to seek purification; some to meet friends, and discourse on religious subjects in those colonnaded porches, which ran round the Sanctuary; or else to have their questions answered, or their causes heard and decided, by the smaller Sanhedrin of twenty-three, that sat in the entering of the gate, or by the Great Sanhedrin. The latter no longer occupied the Hall of Hewn Stones, Gazith, but met in some chamber attached to those 'shops,' or booths, on the Temple Mount, which belonged to the High-Priestly family of Ananias, and where such profitable trade was driven by those who, in their cupidity and covetousness, were worthy successors of the sons of Eli. In the Court of the Gentiles (or in its porches) sat the official money-changers, who for a fixed discount changed all foreign coins into those of the Sanctuary. Here also was that great mart for sacrificial animals, and all that was requisite for offerings. How the simple, earnest country people, who came to pay vows, or bring offerings for purifying, must have wondered, and felt oppressed in that atmosphere of strangely blended religious rigorism and utter worldliness; and how they must have been taxed, imposed upon, and treated with utmost curtness, nay, rudeness, by those who laughed at their boorishness, and despised them as cursed, ignorant country people,

¹⁵ The Temple was finished in A. D. 64, only six years before its destruction by the Romans.

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little better than heathens, or, for that matter, than brute beasts. Here also there lay about a crowd of noisy beggars, unsightly from disease, and clamorous for help. And close by passed the luxurious scion of the High-Priestly families; the proud, intensely self-conscious Teacher of the Law, respectfully followed by his disciples; and the quick-witted, subtle Scribe. . ."¹⁶

And this, the Man noted, was the entrance-court to the Temple of the Most High! But it had been designed, he knew, to be a silent witness to the fact that that house should be a House of Prayer for all nations. As he neared it he was greeted by the lowing of oxen, the bleating of sheep, the huckstering and wrangling of buyers and dealers, the clinking of money—the counterfeit of God—and the babel of the crowds, which could not but penetrate the adjoining courts, marring the chant of the Levites and invading the prayers of the priests.

"The din, the confusion, the indignity of the scene can easily be pictured by any one who has once looked upon an Oriental market. The presence of great herds of sheep and oxen in these sacred courts gave them the appearance of a shambles. Poor women chattered anxiously at the stalls where doves were sold in wicker cages, and came away elated or depressed by the nature of the bargains they had made. Shrill voices were raised in dispute, and violent altercations, threatenings, and even blows were exchanged. It was pandemonium—and it was pandemonium in the Temple. It was a scene which no man of reverent mind could describe as other than indecent and even infamous; yet so entirely were the priests of a great and ancient religion absorbed in the thought of the tide of gold which poured from this bazar into the Temple coffers that they did not so much as regard it as incongruous."¹⁷

Keenly sensing the error in the condition, and filled with a righteous scorn at the irreverence, yet with pity and love for the ignorant, mesmerized humanity to whom he was bringing redemption from this bondage to the "serpent," the Man entered the Court, possessed by the determination to boldly assume the authority and power to outwardly cleanse the place of its worst pollutions and therein convey both a lesson and an opportunity. Making a scourge—it may be of the rushes that lay on the marble pavement, or of small cords—he proceeded to drive out, indiscriminately, the sheep and the oxen and those in charge

¹⁶ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 114.

¹⁷ *The Life of Christ*, Dawson, Chap. VII.

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of them. Then he overthrew the tables of the money-changers and scattered their heaps of coins. And the dealers in doves he ordered to get hence with their birds. To the amazed, scowling, fearful, wilted and muttering, but retreating throng, he justified his summary action with the searching and unanswerable rebuke: "Make not my Father's house a house of merchandise!"

John's comment, that the Man's disciples who witnessed the incident were reminded of David's words: "The zeal of thine house shall even devour me," serves to show that there was that in the voice, countenance, and manner of the Man from which those in error shrank, though he was but one against many.

But what if the selfish dealers had resisted and had refused to move away? What if the crowds had laughed and mocked? It was not a venture for an impostor, nor for a man not certain of himself. Ah, yes, but Cana lay behind him. The fact that he did it and accomplished his purpose gave additional proof of his spiritual understanding whereby to undo all evils. He saw nothing before him that was to be feared or parleyed with. For his opposition was not to persons, but to a gross impersonal wrong, an error which could not withstand God, to Whom his life was now consecrate, with a resultant sense of irresistible power.

The rulers of the Temple may not have been witnesses of what transpired, but the story must have quickly reached them. However, whatever their part in the things condemned, they could not raise a question as to the righteousness externalized in the Man's deed. Nor did they dare attempt reprisals, for the Man had shown himself on the side of the poor and oppressed. And then, too, among the Jews generally, there was a disposition to be tolerant toward anyone who came claiming "the Spirit of the Lord." Besides, despite their pride and formalism, deeper than all other feelings, stronger even than avarice and ambition, was their expectation and longing for the coming of that one who was to be the deliverer of Israel. Hence anyone who appeared with apparently remarkable gifts and with a display of authority and power immediately became the center of interest. Nay, he would be expected to be audacious.

But there were certain Jews—John says: "the Jews," which in this Gospel means "the opponents of Jesus," the term occurring in no other Gospel, save in the title on the cross: "King of the Jews"—who, while they did not dare condemn his con-

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duct, yet ventured to challenge his act, asking: "What sign showest thou unto us, seeing that thou doest these things?" In other words: "What is your authority?" His reply was unexpected, mysterious and disconcerting to the questioners: "Destroy this Temple, and in three days I will raise it up." Why, he was telling them that God is Life! And Life cannot be destroyed! He was telling them that Mind is the only builder! That Mind creates and preserves Man! The Jews treated the answer as though it had been intended literally; but they were some day to apprehend its import, for after the Man's crucifixion they recalled the saying to Pilate and with the right construction. Then it was remembered by the disciples, who had been so pitifully slow to believe. The time and circumstances were not opportune for the Man now to openly announce his mission, but he employed the occasion to sound a tremendous warning to these men of business: "Make not my Father's house a market!" In it he struck the keynote of resurrection: "Your *consciousness* is my Father's house. Cleanse it of the lying materialistic beliefs with which it is polluted, and which are being externalized here in this foul traffic, for these beliefs are death!" That was but the first step towards their resurrection from their death in life, though their matter-clogged minds comprehended not a whit of it.

Oh, he knew that their traffic in the Temple was a licensed affront to true religion. It symbolized the intrusion of the error of materiality, in the guise of commercialism, into the sanctuary of Truth. His act symbolized the necessary emptying of human consciousness, that salvation might enter in. "Know ye not that ye are the temple of God . . . ?" It was a fitting inaugural of his mission to mankind. . . For was it not *after* he had purified the Temple that the sick came to him and he healed them? And can man heal himself or others until his Temple, his consciousness, has first been purified of materialism?

But when they angrily challenged his authority he extended to the people an amazing invitation: he offered to lead them out of the miseries due to their vain traffic in false concepts. But their words revealed their total unpreparedness: *they* spoke in terms of matter, *he* in terms of Spirit. And so he did not "commit himself" unto them: he knew all men. He needed not that any should testify of man: for he knew what was in mortal mind.

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Though the Man, when struggling with temptation, had flouted the suggestion that he hurl himself down from a wing of the Temple into the throngs below, and by such spectacular exhibition win the people at once, he nevertheless had here employed a most dramatic method of inaugurating his public career. But with this difference: self-aggrandizement could have been gained by the former; the enmity of the leaders and the agony of the cross he knew must result from the latter. By the former, his human personality would have been emphasized above all else; by the latter, his personality would be scorned. In the former lay no lesson whatsoever; in the latter a most profound teaching was symbolized for all time. And he had hesitated not to sacrifice his human sense of self.

Tarrying for the Passover, he was now a conspicuous figure. Doubtless all Jerusalem rang with his fame. And from that hour he had crowding upon him the curious, the idle, the worldly ambitious, and those who sought mere physical benefits. But "he knew what was in man." He discerned their belief, saw that it was only an intellectual concession, something merely of the surface and that could not be trusted. The religious leaders had revealed their utter inability to understand his idea of the Kingdom—nay, they had showed the beginning of that deadly hostility of error to Truth that would, at no distant day, thrust him into the arena with Death. Through their spies they were now watching him. He saw the shadow of the cross. It was extinction! Obliteration by error! . . .

But he knew it would fail. For already, at Cana, Jesus had begun to disappear.

CHAPTER 2

THEME: *The Man's Business Interview with Nicodemus.*

PLACE: *Jerusalem.*

JOHN 3:1-21

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

2 The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4 Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

6 That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7 Marvel not that I said unto thee, Ye must be born again.

8 The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?

11 Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13 And no man hath ascended up to heaven, but he that came down from heaven, *even* the Son of man which is in heaven.

14 ¶And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15 That whosoever believeth in him should not perish, but have eternal life.

16 ¶For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

17 For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18 ¶He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.

19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

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20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd.

21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

THE error of the business man is the error of the theologian. And that was the error of Nicodemus—*materialism*. Because of it, Bible study by merchant or priest has centered on the last few days of the Man's career. It is the error of Oberammergau's vast pageant. For it is not in the incidents which cluster about Gethsemane, the last supper, and the arrest and crucifixion, that the key to the Man's unique economic teaching is to be found, but rather in his "silent" years, in his wilderness trial, in Cana, and in his quiet talks with the Pharisee ruler and the woman of Samaria. It is in his profound metaphysical discourses that his priceless "method and secret" are revealed; it is in these that world-salvation is to be discovered, and not in the human experiences which he later underwent, dramatic though these may be. So it is with canny wisdom that John chooses these early experiences and discourses and stresses them, for in them John had found the guide to Life.

The vital problem which the Man faced when he left his workshop and went out into mart and temple was the problem of business. But the business problem was then—as it is now—a *religious* problem, for it is ever a problem in the practical values of living. And true religion is but "the endeavor to live according to Principle." One phase of the business problem he had solved in his "silent" years, when he discovered that a right understanding of God released him from the mere drudgery of labor and commercial slavery. Thenceforth, by a demonstration of Principle, rather than in the sweat of his face, he met the needs of supply as they arose. Another phase of the business problem was solved in the wilderness, when, knowing that he possessed the ability to amass material riches in boundless abundance, he destroyed the malicious suggestion to do so and utterly repudiated temporal power. It was the work done in those "silent" years that brought him to the wilderness; it was his victory in the wilderness that made possible the demonstration at Cana.

As the Man stepped forth into the world he found it asleep, deep sunken in the Adam-dream of material creation, benumbed by the fiat of human wisdom, which declared: "Dust thou art,

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and unto dust shalt thou return." Everywhere was deep unrest, which, though apparently social and economic, was, as it remains in this twentieth century, spiritual. Then, as now, Spirit was the shadow, and matter the reality. Then, as now, matter was the great objective fact. In it lay the issues of life and death. It constituted the ever-present reality, the one solid, visible, tangible, substantial thing with which mankind could "intelligently" deal. It conferred pleasure—it gave pain. It lived—and it died. It gave strength as food—it also poisoned. It was beautiful—and it was ugly. It was kindly—it was likewise malicious. It was sweet—it was foul. It was sound—it was putrid. It created—it killed. It laughed—it wept. It praised—it cursed. It was made by Spirit—yet it was the enemy of God. . .

And few remarked this unutterable confusion of belief—as few remark it to-day—nor realized, as the Man expressed it, that a fountain cannot send forth both sweet water and bitter.

But the Man had proved in his wilderness struggle with material beliefs that Spirit is ever present and omnipotent; the necessary corollary of this is that matter is essentially *nothing*. He had proved that true life is not in nor of matter, but is of the infinite creative Principle, and by the same sustained. He had proved in his solitary struggle with the material sense of self that salvation is not a function of the emotions nor of the performance of sensational deeds, but results from a proper change in convictions. It is "as a man thinketh"—but did he not see that the average man accepts every thought that comes to him in his daily round and gives all thoughts equal validity? That he voices error as reality as readily as he voices Truth? And that it is this that destroys him? Surely he did, for in his temptations the Man made a sustained *affirmation of Truth* and an accompanying *denial of error*. And from his victory he went forth to show that this "method" must supplant one's constant erroneous thinking and its promiscuous voicing as reality if mankind would be free from the woes that enslave them.

The dreadful need of the world then, as now, was peace—not the *Pax Romana*, not the false peace of the Treaty of Versailles, but the peace of the knowledge of God. And in his temptation in the wilderness the Man proved that such peace is not gained through the gratification of human ambition and the acquisition of material power, but *through a demonstrable understanding of Truth*.

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Alas! the world has known little surcease from war and strife—yet the swelling tap-root of war is the mania of materialism. It is always economic. It is the obsession that speeds the production and possession of material things at whatever cost in human blood, in spiritual life, or the leisure to think in terms of reality. For to mortal man matter alone possesses value, and the bricklayer scorns the pitiful wage of the teacher of spiritual things. . . .

When the Man entered the magnificent Temple at Jerusalem he marked its doom; and as clearly he foresaw the doom of the negative intellectual belief which it symbolized in the name of religion. Of true religion he knew the people had none, though man-made theology they had a plenty. For religion is, in its essence, "*a belief in the reality of spiritual values.*"¹ But one cannot believe in both Spirit and matter, though few there are who realize this fundamental fact. And holding matter to be real, to be causative, and to possess life and mind, they had thereby crowded Spirit out of their calculations as anything of "practical" value. Their God was become to them but a name to conjure with: He had long since ceased to be the vital Principle which Moses and Elijah and the early patriarchs had so strikingly demonstrated and practically employed. Man was to them little more than sentient matter. And worship was no longer the practical reflection of the God who is Love, but was a mumbling lip-service amid the sound of horns and the smell of charred flesh. Through it all loomed, spectral and mocking, humanity's vast need. And as the Man trod the tessellated courts that day he knew that nothing but *true* religion, nothing short of a *scientific* religion, could meet those dreadful needs. And he knew, as he gazed upon the milling throngs in love and pity, that he was come, as Wyclif has so wonderfully translated the words of Lucas, "to zeue science and healthe to his puple: in remysioun of hir synnes."²

It was a material sense of limitation which the Man met at Cana and overcame. And to us of the modern world it is surprising that the deed was accepted so casually—even with some jocosity, as evidenced by the light comment of the "ruler of the feast." But wonder-working and demonstrations by "mental science" were very common in that day. And the Man was

¹ *The Reconstruction of Religion*, Prof. C. A. Ellwood, p. 45.

² *Luke 1: 77*: "to show science and health to his people: in remission of their sins."

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known to have lived in Egypt, where these black arts flourished like swamp weeds. Therefore, when John states that the Man gave further signs during his stay in Jerusalem, we can understand why they appear to have excited so little wonder and caused such slight stir. It was always demanded of a prophet that he heal the sick and give unusual "signs,"³ and one who failed these expectations, like John the "Cleaner," fell short of popular acceptance.

Doubtless the Man's deeds of healing caused many to follow after him; but he called none to become his student, no Scribe, no Rabbi, no man of wealth, not even a common citizen—"He did not trust himself to them, for he knew what was in man." With but few exceptions, he surrounded himself only with Galileans to the close of his career. For he himself had come from a little band of Galilean "mystics," and he knew well that the thought of these simple peasants, less densely material, a bit more metaphysical, their convictions less adamant, would prove the best soil for that which he had come to plant. Sincerity and receptivity, not intellectuality, were requisite to an understanding of the Kingdom as he had conceived it. And the records of twenty centuries now attest his wisdom.

But one of those who were drawn to him gave the Man opportunity to speak clearly of the truth he had come to proclaim. A man of the upper class, bearing the Greek name Nicodemus, a foremost man in the religious world of Jerusalem, came inquiring. Perhaps it was fear of jeopardizing his position, even his personal safety, that caused him to come at night; perhaps it was that only at night could he hope to find the Man free from the multitudes. Be that as it may, this rich, cultured, proud Pharisee was honest enough to lay aside caste and sect prejudice and seek an interview with one whom he recognized as worthy of a hearing.

"As a Pharisee he [Nicodemus] had every reason to approve the daring exploit of Christ in cleansing the Temple. A great reform, which many had desired, the Nazarene had achieved; what a thousand had thought one man had done by the force of a superior will. But the larger question yet remained—Who was this Jesus of Nazareth? What was the real nature of His claims? Was He a turbulent revolutionist, momentarily successful in vindicating popular rights, or was He the very Christ?"⁴

³ See *The Syrian Christ*, Rihbany, p. 110.

⁴ *The Life of Christ*, Dawson, p. 106.

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Nicodemus was "a master of Israel," that is, "*the teacher.*" He was the third member of the Sanhedrin, and therefore one of the chief men of the religious world in Jerusalem. And yet the penetrating question shot at him by the Man discloses the fact that *of true religion he knew nothing.*

But what, then, is religion?

In brief, it is "*an affirmation of the reality of 'the spiritual,' and a belief in its ultimate dominance and triumph in human life.*"⁵

And how did this "belief in the reality of spiritual values"—in other words, this conviction that the *spiritual* is the real—develop? Whence came mankind's idea of God?

The earliest men in primeval times were conscious of the material world about them and believed in the reality of nothing else. But at some period it dawned upon their sluggish mentalities that all was not matter. And this was the birth of the religious idea.

We are told that "the earliest and most primitive stage of religion was the stage in which men simply believed in the pervasion of nature everywhere by a mysterious wonder-working energy," a force which they came to regard as "the source of all success, luck, or good fortune, and which must be dealt with in a certain way in order to insure these desirable effects. . ."

"The second stage of religion came when this mysterious wonder-working power was conceived of as a 'double' or a 'spirit' which resided in men, animals, and things. The mysterious wonder-working power was conceived as able to exist apart from the object in which it resided. Thus was born the conception of the 'soul.' Out of the dualism of the ordinary and the extraordinary, the natural and the supernatural, grew the further dualism of the physical and the spiritual. . ."⁶

Thus developed the idea of soul and body, the mixed belief of mind and matter.

"A third stage of religious development was 'totemism,' in which animals or plants became the chief objects of veneration. . . Man was surrounded by animals, he lived on animals, and therefore, his main objects of religious veneration were animals. . ."⁷

5 *The Reconstruction of Religion*, Ellwood, p. 47.

6 *Ibid.*, Chap. 11.

7 *Ibid.*

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The fourth stage of religious development was "the hero-ancestor-worshipping stage." In this "the mysterious wonder-working powers were now conceived to be the souls of departed heroes or ancestors." Out of this belief was developed "polytheism"—the belief in gods many, "a god for practically every social activity of man, a god of war, a god of love, etc." These gods "all were highly personalized beings, and the community of gods was conceived as more or less like the community of men, though often idealized. This stage was really transitional, and is marked by a confusion of ethical and religious conceptions and values. . . ." This was the stage of gross religious abuses and practices of revolting idolatry. Out of it developed the stage known as "henotheism," in which the people chose a single god from their gods many and acclaimed it as their national god.⁸

"Gradually the other gods came to be regarded as 'false gods' and the national god as the true god. . . The early Jews, for example, before the later prophets were unquestionably henotheistic. This national stage of religion served greatly to unify peoples in strong nationalistic groups. It is a serious question whether our civilization is not yet mainly in this stage of religion. Religion in this stage is crudely anthropomorphic, and the deity is thought of as having the national character of the people with very definite human traits. . . ."

As witness the "good old German God" of A. D. 1914!

Now the Hebrew people at a very early date developed the idea of a single god, invisible, all-mighty, and eternal, yet very human in characteristics. He was merely a mental concept, an ideal, an exaggeration of their ideas of warrior, monarch, and judge. . .

"Their concept of Jehovah gradually expanded from that of a tribal, national god of patriarchal and kingly character, who was lord of the tribal host, to that of a universal deity, father of all the nations of the earth, possessing not only the attributes of patriarch, but also those of social redeemer and savior. Moreover, nearly all of the values which came to be attached to the god-concept among the Hebrews, it may be added, were directly derived from the social experiences of Hebrew family life. Jehovah as the father of his people came to be thought

⁸ The quotations in this paragraph are from *The Reconstruction of Religion*, Ellwood, Chap. II.

⁹ *Ibid.*

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of not only as demanding obedience and service, but as representing a father's love and care, and so as becoming the redeemer of his people. Indeed, the reason for the superiority of the religious conceptions of the Hebrews is not far to seek. It was because Hebrew social life, particularly Hebrew family life, was of a high type, presenting at its best a unity and harmony which was scarcely attained by any other people of antiquity."¹⁰

Gradually, too, other religious concepts developed. Among very primitive men there was no belief in immortality, none in heaven or hell. But as social life improved in quality, men drew from their experiences and built concepts thereon. And so, "the concept of the immortality of the soul, which we find more or less developed in all religions, is simply an indefinite extension of personal and social values"—a mental projection into the future of men's social status, their concept of existence. "When we find a separation in the life after death of the souls of good and evil men, heaven, or the abode of the righteous, is pictured as an ideal society, such an ideal of course as the social life of the people of the time permits."¹¹ Thus throughout the history of man, "the ideal values of each type of social development tend always to religious expression."¹² That is, the tendency is always to make the unseen *spiritual* the ultimate *reality*.

Thus it is that, as the belief in the reality of the spiritual has slowly developed through the ages, so men are now gradually coming to realize that a world without religion would be one in which there were absolutely no values. And so, as a consequence, "the death of religion would accordingly mean the death of all higher civilization."¹³

But what can thus cause the death of civilization? Even that, we answer, which in Noah's day did destroy society—that which in the Man's time was destroying the world as represented by Rome—that which has rendered our own age "the most decadent in history, with the exception of the days just before the fall of the Roman Republic and before the French Revolution"¹⁴—namely, the swing back towards paganism, due to the overwhelming of the belief in the reality of spiritual

10 *The Reconstruction of Religion*, Ellwood, Chap. II.

11 *Ibid.*

12 *Psychology of Religious Experience*, Ames, p. 283.

13 *The Reconstruction of Religion*, Ellwood, p. 64. See also p. 59.

14 *The Truths We Live By*, Hudson, p. 22.

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things by a vast recrudescence of *the belief that matter is substance, that it possesses life and intelligence, that it confers pleasure, and that it is the creation of Spirit.*

But whence the awful knowledge of matter? Whence the terrible belief that Spirit created it? Whence the belief of mingled mind and matter, the confusion worse confounded that has engulfed mankind? And whither the way out of it all, if way there be? A torn and dying world, symbolized by Nicodemus, came in the shadows of night—in spiritual darkness—inquiring. And the Man returned the profound answer: "*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*"

Man lives by virtue of his concept of Truth. That which he believes to be true shapes his existence, for, obeying the "law of the externalization of thought," his concept of Truth becomes outwardly manifested to him. If he believes it true that matter is substance and reality, it becomes so to him—yet before his very eyes this false and treacherous belief opens like Pandora's box and lets loose upon him every form of misery and woe—even while he hugs it to his bosom it mocks him as it decays and passes into nothingness, thus demonstrating, to those capable of understanding, its own absolute *unreality.*

To the world, through Nicodemus, the Man declared that the one basal fact is the *Allness* of Spirit, and that this fact is counterfeited in the human mentality in the supposition that matter is real. The Kingdom which he had set out to establish was a *consciousness of Good only.* But to acquire this consciousness of Good, and thereby escape misery, disease, and death, "Ye must be born again."

"Except a man be born again, he cannot see the kingdom of God." Then the "man of dust" is not true Man, the image and likeness of God, for if he were, no second birth would be required of him.

"Jesus did not teach that men must die to enter the kingdom of heaven, but that they must be 'born again,' which is an entirely contrary proposition. Mortals begin their earthly education with an erroneous concept of life as beginning with dust instead of with God; and from that wrong starting-point everything has been learned wrongly, man being represented all the way through as the exact opposite of God's image and likeness. Hence the absolute necessity of reversing this false teaching

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and of getting the true and spiritual starting-point whence to learn the divine facts of being.”¹⁵

But how could he tell this theologian, this materially-minded Nicodemus, of heavenly things, the things that he had worked out in those “silent” years and demonstrated at Cana? Although many ancient authorities omit the words “which is in heaven” from Verse 13, yet this “Son of man,” this ideal Man demonstrating the Christ-truth, really dwelt in the mental realm of harmony, therefore was in very deed in “heaven.” And in that state of mental purity there had come to him these weighty truths that he was finding so difficult to plant in the densely material thought of Nicodemus.

But if he found it difficult to teach Nicodemus, what would he be able to tell the theologian of to-day? For the theologian now, as then, believes in God—yet at the outset is confronted with the contradiction of a material universe and mortal man. The five physical senses upon which Nicodemus was depending for knowledge did not—*could not*—testify of Spirit. Indeed, *the senses of sight, hearing, smell, touch, and taste flatly deny the existence of anything but matter!*

Marvel not that, to know God, “you must all be born anew!”—or, as in the Revised Version, you must be born “from above.” Nicodemus believed that “in the beginning, God”—to begin with, Spirit, infinite and almighty. But he stopped there, nor followed out this statement’s mighty implications. He did not know that “in the beginning” means “in the *only*.” No doubt Nicodemus would have granted that the universe, which he believed he saw all about him, was infinite in extent, and that an infinite universe implies a creator likewise infinite—implies, further, a creator omnipotent, omniscient, and omnipresent. But did he realize that such a creator could not exist except as *Mind*? That any other sort of creator is utterly inconceivable?

But, granting this, there follows the staggering corollary that, since like always produces like, a universe created by Mind *must be mental*. The creator of the infinite universe is necessarily out of the matter-class entirely; but few are willing to admit that this fact puts the universe created by God out of the matter-class likewise.

Yet a moment’s reflection will show that in our daily round

15 *Footsteps of Israel*, Samuel Greenwood, pp. 344, 345.

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of activities we do not deal with a universe outside of ourselves, but only with our *comprehension* of a universe which we *believe* to be without. And comprehension is admittedly mental.

But if not God, then is it not the mind of man that creates material objects?

No. For to-day our men of learning are informing us that matter is not substance, but that it is merely a manifestation of energy.

"Materialism holds the theory that what is called matter is nothing more nor less than just what it seems—a ponderable substance possessing of itself immutable characteristics or qualities and having certain fixed laws and elements that cannot be altered. It holds to the idea that mind and matter are separate entities and that although mind may, to a certain extent, control matter, yet there is a limit to this control and they must ever remain two opposites since man cannot bridge their difference. According to this theory the universe is a kingdom divided against itself. The advance in modern science has gradually destroyed every theory in regard to matter that the materialist has set up and assumed to be true. It has been proven that a material object has no color, that color is a mental interpretation of vibration; furthermore, that matter's apparent dimensions of length, breadth or thickness as well as weight are not constants; and finally that it has no fixed laws. What we have all along regarded as such are now being proven to be mere approximations of law. . ."¹⁶

From Plato to Sir Oliver Lodge, great thinkers have been forced to the conclusion that "the starting point of matter is not material but mental." And to-day a widely used text-book of Physics opens with the astounding statement:

"Matter makes itself known to us by the testimony of the senses. We see it, hear it, smell it, taste it, touch it. But observe, that, after all, this is indirect testimony. . . We see, hear, taste, smell, touch, in our consciousness only. We cannot assert therefore that matter exists apart from this consciousness."¹⁷

But consciousness is entirely a *mental* realm, and for matter to get into consciousness *matter must itself be wholly mental*. Also, consciousness is mental activity—it is the activity of *thought*; therefore matter is the result of thought: matter is

16 *The Watchman of Israel*, August, 1922, p. 195.

17 *Physics*, Henderson and Woodhull, of Columbia University.

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what mortal man *thinks* he sees, hears, feels, tastes, and smells. But, first and last, *matter is wholly a phenomenon of human consciousness.*

Bishop Berkeley, who thought deeply on the subject of matter, although he made no practical application of his conclusions, arrived at the following: There is no such thing as *material* substance. Things perceived by the five senses are only *qualities*, and not the things themselves. Heat cannot exist except in a mind perceiving it. There is no heat in fire; the heat is a mental sensation in the mind perceiving it. It is a mental quality. And so throughout: all qualities perceived by the five senses are *affairs of the perceiving mind*. A chair, a house, a human body, is but a mental thing, a mental picture within the mind itself, and not without. A corporeal body is nothing apart from *qualities* perceived by the physical senses. The things immediately perceived are *our own sensations and ideas*. Nothing can be perceived but ideas. And these ideas are not copies or reflections of *real* things; they are fleeting, changing *images of thought*.

So the material universe which men think they see about them, including their own fleshly bodies and the bodies of others, are nothing else than *images of thought in their own mentalities*, which they have projected and believe to have independent existence apart from themselves. And thus the whole of material existence is but a *sense* of life among a mass of projected mental images which mortals believe to be real, but which are continually disintegrating and passing away into nothingness, thus proving their illusive character. Men deal with appearances only, with phenomena, and not with reality. And this tremendous fact the Man had begun to unfold to the world in his talk with the gaping theologian Nicodemus on that portentous night in Jerusalem.

“What Nicodemus had expected in this interview was a prolonged discussion on Messiahship. He had come armed with much Rabbinical lore, with text and instance, and he proposed to take Christ along this well-trodden path, testing Him at every point, and ascertaining how He was prepared to solve the difficulties which His Messianic claims involved. Jesus turns the tables, by making the interview not a testing of Himself but of Nicodemus.”¹⁸

18 *The Life of Christ*, Dawson, p. 107.

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Never has the world fathomed the meaning of the Man as conveyed in his startling statement: "Ye must be born again." For thereby did he indicate to Nicodemus that the hour had struck for him *to yield all his notions of matter*.

Again has that portentous hour struck, and for the world of to-day. Even our physical scientists perceive it—

"As we looked abroad upon the universe a few years ago, we beheld a material fabric which seemed the most stable of things. Matter, we were taught in the books, was indestructible and ever-enduring, whatever its change of form. . . In this hour, however, the challenge has been met. The discovery of radioactive matter—a fourth state of matter, neither gas, liquid nor solid—has humbled science before the mystics. . . With the opening up of these new vistas of the constitution of things, the bases for our whole thought of matter have shifted, and what seemed so appallingly fixed and resistant has grown fluent. . ."¹⁹

"We shall have to abandon the idea, so instinctively dear to us, that matter is the most stable thing in the universe, and to admit, on the contrary, that all bodies whatever are a kind of explosive decomposing with extreme slowness."²⁰

But we do seem to see the same material objects in a given environment for perhaps years, objects with which we remain long familiar—and yet they are but mental pictures to which we have given a *quality* of permanence, but cannot give immortality. They are by no means permanent, as our dire experience testifies. They are constantly changing, disintegrating, decaying, and passing away. And those to which we have mentally given the quality of *life* are forever dying and passing out of our consciousness. It could not be otherwise, for material objects are but concepts of thought resident within our own mentalities and dependent, not upon Principle, God, but upon our own thought for existence and continuity.

"Matter has disappeared as a fundamental existence, or at any rate it is explained as a manifestation of electricity. Mass, a supposedly indestructible thing, has disappeared with matter, and comes into existence purely as negative electricity, assuming motion . . . and furthermore this mass, which we thought so invariable, depends solely upon the velocity with which the unit moves."²¹

¹⁹ *Immortality and the New Physics*, Charles Kassel, in the *North American Review*, October, 1922.

²⁰ *The New Physics*, M. L. Poincaré.

²¹ *The New Knowledge*, Dr. R. K. Duncan. Cf. also the "Einstein Theory."

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In order to account for it at all—and not yet ready to see it as a mental phenomenon—physicists have been driven out of matter and into the “ether,” or the ethereal. The ether is supposed to be an invisible medium permeating all space. . .

“The ether belongs to the material or physical universe; but it is not ordinary matter at all. I should prefer to say it is not matter at all. It may be the substance or substratum or material of which matter is composed.”²²

“We are told that through some stress upon the ether, in all likelihood, matter was born, perhaps as a mere mode of motion, rising out of its mother element as an ice crystal emerges from the sea, yet of it and destined in the fulness of time to return to it. It is this ether, which we have never beheld, which no instrument has ever explored, and which gives to our touch never a sign of its presence, that becomes the fundamental reality.”²³

How could it, indeed! For the Man, the master-metaphysician of all time, showed conclusively that *the ether is what we now know as the “communal mortal mind,” out of which matter crystallizes as the dense substratum, yet remains ever mental, a phenomenon of and in human consciousness only.*

But what is this apparent creator of matter, this “communal mortal mind”? Whence came it? Is it the Mind that is God?

Not so! For the Creator of all must of very necessity be “that by which all is.” Therefore the Creator comprises all law in infinite Principle. The Creator must of necessity be self-existent, therefore eternal—and so, Life. The Creator must be perfect and harmonious, that which is real, without seeds of discord or decay—therefore, Truth. The Creator must be omnibeneficent—Love. The Creator must be the true Substance of Creation—hence, Soul. The Creator must be omnipresent—a requirement fulfilled only by Spirit. The Creator must be omniscient and omnipotent to create and maintain an infinite Creation—and so the Creator is Mind.

The Creator, then, is revealed as the infinite Parent, sexless, and therefore the infinite “Father” as well as “Mother” of all, expressing this Parenthood in an infinite number and variety of ways, including all that really exists.

But, as Job said, God is “in one mind.” The Creator’s

²² Statement by Sir Oliver Lodge.

²³ *Immortality and the New Physics*, Charles Kassel, in the *North American Review*, October, 1922, p. 525.

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activity is of necessity wholly *mental*, and so the infinite Mind must express itself in Ideas. Mind's operations are conducted according to the spiritual law of evolution, evolving, revealing, unfolding numberless Ideas. These reflect, express, and manifest the creative Mind. And there can be nothing apart from or outside of the infinite Creator, Mind, and the numberless Ideas by which it is expressed.

These Ideas, moreover, must range "from the infinitesimal to the infinite." And the greatest of these must be the Idea which includes all others and perfectly and completely manifests the creative Mind. That Idea is Man. Thus it is that Man is "made," unfolded, revealed, in the image and likeness of God—or, as the passage is translated from the Bible of Gudbrand Thorlaksson, first Protestant Bishop of Iceland, "*And God created man after His own likeness, in the likeness of Mind shaped He him.*"

This is the story of the true Creation. The record of the dawning of the fact of spiritual creation upon the human consciousness is set forth in the first chapter of *Genesis*. Creation is wholly spiritual and is ever continuous, for it is an endless evolving, or revealing. But *it is never material*. Whence, then, mortal, or "carnal," man and his universe of matter?

Ah, "there went up a mist"²⁴—and from that "mist" was evolved the man of matter and his universe.

And is either real? No, they are but suppositions—as the "ether," out of which matter is supposed to crystallize, is but a supposition—however much they are accepted by mortals as reality.

It is a startling fact, set forth clearly by the philosopher Spencer,²⁵ that *reality seems always to have its shadow in unreality*. Why, we may not say. Yet every *positive* appears to have its *negative*; every *truth* has its opposing *falsehood*; every *fact* has its *negative error*. Harmony is opposed by discords; mathematics, by errors; Spirit, by matter; Life, by death. These opposing things are "suppositional opposites." And the suppositional opposite of the Mind that is God is now discovered to be the so-called "communal mortal mind"—mortal, because it evolves mortality, the opposite of Life. And *it is from this suppositional opposite that matter, the material universe, and mortal man—the man that dies—have been evolved*.

²⁴ *Genesis* 2: 6.

²⁵ *First Principles*, Herbert Spencer.

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And now we learn that it is the *communal mortal mind* that stands as the opposite and negative of the infinite Mind that is God—yet it stands as a supposition, without basis of Principle. It appears to have its laws of evolution, for it must, by very necessity of its erroneous claims, counterfeit true Creation in every respect by itself evolving material types, such as human beings, animals, mountains, streams, etc. All nature, materially viewed, is the manifestation or reflection of this suppositional mind. . .

But whence came it? And how?

Yet we ask: Whence comes a supposition? Seemingly, the suppositional mind that appears to oppose the Mind that is God began as mental mist. Slowly it appeared to evolve visible mist, nebulous "matter." Slowly this appeared to evolve form and become imitatively active. Slowly it evolved from this "mist" its material universe, including the earth, as its lower stratum. It made its firmament, and gradually evolved "life," and filled its seas with things, types of mind, that manifested its false sense of true Life. Slowly, through inconceivable eons of time, it unrolled and evolved, counterfeiting the activity of Mind, until at last, through untold generations of stupid, sluggish, revolting animal forms, it began to evolve a higher type of mind, a crude counterfeit of the greatest Idea of Mind, and manifesting its own concept of material intelligence. And this type we know as "primitive man."²⁶

What was this communal mortal mind supposedly doing? Counterfeiting divine Mind, if we may so express it. Evolving crude imitative types; but types that were without Principle, and so they passed away—the higher forms died, the lower disintegrated, and matter, from the first, has been slowly returning to the suppositional "ether." Aye, death came into the material world because of sin, for sin is "a missing of the mark." This "communal mortal mind" woefully missed the mark and came short of the glory that belongs exclusively to creative Mind. And so its types died. And so they die to-day. Sin indeed came through Adam, for Adam is the name of the "communal mortal mind," attempting the impossible feat of knowing both Good and evil, both Spirit, Substance, and its suppositional opposite, matter.

²⁶ For an excellent account of the evolution of the material universe and material man, see first chapters of *Outline of History*, H. G. Wells. See also Osborne's *Men of the Old Stone Age*.

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Ages passed, reckoned in the human concept of time. Evolution was continually towards a humanly higher and ever higher type, in crude imitation of the true Creation. Paleolithic man's mind was a reflection of the "communal mortal mind" from which he evolved. He died because he was not foundationed on Principle, as is true Man. He died because he did not have the real knowledge which would keep him from missing the mark, the knowledge of Spirit, to know whom is life eternal. He had no belief in a future existence, and he did not bury his dead after the manner of those who later held this belief. But, after the lapse of centuries, Neolithic man was found manifesting such a belief. What had occurred? This: the mortal mind was translating the divine idea of immortality into its own terms and thus expressing it. *Religion had begun to develop.*

Ages rolled on. The curtain began to rise upon what we call human history. The idea of a power not itself was filtering through the material mist of mortal mind, and human beings felt its influence, the "something not ourselves," which makes for righteousness. There came at length the idea of the One God. And the types of mind that most clearly grasped and best reflected this idea were the ancient Hebrews, later known as Israelites. Their thought at its best, as reflected by the ancient patriarchs, was a bit less dense, less material, and more receptive. They soon began to record their thoughts regarding their concept of God—and this concept was a crude and varied one, now anthropomorphic, wrathful; then just and paternal; now jealous, then pitying; now repentant, and always human. Presently the Israelites were seeing their God manifested everywhere and hearing his voice in every sound of Nature. And as they saw and heard, and as they experienced because of their belief in God, so they wrote. And thus began that strange and mighty compilation, the Bible, the record of the evolution of the concept of God in the human mind.

Thus, out of the suppositional "ether," came the beginning and development of the material universe and man, the suppositional opposite of the Creation by the Mind that is God. Since sin is inherent in it, this "negative truth," the "communal mortal mind," has been dying from the beginning of its suppositional existence, for its seeming existence is itself sin, a "missing of the mark." The most lowly cell that swam in the

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primeval seas manifested this sin and died as a consequence. It could not be otherwise, since, manifesting a supposition, it was outside of Principle, Truth, and had no reality for its support and maintenance.

To-day we deal with the highest type of mortal mind so far evolved, the human being, the "hue-of-a-man." He knows but one life, human life, which is but the mortal-mind ephemeral sense of existence. His human life is demonstrably only a series of states of consciousness, states of thought-activity. He translates his concept of Substance into matter; these false concepts he posits before him and calls "material objects," the positing of which gives him his sense of "space," and the evolution of which gives him his sense of "time." He evolves in thought a material body, and believes that he dwells therein and that his sense of existence depends upon it. Fear of losing it renders him its slave, and he centers his thought upon it to its destruction. He believes further that there are multitudes of other human minds like himself, each having a fleshly body and a human existence, and each capable of doing him and others mortal injury. He believes that he can be deprived by other mortal minds of all that he needs for sustenance, and that he can improve his own status at their expense, and *vice versa*. Being outside of Principle, though not realizing it, he is filled with traditional fear, and this fear becomes externalized as disaster, loss, calamity, disease, and ultimate death. Having no basis of Principle, resting only on supposition, this mortal being shifts and changes to conform to its own shifting and changeable thought, thought derived not from Mind, but from the communal mortal mind, the suppositional opposite of God. . . .

But did Jesus know all this as he stood before Nicodemus on the house top that star-lit night?

The "wilderness," and "Cana," and every deed that the Man performed in his subsequent career support the assumption that he did. And, more: as he gazed into the eager eyes of Nicodemus he must have known that the hope of mortals is the fact that mortal man and human existence *are* false, supposititious, or, as he called it all, "a liar from the beginning." He must have known that, though the human mind is finite and cannot even begin to grasp the infinite, the divine Mind has penetrated the "mist" of error. He must have known that

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there is a spark of *real* reflection in every human being, and that that spark can be made to grow into a flame that will consume all error of supposition and leave the *real* man revealed as a consciousness whose activity is the activity of God's thought, a consciousness that knows no evil, and is therefore no longer subject to death. And it must have been to that spark in Nicodemus that Jesus addressed himself that night.

Whatever has beginning must also of necessity have an ending. It is finite. Hence if man is born, he must die. This was the sticking-point with Nicodemus, who, like mankind generally, sought to interpret the Man's mighty declaration in terms of matter. He did not grasp the distinction between the sinning, suffering, dying Adam-man, the fleeting, passing counterfeit of Man in the image and likeness of Spirit, and true Man, the counterpart of God as an eternal Idea in infinite Mind. Nicodemus, a Pharisee true to the traditions and teachings of his sect, had been seeking perfection. Probably he felt that he had almost attained it. But, as Jesus found it necessary to startle the matter-bound traffickers in the Temple, so here he saw the necessity to startle Nicodemus' false belief that the mortal mind, so-called, expressed in and by mortal man, could in some manner effect a transition from the flesh to Spirit and eventually manifest spirituality, perfection, and immortality. "Except a man be born of water"—water signifying purification, the symbol employed by John the "Cleaner"—except a man be born "of the Spirit"—except he become regenerate to the extent of putting off the carnal man by "a complete and radical change of thought," by destroying the false thought out of which the mortal man is formed—he cannot enter the kingdom of God, he cannot manifest that consciousness of harmony in which sorrow, suffering, and death have no part. This very statement by Jesus, and later so greatly emphasized by Paul, shows that mortal man is wholly *mental*, else how can he be put off? This "putting off" is the new birth. It lies not in the realm of physiology and anatomy. Then how attained? Mentally, spiritually—and Jesus likened the operations of Spirit to the activities of the breeze, the effects of which are seen but the process eludes discovery.

"The essence of a thing is the idea of it, or what it is in Mind," as has been so illuminatingly said. The essence of a chair, for example, is the *idea* of "chair." This idea may be

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externalized in numberless forms and in wood, stone, metal, etc. But these material manifestations are all temporal and destructible, and they will all pass away. But the idea of *chair* remains eternally.

So with man. The Idea, which is the true Man, is what Man is in the Mind that is God, and is eternal, never born, never dying, crudely manifested and counterfeited now in suppositional mortal man, yet revealed as this base counterfeit is "put off," destroyed. And Jesus of Nazareth set out to declare that it could be put off and to disclose to the world the "method and secret" of doing it. And in the rich imagery of the Orient he expressed it: "Ye must be born again." John's Gospel, as no other, portrays the Man as virtually oblivious of himself from the viewpoint of matter or the flesh, but constantly awake and alert to his *real* essence, the Idea, despite the contrary evidence of the five material senses. And this Idea is the Christ—the "Anointed." It was not the exclusive possession of Jesus. It is the "Son of God." The prevalent thought of *Jesus* as the *only* Son of God is comparatively modern; it is not found in the writings of the early Christian fathers and it has no place in the older creeds. On the other hand, in those early centuries when Christian doctrine was being formulated a clear distinction was made between the Christ and Jesus who *manifested* the Christ. The Christ, as the Idea, the "Son," of God, is the true essence of every one of us—and a realization of this stupendous fact brought from John the joyful cry: "Beloved, *now* are we"—in essence, in reality—"the sons of God."

"No man hath ascended up to heaven"—between the material and the spiritual there is a great gulf fixed that cannot be passed by mortal man. But "God so loved" that He sent His "only begotten," the Christ, that whosoever should understand and practically employ the Christ-idea should not perish in materialism, but should put off the mortal and find his true self in everlasting life. It has been questioned whether verses 16-21 are the words of Jesus or of John. There is no question, however, that they are of those deep "oracles" which the Man reposed in this most metaphysical of his disciples and which have found expression only by him.

But "the Son of man" must be lifted up—the ideal Man manifesting the Christ must be held ever before mankind as a model; and the "serpent," the "carnal" mind, the supposi-

tional opposite of God, must be exposed, that it may be seen as mere supposition and not the truth of being.

The Christ is not sent to condemn. Mankind's need is salvation from false concepts, not punishment. And it is error itself, not the *manifestation* of error in mortal man, that is already condemned to ultimate destruction. Ah, this was a new and startling doctrine to Nicodemus, who was familiar only with the physical man, subject to a blind and inexorable law which contemplated nothing more nor less than a mortal necessity of punishing the wrong-doer. How could he grasp the revolutionary fact that infinite Truth is not conscious of error and can take no cognizance of it, and that therefore it could have nothing to condemn or to punish in the waverings of mortal man? Mortal mind alone is in the business of condemning. How significant the words of the Man as he went on to say: "He that believeth on him"—understandeth Truth—"is not condemned; but he that believeth not"—understandeth not the Christ to be his true self—"is condemned already." He who retains the mortal, carnal mind with all its falsities as to the flesh, he who chooses matter rather than Spirit, and the pleasures of corporeal sense rather than spiritual understanding, is thereby choosing the suppositional, the unreal, that which is not based on Principle, and is by so doing condemning himself to suffering, sickness, calamity, death. "And this is the condemnation, that light"—Truth—"is come into the world, and men loved darkness"—materialism, the suppositional opposite of God, and its deadly mesmerism—"rather than light."

The Man confided to the amazed Nicodemus the essentials of the most revolutionary program ever unfolded to the world. And then, as an example, he himself went about "the Father's business" in conformity to it. . .

Like Nicodemus, we have heard but the mere beginning; and though our ears ring with the strange doctrine—and though "suggestion," the "serpent," whisper its condemnation of falsehood on all that we have heard—let us nevertheless resolve to hear this Man to the end.

CHAPTER 3

THEME: *The Man Departs from Jerusalem and goes into Judea.*

PLACE: *Aenon, near Salim.*

JOHN 3:22-36

AFTER these things came Jesus and his disciples into the land of Judæa; and there he tarried with them, and baptized.

23 ¶And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized.

24 For John was not yet cast into prison.

25 ¶Then there arose a question between some of John's disciples and the Jews about purifying.

26 And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou bearest witness, behold, the same baptizeth, and all men come to him.

27 John answered and said, A man can receive nothing, except it be given him from heaven.

28 Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled.

30 He *must* increase, but I must decrease.

31 He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

32 And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

33 He that hath received his testimony hath set to his seal that God is true.

34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure *unto him*.

35 The Father loveth the Son, and hath given all things into his hand.

36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

THE deep wisdom of the metaphysician John is revealed in his narrative of the Man's interview with Nicodemus, for the report which he gives is not a precise and detailed account, but is a mere summary. But a summary of the very kernel of the Man's thought, a summary condensed into a single pregnant statement: "Ye must be born again from above." Aye, Nicodemus, from above the false thought of this world of mortal man! Else is there no salvation, no hope, though daily ye sacrifice a multitude of cattle, though hourly at the altar ye change bread and wine into flesh and blood. . .

SPREADING BUSINESS IDEALS

Whatever else occurred during the remainder of this Pass-over is not reported, and John's record indicates that the Man left Jerusalem shortly after his remarkable talk with Nicodemus. Although he found the people unready for his revolutionary "glad tidings," he does seem to have won Nicodemus.¹ And his visit to Jerusalem was certainly successful, for it gave rise to an imperishable record of his true business philosophy. Accompanied by his students, the Man went thence "into Judea," evidently to the banks of the Jordan, where certain of his disciples—probably some who had been followers of the "Cleaner"—began to baptize, falling again into a usage from which they had not yet freed themselves.

It is noticeable that Jesus himself never employed water-baptism. Why he permitted his disciples to observe it for a time, has afforded theologians a topic for a variety of discussion which has yielded nothing reliable. A helpful explanation is found in the first chapter of "Acts," where it is told that in his final instructions to his disciples he said: "John truly baptized with water; but ye shall be baptized with the Holy Ghost"—with spiritual understanding—"not many days hence." Later, Paul declared: "Christ sent me not to baptize, but to preach the gospel."

Under the old regime, the era of forms and ceremonies, mere shadows, water was a prophetic metaphor to indicate the purification which should come from a full understanding of the Christ. Naturally, since he represented the culmination of the former period of materialities, Jesus had nothing in common with ceremonial observances, but he directed men to seek to know the absolute truth about divine Principle and to demonstrate their knowledge in overcoming error, the "one lie," the suppositional opposite of God.

That John the "Cleaner," after his announcement of Jesus and his mission, still continued his baptism of repentance, has been a source of perplexity for Churchmen, and many and diverse dissertations have followed. Nothing, however, of real worth has come from them. It is only a natural conjecture that, since Jesus apparently had not fully embarked upon his ministry, John did not recognize that it was time for him to desist from his preparatory work.

But it is still said that Jesus commanded baptism, and he is

1 See *John* 7: 50-52 and 19: 39.

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still made to seem to represent water-baptism to be the means or vehicle of the new spiritual birth. But all his teaching and practice combine to establish the fact that his was a *spiritual* baptism, a cleansing of the mind of its false material concepts. And this is supported by archeological discovery. In 1905 a fragment of a lost gospel was found at Oxyrhynchus, Egypt, reporting a conversation in the Temple at Jerusalem between Jesus and a chief priest, in which the latter rebukes Jesus for walking in the place of purification without having washed, and to which Jesus replies that he and his disciples have been dipped in "the waters of eternal life."² So the *Didache*, or "Teaching of the Twelve," that famous "Manual" of the primitive Christian Church, in Chapter VII gives the rule: "Now concerning baptism, baptize thus: having first taught all these things baptize ye into the name of the Father and of the Son and of the Holy Ghost in living water."³ This "living water" merely *symbolizing* what Jesus meant by "the waters of eternal life." Baptizing "into the name" of anything meant "dedicating to" or "giving into the possession of." But always the baptism was spiritual and wholly independent of its symbol.

Oh, you who insist upon a material rite, why, when Jesus commanded so many observances which you have long honored in the breach, do you stress this one special instance? Why here emphasize the letter and elsewhere content yourselves with the spiritual import? Jesus urged feet-washing with a like definiteness, but here you are satisfied with the spiritual interpretation. To insist upon the same literal meaning of his words regarding the bread and the wine of the communion service would require therein the "real presence." Oh, the pedantic scrupulosity with which you observe the letter and lose entirely the spirit! And did not Jesus command you to *heal*? . . .

John incidentally mentions a dispute between some of the "Cleaner's" disciples and a Jew—the plural (Jews) is an erroneous rendering—about baptism. The nature of the issue is not disclosed, except as it had to do with purifying. It was, of course, perfectly easy for such as still adhered to the old ways, and who entertained prejudice against whatever was a departure therefrom, to find something about which to quibble. The new, where it disturbs and threatens to supercede the old, must ever evoke antagonism.

² *The New Archeological Discoveries*, Cobern, p. 220 and footnote.

³ *Ibid.*, p. 267.

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According to the evangelist, the "Cleaner" was in the same vicinity where the Man tarried. But the multitudes were now attracted to the Man to whom John had borne witness. For Jesus was a *doer*, not a preacher only. This awoke jealousy in certain of John's followers; the age-old question sprang forth: "Who shall be greatest?" But it elicited no sympathy from the "Cleaner," whose chief concern was that the new Kingdom should be fully ushered in. Throughout this incident his genuine nobility stands forth conspicuously. Never were more remarkable sentiments uttered than those which fell from his lips when speaking to his disturbed disciples. Again did he bear willing testimony to the unique character and mission of the Man. Beautiful and wonderfully expressive was his image of Jesus as the bridegroom, and of himself as only his near friend, the groomsman, joyful in doing him service. Then his deeply impressive words: "*He must increase, but I must decrease.*" Self counted for nothing with him in the presence of the Christ. Human greatness had no allurements. He could calmly tell of his near-by retirement into the shade. It was enough for him that he had learned, what is so boldly declared in Verse 33 of the text, that he who received the testimony of the ideal Man who spoke from the mental realm of harmony, "heaven," could boldly set his seal to this: *God is Truth*. It was enough for him that he had been as a way-shower to direct multitudes to him who was the bearer of this unique message that meant salvation to a dying world.

"He that understandeth the ideal Man knows that there is no death: and he that understandeth not is outside of Principle and already dead."

CHAPTER 4

THEME: *The Man Goes Into Galilee After the "Cleaner" is Imprisoned.*

MATTHEW 4:12

NOW when Jesus had heard that John was cast into prison, he departed into Galilee.

14:3-5

3 ¶For Herod had laid hold on John, and bound him, and put him in prison for Herodias' sake, his brother Philip's wife.

4 For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet

MARK 1:14

NOW after that John was put in prison, Jesus came into Galilee.

6:17-20

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

20 For Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly.

LUKE 4:14

AND Jesus returned in the power of the Spirit into Galilee.

3:19, 20

19 ¶But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done,

20 Added yet this above all, that he shut up John in prison.

JOHN 4:1-3

WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2 (Though Jesus himself baptized not, but his disciples,)

3 He left Judæa, and departed again into Galilee.

THE Man having now fully embarked upon his business of exposing the "one lie" about God and man and of working out his own salvation and giving to his fellow men his wonderful "method and secret" of doing it, error, the "serpent," appeared to rise in sheer terror of effacement and become ram-

OPPOSITION STOPS THE AGENT

pant. Though it aimed its deadly stroke at the Man, it must content itself with felling the one who had far less knowledge of "what was in man" and was for that reason less able to protect himself from its blows. John the "Cleaner" had no sooner fulfilled his rôle as the herald of him by whom he was to be superceded than the rebound of error hurled him into the disfavor of Herod Antipas.

This ruler, a son of Herod the Great, through whose last will he became Tetrarch of Galilee and Peræa, was one of the pettiest, weakest, most debased and contemptible of titular princelings. He was called King by courtesy, but when he asked that title from the Emperor Caligula it was refused him. Herod Antipas having learned of the activities and popularity of the Baptist, had a superstitious curiosity to have him appear in his presence, little dreaming how error would use him as a tool, nor of the turn the interview would take. The Prince just prior to this incident had been to Rome on one of his periodical visits to show his loyalty to the Emperor. There he was the guest of his brother, Herod Philip, not the tetrarch of that name, but a son of Herod the Great and Mariamme, who, having been disinherited by his father, lived in Rome as a private citizen. During his stay he became enamored of Herodias, Philip's wife, and took her away with him. The *dénouement* scandalized and outraged the people, and precipitated the calamities of his reign.

John the "Cleaner," familiar with the facts, and true to his nature and his calling, stood before Antipas, as did Elijah before Ahab, and rebuked the sensuous ruler for his crimes, not only for his guilt in marrying his brother's wife, but, as Lucas states, for "all the evils" which he had done. Herod was deeply stirred, and in revenge he cast his accuser into prison. But for his fear, due to the popularity of the "Cleaner," he would have slain him. John Mark also explains that Herod "feared John," knowing that he was a just and holy man. Josephus narrates¹ that Herod, learning how the people flocked to John, was fearful of a revolution and therefore had him apprehended. The two explanations of John's arrest are not incompatible.

But the hostility towards John, especially that of the Pharisees, was yet deeper and more ominous when it was extended to include the Man, whose popularity was now in the ascendant because of his deeds of healing. This, together with the wounded

1 *Antiquities*, XVIII, 5:2.

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feelings and jealousy of the followers of the less popular "Cleaner" coming to the knowledge of the Man, he decided to leave Judea and return to Galilee. It was a decision designed to protect the saving message which he had for mankind.

And the Man retired, well knowing that he was becoming a sore disappointment to the intellectuals among the Jews—even as he was destined to be to the materialists of succeeding ages. The reason is not far to seek. . .

"Broadly speaking, Jesus came to teach men the truth about God, about themselves, and about their final destiny. He included all these great themes in one comprehensive phrase, 'The Kingdom of God or of Heaven.' Men were to seek the Kingdom of God first because nothing else really mattered. The quest of truth was the first duty of man, and the attainment of truth his loftiest achievement. No definition of spiritual idealism could be more complete, and the work to which Christ now addressed Himself was to impart the spirit of His own Divine idealism to the world. This idealism soon proved itself to be the most powerful of solvents when applied to the current life and thought of the time. Thus, for example, the moment it was applied to the current notions of Messiahship, they disappeared. The last thing which the ordinary Jew expected of his Messiah was a fresh revelation of truth; what he did expect was political emancipation. Jesus perceived at once the grossness and incompetence of this conception. It was not political but spiritual salvation which the Jew needed. The restoration of the throne of David in Jerusalem was a triviality compared with the emergence of the nation into a higher realm of truth and piety. Patriotism, in the usual limited significance of the word, had no place among the virtues which Jesus taught, nor did He account it a virtue. When He was directly challenged on the burning grievance of the tribute-money exacted by the Romans, he gave a witty and evasive reply. But the spirit of the reply is clear: He considered the question not worth discussion. No word or phrase of His can be cited which can be construed as a protest against the Roman occupation of Judea. It did not concern Him; neither did it anger Him. On the contrary He manifested grave displeasure with His own disciples when He found that they still clung to the conception of a political Messiahship, and expected Him to fulfil it. . . No one was more indifferent to politics, no one less of a patriot. This temper was bound to provoke anger and hostility. It was the temper of the sublime idealist who lives at a height from which all the mere surface conditions of human life are reduced to insig-

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nificance. It was unintelligible to His own disciples; it was doubly unintelligible and deeply offensive to a nation so full of patriotic passion as the Jew. But from the moment that Jesus left Cana of Galilee to take up His life-work, He never wavered in these convictions. Political Messiahship was impossible to Him.”²

And there was a sublime reason! His Kingdom was not of the world of false material concepts which must be “denied” and “overcome” ere the real can appear. His mission was not to add to the crushing burden of material thinking, but to show mankind how to remove and destroy it. . .

As for their hope that this bold Nazarene might be the long heralded deliverer of Israel from Rome, was he not truly fulfilling it? But having eyes, they saw not that it was not Rome, but the error of materialism typified by Rome, that had enslaved them. They were in captivity to the carnal mind. And he plainly told them so. Alas, coming as he did with sayings and methods so startlingly at variance with those of the hoary regime of orthodox Judaism, his rejection at the hands of those whom he would save was as inevitable then as it would be to-day. Mesmerized by the “suppositional opposite” into lethal contentment with matter, mortal mind would rend the Christ which would expose its nothingness.

CHAPTER 5

THEME: *The Man's Discourse with the Samaritan Woman.*

PLACE: *Sychar—that is, Shechem or Neapolis.*

JOHN 4:4-42

AND he must needs go through Samaria.

5 Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

6 Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.

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

8 (For his disciples were gone away unto the city to buy meat.)

9 Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

2 *The Life of Christ*, Dawson, Chapter V.

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10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14 But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.

16 Jesus saith unto her, Go, call thy husband, and come hither.

17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

18 For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

19 The woman saith unto him, Sir, I perceive that thou art a prophet.

20 Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21 Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things.

26 Jesus saith unto her, I that speak unto thee am he.

27 ¶And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her waterpot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

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36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.

BECAUSE the world soon after the fourth century A. D. became enmeshed in a tangle of its own theological beliefs, it lost sight of the deep humanity of the Man. Failing to study his earthly life as a consistent whole, and focusing its attention upon the record of his last few days, it has failed to comprehend his unique "method and secret" which is continuously unfolded in the various steps which lead up to the climax of his great career. Thus it has failed utterly of an understanding of the infinite Principle by which his career was shaped.

The keynote of that marvelous career was sounded in the query: "Wist ye not that I must be about my Father's business?" It was an indication that he was, even at the tender age of twelve, conscious of that unchanging law, that Principle, which underlay his life and from which he never was known to deviate. That which appeared *real* to humanity had early begun to appear *unreal* to him. And during his "silent" years he was confirming and proving his knowledge of God as his Father, and of his kindred and fellow men as in essence sons and daughters of God. During these years he developed the revolutionary fact that true man is born of—revealed by—Spirit, not of nor by matter, the "flesh." He knew that his fellow men were utterly ignorant of this, and of the truth that Spirit is the only creator; he knew that they believed matter to be creative, and to possess life, intelligence, and power. During those early years the Man had to work out the way to solve every problem, even the way to work out the life-problem and acquire salvation from the deadly material concept of things. On the basis of the Allness of the Father, Spirit, he knew that

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disease, poverty, death itself, could be overcome—else were God a myth and evil supreme. And he knew he must brook nothing to delay him in the pursuit of his Father's business. At his baptism by John he said: "Suffer it to be so now," and error thrust him thence into the "wilderness" to prove that these words gave no warrant for delaying the struggle with the false claims of matter. Small wonder that, later, he warned the people that by their words they should be justified or condemned! In the wilderness of human thought the Man met and overcame the belief in the reality of human consciousness, and thus he vanquished the claim of matter as real substance, and of life as resident in matter. The point at issue was whether matter or Spirit was real—it is the point at issue in every human life. Evil is portrayed as a reasoning, talking being, the "devil." To every human being it is the constantly recurring suggestion to believe in power apart from Spirit, God—it is the temptation to concede power to material thought, to material modes, to material objects, to muscles, to brain, to drugs, to germs, to death, and to believe that God has created and that He sustains these material things—things that we are now, at this late day, discovering to be but thought-concepts resident in human consciousness and utterly without basis of reality, or Principle.

Consciousness is the activity of thought. And thought is constantly building up thought-concepts out of itself. Material thought, counterfeiting the true thought of the creative Mind, constructs its suppositional universe, its "objects of nature," and its material man. But its apparent activity is but an imitating of the right activity of the infinite Mind. *True* thought is derived from Mind; *material* thought is derived from Mind's suppositional opposite, the so-called "communal mortal mind." True thought is eternally constructive; material thought builds but to collapse, thus proving that it is not building on Principle, but on "sand," dust. The "problem of evil" is but the problem of material thought, which, arising from the supposition of a mind apart from God, whispers its lies to mankind. It seems to say: "God is infinite, of course. But now here is matter. See, it lives; it enjoys; it suffers; it dies—all as God has planned. Of course there cannot be more than All—but you have got to act on the hypothesis that there is, that Spirit created matter, and that evil is the enemy of Good, one as real as the other, of

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course, but Good destined eventually to overcome its rival. You know you must manifest common sense and accept what the five senses tell you." And this regardless of the now discovered fact that *the five physical senses do not give any testimony whatsoever, for mortal man sees, hears, smells, tastes, and feels in belief only.* The material man sees, smells, tastes, and feels *nothing but his own mental concepts*, made up of the false activity of the material thought that comes to him from the so-called "communal mortal mind." And the seeing, hearing, smelling, tasting, and feeling all take place wholly within consciousness and are entirely mental. The activities of the mortal man are all hypothetical, *suppositional*. If infinite Mind—which by very necessity must be wholly Good, that is, Love in its true sense—could have a real opposite, then there must be real evil. And the belief that there is constitutes the "one lie" that the Man came forth from his workshop to expose and destroy. The acceptance by mesmerized man of evil, devil, mortal mind, as realities has given rise to the vast and complicated elaboration of falsities claiming to be truth which constitutes human life—an elaboration of error which confuses and causes acceptance by very reason of its complexity and elaboration, by the very density of the "mist," the cloud of error, which composes it. And yet, on examination, we discover that it is only the false consciousness that accepts the lies suggested to it in material thought. In other words, *the false beliefs and the one believing them are one.*

The true thoughts that come from divine Mind constitute the real "angels." They are both the messages and the messengers. And the false suppositional thoughts, that seem to "suggest" to mortal man the lie of both good and evil, constitute the "devil." In the wilderness it was not a visible personality with hoofs, horns, and tail that offered to the Man all the matter in the world, but the lying suggestions that came from the "communal mortal mind," the "suppositional opposite" of the Mind that is God. And the Man recognized them for what they were worth, and repudiated them utterly.

This prepared him for Cana. But let no one think that the demonstration of supply which the Man made at that wedding feast was made on the instant and that it was an abrogation of law. That demonstration had been begun, even before Abraham turned his back on the false material gods of Haran, by

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the early patriarchs who caught a glimpse of the stupendous fact that there is but the *one* God, Spirit, *without an opposite*; it was advanced by Moses who restrained, but did not destroy, the material beliefs of men by the "Law"; it was continued by the prophets who, understanding God to be omnipotent Principle, performed deeds that are ridiculed now by matter-blinded mortals; it was proclaimed by John the "Cleaner," upon whom flashed a vision of the Christ; it was revealed in its fulness by the "Son of Man." Had matter appeared real and substantial to Jesus, the limitation at Cana would have remained unmet. At Cana his spiritual understanding did not destroy matter, but transmuted it. Ah, the profound knowledge of the unique Man! He could ignore matter sufficiently to recognize it, for he came not to destroy, but to fulfill. He showed at Cana that before the false belief in matter can be destroyed *it must be brought into subjection*. Harmoniously he brought matter under his control there, in anticipation of its final destruction. And thus, at the wedding feast, he fulfilled the law only in so far as it seemed to counterfeit or imitate the harmonious action of the Law divine. This was the example he set mankind. But it has taken nearly two thousand years for us to even begin to understand what he did.

Thus the resurrection of Jesus began even before Cana. For the true sense of resurrection is *the relinquishment of the carnal belief of life in matter*. The Man proclaimed it in the cleansing of the Temple. And he began the unfoldment of it to Nicodemus on the housetop in the light of the Passover moon. "Ye must be born again." You must rise out of the deadly beliefs of the mortal mind and be born into the truth about God and Man. For the fact that God is Spirit makes null the claim that matter is aught but mental "mist," an hypothesis, a supposition. And this is what, in substance, he proclaimed to the wondering woman of Samaria, as he sat by the well in Sychar.

Having decided to return to Galilee, and being in the north of Judea, the Man chose the route leading through Samaria. Although himself a Jew, he had no sympathy with the fanaticism of Jewish hatred which caused his fellow countrymen in traveling to avoid that locality, but, in his broad-mindedness, was ready both to avail himself of the more direct route and by his example to bear witness against the old hampering narrowness.

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The region through which he passed was everywhere beautiful to the eye and pleasing in the great variety of its natural features, its gorges and valleys, its rills and water-courses, its towering trees and luxurious vines, and its general fertility, so different from its present barren and desolate condition. Almost every spot was associated with famous events and renowned leaders in the history of Judaism. It was the military sector of Palestine. Here Joshua had achieved his great victories; here Saul had triumphed and was later overthrown and slain. In this territory David had waged his battles, found refuge in its caves, groped in its wilderness, and ultimately obtained peace by the subjugation of his enemies. Patriarchs, beginning with Abraham, and the prophets of Israel, had acted their dramatic rôles in this country. For the Man, always conscious of his high calling, and with his thought susceptible to everything suggestive of exalted and holy incidents and lessons, the journey must have been fraught with the keenest interest, and undoubtedly its historical relations served as timely topics for helpful talks with his student-companions.

It was about noon when the city of Sychar was neared. Not far removed from it was the widely renowned and much frequented well which Jacob had digged centuries before to meet the needs of his cattle. It was a provision thoroughly in keeping with that worldly-wise patriarch. There were other wells in that locality to which native dwellers took their flocks and herds, but Jacob, alert to the feelings that might be engendered against him as a foreigner in the locality, and eager to avoid quarrels between herdsmen, sagaciously set about to provide himself with a great well for his animals. At this well, under its alcove, with its seats of stone, the Man tarried to rest while the disciples went on to the city to buy food.

But he had not sat long when there came a Samaritan woman to draw water. Having none of the biased notions of his people regarding the Samaritans, and although a stranger, he requested a drink from the woman. For he had sensed an opportunity. She, quick to recognize him to be a Jew, was amazed at his conduct, and promptly cited the old hatred between the Jews and the Samaritans, asking: "How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria?"

Her question was justified. For the Jews and Samaritans were mortal enemies.

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“After the deportation of the ten tribes to Assyria,¹ Samaria had been re-peopled by heathen colonists from various provinces of the Assyrian empire, by fugitives from the authorities of Judea, and by stragglers of one or the other of the ten tribes, who found their way home again. The first heathen settlers, terrified at the increase of wild animals, especially lions, and attributing it to their not knowing the proper worship of the God of the country, sent for one of the exiled priests, and, under his instructions, added the worship of Jehovah to that of their idols—an incident in their history from which later Jewish hatred and derision taunted them as ‘proselytes of the lions,’ as it branded them, from their Assyrian origin, with the name of Cuthites. Ultimately, however, they became even more rigidly attached to the Law of Moses than the Jews themselves. Anxious to be recognized as Israelites, they set their heart on joining the two tribes, on their return from captivity, but the stern puritanism of Ezra and Nehemiah admitted no alliance between the pure blood of Jerusalem and the tainted race of the north. Resentment of this affront was natural, and excited resentment in return, till, in Christ’s day, centuries of strife and mutual injury, intensified by theological hatred on both sides, had made them implacable enemies. The Samaritans had built a temple on Mount Gerizim, to rival that of Jerusalem, but it had been destroyed by John Hyrcanus, who had also leveled Samaria to the ground. They claimed for their mountain a greater holiness than that of Moriah;² accused the Jews of adding to the word of God, by receiving the writings of the prophets, and prided themselves on owning only the Pentateuch as inspired; favored Herod because the Jews hated him, and were loyal to him and the equally hated Romans; had kindled false lights on the hills, to vitiate the Jewish reckoning by the new moons, and thus throw their feasts into confusion, and, in the early youth of Jesus, had even defiled the very Temple itself, by strewing human bones in it, at the Passover. . . The illimitable hatred, rising from so many sources, found vent in the tradition that a special curse had been uttered against the Samaritans by Ezra, Serubbabel, and Joshua. It was said that these great ones assembled the whole congregation of Israel in the Temple, and that three hundred priests, with three hundred trumpets, and three hundred books of the Law, and three hundred scholars of the Law, had been employed to repeat, amid the most solemn ceremonial, all the curses of the Law against the Samaritans. They had been subjected to every form of

¹ About B. C. 721.

² The Temple in Jerusalem stood on Mt. Moriah.

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excommunication; by the incommunicable name of Jehovah; by the Tables of the Law, and by the heavenly and earthly synagogues. The very name became a reproach. . . No Israelite could lawfully eat even a mouthful of food that had been touched by a Samaritan. . . No Samaritan was allowed to become a proselyte, nor could he have any part in the resurrection of the dead. A Jew might be friendly with a heathen, but never with a Samaritan. . .”³

The infinite elevation of the Man’s thought above the false beliefs and petty prejudices of his day could scarcely be better illustrated than in the incident of his addressing this outcast Samaritan. But his keen penetration had pierced the exterior which reflected the resentment of her people and had revealed her spiritual receptivity. How often, indeed, was it the outcast, the pariah, who, by very sounding of the depths of infamy, was revealed to him to be far more receptive of Truth than the “holy” priest or the meticulous Pharisee! The Man saw an opportunity here to impart a moiety of his great message. He was far above stopping to argue about differences of opinion, religious or racial. He at once drew her interest from these valueless matters by stating that if she had known him, and had asked of him, he would have given her *living water*.

Failing to distinguish between the spiritual and its material counterfeit, but experiencing a sense of respect for the stranger, she addressed him as “Master,” or, as in the English version, “Sir,” and, pointing to the deep well, said: “You have nothing to draw with, and the well is deep; from whence then hast thou that living water?” Then, probably thinking to silence the Jew, she tauntingly inquired whether he were greater than the patriarch who had provided the well, and referred to the latter as “our father Jacob,” an assertion that, Jew as he was, Jacob was also the Samaritan’s father.

Water, as a figure to express salvation or spiritual good, due to its wide and varied application in meeting the needs of humanity, has had recognition as far back as there are any historical records. It means life, purification, fertility. The symbolism of the Bible gleams with its sparkle. In the Scriptures its significance often derives a peculiar emphasis from the conditions amid which it was resorted to as an illustration,

3 *The Life and Words of Christ*, Geikie, Chap. XXXI.

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possibly a desert region, or a locality where springs were rare. The Psalms throb with personal experiences, the prophecies pulsate with the earnestness of holy men of old, and the Man's messages gleam with the light of truth, and all are in accord in typifying the highest spiritual benefits by "water," "water of life," and "living water."

The Man was not affected by the literalism with which the woman was hampered. He simply proceeded to show her that he had not had reference to the water in Jacob's well. What virtue, indeed, had such water, itself a mere material concept, composed of two gases, hydrogen and oxygen, themselves in this twentieth century proven to be electrical in character, or, in the final analysis, *mortal mind!* Could such a mental concept heal or give *life?* True, he did not say this; we do not assert that he even thought of it in this manner. But he did separate between this eternal spiritual idea and its material and mortal counterfeit by declaring: "Whosoever drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

And still the Samaritan did not understand. But she had by then become the suppliant. He had asked of her a small favor, which she had made a pretext for discussion but had not yet granted; he had not wrangled with her but had proffered her an attractive gift. Yet unknowing, she nevertheless in turn begged for that water of which he had spoken, that she might thirst no more and might be spared the necessity of coming to the well to draw. How like the multitudes who since then have been of a like mind, eager for God's gifts, clutching at the "loaves and fishes," but only that they might escape service or effort, pain or personal sacrifice. . .

The next instant the Man changed his line of argument. How readily, on the basis of the Allness of the one Mind, did he read the false thought that constitutes the human mind! With the woman for the moment thrown off her guard, by what proved to be a searching question he startled her into a confession of a shameful past. But, quickly regaining her mental poise, she adroitly evaded the sensitive personal matter by again resorting to the differences of the Jews and the Samaritans.

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Near Jacob's well loomed Gerizim, with the ruins of the ancient temple on its heights.

"To the Samaritans, Gerizim was the most sacred spot on earth. It was their sacred mountain, and had been, as they believed, the seat of Paradise, while all the streams that water the earth were supposed to flow from it. Adam had been formed of its dust, and had lived on it. . . . On this sacred ground their Temple had stood for two hundred years, till destroyed by the Jews a hundred and twenty-nine years before Christ. Towards Gerizim every Samaritan turned his face when he prayed, and it was believed the Messiah would first appear on its top, to bring from their hiding place in it the sacred vessels of the Tabernacle of Moses. It was unspeakably sacred to the nation, as the one spot on earth where man was nearest his Maker. The simple Samaritan woman, with whom Jesus talked, had been trained up in the undoubted belief of all these legends, and her very mention of Jerusalem, respectfully, as a place sacred in the eyes of the Jew, showed a spirit ready to be taught."⁴

The woman, bent on outwitting the Jewish stranger, began to compliment him by saying: "Sir, I perceive that thou art a prophet." Then, no doubt gazing towards the sacred place: "Our fathers worshiped in this mountain, and ye say that Jerusalem is the place where men ought to worship."

"Our fathers," indeed! Has the phrase not always been a refuge for the justification of human opinions, conduct, or custom, especially when antagonistic to any change that spells progress?

But the Man did not contend with her regarding the material worship. He knew that the question which she had raised respecting the place in which God was to be found was a vital one. It was the *Unde Deus?* of the ages. And he knew the correct answer. God is not in a particular locality, for God is infinite, omnipresent Spirit and can be understood and worshiped—reflected—as fully in the cottage as in the glorious Temple, in a fishing smack as in the synagogue, in the consciousness of an outcast Samaritan woman as in the soul of a Jewish High Priest. The "locus" is naught—God is *everywhere*. To open her thought to this vast truth he said: "You worship One of whom you know nothing"⁵—and it is significant

⁴ *The Life and Words of Christ*, Geikie, Chap. XXXI.

⁵ *The New Testament in Modern Speech*, Weymouth.

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that the Greek neuter is employed in the text of Verse 21, for it indicates indefiniteness, or *nothingness*. "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father," adding: "God is a spirit; and they that worship him, must worship him in spirit and in truth." Or, as the Revised Version more faithfully has it, since there is no article in Greek: "God is Spirit." The Man in his unfoldment to his hearer went counter to all prevalent theological conceptions of God and the existing religious institutions and observances. God is to be worshiped truly *mentally*. And you cannot worship Him except you understand Truth, and cease yielding obeisance to the gods of material belief.

God, as defined by him, was not a corporeal being, not a man—in the thoughts of many only a great Hebrew at that—nor was there the faintest suggestion of matter as being in any way associated with him. He is *Spirit*. And Spirit being All-in-All, Spirit alone has presence and power. This being true, then All is Spirit; and the real Universe, including real Man, being of God's creation, is not material, but spiritual.

The Man was familiar with the Temple, with its elaborate but meaningless ritual, its vain sacrifices, its empty feasts and its futile fasts. He had seen the synagogues open daily and had heard the prescribed prayers, which were repeated not merely in private but loudly in the market-places and on the corners of the streets. But he urged that true worship was not identified with such things, that it was wholly *spiritual* and was not confined to any one place, locality, or nation. He evinced no sympathy with the pagan idea of a tribal Deity whose rule was over Hebrew soil alone. Nor Thor, nor Zeus, nor "the good old German God" had appeal for him.

Deeply moved and awed—perhaps it was now dawning upon her why she had been drawn to this well, why she had come in the noon-day heat to fetch water from this distance, for there were springs in Sychar and flowing water in abundance nearer her home—the woman disclosed humanity's age-old pathetic longing: "I know that Messiah cometh, [which is called Christ];⁶ when he is come, he will tell us all things." Oh, he will tell us why we are here, whence we have come, and whither

⁶ The words "which is called Christ" are generally regarded as an interpolation.

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we go! He will tell us why we must suffer, and when we shall be released! . . .

It was the restless longing for something outside herself, beyond her own limited sphere, that she voiced. It was the world's agonized cry to its unknown God. And the Man saw therein her preparation for that which he had come to proclaim. With his whole being brimming with love for a world deceived, he uttered the awful words: "*I that speak unto you am he.*"

Did the woman hear aright? Did she grasp even an iota of what he had said? Did she know that it was the spiritual Idea that had then and there been disclosed to her as the revelator to whom were known all things? Could she believe that this mighty revelation, waited for, longed for, prayed for through the centuries, had been made, and to *her*?

But such is the appearing of Truth:

"His birth had been first revealed by night to a few unknown and ignorant shepherds; the first full, clear announcement by Himself of His own Messiahship was made by a well-side in the weary noon to a single obscure Samaritan woman. And to this poor, sinful, ignorant stranger had been uttered words of immortal significance, to which all future ages would listen, as it were, with hushed breath and on their knees. Who would have *invented*, who would have merely *imagined*, things so unlike the thoughts of man as these?"⁷

This rare conversation, fraught with such tremendous lessons for the ages, was interrupted by the return of the disciples. And they stood astonished that the Man should have talked with the woman, and a Samaritan at that. To talk with a woman in public was something which a Rabbi might not do. Yet no one had the temerity to question him regarding his conduct.

Meanwhile, the woman, spurred by the Man's announcement, forgot the object of her errand, left her waterpot, and flew to tell her neighbors and friends of her experience and to urge them to go forth to hear this remarkable man. Hers was the receptive thought eager to share the joy, the doubt, of her discovery: "Can this be the Christ, the Anointed of God?" And they in turn, though despised dwellers in a land whose

⁷ *The Life of Christ*, Farrar.

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capital was known as the "City of Fools," revealed themselves to be similarly receptive.

The Samaritans, as was later so often shown, proved themselves more open-minded to the Man's message than were the Jews. As soon as they had heard what the woman related many flocked from the city to listen to the stranger, even though a Jew. As they came into view the disciples reminded Jesus that he had not yet eaten and urged food upon him. But to their importunity he replied: "I have meat to eat that ye know not of." They indeed did not know, though he had already proved the statement in the wilderness. They had not yet risen above mere materiality. So holden were they in thought that they could only imagine that something to eat had been brought to him in their absence. Then was given the explanation: "My meat is to do the will of him that sent me, and to finish his work." Assailed by "suggestions" of hunger and weariness, he had been refreshed and invigorated by the spiritual activity in imparting truth, and had demonstrated in his experience that in Mind is man's supply.

In the approaching eager throng—"they came to Him in a long stream"⁸—the Man saw signs of white fields for the spiritual harvest. And in his boundless love he yearned to help them, even though he knew by experience that they were not prepared for his deepest truths. Yet in a sense they were waiting to be harvested by Truth through the spiritual processes which he had come to unfold, and not by the material processes which, exemplified in their sterile religion, were gathering them daily more firmly in the embrace of error, the coils of the "serpent."

So impressed were the Samaritans by the Man's remarkable sayings that they "believed on him"—they accepted for themselves. Whatever prejudice may have at first existed quickly melted away; the hospitality of homes was urged upon him, and he was besought to prolong his stay and continue his work among them.

But how much, we wonder, did they understand of his saving message? How much did he explain to them, and in what detail? Did he tell them that in his strange words regarding the "living water" lay the secret of real health? They believed that it lay in food, in air, exercise, sleep, in their remedies and

8 *The New Testament in Modern Speech*, Weymouth, p. 250, note 1.

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drugs. For lack of these things, they believed, came sickness, weariness, and death. Yet he was telling them that real vitality was a function, not of material things and modes, but of an understanding of the Christ. Did he show them the mental process of working out their salvation, which he indicated by drinking this "water"? Did he show them that by drinking in an understanding of Truth they would become filled with true business ambition, with right social and national aspirations, with the real sense of life and strength and power? Did he explain to them, what his words to the woman at the well implied, that the opportunity to acquire an understanding of Principle was always at hand—"now is"—and that by drinking of the "water" which he should give them they would acquire the ability to demonstrate the ever-presence of Good, thereby ridding themselves of the beliefs in evil which were so surely destroying them? Did he tell them that *now* was the time for their troubles all to begin to pass away?

• We cannot say. But we know that he did tell them that God is Spirit. And we know that to be and remain eternal, Spirit must be whole and free from error, therefore Good. But Good in its complete sense is Love. Ah, *that* was enough for them to know. On *that* basis the working out of their salvation was possible.

And was his mission among them successful? We know that Nicodemus, though he came to argue, went away to ponder, and was ultimately converted to the Man's "method and secret." We hear nothing more of the woman of Sychar, yet her story has become immortal. And what a glorious light the simple incident throws upon the character of the Man! He chose these pariahs of Jewish civilization as his soil—and doubtless because of their very alienation from traditional Judaism. In Samaria, among the "fools," he finds the type of humane sympathy that he later uses to contrast with the callousness of the priests towards human suffering. He finds among the Samaritans the pattern of sincere gratitude—of the ten lepers cleansed, the Samaritan was the only one who returned to give him thanks. Truly he came unto his own, and his own received him not; but the pagans and pariahs opened wide their arms to him. So it has been down the centuries. So it remains to-day.

But, oh, the wonder wrought there at the wellside that day!—

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“The veil of the Temple was first rent at Jacob’s well, and He Who, till then, had, as men thought, dwelt only in the narrow limits of the chamber it shrouded, went forth thence, from that hour, to consecrate all earth as one great Holy of Holies. Samaritans, Heathen, Jews, were, henceforth, proclaimed children of a common heavenly Father, and Jesus, when He, presently, claimed to be the Messiah, announced Himself as the Saviour of the World.”⁹

And, marvel of marvels, the Man’s first direct disclosure of himself as the revealer of the Messiah was to a toiling, despised, and outcast *woman!*

CHAPTER 6

THEME: *The Man Begins a Business Tour of Galilee.*

MATTHEW 4:17

FROM that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand.

MARK 1:14, 15

NOW after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

LUKE 4:14, 15

AND Jesus returned in the power of the Spirit into Galilee: and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

JOHN 4:43-45

NOW after two days he departed thence, and went into Galilee.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galilæans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

THE “Gospel of Mark” is such a narrative as we might expect from a student of Peter. It omits all record of the Man’s activities in Judea after the wilderness temptation and before the imprisonment of the “Cleaner.” But Peter, as we have said, was chiefly concerned with the Man’s work in Galilee. Moreover, Peter was a man of physical action, and that which he related to his student, John Mark, would quite

⁹ *The Life and Words of Christ*, Geikie, Chap. XXXI.

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naturally be events, rather than discourses—drama, rather than processes of thought. And so in Mark's Gospel the deeply metaphysical import of the cleansing of the Temple, the profound discourse with the theologian Nicodemus, and the revealing talk with the Samaritan woman are all passed in silence.

The other gospel writers intimate that the Man was forced to leave Judea because of the menacing anger of the rulers, the determining event being the arrest of the "Cleaner." To Mark, this ended the career of the "Cleaner" and therefore definitely marked the beginning of the Man's real work. But from John's record we gather that the Man remained two days with the open-minded Samaritans of Sychar, and then slowly bent his steps toward Galilee—Galilee the despised because lacking in religious privileges, yet for that very reason receptive to the Man's message of the Kingdom.

We do not believe, however, that it was solely to protect his message that the Man left Judea and went into Galilee. Judea had yielded him no harvest. The despised people of Samaria proved better soil.

"But He could not stay in Samaria. His work lay in Israel. No other people were so fitted for it, by the training of two thousand years, by cherished hopes, and by the possession of the oracles of God. . . Misconceptions removed, they were fitted above all other races to be the apostles of the new religion, which in reality was only the completing and perfecting of the old."¹

And of all Israel—and "Israel" does not mean merely the Jews²—doubtless none were so receptive as the "little band of mystics" with whom he had long associated in Galilee and from which he himself had come. To them, therefore, he now returned.

He probably did not go immediately to Nazareth, his original home, "for," as John has recorded, "he himself testified that a prophet hath no honor in his own country." "He knew what was in man": he anticipated rejection from his neighbors. He evidently journeyed leisurely, and paused to speak in the different synagogues along the way. In these he appears to have been cordially received, for the fame of his doings in Jerusalem had preceded him, as many Jews from the province had been present and had witnessed his remarkable deeds at the time of the feast.

1 *The Life and Words of Christ*, Geikie, Chap. XXXII.

2 See *Thou Israel*, Charles Francis Stocking.

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But what did he say in the synagogues and to the people who came out to see him as he passed by?

“Repent”—get you a *complete and radical change of thought*—“for the kingdom of heaven is at hand.”

One cannot avoid the inference, then, that the “kingdom” becomes apparent only after one’s manner of thinking has been changed. Indeed, that *the “kingdom” is a function of one’s thinking*, therefore that it is not a locality, but is a *mental state*. And because, later, the Man elaborated this simple statement by adding: “The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you,” or, as given in the margin of the Revised Version: “the kingdom of God is *in the midst of you*,” or, “*among you*,” it is apparent that the “Kingdom” must be everywhere present. Hence *it must be a state of Mind—a mental state of perfect harmony of which men become conscious as they change their false thought-activity for the activity of true thought that results in true consciousness, the consciousness of Good only, hence of Heaven, the real Kingdom of God.*

How simple! How intensely *practical*! For “heaven,” freedom from all evil, from sickness, loss, calamity, and death, may be gained by everyone merely by a putting off of sensuousness, or belief in the reality of the testimony which the five physical senses are supposed to afford. Oh, yes. But the Man did not tell the people that it was an easy thing to do: yet he did say that it was a thing *absolutely necessary*.

He was not teaching a new truth, for there is no such thing. He was but showing men how to *discern* Truth, showing them that Truth is the only thing that abides, that it is the “Word,” that it comes from God and *is* God, and that by it alone is freedom from Rome—enslavement by the material senses—to be won.

“Repent!” If you would *see* anew you must *think* anew. It was the formula of John the “Cleaner,” with whom the Man had joined hands, and, in so doing, had clasped hands with the long line of prophets with whom he had associated him. The Man shared with John the fundamental conceptions and purposes of the seers of Israel. To the ancient seers he went back for the most exalted idea of the “kingdom” that had ever been advanced. He took the prophetic sayings and repeated them

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with the highest inspiration that has ever yet been attained. He recovered them from the rubbish that had been heaped upon them by materialism, and restored to them their long lost true significance.

He went back to the story of Eden, and drew from it the most exalted hope. . .

"If divine power and wisdom admitted evil to the garden, the tempter's arguments were valid, and it would not have been sinful on the part of Adam and Eve to become acquainted with it; but the language of the story, in voicing God's condemnation of the whole transaction, leaves but one possible interpretation, namely, that evil had neither the Divine sanction nor permission. All this, of course, can have but one logical meaning and application: that the knowledge of evil, as put forward and defended so persistently by the serpent, and by all false teachers since, is but the knowledge of a lie, or the knowing of things that are not. When this is understood, when evil is universally regarded as but the contradiction of good, and mortals no longer believe and obey it, the kingdom of God will, of a surety, be nigh at hand."³

The announcement, made by both the "Cleaner" and the Man, at first touched a responsive chord in the Jews and brought crowds to listen. But soon it was apparent that the message was not in accord with their cherished ideals: the Man became a bitter disappointment in that his message was not national, not tribal, not material, not physical, but *metaphysical*. And who wants metaphysics in this "practical" world? The people wanted independence of Rome; they wanted security for their material bodies and their material wealth; they wanted ease, and comfort, and the mesmerism of amusement; and they wanted revenge through the overthrow of the Roman power and the restoration of their own former prestige. In short, they wanted *matter*—they could well wait until they had died for things spiritual. And so, after a brief hearing of the Man, they pronounced their verdict: "Not interested."

But more: if this Man should continue he was certain to become a dangerous menace with his wrong and misleading ideas—wrong, of course, because they differed from theirs. If he went so far as to arouse political opposition—and his self-constituted herald had already fallen afoul of Antipas—why, the Pharisees were shrewd enough to draw upon him the sus-

3 *Footsteps of Israel*, Samuel Greenwood, p. 19.

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picion of Rome. And that meant the cross. Though they hated Rome, yet would they quickly join with her to exterminate Truth. Death to all that threatened the "suppositional opposite" of God!

And so down the centuries to the present hour, and we find "the kingdom of God" now a familiar theme, yet one the interpretations of which by scholar and prelate defy explanation.

"To the ordinary reader of the Bible, 'inheriting the kingdom of heaven' simply means being saved and going to heaven. For others it means the millennium. For some the organized Church; for others 'the invisible Church.' For the mystic it means the hidden life with God. The truth is that the idea in the sense in which Jesus and his audience understood it almost completely passed out of Christian thought as soon as Christianity passed from the Jewish people and found its spiritual home within the great Graeco-Roman world. The historical basis for the idea was wanting there. The phrase was taken along just as an emigrant will carry a water-jar with him; but the water from the well of Bethlehem evaporated and it was now used to dip water from the wells of Ephesus or from the Nile and Tiber. The Greek world cherished no such national religious hope as the prophets had ingrained in Jewish thought; on the other hand it was intensely interested in the future life for the individual, and in the ascetic triumph over flesh and matter. Thus the idea which had been the center of Christ's thought was not at all the center of the Church's thought, and even the comprehension of his meaning was lost and overlaid. Only some remnants of it persisted in the millennial hope and in the organic conception of the Church."⁴

The Man was trying to convey to the people, in words which they could understand, the saving fact that the true God is Mind. The logical deduction from this premise is that, since God is infinite, there are not minds many: there is but the *one* Mind. True Man is the Idea—the reflection—of this Mind; human men are the reflections of the so-called "communal mortal mind," the suppositional opposite of the Mind that is Principle, God. Spirit is the only real Substance; matter is the way Spirit appears to the mortal mind—it is the way Spirit is translated in human thought. Matter is but the symbol of true Substance. It merely *hints* the existence of the *real*. If mankind will get rid of the symbol, rid themselves of the *hints*,

⁴ *Christianity and the Social Crisis*, Prof. Walter Rauschenbusch.

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they will discover the eternal and perfect in the place of the unstable and fleeting material things which they think they behold now. And, far from being mere shadows, these eternal realities will be as real to them as matter now seems to be. And if now the material symbols and mere *hints* seem lovely and grand, how much more so will the spiritual realities be! All that the Man asked his hearers to do was to rid themselves, as he was doing, of the false material beliefs that hid reality from them and kept them suffering, drooping, and dying. All that he asked was that they awake from their sleep in matter and see that the "Kingdom of Harmony" was, as he was proving, really at hand. . .

Did he ask too much?

CHAPTER 7

THEME: *Another Business Demonstration: He Heals a Nobleman's Son.*

PLACE: *Again at Cana.*

JOHN 4:46-54

SO Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47 When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

ARRIVED in Galilee, Jesus seems to have returned to his home at Nazareth, while his disciples went back to their customary occupations, until he summoned them again to join him in a new ministry. John assigns to this time the

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cure of a nobleman's son. . . This event is in so many ways a duplicate of the cure of a centurion's servant recorded in Matthew and Luke, that to many it seems but another version of the same incident. Considering the variations in the story reported by Matthew and Luke, it is clearly not possible to prove that John tells of a different case. Yet the simple fact of similarity of some details in two events should not exclude the possibility of their still being quite distinct. The reception which Jesus gave the two requests for help is very different, and the case reported in John is in keeping with the attitude of Jesus before he began his new ministry in Galilee. On his arrival in Galilee he wished to avoid a mere wonder faith begotten of the enthusiasm he excited in Jerusalem, yet this wish yielded at once when a genuine need sought relief at his hands."¹

And now the Man had come again to Cana, the scene of his first "sign" or proof of his understanding of Spirit. The report of his presence spread quickly to the outlying regions, and he had not been there long when an officer at the neighboring court of Herod Antipas came hurrying, with an urgent entreaty that the Man go at once to Capernaum and heal his dying son.

It is probable that the nobleman regarded the Man as a prophet, and as such he naturally expected him to heal, regardless of the manner in which the cure should be effected. But the Man seized upon the occasion to awaken the nobleman to his need—and the world's—of something higher than mere faith in another's ability. That need was of *spiritual understanding*. The nobleman's dire lack of this was made manifest in his repeated request. The world's like need is manifest in its frenzied search for healing modes and potions material, for it knows not the Allness of God.

Ancient Israel was indeed a "peculiar" people: they had discovered that health was—what it yet remains—"contingent upon moral rather than physical conditions." And so God became their only physician—"I am the Lord that healeth thee." Or, as Isaac Leeser's translation has it: "I the Lord am thy physician." Moses had shown by irrefutable proofs that freedom from disease was a function of righteousness—that is, right thinking. He was fully acquainted with the healing systems of other nations, and he knew that their basis was superstition, faith in matter, illusion, the false teaching of the "serpent." He knew that sickness was produced by wrong think-

1 *The Life of Jesus of Nazareth*, Rhees, p. 113.

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ing, and so he declared it to be in strict conformity to Principle that "Ye shall serve the Lord your God, and He shall bless thy bread and thy water; and I will take sickness away from the midst of thee."

But Israel listened to the lure of the "serpent" and was beguiled. She fell into the same materialistic thinking that the "Gentiles" were practicing; she went after their "strange gods," adopted their false materialistic beliefs, and abandoned the practice of divine healing for their medical arts.

And thereupon her troubles arose. Her thinking then went into captivity to the carnal mind. And when, centuries later, the Man appeared in Israel's midst with his message divine, he found her health still under the control of the "serpent." Israel's spiritual understanding had vanished.

Yet the nobleman's prayer, though it lacked spiritual understanding, throbbed with confidence. It indicated mental receptivity. With that, the Man could do wonders. And forthwith into the father's receptive thought the Man planted the spiritual fact regarding his son: "*Thy son liveth.*"

And it was so!

Again, as was asked before at this same Cana, what had the Man done?

Why, he had known the truth regarding the son. And knowing the truth—even as in solving a mathematical problem—had established the fact in consciousness. He had assured the father that what he was longing for was already an established fact. The absolute truth of the Word of Life, spoken by the Man, entering into his consciousness, his thought-activity, the father credited the statement and turned homeward in the happy assurance that a manifestation of life, not death, awaited him. The Man had not found it necessary to accompany the nobleman to Capernaum, as a physician of *materia medica* would. God could be "proved" anywhere, and nor time nor space entered into the proving. To his spiritual understanding, "absent" healing was as readily accomplished as "present," as this first recorded healing by "absent treatment" conclusively shows.

In Paul's letter to the Ephesians we read: "Be ye therefore followers of God, as dear children." In the Revised Version this passage is rendered: "Be ye therefore *imitators* of God." If we truly "imitate" God, then indeed are we the "Sons of God,"

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for then are we truly reflecting God—then are we the ideas of Mind. The true reflection of God is God's image and likeness. And that is true *Man*. The true Man continuously "repeats" God, gives God's likeness back.

Jesus always held faithfully to the spiritual fact that true Man is the "imitator" of God. And through him as a clear and free channel for the expression of Truth this great spiritual fact was driven by resistless spiritual energy into the nobleman's thought, and the latter was forced to repeat it in belief and conduct. The law of externalization of thought—of belief—could not fail: the nobleman simply *had* to see that spiritual fact externalized. So great was the urgency that he was immediately convinced that he would see it externalized. And he went his way knowing it.

And not only did Jesus and the nobleman repeat the tremendous spiritual fact, but, reaching the son through the father's thought—for it is through the parent-thought that the child is generally most quickly reached—the son repeated it likewise. The false claim of mortal mind to the effect that there is power apart from God was silenced. Being silenced, it could no longer bring forth its false externalization, its gruesome picture of a dying man. It was driven out; and in going it gave place to a better human externalization of the spiritual fact, namely, a picture of health.

Had a "miracle" been performed? Had a law been broken or contravened? "I am not come to destroy, but to fulfill," said the Man. It was simply that, through his own great spiritual understanding of the fact that God is Life, the Man had caused the nobleman and his whole household to see God's law fulfilled.

But how did Jesus do it?—for we too would learn to do like wonders.

"The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." The Man had cleansed his mentality of material beliefs. This was the work of his "silent" years. Thus he had become the channel through which spiritual facts could flow. Wherever the "suppositional opposite" seemed to urge its false claims of life and power apart from God, of matter as Substance, and of death as a reality, he saw the spiritual fact of God's Allness. Where the evils of disease seemed to be, right there he knew God was. By so knowing, he *denied* and *reversed*

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the false mortal belief. This caused it to cease its externalization. And he planted the spiritual fact so deeply in the receptive thought of those who came to him for aid that it therein also reversed the false belief and brought forth a better externalization in an outward manifestation of health. But, note this: his work was always done with *receptive* thought.

But could he explain it to others? Yet they would not have understood. He could only say to the theologian Nicodemus: "The wind bloweth where it listeth . . .," the Spirit breathes where it will, for the operation of Spirit is like the unseen breeze. Yet every one who will rid himself of material beliefs—every one who will be "born again"—will see Spirit accomplish these same deeds through himself as a channel. And "greater works than these," said the Master.

"But we do not understand!" the world insists.

Nor did his students as yet. With them we must still watch—and wait.

CHAPTER 8

THEME: *Rejected Because of his Business Methods.*

PLACE: *Nazareth.*

MATTHEW 4:13-16

AND leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Esaias the prophet, saying,

15 The land of Zabulon, and the land of Nephthalim, *by* the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

LUKE 4:16-31

AND he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18 The Spirit of the Lord *is* upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

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19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, This day is this scripture fulfilled in your ears.

22 And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No prophet is accepted in his own country.

25 But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26 But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27 And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 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.

30 But he passing through the midst of them went his way,

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

THE Man's first Judean tour had now closed. Of it we may quote:

"The apparent result of this first activity in Judea was disappointment and failure. He had won no considerable following in the capital. He had definitely excited the jealousy and opposition of the leading men of his nation. Even such popular enthusiasm as had followed his mighty works was of a sort that Jesus could not encourage. The situation in Judea had at length become so nearly untenable that he decided to withdraw into seclusion in Galilee, where, as a prophet, he could be 'without honor.' He had gone to Jerusalem eager to begin there, where God should have readiest service, the ministry of the kingdom of God. Challenge, cold criticism, and superficial faith were the results. A new beginning must be made on other lines in other places. Meanwhile Jesus retired to his home and his followers to theirs."¹

1 *The Life of Jesus of Nazareth*, Rhees, p. 114.

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But was he disappointed? And had he really failed?

Far from it! He was not made to fail! He had made this Judean tour, right to where wickedness sat in the highest places, a tour of "proving" God. And there, in Temple and synagogue, he had demonstrated the mighty fact that right where error claims to rule, there Truth forever sits enthroned. To human eyes it was a tour of disappointment, indeed; to the Man of spiritual vision it was a triumph.

And now, according to the historian Lucas, the Man had returned to Nazareth. And on a Sabbath day he entered the synagogue, as was his wont—for he was a "church goer" in the true sense, in that he went rather to *give* than to *receive*—"and stood up for to read." Certainly he was offering the established Church abundant opportunity to claim that the Christ had come through it as the logical channel. But then—as now—it could not rise to its supreme opportunity.

"The first recorded sermon of Jesus was preached in the synagogue at Nazareth, the town in which he had spent his youth and early manhood. Luke places this sermon at the very opening of his record of the public ministry of Jesus, probably because he regarded it as containing the program of that ministry. . . ."²

A Jewish synagogue had no regular minister, but in the chief seats on the platform sat the ten or more leading elders, preëminent among whom was the chief of the synagogue. Any person of suitable age and character, and who was competent to serve, could be called from the congregation by the chief ruler to read from the Law and the Prophets, and he was even at liberty to add his own comments.

The sudden fame of the Man as a teacher doubtless had preceded his return, though it is far from likely that the radical nature of his teachings had been learned. And probably the synagogue was crowded with his friends and relatives. It was only a courtesy due him that he should be invited to read the prophetic lesson of the day; but who can say whether he asked that the Book of Isaiah be handed him, or whether the clerk yielded to an unrecognized influence in doing so? Then the Man took the roll and opened it to where the prophet depicts the joyous return of Israel from the long captivity in Babylon.³

² *The Gospel of Luke*, Erdman.

³ *Isaiah*, Chap. 61.

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The congregation, as was the custom, stood up to listen to the reading. . .

It is easy to conceive that those remarkable utterances were made to sound to those hearers as they had never sounded to them before!

When he had finished reading—and he considerably stopped short right before the stern expression: “The day of vengeance of our God”—he rolled up the book, handed it back to the clerk; then, as was usual, he sat down to deliver his discourse. No doubt every eye in the synagogue was fixed upon him in excited anticipation. Nor was the wonder lessened when he suddenly broke the silence with: “*This day is this Scripture fulfilled in your ears.*”

What happened then would certainly happen again to-day, though his words and deeds have been interpreted through material lenses by swarms of doctors, priests, and prelates, theologians and professors, for nearly twenty centuries. For, because of the intellectuals’ adamant belief in the reality of matter, the “veil” remains “still untaken away.”

True, the Nazarenes “bare him witness” at first. . .

“His words were full of a grace, an authority, a power which was at first irresistible, and which commanded the involuntary astonishment of all. But as He proceeded He became conscious of a change. The spell of His wisdom and sweetness was broken, as these rude and violent Nazarenes began to realize the full meaning of His divine claims. It was customary with the Jews in their worship of their synagogue to give full vent to their feelings, and it was not long before Jesus became sensible of indignant and rebellious murmurs.”⁴

And when the drift of the Man’s discourse finally became apparent, disappointment, jealousy, prejudice, hatred, rage welled up against him. Against *him*? No, it was the venom of the “serpent,” the “suppositional opposite,” stirred now as never before and terrified at this sudden appearance of omnipotent Truth, that spewed forth at the Man in the effort to kill his saving message. It came in belittling comments, in provincial slurs; it rose in vulgar taunts; it swelled into bodily threats. “What, *this* fellow declaring himself the Anointed of God, the Messiah?”—for to them the Messiah could only be a personality—“Why, is not *this* Joseph’s son? We know him,

4 *The Life of Christ*, Farrar.

NAZARETH SPURNS HIS METHOD

this *carpenter!* And *he* claims to be the long-awaited Christ? God of Israel, have we come to this!" . . .

The Man remained undisturbed. Did he not know what sort of reception error would accord Truth? Surely he did, for he had come from Jerusalem. And though he knew that in their thought they were taunting him with "Physician, heal thyself," he proceeded calmly with his discourse. Boldly he pointed out to them why he had not performed in their midst the remarkable deeds that he had done elsewhere: cemented in materiality, listening only to the suggestions of the "serpent" and accepting them as truth, their thought was adamant and utterly unreceptive to reality. And, as the ability to "perform miracles" is to a degree a function of the recipient's receptivity of thought—as was shown so clearly in Cana in his healing of the nobleman's son—he could give these Nazarenes no such irrefutable "signs," no such convincing proofs, as he had given elsewhere. Nor did they deserve them. These people did not want to see the workings of Truth, they merely demanded the satisfying of their jealous curiosity; *they demanded what they had rendered themselves wholly incapable of receiving.* . . . They had asked "amiss."

But would their adamant thought not eventually yield to Truth?

Yes, as all such false thought must, this side of the grave or beyond. But until there is such yielding, immediate healing work may not be realized. The human demand: "Cure me, and I will believe," is always met with the divine command: "Accept Truth, and you shall be cured." Or, as the Man later phrased it: "Seek *first* the Kingdom." The nobleman at Cana had accepted it immediately and without argument—and his dying son was instantaneously healed.

Healing, as the Man reminded these Nazarenes, is not a function of race nor of geographical lines. Nor is God a respecter of persons. Elijah had saved only the Phoenician widow of Sarepta, in the Sidonian country, although there were many in Israel who needed saving, and Elisha had healed a Syrian leper, instead of healing the lepers of "chosen" Israel, as the Man quoted from their own sacred books.⁵ But these citations only fanned the growing flames. What! were *they*, in the estimation of this "unlettered" *carpenter*, no better than Gentiles

⁵ See *I Kings*, Chap. 17, and *II Kings*, Chap. 5.

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and lepers? The running questions and ejaculations gave way to a general roar of angry passion. Oriental fanaticism became rampant. Error seized the reins and drove the unthinking multitude. *That message must be killed!—else it meant the death of the “serpent,” error.* The meeting ended in a mad tumult. The Man was seized by the now blood-thirsty mob and dragged to the brow of one of the hills that fringed Nazareth, to be flung headlong down among the rocks, as a blasphemer deserved! . . .

But he who had been through the wilderness temptation, who had twice proved God at Cana, and who had braved the fanatics at Jerusalem, was not afraid now to see evil *seem* to have power. God was as much here as at Cana. He would protect His mouthpiece. And so, “passing through the midst of them, he went his way.” And Nazareth had missed its great opportunity. “Jesus of Nazareth” is henceforth known as “Jesus of Galilee.”

CHAPTER 9

THEME: *The Man Calls Four to be his Business Apprentices.*

PLACE: *Sea of Galilee, near Capernaum.*

MATTHEW 4:18-22

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.

19 And he saith unto them, Follow me, and I will make you fishers of men.

20 And they straightway left *their* nets, and followed him.

21 And going on from thence, he saw other two brethren, James the *son* of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them.

22 And they immediately left the ship and their father, and followed him.

MARK 1:16-20

NOW as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and I will make you to become fishers of men.

18 And straightway they forsook their nets, and followed him.

19 And when he had gone a little farther thence, he saw James the *son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

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LUKE 5:1-11

AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5 And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6 And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7 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.

8 When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken:

10 And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all, and followed him.

“NO prophet is acceptable in his own country,” for there men forget the message in critical remembrance of the messenger. Thenceforth Capernaum, the modern Tell-Hum, by the sea of Galilee, became the Man's home, in so far as he was privileged to have a home. He had been violently rejected by his own Nazarene townsmen. For:

“Those most familiar with great men usually are least able to appreciate their greatness; ‘Familiarity breeds contempt,’ because men are so apt to judge one another by false standards and by that which is accidental and external and because so frequently men do not know those whom they think they know the best. The same stupid lack of appreciation shadows human lives to-day, and makes us fail to realize the worth of our friends and the value of our opportunities, until it is too late.”¹

In following the Man's earthly career we now lay down the “Jerusalem Gospel” for a time and take up the famous “Capernaum Document.” Harmonists, from Tatian down, have found it quite impossible to fit the four Gospels so mechanically together as to constitute one complete and harmonious story. But this, if it could be accomplished, would mean, not only

1 *The Gospel of Luke*, Erdman.

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that each compiler had written with the precision of a stenographer, but that the writers and editors of the gospel narratives had viewed every incident from the same standpoint and had listened to every message with the same understanding, and that all were possessed of perfect memories. And yet:

“After a century of modern criticism of the gospels, it is found that, despite all differences, the four mutually supplement and mutually interpret one another, so that from their complex combination there emerges *one* narrative, outlining a distinct historical figure, and producing upon the mind an irresistible impression of reality. . .”²

As the Gospels now stand, there is no semblance of collusion on the part of their writers; on the contrary, there is a marked freedom and individuality, each following his own preference in the choice of events and discourses to convey his impression of the unique Man.

“It was not, as we have already observed, the object of St. John to narrate the Galilean ministry, the existence of which he distinctly implies, but which had already been fully recorded. Circumstances had given to the Evangelist a minute and profound knowledge of the ministry in Judea, which is by the others presupposed, though not narrated. At this point accordingly he breaks off, and only continues the thread of his narrative at the return of Jesus to ‘a’ or ‘the’ feast of the Jews. If the feast here alluded to were the feast of Purim, as we shall see is probably the case, then St. John here passes over the history of several months. We fall back, therefore, on the Synoptic Gospels, Matthew, Mark, and Luke, for the events of the intervening ministry on the shores of Gennesareth.”³

The definite calling of Simon (called Peter), Andrew, James, and John has its proper setting at this juncture in the narrative of the Man’s earthly career, according to Mark’s Gospel, because these four were present with the Man at the healing of the demoniac and of Peter’s wife’s mother. But, as Papias has said, Mark was Peter’s student and interpreter, and, while he wrote with great accuracy all that Peter told him, yet he did not set it down in strict chronological order. And so, while these three events were undoubtedly closely joined, yet it may well be, as certain critics hold, that this call to become “fishers

² *A Harmony of the Gospels*, Stevens and Burton, Preface to 1st Ed., p. IV.

³ *The Life of Christ*, Farrar.

of men" was a later occurrence. Lucas devotes more attention to the former part, detailing the Man's entrance into Simon's boat, the sailing out into the lake, and the amazing haul of fish, with the effect thereof upon Simon, and barely notices the latter part. Matthew and Mark, however, notice, but give few details of, the former part, and describe more fully the latter part. Again, each simply recorded the facts that most deeply impressed him, and the variation does not argue either inaccuracy or unreliability.

Although, after the rejection of Truth by error at Jerusalem and Nazareth, the Man appears to have retired from the field, yet subsequent events indicate that he did not go with hanging head, but that his retirement was but for the purpose of working out the next step to take in the pursuit of his Father's business. For soon again he appears in the open, almost abruptly, with the driving force of Spirit back of him, and prepared now to do works that the greatest among the "mental scientists" and magicians of his day could only stare at in dull amaze.

Then comes the ringing summons: "Follow me, and I will make you fishers of men!" Or, as the Arabic translation of Tatian's famous *Diatessaron*, discovered in 1888, has it: "Thou shalt be catching men unto life."⁴ What a wealth of meaning this better translation brings out!

Perhaps the Man had previously bidden these four return to their homes and "occupy till I come." The eagerness with which they left all and followed him when he returned to them that morning on the shores of beautiful Gennesaret indicates that they were not unexpectant.

"We are not to conclude that the call was as abrupt as might seem. These men (Simon and Andrew) were not strangers to Jesus. They had been disciples of John, and by him had been pointed to Jesus as the Lamb of God and the Son of God. They had subsequently come to know Jesus and to trust him; but now they are called to leave their usual occupations and to become his followers and disciples. This is true of James and John who are called by Jesus at this same time. They, too, seem to have been disciples of John the Baptist, to have met Jesus also in Judea, to have journeyed with him to Galilee, and subsequently to have returned to their task as fishermen. When now summoned to public discipleship, we

4 See *The New Archeological Discoveries*, Cobern, p. 206.

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read, 'they left their father Zebedee in the boat with the hired servants, and went after him.'"⁵

The character of the Man's work had been noised abroad, and so when he reappeared the people thronged to hear his words and experience or witness his healing work. The two pairs of brothers, Simon and Andrew, and James and John, being there and engaged in the cleaning and mending of their nets, the Man, in order to speak to better advantage, hailed Simon and bade him bring his boat to land. Then, having entered it, he addressed the eager listeners—certainly a quaint pulpit and an unconventional meeting! The people had never before witnessed anything on *that* fashion. Unfortunately, no report of the Man's discourse is extant, but we may be sure that, as was the rule with this radical teacher, it dealt with no creed, but magnified Truth. It dealt, we may be very sure, with the stupendous task of turning men's thinking away from the constant fatal contemplation of evil, away from the incessant deadly contemplation of a material universe that does not exist, away from the unbroken lethal belief of subjection to imagined laws, away from the killing belief in cruel necessities and "acts of God," away from the suppositional to the Real, to Spirit, Mind, as the sole Cause, the vital, eternal, available Principle of being, whom he so tenderly called the "Father."

The discourse ended, the Man, with a depth of purpose that has not as yet been plumbed, directed Simon to sail his boat out into deep water and there bade him let down the nets. It appeared a strange and unintelligent request, for Simon had fished there through the night and caught nothing. But the fisherman patiently obeyed. . .

And then, with bulging eyes, he saw his obedience to Principle so promptly rewarded that it swept him quite out of himself!

Well might the other astonished fishermen, to whom he called for help, stutter forth their queries as to what had occurred! For they did not understand—did not comprehend until that bright morn, long afterwards, when they stood staring blankly into the empty sepulcher—that this was but another demonstration in real "business."

It was another demonstration of supply, made, as at the

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wedding in Cana, in strict accord with Principle. What though the materially-minded Peter had vainly fished in those very waters the long night through? The one who knows God to be ever-present Substance, and who is sufficiently spiritual in thought to be a channel for infinite Principle, cannot fail to meet his own and his neighbors' human needs, cannot fail to prove Supply to be present right where the human senses scream loudest their denial of the spiritual fact. The Man bade the discouraged fisherman leave the fruitless shallows of human belief and push out into the deep and abounding waters of Truth; he bade him fish no longer in the false testimony of the physical senses, which deny the very existence of God, but to cast his net into the infinite depths of Spirit, Truth. The Man knew the spiritual fact. And, as when dealing with the nobleman, so here he was himself such a clear channel for the flow of Truth to mankind that the fact of God's Allness sped forth from him with the irresistible urge of Spirit back of it, displaced the "suppositional opposite" in Peter's thought, and there became externalized in a concept of such abundance as to well nigh swamp the boat.

But the simple Peter—though he did not realize it and the Man did—was receptive. He had already seen some proofs of the Man's understanding of God in simpler acts of control which he had performed for others. But when he realized the result of his *own* obedience to Principle, he was overcome. Why, the veil had lifted before his staring eyes and, behold, the very God of Israel was there! God had never been so near to this humble fisherman as then—though He had never been a whit farther away. To the spiritually receptive Zacharias, years gone, the veil had similarly lifted, and his yearning for good had been externalized in a son. It had lifted before the clarified vision of Mary, and the Man had been externalized to meet a world's need. The spiritual fact had now been driven home to Peter. And he was terrified, as the Greek word in the text implies. "Depart from me, for I am a sinful man, O Lord!" burst from his shaking lips. *For he too had caught a glimpse of the Christ. . .*

"It was the cry of self-loathing which had already realized something nobler." . . . He did not mean that the Man should depart from him; nay, he meant: "Frail mortal that I now realize myself to be, I am not worthy to be near one who can

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thus manifest the Christ—and yet, it is my salvation—let me stay, let me stay!”

Every word indicated the deep receptivity of this humble fisherman. The wonderful Man saw it. And he knew what he could do with it. Ah, “he knew what was in man.” He knew that mortals, just because they live outside of Principle, dwell always in nameless fear. And to Peter’s cry of terror he breathed forth the tenderest answer that ever fell upon human ears: “Fear not.” . . .

And Peter’s resurrection had begun.

CHAPTER 10

THEME: *Another Example of Real Business: the Healing of a Demoniatic.*

PLACE: *Capernaum.*

MARK 1:21-28

AND they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22 And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23 And there was in their synagogue a man with an unclean spirit; and he cried out,

24 Saying, Let *us* alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit had torn him, and cried with a loud voice, he came out of him.

27 And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine *is* this? for with authority commandeth he even the unclean spirits, and they do obey him.

28 And immediately his fame spread abroad throughout all the region round about Galilee.

LUKE 4:32-37

AND they were astonished at his doctrine: for his word was with power.

33 ¶And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34 Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him, and hurt him not.

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36 And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

THE measure of a man's love for the God Whom he has not seen is his love for the neighbor whom he daily meets.

So the Man taught, in obedience to his single motive, that of redeeming love. And because he so keenly realized the transforming power of the right concept of God as Love, he fearlessly faced the assassins of Nazareth and the venomous hatred of the Temple theologians.

Because the divine metaphysics which he taught was an antidote to the hypnotic ceremonial religion and the deadening theology of his day, the Man constantly sought the synagogue. He *realized* God, while the theologian dogmatized about Him. To him, Spirit was vital, while to the theologian it was but an abstraction.

Because the Man knew the vital relation which exists between the character of a man's thought and the condition of his body, he confuted the physicians by constantly associating health with morals. Because he knew that salvation is not an event, but a *condition*—for heaven is a state of consciousness and is to be attained *now*, instead of after death—he taught men how to get their heads above the "mist" mentioned in the Book of Genesis by renewing the mind through right thinking based on the truth about God and Man.

And so, having now come to Capernaum, he sought the synagogue, for, pursuing his "method" of redeeming love, he would de-hypnotize his fellow men and point out to them their fatal error in mistaking the false concept of material life for Life itself.

"The morning service in the synagogue began at nine, and as the news of the great Rabbi being in the neighborhood had spread, every one strove to attend, in hopes of seeing Him. Women came to it by back streets, as was required of them; the men, with slow Sabbath steps, gathered in great numbers. The elders had taken their seats, and the Reader had recited the Eighteen Prayers—the congregation answering with their Amen—for though the prayers might be abridged on other days, they could not be shortened on the Sabbath. The first lesson for the day followed, the people rising and turning reverently towards the Shrine, and chanting the words after the Reader.

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Another lesson then followed, and the Reader, at its close, called on Jesus, as a Rabbi present in the congregation, to speak from it to the people."¹

What then did the Man say to these waiting people? Nothing is reported by John Mark or Lucas excepting that his hearers were "astonished at his doctrine"—Well they might be, for it was something that the Scribes were not prepared to give. The Scribes "were not lacking in assurance and self-confidence; they were unquestionably dogmatic and intolerant; but they always spoke with borrowed authority. They were the professional students and interpreters of the Old Testament, but they only repeated what other men had said; they simply quoted 'authorities.'"²

Not so this most original Man. He came teaching that deference to the assumed authority of human beliefs, whether of doctor, priest, lawyer, or professor, is fatal. He came to lead these mesmerized ones "out of the Adam into the Christ." Well he knew the deadly mesmerism, how that:

"We are born into the consciousness of material things and are brought under the dominion of the senses when first we open our eyes, and so it is that men fall naturally into the belief that to eat and be clothed, to marry and beget sons and accumulate property are the paramount considerations—nor ever question it."³

He came that they might acquire an enlarged sense of Life. He came preaching the Allness of the Father, Spirit—but did he also come saying, in substance, as has been written by an eminent theologian of the present day: "Spirit is the ultimate of matter; when we see matter, we see Spirit"? But if God made matter and a man of matter, and saw that everything He had made was good, why is it that this matter-man decays? Did Jesus come preaching the mistake of the ages, the "dual nature of man"?

No, he voiced naught but Truth that Sabbath morn. And, though John Mark and Lucas do not tell us what he said, nevertheless in what they report regarding its effect upon the epileptic we have irrefutable testimony that he taught the Allness of Spirit. For error is never stirred by the voicing of error,

1 *The Life and Words of Christ*, Geikie.

2 *The Gospel of Mark*, Erdman, p. 34.

3 *The Ministry of Beauty*, S. D. Kirkham.

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but only by the voicing of Truth. And the gospel narratives show us that the error which appeared to the people of Capernaum as "an unclean spirit" was so stirred by what the Man voiced that it caused an epileptic, who sat in the congregation, to cry out in fearful protest.

The Man must have again declared himself the bearer of the Christ-message, for error, the counterfeiter, caused the epileptic to repeat the declaration. Error, the "suppositional opposite" of Truth, though manifesting no real intelligence, appears to desire nothing so much as to be let alone. It appears to know that the coming of Truth means its destruction. Before the Man came to Capernaum error appeared to assert dominion over the epileptic, and there was no one, whether doctor or preacher, who could refute its false claim. So, before the appearing of the Christ in human consciousness, error seemed to reign long unchallenged. That morning in Capernaum the "lie" was tottering before Truth. And as it tottered it threw and tore the one whom it had claimed to dominate—but nevertheless it fled into its native nothingness. So to-day, error is fleeing before the reappearing Christ, and as it goes it causes the material world to reel like a drunkard.

"What have we to do with thee, Jesus, thou Son of God?" cried the devils before he cast them out. What, indeed! But Jesus had this to do with them, that his mission was to destroy evil and its works. To this end he taught men the necessity of regeneration, or their awakening to the spiritual truth of being. He laid bare the metaphysical secret of evil influence by showing that men are defiled by their own base thoughts, and not by something external to their consciousness; but he did not leave the matter there. He exposed the falsity as well as the subtlety of the serpent. He declared of the devil that he 'abode not in the truth, because there is no truth in him.' Why, then, should men accept its arguments or obey its suggestions, since they were not true?

"This was the master-stroke which pierced the serpent in its most vulnerable point, namely, its unreality, and clearly indicated the line along which Christianity would have to go in redeeming mankind. . ."

The Jews, like most ancient peoples, entertained the doctrine of evil angels, or demons, to whose agency they attributed all manner of evil. All mental aberrations, all melancholy ten-

4 *Footsteps of Israel*, Samuel Greenwood, p. 217.

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dencies, all sickness, and more especially sudden illness, and all unexplainable happenings that were in the nature of disaster, were regarded as due to the direct influence of demons, believed to be the spirits of the wicked. That they viewed epilepsy and mania as indicative of demoniacal possession is manifest from what is found referring thereto in the writings of Josephus.

The ejaculations of avowal as to the Man and his mission, which mingled with the screams of the tortured epileptic, did not evidence any external and sinister power, but simply reflected such truths from the Man's powerful discourse as had filtered into the sufferer's mentality and caused a strong chemicalization there. The Man remained undisturbed before what appeared to be a manifestation of power in evil. For he knew that, God being omnipresent Spirit, there could be no unclean spirits, no spirits of devils, nor any demons whatsoever. He did acknowledge that that which the people were calling evil did seem to them to be very real; and he recognized the fact that this supposition had to be destroyed in human consciousness. Nor did he hesitate to use language with which they were familiar and call it a "devil," that it might be the more quickly classified in respect to its true nature and thus be the more readily destroyed in their consciousness. Realizing that, in this case, by talking out loud to the error he could most quickly reach his patient's thought, and realizing also that it is sometimes more effective to call the error by the name which mortals have given it—just as in the cleansing of the Temple he found it necessary to startle the so-called human mind—he "at once rebukes the demon by a word as picturesque as severe: 'Be muzzled,' he cries, as though he were addressing a wild beast; and then he speaks the word of divine command: 'Come out of him.'"⁵

But could the theologians there do nothing for the epileptic?

No. For, though they would say: "God is all," yet in the next breath would they give power to evil, God's suppositional opposite. And though in their Scriptures God was called the "great physician," and "He who healeth all thy diseases," yet their weak and negative religious beliefs were impotent to evoke the healing Truth. Trying to believe in the reality of both Good and evil, they had become a house divided against itself, and had rendered their thought powerless for good. They could do

⁵ *The Gospel of Mark*, Erdman.

nothing for that epileptic but sink him deeper into bondage by believing that he was in the power of a demon, an evil, that was to them as real as was their God.

But whence came their belief in evil?—if they also believed God to be infinite Good.

Why, they believed that man, originally created perfect, had fallen.

Utterly impossible!—for that which by Mind was created perfect could never become *imperfect*. But, on the mortal assumption: What caused man to fall?

The devil, himself a “fallen angel.”

Astonishing doctrine! And did Jesus hold such confused beliefs? Did he teach them?

Again, no. For he knew that there could be no such thing as a fallen man, unless God Himself had fallen. And by revealing the true nature of Spirit, he stilled the people’s pathetic guesses about God.

To be infinite, God must of very necessity be Mind. It is the essential nature of Mind to express Itself through Ideas. The greatest Idea of Mind is generic Man, Mind’s complete expression, Mind’s full image and likeness, “created”—that is, *revealed*—perfect. Nor could Man ever be less than perfect while Mind retains Its integrity. Man cannot “fall” or be debased unless his Principle, Mind, first falls, in which case Man *must* do likewise, for we cannot attribute any quality or characteristic to Man that is not a quality or characteristic of the Principle by which he has his being. That which is real and perfect must forever remain so. The counterfeit dollar cannot be called a “fallen” dollar, for it never was a real dollar. Discords cannot be called “fallen” music, for they never were real music. It is only the unreal and counterfeit that can change—and its very lack of Principle requires that it should change continually in order to simulate as closely as possible the real.

It is not Man, but mortal mind’s concept of material man, that is fallen. Yet mortal man did not fall, for he never was perfect and therefore never had a perfect state from which to fall. But, as the counterfeit dollar must simulate as closely as possible the real dollar in order to be accepted, so mortal man must simulate true Man for acceptance. And by this simulation are mankind deceived into accepting it as the real.

Yet Jesus constantly told mortals that God was their Father. Did God then create evil?

But the "communal mortal mind," so-called, could not have even the appearance of real existence were it not for the real Mind. Whatever is real manifests its reality to us by comparison with that whose reality or unreality we are attempting to establish. The process by which Truth establishes its claims is a "showing up" of the falsity of that which appears opposed to it. The solution of even the simplest mathematical problem is the overcoming of suppositional error. Were it not for Truth, error could not be known, even as such. The suppositional, or unreal, is stirred up, or moved, by the real, and it is to this extent only that the real seems to give it whatever existence it may appear to have. It is in this way that the origin of evil may seem to be attributed to God, for without the existence of Good there could be no evil, and therefore evil must seem to owe its suppositional existence to Him. The shadow owes its existence to the sun, and yet the sun cannot be said to have created the shadow. By the theory of "suppositional opposites" it is demanded that Good be supposed to have an opposite. *And it is this opposite that is known to mankind as "evil."*

Thus the origin of the so-called "communal mortal mind"; and thus, in consequence, the origin of evil. But the Oriental, utterly incapable of philosophical statement, must perforce picture it in anthropomorphic terms as a fallen angel entering a serpent, the symbol of subtlety, and tempting the first of mankind to eat of the fruit of "the tree of the knowledge of good and evil." And of a certainty the eating of that fruit—the believing in the reality of both Good and evil—gives origin to every discord with which mankind are beset to-day!

The Man knew well the Hebrew Scriptures. He had pondered them long and deeply. And in those "silent" years at his carpenter's bench he had been led to the discovery and development of the *exact* and *scientific* knowledge of Spirit which alone can destroy the supposition of evil and reveal the reality to consciousness. And because he had proved in the wilderness and at Cana that he could wield that absolute knowledge, he was able to solve the problem of the epileptic in the synagogue at Capernaum.

A CROWDED DAY OF BUSINESS

CHAPTER 11

THEME: *A Business Day in Capernaum.*

MATTHEW 8:14-17

AND when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: and she arose, and ministered unto them.

16 ¶When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

MARK 1:29-34

AND forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30 But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.

LUKE 4:38-41

AND he arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she arose and ministered unto them.

40 ¶Now when the sun was setting, all they that had any sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

41 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.

THE Man never refused to accept the hospitality of the rich—How could he, when he saw always through and back of the fleshly veil the Son of God? But rarely was he invited to a rich man's house; and when he was, the exception was noticeable. It was because of the leveling effect of his radical message that the rich, the influential, and the proud ecclesiastics held themselves aloof from him. Yet the poor were

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drawn by him as by an irresistible magnet. And largely because of this the Man has been sometimes portrayed as a mere agitator, whose plan was to set labor against capital. Alas, such lack of vision on the part of his ill-advised interpreters!

From the healing of the demoniac in the synagogue, the Man went with Simon to his house. And there, to use the expressive technical phrase of the physician Lucas, "Simon's wife's mother was holden of a great fever." There is implied in this a distinction which those who have had experience of Eastern fevers understand. In relating the cure, Lucas alone uses the expression which shows that "*immediately* she arose"—"a word which, from its frequent recurrence in St. Luke, has impressed critical writers with the accuracy of the Evangelist's knowledge, and their frank confession 'that tradition is correct in ascribing to St. Luke the authorship of the third Gospel.'"¹

That proved to be indeed a day of wonders in Capernaum. The cures of the demoniac and of Simon's wife's mother were heralded about in true Oriental fashion, and consequently at evening, when it was customary for the people to pour forth into the streets, there was a great gathering of eager and excited folk at Simon's door. The Sabbath being ended, they had nothing to fear from the Law in coming for help, and so a motley throng, embracing a great variety of misery, crowded about the fisherman's house, typifying mortal mind seeking relief from its own self-inflictions.

And the Man healed them. Never before, it is safe to say, had such deep joy filled the homes of Capernaum as in that Sabbath twilight. . .

Matthew, as usual, did not fail to see in the occasion the "illustration" of a prophecy of Isaiah. But it should be noticed that the word in *Isaiah* rendered "griefs," and in Matthew's Gospel translated "infirmities," in the Hebrew and Greek signifies "diseases of the body." In neither instance is there any reference to sin. Hence, "to bear" these "griefs" meant to bear them away, or remove them—that is, *to cure them*.

But was it through touching the hand of Simon's wife's mother that the Man healed her? Was the healing magnetic, mesmeric? Yet if he had not laid his hands on the sick they would not have been so receptive to the healing Word. For

¹ *Literary Criticism and the New Testament*, R. J. Knowling, D.D., pp. 12, 13.

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when they felt his hands on them they knew that "something was being done" for them, and they let go a bit their grasp of the false beliefs which were afflicting them, and opened their mentalities wider to that which alone could and did heal them. It is so in this twentieth century: the sick can scarce be persuaded that something is being done for them unless they feel a material medicine going down their throats. . .

Yet what cured those people at Capernaum? The tremendous question has been asked all down the centuries.

But God cured them—so the Man insisted.

Oh, yes, yes! And so He cured the nobleman's son and the epileptic! But—how, oh, how? For we too would be healed! . . .

"Acquaint now thyself with God and be at peace." *Understand* God. This understanding of the irresistible force of infinite Truth is the remedy the Man employed. And there is no other. But remember: God is Truth, God is Mind, and can be cognized only through Mind's expression. Therefore Mind can be cognized only through its Ideas. But Ideas are mental things. Hence God can be understood only mentally—that is, *spiritually*. The Man said: "In spirit and in truth."

But unless mortals see a bodily presence they think they do not see a man. Not seeing God in human form, they doubt His existence. The human mind, believing that it receives its knowledge through the five physical senses, must have a "personality" in fleshly form before it for cognition. *The comprehension of Spirit is to the human mind quite impossible.*

But this shuts mortals out from God! Can the existence of God then be proved?

It can, and either by the process of *induction* or that of *deduction*. It is being daily demonstrated that all human knowledge is merely relative, not knowledge of absolute fact. But, as the philosopher Spencer has said, every one of the arguments by which the relativity of human knowledge is demonstrated distinctly postulates the existence of something *beyond* the relative. We cannot conceive of human knowledge, which is demonstrably only a knowledge of appearances, or mental concepts, without at the same time conceiving a reality of which it is the appearance. Every *positive* notion, or the concept of a thing by what it *is*, suggests a *negative* notion, or the concept of a thing by what it is *not*. But, though these mutually sug-

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gest each other, *the positive alone is real.*² It is this that Spencer called the "Theory of Suppositional Opposites."

Yet it is a theory no longer, for when we do as the Man did and, like him, deny the "seeming," or that which to human sense appears to be real, and at the same time understandingly assert the reality of Mind and its expression, *the "seeming" disappears and gives place to that which is a closer approximation to the real.* And so the process may be carried on, until at last absolute reality is reached. And this is exactly what the Man did and what he told mankind they must do.

But can God and evil coexist? Is evil "good in the making"?

Contrary to human belief, two things opposite to each other cannot both be true. The errors in mathematical calculations are not true; they must be destroyed, else the truth cannot appear. So with discords in music. So with the discords of life.

Nor can a thing be partly true and partly false: it is either true, or it is not. If not, then it is wholly false. There can be no compromising with Truth, and no adulterating of it.

Nor can Truth and its opposite, error, both be primal, any more than both can be true. But something must really *be*: Truth must of very necessity exist—all cannot be error.

And since Truth must of necessity exist, it must also of necessity be primal, that is, *first*. Error is always a negation. But a negation cannot be primal, for there must first be that of which it is the negation.

Since Truth must be first, it must necessarily for that reason be *all*. And from it must come all, and all must express Truth. Since Truth cannot be expressed by error, and since the root-meaning of *Truth* is *Reality*, error can have no reality—unless Truth is limited and capable of extinction.

Since Truth is primal, and therefore the *only*, it proves error to be untrue. So "in the beginning"—in the "only"—in Truth—God created the true heaven and earth. And the Man knew it, and so he called error, evil, "a liar and the father of lies."

The error that "two and two are five" is never real. The truth that "two and two are four" is primal and real. The error might follow as a negation, but it could not have even a claim of existence but for the primal and real. The error is in this case a "suppositional opposite."

² *First Principles*, Herbert Spencer.

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Now multiply this simple case by infinity, and we have the universal condition: Truth primal and everywhere present; error, the suppositional opposite, appearing to follow and claiming to be just as true. And the only way of getting rid of the error is to destroy it in consciousness, as the Man did, by a knowledge of Truth. And therefore it is that mankind are admonished to "acquaint" themselves *now* with Truth. The Bible shows that the troubles of humanity have come from the futile attempt to accept both Truth and error, both Good and evil, as real and primal. The result of this sin, this *hamartia*, has been chaos and death.

Truth, therefore, becomes the primal, the first, the "only." It is "Principle." Good, then, is Truth. But Truth is not a material thing, it is mental, spiritual. The activity of pure Mind is the activity of Truth. And so God, as all Good, is Mind. And real Man is this Mind's mental Image, or Idea. . .

But is this so difficult to understand, when it can be shown conclusively that mortal man is but an idea of and in the so-called "communal mortal mind"? Let us see; for by reversal of the false we find the true.

The one self-evident fact that all will acknowledge is *consciousness*. "I think," said Descartes, "therefore I am." In other words: "I am mentally active, I am conscious, therefore I exist, I live." Consciousness is life—that is, *human life is but a more or less continuous series of states of consciousness*.

Consciousness is mental activity—that is, the activity of thought. True consciousness is the activity of true thought proceeding from Mind. By the "law of suppositional opposites," human or mortal consciousness is the activity of thought proceeding from the "communal mortal mind."

Man is, in a sense, a consciousness. He is a mental activity. Thought builds up within the mortal mentality mental concepts—among them the complex mental concept in which the mortal falsely believes he lives and which he calls his "body." Thought likewise builds up within him mental concepts which he calls "objects of matter" and which he believes exist outside of himself, constituting his material universe. The "suppositional opposite" by its very nature must appear to simulate *all* the creative powers of Mind, and so it must present its man, the image and likeness of itself—a mental thing, a mentality—and must assume to create a universe, which will be a simula-

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tion of the spiritual Universe created by Mind. *It is this sort of man and this sort of universe that we, as mortals, seem to see all about us, and that we refer to as human beings and the "physical universe."*

The human man is a suppositional, hence false, *mentality*. He is a self-centered mass of false thought which has proceeded from the "communal mortal mind" and which, by its own false activity, constitutes the human consciousness. Very naturally, then, human beings are as conscious of evil as they are of good. And their good is itself evil, or relative good. From the very beginning they eat of "the tree of the knowledge of good and evil." The first error which the human mentality accepts is that of belief in a power opposed to Good and as real as Good. So, to overcome this fatal tendency, Moses proclaimed as the First Commandment: "Thou shalt have no other gods before me"—Mind, Truth, Good. But once started with the erroneous premise that evil is as real as Good, every conclusion based thereon becomes false. And so what this human consciousness holds as knowledge is but little more than mere undemonstrable beliefs, suppositions, and speculations. And, obeying the law of the externalization of thought, it brings forth the fruits of such erroneous beliefs in discord, decay, and final dissolution. "Hear, O earth," cried Jeremiah, "behold I will bring evil upon this people, even *the fruit of their thoughts!*" Does not all history confirm it?

The material universe and material man are formed in the human consciousness out of the erroneous thought therein, and are then projected and placed in this consciousness with reference to all the other mental concepts that it holds and that constitute its universe. *Individual mortal minds, so-called, form their own fleshly bodies out of the false material thought within themselves, and make the laws that govern these bodies, and cause the bodies to obey such laws. These laws they call "laws of matter," "physical laws," "health laws," etc.*

The human man is, then, a consciousness, a thought-activity. He lives in consciousness, and he is conscious only of the contents of his own mentality. He knows only the mental images which thought builds up within him. Therefore it is that *upon the quality of thought which he permits to enter into his mentality depends every phenomenon of life and environment which he experiences.* The human man is essentially a mass of

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erroneous thought actively engaged in building up mental images and forming and maintaining an environment in which he supposes himself to exist. This false thought in the human consciousness forms into a false concept of real Man, and *this is the soul-and-body man, the mind-and-matter man, which is called a "human being," or a "mortal."*

True knowledge is admittedly based on Truth. Mere belief is based on supposition. Mortal man seems to argue: "I see evil all about me, as well as good, so why should I not believe in the real existence of both?"

But is this true? For what does a man see all about him? And how does he see it?

Why, he sees *matter* all about him; he sees it with his eyes. And, seeing it, he becomes conscious of it. . .

But again we ask, Is this true?

No! For the mortal man is the dupe of his own senses.

But for the testimony which mortals believe they receive from the five senses—seeing, hearing, touching, smelling, and tasting—they would not be conscious of matter. Now physical scientists inform us that about 85 per cent. of the testimony regarding matter comes from the sense of sight. When a man looks at a tree, for example, light is supposed to come from that tree by reflection and enter the man's eye and cast an inverted image of the tree upon the eye's retina, much as a picture is thrown upon the ground glass of a camera. The little rods and cones, the branching tips of the optic nerve which project from the retina, are then set in motion by the light waves, which in some manner communicate their vibration to them. This vibration is supposed to be communicated along the optic nerve to a "center" in the brain—and then, in some unknown way, the mind becomes cognizant of the tree.

Very simple! And then shall we suppose that the man's mind is up there in the brain, waiting for the vibrations that will give it information about that tree? Or is the mind outside the brain, and does it, from some focal point without, observe these vibrations and then translate them into terms of "tree"? Does the mind see first the vibrating nerve points, and then form its own opinion regarding the tree? Where is the mind, anyway? And how does it become conscious of that tree?

Of course the tree cannot enter the brain—and matter, as

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ponderable, lumpy substance, cannot enter mind! Whatever enters mind must be *mental*. The material tree does not pass through the eye into either brain or mind. What, then, does enter the eye? Why, light. And light is . . . ? Light—well, light consists of vibrations. Vibrations of what? Well—just vibrations.

What! is the mind dependent upon mere *vibrations* for 85 per cent. of its knowledge of the physical universe? But why does the mind not rather look at the image on the retina, and so see a definite picture of the tree, instead of employing the roundabout way of looking at vibrations of the optic nerve and from them forming its notion about the tree? Or, better, why does the mind not look right at the tree? for then it would not be dependent upon such frail things as the material eye and optic nerve. Does the man's awareness of the tree depend upon the vibrations of pieces of nerve tissue so small as to be almost invisible to the unaided vision? Is the mind, which mortals believe to be created by God, prostituted to such a degree that its knowledge of an outside world must be brought to it through the waving of little pieces of flesh? Vanity, vanity! . . .

Physical science itself declares in this twentieth century that the physical sense-testimony, from which mankind think they get their idea of an external world, can consist of nothing more than a lot of disconnected vibrations; and anything that the mind may infer from these vibrations is inferred *without any outside authority whatsoever*.

But where are the qualities which the tree is supposed to have? Where are its hardness, its impenetrability, its color, its form? In the man's mind itself, we answer. His mind may think that it is perceiving an external object, and it may attribute to that object the qualities of color, extension, solidity, taste, and substance, but when it begins to look for the origin of these things it is driven back to its own self. *The mind is forced to admit that it knows the contents of its own consciousness—of itself, in other words—and nothing more.*

But the contents of consciousness are wholly *mental*. Solid material objects cannot enter the mind, but only *thoughts* regarding them. And so the man who believes himself to be looking at a tree is obliged to conclude, if he can reason at all, that instead of seeing and feeling a real material object outside of

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himself, he is in reality seeing and feeling his mental concept of an object—in other words, his own thoughts and beliefs, his mental concept of a real Idea which, when translated by his mentality into material terms, he calls "tree." And of that real Idea he has not the slightest knowledge.

And so, when a man thinks he sees both evil and Good about him, he does so in total ignorance of the stupendous fact that *all that he thinks he sees, feels, hears, tastes, and smells around him is nothing more than the externalization in his own consciousness of his own material thoughts, thoughts which he has accepted as true, but which come to him from the "supposititious opposite," the "communal mortal mind."*

Thus are we confronted by the terrible fact that, were we left to what we so ignorantly call the "testimony of the physical senses," *we could never know anything about God!* For these "senses" themselves are but material beliefs—beliefs of life and intelligence and sensation in matter. They constitute the "flesh," and are "at enmity with God." Left to them, we should never know anything real. "The flesh profiteth *nothing.*"

But the Man turned from the false testimony of material sense and acquired a demonstrable understanding of Spirit. And because of it he could "bear away" the "griefs" of those afflicted mortals in Capernaum, those who were suffering from the bitter fruit of their own and their neighbors' thoughts. We know not how completely he analyzed the so-called mortal mind: possibly, and not to make a reality of it, he dismissed it early and quickly in those "silent" years as the "liar from the beginning," testifying always falsely about God. But we do know that, because he understood Spirit to be *All*, and the "communal mortal mind" with its discords to be therefore *nothing*, he was able to "prove" God in the wilderness, at Cana, and throughout that wonderful day in Capernaum.

CHAPTER 12

THEME: *The Man's First Business Tour Through Galilee.*

MATTHEW 4:23-25

AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24 And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25 And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.

MARK 1:35-39

AND in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed.

36 And Simon and they that were with him followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

LUKE 4:42-44

AND when it was day, he departed and went into a desert place: and the people sought him, and came unto him, and stayed him, that he should not depart from them.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

WHEN the Man said to the Samaritan woman: "God is Spirit," he conveyed the profound truth that God is *incorporeal*. When John wrote: "God is Love," he set forth the Man's teaching that the incorporeal God is Principle. When the Man said that to know God is life eternal, he advanced the saving fact that God is Life, with its necessary corollary that *human life is not life at all*.

Hence it is that God, the Creator of the infinite spiritual Universe, is ever-present. Hence, also, His instant availability—"an ever-present help in time of trouble"—to those in whom the Man's teachings abide.

There were probably none among those Capernaum afflicted who would have denied the existence of God. There are really

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no atheists to-day. In every mortal there is an instinctive acknowledgment of a higher power of some sort, good or evil, however greatly misunderstood. But the mere belief in God, a more or less man-like being dwelling in a far-off heaven, and some day to be cognized by the physical senses on a large scale, availed those suffering people of Capernaum as little then as it does the groping world of to-day. Those materially-minded people knew not how to connect themselves with that ever-operative Source of health, abundance, and all harmony; they could not understand Mind's presence and government. To them the consciousness of matter was a real consciousness—although they had to acknowledge that it was not permanent, and that death sooner or later snuffed it out. But Spirit was such a remote, vague, indefinable abstraction—nay, it was, after all, little more than supposition. They recognized material law and accepted without question the testimony of the material senses as wholly reliable. To them, physical phenomena were facts. Mortal mind directed them, and they recognized no other intelligence.

Into a world befouled and befogged by material beliefs came the Man, lonely in his vast spiritual isolation, trying to teach the people the reality of that Power above mortal sense which he called the "Father," trying to show by word and deed that the five physical senses cannot testify of Spirit, and that therefore God must be cognized mentally—spiritually. Since He cannot be reached through material thinking, mankind must learn to think righteously, and thus, through the activity of right thought, acquire a spiritual consciousness wherein they can "see" God, a consciousness free from disease, discord, misery, and death. Since God is not revealed to the materially-minded, the Man came crying: "Get you a *new* mind!"

For ages, through scholasticism and theological dogma, the lethal teaching has gone forth that Jesus himself, and the greater part of what he did, must be viewed as supernatural—even though the Bible styles him "the faithful witness" and exhorts all mankind to "follow his steps." Until but recently the world has been blind to the vast amount of real, hard thinking that was done by the Man. The old theological concept of Jesus as an ever placid, never perturbed, meek and rather colorless person, always moving calmly, majestically across the

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stage, a sort of automaton, at once a ghost and a sorrowful god, fortunately is passing into the limbo from whence it should never have been drawn. The Man was *human*. And it was only by the hardest kind of thinking that he worked out his problems and became the wayshower to mankind. It was only by his intense mental wrestling with human consciousness—portrayed as the “devil”—that he learned to really know God. And that wrestling was true prayer. Far different, indeed, from the human petitions laden with material discords and desires that are to-day directed by priest and layman to a God who is of purer eyes than to behold evil! . . .

“But does not God know evil?” the world demands.

We have learned that the mortal is a counterfeit: he “hints” a reality. Mortal mind, so-called, sees but its own false thought, and sees that externalized in mortal consciousness. But its pseudo-activity *hints* the real activity of Mind. Mind externalizes its thought likewise, and God is “infinite Consciousness.” The externalization of mortal thought is consciousness of discord. The externalization of Mind’s pure thought is consciousness of harmony. Hence, since Mind sees but its own thought externalized, how is it possible for God to see—be conscious of—evil?

Therefore, to remind God in our prayers that there is such a thing as evil is but “vain repetition.” We cannot make Him see or acknowledge error, for *to pure Mind error, evil, Mind’s opposite, is absolutely non-existent.*

Nor—astonishing fact!—can mortals themselves really understand error. For we understand a thing by understanding the principle by which it exists and by which alone it can be explained. To understand evil, therefore, we must know its principle, its rules, its laws. And what are these?

The counterfeit cannot exist even as counterfeit unless the genuine first exists: if there were not a real dollar there could be no counterfeit dollar. If there were no real Man, there could not be the human man, the “hue of a man,” portrayed in the second chapter of *Genesis*. Note that in *Genesis* the real Man is *primal*. The genuine is based on Principle. But there is no principle or rule for making counterfeit dollars. So there is no rule for discords in music, or inharmonies in life. These errors result from lack of application of Principle, or from attempted living outside of it. Error, like the counterfeit dollar,

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can be accepted by mankind only because of its deceptive character, by so closely simulating the real as to beguile mankind into receiving it as genuine.

And so the errors which mankind voice in their prayers are unseen by God, because not based on Principle, and are not removed by Him because of human pleading and begging, but are destroyed by the same spiritual understanding of Him which the Man acquired and which he tried to teach the world how to gain. . .

After that Capernaum Sabbath which teemed with such great triumphs, unmarred by opposition or cavil, it was only natural that the Man should be exalted in spirit, and, as is suggested by the record, that he should have a wakeful night in his joy and gratitude because of the great good that had been accomplished by means of his spiritual understanding. The statement is made: "And in the morning, rising up a great while before the day, he went out, and departed into a solitary place, and there prayed." And throughout the gospel narratives he is repeatedly represented as withdrawing to pray. For by such right mental activity, which is true prayer, he worked out each step in the conduct of his Father's business, each step of his own advance out of materiality into a consciousness of pure Good.

Constantly there was with him the understanding of his vital relationship with the Father, of himself as an Idea in Mind; yet the magnitude and vast import of his work made it necessary that he seek the solitude, away from the constant voicing of error, where the harmony of his communion with God—his realization of the *Allness* of Spirit—could not be invaded. And usually this was just preceding some great work to be performed by him, or some trying experience to be undergone.

But how were those ignorant, suffering mortals of Capernaum to avail themselves of God in their sore troubles?—since God saw not their miseries.

By prayer, the Man taught.

But men have prayed from time immemorial! . . .

No; they have begged and besought, they have pled and implored, but they learned not the true meaning of prayer till the Man came. For true prayer is right thinking that externalizes in right action. It is that right thinking that opens the

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way and that causes the right-thinker to walk therein. And the way is very "strait."

Oh, of course "Simon and they that were with him followed after him." His fame had gone "throughout all Syria." And multitudes came seeking the "loaves and fishes." They did not want to give up matter, but they did want to be made comfortable in it—nor knew that *that* was an utter impossibility! It was not his real fame that attracted them—for that was the fame of seeking honor, not for himself, but for Spirit. Those who quickly showed themselves unwilling to tread the pathway of self-denial—denial of reality in the material concept of man—turned his fame into reproach. And soon there were to come those who would seek to crucify him, lest his powerful voicing of Truth should put an end to their own reveling in existence in the flesh.

Yet there were some in whom the mortal mind was beginning to disappear under the consuming power of his teaching of the infinitude of Mind. And these honored the Man as possessing the elements of true greatness in his reflection of Truth to a sinning and tortured world. And there came those of small vision, too, who, dazzled by a glimpse of the Christ, would forget the humanity of the Man and exalt him as God. Ah, the world has paid sorely for their gross error! . . .

But he healed them—the tormented, the "possessed with devils," the lunatic, the palsied. And he could heal them because he realized the presence of God and His "Kingdom," the realization of which in the consciousness of man will destroy, now as then, every belief of the presence of evil.

CHAPTER 13

THEME: *Progressive Business Demonstrations: The Man Heals a Leper.*

PLACE: *Galilee.*

MATTHEW 8:2-4

AND, behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

MARK 1:40-45

AND there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith send him away;

44 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.

45 But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

LUKE 5:12-16

AND it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

13 And he put forth *his* hand, and touched him, saying, I will: be thou clean. And immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

15 But so much the more went there a fame abroad of him: and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶And he withdrew himself into the wilderness, and prayed.

THE aim of Christianity is not physical healing—yet Christianity is *not* Christianity unless it heals; nor is he a Christian, be he priest, prelate, or layman, who cannot make practical the teachings of the Man by healing the sick. It is deeds, not dogma, that attest one's understanding of God.

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And it was the Man himself who made healing a proof and a test of one's Christianity.

And so, when they sought to delay him, that he might do more healing, the Man said: "Let us go into the next towns, that I may preach there also: for therefore came I forth." *Therefore*—to teach mankind how to work out their own salvation, but not to work it out for them, nor merely to enable them to exchange their sensations of pain for sensations of pleasure in matter—came he forth from his workshop and his "silent" years, from the wilderness and Cana and Capernaum. And so the Man set forth on a circuit of Galilee on his Father's business. And, behold, there came quickly a sharp test of his business acumen.

It is manifest from the manner in which the incident is introduced in the gospel narratives that its occurrence was abrupt: he was suddenly confronted by a man "full of leprosy."

The disease was, among the Jews, a type for sin. It is the type for materialism—a living death. In the Man's day it was believed to be a direct "stroke of God," in punishment of special sins. It was the saddest calamity of life.¹

Startling to the witnesses must have been the scene when the leper, bearing all the dread marks of his terrible ailment—the hideous physical appearance, the rent garments, and the mouth covered so as to hide his beard, as was done in lamentation for the dead—rose, seemingly from nowhere—as error suddenly appears at a moment of apparently deepest security and calm. It was an occurrence that demanded immediate action—else were the claims of the Man rendered thereby null. And the Man met the foul claim of death in life and instantly destroyed it. . .

"Impossible!" cries the world, "for *materia medica* has pronounced leprosy incurable."

Granted, if at the same time we grant that the Man saw what his companions believed *they* saw as they gazed, horror-stricken, upon the foul object that confronted them.

But what did Jesus see, when that rotting thing rose up out of the shadows as the symbol of God's most horrible curse and fell prostrate at his feet?

¹ For detailed description of leprosy, see *The Life and Words of Christ*, Geikie, p. 390 *et seq.* Probably no description ever set it forth more fearfully than that in *Leviticus XIII and XIV*. See Josephus, *Antiquities*, Book III, Chap. XI, 3.

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We can tell, from our previous reasoning. For, again—nor can it be reiterated too often—God is Mind. Mind originates Ideas. Ideas form thought-images. These Ideas are infinite in number and variety. The unfolding of these Ideas in Mind is the “Creation.” The highest Idea that Mind can have is the Idea of Itself. . . This highest Idea necessarily includes all other Ideas and is therefore a compound Idea. This Idea exists in Mind and is eternal with it. This Idea is the exact image and likeness of Mind. It is a reflection of all of Mind’s qualities and attributes. It is therefore the “conscious identity” of being like infinite Mind—that is, it manifests consciousness and individuality. It is “an individualized expression” of Mind. This Idea is Man. *This is the Man that Jesus always saw, and that he saw that day when he looked at that loathsome leper. . .*

And because of it, *the leper was instantly healed!*

God of Israel, what a lesson! For, would the world but see *through* the rotten veil of matter to the image and likeness of God that is back of it, all social, industrial, and economic problems would be solved, war would cease, disease would vanish, calamity, misery, accident and poverty would be no more, and death itself would fade from the consciousness of men!

When Jesus looked upon that leper he saw, not the mortal man, not the unreal man, the opposite, the counterfeit, of true Man, but *the reality that lay behind all this; and in that reality he saw the image and likeness of God, divine Mind.*

And what was the inevitable result?

His knowledge of the reality of infinite Good and its image, Man, destroyed in the human consciousness of the sick mortal confronting him the mental concept of disease, and replaced it with a concept of health. The rotting body, itself a thing of material thought, *responded instantly to the radical change of thought regarding it.* And the leper arose, healed.

God communicates with the spiritually-minded *instantly.* This healing of the leper shows what the Man had been thinking about, reveals the character of his thinking, all those preceding years. And how different from the thinking of to-day! He demonstrated the spirituality of man as the present *fact*, not as a vague future hope, and he taught that the recognition of that fact is mankind’s only means of salvation.

Whether his touching of the leper showed his contempt for

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the *letter*, or whether it was a beautiful illustration of the *spirit* of the Law, showing that mercy is better than sacrifice, we cannot say. "Slight though it seemed, the touch of the leper was the proclamation that Judaism was abrogated henceforth," says one commentator.² But Judaism had been repudiated by the Man long before, even while he shaped yokes at his carpenter's bench in Nazareth.

But some have questioned because the Man, notwithstanding his personal avoidance of the prevalent conventionalities, required the healed leper to show himself, with appropriate offerings, to the Jewish priests. But it was not the Man's intention to set aside any *original* Mosaic rite or institute. What he viewed with contempt, and was bent on brushing aside, were the ridiculous and burdensome additions that had been framed in the ages by the Pharisees. He had no respect for the traditions of the Elders, but he honored the commands of Moses, since they coincided with the truths which he was teaching. He declared: "Ye have made the commandments of God of none effect by your tradition." Therefore you rot with leprosy and consume in death.

Moreover, the priest being not only the representative of the existing religion, but the "health officer" as well, it was essential that the healed leper should possess himself of a certificate conceding his cure and restoring to him every right and privilege from which he had been deprived. Such a clean bill of health would also allay the fear of those who had quarantined him, and would regain for him his social relations. Therein, again, the Man showed his deep humanity and his great wisdom.

It has been wondered, too, why the healed leper was charged to say nothing in regard to the manner of his healing. But, as was shown later, the injunction was for the protection both of the healed and the healer. The thought of the people regarding the Man was doubtful, even adverse. Mortal mind had been startled, never so rudely. It would turn upon him soon enough. And so, that he might work the better, that his demonstrations of God's power and availability might be the quicker, he sought to avoid the turning loose upon him of the hampering, ignorant, critical, curious, malicious thought of the masses. True, such deeds as this attested the Christ. But he had pro-

² *The Life and Words of Christ*, Geikie, Chap. XXXIII.

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claimed himself the Messiah among his supposed friends at Nazareth—and they had sought to kill him!

But the healed leper was quite human. He realized not that there are things that can be revealed only where there is open and receptive thought. His own thought had been receptive—through the depths of ignominy and physical torture he had come imploring aid, and had received it—but the Man then sought to restrain an unwise impulse, knowing that the overzealous desire to spread a knowledge of Truth among the materially-minded all too frequently results in rebuff, chagrin, and persecution. “Man,” as Lombroso declared, “is by nature the enemy of innovation.” And yet “he went out and began to publish it”—and so the Man “withdrew himself into the wilderness, and prayed.”

And prayer is a realization of the protecting Allness of God.

CHAPTER 14

THEME: *Business of Healing a Paralytic.*

PLACE: *Capernaum.*

MATTHEW 9:2-8

AND, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee.

3 And, behold, certain of the scribes said within themselves, This *man* blasphemeth.

4 And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5 For whether is easier, to say, *Thy* sins be forgiven thee; or to say, Arise, and walk?

6 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.

7 And he arose, and departed to his house.

8 But when the multitude *saw* it, they marvelled, and glorified God, which had given such power unto men.

MARK 2:1-12

AND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2 And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3 And they come unto him, bringing one sick of the palsy, which was borne of four.

4 And when they could not come nigh unto him for the press,

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they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and reasoning in their hearts,

7 Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8 And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, *Thy* sins be forgiven thee; or to say, Arise, and take up thy bed, and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

LUKE 5:17-26

AND it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was *present* to heal them.

18 ¶And, behold, men brought in a bed a man which was taken with a palsy: and they sought *means* to bring him in, and to lay *him* before him.

19 And when they could not find by what *way* they might bring him in because of the multitude, they went upon the housetop, and let him down through the tiling with *his* couch into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins, but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier, to say, Thy sins be forgiven thee; or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy,) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.

THE Man had made his tour over the hills and through the little towns of Galilee, that he might preach the "good news" there, for therefore did he declare himself "sent." For this purpose was the Christ revealed. This tour is another of his unrecorded journeys, another of the unwritten chapters of

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his career. What he said on this journey, what he did, we know not as yet—we may know some day, through archeological discovery of some long hidden record or of some of the numerous little papyrus sheets containing stories of his doings which circulated so abundantly towards the close of the first century. As we have said, it is the often careless insertion of these little separate stories into the written narratives that causes the chronological confusion and renders the harmonizing of the four Gospels so difficult.

And yet, though Bible critics have apparently been more concerned with *when* the Man did a thing than *how* he did it, the vital concern of the world to-day is not with chronology, but with the Man's *method*.

He had now returned to Capernaum, and had probably gone to the home of Simon.

"The narrative suggests Peter's house, though the crowd would suggest a larger building. The picture is of the inner courtyard of a Jewish house open to the sky, with a raised gallery lightly roofed opening back into the living-rooms. From that gallery Jesus is speaking, and around Him are probably friends and members of the family and some prominent people. There is a little touch in St. Luke's mention of these prominent people which sets one thinking. 'There were Pharisees,' he says, 'and doctors of the Law from Galilee and *from Judea and Jerusalem.*' We know that the authorities of Jerusalem are not very friendly, that His visit to the Passover and the Cleansing of the Temple have not impressed them favorably. So one feels a bit suspicious of the visitors from Jerusalem and Judea. Picture, then, the people listening, the courtyard crammed tight, and the dense crowd outside the door craning their necks to hear and see, interested, curious, inclined to believe, and these dignitaries of the church in the place of honor near Jesus. Naturally the people look to them for a lead. A well-known writer suggests that it was like Israel gathered on Mt. Carmel to witness the issue between Elijah and the priests of Baal. I think this is too severe. These Jerusalem clergy were not yet distinctly hostile, just watchful, critical, suspicious."¹

Thus the throng that pressed about the Man. Nor could they all, perhaps, give an adequate reason for their coming, for "no man can come to me, except the Father which hath sent me draw him." So had come the theologian Nicodemus; so had come the sinful Samaritan woman; so comes the laboring,

1 *A People's Life of Christ*, Paterson-Smyth, p. 202

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suffering, heavy-laden world, drawn by that primal Good which can be no less than infinite Love. . .

And looking out upon them in deepest compassion and tenderest pity, the Man—only yesterday toiling at his carpenter's bench—delivered his wondrous message of salvation.

Again we are not told what he said. John Mark records that "he preached the Word unto them." And the Word was the *Logos*, the Christ-truth. But, though they may not have voiced their burning queries, yet we know that in their souls they came asking: "What am I in this world for? What is responsible for the evil all about us? Where is God? Why does He continue to afflict us? When will the Christ come and save us?"

Long years before, at his bench and in his humble round, the Man had doubtless begun the "proving" of God by simple demonstrations of control over the less tenacious material beliefs of the mortal mind. It is not logical to conclude that his demonstration at the Cana wedding was the first of such. Though it may have been the first that he made publicly, it nevertheless must have been well along in a series of ever greater proofs that he had been making from early youth. His mother's attitude confirms it—did she not confidently bid the servants do whatever he should tell them? And had she not previously urged him to a display of his ability to do a deed out of the ordinary? Surely she had, and had received a merited rebuke from him for her importunity. Had the Man not been "proving" God for years previous to his grilling test in the wilderness, he would not have come off victorious there. He had patiently taken every step, nor had tried to take God at a leap. And with each step he had risen higher. Nor did time enter into the demonstration: *he was some forty years working up to Cana.*

And so we may conclude that his teaching was likewise progressive. He did not plunge into the intricacies of metaphysics, but began with the simple truth that God is Spirit; that Spirit is the infinite "Father"; and that, this being the case, evil is "a liar from the beginning" and can be overcome by knowing the Allness of God. And, since he had discovered this, and was proving it right before their bulging eyes by healing even such a terrible disease as leprosy, he was indeed the Messiah, the bearer of the saving Christ-message.

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Oh, doubtless in his teaching he did not analyze the "liar" as we have done in these pages. They could not have grasped it: the world's thought was not yet prepared. But he did tell them that it is Spirit that really counts, not matter. He did not put them off by telling them that they must not ask deep questions, and that it was not for them to know about God, for God is inscrutable; he did not tell them that when they had died and gone to heaven they would see God and learn about these things. Far from it! He said: "Be ye therefore perfect"—*right here and now!* You are in reality perfect; know it, and that knowledge will be externalized. "*Now* is the accepted time," and the only present is God's presence. And he told them plainly that perfection was to be won by repentance, an *inward* change, by getting a new mind, by thinking truthfully about God as Spirit, as All-in-All. He said: "Ye shall know the truth, and the truth shall make you free"—free from materialism, with its terrible discords, its awful agonies, its tortures and death—yes, they should then be free from Rome.

Marvelous is it, indeed, that the Man *proved his every statement*. Therein was he the preacher unique. Marvelous is it, too, that in his healing work he treated always the *cause* of the disease, never the *effect*. When he saw those in whom foul materialism was externalizing as leprosy, he did not poultice the gaping sores, he did not amputate the rotting limbs, but he plunged into the *thought* and there destroyed the material beliefs of substance, life, and power apart from Spirit. When the paralytic was lowered through the roof in front of him, he did not proceed to manipulate the dead limbs—no, he penetrated into the *thought*, where domination, self-will, and materialism were regnant, and cast these *mental* things out. He knew that mankind could not experience anything in which they did not *believe*, and therefore he went directly at their material convictions. He had, long before, first made demonstrations of spiritual Law for himself before attempting any for his fellow men; he first tested and proved what he taught, and then as he taught he proved. So truly *scientific* was his understanding that, to him, the wonderful deeds which we call "miracles" were obtainable from every natural law. Yet to him there were no "laws of nature," for such ideas had not yet been even suggested. To him there was only one Law, the

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universal Law of the infinite God whom he revealed as Love. He knew that "the earth is the Lord's and the fulness thereof," and accordingly he did not concern himself with the mere material *appearance*, but sought for himself and mankind a knowledge of the spiritual Cause, divine Mind. And to this, when confronted by the fearful claims of matter, he always resorted. He consistently refused to view any issue from the standpoint of both good and evil. This brought many a battle—but always there came the ministering "angels," the sustaining messages of Life, Truth, Love. These drove out the "devil," the "suggestions" of the supposititious "communal mortal mind," and lifted the Man a degree higher out of material sense into the consciousness of Spirit. Thus was his resurrection continuous.

When the bed-ridden paralytic was lowered through the roof it gave the Man an opportunity to strikingly illustrate the truth that he had been setting forth. God was there, he knew. He had just been teaching it. Now by his words was he to be justified or condemned. Heaven was there. Wholeness in every respect was there, he mentally and audibly insisted, despite the testimony of the senses. And *receptivity* was there, manifested in the great faith of these people who would tear the house open to bring the sufferer to the great healer. "Son (Child)," came the confident, ringing declaration, "be of good cheer; thy sins be forgiven thee."

Thus immediately did the Man expose the cause of all disease: *sin*. It is the cause of the simple "cold"; it is the cause of the dreaded leprosy; it is the cause of death in the innocent child; it is the procurer of the criminal's execution. For sin is the breaking of the First Commandment. It is the belief of power apart from and opposed to God. It is the belief in both good and evil. It is the belief of reality in the material universe. It is the belief of life, intelligence, substance, and power in *matter*.

It is only sin *destroyed* that is sin *forgiven*. And it is as if the Man, turning in boundless pitying love to the suffering victim, had said: "Why, child, the material beliefs which seem to bind you are not founded on Principle, and they therefore are destroyed—forgiven—in that they do not really exist." Spoken with such authority, the authority that had back of it such proofs as the Man had already made, the Word of Truth instantly cleansed the paralytic's mentality of the brood of

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false beliefs that were nesting there and externalizing in deadening inertia. . .

The Man did not fail to note the unfavorable effect of his startling words upon certain of his hearers. He caught the disapproving glances exchanged by the Jewish dignitaries. He read their thoughts—even as he had so prophetically read the thoughts of the astonished Samaritan woman at Sychar. And like a flash he took up their challenge, amazing them by his knowledge of their criticisms and by his courageous condemnation of their calumnies.

No one can read this record and others similar in the history of the Man without being profoundly impressed with the attitude of the Jews. If it be true, as has been contended, that "Judaism is the parent of Christianity," owing to the preparation therein for the full dawn of the new religion, the strange thing is that the Jews were so reluctant and so obstinate about accepting it. The nation herein has been likened to a fruit tree on which a few blossoms, out of a multitude, fructify. Not infrequently it is evident that what shuts out from the mind spiritual things and prevents spiritual advancement is not so much downright *disbelief*, as it is the entertainment of beliefs that are *contrary to the truth*. Moses had long since taught that a practical knowledge of God as the sole Cause of all reality is the end of religion. But, owing to their excessive love of system, the Israelites seem to have wholly neglected the *application* of Moses' teachings, and, as time went on, developed a religion that became almost entirely external ceremonies. The religion of Moses, which should have formed the Jews into the wisest and most intelligent of nations, made them, by its perversion, the most ignorant, unreasoning, and unfruitful of all. So Truth is expressed by Man, but its reversal expresses itself in mortals. . .

Turning to the carping Jews present, the Man asked: "Which is easier, to say to the paralytic: 'Thy sins be forgiven thee,' or to say: 'Arise and walk?'"

Oh, but it was not *that* statement that left the Jews gaping, but the following: "But that ye may know that the Son of man hath power on earth *to forgive sins*" . . . Why, the carpenter was making himself the equal of God!

Oh, fools and blind! Could they not know that the "Son of Man" is the ideal Man reflecting the Christ? Could they

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not know, what he had tried so hard to prove to them, that sin and disease are inseparable, and that the destruction of sin is the cure of disease, since the effect cannot remain when the cause is removed? Could they not know that there is no *forgiveness* of sin until the sin is itself destroyed? Could they not understand that the Christ reflected by the ideal Man exposes the mental nature of sin and destroys it in consciousness by revealing its suppositional character and its false, unfounded claims? Did they not understand what he meant by "sin," that it is not mere immorality, but that it is *false belief*?

Health and true morality are one and the same: they constitute wholeness, which is health. But if this be so, then why does palsy come upon Christian people?

But it does not. For palsy is the reflex of the belief that matter governs man—and he who holds such false and God-denying belief is not truly Christian. Christianity is the scientific, that is, the exact and demonstrable, knowledge of the Christ. And he is not a Christian, however oft he repeats the name of God in his prayers, however "law-abiding," church-going, and "moral" he may be, who believes in the reality of matter and material causation, who believes that matter sustains and contains life, and that from matter mortals eventually emerge into Spirit. The measure of one's true Christianity is his ability to overcome discord, disease, sin, and death through its practical application, as the Man applied it. In his searching question to his ignorant critics: "Whether is easier . . . ?" he set forth plainly the fact that sin and disease have one and the same cause, and no man is without sin if he is manifesting sickness or any form of discord.

And then, that they might see what it meant to be the ideal Man—that he might prove to them what they could do if they would receive his message and work out their salvation as he was doing—he said to the palsied one: "Arise. . ."

And "they were all amazed, and glorified God." The Man had swept them off their feet by this demonstration, by this proof before their very eyes of what it meant to "acquire that Mind" and become the "Son of man." Why, he had answered their first question: "What am I in this world for?" He had glorified God in the healing of this paralytic and had shown the people that *that* was what they were in the world for, *to glorify God!* It was his business, it was theirs, this "reflecting"

of God. And he faithfully pursued it until, at the close of his wonderful earthly career, he could say: "I have glorified Thee on earth. . ." He had stripped materiality of its falsely assumed power and had given the power back to Spirit. He had shown that it was utterly impossible to impute omnipotence to God while believing His creation to be under the dominion of evil. He had proved the tremendous fact, set forth in the very first chapter of *Genesis*, that man was created to express Mind, and had shown that nothing is really true concerning man except what he expresses of God, Good. He had proved that the real Self is the Christ; he had shown how this Self was to be acquired, that is, revealed, and what it could do. No, he taught them nothing mystical, nothing confusing, but only that which they could actually prove by living, thus precluding argument or contention. He gave them no doctrines, no creeds, but only simple and intensely *practical* rules for living and working out from under the deadly mesmerism of the "serpent." . . .

And did they understand?

"Glory to God!" was the abiding feeling.

Yet fear flashed through their minds and they said,

"We have seen strange things to-day."²

² *The New Testament in Modern Speech*, Weymouth. Translation of Luke 5:26.

CHAPTER 15

THEME: *The Call of Matthew to Apprenticeship.*

PLACE: *Capernaum.*

MATTHEW 9:9

AND as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.

MARK 2:13, 14

AND he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

14 And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

LUKE 5:27, 28

AND after these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me.

28 And he left all, rose up, and followed him.

AT the beginning of his public career the Man had chosen six of his numerous followers to have part in the work with him—to be apprentices in the truest sense. Four of them had been bidden to leave all and go with him. One more was to receive such a separate call: Matthew, to whom John Mark and Lucas refer as “Levi.”

John Mark states that Levi was the son of Alphæus. It is possible that this Alphæus was the father of James “the Little,”¹ therefore of “Judas the brother of James,”² and perhaps also of Thomas “the twin” brother of Matthew. Thus Alphæus and Mary³ would be the honored parents of four Disciples.

The three Evangelists say that Jesus called Matthew when “sitting at the receipt of custom”; Lucas speaks of him also as “a publican.” All of which has a peculiar significance.

Capernaum was situated at the nucleus of roads which led to Tyre, to Damascus, to Jerusalem, and to Sapphoris, and was a thriving trade center, and hence a suitable place for the collection of tribute and taxes. These imposts being for the support of the dissolute court of Herod and to uphold the hated

1 *Mark* 3: 18.

2 *Acts* 13, and *Jude* 1.

3 *Mark* 16: 1.

Roman usurpation, naturally were highly obnoxious to the Jews. And those who had to do with their collection were utterly despised and detested. Consequently, such as could bring themselves to serve in that capacity were ordinarily men lacking standing and void of principle. As a class they were notorious for their base acts. They were the "publicans." The very name was a term of opprobrium, and this was so proverbial that even Jesus is reported as having used it in that sense where he is said to have declared: "Let him be unto thee as a heathen man and a publican."⁴ If the average publican was thus hated, it is easy to conceive that the Jew who could act in that office would be specially despicable in the eyes of his own people.

"It is of importance to notice that the Talmud distinguishes two classes of 'publicans': the tax-gatherer in general (*Gabbai*), and the *Mokhes*, or *Mokhsa*, who was specially the *douanier*, or custom-house official. Although both classes fall under the Rabbinic ban, the *douanier*—such as Matthew was—is the object of chief execration. And this because his exactions were more vexatious, and gave more scope to rapacity. . . The classical reader knows the ingenuity which could invent a tax, and find a name for every kind of exaction, such as on axles, wheels, pack-animals, pedestrians, roads, highways; on admission to markets; on carriers, bridges, ships, and quays; on crossing rivers, on dams, on licenses, in short, on such a variety of objects, that even the research of modern scholars has not been able to identify all the names. . . But even this was as nothing, compared to the vexation of being constantly stopped on the journey, having to unload all one's pack-animals, when every bale and package was opened, and the contents tumbled about, private letters opened, and the *Mokhes* ruled supreme in his insolence and rapacity. . . Till the time of Cæsar the taxes were farmed in Rome, at the highest bidding, mostly by a joint-stock company of the knightly order, which employed publicans under them. But by a decree of Cæsar, the taxes of Judæa were no longer farmed, but levied by publicans in Judæa. . . Levi-Matthew was not only a 'publican,' but of the worst kind: a '*Mokhes*' or *douanier* . . . who himself stood at his custom-house; one of the class to whom, as we are told, repentance offered special difficulties."⁵

In view of this, it must have seemed to the worldly-wise,

⁴ *Matthew* 18:17.

⁵ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 515.

given to a calculating policy or conventional prudence, sheer suicide for the leader of a new cause and one of such high ideals to have at the outset selected for one of his trusted co-workers a publican, and a *Jewish* publican at that!

“To a superficial reader the incident is puzzling. It seemed so unlikely that Jesus should suddenly call a man of that class and that a man of that class should arise at once and leave his business to follow the call of a Stranger. Ancient writers tell how sceptics sneered at the story. ‘Either the evangelists were romancing or Matthew was a fool.’ But of course we assume that much happened before this call. We should have had the same difficulty about the other Apostles if St. John had not put us right. For we are only told that Jesus saw two fishermen in a boat and called them and they followed Him. If St. John had not recorded many years later the touching circumstances in which those young fishermen had first come to know and love the Lord long before this public call, we should never have known of it. Probably many other difficulties in the Bible story would vanish similarly if we knew all the circumstances. No. Jesus did not do these unnatural things. And Jesus did not lightly allow men into the fellowship of the Apostles. He waited and tested and received or rejected after full consideration. There was that Scribe who wanted to join Him. ‘Master, I will follow thee whithersoever thou goest.’ One would think a converted Scribe would be a valuable follower. But Jesus tested him. ‘Foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head.’ And the Scribe dropped out. There was the rich young man. . . ‘Jesus beholding him loved him.’ He ought to have been an Apostle or at least a disciple. But Jesus risked losing him, by a supreme test, ‘Go and sell all that thou hast and come.’ And that young man went away sorrowful, for he had great possessions. The Lord certainly did not choose His Apostles lightly. He did not call Matthew till he was ready to be called. There must have been previous intercourse. . . So it is not unlikely that he might have known Jesus in his boyhood and lost sight of Him when he disgraced his family by becoming a publican, and that Jesus renewed the acquaintance when he found him in the Capernaum custom-house. . . But the stigma of the old life remained. Matthew was always diffident on account of it. Mainly on his account Jesus was sneered at as ‘the friend of publicans.’ And poor Matthew humbly writes himself down in the list in his own Gospel as ‘Matthew the publican.’”⁶

6 *A People's Life of Christ*, Paterson-Smyth, pp. 209-211.

MATTHEW ENTERS "BUSINESS"

Ah, Matthew's very life had prepared him for the call! He knew the Man; he had heard him in the Synagogue; sitting before his custom-house, he had harkened to him down there on the beach—and who that ever truly harkened could ever forget or lose the impression? And so:

"All unobserved by others, he observed all, and could yield himself, without reserve, to the impression. Now, it was an eager multitude that came from Capernaum; then, a long train bearing sufferers, to whom gracious, full, immediate relief was granted. . . And so Matthew sat before his custom-house, and hearkened and hoped. Those white-sailed ships would bring crowds of listeners; the busy caravan on that highway would stop, and its wayfarers turn aside to join the eager multitude. . . Surely, it was not 'a time for buying and selling,' and Levi would have little work, and less heart for it at his custom-house. Perhaps he may have witnessed the call of the first Apostles; he certainly must have known the fishermen and ship-owners of Capernaum. And now it appeared, as if Jesus had been brought still nearer to Matthew. For, the great ones of Israel, 'the Scribes of the Pharisees,' and their pietist followers, had combined against Him, and would exclude Him, not on account of sin, but on account of the sinners. And so, we take it, long before that eventful day which forever decided his life, Matthew had, in heart, become the disciple of Jesus. Only he dared not, could not, have hoped for personal recognition—far less for call to discipleship."

In thought Levi-Matthew had doubtless long since become separated from his degrading business. In his heart he doubtless yearned for better things. He longed for the redeeming Christ. The keen-visioned Man had discerned it—Oh, he was a mind-reader in the truest and best sense! He looked through the veil and saw that Matthew was ready for a better concept of "business," even as he had seen that the fiery, sword-grasping Peter, and John, vehement "Son of thunder," were ready. He knew that the despised publican was prepared for the new birth—knew that he was ready to be awakened to the *practical* nature of the Christ—and he went to him and said, what he is saying to the fearful, worrying, dissatisfied business world to-day, "Follow me."

7 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, Chap. XVII.

CHAPTER 16

THEME: *Levi-Matthew's Feast—The Man's Discourse on the Rite of Fasting.*

PLACE: *Capernaum.*

MATTHEW 9:10-17

AND it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

14 ¶Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles: else the bottles break, and the wine runneth out, and the bottles perish: but they put new wine into new bottles, and both are preserved.

MARK 2:15-22

AND it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 And the disciples of John and of the Pharisees used to fast: and they come and say unto him, Why do the disciples of John and of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them, they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of new cloth on an old garment: else the new piece that filled it up taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles: else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

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LUKE 5:29-39

AND Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

30 But their scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners?

31 And Jesus answering said unto them, They that are whole need not a physician; but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶And they said unto him, Why do the disciples of John fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

34 And he said unto them, Can ye make the children of the bridechamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old.

37 And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles; and both are preserved.

39 No man also having drunk old *wine* straightway desireth new: for he saith, The old is better.

AS yet the shadows had not fallen athwart the pathway of the Man, and his days spent in touring Galilee on his Father's business were in a deep sense idyllic. He was loosed now from the carpenter's bench. He was free from commercial slavery. Yet he had not impulsively torn himself loose from the bench; he had not, in disgust or loathing for manual drudgery, jumped out of the carpentry business. No, he had emerged gently, very gently. He had slowly *worked* out of it. He had patiently destroyed the human sense of business as he had acquired a deepening sense of *real* business. It was this acquired knowledge of the Father's business that had at length broken the chains that bound him to the bench. But to gain that knowledge, and to fully emerge from the false sense, had required of him some thirty or forty years of the hardest kind of thinking in terms of pure Mind.

And now, as he wandered in his well-earned spiritual freedom by the shores of the shimmering lake, or trod the flowery hillsides, he knew that he was in the highest sense a successful man of business. Yet he sold not a span of cloth, not a measure of meal. But here he touched a cringing leper, and the rotting hulk bloomed forthwith into health. There he bade error "Be

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muzzled!" and sanity dawned upon a mind diseased. Here he led a discouraged fisherman into deeper waters—and the boat nigh swamped with the haul. There he called softly to a hated publican—and a pariah became an immortal evangel. Can we wonder that, with the masses, he was popular?

"The rapid growth of his popularity is easily explicable when we recollect the crowded condition of Galilee, and the extraordinary swiftness with which rumor travels among Oriental peoples in times of excitement. . . From lip to lip, in synagogue and bazaars; among the fishing boats upon the lake, and far away in the fish-market at Jerusalem; in the caravans that filled the main roads, and among the distant hamlets of the hills, there spread the thrilling news that the Messiah had appeared. . . The local synagogues could not contain the throngs of those who sought to see and hear Him. Sometimes He sat upon a hillside and discoursed to these eager throngs, who forgot all sense of time while He spoke. At other times a friendly fisherman lent Him his boat, and from it He would address a great multitude that stood upon the shores of the lake. In the bright spring weather, when all nature was fermenting with new life, His own mind expanded with a similar joy of growth. He uttered exquisite truths with the ease and felicity of a poet who is assured of the boundless resources of his own genius. He scattered gems of thought with a prodigal profusion. Admiration melted into adoration. The multitude followed Him from place to place, with the growing sense that here was One whom it would be good to follow to the world's end. It was a kind of Renaissance of Judaism which He inaugurated by the waters of this sacred lake. The formalities which had all but killed Judaism were stripped away like choking parasitic growths from a fair flower, and the flower shot up in unsuspected splendor. Men whispered to one another as He spoke that He taught with authority and not as the scribes. Yet in reality He taught at this time nothing that was absolutely new. All the precious beatitudes of His most formal utterance—the Sermon on the Mount—are but reaffirmations of truths familiar to all readers of the Hebrew scriptures. They are gems of Hebrew thought and morality new-set. . . The commonplaces of morality became original discoveries of truth as He uttered them. They sounded simple and familiar; He made men feel that they were also profound and new. . . All the old colors of Hebrew teaching were in His thought but the result was new. All the old notes of Hebrew philosophy were sounded by Him, but the music He drew from them had a loftier

method and a larger rhythm. . . He adapted His teachings with inevitable skill to the minds of His hearers. . . As He sat beside the lake and saw the hills gay with purple lilies, and the birds busy in their innocent and frugal life, Nature herself adorned His discourse with illustrations. . . The real wants of men were few, the artificial many. Human misery sprang from the dissatisfactions of an artificial method of life. . . He told them stories, so apt, so skilfully contrived, so suggestive, that once heard they were never forgotten. . . His mind expressed itself most freely and more perfectly in these imaginative forms. He was capable of translating the humblest incident of common life into a poem, often into a tragedy. He used at will every weapon of the story-teller—irony, sarcasm, humor, pathos, an extraordinary grace of narrative, and an unequalled power of dramatic invention. After the sterile platitudes, and the still more sterile disputes and casuistries of the synagogue how great the change! The people were as children discovering for the first time the wonder of life. They thrilled, they wept, they wondered, moved this way and that at the will of the speaker. They were ready even to follow Him by thousands into a wilderness, and to forego food for the sake of a delight so novel and so exquisite. . . The crowds who gathered round Him were joyous crowds. At His word the world had become young again; care and grief were forgotten; it was a multitude of happy children that sat beside the lake, emancipated from themselves, and from all the 'burden of this unintelligible world.' When the Pharisees, who approved the sterner rule of John, complained of this Galilean joyousness, Jesus answered with a striking saying, suggested possibly by the recent marriage feast at Cana, the story of which was fresh in every memory. 'And Jesus said unto them, Can the children of the bride-chamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast.' . . The Roman, who represents all that we describe as civilization, has only too successfully contested the ground with the Galilean, who represents idyllic and paradisaical life. The civilized man almost invariably makes a fetish of civilization. He cannot be persuaded that lack of social ambition is anything but folly. Nor can he understand that a return to nature means anything but social anarchy. . . Hence the real beauty of this Galilean idyll is never visible to him: or, at least, it is never perceived as affording a practicable plan of life. . . The troublesome cares of food and raiment, social custom and position, eat deeply into a man's heart, consume his time and energy, and destroy his capacity for the

natural and enduring forms of happiness. Few persons will seriously dispute that in the lives of such peasants and dalesmen as Wordsworth commemorates, or in Wordsworth's own life, there were found a larger number of exquisite moments of joy, together with more solid and sufficing pleasures, than can be discovered in the most successful life of the anxious merchant or the scheming politician. . . The true tragedy of life is not poverty; it is the misdirected effort of men, who avoid poverty indeed, but discover later on that they have spent their strength for nought, and toiled for that which is not bread. Jesus did not seek to do more than impart elementary truth to these Galilean crowds. . . His text day by day was the same: 'Seek ye first the Kingdom of God and His righteousness.' . . When once self ceased to be the pivot of life all other reformations of habit would follow. Egoism is the real curse of man. . . Many men have taught these things, but the power of Jesus was that He exemplified them. Men looked into His eyes and knew the doctrine true. He had found the secret of happiness which all the nations of the world had missed. It was the attractive power of this happiness that drew these thousands day by day to the lake shore or the mountainside. . . Day followed day in a sort of miraculous bridal feast; for was not the Bridegroom with them? One searches history in vain to discover anything quite like the idyll of these Galilean days."¹

Perhaps the most astounding characteristic which the Man exhibited—always excepting his all-embracing, selfless love—was his willingness—nay, his very eagerness—to break with tradition and the iron-clad convention which bound the Jews to *matter*. Yet by these the call to Matthew to become a disciple could not be regarded as other than a grave mistake, betokening a lamentable lack of wisdom, for nothing could be calculated to more certainly damage the prospects of the Man with the influential classes, or create among them greater prejudice and distrust.

"The new 'call' of Jesus was in vivid contrast to that of Abraham and Moses, for Abraham had been separated even from his tribe, and Moses summoned only the Jews to found the theocracy he proposed to establish. The 'call' which Matthew had obeyed was as infinitely comprehensive as the earlier ones had been rigidly exclusive. It showed that all would be admitted to the society Jesus was setting up, whatever their social position, if they had spiritual fitness for membership.

1 *The Life of Christ*, Dawson, Chap. VI.

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Caste was utterly disallowed: before the great Teacher, all men, as such, were recognized as equally sons of the Heavenly Father. Accustomed from infancy to take this for granted, we cannot realize the magnitude of the gift this new principle inaugurated, or its astounding novelty. A Brahmin, who should proclaim it in India, and illustrate the social enfranchisement he taught, by raising a despised Pariah to his intimate intercourse and friendship, would be the only counterpart we can imagine at this day."²

Possibly to celebrate his emancipation from a degrading business—possibly also to express both his gratitude and his allegiance to the Man—Levi-Matthew, who was doubtless in comfortable financial circumstances, gave a feast in his house, to which the Man was bidden as guest of honor. This feast was in a sense a farewell event by Matthew to his friends, and so, by reason of his former relations as a tax-gatherer, many "publicans and sinners" were present.

"His friends came gladly, and filled the house, to eat, drink, and talk with Jesus and His five disciples; but the Pharisees were shocked with Jesus for going with such people. Yet they were so curious to know what went on at the dinner that they could not stay away, and while they would not sit down and eat with Matthew's friends, they came into the large open square of his fine house, which was a common thing for strangers to do, and looked in at the doors and windows, to spy and criticise. When they saw Jesus actually sitting and eating with such people, though they did not care to speak to Him, they said to His disciples as they passed out and in—"Why do you and your Master eat with tax-gatherers and bad people!" For they pretended to be too good even to speak to such people in the street, and whispered to each other with uplifted hands, as they looked in at the well furnished table, 'See! He eateth with tax-gatherers and bad people!' The disciples told Jesus what they were saying, and turning to the Pharisees, He sent them away from the open doors with these words—"They that are well do not need a doctor, but only they that are ill. Go away and learn what those words of the prophet Hosea mean."³

"I desire mercy, and not sacrifice;

And the knowledge of God, more than burnt-offerings."

For I am sent to call the wicked, not righteous people to become good."⁴

2 *The Life and Words of Christ*, Geikie, Chap. XXXIV.

3 *Hosea* 6:6.

4 *Jesus the Carpenter of Nazareth*, Bird, p. 93.

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"From their own standpoint and contention—nay, also in their own form of speech—He answered the Pharisees. And He not only silenced their gainsaying, but further opened up the meaning of His acting—nay, His very purpose and Mission. 'No need have they who are strong and in health of a physician, but they who are ill.' It was the very principle of Pharisaism which He thus set forth, alike as regarded their self-exclusion from Him and His consorting with the diseased. And the more Hebraic St. Matthew adds, applying the very Rabbinic formula so often used when superficial speciousness of knowledge is directed to further thought and information: 'Go and learn!' Learn what? What their own Scriptures meant. . ."⁵

"The Rabbis had hardly as yet made up their minds how to act respecting Him. They had attended John's preaching, though they did not submit to his baptism, which would have been to own his sweeping charges against their order, as a brood of serpents. But Jesus had not yet attacked them. He would fain have won them, as well as the people, to the kingdom of God. He had preached this kingdom, and the need of righteousness; had honored Moses and the prophets; had pressed, as His great precepts, the love of God and our neighbor; and in all these matters the Pharisees could support Him. He had enforced moderation on His disciples, and had sought intercourse with the Rabbis, rather than shunned it. His reply to their earlier opposition was gentle, though unanswerable. . . He did, indeed, win some. Here and there a Rabbi humbled himself to follow Him. . . Others hesitated, but some even of the leading Pharisees, as at Capernaum, invited Him to their houses and tables, listened to His teaching, reasoned modestly with Him, and treated Him, every way, with respect. . . But it became clearer, each day, that there could be no alliance between views so opposed as His and theirs. Where action was needed He would not for a moment conceal His difference from them, and Matthew's feast was an occasion on which a great principle demanded decisive expression."⁶

The supreme religious necessity of the Rabbis and Pharisees was to be Levitically "clean." Though they were the leaders of the Jewish nation, though they regarded themselves as true friends of their race, yet they looked at their fellow men always "through the cold superficial medium of an artificial theology, which dried up their sympathy."

"Their philanthropy was narrowed to the limits of Levitical

5 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 520.

6 *The Life and Words of Christ*, Geikie, Chap. XXXIV.

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purity. Publicans and sinners, and the mass of the lower classes, were, to a Pharisee, hopelessly lost, because of their 'uncleanness,' and he shrank from all contact with them. He might wish to save, but he dared not touch, or come near them, and so left them to their misery and sin. No Pharisee would receive a person as a guest if he suspected that he was a 'sinner.' He would not let one of the 'Amhaaretz'—the common people—touch him. It was unlawful to come into their company, even with the holy design of inducing them to read the Law, and it was defilement to take food from them, or indeed, from any stranger, or even to touch a knife belonging to them. The thousands 'unclean' from mere ignorance, or from their callings, or from carelessness, were an 'abomination,' 'vermin,' 'unclean beasts,' and 'twice accursed.' . . . It must, therefore, have been as if a Brahmin had outraged every idea of Hindoo religion and morals, by sitting down at a meal with Sudras, when the Rabbis at Capernaum saw and heard of Jesus reclining at table among a promiscuous gathering of publicans and sinners."

Ah, no wonder the wise Man stressed the point that to love God—Principle—is the first and great commandment, and that "Thou shalt love thy neighbor as thyself" is like unto it. No wonder he declared that "On these two commandments the whole law hangeth, and the prophets." Had he not worked it out, this great "secret," in his "silent" years, and did he not sustain it in his fearful "wilderness" temptation? What but a realization of God as Love, and of Man as Love's reflection, can neutralize the suicidal hatred of nation for nation in this twentieth century, or dissolve the degrading sense of superiority that still permeates the castes of society? . . .

Whether the disciples of John the "Cleaner" came to this feast in Levi's house, or whether the gospel reference is to another occasion, we cannot say. But, wherever it was, to the captious question which these disappointed and jealous followers of a now imprisoned leader raised, the Man returned a remarkable reply. John had come demanding a *mental* preparation for salvation; the Man now stressed the same point: An outworn Judaism, a theological system of empty rites and cruel dogma, could not hold the liberating truth which he was among them to teach. Neither could a mentality full of materialism receive and hold truth. As they must get them new skins to hold new wine, so must they get them new minds to receive

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and hold the spiritual things—the truth regarding reality—which he had brought them, and without which salvation was utterly impossible. Judaism could not be patched up to serve. No more could materialism. Yea, and Lucas discovered later that even the language burst with these great truths which the Man had uttered, and he was forced to coin new words, new expressions, to convey their mighty spiritual import!

Lucas alone notes a suggestive further observation—"Nor does anyone after drinking old wine straightway ask for new; for he says the old is better"—that is, "excellent," literally "good." It seems as if this were a recognition of the age-long reluctance of mankind to abandon the old in matters of religious belief and custom and accept the new and strange. At every stage of true progress there has been suspicion, doubt, defense, intolerance, and ultimately bitter opposition by mortal mind to every proposition of change. It has been the exception where there has been a readiness to engage in an open-minded and honest investigation. Then, when it has been impossible to avoid the recognition of evidences of truth, there have been querulous questionings and trumped-up explanations that never explained, and often a childish unwillingness to read, or to listen, from fear of being "unsettled," or undeceived. It is the familiar whispering of the "serpent": "The old was good enough for my forebears, and what was good for them is good enough for me." Thus does error remain entrenched.

So Jesus disclosed that, even when he was intent on winning men to the new way, he could discern their unfavorable attitude and the reason for it. Even thus early he discerned, not afar off, his own death at their hands. But while he seemed to make allowance for their conduct, still he gave them to understand that their course was simply suicidal.

The Man did not come out of the world by withdrawing to some retreat, or by avoiding social gatherings, or by any self-inflicted mortifications. He separated himself from the world in his thought by being in it, and yet *not of it*. He went about, being found in all manner of places. And everywhere he did good, reflected Principle, expressed Love. He came with the message of unbounded joy, the gospel of Principle, or God, eternal Life, which recognized no need for mourning. His teaching was based on an understanding of reality not to be attained through material sense. He was intent on stripping

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off the sackcloth of materialism by disclosing that evil has no existence as a reality opposed to Good. He saw, and pointed out to others, the utter futility, the hypocrisy, of recourse to material asceticism as a means of eradicating material passions. He rebuked the Jews for setting store on mere forms and ceremonies. The only fast which he recognized and encouraged was such an abstinence from the belief of life or mind in matter as to leave no appetites or passions to mortify. He taught and persistently exemplified that it is the *scientific* adherence to Truth which constitutes the true fast.

Nor can there be any compromise between Truth and error. There must be undivided obedience to divine Principle. Only as there is the destruction of all material beliefs, by the admission and understanding of Truth, will there be the attainment of harmony. And, as Paul afterwards insisted, "there is no other way known."

Yes, the whole elaborate, intricate, puerile ceremonial system of Jewish theology must go, so he taught. So, he still teaches, must the equally impotent form and ritual of the empty conventional theology of to-day be thrown upon Time's rubbish-heap. Else will the Christ remain unseen, and God continue a vague abstraction instead of the living, pulsing, vitalizing Principle, Love, that alone is Life!

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BOOK 4

THEME: *Business Activities Associated with Another Jewish Feast, and Intervening Activities Until Another Passover.*

TIME: *One Year.*

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CHAPTER 1

THEME: *A Business Demonstration at the Pool of Bethesda.*

PLACE: *Jerusalem.*

JOHN 5:1-47

AFTER this there was a feast of the Jews; and Jesus went up to Jerusalem.

2 Now there is at Jerusalem by the sheep *market* a pool, which is called in the Hebrew tongue Bethesda, having five porches.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

4 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.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him lie, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10 ¶The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry *thy* bed.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12 Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13 And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in *that place*.

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The man departed, and told the Jews that it was Jesus, which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.

17 ¶But Jesus answered them, my Father worketh hitherto, and I work.

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18 Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

19 Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

21 For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.

22 For the Father judgeth no man, but hath committed all judgment unto the Son:

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

24 Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

25 Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself; so hath he given to the Son to have life in himself;

27 And hath given him authority to execute judgment also, because he is the Son of man.

28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31 If I bear witness of myself, my witness is not true.

32 ¶There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.

33 Ye sent unto John, and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a season to rejoice in his light.

36 ¶But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

38 And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39 ¶Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the love of God in you.

43 I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only?

45 Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

46 For had ye believed Moses, ye would have believed me: for he wrote of me.

47 But if ye believe not his writings, how shall ye believe my words?

WE now leave the "Capernaum Document" for the moment and turn again to the "Jerusalem Gospel" of John for a story that evidently belongs to this early Capernaum period of the Man's activity. After a tour of the neighboring towns of Galilee, Jesus went to Jerusalem, and arrived in the city in season for an unspecified feast of the Jews.

John, whose record alone mentions this feast, wrote or edited this story for a definite purpose: to throw light from a certain angle upon the Man. The date of the incident and the nature of the feast were therefore unimportant items, but it is likely that it was the Feast of Purim, a festival commemorating the overthrow of Haman in the Kingdom of Persia and the release of the Jews in captivity through the intercession of Esther.¹ John doubtless was in Jerusalem at the time of this feast, for the fishing industry in which he was engaged was extensive, and he, acting as agent for his brethren, probably came frequently to the Jewish capital to contract in the larger markets there for the sale of fish from the lake.

A question of doubt has been raised based on the nature of the Feast of Purim, a feast lacking the authority of a sacred appointment, a feast whose original institution was opposed by a large body of the Elders who viewed it as an innovation against the Law, a feast which was "the Saturnalia of Judaism," void of religious services, and often attended by features highly discreditable. The contention has been that Jesus would not choose to be present on such an occasion. But the Man's presence in Jerusalem at that time does not necessarily mean that he went purposely for the feast. It is not impossible that he had in view the Passover, which would take place a month later, and that he went early to avoid the publicity and excitement of the thronging pilgrims who would be attracted to that feast, and to mingle with his friends, and to pursue his "business" as opportunity was afforded.

1 See the Book of Esther.

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This visit to Jerusalem was, in John's opinion, most important to record, not only because of the startling things which the Man said and did there, but because it marked the climax of his popularity and the beginning of its decline. It was then that the shadows began to creep towards him. For it was then that the decisive alienation of the Pharisees began, and the distilling in them of that deadly venom which, a little more than a year later, brought about the Man's crucifixion. . .

But for John's story. The Man, as was his custom, moved about so as to come in contact with the people. It was thus that he came one Sabbath day to the pool of Bethesda, or the House of Mercy, without the walls of the city and near the "Sheep Gate."

It was a prevalent belief of the Jews that the water of this pool possessed healing properties. . . Oh, true, their Scriptures extolled God as the Lord "who forgiveth all thine iniquities; who healeth all thy diseases," always associating disease with sin. But, like the twentieth-century Christian, they felt safer when trusting themselves to material remedies—Spirit was far too vague and inscrutable then, as now. . .

The flow of this water was evidently of an intermittent character, bubbling up "at irregular intervals, sometimes two and three times a day, and sometimes in summer once in two or three days."² The belief was that the beneficial results were to be obtained when the gaseous spring was active. For the convenience of the sick and crippled who desired to avail themselves of the water the pool was surrounded with a covered porch where they could await their opportunity to descend.

According to the highest Biblical authorities, the weight of evidence, both external and internal, is against the genuineness of *John* 5:4. This verse describes an early prevalent legend, quite in keeping with the Semitic habit of explaining whatever to the ignorant or unscientific was fraught with mystery. The earliest allusion to its presence in the text of John is by Tertullian, in the third century. It was probably inserted by some one who, with good intention, had it in mind to clarify Verse 7.

In the motley throng of sufferers who hovered about the pool that Sabbath morn, hoping that their superstitious belief in the efficacy of the water would drive out their equally delu-

2 *Biblical Researches*, Dr. Robinson.

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sive belief in disease, was a paralytic of thirty-eight years' standing. Daily, through long, weary months, he had lain there, listening to the discouraging conversations on disease round about him, daily losing hope. . .

And then a hand fell upon his shoulder, and he heard a voice: "Do you want to be cured?"

Silly question! What else was he there for? . . .

But by that time the Man had gotten at the paralytic's thought. It was for that purpose that he had asked that apparently foolish question. And he had found the man's thought *receptive*. He knew then that here was fertile soil. And he forthwith planted the spiritual seed.

"Do you want to be cured? Do you *really* want to be whole?" No more searching question was ever asked. For unless, through repentance or suffering, mortals have "faith to be healed," unless they are ready to give up their beliefs in the *pleasures* as well as in the pains of matter, they are not ready to be made whole, they are not ready for the Christ. Thirty-eight years of separation from the pleasures of matter had made this man quite ready to believe them fading, temporal, futile, deceptive; and of matter's pains he was only too ready to be quit. If he believed himself abandoned by God, he knew of a certainty that there was no human help—there was not even one to place him in the pool as the water rose. He was indeed fully prepared. His was a *need*, not a human want. And Love met it.

Never before, as the helpless paralytic lay there at the water's edge, had he been approached by one who regarded him as did the Man. Others had seen in him only a long-afflicted, incurable victim of disease; and by seeing him thus they had made heavier his sentence and had bound tighter the chains about his helpless limbs. But now came one who saw through the veil, one whose penetrating gaze stopped not at the image of disease, which was all that the others saw, but pierced through it until it rested upon the image and likeness of Spirit. *That*—not the outward manifestation of diseased beliefs—was the *real* Man, the *whole* Man. The counterfeit had no Principle on which to rest; it rested on mere material beliefs. The Man knew the supposititious character of those material beliefs, knew them to be but the accepted suggestions of the "serpent." And he swept them away as if they were cobwebs.

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Then, the dream of disease being broken, the truth regarding Man as Spirit's image became outwardly externalized, and the former victim sprang to his feet, manifesting a concept of health where before he had reflected disease. . .

It seemed as if mortal mind were stunned by the swiftness of the deed. It seemed as if, baffled, reeling, clutching at anything to save itself from going out entirely before the Christ, it fell back upon its only recourse, the Law. The former paralytic, having rolled up the padded quilt that constituted his bed, was peremptorily stopped by the Jews as he was moving away. It was the Sabbath day, they informed him, and for him to carry his bed on that day was unlawful.

God above! the *emptiness* of mortal mind. . .

But observe, for a moment, the "burden" of the Law: "If a Jew go forth on the Friday, and on the night falls short of home more than is lawful to be traveled on the Sabbath day (i. e. two thousand yards), there must he set him down, and there keep his Sabbath, though in a wood, or in a field, or on the highway-side, without all fear of wind and weather, of thieves and robbers, all care of meat or drink." "The lame may use a staff, but the blind may not." Not being indispensable, for a blind man to carry a staff would come under the head of carrying burdens on the Sabbath. "Men must not fling more corn to their poultry than will serve that day, lest it may grow by lying still, and they be said to sow their corn upon the Sabbath." "They may not carry a flap or fan to drive away the flies." That would be a phase of labor. To kindle a fire or to light a candle on that day was likewise to come under condemnation.

But not only were there pretexts trumped up to prevent formal or valid labor, but to the hardships imposed there was added a thinly veiled dishonesty. It was unlawful to carry anything from one house to another; but if a householder in a court joined in some article of food and deposited it in a certain place, the whole court became virtually one dwelling, and the inmates were entitled to carry from house to house whatever they pleased. It was unlawful to carry a handkerchief loose in the pocket, but if it was pinned in the pocket, or tied round the waist as a girdle, it might be carried. "A Sabbath-day's journey" was two thousand paces measured from one's house; but by depositing food at the end of the first two

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thousand paces on a previous day, and naming that place a domicile, one could go forward another Sabbath-day's journey. Thus were superstition and hypocrisy strangely combined.³

The moral obliquity of the Jews in regard to their "law" was astounding.⁴ While damnation was the penalty for plucking and eating corn on the Sabbath-day, still by a quibble one was permitted to remove a whole sheaf from the field, provided that a spoon in common use had been previously laid upon it—the interpretation of the Law being that it was not sinful to remove the spoon, and the sheaf could be removed with the spoon by *temporarily considering it as part of the spoon!*

The Man at no time failed to keep the Sabbath as required by the Law of Moses. But the true meaning of that Law had disappeared quite, submerged by material beliefs. And with it had gone the spirit. The outer form remained, a shell that was now filled with exaggerated and ridiculous man-made rules and childish absurdities. The Man had no respect for these, for the scores of glosses which had been added to the Law by the Pharisees and which had gradually come to be rendered fully as binding as the Law itself. He knew that by cunning interpretations, ingenious constructions, and forced meaning of words, it had been made almost impossible for anything to be done that could not be held up as a violation of the day. He knew indeed why the Sabbath had become a veritable burden.

But it was surely from no zeal for the strict observance of the Sabbath that the healed man was stopped by the Jews and charged with a violation of the Law. That was but error's base subterfuge: the Man's *message* was the target. If *that* were permitted to promulgate itself it would eventually destroy all error! And mortal mind rose in terror to defend itself.

The leaders in the old established Church, ready tools of the "serpent," error, had kept themselves informed of the Man's doings as he went about the country. They saw the growing menace to their power, their privileges, their prestige. Oh, if the Christ had come through their Church, well and good. . . Fools and blind! the theologians of that time could not realize, any more than can those of to-day, that the spiritual

³ See *The Life and Words of Christ*, Geikie, Chap. XXXVIII.

⁴ See *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 91.

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Christ simply could *not* come through their matter-embedded ecclesiastical system.

But the Christ was already come! And what were they going to do about it? Error hoarsely whispered: "*Kill the impostor!*" And they yielded to the mesmerism.

But ere the authorities could hale the Man before the great Rabbis, the Chief Priest, and other Jewish functionaries, he found occasion to voice emphatically one of the most vital truths ever vouchsafed mankind. Finding the healed one in the Temple, whither he had probably gone to give thanks to God for his cure, the Man approached and said: "Look, you have been healed: if you would remain well, then *be a sinner no longer.*"

"But, what!" the former paralytic may well have demanded, "is health, then, a function of abstinence from sin?"

For then, as now, the world regarded health as a material condition: it still thinks of health in terms of flesh. And the world's physicians still study *disease* and measure corporeality in order that they may thereby learn to establish and maintain *health*. Yet they would not study discords in order to produce harmony in music; they would not study errors in order to solve mathematical problems. . .

"Oh, but disease is a *fact*," they insist. Just as the theologians vehemently insist that evil is an "awful reality." "And only by learning how it operates"—that is, learning its principles, its rules—"can we hope to contend against it successfully. For health is a dependable state, and can be acquired only as we recognize disease types and war against them."

But it is by *recognizing* a thing that we make it a reality to ourselves, whether it be real or false. God saw—recognized—everything, and it was good. And the Man recognized naught but God—and healed the multitudes.

It was Lao Tzu, the Chinese sage, who stated the revolutionary fact that "*all things are subjectively the same.*" On this the Greek Herakleitos founded his philosophy of "*the identity of contraries.*" Stated another way by the philosopher Spencer, it becomes the now familiar "law of suppositional opposites," whereby *everything that is spiritual, and therefore real, has its suppositional opposite in something material, but unreal.* This leaves Good as the only reality—but it necessitates its parody in evil, for by it error must also seem to declare

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itself to be real. Therefore, since there is a unity of Good, there appears to be a unity of evil. Since there is God, there must seem to be "devil." Since God is Love, the "devil" must appear as hate; since God is Truth, the "devil" is a lie; since God is Principle, the "devil" is all that denies Principle and seems to operate against it. Since God is Mind and reveals a spiritual Universe filled with Ideas, so the "devil" is the "communal mortal mind," and appears to create *its* universe—the material universe—and fill it with *its* ideas, which are known to mortals as "natural objects," "material things," "normal conditions," etc.

And so it is that back of every one of these "normal" things, back of every "natural" object and material concept, there is a spiritual Idea. These Ideas function with true normalcy according to Principle. The mortal mind's misconceptions of these Ideas, called "material things," function haphazard according to mortal mind's misconception of spiritual Law. When this functioning is according to what this pseudo-mind has established as "normal," it constitutes physical "health"; when contrary to "normal," it is known as "disease," whether the disease be bodily sickness, or discord in business or in social relations.

As God is a Creator only, the "devil," as the reverse, is but a destroyer, never a real creator. And so everything in the material universe is constantly disintegrating, dying, passing away.

As for the fleshly body, its functioning is but the expression of a mortal, material so-called mind. And it is because of the constant fluctuations of this pseudo-mind that the body manifests such varying conditions, now health, now sickness, now harmony, now discord, now activity, now inertia, now life, then death and disintegration. Yet all of its functioning, including even its "normal" condition of "health," is but supposititious, for there can be no real health in the material body—Paul pointed this out when he said: "Flesh and blood cannot inherit the kingdom of God." And so, while disease is the outward manifestation of a mortal's thought, material health is likewise but the externalization of *a human belief of normalcy*.

True health, then, is a state of real consciousness, a condition produced by the activity of right thought. It cannot be derived through a study of disease, nor from the dissection of cadavers, or the compounding of vaccines and serums. Neither physiology, biology, nor anatomy has ever produced it,

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nor ever will. It comes to mankind only through a right change of thought; it comes from "*metanoia*," getting a *new* mind. When a belief in matter and evil as realities is replaced by a belief in the reality of Spirit, in Good as the infinite and eternal Unit, physical inharmonies, whether of body or business, will change correspondingly for the better. And a full realization of the Allness of God will cause the "heavens"—the material concept—to "roll up as a scroll." The Man understood and proved this, and he told mankind that their salvation was a function of such understanding and proof.

And so, when the Man found the former paralytic in the Temple, he told him to sin no more—told him, in other words, that upon his mental state depended his future health—told him that, if he would remain well, he must *watch his thought*.

But the man, although his former belief of disease had been replaced by a better concept of health, was utterly ignorant of the necessity of protecting himself. And he became a tool of error. In his innocence, which was but ignorance, he informed the Jews who it was that had healed him. Thereupon was Jesus haled before the authorities on a charge of infraction of the Law.

Facing his accusers, the Man knew that the All-intelligence was right there, despite the boisterous claims of bigoted ignorance. He knew that he reflected that Intelligence, and that he was therefore bound to know and to voice what he ought to. This made him master of the situation, this made him unanswerable, this turned the condemnation upon those who themselves had come to sit in judgment and condemn. With his courageous replies he awed and confounded the Court; with his arguments and warnings surcharged with truths from which there was no escape, he laid bare the worthlessness, the actual *nothingness*, of the rescripts and traditions which they sought to enforce, and riddled their silly theological beliefs, their puerile and impotent health codes, and their childish ecclesiastical system. . .

Throughout those "silent" years Jesus had been "Man Thinking." When he emerged from his workshop he became "Man Acting," the active externalization of those many years of deep thought. His progress had been rapid—it could not have been otherwise, since the manner of his birth had at the outset freed him from the very essence of human error: *the*

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belief in the fatherhood of mortal man. Mary's concept of Truth had brought forth the Christ; her discernment of the fact that Spirit is the only Creator, and therefore the sole Parent of Man, had resulted in a Son who came into the world unfettered by the dragging belief in human generation and the actuality of matter. To such a one the Christ could not but be revealed in fulness, whereas to the patriarchs, humanly conceived and born, it could come but in glimpses. Yet because of the humanity which he derived from the human Mary the Man was enabled to cognize error—the suppositional opposite of a God of purer eyes than to behold evil—and, by exposing its character, could separate it from any claim to Good and reduce it to its native nothingness. Thus it was that he could truthfully say to his accusers: "For the Father judgeth no man, but hath committed all judgment unto the Son."

In healing the paralytic he was but "repeating" God. Was not divine Mind ceaselessly active in good, whether on the Sabbath or a week-day? He was doing nothing of himself. It was the most marvelous example of true "reflection" that the world has ever witnessed; yet enraged mortal mind, expressed through the angry Jews, and terrified lest it fail to continue to establish itself as an entity, declared through its human mouth-pieces that by such perfect reflection the Man was making himself the equal of God!

It did not succeed then, but it did succeed, years later, in causing a mesmerized world to accept its claim that the Man was God. And no more effective means of stifling the Man's divine message of salvation could it have devised! Once it had set up Jesus as God,⁵ Christianity quickly lost its spiritual power and became a material thing, negative, impotent, foolish.

But, oh, the irony of it all!—for in the astonishing statement: "The Son can do nothing of himself, but what he seeth the Father do: for what things so ever he doeth, these also doeth the Son likewise," *the Man compressed his entire message. In it is contained the whole of primitive Christianity.*

For in it he showed that salvation is a function of expressing the presence and power of Spirit in human living.

In it he showed that Mind is the sole Creator, that Mind's image does not create, but *reflects*. In it he showed that true

⁵ The consummation of this was effected by the Roman Emperor Constantine in the fourth century A. D.

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Man is an *effect*, not a cause; that he is a *reflection*, therefore spiritual—*mental*—and not physical.

In it he showed that he who seeks salvation must cease regarding himself as material, and must know himself to be spiritual—in other words, must cease regarding the material counterfeit as his true self, and must know his real Self to be the “repetition” of God, the reflection of Spirit, an *effect*, incapable of manifesting anything but the eternal, the harmonious, the perfect. This change of thinking will then result in a change of the man: the “old man,” the discordant, diseased, material and mortal, will begin to disappear, and the harmonious will begin to appear, becoming more and more apparent until it eventually completely displaces and replaces the mortal. This—and this only—is salvation. Such—and such only—is the manner of acquiring it. This was, in short, the Man’s “method and secret.”

One of the most vital discoveries of all times is that the physical is *mental* before it becomes outwardly and visibly physical. Sickness, poverty, disease, accident, loss—all are first *mental* before they become outwardly seen in conditions of body or environment. They are first mental beliefs, convictions, opinions. What a man thinks, what he *believes*, is manifested in his features, his gait, his bodily functions, for the *subjective* always determines the *objective*. And so *material man is the expression of his own thought*. “Change the thought,” was the message of Jesus, “and the man will change correspondingly.” Material thinking—disease and death; spiritual thinking—harmony and life. Spiritualizing the thinking will reveal the spiritual Man, the Man who is perfect and eternal.

This marvelous statement of Jesus reduces the mortal mind at once to nothingness—and *keeps it there*. It makes mortal mind “a liar, and the father of it.” A lie, not being true, is therefore not a fact. Not being a fact, it can be only an hypothesis, a supposition. Hence, all that the mortal mind seems to “father,” to create, is supposition, merely hypothetical.

Surely “the Father loveth the Son”—Mind loves its Ideas. Surely the Father “sheweth the Son all things that himself doeth”—Mind causes its Ideas to reflect it. Surely Spirit, through its reflection, the Son, the Christ, was quickening the spiritually dead—indeed, the hour *now is* for all mankind now

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in their deep graves of materialism to quit their killing beliefs, whether theological, physiological, biological, or commercial, and *hear* the message of the Man and begin to truly *live*. The avoidance of death itself is possible to such as can and will grasp this message divine. Nay, more: the "king of terrors" is itself but an illusion of material sense, and those who pass into death will find themselves still humanly alive, still confronted with the same unsolved problem of being, still assailed by the "serpent," still under the inescapable compulsion to work out their own salvation. Therefore begin *now* to work it out—save yourselves untold misery by beginning now!

For ages it has been customary, under the influence of current theological opinion, to interpret the mention of those "in the graves" as descriptive of such as are in the state of natural death; the "resurrection," as having reference to the raising of mortals from the state of natural death to an immortal spiritual existence; and "damnation," as implying endless misery. But such usage has been wholly without warrant in the words themselves, or in the context, or in reason. The same words occur frequently in the Scriptures where no such meaning is or could possibly be attributed to them.

Turning to the Old Testament, we find precisely the same language with similar events as those in the fragment of the Man's plea here under consideration. In *Leviticus* 26:39, and in *Ezekiel* 24:23 and 33:10, 11, it is set forth how Israel as a nation died a moral death because of false beliefs, wrong thinking, and how, as a consequence, they died to all religious privileges and lost their national existence. Then, in *Ezekiel* 37:3-14, is shown the return from captivity, depicted as a "resurrection" to national life. Only in such manner is man "fallen" and has he lost his existence and become the captive of material sense. Right thinking will open the grave of materialism and establish real existence through a true "resurrection."

The Man reminded his hearers that he was not the sole witness to his mission and ministry. He appealed to well-known facts, to which no Jew at least could object. He recalled the "Cleaner," whom for a season they had welcomed, and who had testified of him. God, whom they professed to worship, had, by wonderful works, attested his divine relationship and calling. The Scriptures, which they claimed to hold sacred and to heed, told distinctly of the Christ, whom the Man had

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represented with a clearness never previously attained. And Moses, cited by them as the highest authority, had written of the coming of the Christ. Would they not then believe?

"I am come in my Father's name," said the Man. And "name" among the ancient Jews was synonymous of "character." He came in the "character" of Spirit, doing the works of the Father—"reflecting" Spirit's activities. How could they have listened to error's "suggestion" that he was God? for he constantly discriminated between the Father and himself, and declared plainly that the deeds attributed to him were done by Spirit and by him "repeated" through spiritual reflection.

Ah, how clearly he understood! "*Ye have neither heard his voice at any time*"—but they always heard and obeyed the false "suggestions" of error, the voice of the "serpent," the "communal mortal mind"—"*and ye have not his word abiding in you*"—ye are not filled with Truth, but with all the false carnal beliefs of mortal mind, and these will cause your utter destruction! Because ye listen rather to the carnal whisperings of error, "ye will not come to me, that ye might have life." So death is your portion! . . .

And a world filled to-day with wars, dissensions, famines, misery, and death, because of its listening rather to the whisperings of the "serpent," witnesses that the Man voiced Truth "as never man spake before."

CHAPTER 2

THEME: *Business Discussion Regarding Plucking Grain on the Sabbath.*

PLACE: *En Route to Galilee.*

MATTHEW 12:1-8

AT that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath day.

3 But he said unto them, Have ye not read what David did, when he was an hungred, and they that were with him;

4 How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?

5 Or have ye not read in the law, how that on the sabbath days the priests in the temple profane the sabbath, and are blameless?

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6 But I say unto you, That in this place is *one* greater than the temple.

7 But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.

8 For the Son of man is Lord even of the sabbath day.

MARK 2:23-28

AND it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need, and was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat but for the priests, and gave also to them which were with him?

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the sabbath.

LUKE 6:1-5

AND it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?

3 And Jesus answering them said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him;

4 How he went into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

IT was an age of transition in which the Man appeared: out of its throes came pure Christianity. It is an age of transition, this twentieth century: out of it too will come pure Christianity, but it will be the *scientific* Christianity which the Man taught and demonstrated. Rome, rotten with materiality, was in the "last days," as the Man so clearly pointed out. The world is again in like days and for like reasons. Rome was advancing towards a new moral order, despite herself. The world has to-day been forced to a choice between scientific Christianity and pagan degradation. The present sharp crisis in the religious world is the result of a rude awakening to the deadly mesmerism of the age-old belief that "the more we know of the universe and man, the more we shall know of God."

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The Man told the world in the first century that it might study matter forever, *and yet not know God*. Scientific positivism as regards the material universe is now a bubble shattered. God is revealed neither by, in, nor to *matter*. Material science has been considered the outstanding and dominating fact of modern civilization—yet on it civilization has wrecked. For true science is exact and demonstrable knowledge, not of matter, but of *Spirit*.

Rome in the Man's day found herself in the midst of a spiritual revolution; and because of it she grasped wildly, but vainly, for physical forces to stay its progress. The world to-day is in a like revolution—and Church and dynasty totter because founded on the sands of materialism. Creeds, Articles of Faith, Westminster Confession, all are sinking: in their stead must again arise the fundamental conception of God taught by the Man—or a night of such pagan blackness as the world has never yet known.

The appearing of the Man was but the outward symbol of the appearing of the Christ. To mortal mind, hateful of change, he came as a pestilential fellow. His townsmen sneered at his presumptions: he was but the village carpenter! He was but a manual laborer, low in the ranks of life! Whence had he "letters"? Whence his claim to leadership? He had friends, at first, this kindly Man, so long as he stuck to his bench and presumed not to stir their spiritual inertia. But as he dreamed and talked of a strange Kingdom he became an object of suspicion. And when this untaught artisan laid down his carpenter's tools and went out to preach the "method and secret" that he had worked out during those "silent" years, they let him go, lone, unfriended, straight to the cross. They did not want him; this greatest Preacher of all time had received no "call"; he had come out of his own accord. There was no patron or protector awaiting him. The "intellectuals" laughed at him, for their education was materialistic—yet he knew God. The "captains of industry" scorned him as a thaumaturgist, though he had the touch of gold. "Society," as devoted then to show and tinsel as to-day, despised him—though his "family tree" was rooted in David. The rulers watched that they might trap him and drag him to Calvary. The proud ecclesiastics, the intolerant theologians, the gold-robed priests and the learned expounders of the dead religion of the day, all spat upon him

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and urged his death. Everything human conspired to crush him. . .

Why?

Because he challenged the "serpent," the god of this world. Because he so loved Truth that he loved his fellow men. And he so loved them that he gave up his human sense of life in the effort to teach them to see and to destroy the error that had mesmerized them unto death.

Because he said to the hypnotized one: "Arise, take up thy bed and walk!" they "sought to kill him." The Man faced his would-be destroyers in the certain knowledge of error's impotence. Never before had he spoken with such great plainness to an audience serving as a channel for enraged error that thirsted for his very life. He knew, as his words disclosed, that they were not receptive enough to understand him. But he was determined to remove from the leaders and rulers of the people every vestige of an excuse by astounding and dumfounding them with a message that laid bare their gross insincerity, their rank hypocrisy, and their hopelessness, buried as they were in the graves of dead tradition, empty performance, and dense materialism.

The Man was equally keen to discern the consequences of this healing incident at Bethesda. Promptly he adjusted his plans to the changed circumstances and decided to forego the Passover and to depart at once from material Jerusalem for the more metaphysical Galilee. Perhaps he was impressed with the magnitude of the work he had to accomplish ere the unleashed fury of mortal mind, operating through its ignorant and ready emissaries there in bigoted Jerusalem, should force him to his final demonstration of the Allness of God. . .

He went, keenly mindful of the import of his deed there. . .

"They actually 'sought to kill Him.' That week in their bigot zeal they would have anticipated Calvary and slain the Son of God a year before his time. This short visit marks a crisis in His life, the turning of the tide against Him. If the Capernaum historians had told us of this visit, we should not have been puzzled at the change of attitude when He returned. The story from Jerusalem and, no doubt, emissaries from Jerusalem followed him back to Capernaum. Things will never again be as pleasant in Capernaum. When He came back, emissaries from Jerusalem seem to have followed Him to the lakeside, spying on Him, reporting to Jerusalem, stirring up

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bad feeling. And now there are two distinct parties here in his native province,—the adherents of the Scribes and Pharisees who are out to make trouble, and ‘the multitudes’ who still follow Him and admire Him and champion Him, though they cannot help being in some degree influenced by the suspicious attitude of the others. This visit to Jerusalem marks the setting in of a definite, settled hostility that will pursue Him to the end. Already they had sought to kill Him. Already we begin to see Calvary in the distance.”¹

But again we ask, WHY?

And the answer comes: *It was because the Man had bearded error in its very stronghold.* Go back to Cana—go back to that talk on the house-top with Nicodemus—go back to the revelation to the Samaritan woman—to the healings in the synagogue, by the roadside, in Capernaum, and at Bethesda’s pool. And what do they all indicate—nay, what do they blazon forth in tones that should start the dead from their graves? This: the Man in his “silent” years had discovered that physics *never* would save mankind, though the physical realm give birth to steam, to electricity, to wireless, to radio, to antiseptic, anæsthetic, serum, vaccine. His experience was that of the profound inquirer, to whom, “even though he eschew the scholastic metaphysics, it is becoming every day clearer that *all physics at length run out into metaphysics.*”² How could it be otherwise if God is Spirit?—for the truly metaphysical *is* the spiritual.

He had discovered anew, what the early patriarchs had glimpsed, that the basis of all is *metaphysical*. True, this vital and fundamental fact has been recognized in some degree all down the ages. Tsao Lo in China had caught a glimpse of it. So had the followers of Krishna and of Buddha in India. So had the disciples of Zoroaster in Persia. So had the Essenes, among whom the Man and the “Cleaner” have been wrongly classed. Æsculapius, called the “Father of Medicine,” emphasized the *spiritual* factors in healing rather than the physical. Even in our own day Emerson and the Transcendentalists laid their stress on the metaphysical. . .

Then wherein did all these differ from the Man?

In this: That to all these divine metaphysics remained an undemonstrated philosophy; while to the Man it was the very basis of life. They theorized about it; *he made it work.*

1 *A People’s Life of Christ*, Paterson-Smyth.

2 *Philosophia Ultima*, Shields, p. 154.

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And in making it work he sounded the knell of sin, disease, misery, and death. God above!—no wonder error rose with a shriek and fell upon him. . . He had riven the “serpent” at its most vulnerable point. *He had shattered the tradition that evil is real!*

And so he went before the gathering storm back to Galilee. And in his journeying he passed on a Sabbath-day through a grain field. The harvest was almost due. The grain was about ripe. His students, being hungry, plucked the grain, rubbed out the kernels, and ate them. To the Pharisees who were dogging his steps this was an act of *harvesting*, and hence a transgression of the Sabbath.

“Talmudic law recognized five different species of sin in this act: To remove the husks was sifting the corn; to rub the heads of corn was threshing; to clean away the side-adherences was sifting out the fruit; to bruise the corn was grinding; to hold it up in the hands was winnowing. All these acts were forbidden; therefore a fivefold damnation rested on him who plucked and ate the corn on a Sabbath-day!”³

But to fix the sin on the Man, his attention was directed to the conduct of his students to lead him to give it his approbation.

His reply must have been a surprise and a cause of confusion to his blind and bigoted hecklers. Had anything of the kind been anticipated by them, it would undoubtedly have been avoided.

No sooner had they spoken than the Man referred them back to familiar Jewish history by recalling how David, the pride and glory of their nation, had escaped condemnation after violating a law esteemed as exceptionally sacred. Driven by hunger when trying to escape Saul, he entered the house of God, deceived the High Priest, and seized and ate the consecrated bread, removing it from before the very face of God, according to the accepted teachings. To save his life the sacrilege was committed, and yet he was not punished. Then the Man pointed out how in their own day the law of the Sabbath was being grossly violated, and by even those accounted holy. For were not the priests working every Sabbath in the Temple, slaying sheep and oxen, drawing water, cleaving wood and carrying it to the altar, kindling fires, and all that, not simply

3 *The Life of Christ*, Dawson, p. 75.

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occasionally, but habitually? If the Pharisaic holdings as to the Sabbath were binding, why should such persistent transgressors go unmolested?

There could be no denial of the contention that the rulers of the Temple were empowered to permit the priests to work on the Sabbath. Then, as his accusers stood mute, the Man proceeded to set himself wholly above the Temple, and to proclaim that it was given him, as reflecting Truth, to be the interpreter of the Law and even of Him who had made the Sabbath. He declared that "the Sabbath was made for man, and not man for the Sabbath"; that it was designed to help man, not to break him. To the real Man every day is holy, and not only one in seven.

Oh, his sublime patience with such vain quibbling! With such silly bigotry! With a religion that was no more vital than *that!* . . .

And yet is religion more vital to the theologian of to-day? Is a man "saved" to-day unless water has been poured upon him and a theologian's formula murmured over his bowed head? And was it not only yesterday that we were still doubtful as to the *quantity* of water God requires for a man's salvation?—for should not the man rather be wholly *immersed* than merely *sprinkled*? Is the modern theologian not quite as much concerned to save his creeds, his dogma, his ecclesiastical system, as to save men's souls? And the problem of evil!—Is it not contended still that "God chose, not to create evil, but *to create that which could become evil*"? Wherein lies the distinction? And yet how else can the theologian account for evil's vast mesmerism? Is it not to-day asserted of God that "He created intelligences so gigantic, powers so vast, that their possessors had the power to elect good or evil"? A direct denial of the goodness of God, is this! Yet how else can the pernicious doctrine of "free-will" be perpetuated? And, "if He could not create beings capable of evil, can we rightly maintain that He is omnipotent?" Can we, indeed!

"Those who have the most undisturbed faith seem to bury themselves in the past; your militant High Churchman is still sighing after the Middle Ages and regretting the Reformation; while those who are anxious that the Church should speak to this age only land us in a maze of modern discussion on subjects like socialism, suffrage, and sex, through which they are

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quite unable to lead us, and eventually fall back on such vague generalities that what is wanted is Christianity, without being able to tell anyone what Christianity has to say to these things. Meanwhile Churches continue their old controversies about vestments, infant or adult baptism, Establishment, Kikuyu⁴ and similar matters; which, if not exactly like fiddling while Rome is burning, looks like tuning up for some such performance.”⁵

Oh, the vain quibbling of the theologians! It is they who created hell and paved it with infant souls! It is they who devised purgatory “for revenue only”! It is they who have lent themselves so readily to error and, fighting through the centuries under the banner of the “serpent,” have steadfastly resisted all progress towards the true knowledge of God! It is they who have made Jesus God and God the creator of evil! It is they who have befouled the worship—the “proof”—of Spirit with the mud of ceremonial religion! It is they who, unable to heal, as did the Man, have divided the garment of the Christ and falsely assumed an authority that has led mankind into the slough of materialism! Blind leaders of the blind!—they and the world they have quibbled to “save” are now both in the ditch! . . .

“Ye have heard that it was said . . . ,” cries the Man; “but I say unto you. . . !” The Christ reveals unto you *Truth*. The religious quibbling of the twentieth century is not a whit less damnable than that of the first! The Man exposed the nothingness of man-made laws. And he pointed out the fatal effects from binding one’s self with them. True, the world must be saved—ah, well he knew that! It is still to be saved. But from what?

“We have discovered it is not the soul needs salvation. . . What then? Why, that we may now discover the God within us and therein be saved from further illusion of outward and personal and historic things; saved from anthropomorphic gods and dying Christs, from the hell of matter and the hell of ignorance,—and, pray, what else is there to be saved from?”⁶

4 Referring to a Bishop of Zanzibar who, as an Anglo-Catholic, regarded the participation of the Anglican bishops of Uganda and Mombasa in the missionary conference at Kikuyu, in British East Africa, with representatives of other denominations—particularly their participation in the joint communion service with these representatives of other denominations—as the gravest heresy.

5 *The Outlook for Religion*, Orchard, p. 24 *et seq.*

6 *The Ministry of Beauty*, Kirkham, p. 148.

CHAPTER 3

THEME: *A Pointing to Business Law by Healing a Withered Hand.*

PLACE: *Capernaum.*

MATTHEW 12:9-14

AND when he was departed thence, he went into their synagogue:

10 ¶And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶Then the Pharisees went out, and held a council against him, how they might destroy him.

MARK 3:1-6

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

LUKE 6:6-11

AND it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

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10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

IT is remarkable that within so brief a period there should have been a third attempt to trap the Man because of his radical opinion regarding the Sabbath. But since his healing work had caught the people, the Jewish leaders doubtless had decided that an open issue with him on the one question of their Sabbath differences was their only hope of successful opposition to him. The audacity—nay, the black ignorance—of error, that it could think to trap Truth through theological quibbling!

Yet to the Jews their charge against the Man was really weighty. . .

“For the Sabbath was a Mosaic, nay, even a primeval institution, and it had become the most distinctive and the most passionately revered of all the ordinances which separated the Jew from the Gentile as a peculiar people. . . Not only had it been observed in heaven before man was, but they declared that the people of Israel had been chosen for the sole purpose of keeping it. . . Its observance had been fenced round by the minutest, the most painfully precise, the most ludicrously insignificant restrictions.* The Prophet had called it ‘a delight,’ and therefore it was a duty even for the poor to eat three times on that day. They were to feast on it, though no fire was to be lighted and no food cooked. According to the stiff and narrow school of Shammai, no one on the Sabbath might even comfort the sick or enliven the sorrowful. Even the preservation of life was a breaking of the Sabbath; and, on the other hand, even to kill a flea was as bad as to kill a camel. . . A woman must not go out with any ribbons about her, unless they were sewed to her dress. A false tooth must not be worn. A person with the toothache might not rinse his mouth with vinegar, but he might hold it in his mouth and swallow it. No one might write down two letters of the alphabet. The sick might not send for a physician. A person with lumbago might not rub or foment the affected part. A tailor must not go out with his needle on Friday night, lest he should forget it, and so break the Sabbath by carrying it about. A cock must not wear a piece of ribbon round its leg on the Sabbath, for this would be to carry something! . . . Had not the command to ‘do no manner of work upon the Sabbath day’ been most absolute and most emphatic? had not Moses himself and all the congregation caused

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the son of Shelomith to be stoned to death for merely gathering sticks upon it? . . . Yet here was One, claiming to be a prophet, yea, and more than a prophet, deliberately setting aside, as it seemed to them, the traditional sanctity of that day of days!"¹

In the University Library at Cambridge there is an ancient manuscript of the New Testament called the *Codex Bezae*, and dating probably from before the sixth century A. D. It is unique in that, among other things, it contains after *Luke 6:4* the remarkable statement attributed to Jesus: "On the same day, seeing one working on the Sabbath, he said to him: *O man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art accursed and a transgressor of the law.*"²

Ah, what a light this single "Saying" throws upon the whole teaching of the Man! "If you *know* what you are doing—if you *know* Truth, and therefore know the nothingness, the impotence, of error, and can demonstrate your knowledge—then are you above man-made laws, above the so-called "laws of nature," above "health laws," above the laws of sickness, misfortune, and death, for true Man is made to have dominion over all. But if you know not Truth, then are you condemned by your own and your neighbors' beliefs; by your human, man-made laws; by mortal mind's false concept of law, its misinterpretations of Principle."

The Man *knew*, and he was able to prove his knowledge. He therefore saved himself and his students on that Sabbath day when they plucked the grain. Yet it had been folly for him to have thus openly challenged error had he not possessed a demonstrable knowledge of Truth.

It may have been on that same Sabbath that the Man and his students entered a synagogue. And there was a man there with a withered hand. Tradition states³ that the man was a stonemason who had been injured in an accident, and that he asked Jesus to heal him so that he might not be forced to beg. His errand there was doubtless known to all, and in the chief seats, where sat the Scribes, the Pharisees, and the Herodians, there was a jealous, malignant expectancy as to what the Man would do.

As usual, he taught. But mortal mind could not longer wait. "Matthew" states that he was abruptly asked: "Is it lawful to heal on the Sabbath day?" And thus the trap was sprung.

1 *The Life of Christ*, Farrar, Chap. XXXI.

2 See *The New Archeological Discoveries*, Cobern, pp. 138 and 212.

3 See the Gospel of the Nazarenes and Ebionites.

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But he turned their question by words that implied: "Is a withered hand *lawful*?"

Certainly it was not. He knew it. What though the material senses testified that that which God once saw and declared to be good had been since befouled by evil? He knew it was false—he knew the physical senses lied—he knew Man's true status as the perfect Idea of Mind—he knew that mortal man is *not* Man—he knew that those people congregated there in the synagogue that Sabbath day were not looking at anything real and outside of themselves when they believed they were looking at a withered hand, but that *they were regarding only their own mental concepts within their own mentalities*. And he knew that those mentalities and their contents were but the "suppositional opposite" of the Mind that is God. He knew that, because those people accepted error as solid fact, they were seeing their belief externalized in a withered hand. He knew that the whole phenomenon was but a *mental experience* in them all; he knew that there was really no evil outside, no real discordant hand out there. And if the stone mason himself believed his unhappy condition to be due to an accident, the great Teacher knew, on the contrary, that mortals were subject to accidents because of their belief that law could be broken. The irrefragable Law of God recognizes no accidents, therefore accidents do not occur to *spiritual* consciousness. But he who believes in "miracles" as abrogations of law must always be subject to accidents and chance. This dream had here to be broken. And because the Man knew the dream was formed solely by mortal mind, he knew it *could* be broken. And because he knew it, he said to the victim of false belief: "Stretch forth your hand."

Oh, he did not say: "Behold, I give you a new hand in place of the withered one." He said: "Stretch forth *thy* hand." It was as if he had said: "Stretch forth the whole hand that you already have, for there is no evil power that can deprive you of it. Such a power would give the lie to God, and is therefore inconceivable."

Health, even from the standpoint of the physicians, is a function of knowledge. From the standpoint of the Man the first rule of health was not "Avoid draughts," not "Keep your feet dry," but "*Acquaint now thyself with God.*" Without this knowledge of Truth, it is futile to observe sanitary regulations

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or consult the "specialists," for, despite them all, our false beliefs will overtake us at last. The "germ theory" is indeed true: for every diseased person is infected with the germs of false beliefs about God and Man. Health is not a function of pills or plasters, but of *knowledge*. Yet if we continue to believe our false beliefs to be true knowledge, the end is death. It is not heart trouble, liver complaint, or broken lungs that sink mortals into their graves, but their mesmeric belief in the reality of *matter*.

"How marvelously complex are the workings of the mind that even health is inseparably interwoven with the moral and ethical states, and thoughts should form themselves into flesh and blood as if by magic! . . . It is mind alone which feels, thinks, acts. In the body there can by no possible means be any sensation. Mind alone is the experiencer of pain and pleasure. Through its faculty of locating these in the body we are deceived into thinking that *there* is the seat of sensation, there is the cause. And this self-deception is so universal and of such long standing that we refuse to be convinced to the contrary. More's the pity since it is truth, and carries with it emancipation—freedom from the tyranny of the body, or rather our false idea of the body. For our beliefs are our tyrants. We have but to invest a fetish with certain attributes and we shall tremble before it, for though the fetish is powerless our idea of it is all-powerful for the time being. Exactly so has it been with the body."⁴

So it was with the man with the withered hand: he falsely *believed* that a portion of *man* had been withered, diseased. Jesus, knowing the spiritual fact, could convince him of the contrary. The changed belief was instantly reflected in a change in the body, itself the externalization of the man's beliefs about himself.

Oh, the quibbling of the theologians! For they had twisted the law of Moses until it was become unrecognizable. His command respecting the Sabbath was essentially a command *to eliminate material thought*. Every day was therefore a Sabbath of refraining from false thinking about God and Man. Thus was man freed from slavery to the Sabbath holiday. . .

Oh, the breath of Love had blown upon their little "parchment rules" and scattered them like chaff. Rage took possession of the baffled Pharisees. Rushing from the synagogue, they

4 *The Ministry of Beauty*, Kirkham.

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convened a council to which they invited even the despised Herodians, those venal Jews who hung about Herod's Court, fawned on him, and favored yielding obedience to Rome, Herod's overlord. It was indeed a furious chemicalization that Truth had again stirred. . .

And yet the kindly, loving Man had but pointed them away from their false law to Principle, away from matter to God, "who healeth all thy diseases."

CHAPTER 4

THEME: *The Man Retires to the Sea of Tiberias.*

MATTHEW 12:15-21

BUT when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

MARK 3:7-12

BUT Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

"**T**HE universe," declared Marcus Aurelius, "is change; our life is what our thoughts make it." Upon a pagan emperor had dawned the truth that "all physics at length run out into metaphysics."

Nearly twenty centuries later we hear its echo: "Time and space do not exist; neither does matter. What we so describe

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is precisely that which we do not know, the obstacle which baffles our senses. We know only one reality, thought."¹

A man knows only the contents of his consciousness—and that is wholly *mental*. If he knows matter at all, he can only know it as a mental thing.

Does he then really *know* matter?—or is his supposed knowledge of matter only a *material sense*?

But he will declare that he is aware of a tree, for example. And no one will deny that he experiences a sense of awareness, which he may call "seeing a tree." But is this sense of awareness real *knowledge*?

Again we ask: Is a tree really out there beyond him, a tree that he believes he becomes aware of through the sense of sight? Is not *something* out there?

Yes, an Idea of Mind is there, else would he not experience a sense of awareness. That Idea is primal. The Idea is there because Mind is there and the Idea is doing its part in expressing Mind. The Idea is perfect and eternal. It is revealed by Mind and remains in Mind, for it is impossible to separate the Idea from the Mind that conceives it.

But mortal mind cannot see that Idea. The mortal cannot see Mind—"No man shall see God and live," for to "see" God the mortal must lay off mortality, the false sense of material life, and the suppositional must disappear, must be recognized as supposition.

There is a vast difference between *sensing* something and *perceiving* it, between mere sensation and true perception. Left to sensation—that is, to dependence upon the so-called testimony of the physical senses—the universe would forever be an enigma and mortals would be forever without a vestige of real knowledge. Every shred of knowledge regarding things is supplied by the mind itself, and from within itself.

Yet the mortal has a sense of awareness; he is aware that *something* is there. And because he cannot see the real he turns inward, and out of his own thought-processes builds up an object, names it "tree"—even as in the allegory of the suppositional "creation" Adam had the naming of all material objects—and declares that it is a solid, ponderous, material object, possessing qualities of hardness, color, form, etc.

But the mental thing which he has thus built up within

1 *On Life and Letters*, Anatole France.

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his own mentality, and which he has posited—"placed"—with reference to all the other mental objects which he has built up within his consciousness, and which he is self-deceived into believing to be a material object outside of himself—"out there"—is *not* created by God, but *by the mortal himself*, and is therefore not based on Principle, but on mortal belief. Hence it has no stability: it will decay, it will fall, it will pass away, disappear from out his consciousness. Nor can he by any means hold it in his consciousness for any considerable period of time. Its character being supposititious—for it is only what he supposes to be "out there"—it is bound to pass away, out of his consciousness, out of his sense of awareness, and he will know it no more. Oh, he can give it a semblance of permanence; it may endure in his consciousness for a few days, a few years; but nothing can hold it there, and eventually it passes out.

But, oh, the pathos of it! For while the suppositional object seems to remain in his consciousness he is mesmerized into believing it real, even into believing that God created it. And if the object be what he calls a "human being," he believes that when it goes out of his consciousness it passes into a spiritual condition and enters a "heaven" where it shall dwell forever more—yea, in the presence of God! The mortal does not know that he is dealing only with *appearances* all the time, and never with *reality*; with effects, and never with the only Cause. In his great mesmerism he does not know that he sees all things as *thought*. And these thoughts, such as seeing, hearing, touching, smelling, and tasting, he ignorantly attributes to the five physical senses. Small wonder that Ruskin called this deception the "Pathetic Fallacy"!

And so it is revealed that, instead of dealing with *matter*, we deal only with a material *sense*. And this sense is a sense of both good and evil: the tree which the man believes to be "out there" may serve him, in sense—or it may fall upon him and deprive him of his sense of life. And yet—"pathetic fallacy"!—he is served or killed *by his own belief*! And God has nothing whatever to do with it. . .

But why, then, should those Jews have so loved matter that they sought to destroy the Man who came demonstrating its illusive character?

Because they were mesmerized by their own beliefs. In

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reality they did not love matter—what they ignorantly believed to be love was paralyzing *fear*. And much, oh, very much, of what passes for love in the world to-day is but sickening, deadening fear! But because it will not learn of the Man, the world sobs on in its darkness and misery.

The Man had exposed the "system." And for that, he knew, a league had been formed by error's minions to compass his destruction. And so he withdrew to the Sea of Galilee to pursue his work unmolested—he had much to do ere he should grapple with the final phase of the "suppositional opposite."

Palestine as it is to-day, largely a dreary waste, a land of ruins of villages and cities, with its inhabitants scattered, impoverished, and wretched, affords no conception of the country as it was when the Man moved within its borders on his Father's "business." Then it was a region highly favored. The physical conformation, the beauty of its landscapes, the fertility of its soil, its admirable location for commercial intercourse with eastern and western nations, the prevalent manufactures and business activities, and the abounding prosperity, had brought a vast but mixed population. The highways teemed with caravans, and the waters of the lakes bore thousands of vessels of every description. Towns and cities abounded. Josephus tells that "the very smallest of them contain above 15,000 inhabitants." The city of Tiberias, which Herod Antipas built to be the capital of Galilee and named in honor of the reigning emperor, rose with marvelous rapidity and soon gave its name to the Sea of Galilee.

"It is now seen that Jesus lived in a luxurious age, coming into close touch daily with the currents of an important world traffic. Jesus and his disciples were poor, but their neighbors were rich. The shore of the Sea of Galilee was a favorite place for the summer residences of Roman nobles. When one thinks of the splendid Greek city of Tiberias, the most prominent object on the Sea of Galilee, built during the early manhood of Jesus, and made capital of Galilee by Herod, and when one examines the magnificent ruins of Samaria, a city which was directly on the route to Jerusalem, and then crossing the Jordan visits Gadara or the even more wonderful ruins of Gerasa in Decapolis (*cf.* Matt. 4:25), with its 230 great columns and Corinthian pillars, its triumphal arch, its magnificent baths and temples, its splendid theater, capable of seating 6,000 spectators, and its newly excavated harbor for naval engagements—a Bible student

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comes away with a new impression of the surroundings of the Founder of Christianity.”²

The conditions described were specially marked in the northern portion, the divisions of Galilee and Samaria, and hence in those provinces the population was greatly adulterated. Judea lying to the south, while sharing many of the advantages, was not so accessible from other countries, her people were disposed to be exclusive, and the old Jewish stock, in consequence, had but a slight foreign infusion. The Judean Jews prided themselves on these conditions, viewed Galilee as largely given over to barbarism, while as for the Samaritans, they could see naught but evil in them and refused to have any dealings with them.

This scant view of its various and peculiar advantages serves to show that the land in which the Man chose to inaugurate the Cause which was ultimately to spread throughout the world was perfectly adapted to the furtherance of his high purpose. Moreover, the Galileans were *receptive*.

But as he moved he was trailed by great multitudes—John Mark gives us some idea of the distances from which they came. The lame, the halt, the blind stumbled after him. Everywhere he met “the demoniacs of passion, the lepers of prostitution, the paralytics of ingratitude and domination”—Oh, he knew that it was these qualities of thought that were manifested in their warped and diseased bodies. But—“he healed them all.”

Nor did he first employ material means, nor wait until every material method had failed. He knew that their false concept of God was responsible for such wrong thinking. But just because their concept of God *was* false, he could destroy it. He could not have destroyed anything *real*. He had long since abundantly proved that the realization of the ever-presence of God would destroy every false belief of the presence of evil. The false belief destroyed, there could be no further manifestation of it, and so the disease would disappear from consciousness as a stereopticon view fades from the screen.

“And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.” . . . But what does it mean, this Oriental imagery?

It is an attestation to the fact that the Man spoke the words

² *The New Archeological Discoveries*, Cobern, p. 372.

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of Truth. We would know this by what his teaching everywhere stirred up. His powerful voicing of the Word caused such furious chemicalization among the erroneous beliefs and concepts that the "possessed," the "obsessed," cried out in agony as their sense of body altered to conform to the divine command of Truth.

Yet, though it always made the lie tell the truth about itself, Truth did not strive with error, nor cry. The working of Truth is, as the Man told Nicodemus, like the unseen breeze. For Truth to really strive with error would be to make error real. Truth does not break the bruised reed; it heals by replacing the false concept with *reality*.

Strange, indeed, is it to hear, in this twentieth century, the declaration from a preacher of the Word, that to pray for the sick without summoning a doctor is as presumptuous as was Satan's temptation of the Man to hurl himself from the Temple roof and trust God to save him from destruction. Strange, indeed, as we read Paul's injunction: "Do the work of an evangelist. Make full proof of thy ministry." Were this preacher making "full proof" he would be healing the sick as did the Man. Strange, indeed, as we read of the Man that by true prayer, realizing the Allness of God, "he healed them all."

How insistent is the mesmerized world to-day that matter be regarded as real, that evil be accepted as a stupendous, irrefutable fact! What has been the result of thousands of years of such belief? Let the hospitals and cemeteries reply.

"The world of time and sense' has offered its sacrifices upon the altars of materialism, and even Christendom herself has passed her sons and daughters through the fire of those sacrifices, as if the things which are earthy had the precedence over the things which are heavenly, and as if material codes were decrees of the Almighty which it were impious to challenge or disobey. And matter has surely ruled mankind with a tyrannical hand, giving in return for their allegiance only a fitful and fleeting sense of pleasure, with an almost continuous consciousness of fear, and an experience of disease, misfortune, suffering, infirmity, and certainty of death, such as only the mentality of demons could be conceived of as devising and administering. Held under the spell of its deceitful sense, mortals have exalted this 'accursed thing' to the very seat of

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divine power, and have thus made it 'the abomination of desolation' for all the ages."³

Again the Man "straitly charged them that they should not make him known." Still must he conceal his great claims, lest they prejudice his hearers and render stony the soil wherein he would plant the spiritual seed. What a task was his, indeed! How could he convince them, and especially the pleasure-loving youth, that what they so blithely called "life" was but sheer mesmerism? No, he could not analyze "mortal mind" for them—they would not have understood. He could only speak in general terms and, little by little, drop the seeds of Truth and leave them to grow in soil prepared by the proofs that he was daily giving.

And so the flax continues to smoke. And though the smoke may hide from mortal sight the brilliant stars, yet the stars still shine. And the smoke will dissipate into nothingness when Truth shall break upon the consciousness of men.

CHAPTER 5

THEME: *The Man Selects an Inner Circle of Twelve Business Associates.*

PLACE: *Near Capernaum.*

MATTHEW 10:2-4

NOW the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

MARK 3:13-19

AND he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach.

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

3 *Footsteps of Israel*, Samuel Greenwood, p. 311.

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18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite.

19 And Judas Iscariot, which also betrayed him: and they went into an house.

LUKE 6:12-19

AND it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 ¶And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

IT was after a day of strenuous service that the Man escaped from the crowds which now constantly besieged him and sought the quiet of the singular elevation known as Mount Hattin, or "Horns of Hattin," an elevation about seven miles southwesterly from Capernaum, rising only about sixty feet above the plain, and having a summit closely resembling an Oriental saddle. Here he spent the night working out the next step. And his method of working mentally is what Lucas means by "prayer," or "the prayer of God."

An insight into the manner in which the Man prayed is gleaned from an examination of the Greek words alluding to prayer. The one used in *Luke 1:13* refers to *supplication*: it means that Zacharias had petitioned God and that his pleading, his intercession, his asking, had been heard and answered favorably. But in *Luke 6:12* the Greek word is quite different and is properly translated to imply "communion." What, then, is the difference—indicated by the employment of these two quite different Greek words—between the way in which Zacharias petitioned and the manner in which the Man prayed?

This: Zacharias prayed after the manner of the world; he outlined a specific desire, he begged, he implored—albeit with a profound faith that set in operation the spiritual law

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that granted his petition. The Man did not outline, he did not beg, he did not plead, he did not petition: he *realized* the Allness of God. He knew that Spirit could not cognize error and therefore could not be moved by any human discourse on evil. He knew that God was already infinite Good, and therefore could not be persuaded by human pleading to *be* Good. He knew that whatever he needed was already given him. The *realization* of the Allness of Good is true prayer, and becomes externalized in the meeting of human needs. The prayer of Zacharias might succeed once in a lifetime: the Man's method of prayer *never* failed.

Because he was progressing so rapidly in his demonstrations of the Allness of Spirit, the Man doubtless saw the near completion of his "full proof." This made it necessary that he train a corps of assistants to continue his teaching. His followers probably numbered many, but up to this time the ties which bound them to him had been loose, and it is a question whether they had given any serious thought to the significance of the relationship. But now the hour was come when there must be a clear comprehension of the meaning thereof, and the formation of a definite nucleus from which should spread that movement destined to be known as "Christianity." The Man realized fully his unique relationship to God; he knew that he was revealing the Christ; he knew that nothing but the Christ as he was revealing and demonstrating it could save the world; he knew that, in such a sense, he was the chief messenger of God to man; he knew that he would—at the rate at which he was "proving"—soon work out his own complete salvation. Therefore he must speedily prepare apprentices to take his place. To this end he chose from his followers twelve who should be "Apostles"—the term means also "Delegates," or "Messengers"—"that they should be with him, and that he might send them forth to preach, and to have power to heal sickness. . ."

There is nothing in the narrative of the calling of these twelve that affords a clue to the principle governing their selection—yet the Man had revealed *that* when he had previously bidden Peter, Andrew, James, John, and Nathanael to follow him.

The twelve whom the Man chose were men of modest means and humble station. . .

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"They were in no sense paupers, however. Even the fishermen among them owned their own boats and nets and employed hired servants. Peter occupied a house large enough to accommodate his family and his friends. Matthew must have had considerable money, however tainted; to follow the Master he left a lucrative political job; and to celebrate his conversion he gave a great feast in his own house. Judas, if we judge from his subsequent career, had never allowed himself to feel the pinch of poverty. Nevertheless, this company included no men of great wealth. . . The Twelve were men of moderate ability. They were by no means stupid or illiterate. When called 'unlearned and ignorant' by the rulers in Jerusalem, it was simply meant that they had not attended the schools of the rabbis and had received no technical education in the sacred Law. As a matter of fact, the Gospel and Epistles and Apocalypse of John, the writings and sermons of Peter, the literary skill of Matthew and his previous career as a publican, indicate men of intelligence, mental grasp, and keen powers of observation and ability to comprehend difficult truths. However, among them all there was no 'scribe,' no lawyer, no man of political, or social, or intellectual prominence. . . They were men of the most diverse character. Whenever named in the Gospels, they are always divided into the same three groups, which, possibly, may be distinguished as follows: first, the men of largest gifts and most striking personality, Peter, Andrew, James, and John; second, the reflective, contemplative men, questioning and slow to believe, Philip, Bartholomew, Thomas, and Matthew; third, the practical men of business, who arranged the finances and other necessary details for the little group of comrades. While these general characteristics may be noted, the individuality of the leading figures is strikingly portrayed, from the impulsive and impetuous Simon, who became Peter, the man of rock, and John, the 'Son of thunder,' who became the apostle of gentleness and love, to Judas, the man who allowed himself, even in the company of Jesus, to harbor the demon of greed until under its power he became the infamous traitor. . . The apostles were obscure men. No one of them is known to the historians of the world, and even on the pages of the Gospels most of them are mere names. Peter, John, Philip, Thomas, and Judas, we know; Bartholomew was probably another name for Nathanael; Thaddæus was possibly the same as 'Jude . . . brother of James,' and as Lebbæus, according to the other Gospels; Simon the Cananæan was apparently a 'zealot,' or a member, originally, of the fanatical party which so sharply opposed the rule of Rome. However, after all, what shadowy,

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indistinct figures most of these are! Yet by these men the course of human history has been turned. . ."¹

"James, the son of Alphaeus, is not to be confused either with the brother of John, nor yet with the brother of Jesus. The last mistake is very commonly made, but this apostle who was elsewhere called 'James the Less'² followed and trusted Jesus during those long years which 'the brother of Jesus' passed in unbelief. It was after the resurrection that 'the brother of our Lord' became a disciple and rose to prominence in the early Church, and finally wrote the Epistle which bears his name. . . Judas was possibly called 'Iscaiot' to suggest that he came from the town of Keriath.³ If so, he was the only disciple who belonged to Judea, and therefore from the first may have had less sympathy with Christ than his eleven comrades. . ."⁴

When we contrast the Man's choice of the twelve with such men as Nicodemus, Joseph of Arimathea, and others above the average who evinced a sincere interest in his work, it would seem as if these, with their educated intelligence, their deeply religious instincts, their devout longings, and their wide influence, would have been decidedly more preferable as companions and students, and far more capable of forwarding the Man's work.

But the Man did not want "intellect"—it is always the "intellectuals" who prove such stony ground. He did not want "influence"—he could himself demonstrate omnipotent Spirit. He did not want the theologian—for he knew God. Nor the intense nationalist—the Man's kingdom was not of this world. He wanted simplicity, sincerity, receptivity. He wanted the child-like mentality. The others would have had to unlearn too much ere they could grasp his teachings and become healers. Nicodemus showed that. And it remains so to-day—it is not the "intellectuals" who heal. In his choice, as we regard it now, the Man displayed a wisdom that is astounding. . .

Yet why did he choose Judas, the man of Keriath?

He may have discovered in Judas possibilities for good which, properly protected and developed by honest and earnest effort, would bring out a Christ-like character. The call to the

1 *The Gospel of Mark*, Erdman.

2 The term here translated "less" means, in the original Greek, "younger."

3 *Ish* in the Hebrew tongue means "man." So "Judas Iscaiot" probably meant "The man from Keriath," in the tribe of Judah. See *Joshua* 15:25.

4 *The Gospel of Matthew*, Erdman.

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Apostolate was not a guarantee either of character or efficiency, nor was it an exemption from the temptations and trials which ordinarily beset mankind. For Judas, as for all, everything depended on his own watchfulness against the suggestions of the "serpent," the "liar"; his salvation was a function of his own alertness to detect error and his promptness in seeking spiritual aid to destroy it. The call was a supreme opportunity, but Judas—like all mankind—had to work out his own salvation. It could not be done for him. But in his case the liberated mortal mind, like a prisoner suddenly released, wavered for a moment in uncertainty, then plunged into mad excess, driven by that which the Man had been proving to him had no power or reality other than that which he was willing to give it. But *Judas could not give up matter. And because he could not, he betrayed the spiritual Christ. . .*

Thus was instituted that extraordinary Council—a very insignificant event when estimated by the world's standards, and yet incomparable when measured by any assemblage ever convened by temporal powers or by Church dignitaries in the world's history. Such the characters of its components: so simple that the Man lovingly called them "little children."

And now he must deliver a Charter to this newly-effected little Business Guild that was, "all unwittingly," destined to conquer imperial Rome. . .

But the Man paused ere he gave it, and looked out over the plain. And there he saw the people wending their way towards him—individuals, groups, a living stream. On they came, bearing the sorrows of humanity, groping through the night towards him. They came dragging their helpless ones; they came staggering, tottering, leaning on material supports that but mocked them. They were sick in mind and body; they were weary of the delusions of life; they had clutched at matter and grasped but ashes. They had left their dead hopes behind in the tombs of materialism; and blind, maimed, bruised, and diseased, because they had not known God, they flowed on, a flood of human wretchedness, "full proof" of the deadly mesmerism of the "one lie," on and up till they dropped at the feet of the waiting Man. And only he knew, as he gazed at them with brimming eyes, that it was the Christ that had drawn them. . .

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And—"he healed them all."

" 'Tis time
New hopes should animate the world, new light
Should dawn from new revealings to a race
Weighed down so long, forgotten so long. . ."⁵

He knew it. And he had come "in the fulness of time."

And then he delivered his Charter to the little Guild. He delivered it orally, and, in phrases commensurate with the simplicity of their thought, unfolded to them his unique program. And the despised publican heard it and drank it in. So did the impetuous fisherman. And from the "Sayings of Jesus," the *Logia* so faithfully preserved by Levi-Matthew, and from the narration which Peter gave to lowly John Mark, we have the Charter and the divine Program now imperishably preserved. It is the most famous document the world has ever known. We call it the "Sermon on the Mount."

CHAPTER 6

THEME: *The Man's Business Discourse to His Associates—
Called "The Sermon on the Mount."*

PLACE: *The "Horns of Hattin," near Capernaum.*

PRELIMINARY

THAT the Man had a very definite "business" program, worked out during his "silent" years and tested to the full in the wilderness, at Cana, and in those wonderfully prosperous days in Galilee, admits of no doubt. The first recorded intimation of such a clear-cut program is conveyed in his words: "Wist ye not that I must be about my Father's business?" And that he adhered strictly to his program, despite the most violent and insidious efforts of the "serpent" to turn him aside, is further intimated in his declaration to Pilate, eastern agent of Rome's gluttoned corporationists: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Therein was defined to Pilate—and to all men for all time—"the whole of man." Therein was every question as to the end and aim of existence for all time answered. Therein did he show mankind that they are in the world to "bear witness unto"—

5 Robert Browning.

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that is, to *reflect*, to *manifest*, to *express*—Truth. And unless men bear such witness, all is “vanity and vexation of spirit.”

Therein, too, did he convey his “secret” for the healing of every ill, whether of business or body. “Ye shall know the truth, and the truth shall make you free”—free from commercial drudgery, free from manual slavery, free from disease of body and mind. . . Yes, and free from death itself. For Truth is the ever-living God.

So his “Kingdom of God” is “not of this world,” is not the realm of false material concepts in which mortals dwell, but is a spiritual kingdom. But what did he mean by a “spiritual kingdom”? This: a mental state of harmony, a consciousness of good only, acquired by knowing Truth and practically applying that knowledge to every condition.

But to acquire and apply a knowledge of Truth requires mental activity of the right sort—it requires right thinking. And hence this “righteousness,” this intelligent denial of the *unreal* and knowing affirmation of the *real*, was the Man’s simple yet supreme “method,” which he had evolved in those “silent” years and which he was now proclaiming to a world harassed unto death by its own delusive material concepts.

When the Man entered upon his business career he took for his motto: “My Father and I.” And for his business slogan: “My Father worketh hitherto . . . and I work.” In other words: Mind reflected in and by its Idea, true Man. The Image “repeating” its Principle. For this, he had discovered, is true “business normalcy.”

And this was the invariable order of the Man’s life. But, constantly reflecting Mind, the “Father,” small wonder that the matter-mired Jews in their dense ignorance completely misinterpreted his life and accused him of “making himself equal with God.” What did they know of the perfect Idea, Man? How could their matter-clogged minds comprehend the infinite fact that this Idea must be as perfect in quality as the Mind which it expresses? Could they have grasped it, the long and bitter controversy over the false assertion that the Man made himself God’s equal never would have occurred. Nor would the false theology which has darkened the intervening centuries ever have been formulated. . .

But now, having carefully chosen his business representatives, the hour had arrived for the Man to thoroughly instruct

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them before sending them "out on the road." And these instructions we have embodied to-day in the unparalleled "Sermon on the Mount."

"The Sermon on the Mount is really, according to Luke, the discourse of Consecration of the Twelve."¹

It is—viewed in another light—the most profound "business" talk ever delivered. And, that its effects might be universal, this body of instructions was given publicly by the great human Manager of "my Father's business" to his band of representatives whom he was about to send out on a business tour.

The "goods" which these representatives were to dispense were comprised in the "Gospel." This Anglo-Saxon term is well rendered "good news"—or, in a literal translation of the Greek word in *Mark*, "good message." It is sometimes rendered "happy thoughts."

And the "goods" were to be dispensed "without money and without price." Without money, yes, but not without the price of the hardest kind of right thinking on the part of the recipients. And those who would not or could not do that sort of thinking would find themselves unprepared for the marvelous healing, uplifting, sustaining, transforming benefits of the "goods." Those who would and could do such thinking would find themselves in possession of the "method and secret" of release from every phase of material limitation, from poverty, famine, loss, disease, accident, decrepitude, calamity, and death. For such, the "goods" would mean "life everlasting."

The common people who gathered eagerly, expectantly, at the foot of the hill that bright morn to hear the Man's instructions to his business representatives differed not essentially in thought from the masses of to-day. Written across their foreheads might easily have been read the eternal question: "What is the purpose of existence?" And in their shuffling, toil-worn bodies and hopeless faces might have been clearly seen the answer. Molded by "the powers that be" into brutal or servile submission, and with an immobility of mind that assured those powers a perpetuance of their cruel domination, their wretched lives were a hopeless round of struggle for subsistence to prolong a miserable existence that they knew was not worth their grinding toil to maintain.

1 *New Light on the Life of Jesus*, Briggs, p. 23.

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And "the powers that be" were comprised in Rome—always Rome! And Rome had become pachydermatous—her gods now were "mud and mammon." "Be it that to gold, the fiend, we have no temples erected, no altars to the jingling coin; yet mammon is enthroned supreme god."² Because of the rapacity of the rulers, the economic distress waxed always greater among the masses. The rich became hourly richer, the poor sank hourly deeper into hopelessness. The freedman was being crowded nearer to the verge of slavery, and the slave was being trodden into deeper degradation. The laborer, his deadly fears his gods, sought economic salvation in piteous makeshifts: now he lengthened his work day, now he made a cheaper product, now he became more grasping towards his fellows, now in despair he curtailed his own scanty food supply—and through it all he knew that his labor was but "vanity and vexation of spirit." For he was only feeding the insatiable maw of Rome—serving error. "This was the state of Roman dominion," writes the historian Froude, "decent industrious people in the provinces given over to have their fortunes stolen from them, their daughters dishonored, and themselves beaten or killed if they complained, by a set of wolves calling themselves Roman senators—and these scenes not localized to one unhappy district, but extending through the entire civilized part of mankind."

"The poison Rome scattered abroad came back to plague her own arterial system:

On that hard Pagan world, disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell.

Ovid's 'Golden Rome, that holds the treasures of the conquered world' . . . was full of extortion and excess. . . Legacy-hunting was become a profession. Ghouls-in-waiting everywhere, flattering their expected testators; so that the fore-measuring of dead men's shoes ceased to attract comment. Petronius does not over-color his picture of the inheritance-grabbers: 'In this city all men whatsoever belong to one of two sets, the anglers and the angled. A man who has heirs is ostracised, and leads a shamed and lonely life. It is a city like a field during a plague—corpses and carrion birds.' Love-boys were sold at auction. The righteous man and reliable, says Martial, 'could find no security in Rome; no hope of mak-

² Juvenal.

ing his fortune was there for any one who was not a pimp, or a toper, an informer, who would not seduce his friend's wife, or earn the love-fee of an ancient beldame.' Horace recognized the *damnosa hereditas* that was upon the city. He cried out: 'Our fathers were worse than our grandfathers, we are worse than our fathers, our children will be worse than we'; and in one of his odes he promises an immortal fame to anyone who will restore to Rome her aforetime morality."³

But the restoration of her aforetime morality would not save Rome, for the source of her degradation and suffering was a *false sense of values*. Only in the acquisition of a right sense of business—"my Father's business"—lay her own salvation and that of the world which she so brutally dominated.

And now comes one enunciating a business program that would, if Rome could be receptive, inject the true sense of Life into the flabby arteries of the decadent Empire and elevate patrician and plebe alike to such a height of prosperity and happiness as neither had ever conceived of in his wildest dreams. . .

Epictetus faced the burning problem of existence, and accurately stated it. "What do I want?" he said. And to his own query he propounded the answer: "To acquaint myself with the true order of things and comply with it."

The true order of things! It was indeed this that the Man had come to reveal. And he had come, not with mere hypotheses, not with the undemonstrated human opinions of the preachers—ah, no! His theories had been well tested, and they were theories no longer. But what if the preachers of to day were compelled to prove *their* theological dogma ere it found acceptance—But then would we have Christianity with the adulterations removed, and we would find it to be the "Sermon on the Mount."

The revelations that had come to the Man's clear thought as he worked in those "silent" years had been followed with rigid demonstration, and now he could say with authority to those toiling, suffering, down-trodden masses: "Ye have heard it said"—Oh, yes, often and often, by doctor and preacher!—"but *I* say unto you. . ." The true order of things! He knew what it was, and knew by positive proof that it was divine—it began and ended with the right concept of God. . .

3 *The Call of the Carpenter*, Bouck White, Chap. VII.

"I say," cries the wonderful Man, cries it from pole to pole, from zenith to nadir, and to the boundless horizon, "I say, because I have proved what I say in those tests which you call miracles—I say that the true order of things is summed up in one word: GOD!" . . .

It was back in the fens and swamps, in the bone-strewn mountain caves and on the trackless plains, æons gone, that primeval mortal man, sensing the stir within him of that "something not ourselves," first laid his feeble mental grasp on the transmuting fact that the material universe—the environment in which he believed himself to dwell—did *not* constitute all.

And that was the beginning of "religion."

In the twentieth century of the "Christian era" the same inner stir which the crouching, shuffling primitive man had felt, countless ages before, was voiced by a "doughboy" in the death-filled trenches of Flanders: "Religion is betting your life on the existence of God." Despite the negative testimony of "physical science," despite the veil of the senses, despite the horrors of mortal mind thought and deed, the belief in a God, of some sort, will not down. . .

Primitive man's slowly conceived idea of an immense invisible and controlling power or "destiny" gradually became mankind's idea of God. But as this idea was not the true idea, was not based on Principle, it lacked stability and was bound to change. And as mankind's thought or concept of God changed through the ages, so did human experience change to correspond. For the "outer," the "external," always changes to correspond to the "inner," the "mental." And so:

"We have had the God Apis and the God Anubis; but these are extravagances. In general, as God is said to have made man in his own image, the image of God, man has returned the compliment and has made God as being, outwardly or inwardly, in the image of man."⁴

When mankind reached, after long, painfully dragging ages of time, a stage of mental development where they were in some degree reasoning, we see them beginning to attribute *being* and *essence* to what they think they perceive to be a law of nature.

"But, long before they perceive it as a law of nature, they dimly and obscurely are conscious of its working; they feel its

4 *God and the Bible*, Matthew Arnold.

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power by many a sharp lesson. And imagination coming in to help, they make it, as they make everything of which they powerfully feel the effect, into a human agent, at bottom like themselves, however much mightier,—a human agent that feels, thinks, loves, hates. So they made the sun into a human being; and even the operation of chance, fortune. And what should sooner or more certainly be thus made into a human being, but far mightier and more lasting than common man, than the operation which affects men so widely and deeply . . . the *not ourselves* that makes for righteousness?⁵

The greatest discovery of our day is contained in the tremendous fact that *human experience is entirely the result of human thought, whether in the individual or in the aggregate*—that human life is always a reflection of human thinking, of human belief. And the brute existence which the “Neanderthal man” experienced, æons ago, has changed into our present complex state of “civilization” simply because of a change in men’s ways of thinking. But, more: human experience has always corresponded to human belief about God. As the concept of the individual and of the tribe and the nation regarding that invisible “*Something*,” that unseen but always felt “*Power*,” has changed, whether for better or for worse, so has the outer and visible state of existence changed, and in the same direction.

So we come down to some twenty centuries before the “Christian era,” when a “strong minded” citizen of Ur of the Chaldees, Abram by name, having seen not only the futility but the utter degradation that followed the worship of things material, and, knowing that his life-experience would reflect his thought, “came out from among them.” He had glimpsed—but only glimpsed—the stupendous fact that the unseen “*Something*” was real, that it was intelligent, likewise eternal, and that *it made for good*. He had acquired the concept of a single spiritual Creator. And on this concept he founded a nation.

That nation became known as “Israel,” a name assumed by Jacob, Abraham’s grandson, after he had wrestled with error and had conquered it by reason of his knowledge, derived from Isaac and Abraham, of the One God as Principle. The name “Israel” in the Hebrew tongue is a compound of *Yisso* (or *Yisro*), meaning “prevailing with,” or “ruling with,” and *El*,

5 *God and the Bible*, Matthew Arnold.

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the name of God. Jacob had prevailed because of his ability to prove that his concept of God was the correct one, and to practically apply that knowledge. Therefore he became "Yisroel." And so, down to our own day, to be a true "Israelite" does not depend upon material or human ancestry, nor upon race, but upon a demonstrable knowledge of the One God, whom Jesus revealed as Spirit.⁶

Thus early did Israel add actual *demonstration* to mere belief in the existence of God. Thus to-day do the true "Israelites." Finding thereby that they had hit upon the true concept of God and that "righteousness tendeth to life"—that such right thinking about that unseen "*Something*" resulted in better health, more abundant prosperity, greater happiness, and longer life—Israel as a nation joyfully adopted Abraham's concept of God and proceeded to "prove" it, to learn whether or not it were the true one. The record of this "proving," the story of the unfolding of the true concept of God in human consciousness, the history of the spiritual development of the nation Israel and their struggle towards this true concept, their ups and downs, their clinging to it, their falling away from it—all is set forth, together with profoundest spiritual lessons, in allegory, poem, and song, in that most fascinating book of books, the Bible. . .

Perhaps, in their search for the true concept of God, Israel derived comfort and guidance from the record of the real or fancied experience of "Job." At least they prized this narrative so highly that they preserved it until at length they gave it a permanent place in the Hebrew Scriptures.

And for a remarkable reason. For this ancient poem sets forth the great truth that any concept of God based on the physical senses is false, and any so-called knowledge of God that cannot be demonstrated—*proved*—is no knowledge at all. Thus it is at once a protest and a refutation of conventional theology, and a clear statement of the fact that the true knowledge—understanding—of God must come as a revelation, and that it can not come through the five physical senses that cognize naught but the material.

And a "revelation," let us understand, is that which is really *normal* to us. "We awake to the consciousness of it, we are aware of it coming forth in our mind; but we feel we did not

6 See *Thou Israel*, Charles Francis Stocking, Bk. IV, Chap. 2.

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make it, that it is discovered to us, that it is what it is whether we will or no.”⁷

“The Book of Job is an Arab poem antecedent to the Mosaic dispensation. It represents the mind of a good man not enlightened by an actual revelation, but seeking about for one.”⁸

Job was not unacquainted with the nature of human existence. He knew the futility of life as ordinarily lived; he knew its wickedness, its sorrow, its emptiness. He knew how mortals wearily chase but shadows in their tantalizing struggle after material goals, and from the depth of his experience he cried: “My soul”—that is, my sense—“is weary of my life.”

But through all his mental anguish Job did not question the existence of that “*Something*” which he called “God.” But he did doubt his own ability to comprehend it. “Oh that I knew where I might find him!”—yet in that cry is contained no desire for *material* modes or supports, for these had all failed. Job knew that if he could but acquire the true concept of God his misery would vanish. Conventional theology came early to comfort him, but he repudiated it: he knew it had nothing to offer but sounding brass. And instead of submitting to the mesmerism of man-made theological beliefs and wrong arguments concerning God, Job himself voiced such constructive reasoning as to render null the testimony of the physical senses and to bring out at last a higher and better concept of God, to understand Whom means health, true wholeness.

In the first part of the narrative—sometimes referred to as the Prolog—Job is revealed as a good man whom God permits evil—then, as now, considered a real power opposed to Good—to afflict as a test. When the affliction falls, Job’s state of mind is revealed: he knows naught of God. It is the state of mind that affliction invariably discloses.

The paralyzing teachings of “old theology” are summed up in the supposition that evil, as Satan, operates with the direct permission of God, and that God is really the originator of the frightful calamities which befall mankind and which mortals must regard as “trials of faith.” In this manner, therefore, sin, disease, death, all evil are regarded as God’s gracious means of “trying” His children. And the poem sets forth that it was this false theological belief that Job had to meet and mentally

⁷ *Literature and Dogma*, Matthew Arnold.

⁸ Samuel Coleridge.

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destroy ere he could become conscious of restored wholeness. And so it has been all down the centuries. So it is to-day.

Like uninstructed mankind, Job at first tried to account for the evil that had befallen him by regarding matter as a reality, created by God. But this led him to the logical conclusion that the Creator was a God of man-like characteristics, full of wrath and working all manner of evil. Job therefore saw that he must acquire a higher, a better, nay, a *spiritual* understanding of God, or he was lost.

The conventional systems of thought which Job had to destroy were advanced by Eliphaz, Bildad, and Zophar, who, in scholastic theology, *materia medica*, and physical science, presented evil in the guise of good. They saw nothing but the imperfect mortal man, and consequently their concept of God was wholly wrong. And so the comfort that they offered to Job was but condemnation and a further emphasis of the supposed reality of the "one lie." But, as always with the promulgators of false theology, these three "friends" fully believed that theirs was the true concept of God—although they could not in the slightest degree demonstrate any reality in it. But so ever! . . .

The false counsel of these friends deeply stirred the suffering Job, and he harshly rebuked them and utterly repudiated their erroneous and worldly advice. Although from the poem it appears as if he were accusing God, yet a close study of his words show that he is really arraigning the false conventional theology which had been taught him and which was now being offered him again by these three friends as the sole remedy for his afflictions. Job riddles the foul belief that God uses evil to accomplish His purposes; and as he reasons he comes to see that affliction is not from God, but is the result of the mortal belief in power apart from God. Before he concludes his reasoning, Job has denied *in toto* the material concept of God and the Universe.

At length appears Elihu, who begins to present the true concept of God as One who cannot do evil, indeed who cannot be in any manner associated with the mortal belief in evil. He also points out that mankind cannot hope to find God in matter, nor understand Him by means of the five physical senses. Gradually Job comes to see and understand spiritually; gradually it dawns upon him that God, whom conventional theology

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had presented in an utterly false light, is in reality Love—indeed, that He is “divine Consideration.” He begins to see the new heavens and the new earth, spiritually created and eternal. And he begins to see true Man as the image, the idea, of perfect Mind. This understanding acquired, Job’s afflictions disappeared and he beheld himself whole.

Thus twenty centuries or more before Jesus appeared was the true *scientific* method of healing revealed and demonstrated in the remarkable story of Job. No wonder the Hebrews prized it and eagerly incorporated it into their sacred Scriptures!

It is unquestionable that Abraham, Isaac, Jacob, and others of the early patriarchs had grasped something of the divine method set forth in this ancient poem of Job. And they realized that right reasoning only, not the deceptive testimony of material sense, could reveal the spiritual nature of all reality.

Abram, however, was not the first of those who through the “mist” of materiality had caught a gleam of Truth. “Enoch,” we are told, “walked with God: and he was not; for God took him.” By realizing the one Mind, Enoch brought the mass of false beliefs and concepts constituting the “mortal mind” under subjection to Truth—and the mortal concept thereby disappeared.

So Noah, manifesting a similar understanding of spiritual power, saved himself and his dependents from the deluge of evil that overwhelmed mankind because of their false beliefs. It was Noah who realized that God’s “covenant” was only with the righteous, the “right thinkers” of all generations. That is, that only the right thinker—or, as the Man later expressed it, “the pure in heart”—could comprehend God and realize the sustaining benefits of such comprehension.

“The fundamental teaching of the oneness of God, which Jesus embodied in Christianity, was received through the patriarchs and prophets of Israel. There has been no Gentile medium of revelation. The spiritual idea of Deity, which came to light in the consciousness of that people, and which progressed there until its fuller appearing in Christianity, was not duplicated elsewhere. The perception in Israel of the one true God was the lens or focusing-point through which all divine revelation has reached humanity. Naaman the Syrian touched the secret of the world’s interest in this subject when he said, ‘Now I know there is no God in all the earth but in Israel.’ And this God of Israel, since that long past day of Naaman’s healing, has

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become more and more widely acknowledged as the only God in all the earth, beside whom there is no other, defined by Christ Jesus, the Anointed of Israel, as the 'one good'; and into this oneness of divinity every human being must sometime find his way, no matter what he may now call himself nationally or religiously."⁹

Always it is the *spiritual* interpretation of the Scriptures that is demonstrably the true one. The most eminent critics are admitting now that the Bible carries a dual meaning, and that the literal rendering is in general profitless—nay, worse, that it is itself the cause of contention and unbelief. The higher interpretation, the metaphysical—the interpretation which the Man gave to the Scriptures—reveals the Bible as the inexhaustible source of wholeness, of peace, prosperity, salvation, life.

And so the records of the activities of such as Enoch, Noah, Abraham, and the nation Israel are to be studied, not as historical narrations, but as carriers of deepest spiritual truths, the acquisition of which, together with their practical application, will enable mankind to "put off the old man" with his burden of woe, and to "put on the new," the real Man in the image of Mind, Spirit.

Noah's sons represent differing types of human thought. Ham is thus held up to the world as having committed the sin of believing in a material concept of things. Therefore he becomes the founder of the Canaanitish people, the embodiment of gross material beliefs, with whom the "children of Israel," those who sought the spiritual concept of God, were to wage incessant warfare. No wonder the Israelites were bidden to stamp out the Canaanitish beliefs! Shem, another of Noah's sons, stands for the repudiation of materiality. Upon him, therefore, as a type of better thinking, the chief blessing logically falls. From his house came Abraham, who went out to seek "a city which hath foundations, whose builder and maker is God."¹⁰ Abraham's sons, Isaac and Ishmael, are shown continuing the warfare between the material and the spiritual. And the conflict endures to this day, for Ishmael's descendants became, in time, the founders of Islam and brought in their Moslem concept of the Kingdom of God with the sword and a paradise of lust.

⁹ *Footsteps of Israel*, Samuel Greenwood, Preface, p. XII.

¹⁰ See the Prolog of *Thou Israel*, Charles Francis Stocking.

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Isaac, who clung to Abraham's better concept of God as Spirit, took Rebekah, of the house of Abraham, to wife, and became the father of Jacob, and, through him, of Israel. But again was brother pitted against brother because of antithetical concepts, and Jacob's twin brother, Esau, loving the things of matter and despising his spiritual birthright, sold his heritage for the pottage of sensuous material delights, and married among the Canaanites and became the father of the Idumeans, from whom sprang Herod who sought to destroy the Christ-idea by slaying the Man. Always does that marvelous book, the Bible, set forth cause as mental, as modes or types of thinking. And always it shows the supremacy of Spirit and the impotent efforts of materialism to destroy it. . .

Jacob held to the spiritual concept received from his father, Isaac, but it cost him such a struggle with materialism that in commemoration of it and his hard-won victory he took the name of "Israel"—a name which his people ever afterwards bore. Jacob discerned the ladder of understanding and demonstration by which mankind must ascend out of material belief into spiritual knowledge, and in true Oriental fashion he described it to his people.

It was because of Joseph's reflection of Truth that his father, Jacob, knew he must be heir to the blessings of righteousness. And the same blessing was extended to Joseph's two sons, Ephraim and Manasseh. Of Manasseh, the first-born, it was predicted that: "He shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." And Ephraim and Manasseh, united in the English-speaking peoples of America and Great Britain to-day, and standing, however imperfectly, for the government of Principle, appear to fulfill this ancient prophecy. . .¹¹

Thus Israel began its national life on solid teaching and example: "To righteousness belongs happiness," and: "There is an enduring power, not ourselves, which makes for righteousness."¹² So arose the desire "to please God," born indeed of self-love, in that by doing right thinking Israel had learned that good would be experienced. "In the way of righteousness is life"—it became their slogan. And to it they attached the corollary: "And in the pathway thereof is no death." How

¹¹ See *Thou Israel*, Charles Francis Stocking.

¹² See *Literature and Dogma*, Matthew Arnold, p. 84.

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did they know? Had any of them succeeded, by right thinking, in overcoming death? Were they mindful of Enoch? Of others who "walked with God"? But listen again: "As righteousness tendeth to life, so he that pursueth evil, pursueth it to his own death." And: "As the whirlwind passeth, so is the wicked no more, but the righteous is an everlasting foundation." On what deep experiences were these pronouncements based? It is to the Bible that we must turn for an answer.

No wonder Israel burst into pæan and song when she realized the import of this stupendous revelation! No wonder she "made a covenant with God!" For her "covenant" was her understanding that "righteousness shall inherit a blessing"—and the "promises," she saw, were to *righteousness*, to right thinking, and not to a *people*. Israel seized upon the revelation in rapture, and she found, through demonstration, evidence irresistible of its truth. "The Eternal is my strength," she sang, "my heart hath trusted in him and I am helped; therefore my heart danceth for joy, and in my song will I praise him."

Then fell the shadow. Then, as always in human experience, entered the "tempter," for those who bore the name of Israel were mortal. Then arose "the wishes of the flesh and the current thoughts," suggestions of matter as real substance and of physical energy as power, mortal opposition to the fact of Mind as Substance—"sub-stare," that which underlies all—and of Spirit as the sole power. And Israel, despite her clear thinkers and her prophets, listened to these subtle inner whisperings and accepted them as her own thoughts and fell under their mesmerism. Then fell Israel's idea of God—and the terrible lesson dawn from her bitter experience therefrom is embodied in the dramatic story of the fall of Adam in the Book of Genesis. Then was Israel, the first flush of her rapture passed, shut out from Paradise, from a consciousness of harmony, and driven into the wilderness, there in the barrenness of her material beliefs to "prove" God to be All-in-All, and the material concept, including her own mesmerizing human concept of herself, to be unreal.

The "serpent" had whispered: "Ye shall be as gods." It was seeking to make the children of Israel know themselves as different from what they really were. Israel listened to the material suggestions of mortal mind, and as a consequence passed into mental and physical slavery. For God is a "jealous"

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God—He is All-in-All and cannot admit of another claimant. So all who depart from the true knowledge of the Allness of Spirit and fall into idolatry, the endowing of matter with the qualities which belong to Spirit only, come under the domination of material beliefs that scourge them unto death.

Then arose Israel's cry: "What must I do to be saved?"

And the answer came, that she must recover her right concept of the one God. Aye, true Israel must be restored.

It is self-evident that errors of any sort and in any line of endeavor can be corrected only by acquiring and correctly applying a knowledge of Truth. And this is now discovered to be applicable not only to mathematics, music, art, etc., but to life itself. The correction of errors is always a function of *obedience*—obedience to Principle. So those errors known to mortals as sickness, accident, calamity, misfortune, sorrow, death, can never be corrected by the worship of any personality, by faith in another's goodness, or by adherence to religious creeds or to medical or philosophical opinion and dogma. Nothing—absolutely *nothing*—but the acquisition of "that Mind" which was in Christ Jesus, and obedience to it, can bring about the "new birth" which the Man told Nicodemus, long ago, was the only way in which mortals could effect their release from captivity to the "serpent," the carnal, supposititious mind that is in every respect the antithesis of Good.

The first chapter of *Genesis* shows that Israel had been taught the most stupendous fact ever enunciated in regard to man, namely, that he had been created in the image of God. Man is thus inseparably linked with Mind. And Mind and its Idea, true Man, are eternal; and Israel had known this, for she later stated it in the expressive term: "In the beginning . . .," meaning that Mind and its Idea *had no beginning*, therefore could have no ending, but were eternal, and both forever perfect. Captive Israel had to go back to this fundamental point and begin anew her mental journey towards the Promised Land, towards that spiritual consciousness of harmony which she could reach only through acquiring dominion over her false thinking.

Human history is, in a sense, the story of the journey of the human consciousness towards a perception of the Christ. And the Bible is the record of this mental journey. . .

"The human sense, groping among the shadows of mate-

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riality, has been struggling towards what St. Paul called 'the light of the knowledge of the glory of God,' and it is this human struggle to find the truth about God which is recorded throughout the sacred writings of the Hebrews."¹³

And at the very outset we find, side by side, the Real and the suppositional. So impressed were the ancient Hebrews with this phenomenon of human experience that they recorded it in the two diametrically opposite accounts of the Creation which we find in the first two chapters of the Book of Genesis. . .

"In the first instance man is described as the imaging forth of Deity. His nature and character, therefore, partake of and express divinity, and could have no possible affinity with evil. This second statement, however, unequivocally represents man as evil, as that which is God's unlikeness, a creature of the earth, not of heaven, whose nature is sensual and sinful, and whose inherent depravity absolutely dissociates him from any divine origin. . . Theologians and others have presumed to declare and to teach that these contrary statements are identical, with the result that mortals have come to think of the Creator as a being of like passions as themselves, and of His image as originally but a clod of earth which later developed into a depraved mind. The very natural result of teaching the unity of these opposite descriptions of man has been to leave the first out of sight as having no present application to human salvation, and to honor the dust of the ground as the basic factor in creation."¹⁴

"The perverted but too popular teaching, that the materiality of man's origin and existence, which is presented in the second chapter of Genesis, is of God, and must be accepted as true and good, a teaching which has been unlawfully imposed upon the unresisting because unenlightened human mind, is the error that binds humanity to the chariot wheels of sensualism, and that entrenches evil, in the guise of nature, in the world's centers of education."¹⁵

The very fact of the infinitude of Spirit renders evil nothing. And this tremendous fact at some unrecorded time began to dawn upon the primitive human consciousness. There began to arise a distinction between good and evil. And with it came some slight perception of the Allness of Principle which in a measure exposed the deceptive and debasing character of evil.

13 *Footsteps of Israel*, Samuel Greenwood, p. 25.

14 *Ibid.*, p. 4.

15 *Ibid.*, p. 5.

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This was set forth in true Oriental fashion in the story of the Garden of Eden. . .

"In her encounter with a serpent that could talk, evidently intended to explain the appeal of evil as a subtle suggestion, the woman became aware that an acceptance of what it urged upon her would be inconsistent with her recognition of God's demands. The language implies that while she perceived something of the source and nature of the temptation into which mankind had entered, she did not discover the way out of that mental captivity. The rising up in human thought of the supposition that there is something taking place outside the realm of good, something that has substance, intelligence, and power, was plainly what the serpent represented; so that what the woman from her standpoint of spiritual discernment discovered was, that she, in common with other mortals before and since, had been beguiled into believing what was not true. Thus interpreted the story can be readily understood as illustrating the process of evil in the thought and experience of every human being; whereas its literal acceptance would leave one hopelessly stranded amid irreconcilable inconsistencies and absurdities.

"Eve had begun to see, in a rather vague way, what St. Paul long afterwards saw clearly, that evil and the carnal mind are one. Therefore what the inhabitants of the garden were warned against was a wrong mental state; in other words, thinking falsely about God and man. From the opening sentence, 'And there went up a mist,' to the final expulsion from the garden, the story presents a delineation in metaphor of that spurious claim to consciousness which the Revelator describes as deceiving 'the whole world,' which obviously means that the whole world is under the spell of the suggestion that good is not infinite and supreme, and is not, therefore, the whole of man's life. . .

"It is noteworthy that throughout this narrative the man of dust makes no claim of being godlike, nor do his speech and conduct indicate a divine origin or relationship. On the contrary, his inglorious record, right up to the present day, confirms the conclusion, beyond reasonable question, that Adam was not the man spoken of in the first chapter of Genesis as being the image of Deity. . . While ordinary theological teaching has interpreted the story of Eden as confirming the belief that God created man materially, the story is seen upon closer and unprejudiced study to point out the evil attaching to that belief."¹⁶

The story of Eden is doubtless the most profound and

16 *Footsteps of Israel*, Samuel Greenwood, pp. 7 and 8.

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powerful allegory ever written. It is a withering condemnation of the evil which composes the carnal mind, and it is in addition a glorious prophecy. Adam, the dust-man, fell into the "deep sleep" of materialism, from which, down to this twentieth century, he has not awakened, but still lies mesmerized by the suggestions of the "serpent." But "woman," a higher spiritual sense, though at first deceived, awoke and became receptive. And to her it was promised that her "seed"—spiritual understanding—should "bruise" the serpent's head, the carnal mind's claim of intelligence and substance in matter. That spiritual understanding would know that the "serpent" was "a liar and the father of lies"; that its suggestion, namely, that a knowledge of evil would increase mankind's understanding and add to happiness, was sheer diabolism; and that the sorrow and suffering into which such false knowledge led would be eliminated from consciousness by a knowledge of the deceptive unreality of evil and the beneficent reality and unity of Good. The Eden story reveals the fact that evil, the "serpent," the "devil," "Satan," is not something independent of the carnal mind, but is that so-called mind. It is a false, destructive, consuming material sense that by its subtle suggestions mesmerizes mankind into believing "the dust of the ground," matter, to be the great fact of existence, created by Spirit, God, and constituting the sum and circumference of being.

"The fruit of that forbidden tree' which, in the words of Milton, 'brought death into the world and all our woe,' was not an apple, or any other form of earthly fruit, but a mental experience. It was the human partaking of or entering into a sense of being that was entirely foreign to God and His creation. St. Paul properly classified this delusive sense of things as the fleshly mind, or the mind that finds its consciousness in matter. . . . The serpent's nefarious machinations in beguiling the hearts of men in this year of our Lord in nowise differ from its nefarious machinations in the garden of Eden. Submission to materialism still shuts human consciousness out of paradise, and the earth accordingly brings forth its thorns and thistles, while mortals continue to earn their bread by the sweat of their brows."¹⁷

Thus the rising of the "mist," the mental whispering that there is something to be desired outside of God. Thus the

17 *Footsteps of Israel*, Samuel Greenwood, p. 12.

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“fall of man,” humanity passing into captivity to the carnal mind. Thus the illuminating story of Eden, and its marvelous prophecy of the Christ, whereby evil would be fully exposed and revealed to be—*nothing*. Thus Israel’s bondage to the “serpent.”

But God never leaves Himself without a witness. So, though Eve knew not the way out of her captivity to material sense, in due season there arose one with sufficient spiritual understanding to guide Israel out of her bondage. And in the “Ten Commandments” Moses formulated for her a code of right thinking that would release her and preserve her freedom.

With the exception of Enoch, whose consciousness at length so fully reflected Mind that he “walked with God”—that is, expressed naught but God—Moses is the first one recorded in the Hebrew Scriptures who sufficiently understood the “mist” of materialism to definitely separate Spirit from matter, and who saw materiality and all its legion of woes as but hypnotic suggestion which induces a belief in everything opposed to Principle, God. Awaking to this, Moses saw God as “Jehovah,” a word which in the Hebrew tongue means “Self-existent.” But “Hovah” means “Eve,” “the mother of all living.” So God is here first glimpsed as “Father-Mother,” the sole creative Spirit.

“With the birth and remarkable preservation of Moses the line of the woman again swings into view. The enmity of the serpent, becoming instinctively aroused at the approach of the next step forward in the spiritual march of Israel, would have wiped out the whole Hebrew race to prevent it. The carnal mind’s resistance to everything spiritual would have frustrated the deliverance of Israel by destroying the human instrument chosen for this work, an attempt that was repeated some thirteen centuries later at the time of the birth of Jesus. . . .”¹⁸

When to the receptive thought of Moses—receptive because in the truest sense “meek”—came a higher understanding of God, he learned that Spirit cannot be defined, because illimitable. But what should he say to the questioning, doubting children of Israel who were looking to him for a knowledge of God? He could only say that the infinite Creator is “I AM THAT I AM.” Another rendering of the original Hebrew text is: “I AM BECAUSE I AM.” Still another is: “I AM WHO I AM.” All

18 *Footsteps of Israel*, Samuel Greenwood, p. 62.

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of these convey the idea of infinitude, of omnipotence, of self-existence, of unity, of perfection. In each is seen divine Principle expressed as Mind, as Life, as Spirit, as Truth—yes, as Love. And thus is expressed the fact that *real knowledge of aught but God is utterly impossible.*

On this basis of spiritual understanding Moses began his work of emancipation. Error—evil—claimed dominion in the embodiment of Pharaoh, and through him sent forth its defiant challenge: “Who is the Lord, that I should obey his voice?” The same claim of carnal superiority rang through Eden. It rings through the world to-day: “Who is the Lord, that I—I, mortal material belief—should obey?”

But Moses had learned that the only true knowledge is knowledge of the infinite “I AM.” Therefore any supposed knowledge of evil is but supposititious and unreal. So, centuries later, the Man, knowing this to be true, answered mortal mind’s defiant challenge by utterly destroying its claims. To mankind, educated to regard themselves as “miserable worms” and “sinners,” he still says: “Be ye therefore perfect,” for the true self of each of us is the reflection of the infinite “I AM” and is therefore as perfect in quality as is the “Father.”

But how was Moses to convince his people that he had, audibly or mentally, heard the “voice” of God commanding him to lead the Israelites out of bondage to the “serpent”? We are told that he gave three “signs” to prove to his people that God was with him. . .

“The first sign plainly signified the overcoming of the serpent. What could this sign mean except that the subtlety of evil had no power to harm when handled by a knowledge of the omnipotence of God? Many centuries later the great Master said, ‘Behold, I give you power to tread on serpents’; which obviously means far more than treading unharmed upon poisonous reptiles, and that is, overcoming the enmity of the carnal mind. . .

“The second sign distinctly implied the power to heal disease. The actual presence of God had been spiritually unveiled to Moses, and in that glorious light his fear of the disease most dreaded by the Hebrews was visibly uncovered to him and destroyed. To the unchanging perfection of the infinite I AM, disease could have no presence, and in this experience it was proved unmistakably that leprosy, with all other forms of disease, was but a falsity of human sense. This exhibition of

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divine healing was to be a sign to Israel of the authority of God's messenger. God declared Himself in Horeb, as He did afterwards in the wilderness of Shur, as 'the Lord that healeth thee.' This sign of healing, it will be remembered, also sealed the authority of the Messiah. . .

"The third sign, that of the changing of water into blood, which was to be the most convincing of them all, would seem on the surface to be merely an act of magic, without the faintest relation to Moses' God-ordained ministry. But it may be recalled, in this connection, that, according to St. John, the first sign of Jesus' ministry was the changing of water into wine. The apparent metaphysical meaning of this third sign was, that an understanding of God gives men dominion over so-called material laws. . ."19

But, though his spiritual understanding was great, Moses was human, and he permitted himself to yield in times of great exasperation to suggestions from the so-called mortal mind. Because of this he knew that he was not fully manifesting the Christ, although he foresaw that some day one would appear who would fully manifest it. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." But—and this fact has too often been lost to view—Moses' cultivated spiritual sight enabled him at last to discern, what John on Patmos saw, the Kingdom of Harmony which the Man came to reveal. And it is quite possible that this spiritualization of Moses' thought lifted him so far above his more materialistic followers that he eventually disappeared from their sight.

Moses' work was so tremendous in its scope that it has left its impress on all succeeding ages. Egypt was the home of magic, of "mental science," of "auto-suggestion," of the mesmeric so-called "arts." Mortal mind and its pseudo-activities through matter stood supreme and controlled mankind's thinking through ruler, priest, and magician. Moses saw the real nature of all this, and he set about to free himself from the deadly effects of the "wisdom of the Egyptians" and "the educational systems of the Pharaohs." Because of his glimpse of the Allness and changeless character of the infinite "I AM" he was able to see the nothingness of Pharaoh's false opposing claims. And Pharaoh was the type of mortal mind. That Moses, like Jacob, struggled long with the mesmerism of matter is evident

19 *Footsteps of Israel*, Samuel Greenwood, pp. 65, 66.

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from a close study of his career. When he cast his rod upon the ground and it became a serpent he was deceived into accepting hallucination for reality—as the world has ever been deceived—and he fled from his material beliefs, fled from his problems. Then his better understanding of God bade him return and handle the mesmerism and see its nothingness. Thus did his spiritual understanding increase. Thus did he learn to reverse the claims of error and see the reality back of them. So the concept of “serpent,” instead of being a loathsome thing “cursed above all cattle,” became to him, when reversed, when “elevated,” a type of the healing, saving Christ. And thus he employed it in the wilderness. He saw what the Man centuries later voiced when he said: “And I, if I be lifted up from the earth”—up above the false testimony of the physical senses—“will draw all men unto me.”

But what was Moses' rod? What but his understanding? This understanding was at first like the world's, mere delusion. But when it dawned upon his thought—when it was “revealed” to his consciousness—that there was but one supreme Power, the great Jehovah, omnipotent, omniscient, omnipresent, omnibeneficent, and omniactive, the rod became spiritual understanding, and it devoured the rods of the Egyptian magicians—that is, destroyed their materialistic beliefs of power and action apart from God.

The mesmerism exerted by the subtle beliefs in “the flesh,” and represented by the serpent, is the type of the animal magnetism with which error—that “man-killer from the beginning”—has enchained the human race. Moses handled this “serpent” and discovered it to be but illusion. So, centuries after, did the Man.

When Moses realized the delusive nature of the bondage that lay upon the people of Israel he set himself to lead them out of their false thinking. A mighty struggle followed—the struggle that all mankind must endure, sooner or later, in the working out of their own salvation, unless they can at once and without argument accept Truth and practically apply their knowledge of it in ever increasing degree. But, guided by Moses' superior spiritual understanding, they at length, through many tribulating experiences, gained their freedom from bondage to the Pharaohs, the carnal beliefs of mortal mind, the opposite of the Mind that is God.

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And while he guided the people of Israel, so did Moses continue to work out his own salvation. And he began to see the "promised land," not as a selected portion of the material earth, but as a state of mind, a pure consciousness of Good only. And into *that* promised land he steadily entered. *That* was a land indeed "flowing with milk and honey"!

Painfully, wearily, the children of Israel strove to follow Moses' spiritual guidance and overcome the Canaanitish beliefs that embound them. But he advanced so rapidly beyond them that at length their idea of the "promised land" remained so far short of his that they regarded him as dying—and this in spite of their own admission that "his eye was not dim, nor his natural force abated."

It has been said that Moses made every preparation for leaving his people, and that the Book of Deuteronomy is the prophet's long last farewell.²⁰

We can well understand this, especially in the light of the admission that his sight was undimmed and his strength unabated. Much more consistent is it to believe that he was not dying, not to die; but rather that he was so far advanced spiritually beyond his fellows that the hour was near when they would cease to see him longer as a human personality. So, following the Scriptural record, Joshua is appointed his successor; the Law is written out and deposited in the Ark; the song and blessing of the tribes marks the farewell—and then comes the mysterious end. . .

"But," objects the materialist, "Moses had been told that he should see but not enter the Promised Land."

Yes, he knew that he could look upon the material concept of the Promised Land with his earthly vision, but would not enter it. Why? Because he had so far worked out his salvation that nothing was to be gained for him by entering the land beyond the Jordan and continuing in a sense of material existence. His line of progress led far higher.

"But Moses had sinned, and for the sin he was punished. . ."

Yet it was not a penalty, but a *reward*, that he received. The sin was destroyed—in the truest sense "forgiven"—and Moses, by his continued right thinking, doubtless rose steadily out of the material. His righteousness did not permit him to enter upon the possession of the material Land of Promise,

20 See article on "Moses" in Smith's *Bible Dictionary*.

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but elevated him into possession of the spiritual concepts of Truth, Love, and Life. And so to limited human ken he disappeared. He ascended. So had Enoch done, long before. So did the Man, centuries later. . . And so must we.

As, long before, Enoch had grown in spiritual understanding to such an extent that his consciousness became filled with pure spiritual concepts of Truth, of Life, of Love, of Spirit—God, and mortal beliefs were thus forced out of his thought, and he rose above them and so disappeared from human view, from human consciousness, so, it is probable, did Moses. In *Deuteronomy* 34:5 we read that Moses died—but “according to the word of the Lord.” And we find several words in the Hebrew tongue that are variously translated “to die,” some of which are equally correctly translated “to depart.”

Now a higher and more logical explanation is, that when Moses saw that his work was accomplished, that he had walked with the children of Israel as far as it was best for them that he should accompany them out of their bondage to material sense and into the freedom of spiritual understanding, he left them. For as long as he walked with them, just so long did they rely on his human personality, just so long did they look to him to make their demonstrations for them. But if there is anything in the Bible that is repeated like a refrain from *Genesis* to *Revelation* it is insistence upon the fact that *mortals must work out their own salvation*: it cannot be done for them, not even by Jesus himself. Therefore the time had logically come for Moses “to depart.” He was leaving them a supreme example: he had shown them that salvation is a function of *obedience* to Principle, despite the testimony of the physical senses. He had been obedient—and because of it he had been able to demonstrate in marvelous ways God’s power. Then, the deliverance accomplished, and externalized as escape from Egypt, Moses voices his deep gratitude and points them away from himself to Principle: “The eternal God is thy refuge”—it is no longer I upon whom you must depend—“and underneath are the everlasting arms”—for, whatever the seeming material condition, the sustaining God is *always* there. “Thine enemies shall be found liars unto thee”—why, it was out of the lies of material beliefs that he had been leading them, and the only enemies they ever had or could have were naught but lies! Yea, the “liar and the father of lies.”

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Then Moses, in his great spiritual exaltation, ascended Mt. Nebo. Says Josephus: "Now as soon as they were come to the mountain called Abarim . . . and as he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley."

And he did not return. Search was made, but he was not found. The people declared that he had died and that God had buried the body. They knew not, nor could then comprehend, that the fleshly body had ceased to be to Moses his real self, and that he had risen out of such false belief.

Is it a subject for wonder that the Man later said, in substance, to the Jews: "You have Moses and the prophets"? Had they understood the mighty work of Moses and followed his example of obedience and right thinking, they too might have long since reached the spiritual heights which he attained and have "overcome the world." The Man did it, as had Enoch and Elijah before him.

For, as Enoch, Moses, and Elijah worked out their salvation on the basis of their concept of God, so did the Man. Yet their concept and his were not wholly identical. The idea of God approximated nearer and nearer the spiritual fact as Israel's history unfolded—although this fact was reflected by only a few here and there throughout the centuries. But those few accomplished marvels, as recorded in the Scriptures. True, Moses revealed God as inexorable—but what else can be expected from infinite Principle? A principle that deviates in the slightest degree ceases to be principle. So, while the Scriptural account of the Flood appears incompatible with Goodness, it only teaches the mighty truth that error cannot be drowned—cannot be destroyed by material means—and that he who dwells outside of Principle, all-embracing spiritual Law, will be, sooner or later, overwhelmed by evil. The "Flood" has occurred innumerable times throughout human history; it occurred again in A. D. 1914; it threatens again to-day. And nothing but a knowledge of Principle can save from it. Moses revealed God as commanding; yet a proper study of the Ten Commandments shows them to be in essence divine *promises*. The "Thou shalt not" becomes "Thou wilt not desire to, when thou hast acquired spiritual understanding." The Man saw through the restraints and recognized the promises, and he revealed God to be Love.

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But if God be Love, how could the ancient Hebrews attribute such atrocities to Him as they apparently did?

The Hebrews, be it remembered—that is, Israel—having discovered in a measure the effects of a better mode of thinking about God, began to so live in their thought of the Almighty—and of themselves as “chosen” by Him, because of their better glimpse of His nature—that they were soon attributing to “the direct spoken command of God all that presented itself as duty.” We constantly read: “Thus saith the Lord, . . .” But we also read: “The word of the Lord came to . . .” And it is very clear that when Moses and the great thinkers said: “Thus saith the Lord,” they were but saying in other words: “Thus it has come to me as our duty—thus it appears to me right and best that we should do—this is what has been revealed to my thought. . .”

But did it come to them as duty, as God’s will, to utterly destroy the Canaanites?

In reading the Old Testament we must keep constantly in mind:

“That the leaders of this people were never wholly unconscious of the great purpose they were meant to serve. They were to become the medium of blessing to all the nations of the earth. To this task they gave themselves at times with a passion of thoroughness which knew no limits. It is a characteristic of the primitive mind that when it begins to apply a good principle it does not know when to stop. On this point primitive justice, for example, supplies us with many illustrations. A crime sufficiently a crime to be punished publicly was punished terribly. Between the criminal and his belongings, human or material, there was no power of discrimination. One instance of this will be enough to show the lack of what we know as moderation. During the sack of Jericho Achan, the Son of Zerah, had stolen portions of the loot. . . Because Achan had done wrong, his children, his cattle, and his very tent, all share in the blame. . .”²¹

And further:

“Jehovah having given them the commission to bless all the nations of the earth, the nations of the earth must submit to being blessed or be hacked to pieces. Hacking to pieces

²¹ Article “David Discovered the God of Right,” by Basil King, in *Good Housekeeping*, January, 1923.

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being an easy form of argument, they threw the responsibility for adopting it on God."²²

But did this make God responsible? Not at all. Israel was but throwing the responsibility upon her *concept* of God.

"For Jehovah, as understood by the early Hebrews, was *not* the Universal Father revealed to us in Jesus Christ. That should be clear to us. He was a tribal God, Almighty, Everlasting, but a competitor of other gods. Though Moses had proclaimed Him the Only God, popular opinion supported him but partially. As a question it came down to the practical. An Universal Father, as much the Father of the Amorites, Hivites, and Hitites as He was of the Hebrews, might never have given them the Promised Land at all. It was only by seeing God as they wished to see Him, as perhaps they needed to see Him, that they could have had the nerve and the relentlessness to use fire and sword to the last extremity. They might take the wrong way to do Right, but Right was at least their objective."²³

But Moses told them they should not kill—he gave it as one of the conditions on which they should "see"—spiritually understand—God. But Moses could not go too far with these slow of thought, these matter-dulled, ignorant masses whom he was guiding. He knew that they must emerge gently from their wild carnal beliefs. Yet as he guided them he knew that he must cite an authority. And so he gave his own clearer, better thought the force of authority by casting it in the mold of "Thus saith the Lord, . . ." And so when the Man later said: "Ye have heard it said . . . but I say unto you . . .," he was but saying in other words: "The concept which Moses advanced was sufficient for his day, but *my* concept is more spiritual, therefore nearer Truth. Abandon his, then, for mine."

The earliest concept of God doubtless was that of "a power." To this "power" was soon attributed intelligence, albeit a magnified *human* intelligence. Abraham came to see this intelligent but invisible Power as the supreme Governor of all. From Abraham's day God has been known as "the Almighty." This concept of God had a transforming influence in the lives of Abraham, of Isaac, of Jacob, and of Joseph, but it was not yet regarded as the infinite Love which "healeth all thy diseases." Moses is the first who is recorded to have acquired sufficient spiritual understanding to enable him to heal disease.

²² Article "David Discovered the God of Right," by Basil King, in *Good Housekeeping*, January, 1923.

²³ *Ibid.*

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To Moses it was "revealed" that this all-mighty Power is invariable. To him it was Truth. It was Principle. And his reaction to this "revelation" made him the channel for the Ten Commandments. Thus he became the great "Lawgiver" to the nations. The "revelations" to Moses formed the basis of the Man's words, centuries later: "Ye shall know the truth, and the truth shall make you free." For Moses, by a knowledge of Truth, had healed leprosy, had neutralized the poison of serpents, had rescued his people from slavery, and had led them safely through the bitter wilderness experience. Yet it appears that it was always he who did the "proving," the "demonstrating" of the omnipotence and omnipresence of God. So Aaron. So Elijah. And Elisha. All were healers, all demonstrated spiritual control over so-called natural laws, yet we have no record that they had students or taught others to do the mighty works which they did.

Why?

"The law was given by Moses, but grace and truth came by Jesus Christ." . . . The Man saw God as something other than inexorable Law, other than the All-knowing: he saw Him as *Love*. It was the recognition of this great fact that enabled him to fully reveal the Christ. By this he taught others to do the works that he did.

Moses was a re-discoverer of all that the ancient patriarchs had learned of Truth. Then he advanced to reveal God as invariable Principle. The Man in his "silent" years had to re-discover all that the patriarchs and Moses and the prophets after Moses had learned about God; then he advanced to the understanding of Him as Spirit—then as Love.

"God is light," writes John. Light has ever been God's symbol to mortal man, and the sun was among the earliest of men's objects of veneration. But if sunlight is passed through a prism of glass it is resolved into its seven primary colors: violet, indigo, blue, green, yellow, orange, and red. It seems almost to be the material externalization of the great fact that if God, as Light, is viewed through the prism of true scientific knowledge, He is revealed as the seven-fold complete Principle, Mind, Life, Truth, Soul, Spirit, Love.

God, being Mind, it follows that He is to be understood by the Ideas that reveal Him. But, since it is impossible to separate the Idea from the Mind that conceives it, it follows

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that wherever we find the right Idea, *there is God*. Mankind, therefore, comprehend God through thoughts which reveal Him. If one's thinking is material, God is not revealed to him, for matter is the direct opposite of Spirit. The material thinker is therefore wholly unacquainted with God. Such a one knows not Life—for God is Life; knows not real Substance—for God is Soul; knows not Love—for God is Love. Such a one is outside of Law, has no concept of Principle within, therefore can externalize no reality, no permanence. Such a one is but awaiting the Flood—and it comes in varying degree in sickness, accident, loss, sorrow, decrepitude, death. Such has been the experience of Israel down through the centuries. Such is the priceless teaching of the Old Testament. Such was the teaching of the Man who had learned in his "silent" years to *demonstrate* the actuality and existence of God and to reveal Him as the infinite Father-Mother Mind, Love.

It has taken mankind countless centuries to learn that God cannot be discovered by saying: "Lo, here," or "Lo, there," but that the existence and nature of God can be learned *only through actual demonstration or proof*. For him who is not sufficiently spiritually minded to make such demonstration, God does not exist, or is but an abstraction. For him who can make such proof, God becomes in very deed his Life, his Soul, his Mind, with the external accompaniments of health, abundance, happiness, and spiritual progress. The history of Israel abundantly illustrates this. And the Man emphasized the fact in his own vivid career.

But demonstration requires hard and "strait" thinking—and mortal mind much prefers to accept as fact the material suggestions that so readily come to it in the name of "common sense." When diseased it will eagerly fly to "auto-suggestion," to electricity, to bodily manipulation, and to material drugs and modes—but it resists and repudiates the only remedy that can possibly cure, namely, the scientific knowledge of God which Moses and the Man so successfully employed.

Because mortal mind found it so much easier to accept material suggestion, the whispered lies of the "serpent," coming in its own material thoughts which, like gnats in the summer sun, buzz idly in and out, coming from nowhere and returning thence, the pure healing concept of God fell, and mankind were left groping in an outer wilderness of human beliefs,

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theological crotchets, and philosophical abstractions. And to such depths did Israel's concept of God fall that for four hundred years before the Man appeared there had been no prophets, and the healing knowledge of God had been entirely replaced by childish ceremonial and silly rite. Small wonder Israel found itself in slavery to Rome!

True, there had been sporadic attempts to reach back to God through these centuries. And there were some, like gleams in the spiritual darkness, who suspected the unreal nature of the things material for which the world was so eagerly striving. Socrates sought to reach God through his ingenious "design" argument. Plato developed the suggestions of Socrates and gave the world his idealism, the basic idea of his philosophy being that Good is identical with God. Matter he regarded as a recalcitrant element, and he endeavored to build up the ideal world in sharp contrast to the world of matter. He taught that the body is the soul's prison, and that there is pre-existence as well as survival after death.

Aristotle regarded the dualism of the ideal and the material as mainly a contrast of matter and form, and taught that matter tended more and more to pass into form, till we arrive at God, who is form without matter. The God of Aristotle was a "cold consciousness." It could be imitated only by the contemplative virtue of the philosopher, and had doubtful value for the practical man of affairs. Yet Aristotle did regard God as "a first mover of the universe, himself unmoved."

Philo declared that Greek philosophy was the same as the philosophy of Moses, and that Plato and Aristotle derived their teachings from the Old Testament.²⁴ And Philo may have come close to the fact, for there is much in the idealism of ancient Greek thought that suggests an older and Hebraic influence.

Then developed Epicureanism, a material system remarkable chiefly for its teaching of "free-will."

Stoicism taught that God was the soul of the world, but it likewise inculcated ideas of pantheism by acknowledging the gods of popular belief.

Cicero had a glimpse of spiritual light when he reached the conclusion that the physical senses are so far from truth that we must be content with reaching probability, not daring to hope for certainty.

²⁴ See *Interpretation of the Bible*, Gilbert.

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But, though we search history never so carefully, we learn that the right concept of God was never acquired but by *one* people, Israel. And though they lost it for centuries, and suffered the pangs of hell for the loss, yet it was recovered to them and revealed in far greater brilliancy than ever conceived of by their clearest thinkers. And the one who thus recovered and revealed it was the Business Man of Syria, who, in his immortal "Sermon on the Mount," gave the sole remedy, the all-potent "method and secret," for the complete salvation of man.

The Man started with God. He did not start with the material universe and then, through the "design" argument, try to work back to a spiritual Creator. He knew that he could not begin with mortal existence and reason up to God. He knew that the five physical senses could not inform him of Spirit. This has ever been the world's method—and it has ever failed. He assumed, to begin with, a perfect creative Principle, which he called the "Father," and on this assumption as a theorem he proceeded to demonstrate its correctness. He *proved* it to be so. Reasoning logically, he knew that "as it was in the beginning, is now and ever shall be." Perfect eternal Principle, perfect Cause, perfect Effect. Perfect Mind, perfect Idea.

But, in refutation of this, mortal sense seems to present *its* material man, a material organism seemingly containing a material mind—all subject to discord, decay, and death.

True. And this man is the one to whom Job referred when he cursed the day that he was born. Jesus knew that evil appears to trail Good like a shadow. But he knew that evil is a supposition, having only the power that mortals concede to it. He knew it to be the "liar from the beginning." He knew, and he proved, that just as soon as men should acquire the knowledge of God as infinite Spirit, just so soon would they see evil as the "suppositional opposite" and cease to give it power. Then evil would fall from sheer lack of support. It would disappear from lack of any sustaining power from mortals—and it has no sustaining and perpetuating power of its own. He knew that every human condition is but a false sense of some spiritual reality, that every human experience is a false sense of some spiritual activity. Destroying this false material sense, he could see the spiritual reality right there where evil seemed to be. He saw that human life, mortal existence, is based absolutely on wrong thinking. He saw, and he proved

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and taught, that through right thinking men would find their lives hid with the Christ-truth in God, Principle, Mind, Love. . .

But he did not tell *why* evil seems to trail Good like a shadow. He did not explain *why* there should seem to be a "law of suppositional opposites." Did he know that to attempt to account for evil is but to make it a reality?—for obviously one will not try to account for that which he does not believe to exist. As long as men tried to explain the origin and nature of evil, just so long were they making it real to themselves, and just so long would they fail to get rid of it. He showed plainly that evil is not to be gotten rid of on the basis of its *reality*, but on the fact of its *unreality* as a "lie," as sheer supposition.

"Ye have heard it said . . .," he cried; "but *I* say unto you . . ."—and he could say it with authority, for he had *proved* what he taught.

"The idea of *God*, as it is given us in the Bible, rests, we say . . . on a moral perception of a rule of conduct not of our own making, into which we are born, and which exists whether we will or no; of awe at its grandeur and necessity, and of gratitude at its beneficence. This is the great original revelation made to Israel, this is his 'Eternal.'"²⁵

It is this "not ourselves that makes for righteousness" that constituted Israel's God. It is this "influence" to which the Man referred when he said to Nicodemus: "Except a man be born of a *new influence*, he cannot see the kingdom of God."²⁶ For God is above mortal sense. "God is Spirit," said the Man to the Samaritan woman. "God is an influence, and those who would serve him must serve him not by any form of words or rites"—Oh, our Roman and Anglican brothers, take heed!—"but by inward motion and reality!"²⁷

It is this that the divinely metaphysical John stresses in his writings. This new birth, this birth from God, is given to those who receive the light when it comes.²⁸ It breaks through and destroys the old *physical* succession. Abraham glimpsed this—and Isaac was born. Mary saw it—and the Man appeared. And in it is contained the scheme of salvation which the Man revealed to the world. In *John* 1:9 and 10, the word "world" means primarily "created order." So in this reference we see

²⁵ *Literature and Dogma*, Matthew Arnold, p. 139.

²⁶ *Ibid.*, p. 205.

²⁷ *Ibid.*, p. 205.

²⁸ See *John* 1: 6-13.

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that the true created order was accomplished through the Word—that is, that creation was spiritual, as set forth in the first chapter of *Genesis*. In *I John 3:17* the phrase means “this world’s goods,” hence, transitoriness. So from *I John 2:17* the word gets a sinister sense and John speaks of it in *I John 5:19* as the whole world lying in the “evil one.” It is the embodiment of hatred to all that God requires. By the inherent necessity of its nature it hates Christ and his Church.²⁹ Its hostility is represented in a ruler³⁰ who has an “hour” in which he apparently triumphs. The characteristic attitude of the world is “lawlessness”—without Principle—self will, rebellion.³¹ Those who live in sin—without Principle—are under the “wrath of God.”³² The impulse to save and redeem comes from the Father and is due to love. He sends the Christ-idea, the Christ-truth, and only by that is salvation possible, for the flesh remains flesh.³³ To acquire a demonstrable understanding of the Christ is to pass from death to Life.³⁴ This is to be “born again.” And this new life is sustained by continually communing with the Christ—“eating and drinking his flesh and blood.”³⁵

This, in substance, is the teaching of the “Sermon on the Mount.” And this is the essence of the pure Christianity of which Enoch, Noah, Moses, and Elijah caught such glorious glimpses when Israel was seeking a right concept of God.

29 *John 8:23; 17:14; and 18:36.* Also *I John 4:5.*

30 *John 12:31 and 14:30.*

31 *I John 3:4 and 5:17.*

32 *John 8:24 and I John 3:14.*

33 *John 3:6.*

34 *I John 3:14 and John 8:24.*

35 The above paragraph is based on *Hastings' Bible Dictionary.*

CHAPTER 6 (Continued)

THEME: "The Sermon on the Mount."

MATTHEW 5:1-48

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

“METHOD & SECRET” REVEALED

22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 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.

31 ¶It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 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.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

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

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43 ¶Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

MATTHEW 6:1-34

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

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

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

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17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

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

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

MATTHEW 7:1-29

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

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3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

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

15 ¶Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

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26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 ¶And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

MATTHEW 8:1

WHEN he was come down from the mountain, great multitudes followed him.

LUKE 6:20-49

AND he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend *to them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and *to the* evil.

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36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them. Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

“THE Sermon on the Mount may have been originally a collection of sayings codifying the chief tenets of the ‘Way’ in thirty clear statements taken down by Matthew, the one handiest with the pen, long before any elaborate history was needed.”¹

That Lucas was reporting the same discourse as that given by “Matthew,” is a conclusion that has been reached with great unanimity by interpreters generally. The seeming differences are of only minor import, and most of them can be readily accounted for in a reasonable way. Each contains, or omits, something different from the other, but there is no con-

1 *The New Archeological Discoveries*, Cobern, p. 218.

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tradition, and the subject matter varies only according to the variation of objects which the two Evangelists had in view. The editor of "Matthew" wrote mainly for Hebrew Christians. Jesus had said: "Search the Scriptures . . . for they are they which testify of me," and hence it was for "Matthew" to dwell upon the prominence which Jesus accorded the spiritual nature of the new dispensation and doctrine, rather than the mere letter of the Jewish law and the teachings and methods of the Scribes and Pharisees. This finds illustration in *Matthew* 5:18-38 and 6:1-34. Lucas, on the other hand, contemplated chiefly Gentile Christians; consequently he did not include the mentioned passages in *Matthew*, and made note only of those matters which would be of practical value to all.

Jesus having descended from the height with his newly chosen band of Apostles, his "Delegates," he found awaiting his coming the great multitude which had surged about him on the preceding day. Then, withdrawing, accompanied by the twelve and by many of the disciples, he proceeded to an elevated spot from which he could overlook and address the throng in the natural amphitheatre. Having seated himself, as was the custom of Jewish instructors, he delivered his discourse, in which are sounded the spiritual depths of the sacred Scriptures. He spoke to his disciples in particular, but, undoubtedly, in a manner to be heard by the eager listeners in the multitude.

In view of the nature of his mission and the migratory character of his ministry, it is only natural that there should be found among his utterances in this "sermon" similar sayings and illustrations reported in the Gospels as having been used by him elsewhere, at different times and under other circumstances. He repeated; he emphasized; he drove his lessons home. One must, when one speaks of spiritual things. Audiences and conditions might vary, but his messages were always repeated unfoldments of the same lessons, and were universally applicable.

Many students of the Bible have noted the contrasts between the delivery of the Sermon on the Mount and the giving of the Law on Sinai. Attention has been directed to the contrast in the topography of the two localities, the barren wilderness and the desolate and storm-scathed hill with its red granite crags, and the luxuriant fields of Galilee and the living green, the

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blossoms, and the fruitfulness of the slopes of Hattin. A striking contrast is also afforded in the circumstances that marked the two events. At Sinai, we read, the conditions were awesome and startling. The ancient descriptions tell of thunderings and forked flashes of light, clouds and fire, and the voice of a trumpet sounding long and waxing louder and louder. But on the Galilean hills there was nothing of terror or agitation. In harmony with the quiet landscape and the atmosphere redolent with the odor of fruits and flowers, a singular peace and a soothing love were prevalent. However, the contrast of most significance is that which is presented by a comparison of the two messages. The people who had been brought to Sinai had just escaped from a servile existence in Egypt, and were slowly advancing to a national life of independence; the multitude drawn to listen to the "Sermon on the Mount" was emerging from the realms of ecclesiastical tradition, theological superstition, and gross materialism, and was confronted with a new spiritual life. The Law brought from the Mount by Moses was a law of morality, and is generally regarded as pertaining chiefly to the external conduct. The "Sermon on the Mount" likewise had to do with morality, but its precepts were pitched in a far higher key than were those which were written upon the tablets of stone. The root of morality is always the same, but with its different stages of growth there are put forth varying corresponding developments. The Man meant not to abrogate the Law of Moses, but, instead, to *complete* it. His aim was to cause the old roots to send forth more vigorous sprouts, and to produce fruit where before there had been little more than leaves. He was bent on stripping from the simple statutes of Moses all parasitic growths, the meaningless and effectivless interpretations, glosses, additions, and ceremonials, under which they had been buried and lost from view, and with their re-statement to unfold the profound spiritual meaning and guide to health and life which they embodied. In a word, the "Sermon on the Mount" is a revelation of the *spiritual* significance of the Decalogue.

And it is almost as remarkable for what is omitted from it as it is for what it contains. *It has not a word that so much as hints at the Temple or altar, priests or ritual.* It gives out no formal dogmas, no doctrinal creed. It unfolds nothing about Jesus himself. It does not develop any of the now orthodox

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and accepted “schemes” or “systems” of salvation. It passes by many of the things of systematic theology which by Scholasticism have been emphasized as “essentials.” It is distinctively a message to “the man in the street,” bewildered and helpless amid the unintelligible complexities of human experience and the confusing and futile intricacies of prevalent religious dogmas, rites, and ceremonies. Never was there another message, to any degree authoritative, fraught with so much love, cheer, and hope for humanity as this. It iterates and reiterates the sublime law of universal love designed to bind men one to another and all to God, and imparts to all relations a new and clear spiritual meaning, force, and authority.

In this address the Man was an example to be emulated by such as would be instrumental in really aiding their fellows to escape from every form of bondage and to gain the highest freedom from the false mental things of which Rome was the externalization. There are many eager to preach, many who are confident of a “divine call” to the office, but not a few in their preaching disclose more eagerness to magnify their rôle, or themselves, or more concern about doctrine and creed, than downright interest in and love for mankind, thus omitting the essential element of an effective sermon. Paul understood this, as he discloses in the well-known utterance: “Though I speak with the tongues of men and of angels”—symbolic of supreme oratory—“and have not charity”—love—“I am become as sounding brass, or a tinkling cymbal.”² The Nazarene, the greatest of preachers, exemplified the truth that “to address men well, you must love them much.”³

Moreover, he departed radically from the crude and unintelligent evangelistic methods still employed in this twentieth century, for he did not appeal to the emotions, but to the understanding. He did not beat a “Gospel drum,” he did not tear off his clothes in an excess of fervor, he did not gyrate and gesticulate and work his perspiring body into strange contortions in an endeavor to drive home his opinions. No, he sat quietly and demonstrated the effectiveness of the new-old method of eliminating error by *silent displacement*. In winning men away from error to right thinking he did not assail, argue, or coerce; he accomplished his purpose by actually *demonstrating—proving—*what he set forth. When Principle is re-

² I Corinthians 13:1.

³ Mullois.

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flected, what is presented is seen not as mere opinion but as Truth. Therein he stands immeasurably apart from the theologian of Herod's Temple and the sensational preacher of to-day.

Nor did he seek his spiritual credentials in the gate-receipts, for of these there were none. When supply of food or money was requisite he demonstrated it in such abundance as to meet all needs. He had witnessed the commercializing of religion in the Temple, and had emphatically registered his opinion of such mockery of God. One wonders what he would say to the twentieth century brand of evangelism, with gate-receipts running into thousands weekly. Small wonder that the Flood returned in 1914! Small wonder that, as the historian Ferrero writes in 1923, "a universal apocalyptic peril is suspended over the world"! The Christ-truth has again been sold for mortal mind pottage!

Surely the Man was not blind nor indifferent to the bitter life-experiences of his hearers; and yet in his address to them there is no voicing of sympathy, no pity expressed, no emotionalizing, no complaint about wrongs suffered. *He did not make error real by voicing these falsities.* He voiced Truth, voiced the spiritual *facts* about men. He set forth the grandeur of their unseen outlook. In tenderness, cheerfulness, and confidence he pointed to the inexhaustible abundance of Good to be experienced by those who would and could accept the stupendous fact of the Allness of God and practically—*scientifically*—apply that spiritual knowledge to the material conditions with which they believed themselves surrounded. "Blessed" indeed were such! Blessed, yea—but the blessing was conditioned by their *receptivity*.

"Blessed"—or, perhaps better, "happy"—was the magnetic word that introduced the sermon and won for it an immediate and absorbing interest. For mankind's quest is happiness. This word "blessed" was the key-note of an "octave of beatitudes" that imparted to the spiritually receptive, those who had "ears to hear" and "eyes to see," a new vision. The Beatitudes expressed no new principles; their truths had been more or less apprehended at different periods, and were widely scattered through sacred literature. But it remained for the Man with his clear understanding to give them a new setting and to make them more conspicuous and in the highest degree *practical*.

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It was an amazing reversal of common thoughts and accepted conditions. It was a succession of paradoxes. The ills and misfortunes of mankind were so arrayed that they ceased to evoke dread. The old worn world-ambitions required to be remade. The richest blessings were to be found where they had been least expected. *But only as materialities were yielded for spiritualities.*

“Blessed are the poor in spirit; for theirs is the kingdom of heaven.” “Matthew” and Lucas seem to be at variance in giving this utterance of Jesus. Whose report is exact, it is impossible to determine. It may be that the Man, looking over the throng, as usual made up mainly of the poor and discouraged, who, due to their temporal needs, were experiencing humility and spiritual longing, was moved to say, as Lucas has it, “Blessed be ye poor.” But “Matthew’s” addition, whether or not his own, is not misleading, rather is it explanatory. It is in harmony with the manifest purport of the beatitude. The Man never attributed merit to mere poverty, but he taught that poverty proceeded from a lack of spiritual understanding of God, and that it was quite unnecessary. And he proved this statement again and again before the gaping eyes of his audiences.

The word “spirit” as used here means something material, as is shown by the Greek word from which it is translated, a word meaning “air,” “breath,” “wind.” It refers in places to an etherialized form of matter—perhaps to the most subtle aspect of the “communal mortal mind.” So when, in *Matthew* 27:50, we read that Jesus “yielded up his spirit” (Revised Version), or “yielded up the ghost” (Authorized Version), the true meaning is that he yielded *the sense of life material*. And so the “poor in spirit” would really be those who were turning away from material beliefs, realizing their emptiness, having become beggared by them. Those thus turning from matter were indeed “blessed.” And thus the Man saw it. For he realized that those who were denying in their life-conduct what the material senses present as real, and were seeking to reflect the One God as Principle, were approaching a harmonious state of mind—and that is the Kingdom of Heaven.

In Hebrew the word for “poor” means also “the gentle,” “the humble,” “the pious.” And the word for “rich” means also “the violent,” “the wicked,” “the impious.”⁴ And so it has been said that “the God of Israel is a workingman’s God—he is ever

4 See *The Call of the Carpenter*, Bouck White, p. 75.

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on the side of the poor against those who would despoil them."

But this has not been proved, as history shows. And "God is no respecter of persons." God is indeed on the side of the "poor" in material beliefs, yet such a one may seem to have great material abundance. Outward poverty is the externalization of spiritual barrenness within—yet the possession of material riches is not an infallible indication of spiritual richness. The rich in Spirit can always demonstrate abundant supply to meet their every need; the merely materially rich may lose all without warning and be left helpless.

The Man had begun by directing the thought of his hearers upward. The first step towards heaven follows a recognition of spiritual poverty. This recognition results from the fruitless mortal desire to find satisfaction in *matter*. When mankind realize that even the seemingly vivid pleasures of the material senses do not satisfy, and that material modes do not heal nor in any degree really meet human needs, then they have become the "poor in spirit" to whom the Man still addresses himself in his wonderful sermon. Then they have become the poor in the things of mortal mind. There are those who have tried to imagine that the Man was endeavoring to incite the materially poor and the oppressed to a labor revolution—Perish the vain thought! It was as far from his purpose divine as the heaven of Mind is above the hell of material belief.

But those critics who assert that the Man was merely a social reformer, stirring up the poor against the rich, cite *Luke*⁵ in confirmation of their view. And other critics there are who doubt the credibility of this entire portion of Lucas' narrative.

But these sayings certainly have the literary characteristics peculiar to the Man's utterances in general; and their teaching is thoroughly in accord with what he taught whenever he spoke along similar lines on other occasions. That Lucas should be prompted to preserve this fragment of the sermon was perfectly natural, he being of Greek extraction and character and having a marked susceptibility to all that was humane, generous, broad-minded, and noble. Hence, undoubtedly, it is to him that the world is indebted for certain of the most instructive and most cherished of the Man's disclosures, among them the parable of the Good Samaritan, the Prodigal Son, the Pharisee and the Publican, and the story of the great sinner and the penitent thief.

5 *Luke* 6:24-26.

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The woe pronounced on the “rich” was not because of the mere fact that they were materially rich, nor on account of anything in their riches themselves. The Man had nothing in common with those, sifted through the centuries and in all lands, who have fanatically denounced, without discrimination, wealth and the wealthy. He had no denunciation for the rich on the score of their possessions, nor any praise for the poor because of their poverty. To him, rich and poor were alike, with himself, “children” of one Father. And he had a profound understanding of the true nature, value, and desirability of riches. But he knew the temptation and snare for those—both rich and poor—who give themselves unreservedly to the pursuit and accumulation of material treasure; he knew how such sacrifice their better selves and become immersed in and wholly satisfied with their material holdings; how they become mesmerized by their material possessions and lose all sense of reality. Wealth almost invariably proves to be the master, and man the servant. It dominates him, and because of his belief in the reality and power of material possessions he loses his moral and spiritual freedom. The sad feature is that those who come under such domination are, as a rule, oblivious to their deplorable plight. In their blindness they imagine that they have consolation in their lot. Yet they shrivel in themselves; one chord after another designed to sound the notes of happiness is snapped asunder or lost, as they become more and more material in thought and gradually lose the finer spiritual feelings, and fail of the higher, ennobling, and permanent joys of Spirit. Therein is the deepest depth of woe. And this is what the Man saw. And he made others see it, especially the metaphysical John, who, writing to the Laodiceans, declares: “Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”

The Man’s intent was that rich and poor alike should learn that both riches and poverty are actually *mental* conditions, and that Spirit is the sole reality of being, and therefore the only and never failing source of supply for every possible human need. He knew that such a spiritual understanding, with recourse to God as the divine Mind, would assure to the poor man an abundance of all good things, and would enable the rich man to lose his greed and to experience true and durable riches with consequent real and permanent happiness.

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The woe on those "who are full" was for those satiated and satisfied with what the ignorant regard as the "good things," the *materialities*, of life. They are the gluttonous in every respect. In reality everything of that nature is only as husk for the real Man, for he knows that their sequence is spiritual hunger and impoverishment.

The woe on those "that laugh" was for the frivolous; those whose lives are but "jazz"; those for whom existence contains nothing earnest and serious, excepting their own afflictions. They chase after and are content with the baubles of vanity and folly; but inevitably their hallucinations are ruthlessly crushed, and hard experiences mock them with the emptiness of all with which they have been satisfied. Then in their wretchedness and helplessness, outside of Principle and hopeless, they mourn and weep for the loss of that which they fatuously believed to be real, but which has turned to ashes.

The woe on those of whom "all men speak well" was for persons who from either selfish policy, or cowardice, or absence of moral fibre, or the lack of definite conviction regarding right and wrong, truth and error, are "trimmers," seeking to be "good fellows" with all men. The Man well knew how often discreditable, rather than creditable, it was to have the favorable opinion of all men. It means that there has been dissimulation, deceit, hypocrisy, winking at evil, the crucifixion of good and truth, a hedging and a dodging of responsibility, and failure to play the real man. Woe awaits him who is not loyal to his better self, to his fellow men, and to God. There is no solace in the encomiums of others when he awakes to discover himself despicable in his own clear vision. No man can survive the failure to his own self to be true.

The Man repeatedly impressed it upon his disciples that the mission in which he was engaged was not his exclusively, but was something in which they, and all who should, like them, espouse his cause in the ages, must have part. And no one can read the brief paragraphs of his reported "sermon" and fail to discover that, when he likened such to salt and to light, he had regard, not to the mere professions of faith which they should make, nor to the activities in which they should engage, but to the life that they should live. He on different occasions emphasized the importance of confession, and of works, but here he placed stress on what is essential to impart effectiveness to those things, declaring that salt, a character abounding with the affirmations of good—a preservative from corruption—

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and light, an example marked by the accentuations of harmony—the dispeller of gloom and darkness—should influence and attract men, so that they would glorify the Father—for in “glorifying” Spirit, in “pleasing God,” as Israel had learned ages since, lay their own well-being. The salt that had lost its savor in the Man’s day were the Israelites who had fallen away from the Law of Moses, and whose religion was an empty observance of ridiculous ceremonials. To-day it is the nominal Christians, immersed in matter, wholly unspiritual in thought, and utterly unable to heal, to save from corruption, or to do any of the spiritual works which the Man bade his followers do.

Yet the Man’s admonition still rings out: “Let your light so shine” that men may see your good life and be drawn to emulate it and thus find the Kingdom of Harmony—Heaven.

In the world’s thought the Kingdom of Heaven has usually been some “future state” beyond the grave, in which are to be experienced compensations for the ills borne in this life, and where virtue is to have its full reward. In the earlier ages these concepts unquestionably had their most vivid portrayal amongst the Hebrews and those peoples with whom they were brought into contact. The “Garden of Eden,” undoubtedly among the first of their conceptions of heaven, is merely one of many allegorical representations of the prevalent ideas, having its equivalent in the “gardens of God,” the “mountains of God,” and a number of like fanciful creations, extant in different ancient Oriental religions and myths. And a cherished hope in connection with the long expected Messianic Deliverer was that he should remove the sword that guarded them and open wide the gates of Paradise.

However, surprising though it seem, the fact is that in the intervening ages, and in these modern days of boasted enlightenment, the old Hebrew superstitions have been largely entertained, varied only by shades of significance peculiar to the colorings of thought and imagination of the different periods and the respective localities. Down even to the present, it may be stated that the prevalent conception of heaven has been that of a realm somewhere “on high,” or in a mysterious “over there,” abounding in material and sensual attractiveness of which the richest and most exquisite things of earth can afford only faint suggestions; a land of “pure delight”; the eternal home of God’s favorite children in this world after death.

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The general thought to-day regarding heaven baffles description. While in the main many of the ancient and medieval fancies have been widely discarded, there have been no clearly defined and concrete conceptions substituted for them. Confucius said: "Heaven means Principle," but that was a concept too spiritual for mortal mind. Theologians have formulated views, and religious poets have imagined conditions, but the vast multitudes have been experiencing an awful sense of uncertainty, and have been helplessly and hopelessly groping, ready to lay hold on any kind of teaching giving promise of consolation and hope.

The Man gave out nothing resembling such crude, unreasonable, and deceptive imaginings. As represented by him, heaven is not something of locality or materiality, nor anything remote as to time or distance. He spoke of it as present, as now and here, even in spiritual consciousness. His declaration was: "Behold, the kingdom of God," or heaven, "is *within* you." According to his unfoldment it was not necessary that there should be long waiting, hoping, striving, and finally death, before there could be the possession and enjoyment of heaven. For heaven, as he revealed it, is simply the recognition, development, and fruition of the life that now is found in the spiritual understanding of the Allness of God. Such understanding is not contingent upon dying—indeed, such understanding destroys the belief of death!

It was, of course, a shock to the proud, bigoted, selfish, overbearing, and arrogant Pharisees, who claimed for themselves perfection, and who laid stress on a persistent compliance with a rigorous routine of silly religious observances as the condition of divine favor; but it brought astonishment, relief, and joy to the humble and sincere, who felt the poverty of their inner nature, yet aspired to and were receptive of spiritual good, when the Man voiced the assurance: "Blessed are the poor in spirit"—in mortal-mind beliefs—"for *theirs* is the kingdom of heaven"—they are ready for the consciousness of harmony.

And then, most appropriately, he considers "those who mourn." The Bible abounds in promises of comfort for such—but in no instance is it the intention that, where mourning is due to loss, there is to be expected a compensation in something similar to or the equivalent of that which has been lost,

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and thus itself in turn also subject to loss. The Man shows that deprivation is deprivation of material concepts only. Such "loss" serves to emphasize the imperfection, transitoriness, unreliability, falsity, and actual nothingness of the "things below," and under divine influence will awaken aspiration for the enduring and satisfying, the "things above." Then one realizes that nothing has been or can be lost. Where mourning is because of the death of loved ones, there will be the consciousness that there is no death to those who know God to be eternal and ever-present Life, and that therefore there has been no interruption to the continuity of Life, nor an actual separation, but that those absent from mortal sight—which is in essence but mortal belief—are still with those who remain enveloped in Love, the "Infinite Consideration" known as God. This is the spiritual fact, and must be externalized. And with this confidence all tears will be wiped away, and sorrow will vanish in joy.

Mournfulness is no longer a virtue. Joy is the characteristic of the Christian life. Paul's exhortation to believers was: "Rejoice, and again I say rejoice." Jesus was accounted "a man of sorrows," but it is told that he was anointed with "the oil of gladness" above his fellows. And he taught that the remedy for a joyless life is to know that love, peace, satisfaction, and happiness are neither in nor of material things, but are purely mental or spiritual states, attainable through spiritual understanding.

And spiritual understanding is acquired through true humility, through genuine "meekness."

Properly rendered, according to accepted authorities on the Greek text of the New Testament, the word translated "meek" never had the present significance of meek. Some contend that it should be "humility," others "gentleness," but the most of them agree on "tenderness." Wycliffe used the word "mild." The history of the word "meek" discloses the suggestive fact that in the earlier centuries it was accorded the sense claimed for the Greek by modern scholarship. That is, it was then used to express gentleness and courtesy, mercy and compassion—all of which indicate and make for spiritual receptivity.

The Man, now the central figure in the world's history, while the highest ideal of strength of character, was also as marked for his gentleness, forbearance, and tenderness. Therefore, that

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which he gave out for the inspiration of his hearers was only what he constantly exemplified. When he declared, "the meek shall inherit," he might have said, as he did later: "Learn of me; for I am meek." Thus the truly meek are those who reflect the Christ.

To the pride-full and over-bearing Pharisees who heard him this was amazing teaching. They, like some moderns, were wont to view meekness as "namby-pambyism," or despicable weakness. But no such inference was, or ever can be, deduced from either the Man's utterances or example. When truth required it, he had no fear of man. When he had a message to deliver, he gave it regardless of consequences. There was never dissimulation. But when he deemed that the circumstances required it, for the glory of the Father and the good of mankind, he could patiently submit to indignities and to anguish, and herein he reflected his true meekness, greatness, and strength.

"Blessed are the meek: for they shall inherit the earth." There is a depth of meaning in that statement that has never been fully sounded. For true humility is the acknowledgment of Spirit as All-in-All. And true "meekness," as the Man employed it, is "teachableness." So it is spiritual receptivity. Therefore those who are spiritually receptive "inherit"—receive from the Father, God—the true concept of Creation, of "earth" and the spiritual universe. They also receive from the same Source the spiritual perception to see the illusive nature, the nothingness, of the accepted concept of a material "earth." Therefore they receive dominion over this deceptive concept and all the ills and woes embodied in it. Thus, in a double sense, do the spiritually receptive "inherit the earth."

"Gentleness, sweetness, non-resistance: 'tis very hard to learn that in these and not in self-assertion power lies, that these are the evidence of character. Our lucid moments corroborate this while our emotions forever deny it. Memorable indeed to meet one who has learned this. True, there is no evidence to the senses that the meek shall inherit the earth. In this strenuous age we have come to be skeptical of any true humility, and are prone to think of Uriah Heap in this connection. . . Above the din and hubbub of the strenuous ones, we hear the call to the higher life. It is a reaction from the over-strenuousness of the times, and it will be obeyed—obeyed as never before. The world is sick unto death, despite the

parade and beating of drums. It has lost faith in the priest, and no longer calls him that it may be shriven; nevertheless it is secretly calling to any one and every one—If it be possible restore us to life."⁶

And if they who call do really "hunger and thirst after righteousness," they shall be satisfied.

"Righteousness" is "right-ness," and is attained by "right thinking." For one's thinking always tends to act itself out on the visible plane. "A man's life is a motion picture of his thoughts." And so it is that men are but the externalization of their thought. Mortals cannot rise higher than their thoughts; nor can they sink lower. "As he thinketh in his heart, so is he"—the mental guests which a man entertains shape his character and determine his destiny. Causation is *always* mental.

But what constitutes right thinking?

The mental activity which results from "foundationing" one's thought on the mighty fact that infinite Mind and its infinite manifestation constitute *All*. Any other foundation is shifting sand.

And wrong thinking results from attempting to rest on any other mental "foundationing." All who have carefully considered the subject have learned that all wrong thinking and consequent wrong action proceed from accepting sense-testimony as truth. The Man's aim was to break the spell of sensualism, which means only bondage, and to direct mankind not only to center their thought on Truth, but to show them how this could be done. As the human, carnal mind, so-called, yields to the Mind reflected by the Man, mortal consciousness—the consciousness of disease and sorrow and death—will be supplanted by spiritual consciousness of eternal Life and God. But only those attain this spiritual consciousness who truly "hunger and thirst after righteousness."

Ah, those eager listeners out there, straining their ears to catch every word that this marvelous Man spoke!—they felt, somehow, though they could not formulate the conviction, that to understand God was their birthright—it was the birthright which Esau had sold for the pottage of materialism. It is the birthright that mankind everywhere are selling for a reeking mess of materialism. They too had sold it, though they knew

6 *The Ministry of Beauty*, Kirkham, p. 28.

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not when nor how. Somehow they knew—it was intuition—that they were in essence not material, but spiritual. And when the Man told them they were children of God they reacted to his words in pathetic eagerness and joy. “Blessed are they which do hunger and thirst after righteousness”—for this longing, this receptivity, is the very essential of the spiritual understanding that will set men free! Why, such longing is itself not human, but *divine!* It does not originate in the carnal mind—nay, *it comes from God!* Thus does God draw men to the healing understanding of Himself. And this understanding is “heaven.” It is a consciousness of naught but Good. . .

How little of what the Man voiced was new! But he brought out the hidden spiritual meanings of his utterances as they had never been revealed before. They knew, these people, that as they sowed, so should they reap. But the Man showed that one reaps *according to his thought.* They knew in their hearts that they ought to be merciful—but he showed them why.

Men must dwell together—and what a problem is this, when not one is perfect! What is the solution? Not in searching out and exposing a neighbor’s faults, not in insinuations as to a brother’s character, not in pretensions to superiority to one’s fellow men. No, but in *mercy.* For mercy destroys error. And mercy is tolerance, it is consideration, it is helpfulness, it is love. It is born of spiritual understanding.

Oh, it is but the mesmerism of the “serpent,” error, that causes reluctance in showing mercy to one’s fellow man. And but that error blinds mankind to their own shortcomings, they would see that God is not cynical, not pessimistic, not hard, not unjust, and that if they would grow God-like—as they must or suffer the hellish pangs of materialism—they too must be considerate, compassionate, kind, understanding. Regardless of all pretensions, the absence of mercy is proof conclusive that one is *not* a Christian, whatever his record of church attendance. To use is to have—it is the divine rule—and to *show* mercy is to *obtain* it.

But how one precept hinges upon another in the Man’s great discourse! For the merciful are they who are becoming pure in thought. And “blessed are the pure in heart; for they shall see God.” See God? Yes, see Him externalized as Good in their conscious experience.

It is a marvelous utterance, this which the Man made re-

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garding the “pure in heart.” Tersely it states a condition imposed by Principle and bases thereon an assurance of the highest possible attainment. Some have considered the saying so highly transcendental that its actual realization is rarely, if at all, possible. But no little difficulty in understanding this beatitude has resulted from a failure to gain the correct meaning of the language. The word “heart” in the general use of to-day is a synonym of the feelings, or emotions, or affections, but in the Man’s day it had more the meaning of “mind,” and it then had reference rather to the purpose and the will than to the intellect. As for the word “pure,” that had the significance of “clean,” “clear,” “single,” “without alloy.” The “pure in heart” are, therefore, the “*pure in mind.*” They are those whose minds, or very selves, are single, undivided, clear, or without alloy, in thought, in aim, and in purpose. To “see,” in the Bible as in the every-day usage of language, is not restricted to the *natural* vision, but often means to perceive, to discern, to apprehend. Now many things are “seen” which in reality are not seen. Even the blind will often say, “I see,” when describing some attainment in thought or in understanding. . .

The drift of the Man’s discourse being either a latent or an open criticism of the Pharisaical conceptions as to matters of religion, it was but natural that he should take up this subject because of the Jewish emphasis on Levitical purity. For the Pharisees this had no connection with the *inner* man. They saw impurity only as *external*, the product of some bodily act or exposure, and which was to be removed by a prescribed rite or ceremony. Materialism was the basis of every assumption; a material, carnal, mind of material beliefs, clinging to its concept of a material body.

Scholastic theology—the accepted and conventional “orthodoxy”—has been defined as a vast misunderstanding of the Bible; and nowhere has it manifested greater error than in the interpretation which it has placed on the Man’s statement regarding the “pure in heart.” Purity has ever been regarded among the first of virtues, and yet from the Pharisee down to the modern preacher its attainment has been rendered difficult in the extreme, nay, even *impossible*. To acquire it, one is taught that he must wrestle with that tremendous reality known as “evil,” a reality so mighty that even God is obliged to give

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it free rein for a time. Surely such a struggle, involving certain failure, repentance, failure again, in endless round, merits a sight of God as its final reward! Nor can there be anything more than an aim at success: such an aim will doubtless result in some moral improvement, but in perfection, *never!*

But scholastic theology makes the Man utterly foolish in his demand: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Are the preachers therefore wiser than the Man?

"Blessed are the pure in mind," the Man still reiterates. Why, not that such *shall* be blessed, but that they are *already* blessed, in that they are doing such clear thinking! Such are already blessed, for because they are *thinking* anew they are *seeing* anew; because of their clean thinking they are in the consciousness of Good, and, in the degree of their right thinking, are already discerning God.

This is the way progress is possible—and it is the only way. It is indeed a "strait and narrow" gate. It is by this purifying process that one's mentality is so cleansed of material beliefs that he is himself healed and can heal others. Is such purifying of self impossible? Why, "every man that hath this hope in him," says John, "purifieth himself, even as he is pure." No wonder the "serpent" blinded scholar and theologian alike with its hypnotic assertion that perfection is impossible, since it is *only* by such purifying that salvation—the bringing forth of the real man as God's image—is possible! And error has roused all hell to prevent *that!*

The Man was intent on awakening his hearers from their mesmerism, on having them discover the falsities of mortal mind and learning the truth. He wanted them to recognize purity as of mind, or consciousness, as distinguished from legal and ceremonial purity. They were to know that it meant dominion over the sense of reality in matter, and over the desires of the flesh; they must learn that such dominion is the normal status of the real or spiritual man who is the reflection of God.

The promise, "they shall see God," is highly instructive. In all ages men have questioned, eagerly, earnestly, agonizingly, about God, and especially as to whether He had ever been or would ever be looked upon by man. Manifestly, to "see" Him who is Spirit, All-in-All, is to *understand* or to *know* Him.

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And, according to Jesus, such knowledge is gained through moral and spiritual relations or affinities.

It requires *like* to know, to see, and to appreciate *like*. The pure and the impure are not at ease with each other. Love alone understands love. And so, in proportion as man rises from the material into the spiritual, and partakes of the purity of the Christ, will his understanding of God become clearer and more defined. John, in his glad description of the privileges of true believers, after joyfully acclaiming: “Behold, *now* are we the sons of God,” describes yet more that is in reserve, and in rhapsody declares: “We know that when He shall appear”—be revealed—“we shall be like Him, for we shall see Him as He is.”

“Blessed are the pure in spirit”—in mind—“for they shall see God.” But God is Mind; and Mind is “seen,” discerned, cognized, only through that which expresses it, namely, its Ideas. But the carnal mind can cognize naught but carnal ideas. It is only as purification begins, and the carnal is gradually replaced by the spiritual, that Mind’s Ideas begin to be “seen” and God cognized. Therefore it is that mental purification lies at the very root of true “wholeness” and is *the essential condition of all healing*. The body is the expression of the mind. Hence a purified mind is expressed by a healed body. True healing is to be had in no other way, and the Man strove throughout his career to drive this basic fact home to suffering mankind.

And they who are pure in mind and thus “see” God are they of whom it is said: “Thou wilt keep him in perfect peace whose mind is stayed on thee.”

Peace is not a mere negative condition, “a quiet calm between storms.” It is not the “peace where there is no peace” of the *Pax Romana* of the Man’s day. Real peace is that spiritual—mental—tranquillity experienced when one is cognizant of his “at-onement” with God, Mind, when one has become so “pure in mind” that he realizes himself as Mind’s Idea, dwelling forever in, and forever protected and sustained by, God, and always reflecting—therefore forever engaged in—wholesome activity that brings out a manifestation of Good only.

But peace is activity, not protected inertia. It is a mental condition in which is no fear, but, instead, supreme confidence in the ever-presence and activity of Good.

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A prize was recently offered for the best picture of Peace. Two, from many submitted, were conspicuous above all others. One represented a summer landscape. A little rivulet threaded its course slowly and quietly through a green meadow. The foliage of the trees seemed undisturbed by the faintest wind. The sky was serene and clear. Two cows quietly reposed under the shadow of a great oak. There was no sign of action except as a gayly colored butterfly seemed to flit lazily from flower to flower. Even the birds seemed to be resting in the leafy boughs. It was, in a word, a picture of "protected inertia."

The other canvas portrayed a wild, stormy ocean scene. Huge waves lashed the crags of a small island and dashed their foam over the land. The sky was dark and lightning blazed a vivid track across it. Everywhere unrest and great disturbance were in evidence. But in a hole in a rock, sheltered by a projecting ridge, there was to be seen a pure white sea gull, brooding upon her nest, quite unmoved by the surrounding tumult. Nothing in all the on-goings had anything in it for her to fear. This was Peace.

As for the "peacemakers," they are not merely arbiters to adjust differences between their fellows. The settlement of disputes signifies but a minor part in the peacemaker's mission. The making of peace goes vastly deeper: it signifies *the conquest* of evil. The things of the flesh, sin, sickness and death, material pleasure, pain and fear, the pride of life, the lust of the flesh and the lust of the eye, are the peace-destroyers. It is they that must be destroyed ere true peace can be attained. This means alertness to, and promptness and courage in dealing justly and effectually with, whatever is opposed to Principle, Good.

So he is truly a peacemaker who is conquering evil in himself, and by precept, example, and deed is aiding men to discover the falsity, unreality, and deadly effects of mortal, material thought, and to shut it out and thus to destroy irritation, temper, strife, cruelty, and material seeking—all that tends to make evil seem real—and to dwell together as brethren. Such as do this, even imperfectly, are becoming "the children of God."

Peace is not obtained without cost. Spiritual understanding yields peace to the spiritually-minded, but it brings a sword to all evil. To be a peacemaker, man can not shrink from apply-

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ing the sword to the lusts of his own flesh, nor from wielding it wherever carnal passions and selfish interests are manifest. “I am not come to bring peace,” said the Man—not the sort of peace which mortal mind craves, which is but inertia, undisturbed in matter, in error—“but a sword”—the sword of righteousness, right thinking, which hews down the Canaanitish beliefs derived from acceptance of the so-called testimony of the five physical senses, and clears the way to harmony for those who are “pure in mind.”

Oh, the Man knew that the “pure in mind” and the true “peacemakers” would suffer persecution from error that wishes only to be left undisturbed. But “blessed are they which are persecuted for righteousness’ sake”—for accepting the Allness of Spirit and the spiritual, and repudiating mortal mind’s false claims to reality—“for theirs is the kingdom of heaven.”

Mortal mind, the Man well knew, is supersensitive because of its self-love; it is deeply suspicious, because, being outside of Principle, it dwells always in deadly fear; it is easily provoked, is violently resentful of disturbance, shrinks from comparison with the Real, hates the light of Truth, and regards righteousness as only a negative quality indicative of weakness. He knew, and it was his own experience, that, because of mortal mind’s nature, all potential goodness, whatever the form in which it has presented itself, has evoked the carnal mind’s opposition. The Man’s career well illustrates the reception which mortal mind accords every forward movement for actual betterment. He came heralding anew the spiritual kingdom that Moses and the patriarchs had glimpsed. He came seeking to reveal and explain this kingdom for the salvation of mankind. But the right thinking which he practiced and taught, and the marvelous results of which he so perfectly demonstrated, excited the most violent passions and provoked the most diabolical acts. *For it heralded the destruction of the “serpent,” of mortal mind itself, with all its brood of malicious, death-dealing errors.* And for that reason mortal mind sent him to Golgotha—not realizing that in so doing it was affording him the opportunity to make his most convincing demonstration of the impotence of mortal mind’s most terrible weapon, death. . .

Persecution “for righteousness’ sake,” the Man showed, means *opportunity*. So Paul understood it when he bade his followers rejoice when all manner of evil and all sorts of

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afflictions came upon them. For this gave them the opportunity and privilege to "prove" these things to be nothing in view of the Allness of God. It is those who, when error—whether as disease, loss, or in any of the myriad forms of affliction—persecutes because of "right thinking," adhere loyally to Principle, it is those, the Man declares, who shall acquire that consciousness of Good which is "the kingdom of heaven."

The Beatitudes are, in a sense, a re-statement of the Ten Commandments. But, we repeat, they are the Commandments expanded into promises, the fulfillment of which is contingent upon "righteousness," right thinking about God and His Creation and Government. The fulfillment of these promises through right mental activity constitutes the new dispensation.

But how wisely the Man, speaking to a throng consisting largely of peasants and humble folk, referred to the new religious epoch then at its dawn! It was a time of tremendous import, this ushering in of the new dispensation. But wisdom dictated that it should be made manifest that it was not the purpose to overturn the religion of the fathers. Men's accepted beliefs, and especially those moral and religious, generally are not conclusions reached by a pure process of reasoning, otherwise might they be open to change by the weight of argument. But such convictions are largely matters of the feelings. The intellect, usually unconsciously, simply yields to sentiment. Dogmas and creeds, however much they may seem to partake of Scriptural and philosophical teachings, are soon associated with and endeared by cherished memories of childhood fancies, early home influences, the hopes and fears of life, the example of revered men and women, and a long—though erroneously—satisfied thought. The transformation of a man's moral and religious concepts usually involves a reconstruction of the man himself. A radical disturbance of this character has its perils. Some natures reel and stumble and even fall into a state of perplexity and despair from the shock of the discovery that they have from childhood been clinging to a system of utter falsities. It is therefore highly essential, where men are being confronted by something new that means the displacement of things long deemed true and sacred, that it shall be made equally plain to them that what is to be lost from the old is but the dross, the valueless, while what will remain will be as refined gold and even more precious.

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The Man, and the Apostles who emulated his example, invariably proceeded along this line. They were always considerate of such as still *honestly* trusted in the old religion, whether Jewish or “heathen”—the latter term being employed by them usually as a designation and not as a criticism. They knew, from personal experience, that the people were to be won by being met on common ground and being shown that the new religion was in fact but a purification and enlargement, a “fulfillment,” of the old.

The Old Testament was now complete, but it was not to be closed and sealed. It was a record of the gradual growth of the germs of pure religion, but was foully entangled with crude, ill-defined, imperfect, narrow, and ignoble ideas, due to mortal-mind interpretations and suggestions in connection with the experiences of the ancient Hebrews. But these Scriptures themselves confessed that they abounded in mere beginnings, unfinished portrayals, and pointed forward to a larger and a more perfect unfoldment. And they ended with a prophecy.

The Man availed himself of this in his cautionary prelude to the criticisms which he was about to utter. “Think not that I am come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfil.” And this thought he elaborated, declaring that the central truths of the Judaic system were fundamental and abiding, that there was a life therein that could never become extinct. Availing himself of a familiar Hebrew figure of speech to express permanence, he announced that, until heaven and earth pass away, not one iota or smallest detail of their cherished holdings would pass therefrom until all had taken place. No one could infringe the least of the Commandments with impunity. The aim of the lessons which he brought was not destructive but *constructive*.

The lesson on the surface hereof cannot be too much emphasized, or adhered to too closely, by those aiming to supplant or to eradicate falsities in thoughts and beliefs where they encrust, or mingle with, or dominate truths. Usually it is needless to drag into view old opinions or ideas, and it is seldom wise to refer to them disparagingly, unless necessary to startle people out of their mesmerism. Commonly, the kernel of the religious views or devotion of men is a good seed, with vitality, and on that account the errors which have developed about

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it are enabled to endure, and have eventually come to be esteemed as of even more importance than the grain. The chief aim, the Man showed, must be to give prominence to the true, to cultivate its growth, to make its life-giving power and its beauty appear, and then, naturally, as the crowding new bud of the tree pushes off the old withered leaf and causes it to go fluttering to earth, so will all that is false drop away. Progress cannot be rushed. There must be patient emergence from the false into the true. Confidence in the new must grow and mature. And the entire process is from *within*.

It has been well observed that the attitude of the Jews towards the Law was prophetic rather than scribal. It was vital rather than formal, spiritual rather than literal. There is nothing more dynamic or more searching in the whole Bible, or in any literature, than is the series of antithetic passages reported in the fifth chapter of *Matthew*, and which has been accounted the theme of the larger portion of the discourse which follows. "Ye have heard," the Man iterated and reiterated, only, however, to follow with the declaration: "But I say unto you," an utterance that commanded attention, and that assured a home-shot for the message. The climacteric announcement was his declaration: "For I say unto you, That except your righteousness exceed the righteousness of the Scribes and Pharisees, you shall in no case attain the kingdom of heaven."

The Scribes, as we have pointed out, constituted a learned profession, not a religious sect. It was their province to prepare copies of the Law and to explain its meaning. They were known as "lawyers" and "doctors of the law," and are so referred to in the Gospels. They were in accord with the Pharisees and usually aligned themselves with them; hence the frequent mention of the two in conjunction.

The Pharisees were the largest and most influential of the Jewish sects. As "separatists" they stood aloof from and refused to have anything in common with other divisions of religionists like the Sadducees. They made pretensions to great sanctity and to devotion to the Law; but they also adhered to "the traditions of the Elders" which often rendered void the Commandments. They were rigid sticklers for the *letter*, but were notorious for missing the *spirit* of the Law. In their self-righteousness, their thought of self only, they were proud, arrogant, and cruelly intolerant towards others.

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The Man was insistent on showing that righteousness is right doing consequent on right thinking, and that in order that it be practiced it must become an established thing in one's life. The world-thought has interpreted righteousness as a matter of *personal* goodness, but the Man taught that it is the attainment of the right, or the spiritual, understanding, and the demonstration of the immanence, the power, the goodness of God, divine Mind.

In the discourse there is a characteristic feature, marking a separation from the methods of the Old Testament, that constituted a most decided forward movement. There was a departure from the "Thou shalt not," suitable to a ruder, more elementary age of the world, and a recourse to "Thou shalt," adapted to an elevated or enlightened thought. Formal specific rules, that could be rendered rigid, inflexible, and narrow in their application, were now superseded by divine principles that were clear, self-evident, and so flexible that they would admit of adjustment to all conditions. The Man did not restrict his work to the censoring, the trimming and lopping off of the wrongs and the wicked things in human conduct, but he acted effectively to accomplish these results by putting a new spirit and standard within men, *so that they would have no desire or impulse to do other than good*. The difference between the two methods is obvious where there is a thoughtful study of the Man's precepts in contrast with the things that were "said of old." Thus the "Thou shalt not" becomes a glorious promise.

"Ye have heard," the phrase repeatedly used by the great Teacher in this connection, finds its explanation in the fact that the people gained their familiarity with the Law mainly from hearing it publicly read. But the Man proceeded to unfold the higher spiritual law, showing how it has to do not with the *acts* of men, but with the passions and intents, the thoughts, the mental causes of the acts. Thus he made manifest the shortcomings of the popular but erroneous interpretations of the Law of Moses.

And so the Man makes the "Thou shalt not commit murder" applicable not only to the instinct of extermination that dwells in the heart of mortal man, but even more so to the animal hatred and anger that burst forth so readily in words or acts that kill. John saw this, and he wrote: "Whosoever hateth

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his brother is a murderer." The awful truth was confirmed in A. D. 1914. It is still stressed in a world so immersed in hatred of man for man that the extinction of civilization is threatened. But hatred and anger spring from *fear*, the direct opposite of Love. They are the associates of animality, envy, revenge, and are the expressions of the most degrading phases of self-centered material thinking. They are the expression of animal magnetism, that "man-killer from the beginning." Fear, anger, and hatred are, in a sense, *the total of the mortal or carnal mind*. . .

Ah, how deeply did the Man probe carnal thought! To cry "Raca"—"You empty man!"—was to voice the carnal belief, suggested by the "serpent," that the image and likeness of Mind was "fallen," that it was mortal and material. Such an impugning of Spirit could not but degrade to the "pit" the mentality that conceived and voiced it.

The term "Raca," untranslated in the Authorized Version, is Chaldee, and is expressive of contempt, meaning "an empty and worthless fellow." "Fool," the translation of the Hebrew word *Moreh*, was descriptive of one regarded as wicked and reprobate, or apostate. It was an expression of condemnation. Hence to regard man as God's image and likeness, and yet to call him "fool," was blasphemy against God. It manifested a total lack of true knowledge and showed that the one who employed the expression was himself but carnal. The description "judgment" referred to the local magistrate, or a lower court, the "Septemviri" of the Hebrews. The "Sanhedrin" was the highest council or court, convened in Jerusalem for the hearing of the more serious cases, especially those of blasphemy, and by which were inflicted the severer punishments. The word rendered "hell" is *Gehenna*. It is found in the New Testament only in *Matthew* 5:22, 29, 30; 10:28; 18:9; 23:15, 33; *Mark* 9:43, 45, 47; *Luke* 12:5; and *James* 3:6. John never used the term, nor Paul, nor Peter, nor Jude. This fact is surely singular and, if the word is to be interpreted as signifying a place of future punishment, and that by fire, it is a grave omission. Additional interest attaches itself to this suggestion from the further circumstance that now it is generally conceded that neither *Sheol*, *Hades*, nor *Tartarus* is descriptive of such a place, and *Gehenna* alone is made to serve that purpose.

But, understood in the literal and rightful sense, *Gehenna*

7 *The New Testament in Modern Speech*, Weymouth, p. 13, note 9.

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had reference to the Valley of Hinnom, near Jerusalem. Here, during their period of idolatry, the Jews observed their idolatrous rites and ceremonies, and esteemed the locality as sacred. But when there had been a return to the worship of Jehovah, and the scene of their altars and groves was made the dumping ground for the filth of Jerusalem, the dead bodies of beasts and malefactors being consumed there in a fire constantly kept burning, the place became an abomination in the sight of the nation. *Gehenna* was by McClellan entitled "The Burning Valley." Alford says: "Gehenna of Fire, or 'Hell,'—the severest punishment inflicted by the Jews upon any criminal. The corpse (after the man had been stoned to death) was cast into the Valley of Hinnom (Gay-Hinnom) and was devoured by the worm or the flame."⁸

It should be easy to understand, therefore, why, in view of all these revolting circumstances, the Jews came to loathe and dread that Valley, and availed themselves of it as a figure of direst woes and judgments, and that after this manner it was naturally incorporated into the literature of both the Old and the New Testaments. The inevitable conclusion to be reached by a proper study of this paragraph from the Sermon on the Mount is, that as both the lower court and the Supreme Council, specified therein, had reference to the meting out of judgment in the present state of being, so also must *Gehenna* be given a like application. This is also in harmony with the uniform characteristic of the ministry of Jesus. The hope of blessedness or the fear of punishment in the future had little appreciable part in his messages. He constantly impressed upon men that the life which they were to live by applying his "method and secret" would result in a heavenly existence *now and here*. But if they refused to apply it, and continued to dwell in the material sense of life, they would go more and more hopelessly astray from Principle, till at last that which they believed to be their "selves," their material bodies, would be consumed by corruption, even as those which were thrown into *Gehenna*.

It is now certain that Jesus employed the familiar illustration of *Gehenna* to symbolize the destruction of material beliefs by the consuming Spirit. But as the primitive Christian Church became materialized the spiritual import of the Master's teachings was lost, and his illustrations were thenceforth employed

8 See *The New Testament in Modern Speech*, Weymouth, p. 13, note 12.

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in a literal sense. Doubtless in large measure this corruption of his teachings was due to Egyptian influences, to such apocryphal writings as the recently discovered Coptic *Book of the Resurrection*, the most famous of all the ancient "Acts" and attributed to the Apostle Bartholomew. In this, and other similar writings, the word "Amente" is used to signify the "grave," or "hell." Thus this old Egyptian word and ancient Egyptian terms and ideas, smacking of the *Book of the Dead*, were taken over bodily by early Christians, and were shaped and molded by theologians down through the centuries into the hideous dogma of future punishment.

It must be remembered, too, that the famous *Book of Enoch* in a measure formed the literary background of the Man's day. It was regarded by many as inspired, and it contained spiritual teachings upon which Jesus himself did not hesitate to set the seal of his approval. It was so generally familiar to the people that he drew from it many of his illustrations, knowing that his hearers would recognize them. It is quite likely that the title which he adopted, "Son of Man," was derived from this popular work, although, as with all the references which he made to this book, or the illustrations which he drew from it, he separated it from the external Judaistic conceptions with which it was connected and gave it a new and more spiritual meaning. The current ideas of heaven, of hell, of the resurrection and the future life were largely derived from this ancient book, which vividly describes the escape of the righteous and the punishment of the sinner, and Jesus therefore took for granted his hearers' knowledge on these points. But, while he and certain of the New Testament writers used this book, they by no means gave it their full approval, and their fine reserve and self-restraint in handling this well-known material admirably shows their spiritual elevation above its cruder and more densely material conceptions.

Thus we learn that our popular notions of heaven and hell and the future state were not derived from the sacred Scriptures, but from early apocryphal literature, and that the Man, as was always his custom, took the current notions of the day and the things with which the people were most familiar to illustrate his lessons.

And so, as he showed, the lesson here under consideration was quite to the point and was searching in its exposure of

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the nature of anger, not merely in merciless acts, but in false, unjust, cruel, and malicious thoughts and words calculated to destroy another's reputation and happiness.

Nor did the Man stop with the warning to mankind that they must free themselves from unrighteous thinking. It was a Roman emperor who said: "It is thy duty to leave another man's act there where it is." But Jesus went vastly deeper than this and pointed out man's responsibility *as to the thought of others*. If it were known that another had a grievance, the correction of his thought in regard to it was far more essential than any formality of worship. For the false thinking of another when directed against one may hinder or prevent spiritual progress and emancipation. If one, either through ignorance or indifference, meets not nor destroys the malicious thought which another is directing against him, he or the one doing such erroneous thinking may submit to it and manifest the effects of such thought in bodily disease or diseased conditions of business or environment. He showed that it certainly is "good business" for one to drop all and see that the thoughts which his fellow men are directing towards him are "thoughts of good, and not of evil, to give him an expected end."

The man who hates his brother frequently is no more lacking in kindly consideration, charity, fairness, and love than is another who may be so self-centered and self-satisfied that he is utterly indifferent to the rights or needs of others. Though love, in the highest sense, is spontaneous in action, mortals who are oblivious to their relationship as the sons of God, and who see man only as material and therefore can regard their fellow men as "fools," are slow to love. Thus is their own salvation retarded. Thus do they condemn themselves to remain in the sufferings, the "hell," due to their own false material beliefs.

"Come to terms without delay with your opponent while you are yet with him on the way to court; for fear he should obtain judgment from the magistrate against you, and the magistrate should give you in custody to the officer and you be thrown into prison."⁹

Anyone with the slightest understanding of the spirit of this utterance will realize that it was not the intention of the Man that his hearers should literally agree with or submit to the demands of an adversary, right or wrong; on the contrary, he

⁹ *The New Testament in Modern Speech*, Weymouth.

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made it clear that they should seek to effect peace, and if nothing positive for good were accomplished, there might be an agreement to disagree while the opportunity remained open. The failure to deny the false claims of the adversary would indicate either a tacit concession to evil or a fear from the exposure of it, neither of which positions would be in harmony with the attitude of the Man towards error.

The "adversary" is but "mortal mind," whose subtle suggestions and false accusations as to life, substance, and intelligence in the material and mortal must be denied, resisted, and destroyed by a knowledge of Truth. The "judge" may be regarded as human opinion, always susceptible to the influence of the physical senses and ever ready to condemn mortals to suffer punishment for having transgressed the so-called "laws of matter," the "laws of nature," "health laws," and other man-made codes. The "officer" may be interpreted to represent the organism of the physical being through which the unjust judge wields his autocratic authority and power over the life, liberty, and the happiness of humanity. And this will be the order of procedure until there come to humanity an awakening to the thralldom of material sense and a recognition of and obedience to divine Principle, and thus the obtaining of complete freedom through a knowledge of "the true order of things."

But, further: the command to "agree with thine adversary" is the pointing out of the opportunity and necessity to agree with the *spiritual fact* in the case. For, whatever the seeming material condition, the spiritual fact is always present, and is indeed *the only fact present*. If "the adversary" of illness seems present, with its false claims of life, substance, sensation, and intelligence in matter, right there is the opportunity to agree with the spiritual fact of the presence of nothing but Principle and its perfect Idea. In this sort of "agreement" lies healing, through the utter routing of the adversary. The Man knew that the spiritual fact was always the *reality* of whatever mortal mind declared to be the real condition present; he knew that the spiritual fact could be brought out by completely reversing the claims of mortal mind. This was his "agreement." To agree quickly with the adversary is to "step on" every claim of evil the instant it presents itself, to instantly bruise the "serpent's" head.

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Always the Man plunged far beneath the surface of conditions and discovered their mental causes. A lascivious look or a lustful desire originates in the belief that matter has sensation and intelligence, and that it confers pleasure. But if one has not sufficient understanding of the nothingness of matter to control the mental cause, namely, his thinking, then let him make the most exacting sacrifices, that chastity be maintained and the foul ills consequent upon uncleanness be avoided and spiritual progress be not hindered or prevented. Indeed, let any false belief, whether it be manifested as body or bodily member, be sacrificed rather than that it should serve as a veil to hide the spiritual reality, a knowledge of which confers such real happiness as to cause all material pleasure to disappear in comparison.

And thus the Man came logically to the subject of family relations.

Among the Jews, as in the Orient generally, and even to this day, polygamy was customary. The number of wives allowed a man was limited only by the extent of his means for their support, and he was at liberty to dismiss any of them upon the most trivial excuse or the flimsiest caprice, being required merely to give a certificate of dismissal—in effect probably an ordinary certificate of character like that which an employer to-day gives to a departing servant. The man had sole jurisdiction. It was not required that he should obtain the sanction of either a civil or a religious tribunal. It was a matter of the home and was considered something that did not concern the public.

But the Man repudiated and went counter to all these ancient ideas and practices. He declared for the equality of husband and wife, and made the wife's position secure so long as she did not forfeit it by infidelity. He practically revolutionized Oriental domestic relations, and established woman in a position where she should be accorded her natural rights.

He went further, and based the permanency of the outward wedlock relation on *spiritual affinity and sympathy*, rather than on merely physical and conventional grounds. . .

He knew, as we to-day know, that one of the most prominent elements at the basis of society is mutual confidence. But at a very early period there appeared occasion for fear and distrust, and from this developed the use of a pledge, or an oath,

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to ensure truth. However, the casuists among the Jews soon devised methods to circumvent or corrupt the oath. It was held that, to be binding, the oath must be made directly to God. By various subterfuges this was avoided, and it was agreed that men might swear by heaven, by the earth, by Jerusalem, by one's head, or by virtually anything, with all the appearance of a solemn obligation, and then disregard it without dishonor. The Man laid bare this pernicious deception and made it clear that the truth was to be told regardless of the form of an oath and even without an oath. His declaration, based on the spiritual interpretation of the Ninth Commandment, was: "Your language shall be Yes, or No." Anything beyond this comes from error, the "evil one." In the words of Aben Ezra: "Let him who understands hold his tongue." The man of spiritual understanding bridles his tongue, nor is led thereby into deceit.

The Man well knew the baleful effects of hypocrisy, "play-acting," and through all his teachings there runs an unbroken demand for fundamental truth. For how can one be God's "child" if he reflect not God who is Truth? He knew—it is the common experience of mankind—that the smallest deceit, if not exposed and destroyed, will gradually spread and give its discordant tone to every thought and act in one's life, until it eventually results in so blinding one to Truth that salvation from the hell of material living becomes impossible simply from the inability to distinguish Truth from error. His condemnation of hypocrisy was therefore always scathing and unsparing.

Again, the emptiness of the old law of retaliation, and the boomerang effects of revenge, were strongly stressed by this far-seeing Man. The carnal desire to resort to these self-destructive modes must be quenched, he declared—and in love. "Love your enemies, and do them good, and lend, never despairing. . ."¹⁰

But how can one love another who has injured him?

Yet the Man taught that by plunging beneath the surface of material conditions one would reach the spiritual fact—and the fact in case is that Mind's Ideas do not and cannot harm one another, for they are active only in obedience to the law of Love. This spiritual fact is one's protector and deliverer. Evil rendered for evil is based on the false belief that evil is

10 English Revised Version.

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real. And the effect of such belief is further violence and bondage—yea, it is *death!*

It is interesting to note that in the Jewish schools children were trained to gentleness, even when bitterest wrong had been received.¹¹ In a sense they were taught to “turn the other cheek,” to bridle their tongues, and to avoid further evil by non-resistance. But the Man took this precept of passivity and gave it an astonishing metaphysical turn. One does not resist that which is unreal. No one opposes the false statement that “two and two are five,” but quietly corrects it by knowing the spiritual fact that “two and two are four.” So the one who understands evil to be but the suppositional opposite of Good, and therefore unreal, will not resist it as *something*, but will quietly destroy it by knowing its nothingness.

“But this will not work!” the world cries. “For while you are remaining passive, evil will destroy you!”

But the one who *understands* is never passive. In the seeming presence of evil he is never so spiritually active. And that activity renders powerless the evil. To oppose violence with violence is the world’s way—and has failed from the beginning. The Man had learned that. To oppose error with an understanding of Truth was his way—and it *never* failed. The world’s way is hatred; the Man’s way is love. . .

And so “turn not away from him who would borrow,” but while you supply his apparent human need, point out to him that the desire to borrow arises from a false sense of lack; show him that this sense of lack has caused him to believe that something *material* will meet his seeming need, whereas his real need is for spiritual understanding that will enable him to demonstrate all necessary supply. What the borrower needs is spiritual awakening, far more than the transfer of something material from you to him. Meeting this need, there will be fulfilled the prophecy and promise: “It is more blessed to give than to receive.” Again, it is but the working of the law of Love.

It is often said that “Law is the religion of the Old Testament, while Love is the religion of the New.” But with equal authority and fairness it may be contended that “Love is the religion of the Old, and Law that of the New.” Both propositions are correct to an extent, but neither is complete by itself

11 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 232.

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or as commonly accepted. The fact is, that wherever God is concerned, Love is in all His Law, and all His Law is in Love.

"I report, as a man may of God's work,—All's love, yet all's Law."¹²

Whoever fails to apprehend this truth, comes short of discovering in the Bible the perfect revelation of God as Love.

The Old Testament, though seemingly stern, harsh, even cruel, nevertheless throbs with love. Imbedded in the Levitical law is the command: "Thou shalt not hate thy brother in thy heart," "but thou shalt love thy neighbor as thyself."¹³ And that even the enemy and a stranger were to be included in this neighborly love was shown in the Mosaic injunctions: "One law shall be to him that is home born, and unto the stranger that sojourneth among you."¹⁴ "The stranger that sojourneth with you shall be unto you as the home born among you, and thou shalt love him as thyself; for ye were sojourners in the Land of Egypt."¹⁵ "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him."¹⁶

"If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink;
For thou wilt heap coals of fire upon his head,
And Jehovah will reward thee."¹⁷

It is true that lessons of God as Love and Good, and of the requirement of love from man for God and for his fellows, pervade all the sacred Scriptures; but it is equally a fact that these lessons are shown to have been *progressive* with the growth of the understanding of such as learned to walk with God, until in the Man Jesus there was the widest comprehension thereof.

When, therefore, in the Sermon on the Mount the Man refers to the ancient commandment to love, and then proceeds to unfold what is required, he is not reflecting on the writers of the Old Testament, but he is assailing the false interpretations and outrageously wrong practices that had long perverted or obscured the meaning of the love-message which is contained in the Law, the Prophets, and the Psalms.

12 *Saul*, Robert Browning.

13 *Leviticus* 19: 17, 18.

14 *Exodus* 12: 49.

15 *Leviticus* 19: 34.

16 *Exodus* 23: 4, 5.

17 *Proverbs* 25: 21, 22.

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And does the world need to be saved from the pit of its own hatred?

Alas, the answer is found in the sorrow, the misery, the suffering, the despair that to-day lies upon the world like a pall. For “hatred is the chronic insanity of the world.” It reveals a world without Mind, without Love.

But, unfortunately, the hideous nature of hatred and its ugly ramifications had been widely overlooked—nay, it had even been taught that hatred contained much of decided merit, and stimulus was sought in degrading “Hymns of Hate.” “I want a God who hates,” had been frequently voiced, even from the pulpit. And such found their desire satisfied in their false concept of the God of the Old Testament. It was because of such false concepts, such crass ignorance of God—it was because of the deadly belief that to be “a good hater” evidences a robust character—that every evil in the vials of wrath has been loosed upon the world, and leering death draws hourly nearer in their wake. . .

But is there no escape, no way out?

Yes. But only in the way that the Man indicated. It is only in a recognition of hatred as the very essence of weakness, rather than strength; it is only in seeing it as the full expression of the carnal so-called mind, the direct opposite of the Mind that is God, Good; it is only in divesting it of all power and reality—only in stripping it of the world’s admiration and confidence, and exposing its festering rottenness, its deadly mesmerizing, annihilating effects. . . It is only in seeing it for what it is: the suppositional opposite of Love.

Analyzing hatred, it is discovered to be the most corrosive of poisons—the hatred of the rattlesnake renders its venom deadly, and yet that venom is composed of the same elements that constitute the harmless white of an egg, and in about the same proportions. Hatred is wholly *mental*. It is the hatred of the snake that kills, not its material venom.

And yet, despite all the evil effects attached to it, hatred does not possess a single element of power. The power which it is supposed to exert is only that given it by ignorant, mesmerized mortal mind. In essence it is a mortal mind belief of *nothing* being something. It obtains only in mortal mind, and there it can be destroyed only by Love, its opposite.

And thus the Man bade the world destroy it. Man, he taught,

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must be seen as God's image and likeness—the stupendous spiritual fact announced in the very first chapter of *Genesis!*—and thus it will be discovered that man is not an enemy, and has no enemies, and therefore *he can neither hate nor be hated.*

But love—why, the world regards it as sentiment! And sentiment is always associated with weakness. . .

Oh, the ignorant, hypnotized world! God is Love—and He “holds the winds in his fist”—He “guideth Arcturus with his sons.”

Love!—Never has word been so misunderstood! And now we understand why. For the Greek language, from which our New Testament has been translated, contains three words which have been indifferently rendered “love,” and thus did error succeed in woefully obscuring the original meanings of some of the most beautiful and powerful passages in the Scriptures. The Greek word *agape* signifies spiritual love, wholly apart from any physical sense. This is the term used in the passage: “Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself.” This signifies the highest sense of love, entirely free from animality, from materiality, and is beautifully expressed as “Divine Consideration.”

The Greek word *eros*, also indifferently translated “love,” relates to the five senses. It is animal, physical, wholly material. It is passionate desire, sensuality. It is of the dust.

The third Greek word translated “love” is *philo*, which refers to human affection. Its meaning in the Greek is quite distinct from that of *agape* and far lower. The *eros* and the *philo* may merge into hate, the *agape* never. The *eros* and the *philo* are transitory and return to dust, but the *agape* is eternal and unchangeable.

And so in answer to the world's question: “How can I love my fellow man?” the reply is returned that it is quite impossible unless this radical distinction between spiritual love—the *agape*—and mere human affection and animal passion is understood.

It has been said that “the true test of Christlikeness is in loving the unlovely and unloving.” But he who can do this has advanced so far in the knowledge and reflection of the *Agape*, of Him who is too pure to behold evil, that he really sees nothing unlovely or unloving. Again, it has been said: “To

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love our enemies, by recognizing that in the truth of being we have no enemies—this is friendship in deed and in truth, and its reward is joy unspeakable and life more abundantly." Truer words were never penned! *For this is exactly what the Man taught and demonstrated.* . . .

It was the *Agape* that the Man exhorted his hearers to study, to understand, to contemplate with such concentration that they would become like it. For his own deep, consecrated study of it had convinced him that nothing else could redeem mankind from matter and its suppositional laws, from the sin of missing the mark, and from the penalty of death. "Be ye therefore perfect!" he cries. Oh, the story of mortal man is dark as hell, a hideous recital of low, sordid, corrupt, cruel and selfish aims and efforts to grasp and hold *matter*. The battle for liberation from the material has been long and exhausting, and is yet on. But still across its awful din is heard the clarion call: "Be ye therefore perfect—recognize the Allness of God, for this alone will win your battle!" Do not call to God to pity your distresses, but acquire that understanding of Him which will of itself cause them to vanish.

But can *mortal* man be perfect?

No. Though throughout eternity he count knots in a string and for each knot declare unto himself that "day by day" he is becoming better and better, he will remain mortal, he will still be conscious of matter and its attendant woes.

In studying the development of the concept of God we saw how, logically, God must be Mind. And Mind is expressed by its Ideas. This explains the statement in *Genesis*: "Let us make man in our image." Thus the creative Mind is the infinite "Father-Mother." This "image and likeness," created by and expressing the infinite us, must therefore be a *compound* Idea. And this Idea is always and ever contained in the Mind which it expresses. It is never outside of Principle. Mind functions spiritually. The Idea reflects, "repeats," this functioning. Of itself it can do nothing, but reflects what it sees "the Father" do.

This Idea—which is true Man—is the complete representation of Spirit. It therefore contains within itself perfect ideas of all that God is and contains, and repeats the functioning of God. This perfect relationship might be roughly indicated by the following:—

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GOD

The Principle of Man. Contains an infinitude of spiritual Ideas, the unfolding of which constitutes the Creation, the spiritual Universe. These Ideas function in accordance with spiritual Law.

These Ideas are misinterpreted in mortal thought as material objects and forces and bodily "organs."

MAN

The perfect and complete Idea of Mind, God. Contains all perfect Ideas. Reflects, repeats, Mind's spiritual functioning.

This is what each one of us really is, as indicated by John's statement: "Now are we the sons of God. . ."

This is what Jesus always saw. And because he saw it he could heal the sick.

This is what we must cling to, despite the testimony of the physical senses.

Because the above *is*, the following *seems* to be.

MORTAL MAN

The suppositional opposite of true Man. The man of the five physical senses. Wholly outside of Principle Existing only in carnal belief.

This is what we are *supposed* to be.

This is what we *must* abandon, rid our consciousness of.

True Man is a compound Idea of Mind, and is perfect. Being the complete reflection of Mind, this Idea necessarily includes all right Ideas. Now there is, for example, a perfect Idea in Mind, functioning always perfectly, which Man includes, and which we may, merely for illustration, designate STOMACH.

But apparently, as we have seen, the Allness of God seems to cast a shadow in an infinitude of lying claims which declare that God is *not* All. And wherever God is—and God is everywhere—right there the false "suppositional opposite" seems to be and to present its opposing claims. And so all through the infinitude of Creation, every Idea and every activity of Mind seems to be counterfeited by the "suppositional opposite" and to be presented as something material and as subject to health, disease, good, evil, and final decay and death. This false creation is a compound of mental concepts based on false, material sense, or, as the Man put it, "sand," for it has no foundation of Truth. And, although this infinitude of false claims or suggestions appear to exist wherever Reality is—that is, everywhere—yet not one of these claims manifests activity, not one of them has validity, not one of them even has identity until it is accepted as true and is brought out—manifested or externalized—in the human mental activity known as human experience or "human life."

Now the perfect Idea which we, for illustration, denominated STOMACH is seized upon by this false material sense and,

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because of the reversed nature of this sense, is presented as a material object called “Stomach,” having no resemblance whatever to the perfect Idea of which it is the opposite. The perfect spiritual functioning of the true Idea is counterfeited, but without Principle, and the “human stomach” is presented to the five physical senses—themselves but beliefs—as a real object manifesting certain useful activities but always subject to disease and final dissolution.

And as with the perfect Idea which we denominated STOMACH, so with all of Mind’s Ideas—all are counterfeited by this false material sense, and the compound is presented to human sense as the material universe and material man. And, worse, the whole thing *is attributed to God!*

It is this “serpent,” this “communal mortal mind,” this false sense, this “suppositional opposite,” that seems to always trail God as the shadow of evil. Yet the Man denounced it as “a liar from the beginning” and as “the father of lies.” Always he met it with the spiritual *fact*—and thus destroyed it. And he told mankind they would have to do likewise.

For this false sense of creation out of matter cannot be gotten rid of by ignoring it, nor can it be compromised with. It means death to all who accept it, for it is *hamartia*, a missing of the mark. To ignore it, or to suggest to yourself that it is daily getting better, is to continue to make it real, and therefore to bind it the more firmly upon yourself. As one in solving a mathematical problem looks calmly at an error in the calculation and does not ignore it, yet does not concede to it any power whatsoever, but quietly removes it by applying a knowledge of the principle of mathematics, so the Man bade us learn the facts regarding divine Principle and its practical application to the errors of sense, and thus work out our complete salvation from the bondage of the “supposition.” Material man, and the material universe exist *only in our consciousness*. All we can say as to their actuality is that “we are conscious of them.” But such consciousness is false consciousness, for they are naught but mental concepts, formed of false, suppositional thought. They will dissolve when that false thought is replaced by real thought. The activity of the real thought forms a perfect consciousness wherein man is no longer conscious of disease, of limitation, of suffering, and of death, but is conscious of Life, of Harmony, of boundless and endless Happiness and Good.

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And now we see why this is each one's *individual* task, why it cannot be done for him, since no man can really do another's thinking for him, and salvation is a function of right thinking. And so there is no vicarious atonement, no salvation *en masse*, nor will an eternity of prayers, of baptism, or ceremonials save, nor an endless saying of Masses lift one out of the torments of materialism into harmony.

But was not Jesus deceived? For, if God made all, who made the supposition?

You make it by the very asking of that question. For it exists only as long as you believe it to exist. Its life, its continuity, its power depend solely on *you*. And when you no longer believe it to exist, you will no longer ask the question. To account for a thing, you must first believe that it exists. Isaiah had learned as much when he finally declared: "Cease ye from man, whose breath is in his nostrils"—cease ye from the mortal and material concept of man—"for wherein is he to be accounted of?" By ceasing to account for him, he ceases to be. The supposition is not to be accounted for at all, for the simple reason that *it does not really exist*. It is the accounting for him that creates him.

When you ask: "Who is doing the supposing with regard to existence?" since the mortal man's existence is suppositional, we must answer that the unreal thought of the "communal mortal mind" *itself* shapes into the question, "Who made me?" It is the supposition, then, that asks this question. In other words, this thought-question comes into the human mentality—*itself* formed of suppositional thought-activity—from the source of all material thought, the "communal mortal mind"—and we know that the "communal mortal mind" is but a name under which we include all the suppositional thought-activity that seems to be the opposite of the Mind that is God. The difficulty arises solely from regarding this "communal mortal mind's" false suggestions as real "thought." They are in no sense pure thought, for that can proceed only from pure Mind. Remember that we are dealing with *thought* and those *centers of thought-activity* called "mentalities" or "minds." Thoughts come into the mentality from some source without—Oh, banish the crude belief that they are secreted from the brain as bile is exuded from the liver!—for man never fashioned or constructed a single thought, and never will. The thoughts that

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enter one's mentality—which is one's *self*—form into all possible sorts of statements and arguments and suggestions and questions. This stream of mixed real and suppositional thought—and it is a mixed stream, for wherever the real is, right there is the suppositional opposite also—is flowing constantly into and through the human mentality. This activity gives rise to the "stream of consciousness" that psychologists dwell on at such lengths, for consciousness is the activity of thought. Every real thought has its suppositional opposite—if the thought, "God made all," enters the mentality, it is followed by some such suppositional opposite as, "Who made matter?" or, "Matter being a supposition, a concept of material thought, who made the supposition?"

The human mind, therefore, has to be educated not to accept as truth every thought that enters it, but to learn to distinguish between the real and the unreal, between the thought that is real thought from Mind, and the suppositional thought that proceeds from the communal mortal mind so-called. Until it can do this, it will continue to experience a manifestation of mixed good and evil, of health and disease, of happiness and sorrow, of abundance and lack, of life and death, the degree of harmony in which will depend upon the predominance of true or erroneous thought accepted by the mentality. And he who doubts this tremendous fact can, if he will honestly investigate, see it worked out in the life-experience of himself and his neighbor.¹⁸

Ah, now we begin to understand the Man's wonderful "method and secret"! And because he had tested it he could cry with authority: "Be ye therefore perfect. . ."

"But," the startled world still demands, "how is the Man's 'method and secret' to be *practically* applied?"

And to the query we return the Man's own answer: "After this manner therefore pray ye." For it is by true prayer that one works out his salvation.

While the crude concept of a God of man-like qualities endures, just so long will mankind beg and petition and cry aloud to that far-off concept—far-off because so infinitely removed from Truth.

While the concept of God was developing in human consciousness, as revealed progressively through the Old Testa-

18 See *The Diary of Jean Evarts*, Charles Francis Stocking, p. 121 *et seq.*

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ment, just so long did mankind seek His favor by extolling His excellence, just so long did they try to reason with Him, to attract His attention to their miseries, and to persuade Him to fulfill their desires. Men shouted to God as if He were either deaf or so occupied with His numerous affairs as not to hear them. Yet in solving mathematical problems they would not shout at the principle of mathematics; nor in studying the harp would they pour out their woes to the principle of music.

“But God is *intelligent*. . .”

Just so. God is pure Mind, including *all* real intelligence, all wisdom. But *pure intelligence cannot know error of any sort*. The principle of mathematics, or the principle of music, has nothing to do with error but to destroy it. So God does *not* see reality in the woes that are constantly poured out to Him by deluded mankind.

“But the Bible says that He pities His children!”

God is Love. And for his children He has divine consideration. And in giving mankind the Christ-truth *He has met, answered, and fulfilled every prayer for good that has ever been or ever will be uttered*.

“The eyes of the Lord are over the righteous”—the right thinker—“and his ears are open to their prayers”—for their prayers consist of *right thinking*. “Your Father knoweth what things ye have need of, before ye ask Him.” Mortal sense is staggered at the fulness of the statement!

That which a man believes, reacts upon his body, his environment, and his affairs. But always one must have a reason for his belief. Jesus taught that God is the only “reason” for all that really is. Therefore there can be no right thinking without God—Mind—as the basis of thought. Therefore right thinking is scientific prayer. It is the kind of prayer that Jesus said would *always* be answered. To those who “knock” with such prayer, the door of bestowment is always opened. To those who “ask” in such scientific prayer, it is always granted. For all Good is already “from the beginning” bestowed upon God’s children—but we must become God’s children in order to receive it. And we become God’s children through right thinking. And that, again, is true prayer.

Prayer is the affirmation of a right understanding of God, and a denial of the false claims of the “suppositional opposite.”

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Such prayer is an illumination of spiritual sense. To Mary it brought the Christ. It will always bring the Christ in the solution of every problem, whether it be of supply, health, wholeness, or life eternal.

For God, Spirit, is always in communication with His Idea, Man. This communication is direct and instantaneous—as witness the immediate answers to the Man’s prayers for healing and supply. And the immediateness of the answer is in the degree of one’s approach, through right thinking, to God’s Idea, true Man.

And is the answer the bestowal of *material* things upon him who prays aright?

No, never! The answer to him who rightly communicates with pure Mind is in “angels,” who come and “minister unto him.” It is, in other words, in right ideas which meet the seeming need. True, these ideas are intelligible to mortal mind only as material things—but matter is always the way Spirit, Soul, true Substance, is translated by mortal mind. As the mortal mind is “put off,” dissolved by Truth, we shall see these spiritual Ideas as they are.

Unfortunately, the prayer which the Man gave his hearers that morn, and which we know as the “Lord’s Prayer,” has been so interpreted down through the ages as to shear it of all spiritual significance and leave it quite material in construction and in aims. The “Thy will be done” has become the sigh of human resignation to error’s false claims, when in truth it is the mighty error-destroying affirmation that God’s will *is* done, despite the shrieks of error to the contrary. And it is not accomplished in afflicting His children, but in the bestowal of the spiritual knowledge that abolishes such affliction.

Likewise “our daily bread” has been a reference only to material food, although the Man proved irrefutably that “man does not live by bread alone,” but by spiritual knowledge, for to know God aright is life eternal. The Greek form of this petition has caused much perplexity and has not yielded readily to idiomatic translation. The word translated “daily” seems to be a stray waif, not appearing in any other connection in the Greek language. The inference is that the Aramaic word used by the Man, and which this Greek term is designed to interpret, must also have been something exceptional, possibly

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a localism or a coined expression. It doubtless has reference to the supernatural, something above the physical. The expression has been rendered: "Give us this day our super-supernal bread"—that is, food beyond the material. A better rendering is: "Give us from day to day a better understanding of Thee." The translation which the English scholar, Mr. E. S. Buchanan, has made from an ancient Latin manuscript is significant: "Give us to-day for bread the Word of God from heaven."

Again, it is vain to expect the forgiveness of our own shortcomings—that is, the destruction of the ills which afflict us—if we regard our fellow men as likewise afflicted, or as having mistreated us, or as themselves imperfect, or even as material—in other words, if we regard them as less than "children of God." Not that we must regard *mortals* as "children of God," but that, like the Man, we must see through them, as the fleshly "veil," the *real* "children," God's perfect Ideas of Himself, that are right where the "veil" seems to be.

Nor does God lead us into temptation. But, doubtless having in thought his own experiences in wrestling with the suggestions of error, evil, in the wilderness of human beliefs, the Man was hereby showing that God not only does not place temptation in the way of mankind, but, instead, has provided that which will utterly destroy the temptation and the tempter and cause to vanish from thought the false belief that true Man can be tempted to accept the "suppositional opposite" as the spiritual fact.

The doxology, "For thine is the kingdom," etc., while fully in harmony with the spirit of the prayer, is not in keeping with its object. It probably was not originally in the record of the prayer by "Matthew," and it does not appear even now in that of Lucas. The explanation of its presence is, that the doxology was of frequent occurrence in the Jewish synagogical services, to which the early Christians of course had been accustomed, and that in using the "Lord's Prayer" it was only natural that it should be appended to it, as it was to all other prayers. It should not be accounted strange that it found place in the text of early versions of the Gospels, without any intent of improper interpolation, but simply from the oral use in which it had been handed down as a part of the prayer. The most ancient and authoritative manuscripts all omit it, excepting a most in-

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teresting treatise, called the *Didache*,¹⁹ or "Teachings of the Twelve Apostles," written "before rather than after A. D. 100," and which constituted the "Manual" of the primitive "Mother" Church.

"Amen" is a Greek word meaning "true," or "that which is true." Following a prayer, it has the meaning of "may it be fixed and certain."²⁰ "In the synagogues and private houses it was customary for the people or members of the family who were present to say 'Amen' to the prayers which were offered by the minister or the master of the house, and the custom remained in the early Christian Church."²¹

As "Matthew's" Gospel discloses, in answer to the request of a disciple, Jesus gave this prayer as a model of brevity, to offset the meaningless repetitions of the heathen prayers. And still, in the course of time, that same prayer came into use *in the very manner which it was designed to eliminate*. As Tholuck wrote:

"That prayer which he gave as an antidote to those repetitions is the very one which has been most abused by vain repetitions. According to the rosary, the *Pater Noster* (patriliquia, as it is termed) is (in certain of the church services) prayed fifteen times (or seven or five times), and the *Ave Maria* one hundred and fifty times (or fifty or sixty-three times)."

And so the wonderful healing efficacy of this marvelous prayer has been lost in a mumble of empty words!

The Man's prayers were always brief, a few words, often a sentence or two. The mere form meant nothing to him; the efficacy of prayer, he showed, lies in an understanding of its *spiritual* import. Thus he could say with conviction: "I knew that thou hearest me always." And so his prayers *healed*.

Always the Man contrasted "earth" with "heaven." Yet always as distinct mental states, the former dominated by the belief of reality in matter, the latter pervaded by the consciousness of Spirit as the only reality, and therefore the only Substance. He knew the correct total of real man: that he is Idea, "image and likeness," spiritual, that his real self is his understanding of Spirit, Principle, Truth, God. As God is pure Mind, infinite Consciousness, so true Man is a state of consciousness, and one forever reflecting—conscious of—Good. He knew that

19 See *The New Archeological Discoveries*, Cobern, p. 260 *et seq.*

20 See *The New Testament in Modern Speech*, Weymouth, p. 12, note 6.

21 See article "Amen" in *Smith's Bible Dictionary*.

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the material so-called man is "human mind," a sense of matter, and matter the direct opposite of Spirit. He knew that, in order for one to experience birth, growth, decrepitude, and death, one must believe that matter lives, that it grows, decays, and dies. He knew the Scriptures, did this Man Jesus, and knew that the account of the spiritual Creation as given in the first chapter of *Genesis* is the correct one, while the account in the second chapter is the endeavor of material sense to account for its own supposed creation. The world, alas! has accepted the latter, and has drowned in a "flood" of woe. The Man strove to influence mankind to abandon this materialistic misconception and turn to the spiritual fact of Being.

And so he urged them not to lay up material treasures upon earth, but to learn of him and acquire the spiritual understanding that would, through their right concept and application of prayer, supply their every need. He urged them, through word and marvelous deed, to begin at once their emergence out of "earth" into "heaven." He showed them that this transition is one of change of consciousness, and not something to be experienced by dying. It means getting rid *now* of the false concepts that torture the moth-eaten and rust-corroded earthly existence, and to substitute for them the true conception of being as sustained by Principle. The way downward, deeper and deeper into material beliefs and their attendant horrors, seems easy because mankind are so mesmerized by error; and the way out of it all seems hard because it is through the "strait" gate of spiritual understanding. Yet the upward journey *must* be made. . .

And it must be made with an eye "single"—that is, seeing only Spirit and the spiritual Creation and Man as the reality of being. One therefore will not "judge" his fellow men, for mortal mind is utterly incapable of correct appraisal, and mortal man sees in others that which is in his own thought. For the things, the objects and the people that he believes he sees all about him, are but *the mental concepts existing in his own mentality*. Therefore in judging he is but judging his own concepts—that is, *himself*.

Nor can the upward journey be made in the name of "God and mammon"—Spirit and matter. One must be abandoned if the other concept is held to. Mammon is the sum total of carnality, of materialism. God's requirement is radical reliance upon a knowledge of Spirit as All.

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And the upward-climbers out of "earth" into "heaven" must be so awake to the true science of being and to their heritage that the cares and anxieties attending the sordid efforts to gain material wealth, prestige, and ease in matter will be seen as but mesmerism hampering spiritual progress. "Do not be over-anxious," the Man tenderly says to those who, beginning the upward journey, wonder if they dare depend upon God and abandon their life-long material remedies and supports. "Your heavenly Father knows your needs and has already met them." It was the old command of Moses: "GO FORWARD!" Why, Spirit is manifested by those beautiful Ideas which we mortals translate as "lilies," as "birds," and will not the perfect Idea, Man, be sustained? And can the incessantly counterfeiting mortal concept help repeating it, until it is "repeated" out of itself and disappears, leaving only the perfect in evidence? Ah, that was his "method" sublime!

Referring to the Scriptural text, it may be said that the "over-anxious" in Verses 31 and 34 has a shade of meaning different from that of Verse 25. In the latter the sense is "not to cherish solicitude"; but in the other instances it is "Admit no solicitude," or, "Do not even begin to be anxious." In other words, DO NOT LET ERROR IN. For it is vastly easier to keep it out of one's mentality than to put it out once it has gained entrance.

Again, modern discoveries of ancient papyri show that the word translated "little" or "less" refers invariably to age, not stature. And so Jesus' question, as reported in *Matthew 6:27*, is more properly rendered: "Can one add anything to the length of his life?"

Ah, the great-hearted Man looked out upon the eager crowd before him, and he saw them all as seekers of healing, of wholeness. All were manifesting their anxieties regarding temporal things, believing them to be material; their thoughts and their yearnings were all restricted to the narrowest orbits, and so theirs was a ceaseless round of fear, of worry, of fretting, vain striving, suffering, despair. And while they saw themselves facing a multitude of material needs, he saw them in need of but one thing—*spiritual awakening*. He saw that their troubles were "business troubles." Their sense of values was all awry. And so he gave them the business man's religion, the one and all-sufficient law of business success: "*Seek ye first his king-*

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dom, and his righteousness; and all these things shall be added unto you." The Man's whole career was a demonstration of the tremendous fact that the acquisition of the true knowledge of God is always followed by a declaring of "dividends"—the meeting of every human need.

"Ask, and it shall be given you"—but forget not that the supply which you shall receive in response to your asking will be proportionate to your *deserving*. And you will deserve in proportion as you "seek first his kingdom and his right thinking"—then nothing in the concepts of heaven, earth, or hell can keep you from realizing Good in overwhelming abundance. Alas, the world is taught that our "daily bread" depends upon our own material efforts, and so mankind are educated from the very cradle away from God. They are taught that matter creates demands, and that the material demands are to be met with matter, all through material laws. But the fact is that *not a single need of mankind has ever been met by matter, or ever will be.*

"What!" the world cries aghast, "matter does not supply our need of sustenance and shelter and . . . ?"

Contrary to popular belief, *not a single particle of what mankind need and really desire is material or comes from mortal mind or through the five physical senses.*

Were Good, Truth, Principle suddenly withdrawn, this seemingly solid material world would instantly collapse and vanish into nothingness.

Though men realize it not, what all are striving for is Good, though their concepts of it are various. They regard the end to be attained as satisfaction, comfort, happiness, pleasure, ease in matter, and the avoidance of pain. Now every one of these things is a *mental state*. Each is a material concept of Substance, Love, Truth. The latter are the things men really seek—and there is not one iota of materiality in any of them. Good permeates everywhere and everything, even though seemingly obscured by false beliefs, the "suppositional opposite." Without right Ideas, the world of matter would cease to be, for it is itself an imitation, a counterfeit, of the Real. *And the counterfeit absolutely depends upon the genuine for its very existence.* And so, as there could not possibly be a counterfeit dollar unless there were a real dollar to counterfeit, and as it is the genuine that men seek, not the imitation—and, further,

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as it is only the genuine that meets man's needs—so the supply that mankind really seek is solely *spiritual*, and it comes not from matter nor because of it, but *in spite of it*. “Is not the life more than the food?” the Man asks. “Back of the material concept of bread lies the spiritual fact that God sustains man.” If mortals were not at all influenced or controlled by Mind, God, they would never manifest even a semblance or imitation of harmony, but would be continually and completely diseased, starved, frozen, dead, for uncontrolled mortal mind by its very nature can produce only error, evil. And this it *must* do, for it is without Principle, without any basis of Reality or Truth.²²

Oh, then, judge not—for thou canst not judge God nor God's Image, true Man; and in judging and condemning mortal man thou art but condemning thyself. For the subjective, which is your thought, always determines the objective, which is that which you “see.” See then thy brother as God's child. Look through the veil of error to the Reality. See not the mote of evil in thy brother as a reality, for by such very seeing thou dost proclaim that there is a “beam” or “splinter” of error in thyself. Seek not promiscuously to “convert” thy brethren who are swinishly sunken in the mire of material thought, for the error you thereby stir up will turn against you, and it may be more than you can as yet meet. Throw thyself unreservedly upon thine understanding of God—and it will not fail thee. Watch that ye be not falsely taught of Scribe and Doctor and Prophet who come offering you naught but material beliefs of life, substance, and sensation in matter. By their fruits ye shall know them—for if they can heal the sick and bind up the broken hearted and raise the dead and demonstrate supply to meet every need, then are they indeed good trees that shall not be hewn down. Except there be consistency between the profession and the life, no avowal of theological dogma or creed, nor even good acts, will avail. Naught but the “strait” road of spiritual understanding leads to the demonstration of Life. . .

And then—fitting climax!—“All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.”

Why, this is a call to complete forgetfulness of the human

²² *The Diary of Jean Everts*, Charles Francis Stocking, p. 105, et seq.

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concept of *self*! Who can obey it? "Not I!" cries the world. And because it will not, it lies to-day shriveling in its own venomous hatred.

Oh, the "Golden Rule" was not original with the Man; it was even in his day hoary with age and rusty with disuse. But he made it a perfect and complete compendium for the spiritual guidance and well-being of mankind. For what would we that men should do unto us? Why, what but see us as beautiful and perfect? But that is possible only as they see us as children of God, who alone is perfect. And for that we must pay the price: we must likewise see them as His image and likeness, and cease from regarding them as material mortal "man whose breath is in his nostrils." And that, again, is but the divine command: "Be ye therefore perfect. . ."

Ah, you wonderful Man, incomparable in wisdom and deed! Your marvelous "Sermon on the Mount" is but that pearl, long lost, but now, thank God! again discovered, *Christianity*. "Blessed are the pure in heart. . . Blessed the peacemakers. . . Blessed. . ." Oh, true—but still we cry: "We will not be blessed! The Man's Sermon is impracticable, it is revolutionary!"

Ah, yes—and:

"Once astronomy wrought a revolution, once geology, now critical scholarship, and more than this, more than all—fresh inspiration. But the stars are still in their places; the sun still beams upon us. . . I pray you not to forget that upon a time in Palestine a great man preached a revolutionary doctrine inimical to the religious beliefs of the day . . . the alarmist of that time looked upon it as a dangerous interference. The world has changed but little; it still regards the influx of truth in the light of a deluge which is to sweep everything away. But after, it has come to see it was but a kindly rising of the Nile after all, and has left our fields the richer. So have come to us, in these later days these practical phases of idealism, seeking every one to bless men. 'We will not be blessed,' cries the world, and straightway flies at them. . . Truth coming to Earth was spurned from the palace, the temple, the hermit's hut, and found lodgment at last only with the king's fool."²³

The "silent" years, the wilderness experience, Cana, the healings and preaching in Galilee, all reach forward and find a central pivot in this unparalleled "sermon"; the subsequent

²³ *The Ministry of Beauty*, Kirkham, p. 54.

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healings, the teachings, the raising of the dead, and the awesome working out of the Man's own salvation, all reach back to this same hub and revolve majestically around it. It were enough, had the Man uttered never a word more, done never a further deed. . .

And then the shadow fell—the "serpent" rose hissing—and through the intervening centuries—

"Imagine Jesus, with the dust of Galilee on his sandals, coming into the church of St. Sophia in Constantinople in the fifth century, listening to dizzy doctrinal definitions about the relation of the divine and human in his nature, watching the priests performing the gorgeous acts of worship, reciting long and set prayers, and offering his mystical body as a renewed sacrifice to their God! Has any one ever been misunderstood as Jesus has?"²⁴

Imagine him entering gorgeous "St. Mark's" on a festal day, or a "High" Anglican cathedral on Easter morn, or the New York Hippodrome where a twentieth-century evangelistic meeting is in full swing! . . .

Endless be our gratitude to the loving, patient, tender Man, whose simple precepts have awakened within us the deep response:

"Nothing is but God, and God is naught but Mind.
Darkly the veil of things rises before me,
'Tis mortal mind. But when the error dies,
Henceforth there'll live but God in my endeavors.
Ah, could I look through that which flashes sight,
The veil of things would be to me but veil,
And unveiled, I should look upon the life divine."²⁵

²⁴ Professor Rauschenbusch.

²⁵ Fichte.

CHAPTER 7

THEME: *A Business Demonstration for a Roman Centurion.*

PLACE: *Capernaum.*

MATTHEW 8:5-13

AND when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

LUKE 7:1-10

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

“SOMETHING in us believes the Beatitudes, even though as a matter of business we should never dream of putting them into practice.”¹

But *why*, when everything else that the world has tried has so signally failed? Ah. . .

“It was the Sermon on the Mount that brought Jesus to Calvary, and it is the fear of being brought to Calvary that keeps the world from practicing it.”²

It is the mesmerism of fear that holds mortals in the grasp of death. And fear is bound up in the belief in material personality, that “man-killer from the beginning.” Fear is always an index of one’s materiality. Yet he who overcomes it and dares live the Sermon on the Mount *will raise the dead*. The Man did it—so did some of his followers—nor thought it “a thing incredible.” And more: the Man prophesied that unless the Sermon on the Mount should be lived, civilization would perish from off the earth. And slowly we see his awful prophesy being fulfilled.

The Sermon on the Mount was the keynote of the majestic Symphony of Life expressed in the Man’s marvelous career. The Hebrew Scriptures, the Old Testament, based it, particularly the so-called “historical books,” those known to the Hebrews as “the early prophets.” As the Man throughout his teaching unfolded their spiritual meaning, these records reveal the inmost experiences of such as were sufficiently spiritually minded to catch glimpses of Truth and to recognize in some degree the one infinite Principle. Beginning with *Genesis* and following the record of the spiritual “Creation,” the unfoldment of Mind’s Ideas, we find the “mist” of materialism rising, the “suppositional opposite,” which thenceforth seems to trail Good like a shadow and to contest Truth’s every claim. The constant warfare between Jehovah and Baal narrated throughout the Old Testament is but the record of error’s seeming struggle to establish and maintain its identity in the face of Truth. It is the effort of material consciousness, the false activity of material

1 *The Outlook for Religion*, Orchard.

2 *Ibid.*

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so-called thought, to prove itself something real. And so the Bible reveals a constantly changing concept of God, which varies from the mighty materialistic "war-lord" to the concept of the "Father," Love, that was revealed by the Man Jesus.

But which of all these changing concepts of God is the correct one?

Without doubt the one which Jesus revealed. For he *proved* it to be the correct one. And he rested his proofs on such convincing demonstrations as he made at Cana, at Bethesda, and in Capernaum for the Roman Centurion. . .

At the close of his unique "sermon"—as we have said, a "business discourse" in the truest sense—the Man returned to his temporary home in Capernaum, followed by the eager multitude.

Nor did the movement of events alter: here again, as always, the record shows that the Man first "preached," then came down among the people and *proved* what he had been preaching. Always by his words was he justified—and not, like the Rabbis, the Scribes and Pharisees, who were condemned by utter inability to demonstrate the truth of their own teaching.

The town had been barely reached when the Man received a request most remarkable in view of the circumstances. The Centurion of Capernaum, a Roman "captain," possibly a Jewish convert, sought healing for a favorite servant.

In the brief and probably less exact report of "Matthew" the Centurion seems to come in person to Jesus, but this is only a recognition of the ancient law-maxim, that what one does by the agency of another he does himself. *Luke*, however, has a different representation, and one which contains evidence of its accuracy.

This official, whose name is not given, and to whom no other reference is made in the Gospel, having learned of the Man's homecoming, entreated the Elders of the synagogue to convey to him his request that he would heal his slave. And, judging from the alacrity with which these Jews proceeded to execute the commission, there evidently was no question in their thought as to the propriety of their part in so unusual a mission. Indeed, such was their interest, and evidently such their confidence that it was not the impossible that was requested, that they not only delivered the message but they earnestly interceded, recounting different rare things which

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the Centurion had done that were calculated to appeal to Jesus.

The Centurion undoubtedly was familiar with the particulars of the Man's healing of the nobleman's son in Capernaum, and so had that proof for his own confidence in the efficacy of "absent treatment." His evident receptivity could not go unrewarded. Immediately on perceiving it the Man replied: "I will go and heal him."

There was not the slightest doubt on the Man's part that he could *prove* God: his was a faith that had flowered into perfect understanding of Spirit's ever-presence, omnipotence, and availability. So far had he progressed in this spiritual understanding that he could now state definitely what he could do on *any* occasion. He did not say: "I will do what I can"—That implies doubt and a timid effort. He said: "I will come *and heal him.*" He knew that the "I" that would do the healing was the Christ.

Nor did he say: "I will get my surgical instruments and my case of remedies and come." Yet drugs had already been employed as remedial agents for at least two thousand years. And surgical instruments used in the first century are still being dug up from the Tiber's bed.

He did not say: "Call a doctor, and meantime I will pray." He did not say that, *if it be the will of God*, the servant would recover. He did not say—as has been voiced recently by the editor of a current ecclesiastical magazine—that God works *ordinarily* through law; that, after praying, one turns to his physician as *probably* holding the divine means of recovery; that the hand of God effects the cures *through* the physician; he did not say that God *can* act without intermediate means, but, having created a world of order, He conforms ordinarily to the rules He has made and acts through what we call natural law; he did not say that Intelligence works by the direction or manipulation of that which is material, giving to mineral and vegetable healing properties; he did not say that "it is just as truly the act of God when the sick person recovers through the instrumentality of the physician as though our Lord Himself stood by the bed and enacted a miracle before our eyes." No, his words and deeds are proof conclusive that he held no such twentieth-century materialistic beliefs as these. He said: "The truth shall make you free." And by his knowledge of Truth he freed mankind from "all manner of disease."

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But if God has bestowed remedial properties upon mineral and vegetable, why did the Man not use them? And why, oh, *why* do they not heal? Why, oh, *why*, after thousands of years of experimentation with material remedies and methods, is the world no nearer "wholeness"? Why, oh, *why* do new forms of disease appear as new panaceas are discovered or invented? Why is the lauded remedy of to-day the absurdity of to-morrow? If it is the God-given business of physicians to destroy diseases, then why, oh, *why do they not destroy them?*

Alas, because health is no longer associated with "righteousness," but with *matter*; and the material systems of treating the sick ignore the truth that *sin*—the ignorance of Spirit which makes men "miss the mark"—*is the sole cause of disease.*

"To be sure," the world argues, "the mind influences the body to a certain extent, but. . ."

Yet listen:

"Mind never fails to impress itself upon matter. For every mental process there never fails to follow some physical response. Every thought of mind, every process of consciousness, is unfailingly translated into some form of material movement. This physical response to mental stimuli may be either unconscious, observed or unobserved, but none the less real."³

But, more: no thinker to-day disputes the statement that "all experience is *mental*." Even though we assume matter to be "real, lumpy substance" we must admit that, without mind, matter could not be conscious of any experience whatsoever. But the mind that is conscious of material experience is proven conclusively *not* to be the Mind that is God. It is shown to be the direct opposite. It is a "mortal mind." And only in "mortal mind" do we find matter—and matter exists there only as mental concepts. There, as a mental concept, is found the human body—not *outside* of "mortal mind," but *within it and part of it*. The physical senses seem to report that various things "happen" to matter—and yet *not one of these things "happens" except as the mind believes that it happens and sees it happening in its own thought.*

For untold centuries the human mind has educated itself to believe that certain effects are due to certain material causes and that these effects are inevitable. It believes that matter

3 Dr. William M. Sadler, in *Physiology of Faith and Fear*.

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develops its own discords quite apart from mind and the action of thought. It knows not that matter is but the lowest form of mortal mind, that it has "crystallized out" of fluid mortal mind and has become "externalized" so that it appears to be "outside" and separate from the mentality, though it is absolutely subject to thought, consciously and unconsciously, "voluntarily and involuntarily," personally and impersonally. The human mind knows not that the power which it believes itself capable of exerting, the so-called "power of mind," is a wholly *negative* power, a crude imitation of the omnipotence of Mind. It knows not that disease has its cause only in mortal mind. It knows not that the remedy is not to be found there, in matter-concepts and material modes, in "auto-suggestion" and hypnotic methods. It knows not that for man to be whole he must be "pure in mind" and thus "see God."

And for this ignorance and this false belief it pays a frightful penalty! For its idolatry of matter and human "intellect"; for locating cause and intelligence in matter; for attributing to every material phenomenon an equally material effect; for believing that matter has inherent power, that it acts, that it is governed by law, that God, *Mind*, created it; for believing that material man at length emerges into spirit—ah, it is because of these beliefs that hypnotized, misgoverned man is indeed "mortal man."

"Ye will surely say unto me this proverb, Physician, heal thyself. . ." He who has the spiritual understanding of God has the *practical* remedy for all of earth's ills. But no physician can acquire wholeness while his methods of healing are based on physics and the belief that matter possesses the power of intelligent action.

And the Man's method of healing, unlike the modes of *materia medica*, required something of the patient—receptivity, true "meekness," and the willingness to recognize the world-wide material sense of life for what it is, and to begin the work of releasing himself from the universal and age-old false material beliefs which have, through untold centuries of unthinking acceptance, been accorded the force of divine laws.

In the Centurion the Man found that which made his own work of healing easy. He had not found such receptivity elsewhere. Seizing upon it for illustration, he drove home to those Jews who were complacently regarding themselves the natural

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children of the kingdom a hard prophecy because of their rank materialistic beliefs.

Then, turning to the messenger, he declared that the servant was *already* healed. And so it proved.

“But *why* did it so prove?” rises in chorus from suffering humanity.

Because of the Man’s spiritual understanding and his alertness in employing it, we answer.

The situation was this: Mortal mind appeared to be voicing a claim of evil as opposed to the spiritual fact of the Allness of Good. Had the Man said: “Send for a doctor,” he would have thereby made error’s false claim real to himself and his hearers and the patient. Then whether their thought, their belief, in regard to its reality could eventually be changed, and a belief of health be made to supplant in the sufferer’s thought and the thought of those about him the belief of disease, would have been a question.

But the Man acted instantly and “righteously.” Immediately when confronted with the claim of evil he realized the fact of the Allness of Good, Spirit, God. This denied all reality and power to the error and annulled its claim to be the result of a so-called material law. At the same moment spiritual power—the Man’s perfect right thinking—asserted itself upon the claim of error in human thought and wiped it out. The belief of disease changed instantly, in response, to a belief of health.

Suppose the Man had been confronted with an error in a mathematical calculation, what would he have done? He would have ranged himself at once on the side of truth and thereby corrected the error.

And this is exactly what he did when confronted with the claim of discord in the Centurion’s servant. In the mathematical calculation the physical senses would have insisted that there was something wrong, an error. But he would have disregarded their testimony. So also in this case of healing: he refused to accept the testimony of sense which insisted that something of God’s creating was evil. He saw, not the false imitation of man presented by physical sense, the sort of man that those about him were seeing, but, looking through and past it, he saw God’s image and likeness. He knew that this false concept of man was but the projection of material belief in

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human thought. He went right at the human thought doing this erroneous projecting and reversed it. . .

"But," the doubting world argues, "do not drugs and material methods often do the same thing? For the sick frequently recover under material treatment."

But it is not the drug or the material treatment that causes the sick to seem to recover, but *their belief in the efficacy of these things*. Such belief often causes the patient's belief in disease in the body to give place to a belief of health in the body—it is one material belief casting out another. And the ejected belief, being replaced but not destroyed, is free to return, and with a host of evils worse than itself. The changing or shifting of material belief is *not* healing, and the Man never healed in that manner.

But the Man is said to have healed without going to his patient.

True. And it was a perfect example of "absent treatment." The Man knew that time and space are but human concepts, both unreal. He knew that God is infinite Mind, hence everywhere present. He knew that the spiritual idea originates in Mind and *remains there*. Therefore he knew that true Man cannot be separated from his Principle, and therefore cannot become the victim of a false belief in the "suppositional opposite"; he knew that, this being true, God must be present wherever the spiritual Idea is—and that means wherever the right thought about God is, for right thought originates in and *remains* in God, Mind; and, finally, he knew that this spiritual Idea and right thought, expressing God, must be like God and possess His power. This very knowledge effected the cure by destroying the false claim of error. And mankind repeat the Man's wonderful cures in proportion as they *live* the "Sermon on the Mount" and approach his nature and begin to manifest and reflect the Christ.

Right thinking, the Man showed, is truly *scientific* thinking, because it is according to Principle. Such thinking does not require to be consciously "directed" toward a patient. It does not need to be audibly voiced. Of itself it goes forth, a two-edged sword, and cuts down the false pretensions of error. Like an alkaloid, it dissolves the acid poisons of human belief.

Nor is it necessary to struggle mentally and wrestle with error in the endeavor to establish Truth. Such wrestling too

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often merely sustains the false position of the error. And to complain or lament over error, to be angry with it or its channels, is to come under its dominion and become its "servant." All that is needful is to *know*. For to know—understand—God is real life itself, and real life includes health, comfort, joy, and all good.

Recurring to Verses 11 and 12, we note that in their interpretation some have regarded "the kingdom of heaven" as having reference to an abode of eternal blessedness in the "immortal existence"; and, thus, by antithesis, the "outer darkness" is made to refer to a state of endless misery. However, as we have said, the phrase "kingdom of heaven," or "kingdom of God," as commonly employed in the New Testament, refers not to the so-called future world, but to *the reign of Truth in this world*. It is a kingdom established in the consciousness of men, the Christ being enthroned as king, and every one who acknowledges Him Lord, and obeys His laws, is a subject of the kingdom with Abraham, Isaac and Jacob. Such are joint heirs with the patriarchs, and His children through faith.

The "darkness" is a state of ignorance of the "Good News"; and there is no authority whatsoever for the theological opinion that it is something that will be eternal. Here, and elsewhere in the Scriptures, darkness is simply a metaphor for ignorance and unbelief, without any reference to "a place of sin and misery" hereafter.

When men are brought to a knowledge of the truth as it is in Christ, they emerge from darkness into light, and are "translated into the kingdom of God's dear Son."

The description "weeping and gnashing of teeth" is only an ancient proverbial expression derived from the conduct of such as were cast out, or excluded, from nuptial celebrations, or banquets, who, in their shame, chagrin, and anger, in the darkness wept and gnashed their teeth. It has absolutely no reference to an imagined future anguish of sinners. The Man merely predicted that many should come, from every quarter of the world, to the knowledge and enjoyment of Truth with the patriarchs, while the unheeding and stubborn Jews, though believing themselves "the children of the kingdom," would be left in the fear-filled darkness of their unbelief in the realities of Spirit.

Oh, that the Jews had not served the "serpent," animal

magnetism, instead of Mind, in their pagan ceremonial and silly form! Oh, that the schoolmen and theologians had not shriveled their souls in such imbecilic debates as to how many angels could dance on the point of a needle! For then might they have learned the Man's redeeming "method and secret"—and a world in agony would not still be asking how Jesus healed the Centurion's servant or raised the lad at Nain! . . .

CHAPTER 8

THEME: *A Supreme Business Demonstration—a Man Raised from the Dead.*

PLACE: *Nain.*

LUKE 7:11-17

AND it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

LUCAS now narrates a climactic experience in the Man's career—yet an experience that was bound to come, and and logically at about this stage of the Man's work.

And no doubt the Man intended that it should come, for it was a necessary part of the spiritual curriculum which he had prepared for his "business representatives" whom he was sending out "on the road."

Just where the incident at Nain falls chronologically in the Gospel narrative is quite uncertain. For, speaking of the Man's career after his famous "Sermon on the Mount"—

"Events followed each other in rapid succession; sometimes we have them preserved in the order of their occurrence, at other times no sequence is given, only isolated incidents are

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recorded, and these apparently bear no relation to those which precede or follow them in the Gospel story. A serious difficulty is occasionally encountered when the Evangelists vary the circumstances without assigning a cause, and we are left to our own consideration for fixing their place in the narrative. . . His visit to Nain, for instance, appears to have no connection with other places in the neighborhood, as if he went there for a particular purpose. . ."¹

Now there is some reason to believe that the raising of the daughter of Jairus preceded the restoration of the widow of Nain's son. Lucas uses a Greek expression here² which refers to a wider range of time, thus possibly throwing this incident chronologically *after* the former. In *The Twentieth Century New Testament* we read: "Shortly after, Jesus went to a town called Nain. . ." What period of time the "shortly after" covers, we cannot say, but as the deeds of the Man were progressive in their import and the degree of spiritual understanding required to perform them, it is logical to believe that the raising of Jairus' daughter chronologically *followed* the incident in Nain.

"We have seen that much of the teaching common to these gospels is probably derived from the collection of the 'oracles' of the Lord made by the apostle Matthew. Everything that we can infer concerning such a collection of oracles indicates that, while some of the teachings may have been connected with particular historic situations, many would altogether lack such introductory words. A later example of what such a collection may have been has come to light recently in the so-called 'Sayings of Jesus,' discovered in Egypt and published in 1897. In these the occasion for the teaching has been quite lost; the sole interest centers in the fact that Jesus is supposed to have said the things recorded. If Matthew's book contained such 'logia' or 'oracles,' it is probable that the original connection in which most of them were spoken was a matter of no concern to the apostles, and consequently has been lost. This in no way compromises the genuineness of these sayings of Jesus. To Luke's industry (1:1-4) we owe the preservation of some events and very many teachings which no other evangelist has recorded. Some of this new material he has assigned a place in the midst of Mark's narrative. . . For many of the teachings it is now impossible to assign a time or place. That this is so will cause no surprise or difficulty if we remember that in the earliest

1 *The Life of Christ*, C. Robinson Lees, p. 203.

2 *Luke* 7:11.

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days the report of what Jesus said and did circulated in the form of oral tradition only.”³

“Nain, which is now a poor and miserable hamlet, inhabited only by a few fanatical Mahometans, may then have deserved its name—the beautiful. The only antiquities about it are some tombs hewn in the hills, seen as you approach, beside the road which winds up to the village. The presence of the Prince of Life, with a throng of disciples and followers, might well have banished thoughts of sadness, but shadows everywhere lie side by side with the light. As He came near, another procession met Him, descending from Nain, the dismal sounds rising from it, even at a distance, telling too plainly what it was. . . A colder heart than that of Jesus would have been touched, for it was a case so sad that the whole town had poured forth to show its sympathy with the broken heart that followed next the bier. It was the funeral of a young man, the only son of a widow, now left in that saddest of all positions to a Jew—to mourn alone in the desolated home in which he had died, doubtless only a few hours before.”⁴

“Up from the city close by came this ‘great multitude’ that followed the dead, with lamentations, wild chaunts of mourning women, accompanied by flutes and the melancholy tinkle of cymbals, perhaps by trumpets, amidst expressions of general sympathy. Along the road from Endor streamed the great multitude which followed the ‘Prince of Life.’ Here they met: Life and Death.”⁵

It was as if error had suddenly sprung up before the Man, as out of the very ground at his feet, and hurled its gauntlet full in his face. So it had often done. So had hideous leprosy sought to bar his path. So now the “last enemy.”

And here they met, the spiritual understanding of Life and the carnal, unfounded claim of death. . .

Instantly the Man was all alert! There was not the slightest hint of compromise! Such mental activity as the world has never known ensued and galvanized into outward deed. . . !

And yet he paused!—confronted by the king of terrors, he paused! . . .

But he paused—Oh, thou “Infinite Consideration” whom he so marvelously reflected!—he paused to bend tenderly over the crushed mother and whisper: “Weep not.”

3 *The Life of Jesus of Nazareth*, Rhees, p. 42.

4 *The Life and Words of Christ*, Geikie, Chap. XXXIX.

5 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 556.

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And then he gave the living son back—to his mother.

Was ever such deed of love since time began? Did ever story bear such irrefutable internal evidence of its accuracy as this? Can the world still ask what the Man's concept of God was? It was LOVE!

No wonder "there came a great fear on all"—No wonder those who could catch their breath stammered forth praises of the Principle by which the Man had wrought this deed—No wonder that the rumor spread like prairie-fire and drew about him a buzzing, wide-eyed concourse of mesmerized mortals who would fain learn how he had done this marvelous thing!

And the world to-day, when not flatly denying the deed, or compromising with a belief of "suspended animation," still asks "HOW?"—yet stubbornly refuses to learn.

But the Man was again only repeating the deeds of the patriarchs, and by the same Principle which he had in his "silent" years re-discovered. He was but fulfilling—yea, "illustrating"—the Scriptures. .

"It was at Shunem, now Solani, a village on the other side of the very hill on which Nain stood, that Elisha had raised the only son of the lady who had hospitably entertained him; and the luxuriant plain of Jezreel, stretching out beneath, had been the scene of the greatest events in the life of Elijah, who had raised to life the son of the widow in the Phenician village of Sarepta, on the far north coast. No prouder sign of their greatness as prophets had lingered in the mind of the nation than such triumphs over the grave, and in no place could such associations have been more rife than in the very scene of the life of both. At the sight of the young man once more alive, the memory of Elijah and Elisha was on every lip, and cries rose on all sides that a great prophet had again risen, and that God had visited His people. . ."⁶

That God had visited His people! Alas, that Israel's concept of God should have fallen so low that they had come to regard Him, once their only Physician, as now afar off! What had been done here was but a reaffirmation of the ancient truth that he who permits himself to be governed wholly by divine Mind will naturally raise even those dead in the mesmeric beliefs of the "suppositional opposite," the "carnal mind." . . .

But let the finger hush the lips. Let us voice no further comment in the presence of this awesome deed. But let us

6 *The Life and Words of Christ*, Geikie, Chap. XXXIX.

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watch the Man even more closely now. For the light breaks slowly—yet the concentrated power of darkness cannot give it pause. Let us watch him, let us probe his words as never before. For he will not rest satisfied with this one instance of routing Death. Perchance after his next encounter with this arch-enemy of mankind we shall better understand what it was that he did at Nain.

CHAPTER 9

THEME: *A Final Message from the "Cleaner."*

PLACE: *Probably near Nain or Capernaum.*

MATTHEW 11:2-19

NOW when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 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.

LUKE 7:18-35

AND the disciples of John shewed him of all these things.

19 ¶And John calling unto *him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

THE rumor of the deed at Nain went forth "through all the region round about."

"And further and wider spread the wave—over Judæa, and beyond it, until it washed, and broke in faint murmurs against the prison-walls, within which the Baptist awaited his martyrdom. Was He then the 'Coming One?' and, if so, why did or how could those walls keep His messenger within the grasp of the tyrant?"¹

1 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 560.

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According to "Matthew," this incident followed the sending forth of the Twelve.² However, it was during their absence that John was beheaded.³ And, as Lucas is regarded as the most reliable historian, while Matthew was the most careful collector of the Man's "Sayings," we follow the order of Lucas here.

The indications are that it was on the day on which the son of the widow had been revived, and at or near Capernaum, or even Nain, that there was brought to Jesus the short and agitated inquiry of his beloved Forerunner, John the "Cleaner."

For about six months John had lain in the gloomy keep at Machærus, or Makor, on the border of the desert north of the Dead Sea, and on the frontier of Arabia. He was there by command of Herod Antipas, whom he had rebuked for his wickedness. After his free life in the open, confinement was for him a sore trial; and then there could not but be restiveness because of his eagerness to go forward with his peculiar work. It is not improbable that at the first there was the hope that, of those who had stood by him in the days of his popularity, there would be some who would prove influential enough to procure his release. And it is not impossible that there was the thought that the Man might, in some manner, by the exercise of his power, effect his liberation. But days, weeks, and months dragged wearily along without any favorable developments for him who had pointed a world to its Christ.

To the credit of certain of his followers their fealty to him did not waver with his sad plight. They remained in touch with him and kept him acquainted with the whereabouts and doings of Jesus. But the tidings concerning the movement which he had introduced were not according to his expectations; they were disappointing and perplexing. The teachings were gratifying so far as they went, but to John's thinking they fell short of what they should be; and the works were commendable, but the power evinced in them was not being employed to the extent that he believed was intended. As viewed by him the course of his successor was a departure from what had been outlined by the prophets and foreseen by himself, and which had excited and shaped the hopes of the Jewish nation. There had been no raising of that banner which should lead Israel out from the humiliating and burdensome heathen oppression to ultimate world-supremacy. The Man had been spending

² *Matthew* 11: 1.

³ *Matthew* 14: 13.

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his time in Galilee, far from Jerusalem, the proper seat of government of the new kingdom as of the old, and amid a population largely foreign.

It must be borne in mind that, while the "Cleaner" was a spiritually thinking man, and was insistent on righteousness as the essence of the divine requirements, nevertheless he was not so much enlightened above those about him that he had abandoned the idea of an external and material theocracy. Then he was amazed that Jesus had not as yet proclaimed himself the Messiah; and that he was not uttering burning denunciations of the times, as he himself had done, nor maintaining the exclusiveness of a lofty sanctity, but was freely mingling with all manner of people, availing himself of the hospitality of the rich, and even lending his presence at social festivities.

To the rugged prophet who favored and resorted to drastic teachings, the manner and methods of the Man were not in keeping with his mission. He could not see that the sermons and wonder-works had been to any purpose so long as the nation was unaroused. He had thought of Jesus as "fan in hand," "purging the floor." He had looked for radical measures and sweeping changes. He had been expecting the Scribes and Pharisees to be literally hurled from Moses' seat. As is so often human experience, he had become uncertain as to the things no longer seen. And it is not unlikely that his disappointment, despondency, and misgivings were intensified by the stained reports of his disciples, who preferred the teachings and practices of their leader and resented the defection of certain of their former associates who had allied themselves to the new Master, and who had experienced jealousy and indignation as they watched Jesus in his freedom and apparent lack of thought of John as a prisoner.

In short, his work abruptly ended, and now probably obsessed by these gloomy and distressing thoughts, it is likely that John was moved to question whether he might not have erred in interpreting and announcing the Man's mission, and whether there was not yet another to appear and deliver Israel. He was a doubter, but not for the mere sake of doubting, nor entirely for the reason that things were not being done as he thought they should be, neither because he himself was jealous or resentful, but because he was genuinely uncertain. Hence it was with almost piteous entreaty that he asked Jesus through

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certain of his disciples: "Art thou he that should come, or do we look for another?"

The reply was immediate—but not in words. It was the sort of reply that Moses gave, a reply such as the world could not possibly misunderstand:

"He immediately cured many of diseases, severe pain, and evil spirits, and to many who were blind He gave the gift of sight. Then He answered the messengers. . ."⁴

Then—and not until then—"he answered the messengers: Go and report to John what you have seen and heard."

It was a reiteration of Isaiah's joyful Messianic prophecy: blind men receive their sight, the lame are enabled to walk, lepers are purified, deaf persons hear, even the dead are raised to life, and the poor—the spiritually starving—have the "Good News" proclaimed to them. How wonderfully he set himself aside and *impersonalized* it all! What further proof could they ask? What more can be asked to-day? And yet the sobbing world gropes through the dark to priest, professor, doctor, embalmer, murmuring: "Did Jesus really live? Did he do these deeds of healing?" And error, the "serpent" of Eden, engulfs it with its flood of contraries: "The historicity of Jesus cannot be proved. . . No, he did not live, he is a myth. . . Yes, he lived, but he was only a social reformer. . . Yes, he did those deeds—but we are prepared to show that they were performed by *psychological* means. . . Oh, yes, simple enough! he worked through 'suggestion.' . . He healed, to be sure, but only simple nervous cases, mostly women, nothing really organic or deep-seated. . . His deeds of healing were for a *special* purpose and for a *special* time, and they certainly are not expected of us now. . . He was God, you know, so of course he could heal. . ."

"And blessed is he who is not offended in me," the Man had sagely added. It was an assurance calculated to heal John's doubt, and the world's. "Blessed is every one who does not stumble and fall because of my claims."⁵ Well for the world could it grasp to-day the significance of that remark!

The evidences adduced were unmistakable, conclusive, indisputable, for there were clouds of eye-witnesses. But the one mention which was specially calculated to impress the

⁴ *The New Testament in Modern Speech*, Weymouth, translation of Luke 7: 21 and 22.

⁵ Weymouth translation.

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"Cleaner" with the genuineness of the mission of the Nazarene was that the "poor" were hearing the "Good News." It was characteristic of all Jewish prophets that their fundamental sympathies were with the poor and down-trodden. And at the inception of his ministry, when the Man first essayed to unfold his unique program, he read from *Isaiah* the passage now recalled to John, promising the "Good News" to the poor and the "acceptable year" of the Lord for all. The appropriateness hereof is appreciated, even by the materialist, when thought is given to the vast poverty and misery—the externalization of densely material thinking—which marred human experience in Oriental countries then and continue even to this day.

John's messengers having gone, the Man turned to the people, many of whom had played a fickle part in connection with the "Cleaner," and in a series of striking inquiries which he in turn impressively answered, he paid an exalted tribute to his faithful Forerunner.

"What did you go out into the desert to see? A reed shaken with the wind?" Only a mountebank, a mere sensation-monger, one who really knew not his own mind, and had nothing truly good to give out? Again he asked: "But what did you go out to see? A man clothed luxuriously?" Such an one would not be found in a desert calling upon men to repent and proclaiming liberty to those bound down by poverty and cruel taskmasters. Such are to be looked for in palaces. Further, he went on to ask: "But what did you go out to see? A prophet?" If so, then the quest was not vain. "Aye, I assure you, he was far more than a prophet. It was of him that it was declared: 'Behold, I send my messenger before thy face, and he shall prepare thy way before thee.'"

Having uttered this impassioned and impressive eulogy, the Man proceeded to speak more calmly regarding himself and John. He said that though John was the greatest of all the prophets of the former dispensation, yet the least in the kingdom of heaven—the one who has sufficient spiritual understanding to make even the slightest proof of God's Allness, and therefore of the nothingness of evil—was greater than he. This meant not superiority in moral character, but in spiritual acquirement. It was a call to look away from personality to Principle. And into that kingdom, which was then being heralded, all might come who would seek in true "meekness"

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to effect an entrance to it. The announcement was, in substance, only a reiteration of the beatitude, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

But it was for those with ears to make good use of them and to heed what they heard. Nay, the deep meaning of the Master's words is more fully plumbed by the "Saying of our Lord" discovered at Oxyrhynchus, Egypt, and published in 1911 by Dr. Hunt: "He who hath hearing beyond his ears let him hear."

Yet among the Man's eager auditors there were those who with open-mindedness heard with joy, especially the publicans and others who were scorned and despised as the "people of the earth." But the Pharisees and lawyers, steeped in legalism and self-righteousness, when they heard the searching truths, even though these truths were in harmony with the "law and the prophets" which they professed to cherish, were actuated by the "serpent" to treat them with malicious contempt.

Then, as with a powerful searchlight, the Man fearlessly exposed the insincerity and unstableness of throngs who had waited on the ministry of both John and himself. The fact was that neither had preached what the masses wanted, which was not truth but that which would cater to their insatiable worldly ambition, and therefore each in turn was rejected on some trumped-up pretext. As if at a loss for language adequately to describe the conditions, the Master asked: "Whereunto then shall I liken the men of this generation?" Then with his wonted aptness he compared them with peevish and fretful children whom nothing will please or satisfy. They will not dance, nor will they play funeral. And nothing between these extremes will suit them. And he fitly quoted the rhyme sung by the children of Nazareth in his childhood:

"We have piped and ye not *rakedtoon*,
We have mourned and ye not *arkedtoon*."

"The children of that generation expected quite another Elijah and quite another Christ, and disbelieved and complained, because the real Elijah and Christ did not meet their foolish thoughts. They were like children in a market-place, who expected their fellows to adapt themselves to the tunes they played. It was as if they said: We have expected great Messianic glory and national exaltation, and ye have not responded

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(‘we have piped unto you, and ye have not danced’); we have looked for deliverance from our national sufferings, and they stirred not your sympathies nor brought your help (‘we have mourned to you, and ye have not lamented’).”⁶

John had come a most rigid ascetic and a hermit, and was accounted mad. The Man himself, on the contrary, had been moving about as a man among men, a normal human being, interesting himself in the people’s interests, and sharing in their festive events, yet only to be maligned as over-fond of eating and drinking—a friend of despicable tax-gatherers and notorious sinners. . .

In the face of such contraries, and yet yearning to help his fellow men, what *can* one do?

He can wait on wisdom, for “wisdom is justified by such as are truly wise.”

CHAPTER 10

THEME: *The Man’s Appeal to his Business Demonstrations.*

PLACE: *Probably Capernaum.*

MATTHEW 11:20-30

THEN began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

⁶ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 670.

28 ¶Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

THE Man's experience has been the experience throughout the ages of those who have come revealing a better concept of God—despite the limitless power and the boundless love which he manifested, he was rejected. Mortal mind *instinctively* rejects Truth—by its nature it can do nothing less. Human beings are forever seeking happiness and health, yet they are not aware that they are seeking only their mental *concept* or *sense* of these things, and that their concept or sense of good is a material one, based on and involved in *matter*. Let anyone analyze his desires, and the truth of this statement will be apparent.

And so, though they realize it not, mankind are ever seeking an illusion. They are forever following false promises, like swamplights, only to discover at last that the good they desire is always "just around the corner" and never attained. They ignorantly regard man as a combination of mind and matter, and fatuously believe they cannot understand the truth that man is really entirely *mental*, that he is a consciousness, and that whether he is conscious of good or evil depends wholly upon the sort of thought he accepts as true and valid and whose activity constitutes his consciousness. If that thought comes from the Mind that is God, then its true activity will constitute a consciousness of naught but Good, in which is no evil experience whatsoever, no sense of disease, none of lack, or failure, or unhappiness, or death; but if that thought comes from the "communal mortal mind," the "supposition" of a mind apart from God, and which is the "tree of the knowledge of good and evil,"¹ then its false activity will result in a consciousness of mixed good and evil, with evil eventually dominating—for such good is itself but false good, hence evil—and reaching its climax in death. This has been demonstrated for so many thousands of years in the farce of human living that the wonder is so few are as yet awake to it!

But the Man was fully awake to it, fully awake to the killing effects of mankind's belief that God could create that which could become evil. And to prove that such a frightful concept

1 Genesis 2:17.

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was cramming human existence with hell and death, he revealed God as Love and as Mind that can know no evil; and then on this basis he did works of a character so startling to human belief that it seems incredible that a single doubt should have remained. And he stopped not there, but told them that *they* should do even greater works than he was doing, and he disclosed to them the "method and secret" by which to do them. . . Nay, he even determined to give up his human sense of life to convince them!

Alas, in vain. They turned from him, muttering: "He's mad!" and sank back again into the wallow of their paralyzing mortal beliefs.

John's messengers had departed. And the Man—Was he, reflecting now on the incident, touched by John's doubt? Did the old temptation which drove him to the wilderness again return upon him? Was he doing right in regard to John? Was not the "Cleaner," were not the people, justified in doubting him? He had been so radical—he had drawn the line so sharply between Spirit and matter. . . Was not this course defeating his purpose and sending him straight to the cross?

But the people *must* be won! He had known it in the wilderness; he knew it even more clearly now.

True. And to win them he had preached and healed—had even raised their dead—and they had dully muttered: "He's mad!"

Had he failed?

For his radicalism the "Cleaner" now lay in the shadow of death. And there was an indignant stir and a growing excitement throughout the region. Religious fanaticism and intense, unreasoning nationalism glowed fiercely, ready to burst into flame. There was an ominous, expectant hush. All eyes had turned upon the Man. What now would *he* do? For the "Cleaner's" mantle had clearly fallen upon him. . .

And the Man continued quietly to preach and to heal. And days dragged into weeks, and yet Machærus defiantly gripped its innocent victim—and the Man, he who boasted all power from on high, he who admittedly could cleanse the leper, he who had restored one called dead, he had made no move to rally the itching Zealots and the champing Galileans to storm Machærus and inaugurate the long-delayed revolution which would sweep the despised Romans into the sea!

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Was it possible that he was *afraid*?

Yet there were some who could attest his fearlessness.

But, think!—a crown was his for the taking! God above! he could rule the world if he but would! For it was not mere Galilee that eagerly awaited his call, but all the warlike hosts of "Lost Israel"—and of these, innumerable, invincible, the Romans stood in deadly fear.

And yet he continued quietly to preach and to heal. Misunderstood, a bitter disappointment, becoming now an object of avoidance, of contempt, sneered at as the deserter of his imprisoned friend—Had he no *vision*, this incomprehensible Man? . . .

Yes. And it was the vision of a kingdom "not of this world." It was a concept, worked out in those long "silent" years, of a kingdom that would embrace all the nations of the earth. But success in establishing it, he well knew, lay not in popular movements, not in emotional uprisings, not in physical revolutions, not in fickle mobs, not in peoples or nations in the mass, but in the *individual*.

Yes. And it was an unparalleled vision, such as no man, before or since, ever dared conceive and attempt to bring in. For, as he had reasoned out in his "silent" years, that kingdom could be established not by externals, not by political *coups*, not by diplomatic maneuver, not by force from without, but solely by a "change of mind," solely from *within*.

And so he saw the utter futility of appeal to Emperor or nation, saw the pitiable folly of resort to violence, saw the impotence of politics, saw the worse than uselessness of swaying the crowds, saw, in a word, that success in conquering the world lay wholly in individual conquest, wholly in conquering the "man in the street," the man of grime and toil, sick, discouraged, sorrowful, broken, despised. . .

And him he conquered by stilling his pain and opening his bleared eyes to the grandeur of an outlook that he had not dared believe could exist.

But such a method was incomprehensible! It was unheard of! It had never been tried before! It *must* fail!

No. It could not. For it was foundationed on Love.

What—would he *love* the wicked world into being good? What madness!

Yet the Man, with every material system and force at his

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command, tried nothing else but the leaven of Love. And so, while the people gaped at his madness, he called to Matthew, the hated Publican. And though Simon the Zealot would have slain the despised tax-collector, yet the Man's vast love "forgave" their quarrel and molded them into brotherhood—and an eternal conquest had been made. So is it possible to conquer and mold the nations. But *only* so. And so he dined with the contemptuous Pharisees and treated them as kin. So he opened his heart to the adulteress and recast her anew. So did his vast love save the slime-stained pariah of the gutter. So did his omnipotent love conquer Judas, who rushed from the world with his broken heart at Jesus' feet. So did it, even on the cross, refashion the character of the dying criminal. So did it at last conquer all-powerful Rome. Yes, the world has chosen Barabbas—but it will reject him, some day, for this conquering Man of Love. . .

Oh, the doubt that moves a mesmerized world to reject spiritual reality for the visible pottage of materialism! It was not in anger that the yearning Man, best human friend that mortals e'er had, voiced the fell doom of those who clung to their material beliefs—Had he not but lately preached against the effects of anger in making evil real? Oh, it was because of his boundless love—his pure reflection of God who *is* Love—that he was touched. "Oh, Bethsaida, Chorazin, why *will* ye die?" And Capernaum—ah, how much harder will it be for him who, having witnessed the marvelous effects of Truth demonstrated, rejects it for matter and material sensation! It was Judas did this. It was a betrayal of the Christ. How graphic his portrayal of the "judgment" on such—why, even the guilt of Sodom, whose outrageous vices had made the very name odious, was not so great as that of a people to which such opportunities had come as had been offered to Capernaum! And to-day the once beautiful city is but a name—and, oh, righteous judgment! is remembered, not for her now faded material pleasures, not for her proud citizenry, long forgot, but for the spiritual proofs which the Man made there and which the mesmerized people would not accept.

Doubtless most of those who heard the Man admired him. They were pleased with the novelty of his remarks, if not with the truths which they conveyed. And we know they were oftentimes deeply stirred by the healings. But so did the sorcerers

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And in making it work he sounded the knell of sin, disease, misery, and death. God above!—no wonder error rose with a shriek and fell upon him. . . He had riven the “serpent” at its most vulnerable point. *He had shattered the tradition that evil is real!*

And so he went before the gathering storm back to Galilee. And in his journeying he passed on a Sabbath-day through a grain field. The harvest was almost due. The grain was about ripe. His students, being hungry, plucked the grain, rubbed out the kernels, and ate them. To the Pharisees who were dogging his steps this was an act of *harvesting*, and hence a transgression of the Sabbath.

“Talmudic law recognized five different species of sin in this act: To remove the husks was sifting the corn; to rub the heads of corn was threshing; to clean away the side-adherences was sifting out the fruit; to bruise the corn was grinding; to hold it up in the hands was winnowing. All these acts were forbidden; therefore a fivefold damnation rested on him who plucked and ate the corn on a Sabbath-day!”³

But to fix the sin on the Man, his attention was directed to the conduct of his students to lead him to give it his approbation.

His reply must have been a surprise and a cause of confusion to his blind and bigoted hecklers. Had anything of the kind been anticipated by them, it would undoubtedly have been avoided.

No sooner had they spoken than the Man referred them back to familiar Jewish history by recalling how David, the pride and glory of their nation, had escaped condemnation after violating a law esteemed as exceptionally sacred. Driven by hunger when trying to escape Saul, he entered the house of God, deceived the High Priest, and seized and ate the consecrated bread, removing it from before the very face of God, according to the accepted teachings. To save his life the sacrilege was committed, and yet he was not punished. Then the Man pointed out how in their own day the law of the Sabbath was being grossly violated, and by even those accounted holy. For were not the priests working every Sabbath in the Temple, slaying sheep and oxen, drawing water, cleaving wood and carrying it to the altar, kindling fires, and all that, not simply

3 *The Life of Christ*, Dawson, p. 75.

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occasionally, but habitually? If the Pharisaic holdings as to the Sabbath were binding, why should such persistent transgressors go unmolested?

There could be no denial of the contention that the rulers of the Temple were empowered to permit the priests to work on the Sabbath. Then, as his accusers stood mute, the Man proceeded to set himself wholly above the Temple, and to proclaim that it was given him, as reflecting Truth, to be the interpreter of the Law and even of Him who had made the Sabbath. He declared that "the Sabbath was made for man, and not man for the Sabbath"; that it was designed to help man, not to break him. To the real Man every day is holy, and not only one in seven.

Oh, his sublime patience with such vain quibbling! With such silly bigotry! With a religion that was no more vital than *that!* . . .

And yet is religion more vital to the theologian of to-day? Is a man "saved" to-day unless water has been poured upon him and a theologian's formula murmured over his bowed head? And was it not only yesterday that we were still doubtful as to the *quantity* of water God requires for a man's salvation?—for should not the man rather be wholly *immersed* than merely *sprinkled*? Is the modern theologian not quite as much concerned to save his creeds, his dogma, his ecclesiastical system, as to save men's souls? And the problem of evil!—Is it not contended still that "God chose, not to create evil, but *to create that which could become evil*"? Wherein lies the distinction? And yet how else can the theologian account for evil's vast mesmerism? Is it not to-day asserted of God that "He created intelligences so gigantic, powers so vast, that their possessors had the power to elect good or evil"? A direct denial of the goodness of God, is this! Yet how else can the pernicious doctrine of "free-will" be perpetuated? And, "if He could not create beings capable of evil, can we rightly maintain that He is omnipotent?" Can we, indeed!

"Those who have the most undisturbed faith seem to bury themselves in the past; your militant High Churchman is still sighing after the Middle Ages and regretting the Reformation; while those who are anxious that the Church should speak to this age only land us in a maze of modern discussion on subjects like socialism, suffrage, and sex, through which they are

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quite unable to lead us, and eventually fall back on such vague generalities that what is wanted is Christianity, without being able to tell anyone what Christianity has to say to these things. Meanwhile Churches continue their old controversies about vestments, infant or adult baptism, Establishment, Kikuyu⁴ and similar matters; which, if not exactly like fiddling while Rome is burning, looks like tuning up for some such performance.”⁵

Oh, the vain quibbling of the theologians! It is they who created hell and paved it with infant souls! It is they who devised purgatory “for revenue only”! It is they who have lent themselves so readily to error and, fighting through the centuries under the banner of the “serpent,” have steadfastly resisted all progress towards the true knowledge of God! It is they who have made Jesus God and God the creator of evil! It is they who have befouled the worship—the “proof”—of Spirit with the mud of ceremonial religion! It is they who, unable to heal, as did the Man, have divided the garment of the Christ and falsely assumed an authority that has led mankind into the slough of materialism! Blind leaders of the blind!—they and the world they have quibbled to “save” are now both in the ditch! . . .

“Ye have heard that it was said . . . ,” cries the Man; “but I say unto you. . . !” The Christ reveals unto you *Truth*. The religious quibbling of the twentieth century is not a whit less damnable than that of the first! The Man exposed the nothingness of man-made laws. And he pointed out the fatal effects from binding one’s self with them. True, the world must be saved—ah, well he knew that! It is still to be saved. But from what?

“We have discovered it is not the soul needs salvation. . . What then? Why, that we may now discover the God within us and therein be saved from further illusion of outward and personal and historic things; saved from anthropomorphic gods and dying Christs, from the hell of matter and the hell of ignorance,—and, pray, what else is there to be saved from?”⁶

4 Referring to a Bishop of Zanzibar who, as an Anglo-Catholic, regarded the participation of the Anglican bishops of Uganda and Mombasa in the missionary conference at Kikuyu, in British East Africa, with representatives of other denominations—particularly their participation in the joint communion service with these representatives of other denominations—as the gravest heresy.

5 *The Outlook for Religion*, Orchard, p. 24 *et seq.*

6 *The Ministry of Beauty*, Kirkham, p. 148.

CHAPTER 3

THEME: *A Pointing to Business Law by Healing a Withered Hand.*

PLACE: *Capernaum.*

MATTHEW 12:9-14

AND when he was departed thence, he went into their synagogue:

10 ¶And, behold, there was a man which had *his* hand withered. And they asked him, saying, Is it lawful to heal on the sabbath days? that they might accuse him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

13 Then saith he to the man, Stretch forth thine hand. And he stretched *it* forth; and it was restored whole, like as the other.

14 ¶Then the Pharisees went out, and held a council against him, how they might destroy him.

MARK 3:1-6

AND he entered again into the synagogue; and there was a man there which had a withered hand.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5 And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

6 And the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him.

LUKE 6:6-11

AND it came to pass also on another sabbath, that he entered into the synagogue and taught: and there was a man whose right hand was withered.

7 And the scribes and Pharisees watched him, whether he would heal on the sabbath day; that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth.

9 Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy *it*?

A POINTING TO BUSINESS LAW

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other.

11 And they were filled with madness; and communed one with another what they might do to Jesus.

IT is remarkable that within so brief a period there should have been a third attempt to trap the Man because of his radical opinion regarding the Sabbath. But since his healing work had caught the people, the Jewish leaders doubtless had decided that an open issue with him on the one question of their Sabbath differences was their only hope of successful opposition to him. The audacity—nay, the black ignorance—of error, that it could think to trap Truth through theological quibbling!

Yet to the Jews their charge against the Man was really weighty. . .

“For the Sabbath was a Mosaic, nay, even a primeval institution, and it had become the most distinctive and the most passionately revered of all the ordinances which separated the Jew from the Gentile as a peculiar people. . . Not only had it been observed in heaven before man was, but they declared that the people of Israel had been chosen for the sole purpose of keeping it. . . Its observance had been fenced round by the minutest, the most painfully precise, the most ludicrously insignificant restrictions.* The Prophet had called it ‘a delight,’ and therefore it was a duty even for the poor to eat three times on that day. They were to feast on it, though no fire was to be lighted and no food cooked. According to the stiff and narrow school of Shammai, no one on the Sabbath might even comfort the sick or enliven the sorrowful. Even the preservation of life was a breaking of the Sabbath; and, on the other hand, even to kill a flea was as bad as to kill a camel. . . A woman must not go out with any ribbons about her, unless they were sewed to her dress. A false tooth must not be worn. A person with the toothache might not rinse his mouth with vinegar, but he might hold it in his mouth and swallow it. No one might write down two letters of the alphabet. The sick might not send for a physician. A person with lumbago might not rub or foment the affected part. A tailor must not go out with his needle on Friday night, lest he should forget it, and so break the Sabbath by carrying it about. A cock must not wear a piece of ribbon round its leg on the Sabbath, for this would be to carry something! . . . Had not the command to ‘do no manner of work upon the Sabbath day’ been most absolute and most emphatic? had not Moses himself and all the congregation caused

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the son of Shelomith to be stoned to death for merely gathering sticks upon it? . . . Yet here was One, claiming to be a prophet, yea, and more than a prophet, deliberately setting aside, as it seemed to them, the traditional sanctity of that day of days!"¹

In the University Library at Cambridge there is an ancient manuscript of the New Testament called the *Codex Bezae*, and dating probably from before the sixth century A. D. It is unique in that, among other things, it contains after *Luke 6:4* the remarkable statement attributed to Jesus: "On the same day, seeing one working on the Sabbath, he said to him: *O man, if indeed thou knowest what thou doest, thou art blessed; but if thou knowest not, thou art accursed and a transgressor of the law.*"²

Ah, what a light this single "Saying" throws upon the whole teaching of the Man! "If you *know* what you are doing—if you *know* Truth, and therefore know the nothingness, the impotence, of error, and can demonstrate your knowledge—then are you above man-made laws, above the so-called "laws of nature," above "health laws," above the laws of sickness, misfortune, and death, for true Man is made to have dominion over all. But if you know not Truth, then are you condemned by your own and your neighbors' beliefs; by your human, man-made laws; by mortal mind's false concept of law, its misinterpretations of Principle."

The Man *knew*, and he was able to prove his knowledge. He therefore saved himself and his students on that Sabbath day when they plucked the grain. Yet it had been folly for him to have thus openly challenged error had he not possessed a demonstrable knowledge of Truth.

It may have been on that same Sabbath that the Man and his students entered a synagogue. And there was a man there with a withered hand. Tradition states³ that the man was a stone-mason who had been injured in an accident, and that he asked Jesus to heal him so that he might not be forced to beg. His errand there was doubtless known to all, and in the chief seats, where sat the Scribes, the Pharisees, and the Herodians, there was a jealous, malignant expectancy as to what the Man would do.

As usual, he taught. But mortal mind could not longer wait. "Matthew" states that he was abruptly asked: "Is it lawful to heal on the Sabbath day?" And thus the trap was sprung.

1 *The Life of Christ*, Farrar, Chap. XXXI.

2 See *The New Archeological Discoveries*, Cobern, pp. 138 and 212.

3 See the Gospel of the Nazarenes and Ebionites.

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But he turned their question by words that implied: "Is a withered hand *lawful*?"

Certainly it was not. He knew it. What though the material senses testified that that which God once saw and declared to be good had been since befouled by evil? He knew it was false—he knew the physical senses lied—he knew Man's true status as the perfect Idea of Mind—he knew that mortal man is *not* Man—he knew that those people congregated there in the synagogue that Sabbath day were not looking at anything real and outside of themselves when they believed they were looking at a withered hand, but that *they were regarding only their own mental concepts within their own mentalities*. And he knew that those mentalities and their contents were but the "suppositional opposite" of the Mind that is God. He knew that, because those people accepted error as solid fact, they were seeing their belief externalized in a withered hand. He knew that the whole phenomenon was but a *mental experience* in them all; he knew that there was really no evil outside, no real discordant hand out there. And if the stone mason himself believed his unhappy condition to be due to an accident, the great Teacher knew, on the contrary, that mortals were subject to accidents because of their belief that law could be broken. The irrefragable Law of God recognizes no accidents, therefore accidents do not occur to *spiritual* consciousness. But he who believes in "miracles" as abrogations of law must always be subject to accidents and chance. This dream had here to be broken. And because the Man knew the dream was formed solely by mortal mind, he knew it *could* be broken. And because he knew it, he said to the victim of false belief: "Stretch forth your hand."

Oh, he did not say: "Behold, I give you a new hand in place of the withered one." He said: "Stretch forth *thy* hand." It was as if he had said: "Stretch forth the whole hand that you already have, for there is no evil power that can deprive you of it. Such a power would give the lie to God, and is therefore inconceivable."

Health, even from the standpoint of the physicians, is a function of knowledge. From the standpoint of the Man the first rule of health was not "Avoid draughts," not "Keep your feet dry," but "*Acquaint now thyself with God.*" Without this knowledge of Truth, it is futile to observe sanitary regulations

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or consult the "specialists," for, despite them all, our false beliefs will overtake us at last. The "germ theory" is indeed true: for every diseased person is infected with the germs of false beliefs about God and Man. Health is not a function of pills or plasters, but of *knowledge*. Yet if we continue to believe our false beliefs to be true knowledge, the end is death. It is not heart trouble, liver complaint, or broken lungs that sink mortals into their graves, but their mesmeric belief in the reality of *matter*.

"How marvelously complex are the workings of the mind that even health is inseparably interwoven with the moral and ethical states, and thoughts should form themselves into flesh and blood as if by magic! . . . It is mind alone which feels, thinks, acts. In the body there can by no possible means be any sensation. Mind alone is the experiencer of pain and pleasure. Through its faculty of locating these in the body we are deceived into thinking that *there* is the seat of sensation, there is the cause. And this self-deception is so universal and of such long standing that we refuse to be convinced to the contrary. More's the pity since it is truth, and carries with it emancipation—freedom from the tyranny of the body, or rather our false idea of the body. For our beliefs are our tyrants. We have but to invest a fetish with certain attributes and we shall tremble before it, for though the fetish is powerless our idea of it is all-powerful for the time being. Exactly so has it been with the body."⁴

So it was with the man with the withered hand: he falsely *believed* that a portion of *man* had been withered, diseased. Jesus, knowing the spiritual fact, could convince him of the contrary. The changed belief was instantly reflected in a change in the body, itself the externalization of the man's beliefs about himself.

Oh, the quibbling of the theologians! For they had twisted the law of Moses until it was become unrecognizable. His command respecting the Sabbath was essentially a command *to eliminate material thought*. Every day was therefore a Sabbath of refraining from false thinking about God and Man. Thus was man freed from slavery to the Sabbath holiday. . .

Oh, the breath of Love had blown upon their little "parchment rules" and scattered them like chaff. Rage took possession of the baffled Pharisees. Rushing from the synagogue, they

4 *The Ministry of Beauty*, Kirkham.

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convened a council to which they invited even the despised Herodians, those venal Jews who hung about Herod's Court, fawned on him, and favored yielding obedience to Rome, Herod's overlord. It was indeed a furious chemicalization that Truth had again stirred. . .

And yet the kindly, loving Man had but pointed them away from their false law to Principle, away from matter to God, "who healeth all thy diseases."

CHAPTER 4

THEME: *The Man Retires to the Sea of Tiberias.*

MATTHEW 12:15-21

BUT when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all;

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles.

19 He shall not strive, nor cry; neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

21 And in his name shall the Gentiles trust.

MARK 3:7-12

BUT Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judæa,

8 And from Jerusalem, and from Idumæa, and *from* beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

9 And he spake to his disciples, that a small ship should wait on him because of the multitude, lest they should throng him.

10 For he had healed many; insomuch that they pressed upon him for to touch him, as many as had plagues.

11 And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

12 And he straitly charged them that they should not make him known.

"**T**HE universe," declared Marcus Aurelius, "is change; our life is what our thoughts make it." Upon a pagan emperor had dawned the truth that "all physics at length run out into metaphysics."

Nearly twenty centuries later we hear its echo: "Time and space do not exist; neither does matter. What we so describe

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is precisely that which we do not know, the obstacle which baffles our senses. We know only one reality, thought."¹

A man knows only the contents of his consciousness—and that is wholly *mental*. If he knows matter at all, he can only know it as a mental thing.

Does he then really *know* matter?—or is his supposed knowledge of matter only a *material sense*?

But he will declare that he is aware of a tree, for example. And no one will deny that he experiences a sense of awareness, which he may call "seeing a tree." But is this sense of awareness real *knowledge*?

Again we ask: Is a tree really out there beyond him, a tree that he believes he becomes aware of through the sense of sight? Is not *something* out there?

Yes, an Idea of Mind is there, else would he not experience a sense of awareness. That Idea is primal. The Idea is there because Mind is there and the Idea is doing its part in expressing Mind. The Idea is perfect and eternal. It is revealed by Mind and remains in Mind, for it is impossible to separate the Idea from the Mind that conceives it.

But mortal mind cannot see that Idea. The mortal cannot see Mind—"No man shall see God and live," for to "see" God the mortal must lay off mortality, the false sense of material life, and the suppositional must disappear, must be recognized as supposition.

There is a vast difference between *sensing* something and *perceiving* it, between mere sensation and true perception. Left to sensation—that is, to dependence upon the so-called testimony of the physical senses—the universe would forever be an enigma and mortals would be forever without a vestige of real knowledge. Every shred of knowledge regarding things is supplied by the mind itself, and from within itself.

Yet the mortal has a sense of awareness; he is aware that *something* is there. And because he cannot see the real he turns inward, and out of his own thought-processes builds up an object, names it "tree"—even as in the allegory of the suppositional "creation" Adam had the naming of all material objects—and declares that it is a solid, ponderous, material object, possessing qualities of hardness, color, form, etc.

But the mental thing which he has thus built up within

1 *On Life and Letters*, Anatole France.

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his own mentality, and which he has posited—"placed"—with reference to all the other mental objects which he has built up within his consciousness, and which he is self-deceived into believing to be a material object outside of himself—"out there"—is *not* created by God, but *by the mortal himself*, and is therefore not based on Principle, but on mortal belief. Hence it has no stability: it will decay, it will fall, it will pass away, disappear from out his consciousness. Nor can he by any means hold it in his consciousness for any considerable period of time. Its character being supposititious—for it is only what he supposes to be "out there"—it is bound to pass away, out of his consciousness, out of his sense of awareness, and he will know it no more. Oh, he can give it a semblance of permanence; it may endure in his consciousness for a few days, a few years; but nothing can hold it there, and eventually it passes out.

But, oh, the pathos of it! For while the suppositional object seems to remain in his consciousness he is mesmerized into believing it real, even into believing that God created it. And if the object be what he calls a "human being," he believes that when it goes out of his consciousness it passes into a spiritual condition and enters a "heaven" where it shall dwell forever more—yea, in the presence of God! The mortal does not know that he is dealing only with *appearances* all the time, and never with *reality*; with effects, and never with the only Cause. In his great mesmerism he does not know that he sees all things as *thought*. And these thoughts, such as seeing, hearing, touching, smelling, and tasting, he ignorantly attributes to the five physical senses. Small wonder that Ruskin called this deception the "Pathetic Fallacy"!

And so it is revealed that, instead of dealing with *matter*, we deal only with a material *sense*. And this sense is a sense of both good and evil: the tree which the man believes to be "out there" may serve him, in sense—or it may fall upon him and deprive him of his sense of life. And yet—"pathetic fallacy"!—he is served or killed *by his own belief*! And God has nothing whatever to do with it. . .

But why, then, should those Jews have so loved matter that they sought to destroy the Man who came demonstrating its illusive character?

Because they were mesmerized by their own beliefs. In

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reality they did not love matter—what they ignorantly believed to be love was paralyzing *fear*. And much, oh, very much, of what passes for love in the world to-day is but sickening, deadening fear! But because it will not learn of the Man, the world sobs on in its darkness and misery.

The Man had exposed the "system." And for that, he knew, a league had been formed by error's minions to compass his destruction. And so he withdrew to the Sea of Galilee to pursue his work unmolested—he had much to do ere he should grapple with the final phase of the "suppositional opposite."

Palestine as it is to-day, largely a dreary waste, a land of ruins of villages and cities, with its inhabitants scattered, impoverished, and wretched, affords no conception of the country as it was when the Man moved within its borders on his Father's "business." Then it was a region highly favored. The physical conformation, the beauty of its landscapes, the fertility of its soil, its admirable location for commercial intercourse with eastern and western nations, the prevalent manufactures and business activities, and the abounding prosperity, had brought a vast but mixed population. The highways teemed with caravans, and the waters of the lakes bore thousands of vessels of every description. Towns and cities abounded. Josephus tells that "the very smallest of them contain above 15,000 inhabitants." The city of Tiberias, which Herod Antipas built to be the capital of Galilee and named in honor of the reigning emperor, rose with marvelous rapidity and soon gave its name to the Sea of Galilee.

"It is now seen that Jesus lived in a luxurious age, coming into close touch daily with the currents of an important world traffic. Jesus and his disciples were poor, but their neighbors were rich. The shore of the Sea of Galilee was a favorite place for the summer residences of Roman nobles. When one thinks of the splendid Greek city of Tiberias, the most prominent object on the Sea of Galilee, built during the early manhood of Jesus, and made capital of Galilee by Herod, and when one examines the magnificent ruins of Samaria, a city which was directly on the route to Jerusalem, and then crossing the Jordan visits Gadara or the even more wonderful ruins of Gerasa in Decapolis (*cf.* Matt. 4:25), with its 230 great columns and Corinthian pillars, its triumphal arch, its magnificent baths and temples, its splendid theater, capable of seating 6,000 spectators, and its newly excavated harbor for naval engagements—a Bible student

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comes away with a new impression of the surroundings of the Founder of Christianity."²

The conditions described were specially marked in the northern portion, the divisions of Galilee and Samaria, and hence in those provinces the population was greatly adulterated. Judea lying to the south, while sharing many of the advantages, was not so accessible from other countries, her people were disposed to be exclusive, and the old Jewish stock, in consequence, had but a slight foreign infusion. The Judean Jews prided themselves on these conditions, viewed Galilee as largely given over to barbarism, while as for the Samaritans, they could see naught but evil in them and refused to have any dealings with them.

This scant view of its various and peculiar advantages serves to show that the land in which the Man chose to inaugurate the Cause which was ultimately to spread throughout the world was perfectly adapted to the furtherance of his high purpose. Moreover, the Galileans were *receptive*.

But as he moved he was trailed by great multitudes—John Mark gives us some idea of the distances from which they came. The lame, the halt, the blind stumbled after him. Everywhere he met “the demoniacs of passion, the lepers of prostitution, the paralytics of ingratitude and domination”—Oh, he knew that it was these qualities of thought that were manifested in their warped and diseased bodies. But—“he healed them all.”

Nor did he first employ material means, nor wait until every material method had failed. He knew that their false concept of God was responsible for such wrong thinking. But just because their concept of God *was* false, he could destroy it. He could not have destroyed anything *real*. He had long since abundantly proved that the realization of the ever-presence of God would destroy every false belief of the presence of evil. The false belief destroyed, there could be no further manifestation of it, and so the disease would disappear from consciousness as a stereopticon view fades from the screen.

“And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.” . . . But what does it mean, this Oriental imagery?

It is an attestation to the fact that the Man spoke the words

² *The New Archeological Discoveries*, Cobern, p. 372.

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of Truth. We would know this by what his teaching everywhere stirred up. His powerful voicing of the Word caused such furious chemicalization among the erroneous beliefs and concepts that the "possessed," the "obsessed," cried out in agony as their sense of body altered to conform to the divine command of Truth.

Yet, though it always made the lie tell the truth about itself, Truth did not strive with error, nor cry. The working of Truth is, as the Man told Nicodemus, like the unseen breeze. For Truth to really strive with error would be to make error real. Truth does not break the bruised reed; it heals by replacing the false concept with *reality*.

Strange, indeed, is it to hear, in this twentieth century, the declaration from a preacher of the Word, that to pray for the sick without summoning a doctor is as presumptuous as was Satan's temptation of the Man to hurl himself from the Temple roof and trust God to save him from destruction. Strange, indeed, as we read Paul's injunction: "Do the work of an evangelist. Make full proof of thy ministry." Were this preacher making "full proof" he would be healing the sick as did the Man. Strange, indeed, as we read of the Man that by true prayer, realizing the Allness of God, "he healed them all."

How insistent is the mesmerized world to-day that matter be regarded as real, that evil be accepted as a stupendous, irrefutable fact! What has been the result of thousands of years of such belief? Let the hospitals and cemeteries reply.

"The world of time and sense' has offered its sacrifices upon the altars of materialism, and even Christendom herself has passed her sons and daughters through the fire of those sacrifices, as if the things which are earthy had the precedence over the things which are heavenly, and as if material codes were decrees of the Almighty which it were impious to challenge or disobey. And matter has surely ruled mankind with a tyrannical hand, giving in return for their allegiance only a fitful and fleeting sense of pleasure, with an almost continuous consciousness of fear, and an experience of disease, misfortune, suffering, infirmity, and certainty of death, such as only the mentality of demons could be conceived of as devising and administering. Held under the spell of its deceitful sense, mortals have exalted this 'accursed thing' to the very seat of

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divine power, and have thus made it 'the abomination of desolation' for all the ages."³

Again the Man "straitly charged them that they should not make him known." Still must he conceal his great claims, lest they prejudice his hearers and render stony the soil wherein he would plant the spiritual seed. What a task was his, indeed! How could he convince them, and especially the pleasure-loving youth, that what they so blithely called "life" was but sheer mesmerism? No, he could not analyze "mortal mind" for them—they would not have understood. He could only speak in general terms and, little by little, drop the seeds of Truth and leave them to grow in soil prepared by the proofs that he was daily giving.

And so the flax continues to smoke. And though the smoke may hide from mortal sight the brilliant stars, yet the stars still shine. And the smoke will dissipate into nothingness when Truth shall break upon the consciousness of men.

CHAPTER 5

THEME: *The Man Selects an Inner Circle of Twelve Business Associates.*

PLACE: *Near Capernaum.*

MATTHEW 10:2-4

NOW the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

3 Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddæus;

4 Simon the Canaanite, and Judas Iscariot, who also betrayed him.

MARK 3:13-19

AND he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

14 And he ordained twelve, that they should be with him, and that he might send them forth to preach.

15 And to have power to heal sicknesses, and to cast out devils:

16 And Simon he surnamed Peter;

17 And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:

3 *Footsteps of Israel*, Samuel Greenwood, p. 311.

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18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphæus, and Thaddæus, and Simon the Canaanite.

19 And Judas Iscariot, which also betrayed him: and they went into an house.

LUKE 6:12-19

AND it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;

14 Simon (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

15 Matthew and Thomas, James the son of Alphæus, and Simon called Zelotes,

16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

17 ¶And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude sought to touch him: for there went virtue out of him, and healed them all.

IT was after a day of strenuous service that the Man escaped from the crowds which now constantly besieged him and sought the quiet of the singular elevation known as Mount Hattin, or "Horns of Hattin," an elevation about seven miles southwesterly from Capernaum, rising only about sixty feet above the plain, and having a summit closely resembling an Oriental saddle. Here he spent the night working out the next step. And his method of working mentally is what Lucas means by "prayer," or "the prayer of God."

An insight into the manner in which the Man prayed is gleaned from an examination of the Greek words alluding to prayer. The one used in *Luke 1:13* refers to *supplication*: it means that Zacharias had petitioned God and that his pleading, his intercession, his asking, had been heard and answered favorably. But in *Luke 6:12* the Greek word is quite different and is properly translated to imply "communion." What, then, is the difference—indicated by the employment of these two quite different Greek words—between the way in which Zacharias petitioned and the manner in which the Man prayed?

This: Zacharias prayed after the manner of the world; he outlined a specific desire, he begged, he implored—albeit with a profound faith that set in operation the spiritual law

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that granted his petition. The Man did not outline, he did not beg, he did not plead, he did not petition: he *realized* the Allness of God. He knew that Spirit could not cognize error and therefore could not be moved by any human discourse on evil. He knew that God was already infinite Good, and therefore could not be persuaded by human pleading to *be* Good. He knew that whatever he needed was already given him. The *realization* of the Allness of Good is true prayer, and becomes externalized in the meeting of human needs. The prayer of Zacharias might succeed once in a lifetime: the Man's method of prayer *never* failed.

Because he was progressing so rapidly in his demonstrations of the Allness of Spirit, the Man doubtless saw the near completion of his "full proof." This made it necessary that he train a corps of assistants to continue his teaching. His followers probably numbered many, but up to this time the ties which bound them to him had been loose, and it is a question whether they had given any serious thought to the significance of the relationship. But now the hour was come when there must be a clear comprehension of the meaning thereof, and the formation of a definite nucleus from which should spread that movement destined to be known as "Christianity." The Man realized fully his unique relationship to God; he knew that he was revealing the Christ; he knew that nothing but the Christ as he was revealing and demonstrating it could save the world; he knew that, in such a sense, he was the chief messenger of God to man; he knew that he would—at the rate at which he was "proving"—soon work out his own complete salvation. Therefore he must speedily prepare apprentices to take his place. To this end he chose from his followers twelve who should be "Apostles"—the term means also "Delegates," or "Messengers"—"that they should be with him, and that he might send them forth to preach, and to have power to heal sickness. . ."

There is nothing in the narrative of the calling of these twelve that affords a clue to the principle governing their selection—yet the Man had revealed *that* when he had previously bidden Peter, Andrew, James, John, and Nathanael to follow him.

The twelve whom the Man chose were men of modest means and humble station. . .

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“They were in no sense paupers, however. Even the fishermen among them owned their own boats and nets and employed hired servants. Peter occupied a house large enough to accommodate his family and his friends. Matthew must have had considerable money, however tainted; to follow the Master he left a lucrative political job; and to celebrate his conversion he gave a great feast in his own house. Judas, if we judge from his subsequent career, had never allowed himself to feel the pinch of poverty. Nevertheless, this company included no men of great wealth. . . The Twelve were men of moderate ability. They were by no means stupid or illiterate. When called ‘unlearned and ignorant’ by the rulers in Jerusalem, it was simply meant that they had not attended the schools of the rabbis and had received no technical education in the sacred Law. As a matter of fact, the Gospel and Epistles and Apocalypse of John, the writings and sermons of Peter, the literary skill of Matthew and his previous career as a publican, indicate men of intelligence, mental grasp, and keen powers of observation and ability to comprehend difficult truths. However, among them all there was no ‘scribe,’ no lawyer, no man of political, or social, or intellectual prominence. . . They were men of the most diverse character. Whenever named in the Gospels, they are always divided into the same three groups, which, possibly, may be distinguished as follows: first, the men of largest gifts and most striking personality, Peter, Andrew, James, and John; second, the reflective, contemplative men, questioning and slow to believe, Philip, Bartholomew, Thomas, and Matthew; third, the practical men of business, who arranged the finances and other necessary details for the little group of comrades. While these general characteristics may be noted, the individuality of the leading figures is strikingly portrayed, from the impulsive and impetuous Simon, who became Peter, the man of rock, and John, the ‘Son of thunder,’ who became the apostle of gentleness and love, to Judas, the man who allowed himself, even in the company of Jesus, to harbor the demon of greed until under its power he became the infamous traitor. . . The apostles were obscure men. No one of them is known to the historians of the world, and even on the pages of the Gospels most of them are mere names. Peter, John, Philip, Thomas, and Judas, we know; Bartholomew was probably another name for Nathanael; Thaddæus was possibly the same as ‘Jude . . . brother of James,’ and as Lebbæus, according to the other Gospels; Simon the Cananæan was apparently a ‘zealot,’ or a member, originally, of the fanatical party which so sharply opposed the rule of Rome. However, after all, what shadowy,

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indistinct figures most of these are! Yet by these men the course of human history has been turned. . ."¹

"James, the son of Alphaeus, is not to be confused either with the brother of John, nor yet with the brother of Jesus. The last mistake is very commonly made, but this apostle who was elsewhere called 'James the Less'² followed and trusted Jesus during those long years which 'the brother of Jesus' passed in unbelief. It was after the resurrection that 'the brother of our Lord' became a disciple and rose to prominence in the early Church, and finally wrote the Epistle which bears his name. . . Judas was possibly called 'Iscaiot' to suggest that he came from the town of Keriath.³ If so, he was the only disciple who belonged to Judea, and therefore from the first may have had less sympathy with Christ than his eleven comrades. . ."⁴

When we contrast the Man's choice of the twelve with such men as Nicodemus, Joseph of Arimathea, and others above the average who evinced a sincere interest in his work, it would seem as if these, with their educated intelligence, their deeply religious instincts, their devout longings, and their wide influence, would have been decidedly more preferable as companions and students, and far more capable of forwarding the Man's work.

But the Man did not want "intellect"—it is always the "intellectuals" who prove such stony ground. He did not want "influence"—he could himself demonstrate omnipotent Spirit. He did not want the theologian—for he knew God. Nor the intense nationalist—the Man's kingdom was not of this world. He wanted simplicity, sincerity, receptivity. He wanted the child-like mentality. The others would have had to unlearn too much ere they could grasp his teachings and become healers. Nicodemus showed that. And it remains so to-day—it is not the "intellectuals" who heal. In his choice, as we regard it now, the Man displayed a wisdom that is astounding. . .

Yet why did he choose Judas, the man of Keriath?

He may have discovered in Judas possibilities for good which, properly protected and developed by honest and earnest effort, would bring out a Christ-like character. The call to the

1 *The Gospel of Mark*, Erdman.

2 The term here translated "less" means, in the original Greek, "younger."

3 *Ish* in the Hebrew tongue means "man." So "Judas Iscaiot" probably meant "The man from Keriath," in the tribe of Judah. See *Joshua* 15:25.

4 *The Gospel of Matthew*, Erdman.

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Apostolate was not a guarantee either of character or efficiency, nor was it an exemption from the temptations and trials which ordinarily beset mankind. For Judas, as for all, everything depended on his own watchfulness against the suggestions of the "serpent," the "liar"; his salvation was a function of his own alertness to detect error and his promptness in seeking spiritual aid to destroy it. The call was a supreme opportunity, but Judas—like all mankind—had to work out his own salvation. It could not be done for him. But in his case the liberated mortal mind, like a prisoner suddenly released, wavered for a moment in uncertainty, then plunged into mad excess, driven by that which the Man had been proving to him had no power or reality other than that which he was willing to give it. But *Judas could not give up matter. And because he could not, he betrayed the spiritual Christ. . .*

Thus was instituted that extraordinary Council—a very insignificant event when estimated by the world's standards, and yet incomparable when measured by any assemblage ever convened by temporal powers or by Church dignitaries in the world's history. Such the characters of its components: so simple that the Man lovingly called them "little children."

And now he must deliver a Charter to this newly-effected little Business Guild that was, "all unwittingly," destined to conquer imperial Rome. . .

But the Man paused ere he gave it, and looked out over the plain. And there he saw the people wending their way towards him—individuals, groups, a living stream. On they came, bearing the sorrows of humanity, groping through the night towards him. They came dragging their helpless ones; they came staggering, tottering, leaning on material supports that but mocked them. They were sick in mind and body; they were weary of the delusions of life; they had clutched at matter and grasped but ashes. They had left their dead hopes behind in the tombs of materialism; and blind, maimed, bruised, and diseased, because they had not known God, they flowed on, a flood of human wretchedness, "full proof" of the deadly mesmerism of the "one lie," on and up till they dropped at the feet of the waiting Man. And only he knew, as he gazed at them with brimming eyes, that it was the Christ that had drawn them. . .

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And—"he healed them all."

" 'Tis time
New hopes should animate the world, new light
Should dawn from new revealings to a race
Weighed down so long, forgotten so long. . ."⁵

He knew it. And he had come "in the fulness of time."

And then he delivered his Charter to the little Guild. He delivered it orally, and, in phrases commensurate with the simplicity of their thought, unfolded to them his unique program. And the despised publican heard it and drank it in. So did the impetuous fisherman. And from the "Sayings of Jesus," the *Logia* so faithfully preserved by Levi-Matthew, and from the narration which Peter gave to lowly John Mark, we have the Charter and the divine Program now imperishably preserved. It is the most famous document the world has ever known. We call it the "Sermon on the Mount."

CHAPTER 6

THEME: *The Man's Business Discourse to His Associates—
Called "The Sermon on the Mount."*

PLACE: *The "Horns of Hattin," near Capernaum.*

PRELIMINARY

THAT the Man had a very definite "business" program, worked out during his "silent" years and tested to the full in the wilderness, at Cana, and in those wonderfully prosperous days in Galilee, admits of no doubt. The first recorded intimation of such a clear-cut program is conveyed in his words: "Wist ye not that I must be about my Father's business?" And that he adhered strictly to his program, despite the most violent and insidious efforts of the "serpent" to turn him aside, is further intimated in his declaration to Pilate, eastern agent of Rome's gluttoned corporationists: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth."

Therein was defined to Pilate—and to all men for all time—"the whole of man." Therein was every question as to the end and aim of existence for all time answered. Therein did he show mankind that they are in the world to "bear witness unto"—

5 Robert Browning.

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that is, to *reflect*, to *manifest*, to *express*—Truth. And unless men bear such witness, all is “vanity and vexation of spirit.”

Therein, too, did he convey his “secret” for the healing of every ill, whether of business or body. “Ye shall know the truth, and the truth shall make you free”—free from commercial drudgery, free from manual slavery, free from disease of body and mind. . . Yes, and free from death itself. For Truth is the ever-living God.

So his “Kingdom of God” is “not of this world,” is not the realm of false material concepts in which mortals dwell, but is a spiritual kingdom. But what did he mean by a “spiritual kingdom”? This: a mental state of harmony, a consciousness of good only, acquired by knowing Truth and practically applying that knowledge to every condition.

But to acquire and apply a knowledge of Truth requires mental activity of the right sort—it requires right thinking. And hence this “righteousness,” this intelligent denial of the *unreal* and knowing affirmation of the *real*, was the Man’s simple yet supreme “method,” which he had evolved in those “silent” years and which he was now proclaiming to a world harassed unto death by its own delusive material concepts.

When the Man entered upon his business career he took for his motto: “My Father and I.” And for his business slogan: “My Father worketh hitherto . . . and I work.” In other words: Mind reflected in and by its Idea, true Man. The Image “repeating” its Principle. For this, he had discovered, is true “business normalcy.”

And this was the invariable order of the Man’s life. But, constantly reflecting Mind, the “Father,” small wonder that the matter-mired Jews in their dense ignorance completely misinterpreted his life and accused him of “making himself equal with God.” What did they know of the perfect Idea, Man? How could their matter-clogged minds comprehend the infinite fact that this Idea must be as perfect in quality as the Mind which it expresses? Could they have grasped it, the long and bitter controversy over the false assertion that the Man made himself God’s equal never would have occurred. Nor would the false theology which has darkened the intervening centuries ever have been formulated. . .

But now, having carefully chosen his business representatives, the hour had arrived for the Man to thoroughly instruct

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them before sending them "out on the road." And these instructions we have embodied to-day in the unparalleled "Sermon on the Mount."

"The Sermon on the Mount is really, according to Luke, the discourse of Consecration of the Twelve."¹

It is—viewed in another light—the most profound "business" talk ever delivered. And, that its effects might be universal, this body of instructions was given publicly by the great human Manager of "my Father's business" to his band of representatives whom he was about to send out on a business tour.

The "goods" which these representatives were to dispense were comprised in the "Gospel." This Anglo-Saxon term is well rendered "good news"—or, in a literal translation of the Greek word in *Mark*, "good message." It is sometimes rendered "happy thoughts."

And the "goods" were to be dispensed "without money and without price." Without money, yes, but not without the price of the hardest kind of right thinking on the part of the recipients. And those who would not or could not do that sort of thinking would find themselves unprepared for the marvelous healing, uplifting, sustaining, transforming benefits of the "goods." Those who would and could do such thinking would find themselves in possession of the "method and secret" of release from every phase of material limitation, from poverty, famine, loss, disease, accident, decrepitude, calamity, and death. For such, the "goods" would mean "life everlasting."

The common people who gathered eagerly, expectantly, at the foot of the hill that bright morn to hear the Man's instructions to his business representatives differed not essentially in thought from the masses of to-day. Written across their foreheads might easily have been read the eternal question: "What is the purpose of existence?" And in their shuffling, toil-worn bodies and hopeless faces might have been clearly seen the answer. Molded by "the powers that be" into brutal or servile submission, and with an immobility of mind that assured those powers a perpetuance of their cruel domination, their wretched lives were a hopeless round of struggle for subsistence to prolong a miserable existence that they knew was not worth their grinding toil to maintain.

1 *New Light on the Life of Jesus*, Briggs, p. 23.

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And "the powers that be" were comprised in Rome—always Rome! And Rome had become pachydermatous—her gods now were "mud and mammon." "Be it that to gold, the fiend, we have no temples erected, no altars to the jingling coin; yet mammon is enthroned supreme god."² Because of the rapacity of the rulers, the economic distress waxed always greater among the masses. The rich became hourly richer, the poor sank hourly deeper into hopelessness. The freedman was being crowded nearer to the verge of slavery, and the slave was being trodden into deeper degradation. The laborer, his deadly fears his gods, sought economic salvation in piteous makeshifts: now he lengthened his work day, now he made a cheaper product, now he became more grasping towards his fellows, now in despair he curtailed his own scanty food supply—and through it all he knew that his labor was but "vanity and vexation of spirit." For he was only feeding the insatiable maw of Rome—serving error. "This was the state of Roman dominion," writes the historian Froude, "decent industrious people in the provinces given over to have their fortunes stolen from them, their daughters dishonored, and themselves beaten or killed if they complained, by a set of wolves calling themselves Roman senators—and these scenes not localized to one unhappy district, but extending through the entire civilized part of mankind."

"The poison Rome scattered abroad came back to plague her own arterial system:

On that hard Pagan world, disgust
And secret loathing fell;
Deep weariness and sated lust
Made human life a hell.

Ovid's 'Golden Rome, that holds the treasures of the conquered world' . . . was full of extortion and excess. . . Legacy-hunting was become a profession. Ghouls-in-waiting everywhere, flattering their expected testators; so that the fore-measuring of dead men's shoes ceased to attract comment. Petronius does not over-color his picture of the inheritance-grabbers: 'In this city all men whatsoever belong to one of two sets, the anglers and the angled. A man who has heirs is ostracised, and leads a shamed and lonely life. It is a city like a field during a plague—corpses and carrion birds.' Love-boys were sold at auction. The righteous man and reliable, says Martial, 'could find no security in Rome; no hope of mak-

² Juvenal.

ing his fortune was there for any one who was not a pimp, or a toper, an informer, who would not seduce his friend's wife, or earn the love-fee of an ancient beldame.' Horace recognized the *damnosa hereditas* that was upon the city. He cried out: 'Our fathers were worse than our grandfathers, we are worse than our fathers, our children will be worse than we'; and in one of his odes he promises an immortal fame to anyone who will restore to Rome her aforetime morality."³

But the restoration of her aforetime morality would not save Rome, for the source of her degradation and suffering was a *false sense of values*. Only in the acquisition of a right sense of business—"my Father's business"—lay her own salvation and that of the world which she so brutally dominated.

And now comes one enunciating a business program that would, if Rome could be receptive, inject the true sense of Life into the flabby arteries of the decadent Empire and elevate patrician and plebe alike to such a height of prosperity and happiness as neither had ever conceived of in his wildest dreams. . .

Epictetus faced the burning problem of existence, and accurately stated it. "What do I want?" he said. And to his own query he propounded the answer: "To acquaint myself with the true order of things and comply with it."

The true order of things! It was indeed this that the Man had come to reveal. And he had come, not with mere hypotheses, not with the undemonstrated human opinions of the preachers—ah, no! His theories had been well tested, and they were theories no longer. But what if the preachers of to day were compelled to prove *their* theological dogma ere it found acceptance—But then would we have Christianity with the adulterations removed, and we would find it to be the "Sermon on the Mount."

The revelations that had come to the Man's clear thought as he worked in those "silent" years had been followed with rigid demonstration, and now he could say with authority to those toiling, suffering, down-trodden masses: "Ye have heard it said"—Oh, yes, often and often, by doctor and preacher!—"but *I* say unto you. . ." The true order of things! He knew what it was, and knew by positive proof that it was divine—it began and ended with the right concept of God. . .

3 *The Call of the Carpenter*, Bouck White, Chap. VII.

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"I say," cries the wonderful Man, cries it from pole to pole, from zenith to nadir, and to the boundless horizon, "I say, because I have proved what I say in those tests which you call miracles—I say that the true order of things is summed up in one word: GOD!" . . .

It was back in the fens and swamps, in the bone-strewn mountain caves and on the trackless plains, æons gone, that primeval mortal man, sensing the stir within him of that "something not ourselves," first laid his feeble mental grasp on the transmuting fact that the material universe—the environment in which he believed himself to dwell—did *not* constitute all.

And that was the beginning of "religion."

In the twentieth century of the "Christian era" the same inner stir which the crouching, shuffling primitive man had felt, countless ages before, was voiced by a "doughboy" in the death-filled trenches of Flanders: "Religion is betting your life on the existence of God." Despite the negative testimony of "physical science," despite the veil of the senses, despite the horrors of mortal mind thought and deed, the belief in a God, of some sort, will not down. . .

Primitive man's slowly conceived idea of an immense invisible and controlling power or "destiny" gradually became mankind's idea of God. But as this idea was not the true idea, was not based on Principle, it lacked stability and was bound to change. And as mankind's thought or concept of God changed through the ages, so did human experience change to correspond. For the "outer," the "external," always changes to correspond to the "inner," the "mental." And so:

"We have had the God Apis and the God Anubis; but these are extravagances. In general, as God is said to have made man in his own image, the image of God, man has returned the compliment and has made God as being, outwardly or inwardly, in the image of man."⁴

When mankind reached, after long, painfully dragging ages of time, a stage of mental development where they were in some degree reasoning, we see them beginning to attribute *being* and *essence* to what they think they perceive to be a law of nature.

"But, long before they perceive it as a law of nature, they dimly and obscurely are conscious of its working; they feel its

4 *God and the Bible*, Matthew Arnold.

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power by many a sharp lesson. And imagination coming in to help, they make it, as they make everything of which they powerfully feel the effect, into a human agent, at bottom like themselves, however much mightier,—a human agent that feels, thinks, loves, hates. So they made the sun into a human being; and even the operation of chance, fortune. And what should sooner or more certainly be thus made into a human being, but far mightier and more lasting than common man, than the operation which affects men so widely and deeply . . . the *not ourselves* that makes for righteousness?⁵

The greatest discovery of our day is contained in the tremendous fact that *human experience is entirely the result of human thought, whether in the individual or in the aggregate*—that human life is always a reflection of human thinking, of human belief. And the brute existence which the “Neanderthal man” experienced, æons ago, has changed into our present complex state of “civilization” simply because of a change in men’s ways of thinking. But, more: human experience has always corresponded to human belief about God. As the concept of the individual and of the tribe and the nation regarding that invisible “*Something*,” that unseen but always felt “*Power*,” has changed, whether for better or for worse, so has the outer and visible state of existence changed, and in the same direction.

So we come down to some twenty centuries before the “Christian era,” when a “strong minded” citizen of Ur of the Chaldees, Abram by name, having seen not only the futility but the utter degradation that followed the worship of things material, and, knowing that his life-experience would reflect his thought, “came out from among them.” He had glimpsed—but only glimpsed—the stupendous fact that the unseen “*Something*” was real, that it was intelligent, likewise eternal, and that *it made for good*. He had acquired the concept of a single spiritual Creator. And on this concept he founded a nation.

That nation became known as “Israel,” a name assumed by Jacob, Abraham’s grandson, after he had wrestled with error and had conquered it by reason of his knowledge, derived from Isaac and Abraham, of the One God as Principle. The name “Israel” in the Hebrew tongue is a compound of *Yisso* (or *Yisro*), meaning “prevailing with,” or “ruling with,” and *El*,

5 *God and the Bible*, Matthew Arnold.

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the name of God. Jacob had prevailed because of his ability to prove that his concept of God was the correct one, and to practically apply that knowledge. Therefore he became "Yisroel." And so, down to our own day, to be a true "Israelite" does not depend upon material or human ancestry, nor upon race, but upon a demonstrable knowledge of the One God, whom Jesus revealed as Spirit.⁶

Thus early did Israel add actual *demonstration* to mere belief in the existence of God. Thus to-day do the true "Israelites." Finding thereby that they had hit upon the true concept of God and that "righteousness tendeth to life"—that such right thinking about that unseen "*Something*" resulted in better health, more abundant prosperity, greater happiness, and longer life—Israel as a nation joyfully adopted Abraham's concept of God and proceeded to "prove" it, to learn whether or not it were the true one. The record of this "proving," the story of the unfolding of the true concept of God in human consciousness, the history of the spiritual development of the nation Israel and their struggle towards this true concept, their ups and downs, their clinging to it, their falling away from it—all is set forth, together with profoundest spiritual lessons, in allegory, poem, and song, in that most fascinating book of books, the Bible. . .

Perhaps, in their search for the true concept of God, Israel derived comfort and guidance from the record of the real or fancied experience of "Job." At least they prized this narrative so highly that they preserved it until at length they gave it a permanent place in the Hebrew Scriptures.

And for a remarkable reason. For this ancient poem sets forth the great truth that any concept of God based on the physical senses is false, and any so-called knowledge of God that cannot be demonstrated—*proved*—is no knowledge at all. Thus it is at once a protest and a refutation of conventional theology, and a clear statement of the fact that the true knowledge—understanding—of God must come as a revelation, and that it can not come through the five physical senses that cognize naught but the material.

And a "revelation," let us understand, is that which is really *normal* to us. "We awake to the consciousness of it, we are aware of it coming forth in our mind; but we feel we did not

6 See *Thou Israel*, Charles Francis Stocking, Bk. IV, Chap. 2.

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make it, that it is discovered to us, that it is what it is whether we will or no.”⁷

“The Book of Job is an Arab poem antecedent to the Mosaic dispensation. It represents the mind of a good man not enlightened by an actual revelation, but seeking about for one.”⁸

Job was not unacquainted with the nature of human existence. He knew the futility of life as ordinarily lived; he knew its wickedness, its sorrow, its emptiness. He knew how mortals wearily chase but shadows in their tantalizing struggle after material goals, and from the depth of his experience he cried: “My soul”—that is, my sense—“is weary of my life.”

But through all his mental anguish Job did not question the existence of that “*Something*” which he called “God.” But he did doubt his own ability to comprehend it. “Oh that I knew where I might find him!”—yet in that cry is contained no desire for *material* modes or supports, for these had all failed. Job knew that if he could but acquire the true concept of God his misery would vanish. Conventional theology came early to comfort him, but he repudiated it: he knew it had nothing to offer but sounding brass. And instead of submitting to the mesmerism of man-made theological beliefs and wrong arguments concerning God, Job himself voiced such constructive reasoning as to render null the testimony of the physical senses and to bring out at last a higher and better concept of God, to understand Whom means health, true wholeness.

In the first part of the narrative—sometimes referred to as the Prolog—Job is revealed as a good man whom God permits evil—then, as now, considered a real power opposed to Good—to afflict as a test. When the affliction falls, Job’s state of mind is revealed: he knows naught of God. It is the state of mind that affliction invariably discloses.

The paralyzing teachings of “old theology” are summed up in the supposition that evil, as Satan, operates with the direct permission of God, and that God is really the originator of the frightful calamities which befall mankind and which mortals must regard as “trials of faith.” In this manner, therefore, sin, disease, death, all evil are regarded as God’s gracious means of “trying” His children. And the poem sets forth that it was this false theological belief that Job had to meet and mentally

⁷ *Literature and Dogma*, Matthew Arnold.

⁸ Samuel Coleridge.

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destroy ere he could become conscious of restored wholeness. And so it has been all down the centuries. So it is to-day.

Like uninstructed mankind, Job at first tried to account for the evil that had befallen him by regarding matter as a reality, created by God. But this led him to the logical conclusion that the Creator was a God of man-like characteristics, full of wrath and working all manner of evil. Job therefore saw that he must acquire a higher, a better, nay, a *spiritual* understanding of God, or he was lost.

The conventional systems of thought which Job had to destroy were advanced by Eliphaz, Bildad, and Zophar, who, in scholastic theology, *materia medica*, and physical science, presented evil in the guise of good. They saw nothing but the imperfect mortal man, and consequently their concept of God was wholly wrong. And so the comfort that they offered to Job was but condemnation and a further emphasis of the supposed reality of the "one lie." But, as always with the promulgators of false theology, these three "friends" fully believed that theirs was the true concept of God—although they could not in the slightest degree demonstrate any reality in it. But so ever! . . .

The false counsel of these friends deeply stirred the suffering Job, and he harshly rebuked them and utterly repudiated their erroneous and worldly advice. Although from the poem it appears as if he were accusing God, yet a close study of his words show that he is really arraigning the false conventional theology which had been taught him and which was now being offered him again by these three friends as the sole remedy for his afflictions. Job riddles the foul belief that God uses evil to accomplish His purposes; and as he reasons he comes to see that affliction is not from God, but is the result of the mortal belief in power apart from God. Before he concludes his reasoning, Job has denied *in toto* the material concept of God and the Universe.

At length appears Elihu, who begins to present the true concept of God as One who cannot do evil, indeed who cannot be in any manner associated with the mortal belief in evil. He also points out that mankind cannot hope to find God in matter, nor understand Him by means of the five physical senses. Gradually Job comes to see and understand spiritually; gradually it dawns upon him that God, whom conventional theology

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had presented in an utterly false light, is in reality Love—indeed, that He is “divine Consideration.” He begins to see the new heavens and the new earth, spiritually created and eternal. And he begins to see true Man as the image, the idea, of perfect Mind. This understanding acquired, Job’s afflictions disappeared and he beheld himself whole.

Thus twenty centuries or more before Jesus appeared was the true *scientific* method of healing revealed and demonstrated in the remarkable story of Job. No wonder the Hebrews prized it and eagerly incorporated it into their sacred Scriptures!

It is unquestionable that Abraham, Isaac, Jacob, and others of the early patriarchs had grasped something of the divine method set forth in this ancient poem of Job. And they realized that right reasoning only, not the deceptive testimony of material sense, could reveal the spiritual nature of all reality.

Abram, however, was not the first of those who through the “mist” of materiality had caught a gleam of Truth. “Enoch,” we are told, “walked with God: and he was not; for God took him.” By realizing the one Mind, Enoch brought the mass of false beliefs and concepts constituting the “mortal mind” under subjection to Truth—and the mortal concept thereby disappeared.

So Noah, manifesting a similar understanding of spiritual power, saved himself and his dependents from the deluge of evil that overwhelmed mankind because of their false beliefs. It was Noah who realized that God’s “covenant” was only with the righteous, the “right thinkers” of all generations. That is, that only the right thinker—or, as the Man later expressed it, “the pure in heart”—could comprehend God and realize the sustaining benefits of such comprehension.

“The fundamental teaching of the oneness of God, which Jesus embodied in Christianity, was received through the patriarchs and prophets of Israel. There has been no Gentile medium of revelation. The spiritual idea of Deity, which came to light in the consciousness of that people, and which progressed there until its fuller appearing in Christianity, was not duplicated elsewhere. The perception in Israel of the one true God was the lens or focusing-point through which all divine revelation has reached humanity. Naaman the Syrian touched the secret of the world’s interest in this subject when he said, ‘Now I know there is no God in all the earth but in Israel.’ And this God of Israel, since that long past day of Naaman’s healing, has

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become more and more widely acknowledged as the only God in all the earth, beside whom there is no other, defined by Christ Jesus, the Anointed of Israel, as the 'one good'; and into this oneness of divinity every human being must sometime find his way, no matter what he may now call himself nationally or religiously."⁹

Always it is the *spiritual* interpretation of the Scriptures that is demonstrably the true one. The most eminent critics are admitting now that the Bible carries a dual meaning, and that the literal rendering is in general profitless—nay, worse, that it is itself the cause of contention and unbelief. The higher interpretation, the metaphysical—the interpretation which the Man gave to the Scriptures—reveals the Bible as the inexhaustible source of wholeness, of peace, prosperity, salvation, life.

And so the records of the activities of such as Enoch, Noah, Abraham, and the nation Israel are to be studied, not as historical narrations, but as carriers of deepest spiritual truths, the acquisition of which, together with their practical application, will enable mankind to "put off the old man" with his burden of woe, and to "put on the new," the real Man in the image of Mind, Spirit.

Noah's sons represent differing types of human thought. Ham is thus held up to the world as having committed the sin of believing in a material concept of things. Therefore he becomes the founder of the Canaanitish people, the embodiment of gross material beliefs, with whom the "children of Israel," those who sought the spiritual concept of God, were to wage incessant warfare. No wonder the Israelites were bidden to stamp out the Canaanitish beliefs! Shem, another of Noah's sons, stands for the repudiation of materiality. Upon him, therefore, as a type of better thinking, the chief blessing logically falls. From his house came Abraham, who went out to seek "a city which hath foundations, whose builder and maker is God."¹⁰ Abraham's sons, Isaac and Ishmael, are shown continuing the warfare between the material and the spiritual. And the conflict endures to this day, for Ishmael's descendants became, in time, the founders of Islam and brought in their Moslem concept of the Kingdom of God with the sword and a paradise of lust.

⁹ *Footsteps of Israel*, Samuel Greenwood, Preface, p. XII.

¹⁰ See the Prolog of *Thou Israel*, Charles Francis Stocking.

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Isaac, who clung to Abraham's better concept of God as Spirit, took Rebekah, of the house of Abraham, to wife, and became the father of Jacob, and, through him, of Israel. But again was brother pitted against brother because of antithetical concepts, and Jacob's twin brother, Esau, loving the things of matter and despising his spiritual birthright, sold his heritage for the pottage of sensuous material delights, and married among the Canaanites and became the father of the Idumeans, from whom sprang Herod who sought to destroy the Christ-idea by slaying the Man. Always does that marvelous book, the Bible, set forth cause as mental, as modes or types of thinking. And always it shows the supremacy of Spirit and the impotent efforts of materialism to destroy it. . .

Jacob held to the spiritual concept received from his father, Isaac, but it cost him such a struggle with materialism that in commemoration of it and his hard-won victory he took the name of "Israel"—a name which his people ever afterwards bore. Jacob discerned the ladder of understanding and demonstration by which mankind must ascend out of material belief into spiritual knowledge, and in true Oriental fashion he described it to his people.

It was because of Joseph's reflection of Truth that his father, Jacob, knew he must be heir to the blessings of righteousness. And the same blessing was extended to Joseph's two sons, Ephraim and Manasseh. Of Manasseh, the first-born, it was predicted that: "He shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations." And Ephraim and Manasseh, united in the English-speaking peoples of America and Great Britain to-day, and standing, however imperfectly, for the government of Principle, appear to fulfill this ancient prophecy. . .¹¹

Thus Israel began its national life on solid teaching and example: "To righteousness belongs happiness," and: "There is an enduring power, not ourselves, which makes for righteousness."¹² So arose the desire "to please God," born indeed of self-love, in that by doing right thinking Israel had learned that good would be experienced. "In the way of righteousness is life"—it became their slogan. And to it they attached the corollary: "And in the pathway thereof is no death." How

11 See *Thou Israel*, Charles Francis Stocking.

12 See *Literature and Dogma*, Matthew Arnold, p. 84.

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did they know? Had any of them succeeded, by right thinking, in overcoming death? Were they mindful of Enoch? Of others who "walked with God"? But listen again: "As righteousness tendeth to life, so he that pursueth evil, pursueth it to his own death." And: "As the whirlwind passeth, so is the wicked no more, but the righteous is an everlasting foundation." On what deep experiences were these pronouncements based? It is to the Bible that we must turn for an answer.

No wonder Israel burst into pæan and song when she realized the import of this stupendous revelation! No wonder she "made a covenant with God!" For her "covenant" was her understanding that "righteousness shall inherit a blessing"—and the "promises," she saw, were to *righteousness*, to right thinking, and not to a *people*. Israel seized upon the revelation in rapture, and she found, through demonstration, evidence irresistible of its truth. "The Eternal is my strength," she sang, "my heart hath trusted in him and I am helped; therefore my heart danceth for joy, and in my song will I praise him."

Then fell the shadow. Then, as always in human experience, entered the "tempter," for those who bore the name of Israel were mortal. Then arose "the wishes of the flesh and the current thoughts," suggestions of matter as real substance and of physical energy as power, mortal opposition to the fact of Mind as Substance—"sub-stare," that which underlies all—and of Spirit as the sole power. And Israel, despite her clear thinkers and her prophets, listened to these subtle inner whisperings and accepted them as her own thoughts and fell under their mesmerism. Then fell Israel's idea of God—and the terrible lesson dawn from her bitter experience therefrom is embodied in the dramatic story of the fall of Adam in the Book of Genesis. Then was Israel, the first flush of her rapture passed, shut out from Paradise, from a consciousness of harmony, and driven into the wilderness, there in the barrenness of her material beliefs to "prove" God to be All-in-All, and the material concept, including her own mesmerizing human concept of herself, to be unreal.

The "serpent" had whispered: "Ye shall be as gods." It was seeking to make the children of Israel know themselves as different from what they really were. Israel listened to the material suggestions of mortal mind, and as a consequence passed into mental and physical slavery. For God is a "jealous"

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God—He is All-in-All and cannot admit of another claimant. So all who depart from the true knowledge of the Allness of Spirit and fall into idolatry, the endowing of matter with the qualities which belong to Spirit only, come under the domination of material beliefs that scourge them unto death.

Then arose Israel's cry: "What must I do to be saved?"

And the answer came, that she must recover her right concept of the one God. Aye, true Israel must be restored.

It is self-evident that errors of any sort and in any line of endeavor can be corrected only by acquiring and correctly applying a knowledge of Truth. And this is now discovered to be applicable not only to mathematics, music, art, etc., but to life itself. The correction of errors is always a function of *obedience*—obedience to Principle. So those errors known to mortals as sickness, accident, calamity, misfortune, sorrow, death, can never be corrected by the worship of any personality, by faith in another's goodness, or by adherence to religious creeds or to medical or philosophical opinion and dogma. Nothing—absolutely *nothing*—but the acquisition of "that Mind" which was in Christ Jesus, and obedience to it, can bring about the "new birth" which the Man told Nicodemus, long ago, was the only way in which mortals could effect their release from captivity to the "serpent," the carnal, supposititious mind that is in every respect the antithesis of Good.

The first chapter of *Genesis* shows that Israel had been taught the most stupendous fact ever enunciated in regard to man, namely, that he had been created in the image of God. Man is thus inseparably linked with Mind. And Mind and its Idea, true Man, are eternal; and Israel had known this, for she later stated it in the expressive term: "In the beginning . . .," meaning that Mind and its Idea *had no beginning*, therefore could have no ending, but were eternal, and both forever perfect. Captive Israel had to go back to this fundamental point and begin anew her mental journey towards the Promised Land, towards that spiritual consciousness of harmony which she could reach only through acquiring dominion over her false thinking.

Human history is, in a sense, the story of the journey of the human consciousness towards a perception of the Christ. And the Bible is the record of this mental journey. . .

"The human sense, groping among the shadows of mate-

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riality, has been struggling towards what St. Paul called 'the light of the knowledge of the glory of God,' and it is this human struggle to find the truth about God which is recorded throughout the sacred writings of the Hebrews."¹³

And at the very outset we find, side by side, the Real and the suppositional. So impressed were the ancient Hebrews with this phenomenon of human experience that they recorded it in the two diametrically opposite accounts of the Creation which we find in the first two chapters of the Book of Genesis. . .

"In the first instance man is described as the imaging forth of Deity. His nature and character, therefore, partake of and express divinity, and could have no possible affinity with evil. This second statement, however, unequivocally represents man as evil, as that which is God's unlikeness, a creature of the earth, not of heaven, whose nature is sensual and sinful, and whose inherent depravity absolutely dissociates him from any divine origin. . . Theologians and others have presumed to declare and to teach that these contrary statements are identical, with the result that mortals have come to think of the Creator as a being of like passions as themselves, and of His image as originally but a clod of earth which later developed into a depraved mind. The very natural result of teaching the unity of these opposite descriptions of man has been to leave the first out of sight as having no present application to human salvation, and to honor the dust of the ground as the basic factor in creation."¹⁴

"The perverted but too popular teaching, that the materiality of man's origin and existence, which is presented in the second chapter of Genesis, is of God, and must be accepted as true and good, a teaching which has been unlawfully imposed upon the unresisting because unenlightened human mind, is the error that binds humanity to the chariot wheels of sensualism, and that entrenches evil, in the guise of nature, in the world's centers of education."¹⁵

The very fact of the infinitude of Spirit renders evil nothing. And this tremendous fact at some unrecorded time began to dawn upon the primitive human consciousness. There began to arise a distinction between good and evil. And with it came some slight perception of the Allness of Principle which in a measure exposed the deceptive and debasing character of evil.

13 *Footsteps of Israel*, Samuel Greenwood, p. 25.

14 *Ibid.*, p. 4.

15 *Ibid.*, p. 5.

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This was set forth in true Oriental fashion in the story of the Garden of Eden. . .

"In her encounter with a serpent that could talk, evidently intended to explain the appeal of evil as a subtle suggestion, the woman became aware that an acceptance of what it urged upon her would be inconsistent with her recognition of God's demands. The language implies that while she perceived something of the source and nature of the temptation into which mankind had entered, she did not discover the way out of that mental captivity. The rising up in human thought of the supposition that there is something taking place outside the realm of good, something that has substance, intelligence, and power, was plainly what the serpent represented; so that what the woman from her standpoint of spiritual discernment discovered was, that she, in common with other mortals before and since, had been beguiled into believing what was not true. Thus interpreted the story can be readily understood as illustrating the process of evil in the thought and experience of every human being; whereas its literal acceptance would leave one hopelessly stranded amid irreconcilable inconsistencies and absurdities.

"Eve had begun to see, in a rather vague way, what St. Paul long afterwards saw clearly, that evil and the carnal mind are one. Therefore what the inhabitants of the garden were warned against was a wrong mental state; in other words, thinking falsely about God and man. From the opening sentence, 'And there went up a mist,' to the final expulsion from the garden, the story presents a delineation in metaphor of that spurious claim to consciousness which the Revelator describes as deceiving 'the whole world,' which obviously means that the whole world is under the spell of the suggestion that good is not infinite and supreme, and is not, therefore, the whole of man's life. . .

"It is noteworthy that throughout this narrative the man of dust makes no claim of being godlike, nor do his speech and conduct indicate a divine origin or relationship. On the contrary, his inglorious record, right up to the present day, confirms the conclusion, beyond reasonable question, that Adam was not the man spoken of in the first chapter of Genesis as being the image of Deity. . . While ordinary theological teaching has interpreted the story of Eden as confirming the belief that God created man materially, the story is seen upon closer and unprejudiced study to point out the evil attaching to that belief."¹⁶

The story of Eden is doubtless the most profound and

16 *Footsteps of Israel*, Samuel Greenwood, pp. 7 and 8.

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powerful allegory ever written. It is a withering condemnation of the evil which composes the carnal mind, and it is in addition a glorious prophecy. Adam, the dust-man, fell into the "deep sleep" of materialism, from which, down to this twentieth century, he has not awakened, but still lies mesmerized by the suggestions of the "serpent." But "woman," a higher spiritual sense, though at first deceived, awoke and became receptive. And to her it was promised that her "seed"—spiritual understanding—should "bruise" the serpent's head, the carnal mind's claim of intelligence and substance in matter. That spiritual understanding would know that the "serpent" was "a liar and the father of lies"; that its suggestion, namely, that a knowledge of evil would increase mankind's understanding and add to happiness, was sheer diabolism; and that the sorrow and suffering into which such false knowledge led would be eliminated from consciousness by a knowledge of the deceptive unreality of evil and the beneficent reality and unity of Good. The Eden story reveals the fact that evil, the "serpent," the "devil," "Satan," is not something independent of the carnal mind, but is that so-called mind. It is a false, destructive, consuming material sense that by its subtle suggestions mesmerizes mankind into believing "the dust of the ground," matter, to be the great fact of existence, created by Spirit, God, and constituting the sum and circumference of being.

"The fruit of that forbidden tree' which, in the words of Milton, 'brought death into the world and all our woe,' was not an apple, or any other form of earthly fruit, but a mental experience. It was the human partaking of or entering into a sense of being that was entirely foreign to God and His creation. St. Paul properly classified this delusive sense of things as the fleshly mind, or the mind that finds its consciousness in matter. . . . The serpent's nefarious machinations in beguiling the hearts of men in this year of our Lord in nowise differ from its nefarious machinations in the garden of Eden. Submission to materialism still shuts human consciousness out of paradise, and the earth accordingly brings forth its thorns and thistles, while mortals continue to earn their bread by the sweat of their brows."¹⁷

Thus the rising of the "mist," the mental whispering that there is something to be desired outside of God. Thus the

17 *Footsteps of Israel*, Samuel Greenwood, p. 12.

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“fall of man,” humanity passing into captivity to the carnal mind. Thus the illuminating story of Eden, and its marvelous prophecy of the Christ, whereby evil would be fully exposed and revealed to be—*nothing*. Thus Israel’s bondage to the “serpent.”

But God never leaves Himself without a witness. So, though Eve knew not the way out of her captivity to material sense, in due season there arose one with sufficient spiritual understanding to guide Israel out of her bondage. And in the “Ten Commandments” Moses formulated for her a code of right thinking that would release her and preserve her freedom.

With the exception of Enoch, whose consciousness at length so fully reflected Mind that he “walked with God”—that is, expressed naught but God—Moses is the first one recorded in the Hebrew Scriptures who sufficiently understood the “mist” of materialism to definitely separate Spirit from matter, and who saw materiality and all its legion of woes as but hypnotic suggestion which induces a belief in everything opposed to Principle, God. Awaking to this, Moses saw God as “Jehovah,” a word which in the Hebrew tongue means “Self-existent.” But “Hovah” means “Eve,” “the mother of all living.” So God is here first glimpsed as “Father-Mother,” the sole creative Spirit.

“With the birth and remarkable preservation of Moses the line of the woman again swings into view. The enmity of the serpent, becoming instinctively aroused at the approach of the next step forward in the spiritual march of Israel, would have wiped out the whole Hebrew race to prevent it. The carnal mind’s resistance to everything spiritual would have frustrated the deliverance of Israel by destroying the human instrument chosen for this work, an attempt that was repeated some thirteen centuries later at the time of the birth of Jesus. . . .”¹⁸

When to the receptive thought of Moses—receptive because in the truest sense “meek”—came a higher understanding of God, he learned that Spirit cannot be defined, because illimitable. But what should he say to the questioning, doubting children of Israel who were looking to him for a knowledge of God? He could only say that the infinite Creator is “I AM THAT I AM.” Another rendering of the original Hebrew text is: “I AM BECAUSE I AM.” Still another is: “I AM WHO I AM.” All

18 *Footsteps of Israel*, Samuel Greenwood, p. 62.

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of these convey the idea of infinitude, of omnipotence, of self-existence, of unity, of perfection. In each is seen divine Principle expressed as Mind, as Life, as Spirit, as Truth—yes, as Love. And thus is expressed the fact that *real knowledge of aught but God is utterly impossible.*

On this basis of spiritual understanding Moses began his work of emancipation. Error—evil—claimed dominion in the embodiment of Pharaoh, and through him sent forth its defiant challenge: “Who is the Lord, that I should obey his voice?” The same claim of carnal superiority rang through Eden. It rings through the world to-day: “Who is the Lord, that I—I, mortal material belief—should obey?”

But Moses had learned that the only true knowledge is knowledge of the infinite “I AM.” Therefore any supposed knowledge of evil is but supposititious and unreal. So, centuries later, the Man, knowing this to be true, answered mortal mind’s defiant challenge by utterly destroying its claims. To mankind, educated to regard themselves as “miserable worms” and “sinners,” he still says: “Be ye therefore perfect,” for the true self of each of us is the reflection of the infinite “I AM” and is therefore as perfect in quality as is the “Father.”

But how was Moses to convince his people that he had, audibly or mentally, heard the “voice” of God commanding him to lead the Israelites out of bondage to the “serpent”? We are told that he gave three “signs” to prove to his people that God was with him. . .

“The first sign plainly signified the overcoming of the serpent. What could this sign mean except that the subtlety of evil had no power to harm when handled by a knowledge of the omnipotence of God? Many centuries later the great Master said, ‘Behold, I give you power to tread on serpents’; which obviously means far more than treading unharmed upon poisonous reptiles, and that is, overcoming the enmity of the carnal mind. . .

“The second sign distinctly implied the power to heal disease. The actual presence of God had been spiritually unveiled to Moses, and in that glorious light his fear of the disease most dreaded by the Hebrews was visibly uncovered to him and destroyed. To the unchanging perfection of the infinite I AM, disease could have no presence, and in this experience it was proved unmistakably that leprosy, with all other forms of disease, was but a falsity of human sense. This exhibition of

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divine healing was to be a sign to Israel of the authority of God's messenger. God declared Himself in Horeb, as He did afterwards in the wilderness of Shur, as 'the Lord that healeth thee.' This sign of healing, it will be remembered, also sealed the authority of the Messiah. . .

"The third sign, that of the changing of water into blood, which was to be the most convincing of them all, would seem on the surface to be merely an act of magic, without the faintest relation to Moses' God-ordained ministry. But it may be recalled, in this connection, that, according to St. John, the first sign of Jesus' ministry was the changing of water into wine. The apparent metaphysical meaning of this third sign was, that an understanding of God gives men dominion over so-called material laws. . ."¹⁹

But, though his spiritual understanding was great, Moses was human, and he permitted himself to yield in times of great exasperation to suggestions from the so-called mortal mind. Because of this he knew that he was not fully manifesting the Christ, although he foresaw that some day one would appear who would fully manifest it. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken." But—and this fact has too often been lost to view—Moses' cultivated spiritual sight enabled him at last to discern, what John on Patmos saw, the Kingdom of Harmony which the Man came to reveal. And it is quite possible that this spiritualization of Moses' thought lifted him so far above his more materialistic followers that he eventually disappeared from their sight.

Moses' work was so tremendous in its scope that it has left its impress on all succeeding ages. Egypt was the home of magic, of "mental science," of "auto-suggestion," of the mesmeric so-called "arts." Mortal mind and its pseudo-activities through matter stood supreme and controlled mankind's thinking through ruler, priest, and magician. Moses saw the real nature of all this, and he set about to free himself from the deadly effects of the "wisdom of the Egyptians" and "the educational systems of the Pharaohs." Because of his glimpse of the Allness and changeless character of the infinite "I AM" he was able to see the nothingness of Pharaoh's false opposing claims. And Pharaoh was the type of mortal mind. That Moses, like Jacob, struggled long with the mesmerism of matter is evident

19 *Footsteps of Israel*, Samuel Greenwood, pp. 65, 66.

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from a close study of his career. When he cast his rod upon the ground and it became a serpent he was deceived into accepting hallucination for reality—as the world has ever been deceived—and he fled from his material beliefs, fled from his problems. Then his better understanding of God bade him return and handle the mesmerism and see its nothingness. Thus did his spiritual understanding increase. Thus did he learn to reverse the claims of error and see the reality back of them. So the concept of “serpent,” instead of being a loathsome thing “cursed above all cattle,” became to him, when reversed, when “elevated,” a type of the healing, saving Christ. And thus he employed it in the wilderness. He saw what the Man centuries later voiced when he said: “And I, if I be lifted up from the earth”—up above the false testimony of the physical senses—“will draw all men unto me.”

But what was Moses’ rod? What but his understanding? This understanding was at first like the world’s, mere delusion. But when it dawned upon his thought—when it was “revealed” to his consciousness—that there was but one supreme Power, the great Jehovah, omnipotent, omniscient, omnipresent, omnibeneficent, and omniactive, the rod became spiritual understanding, and it devoured the rods of the Egyptian magicians—that is, destroyed their materialistic beliefs of power and action apart from God.

The mesmerism exerted by the subtle beliefs in “the flesh,” and represented by the serpent, is the type of the animal magnetism with which error—that “man-killer from the beginning”—has enchained the human race. Moses handled this “serpent” and discovered it to be but illusion. So, centuries after, did the Man.

When Moses realized the delusive nature of the bondage that lay upon the people of Israel he set himself to lead them out of their false thinking. A mighty struggle followed—the struggle that all mankind must endure, sooner or later, in the working out of their own salvation, unless they can at once and without argument accept Truth and practically apply their knowledge of it in ever increasing degree. But, guided by Moses’ superior spiritual understanding, they at length, through many tribulating experiences, gained their freedom from bondage to the Pharaohs, the carnal beliefs of mortal mind, the opposite of the Mind that is God.

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And while he guided the people of Israel, so did Moses continue to work out his own salvation. And he began to see the "promised land," not as a selected portion of the material earth, but as a state of mind, a pure consciousness of Good only. And into *that* promised land he steadily entered. *That* was a land indeed "flowing with milk and honey"!

Painfully, wearily, the children of Israel strove to follow Moses' spiritual guidance and overcome the Canaanitish beliefs that embound them. But he advanced so rapidly beyond them that at length their idea of the "promised land" remained so far short of his that they regarded him as dying—and this in spite of their own admission that "his eye was not dim, nor his natural force abated."

It has been said that Moses made every preparation for leaving his people, and that the Book of Deuteronomy is the prophet's long last farewell.²⁰

We can well understand this, especially in the light of the admission that his sight was undimmed and his strength unabated. Much more consistent is it to believe that he was not dying, not to die; but rather that he was so far advanced spiritually beyond his fellows that the hour was near when they would cease to see him longer as a human personality. So, following the Scriptural record, Joshua is appointed his successor; the Law is written out and deposited in the Ark; the song and blessing of the tribes marks the farewell—and then comes the mysterious end. . .

"But," objects the materialist, "Moses had been told that he should see but not enter the Promised Land."

Yes, he knew that he could look upon the material concept of the Promised Land with his earthly vision, but would not enter it. Why? Because he had so far worked out his salvation that nothing was to be gained for him by entering the land beyond the Jordan and continuing in a sense of material existence. His line of progress led far higher.

"But Moses had sinned, and for the sin he was punished. . ."

Yet it was not a penalty, but a *reward*, that he received. The sin was destroyed—in the truest sense "forgiven"—and Moses, by his continued right thinking, doubtless rose steadily out of the material. His righteousness did not permit him to enter upon the possession of the material Land of Promise,

20 See article on "Moses" in Smith's *Bible Dictionary*.

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but elevated him into possession of the spiritual concepts of Truth, Love, and Life. And so to limited human ken he disappeared. He ascended. So had Enoch done, long before. So did the Man, centuries later. . . And so must we.

As, long before, Enoch had grown in spiritual understanding to such an extent that his consciousness became filled with pure spiritual concepts of Truth, of Life, of Love, of Spirit—God, and mortal beliefs were thus forced out of his thought, and he rose above them and so disappeared from human view, from human consciousness, so, it is probable, did Moses. In *Deuteronomy* 34:5 we read that Moses died—but “according to the word of the Lord.” And we find several words in the Hebrew tongue that are variously translated “to die,” some of which are equally correctly translated “to depart.”

Now a higher and more logical explanation is, that when Moses saw that his work was accomplished, that he had walked with the children of Israel as far as it was best for them that he should accompany them out of their bondage to material sense and into the freedom of spiritual understanding, he left them. For as long as he walked with them, just so long did they rely on his human personality, just so long did they look to him to make their demonstrations for them. But if there is anything in the Bible that is repeated like a refrain from *Genesis* to *Revelation* it is insistence upon the fact that *mortals must work out their own salvation*: it cannot be done for them, not even by Jesus himself. Therefore the time had logically come for Moses “to depart.” He was leaving them a supreme example: he had shown them that salvation is a function of *obedience* to Principle, despite the testimony of the physical senses. He had been obedient—and because of it he had been able to demonstrate in marvelous ways God’s power. Then, the deliverance accomplished, and externalized as escape from Egypt, Moses voices his deep gratitude and points them away from himself to Principle: “The eternal God is thy refuge”—it is no longer I upon whom you must depend—“and underneath are the everlasting arms”—for, whatever the seeming material condition, the sustaining God is *always* there. “Thine enemies shall be found liars unto thee”—why, it was out of the lies of material beliefs that he had been leading them, and the only enemies they ever had or could have were naught but lies! Yea, the “liar and the father of lies.”

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Then Moses, in his great spiritual exaltation, ascended Mt. Nebo. Says Josephus: "Now as soon as they were come to the mountain called Abarim . . . and as he was going to embrace Eleazar and Joshua, and was still discoursing with them, a cloud stood over him on the sudden, and he disappeared in a certain valley."

And he did not return. Search was made, but he was not found. The people declared that he had died and that God had buried the body. They knew not, nor could then comprehend, that the fleshly body had ceased to be to Moses his real self, and that he had risen out of such false belief.

Is it a subject for wonder that the Man later said, in substance, to the Jews: "You have Moses and the prophets"? Had they understood the mighty work of Moses and followed his example of obedience and right thinking, they too might have long since reached the spiritual heights which he attained and have "overcome the world." The Man did it, as had Enoch and Elijah before him.

For, as Enoch, Moses, and Elijah worked out their salvation on the basis of their concept of God, so did the Man. Yet their concept and his were not wholly identical. The idea of God approximated nearer and nearer the spiritual fact as Israel's history unfolded—although this fact was reflected by only a few here and there throughout the centuries. But those few accomplished marvels, as recorded in the Scriptures. True, Moses revealed God as inexorable—but what else can be expected from infinite Principle? A principle that deviates in the slightest degree ceases to be principle. So, while the Scriptural account of the Flood appears incompatible with Goodness, it only teaches the mighty truth that error cannot be drowned—cannot be destroyed by material means—and that he who dwells outside of Principle, all-embracing spiritual Law, will be, sooner or later, overwhelmed by evil. The "Flood" has occurred innumerable times throughout human history; it occurred again in A. D. 1914; it threatens again to-day. And nothing but a knowledge of Principle can save from it. Moses revealed God as commanding; yet a proper study of the Ten Commandments shows them to be in essence divine *promises*. The "Thou shalt not" becomes "Thou wilt not desire to, when thou hast acquired spiritual understanding." The Man saw through the restraints and recognized the promises, and he revealed God to be Love.

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But if God be Love, how could the ancient Hebrews attribute such atrocities to Him as they apparently did?

The Hebrews, be it remembered—that is, Israel—having discovered in a measure the effects of a better mode of thinking about God, began to so live in their thought of the Almighty—and of themselves as “chosen” by Him, because of their better glimpse of His nature—that they were soon attributing to “the direct spoken command of God all that presented itself as duty.” We constantly read: “Thus saith the Lord, . . .” But we also read: “The word of the Lord came to . . .” And it is very clear that when Moses and the great thinkers said: “Thus saith the Lord,” they were but saying in other words: “Thus it has come to me as our duty—thus it appears to me right and best that we should do—this is what has been revealed to my thought. . .”

But did it come to them as duty, as God’s will, to utterly destroy the Canaanites?

In reading the Old Testament we must keep constantly in mind:

“That the leaders of this people were never wholly unconscious of the great purpose they were meant to serve. They were to become the medium of blessing to all the nations of the earth. To this task they gave themselves at times with a passion of thoroughness which knew no limits. It is a characteristic of the primitive mind that when it begins to apply a good principle it does not know when to stop. On this point primitive justice, for example, supplies us with many illustrations. A crime sufficiently a crime to be punished publicly was punished terribly. Between the criminal and his belongings, human or material, there was no power of discrimination. One instance of this will be enough to show the lack of what we know as moderation. During the sack of Jericho Achan, the Son of Zerah, had stolen portions of the loot. . . Because Achan had done wrong, his children, his cattle, and his very tent, all share in the blame. . .”²¹

And further:

“Jehovah having given them the commission to bless all the nations of the earth, the nations of the earth must submit to being blessed or be hacked to pieces. Hacking to pieces

²¹ Article “David Discovered the God of Right,” by Basil King, in *Good Housekeeping*, January, 1923.

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being an easy form of argument, they threw the responsibility for adopting it on God."²²

But did this make God responsible? Not at all. Israel was but throwing the responsibility upon her *concept* of God.

"For Jehovah, as understood by the early Hebrews, was *not* the Universal Father revealed to us in Jesus Christ. That should be clear to us. He was a tribal God, Almighty, Everlasting, but a competitor of other gods. Though Moses had proclaimed Him the Only God, popular opinion supported him but partially. As a question it came down to the practical. An Universal Father, as much the Father of the Amorites, Hivites, and Hitites as He was of the Hebrews, might never have given them the Promised Land at all. It was only by seeing God as they wished to see Him, as perhaps they needed to see Him, that they could have had the nerve and the relentlessness to use fire and sword to the last extremity. They might take the wrong way to do Right, but Right was at least their objective."²³

But Moses told them they should not kill—he gave it as one of the conditions on which they should "see"—spiritually understand—God. But Moses could not go too far with these slow of thought, these matter-dulled, ignorant masses whom he was guiding. He knew that they must emerge gently from their wild carnal beliefs. Yet as he guided them he knew that he must cite an authority. And so he gave his own clearer, better thought the force of authority by casting it in the mold of "Thus saith the Lord, . . ." And so when the Man later said: "Ye have heard it said . . . but I say unto you . . .," he was but saying in other words: "The concept which Moses advanced was sufficient for his day, but *my* concept is more spiritual, therefore nearer Truth. Abandon his, then, for mine."

The earliest concept of God doubtless was that of "a power." To this "power" was soon attributed intelligence, albeit a magnified *human* intelligence. Abraham came to see this intelligent but invisible Power as the supreme Governor of all. From Abraham's day God has been known as "the Almighty." This concept of God had a transforming influence in the lives of Abraham, of Isaac, of Jacob, and of Joseph, but it was not yet regarded as the infinite Love which "healeth all thy diseases." Moses is the first who is recorded to have acquired sufficient spiritual understanding to enable him to heal disease.

²² Article "David Discovered the God of Right," by Basil King, in *Good Housekeeping*, January, 1923.

²³ *Ibid.*

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To Moses it was "revealed" that this all-mighty Power is invariable. To him it was Truth. It was Principle. And his reaction to this "revelation" made him the channel for the Ten Commandments. Thus he became the great "Lawgiver" to the nations. The "revelations" to Moses formed the basis of the Man's words, centuries later: "Ye shall know the truth, and the truth shall make you free." For Moses, by a knowledge of Truth, had healed leprosy, had neutralized the poison of serpents, had rescued his people from slavery, and had led them safely through the bitter wilderness experience. Yet it appears that it was always he who did the "proving," the "demonstrating" of the omnipotence and omnipresence of God. So Aaron. So Elijah. And Elisha. All were healers, all demonstrated spiritual control over so-called natural laws, yet we have no record that they had students or taught others to do the mighty works which they did.

Why?

"The law was given by Moses, but grace and truth came by Jesus Christ." . . . The Man saw God as something other than inexorable Law, other than the All-knowing: he saw Him as *Love*. It was the recognition of this great fact that enabled him to fully reveal the Christ. By this he taught others to do the works that he did.

Moses was a re-discoverer of all that the ancient patriarchs had learned of Truth. Then he advanced to reveal God as invariable Principle. The Man in his "silent" years had to re-discover all that the patriarchs and Moses and the prophets after Moses had learned about God; then he advanced to the understanding of Him as Spirit—then as Love.

"God is light," writes John. Light has ever been God's symbol to mortal man, and the sun was among the earliest of men's objects of veneration. But if sunlight is passed through a prism of glass it is resolved into its seven primary colors: violet, indigo, blue, green, yellow, orange, and red. It seems almost to be the material externalization of the great fact that if God, as Light, is viewed through the prism of true scientific knowledge, He is revealed as the seven-fold complete Principle, Mind, Life, Truth, Soul, Spirit, Love.

God, being Mind, it follows that He is to be understood by the Ideas that reveal Him. But, since it is impossible to separate the Idea from the Mind that conceives it, it follows

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that wherever we find the right Idea, *there is God*. Mankind, therefore, comprehend God through thoughts which reveal Him. If one's thinking is material, God is not revealed to him, for matter is the direct opposite of Spirit. The material thinker is therefore wholly unacquainted with God. Such a one knows not Life—for God is Life; knows not real Substance—for God is Soul; knows not Love—for God is Love. Such a one is outside of Law, has no concept of Principle within, therefore can externalize no reality, no permanence. Such a one is but awaiting the Flood—and it comes in varying degree in sickness, accident, loss, sorrow, decrepitude, death. Such has been the experience of Israel down through the centuries. Such is the priceless teaching of the Old Testament. Such was the teaching of the Man who had learned in his "silent" years to *demonstrate* the actuality and existence of God and to reveal Him as the infinite Father-Mother Mind, Love.

It has taken mankind countless centuries to learn that God cannot be discovered by saying: "Lo, here," or "Lo, there," but that the existence and nature of God can be learned *only through actual demonstration or proof*. For him who is not sufficiently spiritually minded to make such demonstration, God does not exist, or is but an abstraction. For him who can make such proof, God becomes in very deed his Life, his Soul, his Mind, with the external accompaniments of health, abundance, happiness, and spiritual progress. The history of Israel abundantly illustrates this. And the Man emphasized the fact in his own vivid career.

But demonstration requires hard and "strait" thinking—and mortal mind much prefers to accept as fact the material suggestions that so readily come to it in the name of "common sense." When diseased it will eagerly fly to "auto-suggestion," to electricity, to bodily manipulation, and to material drugs and modes—but it resists and repudiates the only remedy that can possibly cure, namely, the scientific knowledge of God which Moses and the Man so successfully employed.

Because mortal mind found it so much easier to accept material suggestion, the whispered lies of the "serpent," coming in its own material thoughts which, like gnats in the summer sun, buzz idly in and out, coming from nowhere and returning thence, the pure healing concept of God fell, and mankind were left groping in an outer wilderness of human beliefs,

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theological crotchets, and philosophical abstractions. And to such depths did Israel's concept of God fall that for four hundred years before the Man appeared there had been no prophets, and the healing knowledge of God had been entirely replaced by childish ceremonial and silly rite. Small wonder Israel found itself in slavery to Rome!

True, there had been sporadic attempts to reach back to God through these centuries. And there were some, like gleams in the spiritual darkness, who suspected the unreal nature of the things material for which the world was so eagerly striving. Socrates sought to reach God through his ingenious "design" argument. Plato developed the suggestions of Socrates and gave the world his idealism, the basic idea of his philosophy being that Good is identical with God. Matter he regarded as a recalcitrant element, and he endeavored to build up the ideal world in sharp contrast to the world of matter. He taught that the body is the soul's prison, and that there is pre-existence as well as survival after death.

Aristotle regarded the dualism of the ideal and the material as mainly a contrast of matter and form, and taught that matter tended more and more to pass into form, till we arrive at God, who is form without matter. The God of Aristotle was a "cold consciousness." It could be imitated only by the contemplative virtue of the philosopher, and had doubtful value for the practical man of affairs. Yet Aristotle did regard God as "a first mover of the universe, himself unmoved."

Philo declared that Greek philosophy was the same as the philosophy of Moses, and that Plato and Aristotle derived their teachings from the Old Testament.²⁴ And Philo may have come close to the fact, for there is much in the idealism of ancient Greek thought that suggests an older and Hebraic influence.

Then developed Epicureanism, a material system remarkable chiefly for its teaching of "free-will."

Stoicism taught that God was the soul of the world, but it likewise inculcated ideas of pantheism by acknowledging the gods of popular belief.

Cicero had a glimpse of spiritual light when he reached the conclusion that the physical senses are so far from truth that we must be content with reaching probability, not daring to hope for certainty.

²⁴ See *Interpretation of the Bible*, Gilbert.

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But, though we search history never so carefully, we learn that the right concept of God was never acquired but by *one* people, Israel. And though they lost it for centuries, and suffered the pangs of hell for the loss, yet it was recovered to them and revealed in far greater brilliancy than ever conceived of by their clearest thinkers. And the one who thus recovered and revealed it was the Business Man of Syria, who, in his immortal "Sermon on the Mount," gave the sole remedy, the all-potent "method and secret," for the complete salvation of man.

The Man started with God. He did not start with the material universe and then, through the "design" argument, try to work back to a spiritual Creator. He knew that he could not begin with mortal existence and reason up to God. He knew that the five physical senses could not inform him of Spirit. This has ever been the world's method—and it has ever failed. He assumed, to begin with, a perfect creative Principle, which he called the "Father," and on this assumption as a theorem he proceeded to demonstrate its correctness. He *proved* it to be so. Reasoning logically, he knew that "as it was in the beginning, is now and ever shall be." Perfect eternal Principle, perfect Cause, perfect Effect. Perfect Mind, perfect Idea.

But, in refutation of this, mortal sense seems to present *its* material man, a material organism seemingly containing a material mind—all subject to discord, decay, and death.

True. And this man is the one to whom Job referred when he cursed the day that he was born. Jesus knew that evil appears to trail Good like a shadow. But he knew that evil is a supposition, having only the power that mortals concede to it. He knew it to be the "liar from the beginning." He knew, and he proved, that just as soon as men should acquire the knowledge of God as infinite Spirit, just so soon would they see evil as the "suppositional opposite" and cease to give it power. Then evil would fall from sheer lack of support. It would disappear from lack of any sustaining power from mortals—and it has no sustaining and perpetuating power of its own. He knew that every human condition is but a false sense of some spiritual reality, that every human experience is a false sense of some spiritual activity. Destroying this false material sense, he could see the spiritual reality right there where evil seemed to be. He saw that human life, mortal existence, is based absolutely on wrong thinking. He saw, and he proved

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and taught, that through right thinking men would find their lives hid with the Christ-truth in God, Principle, Mind, Love. . .

But he did not tell *why* evil seems to trail Good like a shadow. He did not explain *why* there should seem to be a "law of suppositional opposites." Did he know that to attempt to account for evil is but to make it a reality?—for obviously one will not try to account for that which he does not believe to exist. As long as men tried to explain the origin and nature of evil, just so long were they making it real to themselves, and just so long would they fail to get rid of it. He showed plainly that evil is not to be gotten rid of on the basis of its *reality*, but on the fact of its *unreality* as a "lie," as sheer supposition.

"Ye have heard it said . . .," he cried; "but *I* say unto you . . ."—and he could say it with authority, for he had *proved* what he taught.

"The idea of *God*, as it is given us in the Bible, rests, we say . . . on a moral perception of a rule of conduct not of our own making, into which we are born, and which exists whether we will or no; of awe at its grandeur and necessity, and of gratitude at its beneficence. This is the great original revelation made to Israel, this is his 'Eternal.'"²⁵

It is this "not ourselves that makes for righteousness" that constituted Israel's God. It is this "influence" to which the Man referred when he said to Nicodemus: "Except a man be born of a *new influence*, he cannot see the kingdom of God."²⁶ For God is above mortal sense. "God is Spirit," said the Man to the Samaritan woman. "God is an influence, and those who would serve him must serve him not by any form of words or rites"—Oh, our Roman and Anglican brothers, take heed!—"but by inward motion and reality!"²⁷

It is this that the divinely metaphysical John stresses in his writings. This new birth, this birth from God, is given to those who receive the light when it comes.²⁸ It breaks through and destroys the old *physical* succession. Abraham glimpsed this—and Isaac was born. Mary saw it—and the Man appeared. And in it is contained the scheme of salvation which the Man revealed to the world. In *John* 1:9 and 10, the word "world" means primarily "created order." So in this reference we see

²⁵ *Literature and Dogma*, Matthew Arnold, p. 139.

²⁶ *Ibid.*, p. 205.

²⁷ *Ibid.*, p. 205.

²⁸ See *John* 1: 6-13.

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that the true created order was accomplished through the Word—that is, that creation was spiritual, as set forth in the first chapter of *Genesis*. In *I John 3:17* the phrase means “this world’s goods,” hence, transitoriness. So from *I John 2:17* the word gets a sinister sense and John speaks of it in *I John 5:19* as the whole world lying in the “evil one.” It is the embodiment of hatred to all that God requires. By the inherent necessity of its nature it hates Christ and his Church.²⁹ Its hostility is represented in a ruler³⁰ who has an “hour” in which he apparently triumphs. The characteristic attitude of the world is “lawlessness”—without Principle—self will, rebellion.³¹ Those who live in sin—without Principle—are under the “wrath of God.”³² The impulse to save and redeem comes from the Father and is due to love. He sends the Christ-idea, the Christ-truth, and only by that is salvation possible, for the flesh remains flesh.³³ To acquire a demonstrable understanding of the Christ is to pass from death to Life.³⁴ This is to be “born again.” And this new life is sustained by continually communing with the Christ—“eating and drinking his flesh and blood.”³⁵

This, in substance, is the teaching of the “Sermon on the Mount.” And this is the essence of the pure Christianity of which Enoch, Noah, Moses, and Elijah caught such glorious glimpses when Israel was seeking a right concept of God.

29 *John 8:23; 17:14; and 18:36.* Also *I John 4:5.*

30 *John 12:31 and 14:30.*

31 *I John 3:4 and 5:17.*

32 *John 8:24 and I John 3:14.*

33 *John 3:6.*

34 *I John 3:14 and John 8:24.*

35 The above paragraph is based on *Hastings' Bible Dictionary.*

CHAPTER 6 (Continued)

THEME: "The Sermon on the Mount."

MATTHEW 5:1-48

AND seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

2 And he opened his mouth, and taught them, saying,

3 Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

4 Blessed *are* they that mourn: for they shall be comforted.

5 Blessed *are* the meek: for they shall inherit the earth.

6 Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled.

7 Blessed *are* the merciful: for they shall obtain mercy.

8 Blessed *are* the pure in heart: for they shall see God.

9 Blessed *are* the peacemakers: for they shall be called the children of God.

10 Blessed *are* they which are persecuted for righteousness' sake: for their's is the kingdom of heaven.

11 Blessed are ye, when *men* shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

12 Rejoice, and be exceeding glad: for great *is* your reward in heaven: for so persecuted they the prophets which were before you.

13 ¶Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14 Ye are the light of the world. A city that is set on an hill cannot be hid.

15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

17 ¶Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in the kingdom of heaven.

20 For I say unto you, That except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

21 ¶Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment:

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22 But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.

23 Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee;

24 Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

25 Agree with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

26 Verily I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

27 ¶Ye have heard that it was said by them of old time, Thou shalt not commit adultery:

28 But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

29 And if thy right eye offend thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell.

30 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.

31 ¶It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement:

32 But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

33 ¶Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:

34 But I say unto you, Swear not at all; neither by heaven; for it is God's throne:

35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

36 Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37 But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil.

38 ¶Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth:

39 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.

40 And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also.

41 And whosoever shall compel thee to go a mile, go with him twain.

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

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43 ¶Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more *than others?* do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

MATTHEW 6:1-34

TAKE heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

2 Therefore when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.

3 But when thou doest alms, let not thy left hand know what thy right hand doeth:

4 That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.

5 ¶And when thou prayest, thou shalt not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

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

7 But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11 Give us this day our daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 For if ye forgive men their trespasses, your heavenly Father will also forgive you:

15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 ¶Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

“METHOD & SECRET” REVEALED

17 But thou, when thou fastest, anoint thine head, and wash thy face;

18 That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father, which seeth in secret, shall reward thee openly.

19 ¶Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

20 But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

21 For where your treasure is, there will your heart be also.

22 The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23 But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

25 Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

26 Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

27 Which of you by taking thought can add one cubit unto his stature?

28 And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29 And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30 Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more clothe you, O ye of little faith?

31 Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32 (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things.

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

34 Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

MATTHEW 7:1-29

JUDGE not, that ye be not judged.

2 For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

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3 And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

6 ¶Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

7 ¶Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8 For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

12 Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

13 ¶Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

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

15 ¶Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20 Wherefore by their fruits ye shall know them.

21 ¶Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23 And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24 ¶Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

“METHOD & SECRET” REVEALED

26 And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

28 ¶And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

29 For he taught them as *one* having authority, and not as the scribes.

MATTHEW 8:1

WHEN he was come down from the mountain, great multitudes followed him.

LUKE 6:20-49

AND he lifted up his eyes on his disciples, and said, Blessed *be ye* poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed are ye, when men shall hate you, and when they shall separate you *from their company*, and shall reproach *you*, and cast out your name as evil, for the Son of man's sake.

23 Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.

24 But woe unto you that are rich! for ye have received your consolation.

25 Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.

26 Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.

27 ¶But I say unto you which hear, Love your enemies, do good to them which hate you,

28 Bless them that curse you, and pray for them which despitefully use you.

29 And unto him that smiteth thee on the *one* cheek offer also the other; and him that taketh away thy cloke forbid not to *take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods ask *them* not again.

31 And as ye would that men should do to you, do ye also to them likewise.

32 For if ye love them which love you, what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 And if ye lend to *them* of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil.

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36 Be ye therefore merciful, as your Father also is merciful.

37 Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

38 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.

39 And he spake a parable unto them. Can the blind lead the blind? shall they not both fall into the ditch?

40 The disciple is not above his master: but every one that is perfect shall be as his master.

41 And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.

43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶And why call ye me, Lord, Lord, and do not the things which I say?

47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doeth not, is like a man that without a foundation built an house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

“THE Sermon on the Mount may have been originally a collection of sayings codifying the chief tenets of the ‘Way’ in thirty clear statements taken down by Matthew, the one handiest with the pen, long before any elaborate history was needed.”¹

That Lucas was reporting the same discourse as that given by “Matthew,” is a conclusion that has been reached with great unanimity by interpreters generally. The seeming differences are of only minor import, and most of them can be readily accounted for in a reasonable way. Each contains, or omits, something different from the other, but there is no con-

1 *The New Archeological Discoveries*, Cobern, p. 218.

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tradition, and the subject matter varies only according to the variation of objects which the two Evangelists had in view. The editor of "Matthew" wrote mainly for Hebrew Christians. Jesus had said: "Search the Scriptures . . . for they are they which testify of me," and hence it was for "Matthew" to dwell upon the prominence which Jesus accorded the spiritual nature of the new dispensation and doctrine, rather than the mere letter of the Jewish law and the teachings and methods of the Scribes and Pharisees. This finds illustration in *Matthew* 5:18-38 and 6:1-34. Lucas, on the other hand, contemplated chiefly Gentile Christians; consequently he did not include the mentioned passages in *Matthew*, and made note only of those matters which would be of practical value to all.

Jesus having descended from the height with his newly chosen band of Apostles, his "Delegates," he found awaiting his coming the great multitude which had surged about him on the preceding day. Then, withdrawing, accompanied by the twelve and by many of the disciples, he proceeded to an elevated spot from which he could overlook and address the throng in the natural amphitheatre. Having seated himself, as was the custom of Jewish instructors, he delivered his discourse, in which are sounded the spiritual depths of the sacred Scriptures. He spoke to his disciples in particular, but, undoubtedly, in a manner to be heard by the eager listeners in the multitude.

In view of the nature of his mission and the migratory character of his ministry, it is only natural that there should be found among his utterances in this "sermon" similar sayings and illustrations reported in the Gospels as having been used by him elsewhere, at different times and under other circumstances. He repeated; he emphasized; he drove his lessons home. One must, when one speaks of spiritual things. Audiences and conditions might vary, but his messages were always repeated unfoldments of the same lessons, and were universally applicable.

Many students of the Bible have noted the contrasts between the delivery of the Sermon on the Mount and the giving of the Law on Sinai. Attention has been directed to the contrast in the topography of the two localities, the barren wilderness and the desolate and storm-scathed hill with its red granite crags, and the luxuriant fields of Galilee and the living green, the

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blossoms, and the fruitfulness of the slopes of Hattin. A striking contrast is also afforded in the circumstances that marked the two events. At Sinai, we read, the conditions were awesome and startling. The ancient descriptions tell of thunderings and forked flashes of light, clouds and fire, and the voice of a trumpet sounding long and waxing louder and louder. But on the Galilean hills there was nothing of terror or agitation. In harmony with the quiet landscape and the atmosphere redolent with the odor of fruits and flowers, a singular peace and a soothing love were prevalent. However, the contrast of most significance is that which is presented by a comparison of the two messages. The people who had been brought to Sinai had just escaped from a servile existence in Egypt, and were slowly advancing to a national life of independence; the multitude drawn to listen to the "Sermon on the Mount" was emerging from the realms of ecclesiastical tradition, theological superstition, and gross materialism, and was confronted with a new spiritual life. The Law brought from the Mount by Moses was a law of morality, and is generally regarded as pertaining chiefly to the external conduct. The "Sermon on the Mount" likewise had to do with morality, but its precepts were pitched in a far higher key than were those which were written upon the tablets of stone. The root of morality is always the same, but with its different stages of growth there are put forth varying corresponding developments. The Man meant not to abrogate the Law of Moses, but, instead, to *complete* it. His aim was to cause the old roots to send forth more vigorous sprouts, and to produce fruit where before there had been little more than leaves. He was bent on stripping from the simple statutes of Moses all parasitic growths, the meaningless and effectivless interpretations, glosses, additions, and ceremonials, under which they had been buried and lost from view, and with their re-statement to unfold the profound spiritual meaning and guide to health and life which they embodied. In a word, the "Sermon on the Mount" is a revelation of the *spiritual* significance of the Decalogue.

And it is almost as remarkable for what is omitted from it as it is for what it contains. *It has not a word that so much as hints at the Temple or altar, priests or ritual.* It gives out no formal dogmas, no doctrinal creed. It unfolds nothing about Jesus himself. It does not develop any of the now orthodox

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and accepted “schemes” or “systems” of salvation. It passes by many of the things of systematic theology which by Scholasticism have been emphasized as “essentials.” It is distinctively a message to “the man in the street,” bewildered and helpless amid the unintelligible complexities of human experience and the confusing and futile intricacies of prevalent religious dogmas, rites, and ceremonies. Never was there another message, to any degree authoritative, fraught with so much love, cheer, and hope for humanity as this. It iterates and reiterates the sublime law of universal love designed to bind men one to another and all to God, and imparts to all relations a new and clear spiritual meaning, force, and authority.

In this address the Man was an example to be emulated by such as would be instrumental in really aiding their fellows to escape from every form of bondage and to gain the highest freedom from the false mental things of which Rome was the externalization. There are many eager to preach, many who are confident of a “divine call” to the office, but not a few in their preaching disclose more eagerness to magnify their rôle, or themselves, or more concern about doctrine and creed, than downright interest in and love for mankind, thus omitting the essential element of an effective sermon. Paul understood this, as he discloses in the well-known utterance: “Though I speak with the tongues of men and of angels”—symbolic of supreme oratory—“and have not charity”—love—“I am become as sounding brass, or a tinkling cymbal.”² The Nazarene, the greatest of preachers, exemplified the truth that “to address men well, you must love them much.”³

Moreover, he departed radically from the crude and unintelligent evangelistic methods still employed in this twentieth century, for he did not appeal to the emotions, but to the understanding. He did not beat a “Gospel drum,” he did not tear off his clothes in an excess of fervor, he did not gyrate and gesticulate and work his perspiring body into strange contortions in an endeavor to drive home his opinions. No, he sat quietly and demonstrated the effectiveness of the new-old method of eliminating error by *silent displacement*. In winning men away from error to right thinking he did not assail, argue, or coerce; he accomplished his purpose by actually *demonstrating—proving—*what he set forth. When Principle is re-

² I Corinthians 13:1.

³ Mullois.

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flected, what is presented is seen not as mere opinion but as Truth. Therein he stands immeasurably apart from the theologian of Herod's Temple and the sensational preacher of to-day.

Nor did he seek his spiritual credentials in the gate-receipts, for of these there were none. When supply of food or money was requisite he demonstrated it in such abundance as to meet all needs. He had witnessed the commercializing of religion in the Temple, and had emphatically registered his opinion of such mockery of God. One wonders what he would say to the twentieth century brand of evangelism, with gate-receipts running into thousands weekly. Small wonder that the Flood returned in 1914! Small wonder that, as the historian Ferrero writes in 1923, "a universal apocalyptic peril is suspended over the world"! The Christ-truth has again been sold for mortal mind pottage!

Surely the Man was not blind nor indifferent to the bitter life-experiences of his hearers; and yet in his address to them there is no voicing of sympathy, no pity expressed, no emotionalizing, no complaint about wrongs suffered. *He did not make error real by voicing these falsities.* He voiced Truth, voiced the spiritual *facts* about men. He set forth the grandeur of their unseen outlook. In tenderness, cheerfulness, and confidence he pointed to the inexhaustible abundance of Good to be experienced by those who would and could accept the stupendous fact of the Allness of God and practically—*scientifically*—apply that spiritual knowledge to the material conditions with which they believed themselves surrounded. "Blessed" indeed were such! Blessed, yea—but the blessing was conditioned by their *receptivity*.

"Blessed"—or, perhaps better, "happy"—was the magnetic word that introduced the sermon and won for it an immediate and absorbing interest. For mankind's quest is happiness. This word "blessed" was the key-note of an "octave of beatitudes" that imparted to the spiritually receptive, those who had "ears to hear" and "eyes to see," a new vision. The Beatitudes expressed no new principles; their truths had been more or less apprehended at different periods, and were widely scattered through sacred literature. But it remained for the Man with his clear understanding to give them a new setting and to make them more conspicuous and in the highest degree *practical*.

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It was an amazing reversal of common thoughts and accepted conditions. It was a succession of paradoxes. The ills and misfortunes of mankind were so arrayed that they ceased to evoke dread. The old worn world-ambitions required to be remade. The richest blessings were to be found where they had been least expected. *But only as materialities were yielded for spiritualities.*

“Blessed are the poor in spirit; for theirs is the kingdom of heaven.” “Matthew” and Lucas seem to be at variance in giving this utterance of Jesus. Whose report is exact, it is impossible to determine. It may be that the Man, looking over the throng, as usual made up mainly of the poor and discouraged, who, due to their temporal needs, were experiencing humility and spiritual longing, was moved to say, as Lucas has it, “Blessed be ye poor.” But “Matthew’s” addition, whether or not his own, is not misleading, rather is it explanatory. It is in harmony with the manifest purport of the beatitude. The Man never attributed merit to mere poverty, but he taught that poverty proceeded from a lack of spiritual understanding of God, and that it was quite unnecessary. And he proved this statement again and again before the gaping eyes of his audiences.

The word “spirit” as used here means something material, as is shown by the Greek word from which it is translated, a word meaning “air,” “breath,” “wind.” It refers in places to an etherialized form of matter—perhaps to the most subtle aspect of the “communal mortal mind.” So when, in *Matthew* 27:50, we read that Jesus “yielded up his spirit” (Revised Version), or “yielded up the ghost” (Authorized Version), the true meaning is that he yielded *the sense of life material*. And so the “poor in spirit” would really be those who were turning away from material beliefs, realizing their emptiness, having become beggared by them. Those thus turning from matter were indeed “blessed.” And thus the Man saw it. For he realized that those who were denying in their life-conduct what the material senses present as real, and were seeking to reflect the One God as Principle, were approaching a harmonious state of mind—and that is the Kingdom of Heaven.

In Hebrew the word for “poor” means also “the gentle,” “the humble,” “the pious.” And the word for “rich” means also “the violent,” “the wicked,” “the impious.”⁴ And so it has been said that “the God of Israel is a workingman’s God—he is ever

4 See *The Call of the Carpenter*, Bouck White, p. 75.

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on the side of the poor against those who would despoil them."

But this has not been proved, as history shows. And "God is no respecter of persons." God is indeed on the side of the "poor" in material beliefs, yet such a one may seem to have great material abundance. Outward poverty is the externalization of spiritual barrenness within—yet the possession of material riches is not an infallible indication of spiritual richness. The rich in Spirit can always demonstrate abundant supply to meet their every need; the merely materially rich may lose all without warning and be left helpless.

The Man had begun by directing the thought of his hearers upward. The first step towards heaven follows a recognition of spiritual poverty. This recognition results from the fruitless mortal desire to find satisfaction in *matter*. When mankind realize that even the seemingly vivid pleasures of the material senses do not satisfy, and that material modes do not heal nor in any degree really meet human needs, then they have become the "poor in spirit" to whom the Man still addresses himself in his wonderful sermon. Then they have become the poor in the things of mortal mind. There are those who have tried to imagine that the Man was endeavoring to incite the materially poor and the oppressed to a labor revolution—Perish the vain thought! It was as far from his purpose divine as the heaven of Mind is above the hell of material belief.

But those critics who assert that the Man was merely a social reformer, stirring up the poor against the rich, cite *Luke*⁵ in confirmation of their view. And other critics there are who doubt the credibility of this entire portion of Lucas' narrative.

But these sayings certainly have the literary characteristics peculiar to the Man's utterances in general; and their teaching is thoroughly in accord with what he taught whenever he spoke along similar lines on other occasions. That Lucas should be prompted to preserve this fragment of the sermon was perfectly natural, he being of Greek extraction and character and having a marked susceptibility to all that was humane, generous, broad-minded, and noble. Hence, undoubtedly, it is to him that the world is indebted for certain of the most instructive and most cherished of the Man's disclosures, among them the parable of the Good Samaritan, the Prodigal Son, the Pharisee and the Publican, and the story of the great sinner and the penitent thief.

5 *Luke* 6:24-26.

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The woe pronounced on the “rich” was not because of the mere fact that they were materially rich, nor on account of anything in their riches themselves. The Man had nothing in common with those, sifted through the centuries and in all lands, who have fanatically denounced, without discrimination, wealth and the wealthy. He had no denunciation for the rich on the score of their possessions, nor any praise for the poor because of their poverty. To him, rich and poor were alike, with himself, “children” of one Father. And he had a profound understanding of the true nature, value, and desirability of riches. But he knew the temptation and snare for those—both rich and poor—who give themselves unreservedly to the pursuit and accumulation of material treasure; he knew how such sacrifice their better selves and become immersed in and wholly satisfied with their material holdings; how they become mesmerized by their material possessions and lose all sense of reality. Wealth almost invariably proves to be the master, and man the servant. It dominates him, and because of his belief in the reality and power of material possessions he loses his moral and spiritual freedom. The sad feature is that those who come under such domination are, as a rule, oblivious to their deplorable plight. In their blindness they imagine that they have consolation in their lot. Yet they shrivel in themselves; one chord after another designed to sound the notes of happiness is snapped asunder or lost, as they become more and more material in thought and gradually lose the finer spiritual feelings, and fail of the higher, ennobling, and permanent joys of Spirit. Therein is the deepest depth of woe. And this is what the Man saw. And he made others see it, especially the metaphysical John, who, writing to the Laodiceans, declares: “Thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.”

The Man’s intent was that rich and poor alike should learn that both riches and poverty are actually *mental* conditions, and that Spirit is the sole reality of being, and therefore the only and never failing source of supply for every possible human need. He knew that such a spiritual understanding, with recourse to God as the divine Mind, would assure to the poor man an abundance of all good things, and would enable the rich man to lose his greed and to experience true and durable riches with consequent real and permanent happiness.

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The woe on those "who are full" was for those satiated and satisfied with what the ignorant regard as the "good things," the *materialities*, of life. They are the gluttonous in every respect. In reality everything of that nature is only as husk for the real Man, for he knows that their sequence is spiritual hunger and impoverishment.

The woe on those "that laugh" was for the frivolous; those whose lives are but "jazz"; those for whom existence contains nothing earnest and serious, excepting their own afflictions. They chase after and are content with the baubles of vanity and folly; but inevitably their hallucinations are ruthlessly crushed, and hard experiences mock them with the emptiness of all with which they have been satisfied. Then in their wretchedness and helplessness, outside of Principle and hopeless, they mourn and weep for the loss of that which they fatuously believed to be real, but which has turned to ashes.

The woe on those of whom "all men speak well" was for persons who from either selfish policy, or cowardice, or absence of moral fibre, or the lack of definite conviction regarding right and wrong, truth and error, are "trimmers," seeking to be "good fellows" with all men. The Man well knew how often discreditable, rather than creditable, it was to have the favorable opinion of all men. It means that there has been dissimulation, deceit, hypocrisy, winking at evil, the crucifixion of good and truth, a hedging and a dodging of responsibility, and failure to play the real man. Woe awaits him who is not loyal to his better self, to his fellow men, and to God. There is no solace in the encomiums of others when he awakes to discover himself despicable in his own clear vision. No man can survive the failure to his own self to be true.

The Man repeatedly impressed it upon his disciples that the mission in which he was engaged was not his exclusively, but was something in which they, and all who should, like them, espouse his cause in the ages, must have part. And no one can read the brief paragraphs of his reported "sermon" and fail to discover that, when he likened such to salt and to light, he had regard, not to the mere professions of faith which they should make, nor to the activities in which they should engage, but to the life that they should live. He on different occasions emphasized the importance of confession, and of works, but here he placed stress on what is essential to impart effectiveness to those things, declaring that salt, a character abounding with the affirmations of good—a preservative from corruption—

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and light, an example marked by the accentuations of harmony—the dispeller of gloom and darkness—should influence and attract men, so that they would glorify the Father—for in “glorifying” Spirit, in “pleasing God,” as Israel had learned ages since, lay their own well-being. The salt that had lost its savor in the Man’s day were the Israelites who had fallen away from the Law of Moses, and whose religion was an empty observance of ridiculous ceremonials. To-day it is the nominal Christians, immersed in matter, wholly unspiritual in thought, and utterly unable to heal, to save from corruption, or to do any of the spiritual works which the Man bade his followers do.

Yet the Man’s admonition still rings out: “Let your light so shine” that men may see your good life and be drawn to emulate it and thus find the Kingdom of Harmony—Heaven.

In the world’s thought the Kingdom of Heaven has usually been some “future state” beyond the grave, in which are to be experienced compensations for the ills borne in this life, and where virtue is to have its full reward. In the earlier ages these concepts unquestionably had their most vivid portrayal amongst the Hebrews and those peoples with whom they were brought into contact. The “Garden of Eden,” undoubtedly among the first of their conceptions of heaven, is merely one of many allegorical representations of the prevalent ideas, having its equivalent in the “gardens of God,” the “mountains of God,” and a number of like fanciful creations, extant in different ancient Oriental religions and myths. And a cherished hope in connection with the long expected Messianic Deliverer was that he should remove the sword that guarded them and open wide the gates of Paradise.

However, surprising though it seem, the fact is that in the intervening ages, and in these modern days of boasted enlightenment, the old Hebrew superstitions have been largely entertained, varied only by shades of significance peculiar to the colorings of thought and imagination of the different periods and the respective localities. Down even to the present, it may be stated that the prevalent conception of heaven has been that of a realm somewhere “on high,” or in a mysterious “over there,” abounding in material and sensual attractiveness of which the richest and most exquisite things of earth can afford only faint suggestions; a land of “pure delight”; the eternal home of God’s favorite children in this world after death.

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The general thought to-day regarding heaven baffles description. While in the main many of the ancient and medieval fancies have been widely discarded, there have been no clearly defined and concrete conceptions substituted for them. Confucius said: "Heaven means Principle," but that was a concept too spiritual for mortal mind. Theologians have formulated views, and religious poets have imagined conditions, but the vast multitudes have been experiencing an awful sense of uncertainty, and have been helplessly and hopelessly groping, ready to lay hold on any kind of teaching giving promise of consolation and hope.

The Man gave out nothing resembling such crude, unreasonable, and deceptive imaginings. As represented by him, heaven is not something of locality or materiality, nor anything remote as to time or distance. He spoke of it as present, as now and here, even in spiritual consciousness. His declaration was: "Behold, the kingdom of God," or heaven, "is *within* you." According to his unfoldment it was not necessary that there should be long waiting, hoping, striving, and finally death, before there could be the possession and enjoyment of heaven. For heaven, as he revealed it, is simply the recognition, development, and fruition of the life that now is found in the spiritual understanding of the Allness of God. Such understanding is not contingent upon dying—indeed, such understanding destroys the belief of death!

It was, of course, a shock to the proud, bigoted, selfish, overbearing, and arrogant Pharisees, who claimed for themselves perfection, and who laid stress on a persistent compliance with a rigorous routine of silly religious observances as the condition of divine favor; but it brought astonishment, relief, and joy to the humble and sincere, who felt the poverty of their inner nature, yet aspired to and were receptive of spiritual good, when the Man voiced the assurance: "Blessed are the poor in spirit"—in mortal-mind beliefs—"for *theirs* is the kingdom of heaven"—they are ready for the consciousness of harmony.

And then, most appropriately, he considers "those who mourn." The Bible abounds in promises of comfort for such—but in no instance is it the intention that, where mourning is due to loss, there is to be expected a compensation in something similar to or the equivalent of that which has been lost,

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and thus itself in turn also subject to loss. The Man shows that deprivation is deprivation of material concepts only. Such "loss" serves to emphasize the imperfection, transitoriness, unreliability, falsity, and actual nothingness of the "things below," and under divine influence will awaken aspiration for the enduring and satisfying, the "things above." Then one realizes that nothing has been or can be lost. Where mourning is because of the death of loved ones, there will be the consciousness that there is no death to those who know God to be eternal and ever-present Life, and that therefore there has been no interruption to the continuity of Life, nor an actual separation, but that those absent from mortal sight—which is in essence but mortal belief—are still with those who remain enveloped in Love, the "Infinite Consideration" known as God. This is the spiritual fact, and must be externalized. And with this confidence all tears will be wiped away, and sorrow will vanish in joy.

Mournfulness is no longer a virtue. Joy is the characteristic of the Christian life. Paul's exhortation to believers was: "Rejoice, and again I say rejoice." Jesus was accounted "a man of sorrows," but it is told that he was anointed with "the oil of gladness" above his fellows. And he taught that the remedy for a joyless life is to know that love, peace, satisfaction, and happiness are neither in nor of material things, but are purely mental or spiritual states, attainable through spiritual understanding.

And spiritual understanding is acquired through true humility, through genuine "meekness."

Properly rendered, according to accepted authorities on the Greek text of the New Testament, the word translated "meek" never had the present significance of meek. Some contend that it should be "humility," others "gentleness," but the most of them agree on "tenderness." Wycliffe used the word "mild." The history of the word "meek" discloses the suggestive fact that in the earlier centuries it was accorded the sense claimed for the Greek by modern scholarship. That is, it was then used to express gentleness and courtesy, mercy and compassion—all of which indicate and make for spiritual receptivity.

The Man, now the central figure in the world's history, while the highest ideal of strength of character, was also as marked for his gentleness, forbearance, and tenderness. Therefore, that

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which he gave out for the inspiration of his hearers was only what he constantly exemplified. When he declared, "the meek shall inherit," he might have said, as he did later: "Learn of me; for I am meek." Thus the truly meek are those who reflect the Christ.

To the pride-full and over-bearing Pharisees who heard him this was amazing teaching. They, like some moderns, were wont to view meekness as "namby-pambyism," or despicable weakness. But no such inference was, or ever can be, deduced from either the Man's utterances or example. When truth required it, he had no fear of man. When he had a message to deliver, he gave it regardless of consequences. There was never dissimulation. But when he deemed that the circumstances required it, for the glory of the Father and the good of mankind, he could patiently submit to indignities and to anguish, and herein he reflected his true meekness, greatness, and strength.

"Blessed are the meek: for they shall inherit the earth." There is a depth of meaning in that statement that has never been fully sounded. For true humility is the acknowledgment of Spirit as All-in-All. And true "meekness," as the Man employed it, is "teachableness." So it is spiritual receptivity. Therefore those who are spiritually receptive "inherit"—receive from the Father, God—the true concept of Creation, of "earth" and the spiritual universe. They also receive from the same Source the spiritual perception to see the illusive nature, the nothingness, of the accepted concept of a material "earth." Therefore they receive dominion over this deceptive concept and all the ills and woes embodied in it. Thus, in a double sense, do the spiritually receptive "inherit the earth."

"Gentleness, sweetness, non-resistance: 'tis very hard to learn that in these and not in self-assertion power lies, that these are the evidence of character. Our lucid moments corroborate this while our emotions forever deny it. Memorable indeed to meet one who has learned this. True, there is no evidence to the senses that the meek shall inherit the earth. In this strenuous age we have come to be skeptical of any true humility, and are prone to think of Uriah Heap in this connection. . . Above the din and hubbub of the strenuous ones, we hear the call to the higher life. It is a reaction from the over-strenuousness of the times, and it will be obeyed—obeyed as never before. The world is sick unto death, despite the

parade and beating of drums. It has lost faith in the priest, and no longer calls him that it may be shriven; nevertheless it is secretly calling to any one and every one—If it be possible restore us to life."⁶

And if they who call do really "hunger and thirst after righteousness," they shall be satisfied.

"Righteousness" is "right-ness," and is attained by "right thinking." For one's thinking always tends to act itself out on the visible plane. "A man's life is a motion picture of his thoughts." And so it is that men are but the externalization of their thought. Mortals cannot rise higher than their thoughts; nor can they sink lower. "As he thinketh in his heart, so is he"—the mental guests which a man entertains shape his character and determine his destiny. Causation is *always* mental.

But what constitutes right thinking?

The mental activity which results from "foundationing" one's thought on the mighty fact that infinite Mind and its infinite manifestation constitute *All*. Any other foundation is shifting sand.

And wrong thinking results from attempting to rest on any other mental "foundationing." All who have carefully considered the subject have learned that all wrong thinking and consequent wrong action proceed from accepting sense-testimony as truth. The Man's aim was to break the spell of sensualism, which means only bondage, and to direct mankind not only to center their thought on Truth, but to show them how this could be done. As the human, carnal mind, so-called, yields to the Mind reflected by the Man, mortal consciousness—the consciousness of disease and sorrow and death—will be supplanted by spiritual consciousness of eternal Life and God. But only those attain this spiritual consciousness who truly "hunger and thirst after righteousness."

Ah, those eager listeners out there, straining their ears to catch every word that this marvelous Man spoke!—they felt, somehow, though they could not formulate the conviction, that to understand God was their birthright—it was the birthright which Esau had sold for the pottage of materialism. It is the birthright that mankind everywhere are selling for a reeking mess of materialism. They too had sold it, though they knew

6 *The Ministry of Beauty*, Kirkham, p. 28.

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not when nor how. Somehow they knew—it was intuition—that they were in essence not material, but spiritual. And when the Man told them they were children of God they reacted to his words in pathetic eagerness and joy. “Blessed are they which do hunger and thirst after righteousness”—for this longing, this receptivity, is the very essential of the spiritual understanding that will set men free! Why, such longing is itself not human, but *divine!* It does not originate in the carnal mind—nay, *it comes from God!* Thus does God draw men to the healing understanding of Himself. And this understanding is “heaven.” It is a consciousness of naught but Good. . .

How little of what the Man voiced was new! But he brought out the hidden spiritual meanings of his utterances as they had never been revealed before. They knew, these people, that as they sowed, so should they reap. But the Man showed that one reaps *according to his thought.* They knew in their hearts that they ought to be merciful—but he showed them why.

Men must dwell together—and what a problem is this, when not one is perfect! What is the solution? Not in searching out and exposing a neighbor’s faults, not in insinuations as to a brother’s character, not in pretensions to superiority to one’s fellow men. No, but in *mercy.* For mercy destroys error. And mercy is tolerance, it is consideration, it is helpfulness, it is love. It is born of spiritual understanding.

Oh, it is but the mesmerism of the “serpent,” error, that causes reluctance in showing mercy to one’s fellow man. And but that error blinds mankind to their own shortcomings, they would see that God is not cynical, not pessimistic, not hard, not unjust, and that if they would grow God-like—as they must or suffer the hellish pangs of materialism—they too must be considerate, compassionate, kind, understanding. Regardless of all pretensions, the absence of mercy is proof conclusive that one is *not* a Christian, whatever his record of church attendance. To use is to have—it is the divine rule—and to *show* mercy is to *obtain* it.

But how one precept hinges upon another in the Man’s great discourse! For the merciful are they who are becoming pure in thought. And “blessed are the pure in heart; for they shall see God.” See God? Yes, see Him externalized as Good in their conscious experience.

It is a marvelous utterance, this which the Man made re-

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garding the “pure in heart.” Tersely it states a condition imposed by Principle and bases thereon an assurance of the highest possible attainment. Some have considered the saying so highly transcendental that its actual realization is rarely, if at all, possible. But no little difficulty in understanding this beatitude has resulted from a failure to gain the correct meaning of the language. The word “heart” in the general use of to-day is a synonym of the feelings, or emotions, or affections, but in the Man’s day it had more the meaning of “mind,” and it then had reference rather to the purpose and the will than to the intellect. As for the word “pure,” that had the significance of “clean,” “clear,” “single,” “without alloy.” The “pure in heart” are, therefore, the “*pure in mind.*” They are those whose minds, or very selves, are single, undivided, clear, or without alloy, in thought, in aim, and in purpose. To “see,” in the Bible as in the every-day usage of language, is not restricted to the *natural* vision, but often means to perceive, to discern, to apprehend. Now many things are “seen” which in reality are not seen. Even the blind will often say, “I see,” when describing some attainment in thought or in understanding. . .

The drift of the Man’s discourse being either a latent or an open criticism of the Pharisaical conceptions as to matters of religion, it was but natural that he should take up this subject because of the Jewish emphasis on Levitical purity. For the Pharisees this had no connection with the *inner* man. They saw impurity only as *external*, the product of some bodily act or exposure, and which was to be removed by a prescribed rite or ceremony. Materialism was the basis of every assumption; a material, carnal, mind of material beliefs, clinging to its concept of a material body.

Scholastic theology—the accepted and conventional “orthodoxy”—has been defined as a vast misunderstanding of the Bible; and nowhere has it manifested greater error than in the interpretation which it has placed on the Man’s statement regarding the “pure in heart.” Purity has ever been regarded among the first of virtues, and yet from the Pharisee down to the modern preacher its attainment has been rendered difficult in the extreme, nay, even *impossible*. To acquire it, one is taught that he must wrestle with that tremendous reality known as “evil,” a reality so mighty that even God is obliged to give

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it free rein for a time. Surely such a struggle, involving certain failure, repentance, failure again, in endless round, merits a sight of God as its final reward! Nor can there be anything more than an aim at success: such an aim will doubtless result in some moral improvement, but in perfection, *never!*

But scholastic theology makes the Man utterly foolish in his demand: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Are the preachers therefore wiser than the Man?

"Blessed are the pure in mind," the Man still reiterates. Why, not that such *shall* be blessed, but that they are *already* blessed, in that they are doing such clear thinking! Such are already blessed, for because they are *thinking* anew they are *seeing* anew; because of their clean thinking they are in the consciousness of Good, and, in the degree of their right thinking, are already discerning God.

This is the way progress is possible—and it is the only way. It is indeed a "strait and narrow" gate. It is by this purifying process that one's mentality is so cleansed of material beliefs that he is himself healed and can heal others. Is such purifying of self impossible? Why, "every man that hath this hope in him," says John, "purifieth himself, even as he is pure." No wonder the "serpent" blinded scholar and theologian alike with its hypnotic assertion that perfection is impossible, since it is *only* by such purifying that salvation—the bringing forth of the real man as God's image—is possible! And error has roused all hell to prevent *that!*

The Man was intent on awakening his hearers from their mesmerism, on having them discover the falsities of mortal mind and learning the truth. He wanted them to recognize purity as of mind, or consciousness, as distinguished from legal and ceremonial purity. They were to know that it meant dominion over the sense of reality in matter, and over the desires of the flesh; they must learn that such dominion is the normal status of the real or spiritual man who is the reflection of God.

The promise, "they shall see God," is highly instructive. In all ages men have questioned, eagerly, earnestly, agonizingly, about God, and especially as to whether He had ever been or would ever be looked upon by man. Manifestly, to "see" Him who is Spirit, All-in-All, is to *understand* or to *know* Him.

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And, according to Jesus, such knowledge is gained through moral and spiritual relations or affinities.

It requires *like* to know, to see, and to appreciate *like*. The pure and the impure are not at ease with each other. Love alone understands love. And so, in proportion as man rises from the material into the spiritual, and partakes of the purity of the Christ, will his understanding of God become clearer and more defined. John, in his glad description of the privileges of true believers, after joyfully acclaiming: “Behold, *now* are we the sons of God,” describes yet more that is in reserve, and in rhapsody declares: “We know that when He shall appear”—be revealed—“we shall be like Him, for we shall see Him as He is.”

“Blessed are the pure in spirit”—in mind—“for they shall see God.” But God is Mind; and Mind is “seen,” discerned, cognized, only through that which expresses it, namely, its Ideas. But the carnal mind can cognize naught but carnal ideas. It is only as purification begins, and the carnal is gradually replaced by the spiritual, that Mind’s Ideas begin to be “seen” and God cognized. Therefore it is that mental purification lies at the very root of true “wholeness” and is *the essential condition of all healing*. The body is the expression of the mind. Hence a purified mind is expressed by a healed body. True healing is to be had in no other way, and the Man strove throughout his career to drive this basic fact home to suffering mankind.

And they who are pure in mind and thus “see” God are they of whom it is said: “Thou wilt keep him in perfect peace whose mind is stayed on thee.”

Peace is not a mere negative condition, “a quiet calm between storms.” It is not the “peace where there is no peace” of the *Pax Romana* of the Man’s day. Real peace is that spiritual—mental—tranquillity experienced when one is cognizant of his “at-onement” with God, Mind, when one has become so “pure in mind” that he realizes himself as Mind’s Idea, dwelling forever in, and forever protected and sustained by, God, and always reflecting—therefore forever engaged in—wholesome activity that brings out a manifestation of Good only.

But peace is activity, not protected inertia. It is a mental condition in which is no fear, but, instead, supreme confidence in the ever-presence and activity of Good.

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A prize was recently offered for the best picture of Peace. Two, from many submitted, were conspicuous above all others. One represented a summer landscape. A little rivulet threaded its course slowly and quietly through a green meadow. The foliage of the trees seemed undisturbed by the faintest wind. The sky was serene and clear. Two cows quietly reposed under the shadow of a great oak. There was no sign of action except as a gayly colored butterfly seemed to flit lazily from flower to flower. Even the birds seemed to be resting in the leafy boughs. It was, in a word, a picture of "protected inertia."

The other canvas portrayed a wild, stormy ocean scene. Huge waves lashed the crags of a small island and dashed their foam over the land. The sky was dark and lightning blazed a vivid track across it. Everywhere unrest and great disturbance were in evidence. But in a hole in a rock, sheltered by a projecting ridge, there was to be seen a pure white sea gull, brooding upon her nest, quite unmoved by the surrounding tumult. Nothing in all the on-goings had anything in it for her to fear. This was Peace.

As for the "peacemakers," they are not merely arbiters to adjust differences between their fellows. The settlement of disputes signifies but a minor part in the peacemaker's mission. The making of peace goes vastly deeper: it signifies *the conquest* of evil. The things of the flesh, sin, sickness and death, material pleasure, pain and fear, the pride of life, the lust of the flesh and the lust of the eye, are the peace-destroyers. It is they that must be destroyed ere true peace can be attained. This means alertness to, and promptness and courage in dealing justly and effectually with, whatever is opposed to Principle, Good.

So he is truly a peacemaker who is conquering evil in himself, and by precept, example, and deed is aiding men to discover the falsity, unreality, and deadly effects of mortal, material thought, and to shut it out and thus to destroy irritation, temper, strife, cruelty, and material seeking—all that tends to make evil seem real—and to dwell together as brethren. Such as do this, even imperfectly, are becoming "the children of God."

Peace is not obtained without cost. Spiritual understanding yields peace to the spiritually-minded, but it brings a sword to all evil. To be a peacemaker, man can not shrink from apply-

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ing the sword to the lusts of his own flesh, nor from wielding it wherever carnal passions and selfish interests are manifest. “I am not come to bring peace,” said the Man—not the sort of peace which mortal mind craves, which is but inertia, undisturbed in matter, in error—“but a sword”—the sword of righteousness, right thinking, which hews down the Canaanitish beliefs derived from acceptance of the so-called testimony of the five physical senses, and clears the way to harmony for those who are “pure in mind.”

Oh, the Man knew that the “pure in mind” and the true “peacemakers” would suffer persecution from error that wishes only to be left undisturbed. But “blessed are they which are persecuted for righteousness’ sake”—for accepting the Allness of Spirit and the spiritual, and repudiating mortal mind’s false claims to reality—“for theirs is the kingdom of heaven.”

Mortal mind, the Man well knew, is supersensitive because of its self-love; it is deeply suspicious, because, being outside of Principle, it dwells always in deadly fear; it is easily provoked, is violently resentful of disturbance, shrinks from comparison with the Real, hates the light of Truth, and regards righteousness as only a negative quality indicative of weakness. He knew, and it was his own experience, that, because of mortal mind’s nature, all potential goodness, whatever the form in which it has presented itself, has evoked the carnal mind’s opposition. The Man’s career well illustrates the reception which mortal mind accords every forward movement for actual betterment. He came heralding anew the spiritual kingdom that Moses and the patriarchs had glimpsed. He came seeking to reveal and explain this kingdom for the salvation of mankind. But the right thinking which he practiced and taught, and the marvelous results of which he so perfectly demonstrated, excited the most violent passions and provoked the most diabolical acts. *For it heralded the destruction of the “serpent,” of mortal mind itself, with all its brood of malicious, death-dealing errors.* And for that reason mortal mind sent him to Golgotha—not realizing that in so doing it was affording him the opportunity to make his most convincing demonstration of the impotence of mortal mind’s most terrible weapon, death. . .

Persecution “for righteousness’ sake,” the Man showed, means *opportunity*. So Paul understood it when he bade his followers rejoice when all manner of evil and all sorts of

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afflictions came upon them. For this gave them the opportunity and privilege to "prove" these things to be nothing in view of the Allness of God. It is those who, when error—whether as disease, loss, or in any of the myriad forms of affliction—persecutes because of "right thinking," adhere loyally to Principle, it is those, the Man declares, who shall acquire that consciousness of Good which is "the kingdom of heaven."

The Beatitudes are, in a sense, a re-statement of the Ten Commandments. But, we repeat, they are the Commandments expanded into promises, the fulfillment of which is contingent upon "righteousness," right thinking about God and His Creation and Government. The fulfillment of these promises through right mental activity constitutes the new dispensation.

But how wisely the Man, speaking to a throng consisting largely of peasants and humble folk, referred to the new religious epoch then at its dawn! It was a time of tremendous import, this ushering in of the new dispensation. But wisdom dictated that it should be made manifest that it was not the purpose to overturn the religion of the fathers. Men's accepted beliefs, and especially those moral and religious, generally are not conclusions reached by a pure process of reasoning, otherwise might they be open to change by the weight of argument. But such convictions are largely matters of the feelings. The intellect, usually unconsciously, simply yields to sentiment. Dogmas and creeds, however much they may seem to partake of Scriptural and philosophical teachings, are soon associated with and endeared by cherished memories of childhood fancies, early home influences, the hopes and fears of life, the example of revered men and women, and a long—though erroneously—satisfied thought. The transformation of a man's moral and religious concepts usually involves a reconstruction of the man himself. A radical disturbance of this character has its perils. Some natures reel and stumble and even fall into a state of perplexity and despair from the shock of the discovery that they have from childhood been clinging to a system of utter falsities. It is therefore highly essential, where men are being confronted by something new that means the displacement of things long deemed true and sacred, that it shall be made equally plain to them that what is to be lost from the old is but the dross, the valueless, while what will remain will be as refined gold and even more precious.

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The Man, and the Apostles who emulated his example, invariably proceeded along this line. They were always considerate of such as still *honestly* trusted in the old religion, whether Jewish or “heathen”—the latter term being employed by them usually as a designation and not as a criticism. They knew, from personal experience, that the people were to be won by being met on common ground and being shown that the new religion was in fact but a purification and enlargement, a “fulfillment,” of the old.

The Old Testament was now complete, but it was not to be closed and sealed. It was a record of the gradual growth of the germs of pure religion, but was foully entangled with crude, ill-defined, imperfect, narrow, and ignoble ideas, due to mortal-mind interpretations and suggestions in connection with the experiences of the ancient Hebrews. But these Scriptures themselves confessed that they abounded in mere beginnings, unfinished portrayals, and pointed forward to a larger and a more perfect unfoldment. And they ended with a prophecy.

The Man availed himself of this in his cautionary prelude to the criticisms which he was about to utter. “Think not that I am come to destroy the Law, or the Prophets; I am not come to destroy, but to fulfil.” And this thought he elaborated, declaring that the central truths of the Judaic system were fundamental and abiding, that there was a life therein that could never become extinct. Availing himself of a familiar Hebrew figure of speech to express permanence, he announced that, until heaven and earth pass away, not one iota or smallest detail of their cherished holdings would pass therefrom until all had taken place. No one could infringe the least of the Commandments with impunity. The aim of the lessons which he brought was not destructive but *constructive*.

The lesson on the surface hereof cannot be too much emphasized, or adhered to too closely, by those aiming to supplant or to eradicate falsities in thoughts and beliefs where they encrust, or mingle with, or dominate truths. Usually it is needless to drag into view old opinions or ideas, and it is seldom wise to refer to them disparagingly, unless necessary to startle people out of their mesmerism. Commonly, the kernel of the religious views or devotion of men is a good seed, with vitality, and on that account the errors which have developed about

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it are enabled to endure, and have eventually come to be esteemed as of even more importance than the grain. The chief aim, the Man showed, must be to give prominence to the true, to cultivate its growth, to make its life-giving power and its beauty appear, and then, naturally, as the crowding new bud of the tree pushes off the old withered leaf and causes it to go fluttering to earth, so will all that is false drop away. Progress cannot be rushed. There must be patient emergence from the false into the true. Confidence in the new must grow and mature. And the entire process is from *within*.

It has been well observed that the attitude of the Jews towards the Law was prophetic rather than scribal. It was vital rather than formal, spiritual rather than literal. There is nothing more dynamic or more searching in the whole Bible, or in any literature, than is the series of antithetic passages reported in the fifth chapter of *Matthew*, and which has been accounted the theme of the larger portion of the discourse which follows. "Ye have heard," the Man iterated and reiterated, only, however, to follow with the declaration: "But I say unto you," an utterance that commanded attention, and that assured a home-shot for the message. The climacteric announcement was his declaration: "For I say unto you, That except your righteousness exceed the righteousness of the Scribes and Pharisees, you shall in no case attain the kingdom of heaven."

The Scribes, as we have pointed out, constituted a learned profession, not a religious sect. It was their province to prepare copies of the Law and to explain its meaning. They were known as "lawyers" and "doctors of the law," and are so referred to in the Gospels. They were in accord with the Pharisees and usually aligned themselves with them; hence the frequent mention of the two in conjunction.

The Pharisees were the largest and most influential of the Jewish sects. As "separatists" they stood aloof from and refused to have anything in common with other divisions of religionists like the Sadducees. They made pretensions to great sanctity and to devotion to the Law; but they also adhered to "the traditions of the Elders" which often rendered void the Commandments. They were rigid sticklers for the *letter*, but were notorious for missing the *spirit* of the Law. In their self-righteousness, their thought of self only, they were proud, arrogant, and cruelly intolerant towards others.

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The Man was insistent on showing that righteousness is right doing consequent on right thinking, and that in order that it be practiced it must become an established thing in one's life. The world-thought has interpreted righteousness as a matter of *personal* goodness, but the Man taught that it is the attainment of the right, or the spiritual, understanding, and the demonstration of the immanence, the power, the goodness of God, divine Mind.

In the discourse there is a characteristic feature, marking a separation from the methods of the Old Testament, that constituted a most decided forward movement. There was a departure from the "Thou shalt not," suitable to a ruder, more elementary age of the world, and a recourse to "Thou shalt," adapted to an elevated or enlightened thought. Formal specific rules, that could be rendered rigid, inflexible, and narrow in their application, were now superseded by divine principles that were clear, self-evident, and so flexible that they would admit of adjustment to all conditions. The Man did not restrict his work to the censoring, the trimming and lopping off of the wrongs and the wicked things in human conduct, but he acted effectively to accomplish these results by putting a new spirit and standard within men, *so that they would have no desire or impulse to do other than good*. The difference between the two methods is obvious where there is a thoughtful study of the Man's precepts in contrast with the things that were "said of old." Thus the "Thou shalt not" becomes a glorious promise.

"Ye have heard," the phrase repeatedly used by the great Teacher in this connection, finds its explanation in the fact that the people gained their familiarity with the Law mainly from hearing it publicly read. But the Man proceeded to unfold the higher spiritual law, showing how it has to do not with the *acts* of men, but with the passions and intents, the thoughts, the mental causes of the acts. Thus he made manifest the shortcomings of the popular but erroneous interpretations of the Law of Moses.

And so the Man makes the "Thou shalt not commit murder" applicable not only to the instinct of extermination that dwells in the heart of mortal man, but even more so to the animal hatred and anger that burst forth so readily in words or acts that kill. John saw this, and he wrote: "Whosoever hateth

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his brother is a murderer." The awful truth was confirmed in A. D. 1914. It is still stressed in a world so immersed in hatred of man for man that the extinction of civilization is threatened. But hatred and anger spring from *fear*, the direct opposite of Love. They are the associates of animality, envy, revenge, and are the expressions of the most degrading phases of self-centered material thinking. They are the expression of animal magnetism, that "man-killer from the beginning." Fear, anger, and hatred are, in a sense, *the total of the mortal or carnal mind*. . .

Ah, how deeply did the Man probe carnal thought! To cry "Raca"—"You empty man!"—was to voice the carnal belief, suggested by the "serpent," that the image and likeness of Mind was "fallen," that it was mortal and material. Such an impugning of Spirit could not but degrade to the "pit" the mentality that conceived and voiced it.

The term "Raca," untranslated in the Authorized Version, is Chaldee, and is expressive of contempt, meaning "an empty and worthless fellow." "Fool," the translation of the Hebrew word *Moreh*, was descriptive of one regarded as wicked and reprobate, or apostate. It was an expression of condemnation. Hence to regard man as God's image and likeness, and yet to call him "fool," was blasphemy against God. It manifested a total lack of true knowledge and showed that the one who employed the expression was himself but carnal. The description "judgment" referred to the local magistrate, or a lower court, the "Septemviri" of the Hebrews. The "Sanhedrin" was the highest council or court, convened in Jerusalem for the hearing of the more serious cases, especially those of blasphemy, and by which were inflicted the severer punishments. The word rendered "hell" is *Gehenna*. It is found in the New Testament only in *Matthew* 5:22, 29, 30; 10:28; 18:9; 23:15, 33; *Mark* 9:43, 45, 47; *Luke* 12:5; and *James* 3:6. John never used the term, nor Paul, nor Peter, nor Jude. This fact is surely singular and, if the word is to be interpreted as signifying a place of future punishment, and that by fire, it is a grave omission. Additional interest attaches itself to this suggestion from the further circumstance that now it is generally conceded that neither *Sheol*, *Hades*, nor *Tartarus* is descriptive of such a place, and *Gehenna* alone is made to serve that purpose.

But, understood in the literal and rightful sense, *Gehenna*

7 *The New Testament in Modern Speech*, Weymouth, p. 13, note 9.

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had reference to the Valley of Hinnom, near Jerusalem. Here, during their period of idolatry, the Jews observed their idolatrous rites and ceremonies, and esteemed the locality as sacred. But when there had been a return to the worship of Jehovah, and the scene of their altars and groves was made the dumping ground for the filth of Jerusalem, the dead bodies of beasts and malefactors being consumed there in a fire constantly kept burning, the place became an abomination in the sight of the nation. *Gehenna* was by McClellan entitled "The Burning Valley." Alford says: "Gehenna of Fire, or 'Hell,'—the severest punishment inflicted by the Jews upon any criminal. The corpse (after the man had been stoned to death) was cast into the Valley of Hinnom (Gay-Hinnom) and was devoured by the worm or the flame."⁸

It should be easy to understand, therefore, why, in view of all these revolting circumstances, the Jews came to loathe and dread that Valley, and availed themselves of it as a figure of direst woes and judgments, and that after this manner it was naturally incorporated into the literature of both the Old and the New Testaments. The inevitable conclusion to be reached by a proper study of this paragraph from the Sermon on the Mount is, that as both the lower court and the Supreme Council, specified therein, had reference to the meting out of judgment in the present state of being, so also must *Gehenna* be given a like application. This is also in harmony with the uniform characteristic of the ministry of Jesus. The hope of blessedness or the fear of punishment in the future had little appreciable part in his messages. He constantly impressed upon men that the life which they were to live by applying his "method and secret" would result in a heavenly existence *now and here*. But if they refused to apply it, and continued to dwell in the material sense of life, they would go more and more hopelessly astray from Principle, till at last that which they believed to be their "selves," their material bodies, would be consumed by corruption, even as those which were thrown into *Gehenna*.

It is now certain that Jesus employed the familiar illustration of *Gehenna* to symbolize the destruction of material beliefs by the consuming Spirit. But as the primitive Christian Church became materialized the spiritual import of the Master's teachings was lost, and his illustrations were thenceforth employed

8 See *The New Testament in Modern Speech*, Weymouth, p. 13, note 12.

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in a literal sense. Doubtless in large measure this corruption of his teachings was due to Egyptian influences, to such apocryphal writings as the recently discovered Coptic *Book of the Resurrection*, the most famous of all the ancient "Acts" and attributed to the Apostle Bartholomew. In this, and other similar writings, the word "Amente" is used to signify the "grave," or "hell." Thus this old Egyptian word and ancient Egyptian terms and ideas, smacking of the *Book of the Dead*, were taken over bodily by early Christians, and were shaped and molded by theologians down through the centuries into the hideous dogma of future punishment.

It must be remembered, too, that the famous *Book of Enoch* in a measure formed the literary background of the Man's day. It was regarded by many as inspired, and it contained spiritual teachings upon which Jesus himself did not hesitate to set the seal of his approval. It was so generally familiar to the people that he drew from it many of his illustrations, knowing that his hearers would recognize them. It is quite likely that the title which he adopted, "Son of Man," was derived from this popular work, although, as with all the references which he made to this book, or the illustrations which he drew from it, he separated it from the external Judaistic conceptions with which it was connected and gave it a new and more spiritual meaning. The current ideas of heaven, of hell, of the resurrection and the future life were largely derived from this ancient book, which vividly describes the escape of the righteous and the punishment of the sinner, and Jesus therefore took for granted his hearers' knowledge on these points. But, while he and certain of the New Testament writers used this book, they by no means gave it their full approval, and their fine reserve and self-restraint in handling this well-known material admirably shows their spiritual elevation above its cruder and more densely material conceptions.

Thus we learn that our popular notions of heaven and hell and the future state were not derived from the sacred Scriptures, but from early apocryphal literature, and that the Man, as was always his custom, took the current notions of the day and the things with which the people were most familiar to illustrate his lessons.

And so, as he showed, the lesson here under consideration was quite to the point and was searching in its exposure of

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the nature of anger, not merely in merciless acts, but in false, unjust, cruel, and malicious thoughts and words calculated to destroy another's reputation and happiness.

Nor did the Man stop with the warning to mankind that they must free themselves from unrighteous thinking. It was a Roman emperor who said: "It is thy duty to leave another man's act there where it is." But Jesus went vastly deeper than this and pointed out man's responsibility *as to the thought of others*. If it were known that another had a grievance, the correction of his thought in regard to it was far more essential than any formality of worship. For the false thinking of another when directed against one may hinder or prevent spiritual progress and emancipation. If one, either through ignorance or indifference, meets not nor destroys the malicious thought which another is directing against him, he or the one doing such erroneous thinking may submit to it and manifest the effects of such thought in bodily disease or diseased conditions of business or environment. He showed that it certainly is "good business" for one to drop all and see that the thoughts which his fellow men are directing towards him are "thoughts of good, and not of evil, to give him an expected end."

The man who hates his brother frequently is no more lacking in kindly consideration, charity, fairness, and love than is another who may be so self-centered and self-satisfied that he is utterly indifferent to the rights or needs of others. Though love, in the highest sense, is spontaneous in action, mortals who are oblivious to their relationship as the sons of God, and who see man only as material and therefore can regard their fellow men as "fools," are slow to love. Thus is their own salvation retarded. Thus do they condemn themselves to remain in the sufferings, the "hell," due to their own false material beliefs.

"Come to terms without delay with your opponent while you are yet with him on the way to court; for fear he should obtain judgment from the magistrate against you, and the magistrate should give you in custody to the officer and you be thrown into prison."⁹

Anyone with the slightest understanding of the spirit of this utterance will realize that it was not the intention of the Man that his hearers should literally agree with or submit to the demands of an adversary, right or wrong; on the contrary, he

⁹ *The New Testament in Modern Speech*, Weymouth.

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made it clear that they should seek to effect peace, and if nothing positive for good were accomplished, there might be an agreement to disagree while the opportunity remained open. The failure to deny the false claims of the adversary would indicate either a tacit concession to evil or a fear from the exposure of it, neither of which positions would be in harmony with the attitude of the Man towards error.

The "adversary" is but "mortal mind," whose subtle suggestions and false accusations as to life, substance, and intelligence in the material and mortal must be denied, resisted, and destroyed by a knowledge of Truth. The "judge" may be regarded as human opinion, always susceptible to the influence of the physical senses and ever ready to condemn mortals to suffer punishment for having transgressed the so-called "laws of matter," the "laws of nature," "health laws," and other man-made codes. The "officer" may be interpreted to represent the organism of the physical being through which the unjust judge wields his autocratic authority and power over the life, liberty, and the happiness of humanity. And this will be the order of procedure until there come to humanity an awakening to the thralldom of material sense and a recognition of and obedience to divine Principle, and thus the obtaining of complete freedom through a knowledge of "the true order of things."

But, further: the command to "agree with thine adversary" is the pointing out of the opportunity and necessity to agree with the *spiritual fact* in the case. For, whatever the seeming material condition, the spiritual fact is always present, and is indeed *the only fact present*. If "the adversary" of illness seems present, with its false claims of life, substance, sensation, and intelligence in matter, right there is the opportunity to agree with the spiritual fact of the presence of nothing but Principle and its perfect Idea. In this sort of "agreement" lies healing, through the utter routing of the adversary. The Man knew that the spiritual fact was always the *reality* of whatever mortal mind declared to be the real condition present; he knew that the spiritual fact could be brought out by completely reversing the claims of mortal mind. This was his "agreement." To agree quickly with the adversary is to "step on" every claim of evil the instant it presents itself, to instantly bruise the "serpent's" head.

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Always the Man plunged far beneath the surface of conditions and discovered their mental causes. A lascivious look or a lustful desire originates in the belief that matter has sensation and intelligence, and that it confers pleasure. But if one has not sufficient understanding of the nothingness of matter to control the mental cause, namely, his thinking, then let him make the most exacting sacrifices, that chastity be maintained and the foul ills consequent upon uncleanness be avoided and spiritual progress be not hindered or prevented. Indeed, let any false belief, whether it be manifested as body or bodily member, be sacrificed rather than that it should serve as a veil to hide the spiritual reality, a knowledge of which confers such real happiness as to cause all material pleasure to disappear in comparison.

And thus the Man came logically to the subject of family relations.

Among the Jews, as in the Orient generally, and even to this day, polygamy was customary. The number of wives allowed a man was limited only by the extent of his means for their support, and he was at liberty to dismiss any of them upon the most trivial excuse or the flimsiest caprice, being required merely to give a certificate of dismissal—in effect probably an ordinary certificate of character like that which an employer to-day gives to a departing servant. The man had sole jurisdiction. It was not required that he should obtain the sanction of either a civil or a religious tribunal. It was a matter of the home and was considered something that did not concern the public.

But the Man repudiated and went counter to all these ancient ideas and practices. He declared for the equality of husband and wife, and made the wife's position secure so long as she did not forfeit it by infidelity. He practically revolutionized Oriental domestic relations, and established woman in a position where she should be accorded her natural rights.

He went further, and based the permanency of the outward wedlock relation on *spiritual affinity and sympathy*, rather than on merely physical and conventional grounds. . . .

He knew, as we to-day know, that one of the most prominent elements at the basis of society is mutual confidence. But at a very early period there appeared occasion for fear and distrust, and from this developed the use of a pledge, or an oath,

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to ensure truth. However, the casuists among the Jews soon devised methods to circumvent or corrupt the oath. It was held that, to be binding, the oath must be made directly to God. By various subterfuges this was avoided, and it was agreed that men might swear by heaven, by the earth, by Jerusalem, by one's head, or by virtually anything, with all the appearance of a solemn obligation, and then disregard it without dishonor. The Man laid bare this pernicious deception and made it clear that the truth was to be told regardless of the form of an oath and even without an oath. His declaration, based on the spiritual interpretation of the Ninth Commandment, was: "Your language shall be Yes, or No." Anything beyond this comes from error, the "evil one." In the words of Aben Ezra: "Let him who understands hold his tongue." The man of spiritual understanding bridles his tongue, nor is led thereby into deceit.

The Man well knew the baleful effects of hypocrisy, "play-acting," and through all his teachings there runs an unbroken demand for fundamental truth. For how can one be God's "child" if he reflect not God who is Truth? He knew—it is the common experience of mankind—that the smallest deceit, if not exposed and destroyed, will gradually spread and give its discordant tone to every thought and act in one's life, until it eventually results in so blinding one to Truth that salvation from the hell of material living becomes impossible simply from the inability to distinguish Truth from error. His condemnation of hypocrisy was therefore always scathing and unsparing.

Again, the emptiness of the old law of retaliation, and the boomerang effects of revenge, were strongly stressed by this far-seeing Man. The carnal desire to resort to these self-destructive modes must be quenched, he declared—and in love. "Love your enemies, and do them good, and lend, never despairing. . ."¹⁰

But how can one love another who has injured him?

Yet the Man taught that by plunging beneath the surface of material conditions one would reach the spiritual fact—and the fact in case is that Mind's Ideas do not and cannot harm one another, for they are active only in obedience to the law of Love. This spiritual fact is one's protector and deliverer. Evil rendered for evil is based on the false belief that evil is

10 English Revised Version.

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real. And the effect of such belief is further violence and bondage—yea, it is *death!*

It is interesting to note that in the Jewish schools children were trained to gentleness, even when bitterest wrong had been received.¹¹ In a sense they were taught to “turn the other cheek,” to bridle their tongues, and to avoid further evil by non-resistance. But the Man took this precept of passivity and gave it an astonishing metaphysical turn. One does not resist that which is unreal. No one opposes the false statement that “two and two are five,” but quietly corrects it by knowing the spiritual fact that “two and two are four.” So the one who understands evil to be but the suppositional opposite of Good, and therefore unreal, will not resist it as *something*, but will quietly destroy it by knowing its nothingness.

“But this will not work!” the world cries. “For while you are remaining passive, evil will destroy you!”

But the one who *understands* is never passive. In the seeming presence of evil he is never so spiritually active. And that activity renders powerless the evil. To oppose violence with violence is the world’s way—and has failed from the beginning. The Man had learned that. To oppose error with an understanding of Truth was his way—and it *never* failed. The world’s way is hatred; the Man’s way is love. . .

And so “turn not away from him who would borrow,” but while you supply his apparent human need, point out to him that the desire to borrow arises from a false sense of lack; show him that this sense of lack has caused him to believe that something *material* will meet his seeming need, whereas his real need is for spiritual understanding that will enable him to demonstrate all necessary supply. What the borrower needs is spiritual awakening, far more than the transfer of something material from you to him. Meeting this need, there will be fulfilled the prophecy and promise: “It is more blessed to give than to receive.” Again, it is but the working of the law of Love.

It is often said that “Law is the religion of the Old Testament, while Love is the religion of the New.” But with equal authority and fairness it may be contended that “Love is the religion of the Old, and Law that of the New.” Both propositions are correct to an extent, but neither is complete by itself

11 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 232.

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or as commonly accepted. The fact is, that wherever God is concerned, Love is in all His Law, and all His Law is in Love.

"I report, as a man may of God's work,—All's love, yet all's Law."¹²

Whoever fails to apprehend this truth, comes short of discovering in the Bible the perfect revelation of God as Love.

The Old Testament, though seemingly stern, harsh, even cruel, nevertheless throbs with love. Imbedded in the Levitical law is the command: "Thou shalt not hate thy brother in thy heart," "but thou shalt love thy neighbor as thyself."¹³ And that even the enemy and a stranger were to be included in this neighborly love was shown in the Mosaic injunctions: "One law shall be to him that is home born, and unto the stranger that sojourneth among you."¹⁴ "The stranger that sojourneth with you shall be unto you as the home born among you, and thou shalt love him as thyself; for ye were sojourners in the Land of Egypt."¹⁵ "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him."¹⁶

"If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink;
For thou wilt heap coals of fire upon his head,
And Jehovah will reward thee."¹⁷

It is true that lessons of God as Love and Good, and of the requirement of love from man for God and for his fellows, pervade all the sacred Scriptures; but it is equally a fact that these lessons are shown to have been *progressive* with the growth of the understanding of such as learned to walk with God, until in the Man Jesus there was the widest comprehension thereof.

When, therefore, in the Sermon on the Mount the Man refers to the ancient commandment to love, and then proceeds to unfold what is required, he is not reflecting on the writers of the Old Testament, but he is assailing the false interpretations and outrageously wrong practices that had long perverted or obscured the meaning of the love-message which is contained in the Law, the Prophets, and the Psalms.

12 *Saul*, Robert Browning.

13 *Leviticus* 19: 17, 18.

14 *Exodus* 12: 49.

15 *Leviticus* 19: 34.

16 *Exodus* 23: 4, 5.

17 *Proverbs* 25: 21, 22.

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And does the world need to be saved from the pit of its own hatred?

Alas, the answer is found in the sorrow, the misery, the suffering, the despair that to-day lies upon the world like a pall. For “hatred is the chronic insanity of the world.” It reveals a world without Mind, without Love.

But, unfortunately, the hideous nature of hatred and its ugly ramifications had been widely overlooked—nay, it had even been taught that hatred contained much of decided merit, and stimulus was sought in degrading “Hymns of Hate.” “I want a God who hates,” had been frequently voiced, even from the pulpit. And such found their desire satisfied in their false concept of the God of the Old Testament. It was because of such false concepts, such crass ignorance of God—it was because of the deadly belief that to be “a good hater” evidences a robust character—that every evil in the vials of wrath has been loosed upon the world, and leering death draws hourly nearer in their wake. . .

But is there no escape, no way out?

Yes. But only in the way that the Man indicated. It is only in a recognition of hatred as the very essence of weakness, rather than strength; it is only in seeing it as the full expression of the carnal so-called mind, the direct opposite of the Mind that is God, Good; it is only in divesting it of all power and reality—only in stripping it of the world’s admiration and confidence, and exposing its festering rottenness, its deadly mesmerizing, annihilating effects. . . It is only in seeing it for what it is: the suppositional opposite of Love.

Analyzing hatred, it is discovered to be the most corrosive of poisons—the hatred of the rattlesnake renders its venom deadly, and yet that venom is composed of the same elements that constitute the harmless white of an egg, and in about the same proportions. Hatred is wholly *mental*. It is the hatred of the snake that kills, not its material venom.

And yet, despite all the evil effects attached to it, hatred does not possess a single element of power. The power which it is supposed to exert is only that given it by ignorant, mesmerized mortal mind. In essence it is a mortal mind belief of *nothing* being something. It obtains only in mortal mind, and there it can be destroyed only by Love, its opposite.

And thus the Man bade the world destroy it. Man, he taught,

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must be seen as God's image and likeness—the stupendous spiritual fact announced in the very first chapter of *Genesis!*—and thus it will be discovered that man is not an enemy, and has no enemies, and therefore *he can neither hate nor be hated.*

But love—why, the world regards it as sentiment! And sentiment is always associated with weakness. . .

Oh, the ignorant, hypnotized world! God is Love—and He “holds the winds in his fist”—He “guideth Arcturus with his sons.”

Love!—Never has word been so misunderstood! And now we understand why. For the Greek language, from which our New Testament has been translated, contains three words which have been indifferently rendered “love,” and thus did error succeed in woefully obscuring the original meanings of some of the most beautiful and powerful passages in the Scriptures. The Greek word *agape* signifies spiritual love, wholly apart from any physical sense. This is the term used in the passage: “Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself.” This signifies the highest sense of love, entirely free from animality, from materiality, and is beautifully expressed as “Divine Consideration.”

The Greek word *eros*, also indifferently translated “love,” relates to the five senses. It is animal, physical, wholly material. It is passionate desire, sensuality. It is of the dust.

The third Greek word translated “love” is *philo*, which refers to human affection. Its meaning in the Greek is quite distinct from that of *agape* and far lower. The *eros* and the *philo* may merge into hate, the *agape* never. The *eros* and the *philo* are transitory and return to dust, but the *agape* is eternal and unchangeable.

And so in answer to the world's question: “How can I love my fellow man?” the reply is returned that it is quite impossible unless this radical distinction between spiritual love—the *agape*—and mere human affection and animal passion is understood.

It has been said that “the true test of Christlikeness is in loving the unlovely and unloving.” But he who can do this has advanced so far in the knowledge and reflection of the *Agape*, of Him who is too pure to behold evil, that he really sees nothing unlovely or unloving. Again, it has been said: “To

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love our enemies, by recognizing that in the truth of being we have no enemies—this is friendship in deed and in truth, and its reward is joy unspeakable and life more abundantly." Truer words were never penned! *For this is exactly what the Man taught and demonstrated.* . . .

It was the *Agape* that the Man exhorted his hearers to study, to understand, to contemplate with such concentration that they would become like it. For his own deep, consecrated study of it had convinced him that nothing else could redeem mankind from matter and its suppositional laws, from the sin of missing the mark, and from the penalty of death. "Be ye therefore perfect!" he cries. Oh, the story of mortal man is dark as hell, a hideous recital of low, sordid, corrupt, cruel and selfish aims and efforts to grasp and hold *matter*. The battle for liberation from the material has been long and exhausting, and is yet on. But still across its awful din is heard the clarion call: "Be ye therefore perfect—recognize the Allness of God, for this alone will win your battle!" Do not call to God to pity your distresses, but acquire that understanding of Him which will of itself cause them to vanish.

But can *mortal* man be perfect?

No. Though throughout eternity he count knots in a string and for each knot declare unto himself that "day by day" he is becoming better and better, he will remain mortal, he will still be conscious of matter and its attendant woes.

In studying the development of the concept of God we saw how, logically, God must be Mind. And Mind is expressed by its Ideas. This explains the statement in *Genesis*: "Let us make man in our image." Thus the creative Mind is the infinite "Father-Mother." This "image and likeness," created by and expressing the infinite *us*, must therefore be a *compound* Idea. And this Idea is always and ever contained in the Mind which it expresses. It is never outside of Principle. Mind functions spiritually. The Idea reflects, "repeats," this functioning. Of itself it can do nothing, but reflects what it sees "the Father" do.

This Idea—which is true Man—is the complete representation of Spirit. It therefore contains within itself perfect ideas of all that God is and contains, and repeats the functioning of God. This perfect relationship might be roughly indicated by the following:—

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GOD

The Principle of Man. Contains an infinitude of spiritual Ideas, the unfolding of which constitutes the Creation, the spiritual Universe. These Ideas function in accordance with spiritual Law.

These Ideas are misinterpreted in mortal thought as material objects and forces and bodily "organs."

MAN

The perfect and complete Idea of Mind, God. Contains all perfect Ideas. Reflects, repeats, Mind's spiritual functioning.

This is what each one of us really is, as indicated by John's statement: "Now are we the sons of God. . ."

This is what Jesus always saw. And because he saw it he could heal the sick.

This is what we must cling to, despite the testimony of the physical senses.

Because the above *is*, the following *seems* to be.

MORTAL MAN

The suppositional opposite of true Man. The man of the five physical senses. Wholly outside of Principle Existing only in carnal belief.

This is what we are *supposed* to be.

This is what we *must* abandon, rid our consciousness of.

True Man is a compound Idea of Mind, and is perfect. Being the complete reflection of Mind, this Idea necessarily includes all right Ideas. Now there is, for example, a perfect Idea in Mind, functioning always perfectly, which Man includes, and which we may, merely for illustration, designate STOMACH.

But apparently, as we have seen, the Allness of God seems to cast a shadow in an infinitude of lying claims which declare that God is *not* All. And wherever God is—and God is everywhere—right there the false "suppositional opposite" seems to be and to present its opposing claims. And so all through the infinitude of Creation, every Idea and every activity of Mind seems to be counterfeited by the "suppositional opposite" and to be presented as something material and as subject to health, disease, good, evil, and final decay and death. This false creation is a compound of mental concepts based on false, material sense, or, as the Man put it, "sand," for it has no foundation of Truth. And, although this infinitude of false claims or suggestions appear to exist wherever Reality is—that is, everywhere—yet not one of these claims manifests activity, not one of them has validity, not one of them even has identity until it is accepted as true and is brought out—manifested or externalized—in the human mental activity known as human experience or "human life."

Now the perfect Idea which we, for illustration, denominated STOMACH is seized upon by this false material sense and,

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because of the reversed nature of this sense, is presented as a material object called “Stomach,” having no resemblance whatever to the perfect Idea of which it is the opposite. The perfect spiritual functioning of the true Idea is counterfeited, but without Principle, and the “human stomach” is presented to the five physical senses—themselves but beliefs—as a real object manifesting certain useful activities but always subject to disease and final dissolution.

And as with the perfect Idea which we denominated STOMACH, so with all of Mind’s Ideas—all are counterfeited by this false material sense, and the compound is presented to human sense as the material universe and material man. And, worse, the whole thing *is attributed to God!*

It is this “serpent,” this “communal mortal mind,” this false sense, this “suppositional opposite,” that seems to always trail God as the shadow of evil. Yet the Man denounced it as “a liar from the beginning” and as “the father of lies.” Always he met it with the spiritual *fact*—and thus destroyed it. And he told mankind they would have to do likewise.

For this false sense of creation out of matter cannot be gotten rid of by ignoring it, nor can it be compromised with. It means death to all who accept it, for it is *hamartia*, a missing of the mark. To ignore it, or to suggest to yourself that it is daily getting better, is to continue to make it real, and therefore to bind it the more firmly upon yourself. As one in solving a mathematical problem looks calmly at an error in the calculation and does not ignore it, yet does not concede to it any power whatsoever, but quietly removes it by applying a knowledge of the principle of mathematics, so the Man bade us learn the facts regarding divine Principle and its practical application to the errors of sense, and thus work out our complete salvation from the bondage of the “supposition.” Material man, and the material universe exist *only in our consciousness*. All we can say as to their actuality is that “we are conscious of them.” But such consciousness is false consciousness, for they are naught but mental concepts, formed of false, suppositional thought. They will dissolve when that false thought is replaced by real thought. The activity of the real thought forms a perfect consciousness wherein man is no longer conscious of disease, of limitation, of suffering, and of death, but is conscious of Life, of Harmony, of boundless and endless Happiness and Good.

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And now we see why this is each one's *individual* task, why it cannot be done for him, since no man can really do another's thinking for him, and salvation is a function of right thinking. And so there is no vicarious atonement, no salvation *en masse*, nor will an eternity of prayers, of baptism, or ceremonials save, nor an endless saying of Masses lift one out of the torments of materialism into harmony.

But was not Jesus deceived? For, if God made all, who made the supposition?

You make it by the very asking of that question. For it exists only as long as you believe it to exist. Its life, its continuity, its power depend solely on *you*. And when you no longer believe it to exist, you will no longer ask the question. To account for a thing, you must first believe that it exists. Isaiah had learned as much when he finally declared: "Cease ye from man, whose breath is in his nostrils"—cease ye from the mortal and material concept of man—"for wherein is he to be accounted of?" By ceasing to account for him, he ceases to be. The supposition is not to be accounted for at all, for the simple reason that *it does not really exist*. It is the accounting for him that creates him.

When you ask: "Who is doing the supposing with regard to existence?" since the mortal man's existence is suppositional, we must answer that the unreal thought of the "communal mortal mind" *itself* shapes into the question, "Who made me?" It is the supposition, then, that asks this question. In other words, this thought-question comes into the human mentality—*itself* formed of suppositional thought-activity—from the source of all material thought, the "communal mortal mind"—and we know that the "communal mortal mind" is but a name under which we include all the suppositional thought-activity that seems to be the opposite of the Mind that is God. The difficulty arises solely from regarding this "communal mortal mind's" false suggestions as real "thought." They are in no sense pure thought, for that can proceed only from pure Mind. Remember that we are dealing with *thought* and those *centers of thought-activity* called "mentalities" or "minds." Thoughts come into the mentality from some source without—Oh, banish the crude belief that they are secreted from the brain as bile is exuded from the liver!—for man never fashioned or constructed a single thought, and never will. The thoughts that

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enter one's mentality—which is one's *self*—form into all possible sorts of statements and arguments and suggestions and questions. This stream of mixed real and suppositional thought—and it is a mixed stream, for wherever the real is, right there is the suppositional opposite also—is flowing constantly into and through the human mentality. This activity gives rise to the "stream of consciousness" that psychologists dwell on at such lengths, for consciousness is the activity of thought. Every real thought has its suppositional opposite—if the thought, "God made all," enters the mentality, it is followed by some such suppositional opposite as, "Who made matter?" or, "Matter being a supposition, a concept of material thought, who made the supposition?"

The human mind, therefore, has to be educated not to accept as truth every thought that enters it, but to learn to distinguish between the real and the unreal, between the thought that is real thought from Mind, and the suppositional thought that proceeds from the communal mortal mind so-called. Until it can do this, it will continue to experience a manifestation of mixed good and evil, of health and disease, of happiness and sorrow, of abundance and lack, of life and death, the degree of harmony in which will depend upon the predominance of true or erroneous thought accepted by the mentality. And he who doubts this tremendous fact can, if he will honestly investigate, see it worked out in the life-experience of himself and his neighbor.¹⁸

Ah, now we begin to understand the Man's wonderful "method and secret"! And because he had tested it he could cry with authority: "Be ye therefore perfect. . ."

"But," the startled world still demands, "how is the Man's 'method and secret' to be *practically* applied?"

And to the query we return the Man's own answer: "After this manner therefore pray ye." For it is by true prayer that one works out his salvation.

While the crude concept of a God of man-like qualities endures, just so long will mankind beg and petition and cry aloud to that far-off concept—far-off because so infinitely removed from Truth.

While the concept of God was developing in human consciousness, as revealed progressively through the Old Testa-

18 See *The Diary of Jean Evarts*, Charles Francis Stocking, p. 121 *et seq.*

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ment, just so long did mankind seek His favor by extolling His excellence, just so long did they try to reason with Him, to attract His attention to their miseries, and to persuade Him to fulfill their desires. Men shouted to God as if He were either deaf or so occupied with His numerous affairs as not to hear them. Yet in solving mathematical problems they would not shout at the principle of mathematics; nor in studying the harp would they pour out their woes to the principle of music.

“But God is *intelligent*. . .”

Just so. God is pure Mind, including *all* real intelligence, all wisdom. But *pure intelligence cannot know error of any sort*. The principle of mathematics, or the principle of music, has nothing to do with error but to destroy it. So God does *not* see reality in the woes that are constantly poured out to Him by deluded mankind.

“But the Bible says that He pities His children!”

God is Love. And for his children He has divine consideration. And in giving mankind the Christ-truth *He has met, answered, and fulfilled every prayer for good that has ever been or ever will be uttered*.

“The eyes of the Lord are over the righteous”—the right thinker—“and his ears are open to their prayers”—for their prayers consist of *right thinking*. “Your Father knoweth what things ye have need of, before ye ask Him.” Mortal sense is staggered at the fulness of the statement!

That which a man believes, reacts upon his body, his environment, and his affairs. But always one must have a reason for his belief. Jesus taught that God is the only “reason” for all that really is. Therefore there can be no right thinking without God—Mind—as the basis of thought. Therefore right thinking is scientific prayer. It is the kind of prayer that Jesus said would *always* be answered. To those who “knock” with such prayer, the door of bestowment is always opened. To those who “ask” in such scientific prayer, it is always granted. For all Good is already “from the beginning” bestowed upon God’s children—but we must become God’s children in order to receive it. And we become God’s children through right thinking. And that, again, is true prayer.

Prayer is the affirmation of a right understanding of God, and a denial of the false claims of the “suppositional opposite.”

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Such prayer is an illumination of spiritual sense. To Mary it brought the Christ. It will always bring the Christ in the solution of every problem, whether it be of supply, health, wholeness, or life eternal.

For God, Spirit, is always in communication with His Idea, Man. This communication is direct and instantaneous—as witness the immediate answers to the Man’s prayers for healing and supply. And the immediateness of the answer is in the degree of one’s approach, through right thinking, to God’s Idea, true Man.

And is the answer the bestowal of *material* things upon him who prays aright?

No, never! The answer to him who rightly communicates with pure Mind is in “angels,” who come and “minister unto him.” It is, in other words, in right ideas which meet the seeming need. True, these ideas are intelligible to mortal mind only as material things—but matter is always the way Spirit, Soul, true Substance, is translated by mortal mind. As the mortal mind is “put off,” dissolved by Truth, we shall see these spiritual Ideas as they are.

Unfortunately, the prayer which the Man gave his hearers that morn, and which we know as the “Lord’s Prayer,” has been so interpreted down through the ages as to shear it of all spiritual significance and leave it quite material in construction and in aims. The “Thy will be done” has become the sigh of human resignation to error’s false claims, when in truth it is the mighty error-destroying affirmation that God’s will *is* done, despite the shrieks of error to the contrary. And it is not accomplished in afflicting His children, but in the bestowal of the spiritual knowledge that abolishes such affliction.

Likewise “our daily bread” has been a reference only to material food, although the Man proved irrefutably that “man does not live by bread alone,” but by spiritual knowledge, for to know God aright is life eternal. The Greek form of this petition has caused much perplexity and has not yielded readily to idiomatic translation. The word translated “daily” seems to be a stray waif, not appearing in any other connection in the Greek language. The inference is that the Aramaic word used by the Man, and which this Greek term is designed to interpret, must also have been something exceptional, possibly

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a localism or a coined expression. It doubtless has reference to the supernatural, something above the physical. The expression has been rendered: "Give us this day our super-supernal bread"—that is, food beyond the material. A better rendering is: "Give us from day to day a better understanding of Thee." The translation which the English scholar, Mr. E. S. Buchanan, has made from an ancient Latin manuscript is significant: "Give us to-day for bread the Word of God from heaven."

Again, it is vain to expect the forgiveness of our own shortcomings—that is, the destruction of the ills which afflict us—if we regard our fellow men as likewise afflicted, or as having mistreated us, or as themselves imperfect, or even as material—in other words, if we regard them as less than "children of God." Not that we must regard *mortals* as "children of God," but that, like the Man, we must see through them, as the fleshly "veil," the *real* "children," God's perfect Ideas of Himself, that are right where the "veil" seems to be.

Nor does God lead us into temptation. But, doubtless having in thought his own experiences in wrestling with the suggestions of error, evil, in the wilderness of human beliefs, the Man was hereby showing that God not only does not place temptation in the way of mankind, but, instead, has provided that which will utterly destroy the temptation and the tempter and cause to vanish from thought the false belief that true Man can be tempted to accept the "suppositional opposite" as the spiritual fact.

The doxology, "For thine is the kingdom," etc., while fully in harmony with the spirit of the prayer, is not in keeping with its object. It probably was not originally in the record of the prayer by "Matthew," and it does not appear even now in that of Lucas. The explanation of its presence is, that the doxology was of frequent occurrence in the Jewish synagogical services, to which the early Christians of course had been accustomed, and that in using the "Lord's Prayer" it was only natural that it should be appended to it, as it was to all other prayers. It should not be accounted strange that it found place in the text of early versions of the Gospels, without any intent of improper interpolation, but simply from the oral use in which it had been handed down as a part of the prayer. The most ancient and authoritative manuscripts all omit it, excepting a most in-

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teresting treatise, called the *Didache*,¹⁹ or "Teachings of the Twelve Apostles," written "before rather than after A. D. 100," and which constituted the "Manual" of the primitive "Mother" Church.

"Amen" is a Greek word meaning "true," or "that which is true." Following a prayer, it has the meaning of "may it be fixed and certain."²⁰ "In the synagogues and private houses it was customary for the people or members of the family who were present to say 'Amen' to the prayers which were offered by the minister or the master of the house, and the custom remained in the early Christian Church."²¹

As "Matthew's" Gospel discloses, in answer to the request of a disciple, Jesus gave this prayer as a model of brevity, to offset the meaningless repetitions of the heathen prayers. And still, in the course of time, that same prayer came into use *in the very manner which it was designed to eliminate*. As Tholuck wrote:

"That prayer which he gave as an antidote to those repetitions is the very one which has been most abused by vain repetitions. According to the rosary, the *Pater Noster* (patriliquia, as it is termed) is (in certain of the church services) prayed fifteen times (or seven or five times), and the *Ave Maria* one hundred and fifty times (or fifty or sixty-three times)."

And so the wonderful healing efficacy of this marvelous prayer has been lost in a mumble of empty words!

The Man's prayers were always brief, a few words, often a sentence or two. The mere form meant nothing to him; the efficacy of prayer, he showed, lies in an understanding of its *spiritual* import. Thus he could say with conviction: "I knew that thou hearest me always." And so his prayers *healed*.

Always the Man contrasted "earth" with "heaven." Yet always as distinct mental states, the former dominated by the belief of reality in matter, the latter pervaded by the consciousness of Spirit as the only reality, and therefore the only Substance. He knew the correct total of real man: that he is Idea, "image and likeness," spiritual, that his real self is his understanding of Spirit, Principle, Truth, God. As God is pure Mind, infinite Consciousness, so true Man is a state of consciousness, and one forever reflecting—conscious of—Good. He knew that

19 See *The New Archeological Discoveries*, Cobern, p. 260 *et seq.*

20 See *The New Testament in Modern Speech*, Weymouth, p. 12, note 6.

21 See article "Amen" in *Smith's Bible Dictionary*.

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the material so-called man is "human mind," a sense of matter, and matter the direct opposite of Spirit. He knew that, in order for one to experience birth, growth, decrepitude, and death, one must believe that matter lives, that it grows, decays, and dies. He knew the Scriptures, did this Man Jesus, and knew that the account of the spiritual Creation as given in the first chapter of *Genesis* is the correct one, while the account in the second chapter is the endeavor of material sense to account for its own supposed creation. The world, alas! has accepted the latter, and has drowned in a "flood" of woe. The Man strove to influence mankind to abandon this materialistic misconception and turn to the spiritual fact of Being.

And so he urged them not to lay up material treasures upon earth, but to learn of him and acquire the spiritual understanding that would, through their right concept and application of prayer, supply their every need. He urged them, through word and marvelous deed, to begin at once their emergence out of "earth" into "heaven." He showed them that this transition is one of change of consciousness, and not something to be experienced by dying. It means getting rid *now* of the false concepts that torture the moth-eaten and rust-corroded earthly existence, and to substitute for them the true conception of being as sustained by Principle. The way downward, deeper and deeper into material beliefs and their attendant horrors, seems easy because mankind are so mesmerized by error; and the way out of it all seems hard because it is through the "strait" gate of spiritual understanding. Yet the upward journey *must* be made. . .

And it must be made with an eye "single"—that is, seeing only Spirit and the spiritual Creation and Man as the reality of being. One therefore will not "judge" his fellow men, for mortal mind is utterly incapable of correct appraisal, and mortal man sees in others that which is in his own thought. For the things, the objects and the people that he believes he sees all about him, are but *the mental concepts existing in his own mentality*. Therefore in judging he is but judging his own concepts—that is, *himself*.

Nor can the upward journey be made in the name of "God and mammon"—Spirit and matter. One must be abandoned if the other concept is held to. Mammon is the sum total of carnality, of materialism. God's requirement is radical reliance upon a knowledge of Spirit as All.

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And the upward-climbers out of "earth" into "heaven" must be so awake to the true science of being and to their heritage that the cares and anxieties attending the sordid efforts to gain material wealth, prestige, and ease in matter will be seen as but mesmerism hampering spiritual progress. "Do not be over-anxious," the Man tenderly says to those who, beginning the upward journey, wonder if they dare depend upon God and abandon their life-long material remedies and supports. "Your heavenly Father knows your needs and has already met them." It was the old command of Moses: "GO FORWARD!" Why, Spirit is manifested by those beautiful Ideas which we mortals translate as "lilies," as "birds," and will not the perfect Idea, Man, be sustained? And can the incessantly counterfeiting mortal concept help repeating it, until it is "repeated" out of itself and disappears, leaving only the perfect in evidence? Ah, that was his "method" sublime!

Referring to the Scriptural text, it may be said that the "over-anxious" in Verses 31 and 34 has a shade of meaning different from that of Verse 25. In the latter the sense is "not to cherish solicitude"; but in the other instances it is "Admit no solicitude," or, "Do not even begin to be anxious." In other words, DO NOT LET ERROR IN. For it is vastly easier to keep it out of one's mentality than to put it out once it has gained entrance.

Again, modern discoveries of ancient papyri show that the word translated "little" or "less" refers invariably to age, not stature. And so Jesus' question, as reported in *Matthew 6:27*, is more properly rendered: "Can one add anything to the length of his life?"

Ah, the great-hearted Man looked out upon the eager crowd before him, and he saw them all as seekers of healing, of wholeness. All were manifesting their anxieties regarding temporal things, believing them to be material; their thoughts and their yearnings were all restricted to the narrowest orbits, and so theirs was a ceaseless round of fear, of worry, of fretting, vain striving, suffering, despair. And while they saw themselves facing a multitude of material needs, he saw them in need of but one thing—*spiritual awakening*. He saw that their troubles were "business troubles." Their sense of values was all awry. And so he gave them the business man's religion, the one and all-sufficient law of business success: "*Seek ye first his king-*

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dom, and his righteousness; and all these things shall be added unto you." The Man's whole career was a demonstration of the tremendous fact that the acquisition of the true knowledge of God is always followed by a declaring of "dividends"—the meeting of every human need.

"Ask, and it shall be given you"—but forget not that the supply which you shall receive in response to your asking will be proportionate to your *deserving*. And you will deserve in proportion as you "seek first his kingdom and his right thinking"—then nothing in the concepts of heaven, earth, or hell can keep you from realizing Good in overwhelming abundance. Alas, the world is taught that our "daily bread" depends upon our own material efforts, and so mankind are educated from the very cradle away from God. They are taught that matter creates demands, and that the material demands are to be met with matter, all through material laws. But the fact is that *not a single need of mankind has ever been met by matter, or ever will be.*

"What!" the world cries aghast, "matter does not supply our need of sustenance and shelter and . . . ?"

Contrary to popular belief, *not a single particle of what mankind need and really desire is material or comes from mortal mind or through the five physical senses.*

Were Good, Truth, Principle suddenly withdrawn, this seemingly solid material world would instantly collapse and vanish into nothingness.

Though men realize it not, what all are striving for is Good, though their concepts of it are various. They regard the end to be attained as satisfaction, comfort, happiness, pleasure, ease in matter, and the avoidance of pain. Now every one of these things is a *mental state*. Each is a material concept of Substance, Love, Truth. The latter are the things men really seek—and there is not one iota of materiality in any of them. Good permeates everywhere and everything, even though seemingly obscured by false beliefs, the "suppositional opposite." Without right Ideas, the world of matter would cease to be, for it is itself an imitation, a counterfeit, of the Real. *And the counterfeit absolutely depends upon the genuine for its very existence.* And so, as there could not possibly be a counterfeit dollar unless there were a real dollar to counterfeit, and as it is the genuine that men seek, not the imitation—and, further,

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as it is only the genuine that meets man's needs—so the supply that mankind really seek is solely *spiritual*, and it comes not from matter nor because of it, but *in spite of it*. “Is not the life more than the food?” the Man asks. “Back of the material concept of bread lies the spiritual fact that God sustains man.” If mortals were not at all influenced or controlled by Mind, God, they would never manifest even a semblance or imitation of harmony, but would be continually and completely diseased, starved, frozen, dead, for uncontrolled mortal mind by its very nature can produce only error, evil. And this it *must* do, for it is without Principle, without any basis of Reality or Truth.²²

Oh, then, judge not—for thou canst not judge God nor God's Image, true Man; and in judging and condemning mortal man thou art but condemning thyself. For the subjective, which is your thought, always determines the objective, which is that which you “see.” See then thy brother as God's child. Look through the veil of error to the Reality. See not the mote of evil in thy brother as a reality, for by such very seeing thou dost proclaim that there is a “beam” or “splinter” of error in thyself. Seek not promiscuously to “convert” thy brethren who are swinishly sunken in the mire of material thought, for the error you thereby stir up will turn against you, and it may be more than you can as yet meet. Throw thyself unreservedly upon thine understanding of God—and it will not fail thee. Watch that ye be not falsely taught of Scribe and Doctor and Prophet who come offering you naught but material beliefs of life, substance, and sensation in matter. By their fruits ye shall know them—for if they can heal the sick and bind up the broken hearted and raise the dead and demonstrate supply to meet every need, then are they indeed good trees that shall not be hewn down. Except there be consistency between the profession and the life, no avowal of theological dogma or creed, nor even good acts, will avail. Naught but the “strait” road of spiritual understanding leads to the demonstration of Life. . .

And then—fitting climax!—“All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.”

Why, this is a call to complete forgetfulness of the human

²² *The Diary of Jean Everts*, Charles Francis Stocking, p. 105, et seq.

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concept of *self*! Who can obey it? "Not I!" cries the world. And because it will not, it lies to-day shriveling in its own venomous hatred.

Oh, the "Golden Rule" was not original with the Man; it was even in his day hoary with age and rusty with disuse. But he made it a perfect and complete compendium for the spiritual guidance and well-being of mankind. For what would we that men should do unto us? Why, what but see us as beautiful and perfect? But that is possible only as they see us as children of God, who alone is perfect. And for that we must pay the price: we must likewise see them as His image and likeness, and cease from regarding them as material mortal "man whose breath is in his nostrils." And that, again, is but the divine command: "Be ye therefore perfect. . ."

Ah, you wonderful Man, incomparable in wisdom and deed! Your marvelous "Sermon on the Mount" is but that pearl, long lost, but now, thank God! again discovered, *Christianity*. "Blessed are the pure in heart. . . Blessed the peacemakers. . . Blessed. . ." Oh, true—but still we cry: "We will not be blessed! The Man's Sermon is impracticable, it is revolutionary!"

Ah, yes—and:

"Once astronomy wrought a revolution, once geology, now critical scholarship, and more than this, more than all—fresh inspiration. But the stars are still in their places; the sun still beams upon us. . . I pray you not to forget that upon a time in Palestine a great man preached a revolutionary doctrine inimical to the religious beliefs of the day . . . the alarmist of that time looked upon it as a dangerous interference. The world has changed but little; it still regards the influx of truth in the light of a deluge which is to sweep everything away. But after, it has come to see it was but a kindly rising of the Nile after all, and has left our fields the richer. So have come to us, in these later days these practical phases of idealism, seeking every one to bless men. 'We will not be blessed,' cries the world, and straightway flies at them. . . Truth coming to Earth was spurned from the palace, the temple, the hermit's hut, and found lodgment at last only with the king's fool."²³

The "silent" years, the wilderness experience, Cana, the healings and preaching in Galilee, all reach forward and find a central pivot in this unparalleled "sermon"; the subsequent

²³ *The Ministry of Beauty*, Kirkham, p. 54.

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healings, the teachings, the raising of the dead, and the awesome working out of the Man's own salvation, all reach back to this same hub and revolve majestically around it. It were enough, had the Man uttered never a word more, done never a further deed. . .

And then the shadow fell—the "serpent" rose hissing—and through the intervening centuries—

"Imagine Jesus, with the dust of Galilee on his sandals, coming into the church of St. Sophia in Constantinople in the fifth century, listening to dizzy doctrinal definitions about the relation of the divine and human in his nature, watching the priests performing the gorgeous acts of worship, reciting long and set prayers, and offering his mystical body as a renewed sacrifice to their God! Has any one ever been misunderstood as Jesus has?"²⁴

Imagine him entering gorgeous "St. Mark's" on a festal day, or a "High" Anglican cathedral on Easter morn, or the New York Hippodrome where a twentieth-century evangelistic meeting is in full swing! . . .

Endless be our gratitude to the loving, patient, tender Man, whose simple precepts have awakened within us the deep response:

"Nothing is but God, and God is naught but Mind.
Darkly the veil of things rises before me,
'Tis mortal mind. But when the error dies,
Henceforth there'll live but God in my endeavors.
Ah, could I look through that which flashes sight,
The veil of things would be to me but veil,
And unveiled, I should look upon the life divine."²⁵

²⁴ Professor Rauschenbusch.

²⁵ Fichte.

CHAPTER 7

THEME: *A Business Demonstration for a Roman Centurion.*

PLACE: *Capernaum.*

MATTHEW 8:5-13

AND when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9 For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11 And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

13 And Jesus said unto the centurion, Go thy way; and as thou hast believed, *so* be it done unto thee. And his servant was healed in the selfsame hour.

LUKE 7:1-10

NOW when he had ended all his sayings in the audience of the people, he entered into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick, and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this:

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself: for I am not worthy that thou shouldst enter under my roof:

7 Wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

“SOMETHING in us believes the Beatitudes, even though as a matter of business we should never dream of putting them into practice.”¹

But *why*, when everything else that the world has tried has so signally failed? Ah. . .

“It was the Sermon on the Mount that brought Jesus to Calvary, and it is the fear of being brought to Calvary that keeps the world from practicing it.”²

It is the mesmerism of fear that holds mortals in the grasp of death. And fear is bound up in the belief in material personality, that “man-killer from the beginning.” Fear is always an index of one’s materiality. Yet he who overcomes it and dares live the Sermon on the Mount *will raise the dead*. The Man did it—so did some of his followers—nor thought it “a thing incredible.” And more: the Man prophesied that unless the Sermon on the Mount should be lived, civilization would perish from off the earth. And slowly we see his awful prophesy being fulfilled.

The Sermon on the Mount was the keynote of the majestic Symphony of Life expressed in the Man’s marvelous career. The Hebrew Scriptures, the Old Testament, based it, particularly the so-called “historical books,” those known to the Hebrews as “the early prophets.” As the Man throughout his teaching unfolded their spiritual meaning, these records reveal the inmost experiences of such as were sufficiently spiritually minded to catch glimpses of Truth and to recognize in some degree the one infinite Principle. Beginning with *Genesis* and following the record of the spiritual “Creation,” the unfoldment of Mind’s Ideas, we find the “mist” of materialism rising, the “suppositional opposite,” which thenceforth seems to trail Good like a shadow and to contest Truth’s every claim. The constant warfare between Jehovah and Baal narrated throughout the Old Testament is but the record of error’s seeming struggle to establish and maintain its identity in the face of Truth. It is the effort of material consciousness, the false activity of material

1 *The Outlook for Religion*, Orchard.

2 *Ibid.*

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so-called thought, to prove itself something real. And so the Bible reveals a constantly changing concept of God, which varies from the mighty materialistic "war-lord" to the concept of the "Father," Love, that was revealed by the Man Jesus.

But which of all these changing concepts of God is the correct one?

Without doubt the one which Jesus revealed. For he *proved* it to be the correct one. And he rested his proofs on such convincing demonstrations as he made at Cana, at Bethesda, and in Capernaum for the Roman Centurion. . .

At the close of his unique "sermon"—as we have said, a "business discourse" in the truest sense—the Man returned to his temporary home in Capernaum, followed by the eager multitude.

Nor did the movement of events alter: here again, as always, the record shows that the Man first "preached," then came down among the people and *proved* what he had been preaching. Always by his words was he justified—and not, like the Rabbis, the Scribes and Pharisees, who were condemned by utter inability to demonstrate the truth of their own teaching.

The town had been barely reached when the Man received a request most remarkable in view of the circumstances. The Centurion of Capernaum, a Roman "captain," possibly a Jewish convert, sought healing for a favorite servant.

In the brief and probably less exact report of "Matthew" the Centurion seems to come in person to Jesus, but this is only a recognition of the ancient law-maxim, that what one does by the agency of another he does himself. *Luke*, however, has a different representation, and one which contains evidence of its accuracy.

This official, whose name is not given, and to whom no other reference is made in the Gospel, having learned of the Man's homecoming, entreated the Elders of the synagogue to convey to him his request that he would heal his slave. And, judging from the alacrity with which these Jews proceeded to execute the commission, there evidently was no question in their thought as to the propriety of their part in so unusual a mission. Indeed, such was their interest, and evidently such their confidence that it was not the impossible that was requested, that they not only delivered the message but they earnestly interceded, recounting different rare things which

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the Centurion had done that were calculated to appeal to Jesus.

The Centurion undoubtedly was familiar with the particulars of the Man's healing of the nobleman's son in Capernaum, and so had that proof for his own confidence in the efficacy of "absent treatment." His evident receptivity could not go unrewarded. Immediately on perceiving it the Man replied: "I will go and heal him."

There was not the slightest doubt on the Man's part that he could *prove* God: his was a faith that had flowered into perfect understanding of Spirit's ever-presence, omnipotence, and availability. So far had he progressed in this spiritual understanding that he could now state definitely what he could do on *any* occasion. He did not say: "I will do what I can"—That implies doubt and a timid effort. He said: "I will come *and heal him.*" He knew that the "I" that would do the healing was the Christ.

Nor did he say: "I will get my surgical instruments and my case of remedies and come." Yet drugs had already been employed as remedial agents for at least two thousand years. And surgical instruments used in the first century are still being dug up from the Tiber's bed.

He did not say: "Call a doctor, and meantime I will pray." He did not say that, *if it be the will of God*, the servant would recover. He did not say—as has been voiced recently by the editor of a current ecclesiastical magazine—that God works *ordinarily* through law; that, after praying, one turns to his physician as *probably* holding the divine means of recovery; that the hand of God effects the cures *through* the physician; he did not say that God *can* act without intermediate means, but, having created a world of order, He conforms ordinarily to the rules He has made and acts through what we call natural law; he did not say that Intelligence works by the direction or manipulation of that which is material, giving to mineral and vegetable healing properties; he did not say that "it is just as truly the act of God when the sick person recovers through the instrumentality of the physician as though our Lord Himself stood by the bed and enacted a miracle before our eyes." No, his words and deeds are proof conclusive that he held no such twentieth-century materialistic beliefs as these. He said: "The truth shall make you free." And by his knowledge of Truth he freed mankind from "all manner of disease."

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But if God has bestowed remedial properties upon mineral and vegetable, why did the Man not use them? And why, oh, *why* do they not heal? Why, oh, *why*, after thousands of years of experimentation with material remedies and methods, is the world no nearer "wholeness"? Why, oh, *why* do new forms of disease appear as new panaceas are discovered or invented? Why is the lauded remedy of to-day the absurdity of to-morrow? If it is the God-given business of physicians to destroy diseases, then why, oh, *why do they not destroy them?*

Alas, because health is no longer associated with "righteousness," but with *matter*; and the material systems of treating the sick ignore the truth that *sin*—the ignorance of Spirit which makes men "miss the mark"—*is the sole cause of disease.*

"To be sure," the world argues, "the mind influences the body to a certain extent, but. . ."

Yet listen:

"Mind never fails to impress itself upon matter. For every mental process there never fails to follow some physical response. Every thought of mind, every process of consciousness, is unfailingly translated into some form of material movement. This physical response to mental stimuli may be either unconscious, observed or unobserved, but none the less real."³

But, more: no thinker to-day disputes the statement that "all experience is *mental*." Even though we assume matter to be "real, lumpy substance" we must admit that, without mind, matter could not be conscious of any experience whatsoever. But the mind that is conscious of material experience is proven conclusively *not* to be the Mind that is God. It is shown to be the direct opposite. It is a "mortal mind." And only in "mortal mind" do we find matter—and matter exists there only as mental concepts. There, as a mental concept, is found the human body—not *outside* of "mortal mind," but *within it and part of it*. The physical senses seem to report that various things "happen" to matter—and yet *not one of these things "happens" except as the mind believes that it happens and sees it happening in its own thought.*

For untold centuries the human mind has educated itself to believe that certain effects are due to certain material causes and that these effects are inevitable. It believes that matter

3 Dr. William M. Sadler, in *Physiology of Faith and Fear*.

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develops its own discords quite apart from mind and the action of thought. It knows not that matter is but the lowest form of mortal mind, that it has "crystallized out" of fluid mortal mind and has become "externalized" so that it appears to be "outside" and separate from the mentality, though it is absolutely subject to thought, consciously and unconsciously, "voluntarily and involuntarily," personally and impersonally. The human mind knows not that the power which it believes itself capable of exerting, the so-called "power of mind," is a wholly *negative* power, a crude imitation of the omnipotence of Mind. It knows not that disease has its cause only in mortal mind. It knows not that the remedy is not to be found there, in matter-concepts and material modes, in "auto-suggestion" and hypnotic methods. It knows not that for man to be whole he must be "pure in mind" and thus "see God."

And for this ignorance and this false belief it pays a frightful penalty! For its idolatry of matter and human "intellect"; for locating cause and intelligence in matter; for attributing to every material phenomenon an equally material effect; for believing that matter has inherent power, that it acts, that it is governed by law, that God, *Mind*, created it; for believing that material man at length emerges into spirit—ah, it is because of these beliefs that hypnotized, misgoverned man is indeed "mortal man."

"Ye will surely say unto me this proverb, Physician, heal thyself. . ." He who has the spiritual understanding of God has the *practical* remedy for all of earth's ills. But no physician can acquire wholeness while his methods of healing are based on physics and the belief that matter possesses the power of intelligent action.

And the Man's method of healing, unlike the modes of *materia medica*, required something of the patient—receptivity, true "meekness," and the willingness to recognize the world-wide material sense of life for what it is, and to begin the work of releasing himself from the universal and age-old false material beliefs which have, through untold centuries of unthinking acceptance, been accorded the force of divine laws.

In the Centurion the Man found that which made his own work of healing easy. He had not found such receptivity elsewhere. Seizing upon it for illustration, he drove home to those Jews who were complacently regarding themselves the natural

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children of the kingdom a hard prophecy because of their rank materialistic beliefs.

Then, turning to the messenger, he declared that the servant was *already* healed. And so it proved.

“But *why* did it so prove?” rises in chorus from suffering humanity.

Because of the Man’s spiritual understanding and his alertness in employing it, we answer.

The situation was this: Mortal mind appeared to be voicing a claim of evil as opposed to the spiritual fact of the Allness of Good. Had the Man said: “Send for a doctor,” he would have thereby made error’s false claim real to himself and his hearers and the patient. Then whether their thought, their belief, in regard to its reality could eventually be changed, and a belief of health be made to supplant in the sufferer’s thought and the thought of those about him the belief of disease, would have been a question.

But the Man acted instantly and “righteously.” Immediately when confronted with the claim of evil he realized the fact of the Allness of Good, Spirit, God. This denied all reality and power to the error and annulled its claim to be the result of a so-called material law. At the same moment spiritual power—the Man’s perfect right thinking—asserted itself upon the claim of error in human thought and wiped it out. The belief of disease changed instantly, in response, to a belief of health.

Suppose the Man had been confronted with an error in a mathematical calculation, what would he have done? He would have ranged himself at once on the side of truth and thereby corrected the error.

And this is exactly what he did when confronted with the claim of discord in the Centurion’s servant. In the mathematical calculation the physical senses would have insisted that there was something wrong, an error. But he would have disregarded their testimony. So also in this case of healing: he refused to accept the testimony of sense which insisted that something of God’s creating was evil. He saw, not the false imitation of man presented by physical sense, the sort of man that those about him were seeing, but, looking through and past it, he saw God’s image and likeness. He knew that this false concept of man was but the projection of material belief in

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human thought. He went right at the human thought doing this erroneous projecting and reversed it. . .

"But," the doubting world argues, "do not drugs and material methods often do the same thing? For the sick frequently recover under material treatment."

But it is not the drug or the material treatment that causes the sick to seem to recover, but *their belief in the efficacy of these things*. Such belief often causes the patient's belief in disease in the body to give place to a belief of health in the body—it is one material belief casting out another. And the ejected belief, being replaced but not destroyed, is free to return, and with a host of evils worse than itself. The changing or shifting of material belief is *not* healing, and the Man never healed in that manner.

But the Man is said to have healed without going to his patient.

True. And it was a perfect example of "absent treatment." The Man knew that time and space are but human concepts, both unreal. He knew that God is infinite Mind, hence everywhere present. He knew that the spiritual idea originates in Mind and *remains there*. Therefore he knew that true Man cannot be separated from his Principle, and therefore cannot become the victim of a false belief in the "suppositional opposite"; he knew that, this being true, God must be present wherever the spiritual Idea is—and that means wherever the right thought about God is, for right thought originates in and *remains* in God, Mind; and, finally, he knew that this spiritual Idea and right thought, expressing God, must be like God and possess His power. This very knowledge effected the cure by destroying the false claim of error. And mankind repeat the Man's wonderful cures in proportion as they *live* the "Sermon on the Mount" and approach his nature and begin to manifest and reflect the Christ.

Right thinking, the Man showed, is truly *scientific* thinking, because it is according to Principle. Such thinking does not require to be consciously "directed" toward a patient. It does not need to be audibly voiced. Of itself it goes forth, a two-edged sword, and cuts down the false pretensions of error. Like an alkaloid, it dissolves the acid poisons of human belief.

Nor is it necessary to struggle mentally and wrestle with error in the endeavor to establish Truth. Such wrestling too

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often merely sustains the false position of the error. And to complain or lament over error, to be angry with it or its channels, is to come under its dominion and become its "servant." All that is needful is to *know*. For to know—understand—God is real life itself, and real life includes health, comfort, joy, and all good.

Recurring to Verses 11 and 12, we note that in their interpretation some have regarded "the kingdom of heaven" as having reference to an abode of eternal blessedness in the "immortal existence"; and, thus, by antithesis, the "outer darkness" is made to refer to a state of endless misery. However, as we have said, the phrase "kingdom of heaven," or "kingdom of God," as commonly employed in the New Testament, refers not to the so-called future world, but to *the reign of Truth in this world*. It is a kingdom established in the consciousness of men, the Christ being enthroned as king, and every one who acknowledges Him Lord, and obeys His laws, is a subject of the kingdom with Abraham, Isaac and Jacob. Such are joint heirs with the patriarchs, and His children through faith.

The "darkness" is a state of ignorance of the "Good News"; and there is no authority whatsoever for the theological opinion that it is something that will be eternal. Here, and elsewhere in the Scriptures, darkness is simply a metaphor for ignorance and unbelief, without any reference to "a place of sin and misery" hereafter.

When men are brought to a knowledge of the truth as it is in Christ, they emerge from darkness into light, and are "translated into the kingdom of God's dear Son."

The description "weeping and gnashing of teeth" is only an ancient proverbial expression derived from the conduct of such as were cast out, or excluded, from nuptial celebrations, or banquets, who, in their shame, chagrin, and anger, in the darkness wept and gnashed their teeth. It has absolutely no reference to an imagined future anguish of sinners. The Man merely predicted that many should come, from every quarter of the world, to the knowledge and enjoyment of Truth with the patriarchs, while the unheeding and stubborn Jews, though believing themselves "the children of the kingdom," would be left in the fear-filled darkness of their unbelief in the realities of Spirit.

Oh, that the Jews had not served the "serpent," animal

magnetism, instead of Mind, in their pagan ceremonial and silly form! Oh, that the schoolmen and theologians had not shriveled their souls in such imbecilic debates as to how many angels could dance on the point of a needle! For then might they have learned the Man's redeeming "method and secret"—and a world in agony would not still be asking how Jesus healed the Centurion's servant or raised the lad at Nain! . . .

CHAPTER 8

THEME: *A Supreme Business Demonstration—a Man Raised from the Dead.*

PLACE: *Nain.*

LUKE 7:11-17

AND it came to pass the day after, that he went into a city called Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the bier: and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15 And he that was dead sat up, and began to speak. And he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

LUCAS now narrates a climacteric experience in the Man's career—yet an experience that was bound to come, and and logically at about this stage of the Man's work.

And no doubt the Man intended that it should come, for it was a necessary part of the spiritual curriculum which he had prepared for his "business representatives" whom he was sending out "on the road."

Just where the incident at Nain falls chronologically in the Gospel narrative is quite uncertain. For, speaking of the Man's career after his famous "Sermon on the Mount"—

"Events followed each other in rapid succession; sometimes we have them preserved in the order of their occurrence, at other times no sequence is given, only isolated incidents are

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recorded, and these apparently bear no relation to those which precede or follow them in the Gospel story. A serious difficulty is occasionally encountered when the Evangelists vary the circumstances without assigning a cause, and we are left to our own consideration for fixing their place in the narrative. . . His visit to Nain, for instance, appears to have no connection with other places in the neighborhood, as if he went there for a particular purpose. . ."¹

Now there is some reason to believe that the raising of the daughter of Jairus preceded the restoration of the widow of Nain's son. Lucas uses a Greek expression here² which refers to a wider range of time, thus possibly throwing this incident chronologically *after* the former. In *The Twentieth Century New Testament* we read: "Shortly after, Jesus went to a town called Nain. . ." What period of time the "shortly after" covers, we cannot say, but as the deeds of the Man were progressive in their import and the degree of spiritual understanding required to perform them, it is logical to believe that the raising of Jairus' daughter chronologically *followed* the incident in Nain.

"We have seen that much of the teaching common to these gospels is probably derived from the collection of the 'oracles' of the Lord made by the apostle Matthew. Everything that we can infer concerning such a collection of oracles indicates that, while some of the teachings may have been connected with particular historic situations, many would altogether lack such introductory words. A later example of what such a collection may have been has come to light recently in the so-called 'Sayings of Jesus,' discovered in Egypt and published in 1897. In these the occasion for the teaching has been quite lost; the sole interest centers in the fact that Jesus is supposed to have said the things recorded. If Matthew's book contained such 'logia' or 'oracles,' it is probable that the original connection in which most of them were spoken was a matter of no concern to the apostles, and consequently has been lost. This in no way compromises the genuineness of these sayings of Jesus. To Luke's industry (1:1-4) we owe the preservation of some events and very many teachings which no other evangelist has recorded. Some of this new material he has assigned a place in the midst of Mark's narrative. . . For many of the teachings it is now impossible to assign a time or place. That this is so will cause no surprise or difficulty if we remember that in the earliest

1 *The Life of Christ*, C. Robinson Lees, p. 203.

2 *Luke* 7:11.

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days the report of what Jesus said and did circulated in the form of oral tradition only.”³

“Nain, which is now a poor and miserable hamlet, inhabited only by a few fanatical Mahometans, may then have deserved its name—the beautiful. The only antiquities about it are some tombs hewn in the hills, seen as you approach, beside the road which winds up to the village. The presence of the Prince of Life, with a throng of disciples and followers, might well have banished thoughts of sadness, but shadows everywhere lie side by side with the light. As He came near, another procession met Him, descending from Nain, the dismal sounds rising from it, even at a distance, telling too plainly what it was. . . A colder heart than that of Jesus would have been touched, for it was a case so sad that the whole town had poured forth to show its sympathy with the broken heart that followed next the bier. It was the funeral of a young man, the only son of a widow, now left in that saddest of all positions to a Jew—to mourn alone in the desolated home in which he had died, doubtless only a few hours before.”⁴

“Up from the city close by came this ‘great multitude’ that followed the dead, with lamentations, wild chaunts of mourning women, accompanied by flutes and the melancholy tinkle of cymbals, perhaps by trumpets, amidst expressions of general sympathy. Along the road from Endor streamed the great multitude which followed the ‘Prince of Life.’ Here they met: Life and Death.”⁵

It was as if error had suddenly sprung up before the Man, as out of the very ground at his feet, and hurled its gauntlet full in his face. So it had often done. So had hideous leprosy sought to bar his path. So now the “last enemy.”

And here they met, the spiritual understanding of Life and the carnal, unfounded claim of death. . .

Instantly the Man was all alert! There was not the slightest hint of compromise! Such mental activity as the world has never known ensued and galvanized into outward deed. . . !

And yet he paused!—confronted by the king of terrors, he paused! . . .

But he paused—Oh, thou “Infinite Consideration” whom he so marvelously reflected!—he paused to bend tenderly over the crushed mother and whisper: “Weep not.”

3 *The Life of Jesus of Nazareth*, Rhees, p. 42.

4 *The Life and Words of Christ*, Geikie, Chap. XXXIX.

5 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 556.

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And then he gave the living son back—to his mother.

Was ever such deed of love since time began? Did ever story bear such irrefutable internal evidence of its accuracy as this? Can the world still ask what the Man's concept of God was? It was LOVE!

No wonder "there came a great fear on all"—No wonder those who could catch their breath stammered forth praises of the Principle by which the Man had wrought this deed—No wonder that the rumor spread like prairie-fire and drew about him a buzzing, wide-eyed concourse of mesmerized mortals who would fain learn how he had done this marvelous thing!

And the world to-day, when not flatly denying the deed, or compromising with a belief of "suspended animation," still asks "HOW?"—yet stubbornly refuses to learn.

But the Man was again only repeating the deeds of the patriarchs, and by the same Principle which he had in his "silent" years re-discovered. He was but fulfilling—yea, "illustrating"—the Scriptures. .

"It was at Shunem, now Solani, a village on the other side of the very hill on which Nain stood, that Elisha had raised the only son of the lady who had hospitably entertained him; and the luxuriant plain of Jezreel, stretching out beneath, had been the scene of the greatest events in the life of Elijah, who had raised to life the son of the widow in the Phenician village of Sarepta, on the far north coast. No prouder sign of their greatness as prophets had lingered in the mind of the nation than such triumphs over the grave, and in no place could such associations have been more rife than in the very scene of the life of both. At the sight of the young man once more alive, the memory of Elijah and Elisha was on every lip, and cries rose on all sides that a great prophet had again risen, and that God had visited His people. . ."⁶

That God had visited His people! Alas, that Israel's concept of God should have fallen so low that they had come to regard Him, once their only Physician, as now afar off! What had been done here was but a reaffirmation of the ancient truth that he who permits himself to be governed wholly by divine Mind will naturally raise even those dead in the mesmeric beliefs of the "suppositional opposite," the "carnal mind." . . .

But let the finger hush the lips. Let us voice no further comment in the presence of this awesome deed. But let us

6 *The Life and Words of Christ*, Geikie, Chap. XXXIX.

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watch the Man even more closely now. For the light breaks slowly—yet the concentrated power of darkness cannot give it pause. Let us watch him, let us probe his words as never before. For he will not rest satisfied with this one instance of routing Death. Perchance after his next encounter with this arch-enemy of mankind we shall better understand what it was that he did at Nain.

CHAPTER 9

THEME: *A Final Message from the "Cleaner."*

PLACE: *Probably near Nain or Capernaum.*

MATTHEW 11:2-19

NOW when John had heard in the prison the works of Christ, he sent two of his disciples,

3 And said unto him, Art thou he that should come, or do we look for another?

4 Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

6 And blessed is *he*, whosoever shall not be offended in me.

7 ¶And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft *clothing* are in kings' houses.

9 But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

10 For this is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

11 Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

12 And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.

13 For all the prophets and the law prophesied until John.

14 And if ye will receive *it*, this is Elias, which was for to come.

15 He that hath ears to hear, let him hear.

16 ¶But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,

17 And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.

18 For John came neither eating nor drinking, and they say, He hath a devil.

19 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.

LUKE 7:18-35

AND the disciples of John shewed him of all these things.

19 ¶And John calling unto *him* two of his disciples sent *them* to Jesus, saying, Art thou he that should come? or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21 And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is *he*, whosoever shall not be offended in me.

24 ¶And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more than a prophet.

27 This is *he*, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he.

29 And all the people that heard *him*, and the publicans, justified God, being baptized with the baptism of John.

30 But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

31 ¶And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?

32 They are like unto children sitting in the marketplace, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 But wisdom is justified of all her children.

THE rumor of the deed at Nain went forth "through all the region round about."

"And further and wider spread the wave—over Judæa, and beyond it, until it washed, and broke in faint murmurs against the prison-walls, within which the Baptist awaited his martyrdom. Was He then the 'Coming One?' and, if so, why did or how could those walls keep His messenger within the grasp of the tyrant?"¹

1 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 560.

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According to "Matthew," this incident followed the sending forth of the Twelve.² However, it was during their absence that John was beheaded.³ And, as Lucas is regarded as the most reliable historian, while Matthew was the most careful collector of the Man's "Sayings," we follow the order of Lucas here.

The indications are that it was on the day on which the son of the widow had been revived, and at or near Capernaum, or even Nain, that there was brought to Jesus the short and agitated inquiry of his beloved Forerunner, John the "Cleaner."

For about six months John had lain in the gloomy keep at Machærus, or Makor, on the border of the desert north of the Dead Sea, and on the frontier of Arabia. He was there by command of Herod Antipas, whom he had rebuked for his wickedness. After his free life in the open, confinement was for him a sore trial; and then there could not but be restiveness because of his eagerness to go forward with his peculiar work. It is not improbable that at the first there was the hope that, of those who had stood by him in the days of his popularity, there would be some who would prove influential enough to procure his release. And it is not impossible that there was the thought that the Man might, in some manner, by the exercise of his power, effect his liberation. But days, weeks, and months dragged wearily along without any favorable developments for him who had pointed a world to its Christ.

To the credit of certain of his followers their fealty to him did not waver with his sad plight. They remained in touch with him and kept him acquainted with the whereabouts and doings of Jesus. But the tidings concerning the movement which he had introduced were not according to his expectations; they were disappointing and perplexing. The teachings were gratifying so far as they went, but to John's thinking they fell short of what they should be; and the works were commendable, but the power evinced in them was not being employed to the extent that he believed was intended. As viewed by him the course of his successor was a departure from what had been outlined by the prophets and foreseen by himself, and which had excited and shaped the hopes of the Jewish nation. There had been no raising of that banner which should lead Israel out from the humiliating and burdensome heathen oppression to ultimate world-supremacy. The Man had been spending

² *Matthew* 11: 1.

³ *Matthew* 14: 13.

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his time in Galilee, far from Jerusalem, the proper seat of government of the new kingdom as of the old, and amid a population largely foreign.

It must be borne in mind that, while the "Cleaner" was a spiritually thinking man, and was insistent on righteousness as the essence of the divine requirements, nevertheless he was not so much enlightened above those about him that he had abandoned the idea of an external and material theocracy. Then he was amazed that Jesus had not as yet proclaimed himself the Messiah; and that he was not uttering burning denunciations of the times, as he himself had done, nor maintaining the exclusiveness of a lofty sanctity, but was freely mingling with all manner of people, availing himself of the hospitality of the rich, and even lending his presence at social festivities.

To the rugged prophet who favored and resorted to drastic teachings, the manner and methods of the Man were not in keeping with his mission. He could not see that the sermons and wonder-works had been to any purpose so long as the nation was unaroused. He had thought of Jesus as "fan in hand," "purging the floor." He had looked for radical measures and sweeping changes. He had been expecting the Scribes and Pharisees to be literally hurled from Moses' seat. As is so often human experience, he had become uncertain as to the things no longer seen. And it is not unlikely that his disappointment, despondency, and misgivings were intensified by the stained reports of his disciples, who preferred the teachings and practices of their leader and resented the defection of certain of their former associates who had allied themselves to the new Master, and who had experienced jealousy and indignation as they watched Jesus in his freedom and apparent lack of thought of John as a prisoner.

In short, his work abruptly ended, and now probably obsessed by these gloomy and distressing thoughts, it is likely that John was moved to question whether he might not have erred in interpreting and announcing the Man's mission, and whether there was not yet another to appear and deliver Israel. He was a doubter, but not for the mere sake of doubting, nor entirely for the reason that things were not being done as he thought they should be, neither because he himself was jealous or resentful, but because he was genuinely uncertain. Hence it was with almost piteous entreaty that he asked Jesus through

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certain of his disciples: "Art thou he that should come, or do we look for another?"

The reply was immediate—but not in words. It was the sort of reply that Moses gave, a reply such as the world could not possibly misunderstand:

"He immediately cured many of diseases, severe pain, and evil spirits, and to many who were blind He gave the gift of sight. Then He answered the messengers. . ."⁴

Then—and not until then—"he answered the messengers: Go and report to John what you have seen and heard."

It was a reiteration of Isaiah's joyful Messianic prophecy: blind men receive their sight, the lame are enabled to walk, lepers are purified, deaf persons hear, even the dead are raised to life, and the poor—the spiritually starving—have the "Good News" proclaimed to them. How wonderfully he set himself aside and *impersonalized* it all! What further proof could they ask? What more can be asked to-day? And yet the sobbing world gropes through the dark to priest, professor, doctor, embalmer, murmuring: "Did Jesus really live? Did he do these deeds of healing?" And error, the "serpent" of Eden, engulfs it with its flood of contraries: "The historicity of Jesus cannot be proved. . . No, he did not live, he is a myth. . . Yes, he lived, but he was only a social reformer. . . Yes, he did those deeds—but we are prepared to show that they were performed by *psychological* means. . . Oh, yes, simple enough! he worked through 'suggestion.' . . He healed, to be sure, but only simple nervous cases, mostly women, nothing really organic or deep-seated. . . His deeds of healing were for a *special* purpose and for a *special* time, and they certainly are not expected of us now. . . He was God, you know, so of course he could heal. . ."

"And blessed is he who is not offended in me," the Man had sagely added. It was an assurance calculated to heal John's doubt, and the world's. "Blessed is every one who does not stumble and fall because of my claims."⁵ Well for the world could it grasp to-day the significance of that remark!

The evidences adduced were unmistakable, conclusive, indisputable, for there were clouds of eye-witnesses. But the one mention which was specially calculated to impress the

⁴ *The New Testament in Modern Speech*, Weymouth, translation of Luke 7: 21 and 22.

⁵ Weymouth translation.

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"Cleaner" with the genuineness of the mission of the Nazarene was that the "poor" were hearing the "Good News." It was characteristic of all Jewish prophets that their fundamental sympathies were with the poor and down-trodden. And at the inception of his ministry, when the Man first essayed to unfold his unique program, he read from *Isaiah* the passage now recalled to John, promising the "Good News" to the poor and the "acceptable year" of the Lord for all. The appropriateness hereof is appreciated, even by the materialist, when thought is given to the vast poverty and misery—the externalization of densely material thinking—which marred human experience in Oriental countries then and continue even to this day.

John's messengers having gone, the Man turned to the people, many of whom had played a fickle part in connection with the "Cleaner," and in a series of striking inquiries which he in turn impressively answered, he paid an exalted tribute to his faithful Forerunner.

"What did you go out into the desert to see? A reed shaken with the wind?" Only a mountebank, a mere sensation-monger, one who really knew not his own mind, and had nothing truly good to give out? Again he asked: "But what did you go out to see? A man clothed luxuriously?" Such an one would not be found in a desert calling upon men to repent and proclaiming liberty to those bound down by poverty and cruel taskmasters. Such are to be looked for in palaces. Further, he went on to ask: "But what did you go out to see? A prophet?" If so, then the quest was not vain. "Aye, I assure you, he was far more than a prophet. It was of him that it was declared: 'Behold, I send my messenger before thy face, and he shall prepare thy way before thee.'"

Having uttered this impassioned and impressive eulogy, the Man proceeded to speak more calmly regarding himself and John. He said that though John was the greatest of all the prophets of the former dispensation, yet the least in the kingdom of heaven—the one who has sufficient spiritual understanding to make even the slightest proof of God's Allness, and therefore of the nothingness of evil—was greater than he. This meant not superiority in moral character, but in spiritual acquirement. It was a call to look away from personality to Principle. And into that kingdom, which was then being heralded, all might come who would seek in true "meekness"

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to effect an entrance to it. The announcement was, in substance, only a reiteration of the beatitude, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

But it was for those with ears to make good use of them and to heed what they heard. Nay, the deep meaning of the Master's words is more fully plumbed by the "Saying of our Lord" discovered at Oxyrhynchus, Egypt, and published in 1911 by Dr. Hunt: "He who hath hearing beyond his ears let him hear."

Yet among the Man's eager auditors there were those who with open-mindedness heard with joy, especially the publicans and others who were scorned and despised as the "people of the earth." But the Pharisees and lawyers, steeped in legalism and self-righteousness, when they heard the searching truths, even though these truths were in harmony with the "law and the prophets" which they professed to cherish, were actuated by the "serpent" to treat them with malicious contempt.

Then, as with a powerful searchlight, the Man fearlessly exposed the insincerity and unstableness of throngs who had waited on the ministry of both John and himself. The fact was that neither had preached what the masses wanted, which was not truth but that which would cater to their insatiable worldly ambition, and therefore each in turn was rejected on some trumped-up pretext. As if at a loss for language adequately to describe the conditions, the Master asked: "Whereunto then shall I liken the men of this generation?" Then with his wonted aptness he compared them with peevish and fretful children whom nothing will please or satisfy. They will not dance, nor will they play funeral. And nothing between these extremes will suit them. And he fitly quoted the rhyme sung by the children of Nazareth in his childhood:

"We have piped and ye not *rakedtoon*,
We have mourned and ye not *arkedtoon*."

"The children of that generation expected quite another Elijah and quite another Christ, and disbelieved and complained, because the real Elijah and Christ did not meet their foolish thoughts. They were like children in a market-place, who expected their fellows to adapt themselves to the tunes they played. It was as if they said: We have expected great Messianic glory and national exaltation, and ye have not responded

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(‘we have piped unto you, and ye have not danced’); we have looked for deliverance from our national sufferings, and they stirred not your sympathies nor brought your help (‘we have mourned to you, and ye have not lamented’).”⁶

John had come a most rigid ascetic and a hermit, and was accounted mad. The Man himself, on the contrary, had been moving about as a man among men, a normal human being, interesting himself in the people’s interests, and sharing in their festive events, yet only to be maligned as over-fond of eating and drinking—a friend of despicable tax-gatherers and notorious sinners. . .

In the face of such contraries, and yet yearning to help his fellow men, what *can* one do?

He can wait on wisdom, for “wisdom is justified by such as are truly wise.”

CHAPTER 10

THEME: *The Man’s Appeal to his Business Demonstrations.*

PLACE: *Probably Capernaum.*

MATTHEW 11:20-30

THEN began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23 And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

25 ¶At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 Even so, Father: for so it seemed good in thy sight.

27 All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.

⁶ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 670.

28 ¶Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

THE Man's experience has been the experience throughout the ages of those who have come revealing a better concept of God—despite the limitless power and the boundless love which he manifested, he was rejected. Mortal mind *instinctively* rejects Truth—by its nature it can do nothing less. Human beings are forever seeking happiness and health, yet they are not aware that they are seeking only their mental *concept* or *sense* of these things, and that their concept or sense of good is a material one, based on and involved in *matter*. Let anyone analyze his desires, and the truth of this statement will be apparent.

And so, though they realize it not, mankind are ever seeking an illusion. They are forever following false promises, like swamplights, only to discover at last that the good they desire is always "just around the corner" and never attained. They ignorantly regard man as a combination of mind and matter, and fatuously believe they cannot understand the truth that man is really entirely *mental*, that he is a consciousness, and that whether he is conscious of good or evil depends wholly upon the sort of thought he accepts as true and valid and whose activity constitutes his consciousness. If that thought comes from the Mind that is God, then its true activity will constitute a consciousness of naught but Good, in which is no evil experience whatsoever, no sense of disease, none of lack, or failure, or unhappiness, or death; but if that thought comes from the "communal mortal mind," the "supposition" of a mind apart from God, and which is the "tree of the knowledge of good and evil,"¹ then its false activity will result in a consciousness of mixed good and evil, with evil eventually dominating—for such good is itself but false good, hence evil—and reaching its climax in death. This has been demonstrated for so many thousands of years in the farce of human living that the wonder is so few are as yet awake to it!

But the Man was fully awake to it, fully awake to the killing effects of mankind's belief that God could create that which could become evil. And to prove that such a frightful concept

1 Genesis 2:17.

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was cramming human existence with hell and death, he revealed God as Love and as Mind that can know no evil; and then on this basis he did works of a character so startling to human belief that it seems incredible that a single doubt should have remained. And he stopped not there, but told them that *they* should do even greater works than he was doing, and he disclosed to them the "method and secret" by which to do them. . . Nay, he even determined to give up his human sense of life to convince them!

Alas, in vain. They turned from him, muttering: "He's mad!" and sank back again into the wallow of their paralyzing mortal beliefs.

John's messengers had departed. And the Man—Was he, reflecting now on the incident, touched by John's doubt? Did the old temptation which drove him to the wilderness again return upon him? Was he doing right in regard to John? Was not the "Cleaner," were not the people, justified in doubting him? He had been so radical—he had drawn the line so sharply between Spirit and matter. . . Was not this course defeating his purpose and sending him straight to the cross?

But the people *must* be won! He had known it in the wilderness; he knew it even more clearly now.

True. And to win them he had preached and healed—had even raised their dead—and they had dully muttered: "He's mad!"

Had he failed?

For his radicalism the "Cleaner" now lay in the shadow of death. And there was an indignant stir and a growing excitement throughout the region. Religious fanaticism and intense, unreasoning nationalism glowed fiercely, ready to burst into flame. There was an ominous, expectant hush. All eyes had turned upon the Man. What now would *he* do? For the "Cleaner's" mantle had clearly fallen upon him. . .

And the Man continued quietly to preach and to heal. And days dragged into weeks, and yet Machærus defiantly gripped its innocent victim—and the Man, he who boasted all power from on high, he who admittedly could cleanse the leper, he who had restored one called dead, he had made no move to rally the itching Zealots and the champing Galileans to storm Machærus and inaugurate the long-delayed revolution which would sweep the despised Romans into the sea!

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Was it possible that he was *afraid*?

Yet there were some who could attest his fearlessness.

But, think!—a crown was his for the taking! God above! he could rule the world if he but would! For it was not mere Galilee that eagerly awaited his call, but all the warlike hosts of "Lost Israel"—and of these, innumerable, invincible, the Romans stood in deadly fear.

And yet he continued quietly to preach and to heal. Misunderstood, a bitter disappointment, becoming now an object of avoidance, of contempt, sneered at as the deserter of his imprisoned friend—Had he no *vision*, this incomprehensible Man? . . .

Yes. And it was the vision of a kingdom "not of this world." It was a concept, worked out in those long "silent" years, of a kingdom that would embrace all the nations of the earth. But success in establishing it, he well knew, lay not in popular movements, not in emotional uprisings, not in physical revolutions, not in fickle mobs, not in peoples or nations in the mass, but in the *individual*.

Yes. And it was an unparalleled vision, such as no man, before or since, ever dared conceive and attempt to bring in. For, as he had reasoned out in his "silent" years, that kingdom could be established not by externals, not by political *coups*, not by diplomatic maneuver, not by force from without, but solely by a "change of mind," solely from *within*.

And so he saw the utter futility of appeal to Emperor or nation, saw the pitiable folly of resort to violence, saw the impotence of politics, saw the worse than uselessness of swaying the crowds, saw, in a word, that success in conquering the world lay wholly in individual conquest, wholly in conquering the "man in the street," the man of grime and toil, sick, discouraged, sorrowful, broken, despised. . .

And him he conquered by stilling his pain and opening his bleared eyes to the grandeur of an outlook that he had not dared believe could exist.

But such a method was incomprehensible! It was unheard of! It had never been tried before! It *must* fail!

No. It could not. For it was foundationed on Love.

What—would he *love* the wicked world into being good? What madness!

Yet the Man, with every material system and force at his

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command, tried nothing else but the leaven of Love. And so, while the people gaped at his madness, he called to Matthew, the hated Publican. And though Simon the Zealot would have slain the despised tax-collector, yet the Man's vast love "forgave" their quarrel and molded them into brotherhood—and an eternal conquest had been made. So is it possible to conquer and mold the nations. But *only* so. And so he dined with the contemptuous Pharisees and treated them as kin. So he opened his heart to the adulteress and recast her anew. So did his vast love save the slime-stained pariah of the gutter. So did his omnipotent love conquer Judas, who rushed from the world with his broken heart at Jesus' feet. So did it, even on the cross, refashion the character of the dying criminal. So did it at last conquer all-powerful Rome. Yes, the world has chosen Barabbas—but it will reject him, some day, for this conquering Man of Love. . .

Oh, the doubt that moves a mesmerized world to reject spiritual reality for the visible pottage of materialism! It was not in anger that the yearning Man, best human friend that mortals e'er had, voiced the fell doom of those who clung to their material beliefs—Had he not but lately preached against the effects of anger in making evil real? Oh, it was because of his boundless love—his pure reflection of God who *is* Love—that he was touched. "Oh, Bethsaida, Chorazin, why *will* ye die?" And Capernaum—ah, how much harder will it be for him who, having witnessed the marvelous effects of Truth demonstrated, rejects it for matter and material sensation! It was Judas did this. It was a betrayal of the Christ. How graphic his portrayal of the "judgment" on such—why, even the guilt of Sodom, whose outrageous vices had made the very name odious, was not so great as that of a people to which such opportunities had come as had been offered to Capernaum! And to-day the once beautiful city is but a name—and, oh, righteous judgment! is remembered, not for her now faded material pleasures, not for her proud citizenry, long forgot, but for the spiritual proofs which the Man made there and which the mesmerized people would not accept.

Doubtless most of those who heard the Man admired him. They were pleased with the novelty of his remarks, if not with the truths which they conveyed. And we know they were oftentimes deeply stirred by the healings. But so did the sorcerers

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and necromancers heal. And the Egyptian magicians performed marvelous feats. No, the allurements of materialism were too mesmerically strong for them, and they could not bring themselves to conform to the Man's "strait" terms of discipleship as formulated in the "Sermon on the Mount." They could go with him just so far, and then there was a parting of the ways—he to travel the bright path of Life, they to stumble along the gloom-haunted road to death. . . He saw it—he saw it all. . .

And yet, what had he taught that was not reasonable and Scriptural? His message, as he pointed out, was but an amplified reiteration of what lies between *Genesis* and *Malachi*. He had, in his "silent" years, discovered that men's problems were not material, but really *psychical*. He had early realized that a new—a *spiritual*—viewpoint was necessary for salvation. He knew that mere belief in an omnipotent God in a far-off heaven brought no relief to the heavy-laden, and so he had called all these to himself, to share with him his revolutionizing discovery.

He had discovered, and so he had taught and *proved*, that Truth is All, and that consequently material phenomena are illusion, nothingness, and evil powerless. . .

But the world drew back. "Evil *powerless*? Why, look about you, Man, and see its mighty power everywhere manifest! 'Tis an *awful* reality!"

But the locus, the habitat, of evil is only in evil thought—Can you not understand? Stop *thinking* evil and you will cease *manifesting* it. He, the Man, had attained his spiritual understanding and power through right thinking, through denial of reality in matter or material selfhood, and through knowing the Allness of God. . .

"But this requires such *hard* thinking!" the people complain. "And, even at that, we doubt that we could ever succeed."

Alas, the multitude preferred *not* to think—and so their thinking was done for them by the "serpent," the "communal mortal mind." They would not presume to question the testimony of the five physical senses; they adhered to their belief in the reality of both Spirit and matter, Good and evil, Life and death; and so they remained blind, deaf, dead. . . Oh, yes, seeking Truth means paying the price thereof. But, God of Israel, what a toll does error exact! And what does it yield

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in return save disappointment, suffering, sorrow, death? And this dire return is the "judgment."

Oh, no, the "day of judgment," according to the best Bible scholars, has no reference whatever to a final general day on which the trembling "quick and the dead" shall appear before God for judgment. Nor does it refer to the destruction of the Jewish state by the Romans. It is simply a declaration of the terrible sequences which the Man saw to be inevitable from rejection of Truth and continued adherence to material falsities. Such "day of judgment" comes hourly in human experience.

Principle does not condemn, as the Man had said long since. God does not curse as well as bless. But that which is out of accord with Principle is already *self-condemned*.

How simple did it all appear to the clear-thinking Man! But he was "pure in heart," open-minded. And his gratitude wells forth as he reflects that, while the great truths which he proclaimed were resisted by the worldly-wise, by the knowing and wary, by the learned professors and doctors and Rabbis, mesmerized by the claims of "intellect" and of material selfhood, yet they were grasped by the "meek," the child-like in receptivity, the devoid of the egotism of human belief. "The natural man"—the material concept of man—"receiveth not the things of the spirit of God," wrote Paul; "for they are foolishness unto him; neither can he know them, because they are spiritually discerned"—and his five physical senses, on which the natural man's life is based, report, like the fool, that there is no God.

Ah, these are indeed the "heavy-laden"! And to them the Man had cried: "I will give you rest!" Oh, not cessation from activity and a life of ease in matter; not rest from, but *in*, real work. And that work is *mental*. In such work the material sense of weariness disappears. . .

In the New Testament there are two Greek words which are alike translated "rest." One of these signifies a "let up" of toil, the other a "let down" from it. In the instance under consideration the "rest" is a "let up" of work, an uplift of it from the material sense of labor to the spiritual sense of real work. The other word points to a "let down," an arrest of activity. "Ye shall find rest unto your souls" may be more properly rendered: "Your sense shall be uplifted, refreshed."

But the Man had no thought of inactivity; his was an invita-

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tion to service: "Become a yoke-fellow with me. Attach your cares and burdens to my yoke-beam and we will bear it together, so that what has seemed hard and wearisome shall give place to a sense of ease and lightness and joy." He knew, did this unique Man, that "they that wait on the Lord shall renew their strength . . . they shall run, and not be weary; they shall walk, and not faint."² . . . "My burden is light—yours is the heavy darkness of material ignorance, but mine is the light of understanding."

"Come unto me . . . !" How it recalls the words of Moses, under the shadow of Nebo. Though Moses had uttered solemn anathemas against such as would not obey the Law, nevertheless he closed with the blessing: "The eternal God is thy refuge, and underneath are the everlasting arms." Had Moses and Jesus not recognized the absolute *unreality* of that which was condemned, they would not have understood so positively as they did the unfailing support from Principle.

"Come, oh, ye burdened with human beliefs, shift the galling yoke of matter for the restful understanding of Spirit! Learn that the basis of human existence and the material universe is the so-called testimony of the five physical senses—and their testimony is but *belief*. Learn, as I have learned, that the 'Father' is 'First Cause' and infinite. But if this infinite Being is both Good and evil, then neither Good nor evil can be infinite in extent, quality, or influence. So ye cannot serve both, ye cannot obey two masters. The full gamut of your belief in evil is contained in the delusion that you are material and that you live in a body of matter. Oh, acquaint now thyself with Truth and be free! God is Mind, is infinite Consciousness—but canst thou by searching in *matter* find God? It never has been done, nor ever will be! For Mind can reveal itself only as Idea to your reason! You do not live your own lives: Mind is Life, and true Man reflects this divine living. Thus does God communicate, through reflection, with Man—a communication that is conscious and immediate and direct. True Man includes 'the heavenly host' of perfect Ideas, and thus is the kingdom of heaven within the real you! God is *practical* Good—Oh, come to me, hear my words, see my deeds, learn my 'method and secret'; learn by actual experience that, as you begin to think less materially, more spiritually—as you

2 *Isaiah* 40: 30, 31.

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begin to think from the basis of Spirit, Mind, Principle, and abandon thinking from the basis of matter and material belief, so will your conscious experience, which you call 'life,' change for the better, change and change, always growing more spiritual, ever becoming less material, hatred dissolving in love, disease vanishing in health, lack fading before abundance, death yielding to a joyous sense of life, until—ah, you will scarce note it!—you will at last realize that God is really and *practically* All, and you will have dropped the false sense of death and will find yourselves awake to the ineffable joys of LIFE! Oh, be not like Bethsaida and Chorazin! Throw off the mesmerism of the 'serpent'! And come! . . . COME! . . ."

CHAPTER 11

THEME: *A Lesson in True Business Values—the Anointing in the House of Simon the Pharisee.*

PLACE: *Probably Capernaum.*

LUKE 7:36-50

AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

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

38 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 kissed his feet, and anointed *them* with the ointment.

39 Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner.

40 And *Jesus* answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet.

46 My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

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47 Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in peace.

“TAO may not be defined, but Tao may be appropriated.”

It was the secret of the Man's vast power. Infinite

Spirit can not be outlined—but it can be *demonstrated*.

Yet not until it dawns upon man that his real being is spiritual can he in any wise prove God.

Simon, the self-important Pharisee, believed in God—but *his* god was not Love. And he manifested his crude concept of Deity when he entertained the Man. Given his concept of God, and, though Simon be now nearly twenty centuries dead, yet can we accurately formulate his character.

“We do not commonly take into account how relative are man's ideas of God. Yet it is in the name of God that all theories as to the destiny of man are launched. The idea of God is naturally the premise from which follow the various theological deductions. Given this idea peculiar to any time or people, and we may infer the character of the theories then current. Given any man's idea of God, and we have the grounds of his philosophy of living. So long as he reasons from the personal plane, his idea of God can be nothing other than the content of his own mind—reflects the depth and intensity, or shallowness and littleness of his own thought. The alleged attributes of the Deity with which we are familiar, and which we have seen to fade one by one, represent faithfully the varying conceptions of power. A warlike people must perforce conceive of a warlike god, a very Thor. The desire for sacrifice and offerings—which are eminently human and not at all divine—are popularly attributed to various gods. . . I must set up a god made in my own image—but it were difficult to convince me of this. Now it is a very warlike god; again, a kingly being, or a terrible judge meting punishment to trembling sinners. But when at last I evolve the true idea of God, it is to perceive my own identity and to know that I am in the Father and the Father in me.”¹

Simon had exalted his sense of material selfhood, and *his* god was Mammon. . .

“In the world there is never a clear distinction between God

1 *The Ministry of Beauty*, Kirkham, p. 42.

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and Mammon. It remains theoretical and vague. Men worship Mammon, but deceive themselves into believing it is God. Ritual, ceremony and all, adapt themselves in the end to the character of Mammon, and always in the name of God."²

And so, in the name of his false god—his exalted sense of material self—Simon had, as the Greek tense in the text implies, several times invited the Man to dine in his house, and at last the invitation had been accepted.

"Simon's house was large, built with an open courtyard in the middle, into which any person could come, with flowers growing there to make it bright, and trees to shade it, while broad-leafed vines and other creeping plants climbed up to the flat roof and round the small windows that looked out into the court. It was the custom always to take off their shoes before entering a house, for the floors of rich men's houses were covered with bright soft mats, and the people lay with their feet upon the couches. At the house door a servant usually took off the stranger's sandals, and washed his feet, and dressed his hair, and when he came into the room the master of the house gave him a kiss of welcome, saying, 'The Lord bless thee.' But when Jesus—hot, tired, dusty—entered Simon's house, He received none of these attentions from the servants, nor was He even welcomed by Simon as He went into the fine dining-room, with its soft silk pillows, scented woods, gilded walls, and rare curtains and flowers."³

There had as yet been no open rejection of the Man by the Pharisaic party, and so it is possible that Simon desired to entertain Jesus partly to satisfy his own curiosity, although doubtless more for popular effect. But in his sense of vast superiority he did not plan the event with a view of honoring the popular Teacher, but rather with a studied omission of the ordinary courtesies due a guest. For the Man there was naught but a condescending admission to the house and assignment to a place at table where the formalities were calculated to make him feel that he was in no wise conferring honor upon his self-important host, but was himself the recipient.

None of this escaped the Man's keen observation—but he quietly took his place and waited.

Oriental homes are largely lacking in privacy. The hospitality of the East, always accounted a virtue, has in all ages

² *The Ministry of Beauty*, Kirkham, p. 43.

³ *Jesus the Carpenter of Nazareth*, Bird, p. 117.

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practically enforced an open house. And so it was not unusual for those unbidden, and even undesired, to enter a home when festivities were in progress and stand to watch and listen to the proceedings.

"Simon's feast and Simon's Guest drew the people from the streets, and amongst them came a woman of unenviable notoriety."

Daring the flings of those who, unmoral as herself, had elsewhere been friendly with her solely for evil, yet who here in public turned their backs upon her—braving the horrified looks of the pious, who shrank from the touch of even her garments, she hurried into the courtyard and forced her way to the *lewan* where the Man reclined. It was a rash deed—had the object of her search been an ordinary man it would have been inconceivable. But she knew that he was the "Friend of Sinners." And a courage born of this knowledge sustained her great adventure.

Ancient church tradition has identified this woman with Mary Magdalene, and it has been thought that she had been a guest at Levi-Matthew's dinner.⁴ It has been supposed that it was she "out of whom went seven devils." But, beyond the name of her place of abode, there is no valid reason for the supposition.

The object of her bold quest located, the woman went quickly and stood at the feet of Jesus. There, in his immediate presence, the flood-gates of grief, penitence, and gratitude burst open and she performed a deed of such rare humility and devotion as to lift her name from the gutter and set it among the stars. . .

Simon proved himself to be all that is implied in the term "Pharisee." Calloused in self-righteousness, he was wholly impervious to the pitiful story compressed in that rare scene then being enacted. Without a spark of pity for the sinful woman, it was to him inconceivable that outcasts like her could ever demonstrate the Christ. Gladly would he have had her thrown from his house had his guest but indicated resentment of the pollution from this foul creature. . .

But, to the host's amazement, the Man remained quiet and submissive! What! had Simon invited into his house a fellow as low as this pariah?

⁴ Luke 5:27. See also *Expositor's Greek Testament*, Bruce.

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"A more painful contrast than that of 'the Pharisee' in this scene can scarcely be imagined. We do not insist that the designation 'this Man,' given to Christ in his unspoken thoughts, or the manner in which afterwards he replied to the Saviour's question by a supercilious 'I suppose,' or 'presume,' necessarily imply contempt. But they certainly indicate the mood of his spirit. One thing, at least, seemed now clear to this Pharisee: If 'this Man,' this strange, wandering, popular idol, with His strange, novel ways and words, Whom in politeness he must call 'Teacher,' Rabbi, *were* a Prophet, He would have known who the woman was; and, if he had known who she was, then would He never have allowed such approach."⁵

To the Pharisees God was a magnified Hebrew of the Pharisee sect. To the German nation of A. D. 1914 God was a magnified Teuton, the "war lord," Thor. To Jesus God was Love. Each concept has brought forth fruit according to its kind.

He who has acquired spiritual understanding has become a prophet indeed and can readily read the thoughts of mortal mind. So the Man, who to Simon was now become "this *fellow*." And he set a parable to his self-righteous host that fairly impaled Pharisaism, both of the first and the twentieth century, upon the sword of Truth.

Oh, Simon was no more awake to the compass of the Man's searching question than was David when confronted with Nathan's parable. Nor does the world of to-day see that the scorching question is meant for it as well, whether mortal mind parade behind broad phylacteries or a bishop's robe. It was a motive of material self-exaltation that impelled the Pharisaically conservative Simon to repeatedly invite Truth's representative into his house—and Truth came at last, bringing indeed a sword!

Had Simon any thought of ridding his mentality of its brood of false beliefs? Did this motivate his invitation to the Man?

Ah, no! Simon the Pharisee was *so* smug, *so* satisfied with his material lot. Jesus' thought clashed with Simon's—it could not help doing so, for they thought on totally different planes. Simon did not want Jesus' society, he did not want this reformer in his exclusive set. He invited him out of shallow curiosity, to look him over from his superior social and moral height—and the result damned Simon eternally!

⁵ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 565.

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No! And the Man drove the sword of Truth clean through the Pharisee's pretensions—yet he did it to cure him.

But the outcast woman had come from the gutter to lay her all on the altar of Christ, Truth. And to her it was tenderly spoken: "Your sins *are*"—not shall be—"forgiven."

Oh, ye outcasts of earth, come, COME! Your sins may be scarlet—but learn that they are not *yours!* They proceed from and belong to "mortal mind" only. Lay them off, by the Man's wonderful "method and secret," and behold your true Self "whiter than snow"! . . .

"Your faith has cured you," he said to the woman. "Your knowledge that Spirit, not lust, not matter, is omnipotent has cured you." Or, as it has been rendered: "Your faith has relieved your spiritual pains"—the pangs of spiritual starvation. "Go into peace"—the peace which you have never known.

God demands not the *punishment* but the *salvation* of sinners. Sin is to be destroyed, and that by the demonstration of its absolute lack of reality and power.

"It is not the teaching of the Bible that sin is inexpiable and must leave a lasting stain. And let it not be feared that the doctrine of the unreality of sin will make sin easy. On the other hand, it is the only thing that can make sin impossible—the light that drives out the darkness and illumines the heart leaves no room for evil, not even evil memory."⁶

"Seest thou this woman?" Then, if ye would learn the Man's "method and secret," the only possible way of salvation from bondage to the "serpent," from the tortures of disease, sorrow, and death, get you a *new* mind, even as she came seeking to do. Cast off your Pharisaical "self" if you would know Life. Seek meekness—receptivity—if you would find heaven. Become first *humanly* affectionate if you would know Love. Your sins are forgiven—but only when you realize the emptiness of materialism, only as you realize your debt to Him who is Love.

Again, it was not the theologian, not the learned doctor, not the "respectable," but, as before at Sychar, it was a *woman of the street* who recognized the Christ. . .

"Her many sins are forgiven." That which she thought to be love she now knows was but carnal lust; that which has saved her by giving her the right viewpoint is LOVE!

For that which is truly "forgiven" is first *destroyed*.

6 Anonymous.

CHAPTER 12

THEME: *The Second Business Tour of Galilee.*

LUKE 8:1-3

AND it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve *were* with him,

2 And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3 And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

FOLLOWING the narrative of Lucas, we read that shortly after the striking event in Simon's house the Man began another circuit of Galilee.

By now the Man and his attendants constituted a most unique little band. The Twelve were constantly his close companions, but there is also mention, for the first time, of women as his associates in travel. And, oddly, they are credited with giving of their means to defray the cost of the mission. All had been healed through the Man's demonstrations, and they must have eagerly grasped the opportunity to express their gratitude by following in his train to minister to the comfort of himself and his co-workers.

Lucas in this connection gives the earliest notice of Mary of Magdala, later referred to as "Mary Magdalene," a title probably derived from the name of the town where she dwelt, to distinguish her from the other Marys of the Gospel story, of whom there were at least three.

Much injustice has been done to this woman by confusing her with the one who found her way to Jesus in the house of Simon. How this error arose we have no means for ascertaining—any more than for innumerable misinterpretations and crass misrepresentations of Bible teachings and incidents which in recent years have been uncovered and dispelled or corrected. But that the gross error in regard to this woman should have been persistently perpetuated through centuries is incomprehensible, and surely casts great discredit on such as have professed to study the records intelligently and critically and yet have adhered to the injustice.

For there is nothing in the way of evidence that can be

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made to serve as proof for the belief that she was a person of disreputable character, or that she was of a low and outcast class. On the other hand, her financial resources, in evidence at this period and afterwards, particularly at the time of the crucifixion when she proved her faithfulness to Jesus; and especially her intimacy with the women of station and influence who also attended the Master, supply at least strong presumptive testimony for the conclusion that she was a woman of irreproachable character and of good repute.

Other women named are Joanna, the wife of Chuza, the steward of Herod Antipas, an important official and the possessor of wealth, and Susanna, the "lily," whose station very likely is explanatory of the appearance of her name. And Lucas adds that there were "many others."

Of those women it is told that they had been healed of evil spirits and infirmities. Of Mary it is said that from her "went seven devils." Obviously, where the Oriental imagery of "evil spirits" and "devils" has been interpreted literally and superstitiously, with all the dark and dire significance of the diabolical, as something very real and personal, these descriptions have served to produce and to prolong the falsities which have been so particularly associated with Mary Magdalene. Harlotry was believed to be a species of demoniacal possession, and, as the numeral "seven" signified "completeness,"¹ it was considered the sign of complete abandonment of a woman to this species of sin. Hence, in part, the confusion of Mary Magdalene with the outcast woman who came to Jesus in Simon's house.

The Man "cast out devils"—the "unclean spirits" which are now recognized to have been material beliefs externalizing outwardly in sin and disease. To forgive sins is to loose one from the bondage of error by giving him a knowledge of Truth. The Man said as much when he declared: "Ye shall know the truth, and the truth shall make you free." In the Scriptures "devils" are usually identified with bodily ills and carnal deeds, fleshly lusts and temptations. "Devils" are the "suppositions," the "illusions," that need but to be named in order to be understood. The statement that "seven devils" went out from Mary is an Oriental way of representing the completely diseased con-

¹ The Hebrew word "shevah" means "seven." It is derived from the root-word "savah," meaning "to be full," hence "complete."

dition of the woman, her distressing state of discord, that had been removed by the Man's great spiritual understanding.

Only a brief glimpse is afforded of the Man's activities on this Galilean tour, and these are epitomized in the sentence: "preaching and showing the glad tidings of the kingdom of God." But it was needless that Lucas should record more, for this tour was but a repetition of the characteristics of other "business trips" of a like merciful kind.

CHAPTER 13

THEME: *A Business Demonstration—Healing of a Demoniac—
and Its Effect upon the Scribes and Pharisees.*

MATTHEW 12:22-37

THEN was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the son of David?

24 But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.

28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31 ¶Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy *against* the *Holy* Ghost shall not be forgiven unto men.

32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by *his* fruit.

34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

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35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

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

37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

MARK 3:20-30

AND the multitude cometh together again, so that they could not so much as eat bread.

21 And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22 ¶And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

23 And he called them *unto him*, and said unto them in parables, How can Satan cast out Satan?

24 And if a kingdom be divided against itself, that kingdom cannot stand.

25 And if a house be divided against itself, that house cannot stand.

26 And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

27 No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28 Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29 But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

30 Because they said, He hath an unclean spirit.

LUKE 11:14, 15, 17-23

AND he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered.

15 But some of them said, He casteth out devils through Beelzebub the chief of the devils.

17 But he, knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house *divided* against a house falleth.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast *them* out? therefore shall they be your judges.

20 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

21 When a strong man armed keepeth his palace, his goods are in peace:

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22 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me: and he that gathereth not with me scattereth.

THE Man's opposition to the false theological teaching of the day was unyielding, but nowhere more so than in the incident in Simon's house with "the much forgiven woman who had much sinned." That was an incident that nor Scribe nor Pharisee could in the least comprehend. . .

"A Jewish Rabbi could not have so acted and spoken; he would not even have understood Jesus; nay, a Rabbi, however gentle and pitiful, would in word and deed have taken precisely the opposite direction from that of the Christ. As St. Gregory expresses it, this is perhaps a history more fit to be wept over than commented upon."¹

But why? for these were the accepted expounders of theology.

Yes, but they opposed the Man because their concept of God was utterly different from his. Yet he could and did *prove* his concept to be the correct one, while they, wholly unable to demonstrate any reality in theirs, could only fall victims to the intolerance of their own error and seek to demonstrate their fidelity to truth by the bitterness of the anathemas which they hurled at the Man whom they could not understand. They are the forebears of the witch-burners and inquisitors of the middle ages, and the heresy-hunters of to-day. The rack and the stake have passed, but the bigoted and limited mentalities of the twentieth century still pillory and kill—yet not those against whom their defamations are hurled, but *themselves*. The lip that still curls in presence of demonstrated Truth, the chin that tilts in lofty superiority, the tongue that shapes the words of ridicule, all find motivation in the same "lie" about God that filled the hearts of the Pharisees with hellish hatred for all who would not yield their thought to the mesmerism of evil as they did. And this "lie" is the "man-killer from the beginning," the "serpent" of Eden that envenoms their own systems with materiality that culminates in death. . .

For a proper interpretation of the Man's deeds, let it be thoroughly understood by us of the twentieth century that the people of his day did not deny that he performed remarkable

1 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 563.

works of healing. Even later,² Celsus, the great opponent of Christianity, freely admitted that Jesus did the mighty works ascribed to him, the healings, the raisings from the dead, the feeding of the multitudes—but he attributed them to *magic*.³ To-day they are attributed to *suggestion!* . . .

“Whatever view the leaders at Jerusalem may have taken of the raising at Nain, it could no longer be denied that miracles were wrought by Jesus. At least, what to *us* seem miracles, yet not to them, since, as we have seen, ‘miraculous’ cures and the expelling of demons lay within the sphere of their ‘extraordinary ordinary’—were not miracles in our sense, since they were, or professed to be, done by their ‘own children.’ The mere fact, therefore, of such cures would present no difficulty to them. . . They could believe in the ‘miracles,’ and yet not in the Christ. To them the question would not be, as to us, whether they were miracles—but, By what power, or in what Name, He did these deeds?”⁴

With the ancient Hebrews, “name” signified “character.” Therefore the Jews questioned not that “miracles” were performed by the Man, but their opposition was directed against the “character” of that by which those deeds were done. And that “character,” being God, as the Man conclusively proved, they were but lending themselves as willing and ready channels for the operation of error against Truth, little recking that therein would their own destruction be accomplished. The Man came revealing the Kingdom of spiritual Reality: they wanted only a mundane kingdom based on matter. Herein lies the motivation for the entire after-history of the conflict that ended with Calvary. Having once arrived at the conclusion that the Man’s words and deeds were inspired by the “evil one,” the course of the Pharisees was wholly consistent and logical. Their guilt lay in regarding that as “satanic agency” which proceeded from Spirit—and this they did because they themselves were “mortal mind,” the “suppositional opposite” of Mind, and therefore by very nature “at enmity with God.” And just because the Man’s deeds were so great, did the Pharisees ascribe them to their concept of grossest evil, “Beelzebub,” the “Prince of the devils.”

² About 176 A. D.

³ *The Critical Handbook of the Greek New Testament*, Edward C. Mitchell, D.D., p. 30.

⁴ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 574.

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Quoting from the "Gospel" of John Mark: "And he went into a house. But again the crowd assembled, so that there was no opportunity for them even to snatch a meal. Hearing of this, His relatives came to seize Him by force, for they said, 'He is out of his mind.'"⁵

The "relatives" here referred to may be translated, "his friends," or "those from his home," also "his family." Who these solicitous ones were we do not know—but their anxiety was doubtless largely for themselves. It was dangerous business, this defiance of the powerful and thoroughly entrenched ecclesiastics, and might involve the Man's kin. So, whether or not their true sympathies were with the reactionaries, they hastened to show that they had not cast their lot in with his by declaring: "He is out of his mind." So he was—out of the mortal concept of mind and wholly in the Mind that is God.

But the Scribes, who had come down from Jerusalem to investigate for themselves the activities of this startling new prophet who had but recently restored a dead man to life, confirmed the verdict—and *that* settled it. The Scribe, the priest, the preacher, and to-day the doctor—they have constituted the final authority on all matters of soul and body since time began! Their dictum is the "Thus saith the Lord." Their opinion is the very Word of God! And because of it, fifty millions of deluded mortals still miserably perish annually from off the earth! . . .

Oh, the great body of witnesses beholding what the Man had wrought could not doubt what they saw, and in ecstasy they exclaimed: "Is not this the son of David?" They were beginning to see in him the promised Messiah. They were becoming receptive. . .

And their budding spiritual receptivity had to be blighted, else error would go down in utter rout. So forth stalked the Scribes, at the instance of the "serpent," and loosed their subtle mental poison amongst the simple-minded and susceptible Galileans.

"In trying to picture to ourselves New Testament scenes, the figure most prominent, next to those of the chief actors, is that of the *Scribe*. He seems ubiquitous . . . everywhere he appears as the mouthpiece and representative of the people; he pushes to the front, the crowd respectfully giving way, and

⁵ *Mark 3: 20, 21, from The New Testament in Modern Speech, Weymouth.*

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eagerly hanging on his utterances, as those of a recognized authority. He has been solemnly ordained by the laying on of hands; and is the *Rabbi*, 'my great one,' Master, *amplitude*. He puts questions; he urges objections; he expects full explanations and respectful demeanour. Indeed, his hyperingenuity in questioning has become a proverb. There is not measure of his dignity, nor yet limit to his importance. He is the 'lawyer,' the 'well-plastered pit,' filled with the water of knowledge, 'out of which not a drop can escape,' in opposition to the 'weeds of untilled soil' of ignorance. He is the Divine aristocrat among the vulgar herd of rude and profane 'country-people,' who 'know not the Law' and are 'cursed.' More than that, his order constitutes the ultimate authority on all questions of faith and practice; he is . . . the 'teacher of the Law,' and along with 'the chief priests' and 'elders' a judge in the ecclesiastical tribunals, whether of the capital or in the provinces. Although generally appearing in company with 'the Pharisees,' he is not necessarily one of them—for they represent a religious party, while he has a status, and holds an office. In short, he is the *Talmid* or learned student, the *Chakham* or sage, whose honour is to be great in the future world. Each Scribe outweighed all the common people, who must accordingly pay him every honour. Nay, they were honoured of God Himself, and their praises proclaimed by the angels; and in heaven also each of them would hold the same rank and distinction as on earth. Such was to be the respect paid to their sayings, that they were to be absolutely believed, even if they were to declare that to be at the right hand which was at the left, or *vice versa*."⁶

Nothing should so deepen our reverence for the Bible as the thought of how the Man regarded it. He had only the Old Testament—he was creating the New. And he tells us plainly wherein the Old is imperfect—yet he likewise points out how it leads to something higher, something that is fulfilled in his own career. All through his life he based his words and deeds upon the Hebrew Scriptures. He took for granted—for he knew they had all been *proved*—its fundamental doctrines. He saw in it the story of Israel's journey from a material to a spiritual consciousness of existence as the story of mankind. He regarded it as the preparation for that concept of God as Love which he had brought. He taught the world to find himself in the Scriptures and to see therein the justification of his mission. Constantly he fed upon it, and in his daily walk, in

6 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 93.

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the quiet hours as well as in the moments of supreme crisis, he sustained himself by it. What a commentary on the spiritual barrenness of those who to-day, mesmerized by the "serpent," would do away with the Old Testament in the Church that professes to preach the Word, even as the New Testament is debarred from the public schools! Alas, how it reveals the vast distance of the thought of to-day from that Mind which was in Christ-Jesus!

The advocate of "suggestion" to-day is but the magician, the necromancer, the exorcist, of the Man's day. It has all come down from the day of the "prophets," who saw beneath the material surface of things and discerned the fearful struggle of material sense to establish itself as an entity. It was these *mental* idols that the prophets assailed, in the face of a world of opposition from commoner, priest, and king. The revelation of the Oneness, the Unity, of Spirit, Mind, God, had come long since: it was to preserve this that the prophets Isaiah, Jeremiah, and others labored so valiantly. It was a warfare between spiritual understanding and the ignorance of material sense, and the declaration of war had been announced on the first pages of the Book of Genesis: "*But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*"

The earlier kings of Israel had issued proscriptions against this idolatry, this assigning to matter and material laws the prerogatives of Spirit, but gradually these had become rigidly formulated into a system of ritualism, until in the Man's day righteousness was no longer "right thinking" but was degenerated into shallow lip-service and puerile material observance. The Scribes and Pharisees outwardly denounced necromancy, as their forebears had done, but inwardly these "whited sepulchers" gave their full sanction to the practices of the magician and exorcist. And so "demons" were driven out by rankly "mortal mind" methods which were accepted as divine by the people—until the Man came.

Marvel not, for "autosuggestion" as a remedial agent—nay, as a gift from God!—has in this twentieth century swept this enlightened Western Hemisphere and exposed a nation's thought as densely material as that of ruler, priest, and doctor of the Man's distant time. . .

But in a trice the Man stripped the guise from the error and

exposed its rottenness. And with a yell the "lie" turned upon him. "This fellow is a magician," it screamed; "he works in opposition to our religion!" Nay, he was "neither scientific nor Christian."

The Man met it and crushed it into the dust from which it had sprung. "If I am a magician and do these deeds through exorcism, what about the necromancers, the mental manipulators, the 'auto-suggesters,' whose mortal mind practices you find it convenient to wink at?"

But, listen: "The kingdom of God, for which you are all pretending to look, do you imagine that it can come through a mind filled with material *beliefs*? Oh, you hypocrites! the spiritual kingdom comes upon one as he ceases his evil thinking—in other words, as he stops eating of the tree of the knowledge of good and evil and eats the bread of Truth." Then is his mentality no longer a "house divided against itself," in which is all civil war and strife and discord, outwardly manifesting in disease and unhappiness and death.

Truth *is*. And therefore it is something to lie about. The lie about it is "mortal mind." This so-called mind can, by diverting its false thought into various material channels through "suggestion," auto or external, frequently deceive itself into a belief of healing or temporal betterment of condition of body, environment, or status. But the belief *remains* a material belief; though diverted into other channels, it is *not* cast out. Therefore it will bring forth fruit again, and according to its kind—that is, material and discordant. Mortal mind can *not* heal disease. Nothing but the "finger" of God—an Oriental image for divine power—can cast out evil beliefs, as the Man cast them out.

Oh, the search for something beyond himself, and that will make for his betterment, has occupied mortal man from the beginning. Fool and blind! Mortal mind *cannot be improved*. It is "dust"; it is "humus," the ground; it is *matter*. "Matter," declared Professor Ostwald, of the University of Leipsic, "is a thing of thought." Mortal mind is alone responsible for its own qualities and characteristics. When it attempts to get rid of them, therefore, it becomes "a house divided against itself." Hence those who have any spiritual understanding whatsoever turn from the material devices, "autosuggestion," hypnotism, mental manipulation, with which mortal mind fatuously be-

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believes it is going to achieve reform of itself, and look only to their understanding of God. This did Enoch. This did Moses, Elijah, and Elisha. This likewise did Jesus. Mortal man looks only to his own mental concepts for relief—to material drugs, material potions, material manipulation, material products and material devices—not knowing that these are but the false mental concepts with which his mentality is stuffed and that they are in themselves absolutely impotent, having only the seeming power that he can give them in his thought. And that seeming power, alas! is but temporary—as he must know when he sees a drug lose its effect and a material mode fail of its apparent former efficacy. Being without Principle, he cannot sustain this seeming power with which he has endowed for a brief moment these material things, and they depart, and he is left even more helpless than before.

“But if it is by the power of Spirit that I expel false beliefs,” cries the Man, “then the kingdom of God is come upon you.” The verbal form, “has come upon you,” appears in no other connection in the Gospels, and has the meaning: “Before you were expecting its appearance.”

Again, and further, did the Man scatter the sophism of the Jews by the rhetorical figure of a strong man being overcome in his house, thus showing conclusively that the power employed to overcome “mortal mind,” which constructs and controls the human body, must be both superior to evil and opposed to it. Such power must therefore be spiritual, of the “Father.” Only by it can the “strong man,” mortal mind, be despoiled of its false claims.

It may seem strange that the Man gave so extended a notice to his accusers in this instance, but the world has been slow to realize the full gravity of the assault upon his “method and secret.” To suggest that he was but the emissary of Beelzebub, chief of foreign heathen deities, was to appeal to the inflammable Jewish mind not only against idolatry, but especially against whatever was associated with foreign influences. And the accusation of the Scribes: “This fellow, absolutely uneducated, and wholly unauthorized, casts out devils, under Beelzebub, as their prince,” was subtly framed to incite the people’s wrath against him.

“They believed that the world of evil spirits, like that of the angels, formed a great army, in various divisions, each with

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its head and subordinates, its rank and file; the whole under the command of Satan. Beelzebub—the 'fifth god'—was the name given by Jewish wit and contempt to Beelzebul—"the lord of the (royal) habitation"—a god of the Phenicians. To him was assigned the control of that division which inflicted disease of all kinds on man, and Jesus, they hinted, was playing a part under him, in pretending to drive out devils from the sick, that He might win the people to listen to His pestiferous teaching. They would not admit that His power was divine, and the ideas of the times necessarily assumed that it must be the opposite. It was of no avail that light streamed in on them; for bigotry, like the pupil of the eye, contracts in proportion to the outward brightness."

The Scribes and Pharisees saw that to the generality of the common people Jesus had appealed as a high type of Jew. To them he embodied the ideal of the heroic national character. His familiarity with and use of their sacred Scriptures, his ministrations in their synagogues, the historical basis of his teachings, his efforts to expose and to eliminate the abuses and falsities introduced by the Pharisees, and his works that brought only good to his fellows, had highly exalted him among the people as a worthy successor to the revered prophets.

Now could this hold on the popular thought have been broken, or even loosened, when those who were handled by error connected him with grossest idolatry, his influence would have been destroyed. Hence the vigor of his reply. And, therefore, when he had answered the base charge, he went farther and, in language of still plainer significance, took up the gauntlet which they had thrown down. Hitherto he had discussed differences with all of their kind as a Rabbi was wont to dispute in his school with such as dissented from his teaching; but now he proceeded to expose to view the corruption of their hypocritical and malignant minds, and solemnly warned them of the fearful consequences that would certainly come to them from their diabolical course if persisted in.

Thenceforth there was to be a recognized gulf between him and his antagonists. "He that is not with me is against me." There cannot be the slightest compromise of Good with evil, Truth with error. It was Israel's compromise with error, centuries before, that had caused her fall. One cannot be merely tolerant towards Truth, God. One is either striving to reflect

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the Christ, as the Man did, in healing the sick, binding up broken hearts, overcoming materiality, and raising the dead, or he is against such spiritual reflection and remains embedded in matter and material modes and methods.

The Man was very careful to show that he had not in view their antagonism against himself, but, instead, that which they were manifesting towards Truth. As to that age-old storm center, the "sin against the Holy Ghost," let it be borne in mind that the terms "Holy Ghost," "the Spirit of Truth," and "the Comforter" were employed by him interchangeably, and to indicate manifestations, influences, activities, and understanding of God. The "sin against the Holy Ghost" consisted of that blasphemy of which the Pharisees were guilty when they attributed the healing of the demoniac to the "Prince of the devils." The usual definition of it is: "The malicious ascription of the dispensations, gifts and influences of the Spirit to the power of Satan." But this means, in other words, *ascribing life, substance, intelligence, and power to matter.*

The expressions, "shall not be forgiven him, neither in this world, neither in the world to come,"⁸ and, "hath never forgiveness,"⁹ do not refer to mortal and immortal states of being. For illustration, in *Hebrews* 9:26 it is said: "Now once, in the end of the world, hath Christ appeared." But what world? Why, the world which ended with the Man's appearance. It was not something of the future; it had transpired. It was the Jewish world, or Age, at the end of which Jesus came with his "Gospel." In *I Corinthians* 10:11 is the declaration: "Now all these things happened unto them for examples; and they are written for our admonition, unto whom the ends of the world are come." "Ends of the world" had come, according to Paul. There is the suggestion of dispensations fraught with their respective lessons. The phrase in *Mark*: "Hath never forgiveness," or, as some prefer to translate it: "Hath not forgiveness," is synonymous with that of *Matthew*. It does not mean, "hath *never* forgiveness," but, literally, "hath not forgiveness unto the age." Evidently, in respect to the subject, "world" and "age" were alike available for the same purpose, and *Matthew* 12:32 may be read: "neither in this age nor in that which is to come."

The learned Grotius in his comment on the passage says:

8 *Matthew* 12:32.

9 *Mark* 3:29.

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“This form of speech is a common Hebraism; the Jews often said, *this shall be, and that shall not be*; not intending, however, to affirm absolutely that the first *should be* (and, of course, not affirming absolutely that the last *should not be*), but merely to show that the last was much more unlikely or difficult than the first. The sense being this: any crime which may be committed, even all calumnies (or blasphemies) which hold the first rank among crimes, may be forgiven more readily than the calumny (or blasphemy) against the Spirit of God.” Which is again an emphasizing of the difficulty encountered in trying to “forgive”—that is, *destroy*—the sin of ascribing life, substance, intelligence and power to Spirit’s opposite, *matter*.

However, that which has excited gravest concern has been the seeming teaching that the “sin against the Holy Ghost” could not, on any condition, nor under any circumstances, be forgiven. This is due to sheer lack of understanding. That such a lesson was not intended is plainly evident even to the materialists from the fact that it is diametrically opposite to the spirit and the uniform teachings of Jesus, as well as the innumerable declarations and promises on the subject with which both the Old and New Testaments abound.

To associate future punishment with the divine Mind is not merely inconsistent but is logically *impossible*. In Mind, God, Good, there is no occasion to reserve punishment for the future, nor, indeed, *to resort to punishment at all*, since all that emanates from God is only good. Spirit has no part whatever in anything usually classified by men as “punishment.” God, in reality, does not see error, much less is He conscious of it, and hence it is self-evident that He has nothing to condemn or to punish. Error is self-punished, self-destroyed.

From this it is manifest that in the revolting belief of “future punishment” there is only a false concept of the so-called human or carnal mind. It is simply a self-imposed deception.

If, therefore, God does not punish and evil is its own reward, there is nothing to do regarding the belief of future punishment but to seek to eliminate the carnal mind with its falsities. As long as that so-called mind is retained, and its erroneous concepts are credited with reality, just so long will there be a fearful looking for punishment, with its realization experienced in the seeming separation from Good. Hell, which to human

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thought usually signifies future punishment, is only the limitation along every line of good resulting from the belief of removal from Life, Truth, and Love, or God. The spiritual consciousness of God's immediate presence is "heaven."

The reference to "idle words" and the "judgment" has given rise to perplexity and concern, but needlessly so. Thoughts and words are matters of *conscious experience*, and an account of them is given in the "day of judgment," that is, at the time when they present themselves as *claims of evil*, in accordance with the law of externalization of thought, and having the reality with which they have been credited by those entertaining and voicing them. The day of judgment is *every* day, until it be recognized that the only power is that of Good. Before the bar of his own understanding of God man will be his own judge of all that Truth stirs up as opposed to it, until he learn to demonstrate God's allness and Man's consequent dominion as Mind's Idea, "reflection."

Therefore, "COME," cries the Man. "What! you do not *dare* trust Truth? But how dare you trust matter, the suppositional opposite of Truth and 'at enmity with God'? For matter, you will discover, is wholly without Principle. It will deceive and betray you; and, though for a season it appear to relieve your pain or to yield you pleasure, the 'day of judgment' will come—it may be to-morrow!—when *it will fail you utterly and leave you agonizing in the grasp of disease, of sorrow, and death!* True healing does not mean merely making the body 'feel well.' It means vastly more, even the complete elimination of 'mortal mind' and its replacement by spiritual understanding. As the carnal gives place—nay, it does not *improve*, but gives place!—to that Mind which was in Christ, in just that proportion are you obeying the command: 'Be ye therefore perfect, even as your Father which is in heaven is perfect.' In just that proportion are you entering 'heaven.'"

CHAPTER 14

THEME: *The Scribes and Pharisees Demand the Business Man's Credentials.*

PLACE: *Galilee.*

MATTHEW 12:38-45

THEN certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

39 But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas:

40 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.

41 The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

42 The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

43 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none.

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth *it* empty, swept, and garnished.

45 Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last *state* of that man is worse than the first. Even so shall it be also unto this wicked generation.

LUKE 11:16, 24-36

AND others, tempting *him*, sought of him a sign from heaven.

24 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out.

25 And when he cometh, he findeth *it* swept and garnished.

26 Then goeth he, and taketh *to him* seven other spirits more wicked than himself; and they enter in, and dwell there: and the last *state* of that man is worse than the first.

27 ¶And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea rather, blessed *are* they that hear the word of God, and keep it.

29 ¶And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

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31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

33 No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.

34 The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also *is* full of darkness.

35 Take heed therefore that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

“RELIGION in our time, first of all, stands for a *spiritual interpretation of the universe.*”¹

And so, as the very scholarly Dr. Driver declared, it is the *spiritual significance* of the events recorded in the Bible that alone is of consequence to us. Unless the Bible record be *spiritually* interpreted, it is of little practical value.

Possibly a man named Noah did live in ancient times, and saved himself and family from a very material flood by means of a house-boat. But the significant point for the ancient Hebrews was, that a human being, whom they designated “Noah,” caught such a glimpse of spiritual realities that he saved himself and others from destruction by the error consequent upon the false materialistic beliefs of his day. And the “ark” in which he took refuge was his understanding of Spirit, God. No flood of error or erroneous beliefs, hate, malice, or any condition of mortal belief could touch *that* “ark,” and it went *over* the flood. Doubtless, too, a human being named Abraham left the town of Ur in Chaldea and went with his caravan to Harran and thence into Palestine, where, as a descendant of Eber, or Heber, he founded the Hebrew nation. But the vital point is, that this man Abraham had caught a glimpse of the stupendous fact that there is but *one* God, and *that* one Spirit, infinite, omnipotent, omniscient; and that because of this spiritual understanding he turned his back upon the rotten materialistic beliefs of his day and, standing with Principle to the best of his ability, gave impetus to that human generation which developed “Israel,” the ideal Man, from which

1 Amory H. Bradford, in *The Booklovers Magazine*.

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race came Jesus, who revealed the Christ. The Bible is thus a great rule of conduct, comprised in a vast collection of lessons constituting a textbook whereby mankind may learn to work out their salvation through acquiring a knowledge and scientific method of application of Principle.

So Jesus always sent his questioners to the Scriptures, where they would find the lessons they needed. And to the same reference he now directed his assailants.

The Scribes and Pharisees, under the influence of the priests always avowed enemies of the prophets, had failed of their purpose to turn the people from the Man. But now they came back afresh to the attack—and this time in the guise of sincere seekers of proof of the Man's claims. "Teacher," was the specious plea, "we wish only to see a sign given by you. Let the sky blazon forth your credentials, and we will believe."

"What was the real sign from heaven which Jesus so uniformly refused his own generation? It can hardly be that Mark, for example, thought the Pharisees were asking for a miracle of the sort Jesus had already performed. There would not be anything distinctive about this, for they had already witnessed Jesus' miracles on various occasions. Their request was rather for a special demonstration 'from heaven' which should leave no doubt in their minds that he was the final minister of salvation, the Messiah. There was one pre-eminent sign that would satisfy the Jews, namely, for Jesus to present himself riding upon the clouds in glory. This was the one supreme test, regarded on all hands as final, for a messiahship of the type Christians were claiming for Jesus."²

It was a strange contradiction to their former accusation that he was an emissary of Beelzebub, this demand for a "sign." And yet it was logical, in that the masses, and even their leaders, had long expected that the Messiah, when he came, would support his claims by signs from heaven. They expected a repetition of all the wonderful deeds performed by Moses and the other great leaders. . .

"Under the Procurator Fadus, a certain Theudas drew out the people to the Jordan to see Israel walk through once more on dry ground. Under Felix, a prophet promised to throw down the walls of Jerusalem, as Joshua did those of Jericho, and gathered thirty thousand men on the Mount of Olives to see them fall. Others invited the nation to follow them into the

2 *The Historicity of Jesus*, Case, p. 150.

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wilderness where they promised to show them stupendous signs of the kingdom of God having come. It might have seemed a temptation to One possessing supernatural power to silence all cavil by a miracle of irresistible grandeur.”³

And yet the Man had met this very temptation, years before, and had defeated it for all time. Moreover, but for the blindness of these who had eyes material, yet could see nothing real, he had been repeating the marvelous deeds of Moses and the patriarchs right before their very eyes, and often, as at Nain, almost in the very places where these leaders had performed them. If *that* would not convince them, then, O God of Israel, what would?

Characteristic, indeed, of mortal mind, was this demand for a sign, for mortal mind is itself the “wicked generation” that adulterates good with evil, truth with error, and demands heaven’s signet of approval on the deadly mixture!

The proper interpretation of the Bible is metaphysical—but let there be a clear distinction between that which the human mind calls “metaphysics” and the *divine* metaphysics taught and practiced by the Man Jesus. Human metaphysics, like “natural science,” never gets beyond the pale of mortal mind; divine metaphysics is founded on Principle.

It is not to be understood that, in the human sense, Jonah spent three sidereal days in the body of the sea-monster. “Three” was regarded by the Jews and other ancient peoples as a specially complete and mystic number. So 7, 10, 40, and 100 were used to convey the idea of completeness.⁴ The “three days” in Verse 40, literally rendered, should be “three days and three nights.” It is “a striking Hebraism”:

“According to the Talmud a day and a night together make up a ‘night-day,’ and any part of such a period is counted as a whole. Thus in our Saviour’s case the three ‘night-days’ consist of about three hours of the Friday, the whole of the Saturday (reckoned in the Jewish mode from sunset to sunset), and the first half—the night—of the Sunday.”⁵

Now the Book of Jonah states that the prophet was confined within the sea-monster for “three days.” John writes that Jesus tarried “three days” on his way to Bethany where Lazarus

3 *The Life and Words of Christ*, Geikie, Chap. XLI.

4 See article on “Number” in *Smith’s Bible Dictionary*.

5 *The New Testament in Modern Speech*, Weymouth, p. 36, note 6.

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lay dead. "Matthew" states that Jesus would give these heckling Jews only the sign of the "three days." And the Man himself set his own emergence from the grasp of death at the expiration of "three days."

And for a reason: For the Jews believed that after death the human soul lingered for three days, trying to reënter the body. At the expiration of that time the soul, noting the change of countenance of the body, abandoned the effort and departed, and with it departed all hope of resurrection.

Knowing, then, the Jews' firm belief, that after a man had been dead for three days there was no possibility of restoration, Jesus *deliberately* waited this length of time before appearing at Lazarus' tomb. He knew that if he raised the dead man before the expiration of the three days, as he had done in the case of the widow of Nain's son and that of the daughter of Jairus, he would be merely classed—as, indeed, he had just been classed—with the magicians and necromancers of his day, who also did deeds astonishing to mortals, but wholly within the realm of mortal mind. He knew that, to convince them that he was expressing Principle, he must deliberately wait until their suppositional law of "three days" had gone into effect, then expose that false law and shatter it. At Lazarus' tomb the Man gave "the sign of the prophet Jonas."

Now Jonas, or Jonah, according to the Bible story, had been directed to carry a message of salvation to the people of Nineveh, but he shrank from doing so because of fear—he fled "from the presence of the Lord." He fell into the error of conceding personality to evil, and so he was loath to become an agent of mercy to those who, as his oracle should declare, were to be destroyed.

But, running away from his problem, he found himself cast into the deep sea of error and swallowed by the very personification of evil.

Then he came to himself—even as did the "prodigal son." He realized that nothing but an intelligent application of his understanding of Principle could save him. The very thing that he was withholding from the people of Nineveh was that which alone could and did deliver him from the prison of material sense. Small wonder that after this experience with error he was ready to be obedient to Principle! And in the discharge of his mission he then found that God had provided all manner

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of good for mankind and that they would experience it in the proportion that the false activities of the carnal mind were superseded by reflections of the Mind divine. In the depths of error he had had to work out his salvation in a mighty struggle of "three days," during which death itself laid its foul claim upon him. To deliver himself from "the body of death" required the faithful application of every iota of his knowledge of Truth—and only on this basis did he win.

This, then, was "the sign of the prophet Jonah" that the Man held up to the Jews: they were disobedient to Principle and were therefore sunken in the sea of error. And only by a mighty effort, a life-and-death struggle of "three days," in which they must apply a saving knowledge of things spiritual and must abandon their foul material falsities of belief, could they hope for deliverance from woe.

Jesus, however, went farther, and undoubtedly amazed his hearers by declaring that those men of Nineveh who repented at the preaching of Jonah, and the Queen of Sheba, who came from the ends of the earth to hear the imperfect wisdom of Solomon, should alike condemn the generation which was then despising and rejecting one greater in spiritual understanding than either Solomon or Jonah. That generation had been of all generations the most favored, having had the benefits from a long past in which the light of Truth had been reflected through such understanding of the Christ as had been attained by Abraham, Jacob, Moses, and the prophets, including John the "Cleaner"; but when he, who above all others had caught glorious glimpses of the absolute Truth, now moved among his fellows, he was rejected.

It has been customary through the "Christian" ages for the Church to resort to the "miracles," or "signs," of Jesus for theological purposes as evidences of his lofty character, the credibility of his teachings, and the exalted nature of his mission. And yet, as is repeatedly shown in the "Gospels," and is particularly emphasized in the incident just noticed, Jesus himself absolutely refused to do any mighty works merely to gratify the theologians of his day. He was instant to alleviate suffering, and in so doing he saw none of the ordinary differences among men. His healing power was at the service of any needy one who *rightly* desired it—but these were not the doubters and scoffers and the smug lovers of *matter*.

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The Man's references to the wrong and right uses of light are self-evident. Those who experience the illumination of spiritual sense are manifestly not mere reflectors of the Light, but, in a very real sense, are themselves *centers*.

Because some 85% of sense impressions come through the sense of sight, the "eye" has always figured extensively in Oriental imagery. As the Man used it, the eye is the symbol of perception: the "single eye" is spiritual sense, seeing Good only, seeing naught but God, therefore experiencing Life, Substance, Health, Joy always, without taint of evil. The "eye" that is evil is material sense, a mixed sense of material good and evil, seeing temporal good adulterated with error and ending in a climax of death.

By the personification of error as an unclean spirit bent on tenanting the mentality of man, and requiring to be driven forth and kept out by determined vigilance, the Man strikingly portrayed the mental struggle to acquire spiritual understanding, "the Mind that was in Christ," wherein only is found true "healing."

For true healing is "wholeness."

"But," argues the world, "if I am ill I take the treatment which my physician advises, and recover. How does this differ from the recoveries under Jesus' ministrations? True, the methods differ, but are not the results the same, recovery from illness?"

It is true that when a sick man recovers under material treatment he regains his former condition—for the Latin root of this word "recover" means just that: "to regain a former condition," or "to regain possession." By means of the material treatment, be it *materia medica*, manipulation of the body, or "autosuggestion," the patient's belief of sickness may be changed, may be caused to give place, to a belief of health, and this latter belief then becomes externalized on the body in place of the former.

So much for the outer appearance. But, mark this: the patient has but *regained his former condition*—and that was but a condition of false material *belief*. Wherein is he really benefited? But, worse, his belief in the efficacy of material treatment, of drugs and material modes, is undoubtedly strengthened by his "recovery." And in this case *he is even more liable to disease than before*. Then the "unclean spirit,"

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the undestroyed false belief, which was driven out, "walketh through *dry* places," the wilderness of mortal beliefs—and at length returns to the mentality so receptive to it, bringing with it "seven"—signifying, to the Hebrews, a complete number—of other false beliefs. And the latter state of that man is worse than the first!

But the Christ-treatment *destroys* the false material belief—it is in this sense that the Christ says: "Enter into him no more!" The Christ-treatment leaves the patient with some spiritual understanding, some glimpse of Truth, and with less faith in matter and less fear of evil. The destroyed belief cannot return, bringing with it "seven" others "more wicked than himself." The patient regains possession of what was his "from the beginning," a knowledge of himself as in reality an eternally harmonious Idea of Spirit and therefore free from attacks from the "unclean spirits" of false material belief. The last state of *that* man is one of progress, of spiritual elevation, of greater immunity from disease. . .

True, mortal man is—as yet—free to choose the method of treatment that shall be applied to his case. How long he shall enjoy that freedom rests with the Legislatures, upon which are constantly urged, by deluded, mesmerized mortals, demands for laws that shall enslave them and their fellows to the ignorance of *materia medica* and material modes that are the antitheses of the Christ-method. Then shall the state of the sick be worse than at first. . .

But blessed indeed are they that hear the word of God and keep—*apply*—it! The healing which results therefrom shall be the true "sign."

CHAPTER 15

THEME: *The Man Points Out His True Kindred.*

PLACE: *Galilee.*

MATTHEW 12:46-50

WHILE he yet talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him.

47 Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

48 But he answered and said unto him that told him, Who is my mother? and who are my brethren?

49 And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

50 For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

MARK 3:31-35

THERE came then his brethren and his mother, and, standing without, sent unto him, calling him.

32 And the multitude sat about him, and they said unto him, Behold, thy mother and thy brethren without seek for thee.

33 And he answered them, saying, Who is my mother, or my brethren?

34 And he looked round about on them which sat about him, and said, Behold my mother and my brethren!

35 For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

LUKE 8:19-21

THEN came to him *his* mother and his brethren, and could not come at him for the press.

20 And it was told him *by certain* which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

FROM earliest times the gender of mankind's concept of God has been masculine. Yet it is strange that those who regard "creation" as an *ascending* order should not have noted that the female was revealed *after* the male.

Throughout the ages the concept of God has been deprived of feminine attributes and Deity has been limited to masculinity. Hence the inability to recognize the *Allness* of God. Male domination was in imitation of mankind's concept of God as a magnified *man*. Nor did this status change until Jesus appeared, with his perfect concept of God as Love. From that hour God was revealed as "Father-Mother," the infinite "us," who unfolded Man in "our" image, after "our" likeness.

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The arrogant, self-centered "mortal mind" has found it difficult to comprehend how God can be feminine as well as masculine, and so its false concept which belittles God to mere masculinity is an error of belief which has enthralled mankind to male supremacy for ages, and, by aiming at woman and denying the possibility of her bearing any message to mankind, has perpetuated a conspiracy against "the rights of man." And this it has done under the specious cloak of *religion!*

There is little doubt that the Man's self-consciousness as the revealer of the Christ was in large measure formed by his knowledge of himself as having come into this world in a manner different from others. Dwelling on this in his "silent" years, realizing that for him the belief in human causation had been broken by the manner of his birth—knowing too, as he did, that in this belief of human causation lies concentrated the whole strength of error—he could point mankind away from human parentage to God as the complete "Father-Mother" of all that is real. After "Cana" the Man never referred to a human father. And now, defeating the very human design of his kindred, he announces himself free from the control of his domestic circle, and therefore free from the hampering beliefs which such control implies.

His unique question: "Who is my mother? and who are my brethren?" should startle the world from its mesmeric sleep. For it was a blow at the deadly belief of human causation. Yet he was not depriving himself of his relations, but, rather, was showing that he was not limited by the false sense of human relationship, and that he was conscious of his true relationship to the all-creative Principle, God. In recognizing this, he likewise recognized his own and the true selves of his fellow men as Ideas of Mind, all bound together in the spiritual relationship of "Sons of God," with Spirit as "Father-Mother." Oh, could the world have grasped the deep meaning of his words, the pains of child-birth and the agonies of death had long since been driven back into limbo! For had he believed in human birth, the son of the widow of Nain had remained dead.

For he who believes that he has been born must, for that same reason, believe that he must die. He who concedes *reality* to human relationship is far, very far, from reflecting the Christ. For he who did reflect the Christ, and that perfectly, knew that fatherhood, motherhood, sonship, brotherhood, all were con-

“RELATIVES” AND “BUSINESS”

cepts. The material concepts of these relationships are transient, fragile things that are soon broken; but the spiritual concepts are eternal, for they are the divine relationships of Principle and Idea.

Thus mortal mind's claim of "my mother" or "my son" is sheer animal magnetism. A realization of this would have prevented those devastating wars which since history began have sprung from racial hatreds. When one can cry with David: "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee," then will the narrow limits of race, kindred, and family disappear, and he will see that "now are we the sons of God," brethren, with but the one creative parent, the "Father-Mother" God.

"But," you cry, "Jesus gave up his family!"

Far from it! He had but worked out of the constricting *personal sense* of relationship. He had been steadily rising in the scale of being—why, he could now *raise the dead!* His kindred had not risen with him—not even the clear-visioned Mary. Could he mark time and wait for them to attain his spiritual status? No, else were he yielding to error and losing all that he had gained. He had risen to that spiritual eminence from which he could see that his love for his kindred and friends was his love for their reflection of God. If his friends deserted him, it really indicated his great development spiritually. They had remained stationary, mired fast in their material beliefs—but they must not for that reason presume to hold and limit him.

And he saw, too, that their desire to restrain him was but the "serpent's" effort to block his great work, to halt him in the vast business of the "Father." Not that he loved his kindred less, but that the conduct of the Father's business and the working out of his own salvation must not be hampered and clogged by the clinging of those who were still stagnating in the material and personal sense of self. *They* were lingering in their treacherous sense of peace; *he* was fighting his way upward through the hosts of material errors; *they* were reluctant to surrender their beliefs in the pleasures of matter—although glad enough to have their beliefs in its pains removed; *he* was constantly surrendering the sense of material personality for the spiritual sense of himself as Mind's Idea. Like barnacles, these ignorant and fear-filled kindred would have delayed him; in deepest love he shook them off.

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And because they could not understand him, and because they feared for his safety and for their own—for emissaries sent by the hierarchy at Jerusalem were now keenly noting his every word—they lamented: “He is beside himself!”

CHAPTER 16

THEME: *The Man Denounces the Business Ideals of the Pharisees.*

PLACE: *Galilee.*

LUKE 11:37-54

AND as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.

38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39 And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without make that which is within also?

41 But rather give alms of such things as ye have; and, behold, all things are clean unto you.

42 But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43 Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them.

45 ¶Then answered one of the lawyers, and said unto him, Master, thus saying thou reproachest us also.

46 And he said, 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.

47 Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them.

48 Truly ye bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute:

50 That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51 From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple: verily I say unto you, It shall be required of this generation.

52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

HE EXPOSES "BAD BUSINESS"

53 And as he said these things unto them, the scribes and the Pharisees began to urge *him* vehemently, and to provoke him to speak of many things:

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

"FOILED in their attempt to brand Jesus publicly as in league with the devil, the Pharisees resolved to try the subtler plan of pretending friendliness, and inviting Him to partake of their hospitality, that they might watch what He said, and if possible, provoke Him to commit Himself in some way that would bring Him within the reach of the Law."¹

As an instance of the "burden of the Law," the vital requirement of washing the hands before eating may be cited. A Jewish Rabbi would rather have died than eat before meeting this requirement, and Rabbi Akiba, in prison, is quoted as declaring: "It is better, in a time of persecution, to die of thirst than to break the commandment, and thus die eternally"—and he washed his hands with the allowance of water brought him by his jailor, before he would touch his food.

Consider, then, the unpardonable conduct of the Man, for he had just cast out an unclean spirit—in other words, he had performed a cure—and thus was doubly defiled. And deliberately to come now without a purifying bath to the table with those Levitically clean was an insult to them and to their religion! And they did not fail to reveal their thought in regard to it.

Oh, the rare courage of the Man, to break with the sacred "traditions of the Elders," to ruthlessly expose the sensuous pretense and grinning hypocrisy which mocked God in the name of religion, to boldly enter the dens of these ravening wolves and there strip mortal mind to its hideous nakedness! Animal courage the world has had a plenty; but the courage to meet the very concentration of power ascribed by mortals to evil is divine.

The die was now cast. The long gathering storm had burst over the fearless Man. Error, desperate with terror—Oh, yes, it was "politics" that lay behind the fierce opposition to the Man; it was the vast question: "Who shall be greatest?" it was the Temple clique; it was the moot question of "property rights"; and it was the lust of Rome. But back of all these externals cowered the "suppositional opposite," the very Goliath

¹ *The Life and Words of Christ*, Geikie, Chap. XLI.

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of evil, whimpering in mortal terror before the "Son of David" in whose hand lay the rock of Truth that was destined to pierce its swollen head and scatter its empty pretensions to intelligence and power. Alone, like David, he stood. None so alone, so isolated, with the "one lie" fiercely brandishing its weapons of matter and clamoring for his human sense of life. And he knew he would yield that human sense—but he likewise knew that the hour of yielding was his own to dictate. And he knew that the yielding would be such a climacteric event as to change the very course of human history. . .

The awful problems which confronted mankind then—similar in essence to those with which the world is so vainly grappling to-day—had gotten beyond the power of existing economic or political expedient to solve. Nothing, *absolutely nothing* could solve them but a change of thinking. The "Cleaner" had discerned it, and he came crying: "Get you a *new mind!*" The Man saw it more clearly than the "Cleaner," and he declared that "unless your righteousness exceed that of the Scribes and Pharisees"—except you begin to think on the basis of Principle, Truth, and abandon your careless, lustful, false and deadly thinking on the basis of the "serpent," the "suppositional opposite," you are *doomed!* He saw mankind rushing headlong to a terrible fate; and he saw that their sole salvation lay *entirely within themselves*, in right thinking. He saw what the exclusiveness of the Pharisees had led to: the malicious bigotry, the self-poisoning sense of superiority, the deadly intolerance, the adamant self-righteousness, the perpetuation of the murderous hatred of mortal mind for Truth. The problems then, as now, were not such as legislation or forceful revolution could solve. It is not by cleaning the hands, but the *mind*, that men can "please God" and thereby save themselves. Spirit and world-thought are direct opposites; yet in Spirit is life, and in world-thought is death. Not by revolution, but by *spiritual evolution* are we led to God.

And he had come offering them that true knowledge whereby such spiritual evolution could be effected as would raise them to a reality of being above the dead level of the material senses.

But just for that reason error, whose very existence depends on the illusions of material sense, rose up against him. Those who thought in terms of "class" and "profession" declared him

highly dangerous to the existing order and sought to trap him to the destruction of his message. . .

And then he let forth his tremendous denunciation of that by which these deluded ones were being so cruelly deceived.

He charged that they wiped the outside of the platter—they adorned their minds with the trappings of "intellect" and false learning and pseudo-science based on the testimony of the physical senses; they decked their mentalities with the tawdry drapery of false religion that externalized in the emptiness of ceremonial piety; yet those very minds themselves were but the false activity of foul thoughts of material possession and pleasure, of material lust, selfishness, egoism, greed. . . How it must have struck the haughty Pharisees, for they constituted the "church goers" of the day, and scrambled for the best seats in the synagogue! . . .

He hurled scorn at them for their ridiculous tithing of potherbs, and their outrageous and hypocritical avoidance of simple duties of love to their fellow men. He denounced their shallow cant, their exaltation of self in their love of publicity, and their flaunting ostentation. In their inner filthiness and outward show of Levitical cleanliness he likened them to graves over which men walked and, without realizing it, became defiled. It was a raking, scathing, fearfully exposing denunciation—nothing was so defiling to the Pharisees as a dead body, and, God of Israel, this fellow was comparing them to *corpses!*

But let the Man step into our marts, our cathedrals, our forums, our legislative halls of to-day, and what, think you, would burst from his lips? . . .

A lawyer, thinking to check the torrent of scalding words, heroically threw himself into the breach. "Teacher, in saying such things you are reproaching us too!"—and we are not like these. . .

The Man turned full upon him—and the lawyer withered in the fiery blast. The lawyers, "the professional interpreters of the Jewish law," had heaped up burden upon burden; they had bound the helpless masses in unbreakable meshes of legislation for the benefit, not of the people, but of the "classes"; they, instead of honoring the prophets whom their fathers slew, built sepulchres for them—that is, they approved the slaying. Thus they were accountable for the blood of all the prophets. But,

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more, to them had been entrusted the key to the door of knowledge of the kingdom. . .

Aye, to those of greater gifts had been entrusted the glimpses of spiritual understanding which the patriarchs had caught, glimpses which might have been expanded into clear visions of Truth, wherein would be seen the reality of the spiritual Creation and the illusive and death-dealing nature of the material concept that arose as the "mist" and wherein mortal man was made out of the nothingness of dust. But "you have taken away the key to this spiritual knowledge of Truth, whereby mankind might become free, and you have neither acquired this knowledge yourselves, and thus worked out your own salvation, nor have you permitted others to acquire it, for in its place you have substituted your own foul and undemonstrable teachings of life and intelligence in *matter!*"

Oh, that to-day the Man's ringing words might sound through hall and chancel, wherever there be found priest and preacher, doctor or learned professor who, standing with back to the door of spiritual knowledge, will not himself enter, nor permit entrance to eager searchers after Truth! Yet, as the Man later declared of the parasites who, in the name of God and humanity, batten upon mortal ignorance of Truth: "They have their reward." And, with their victims, it is *death!* . . .

Not that there are none who live consistently with their own thought, or none who seek to promote happiness and relieve distress. There were such even among the Pharisees, and they also faithfully observed fast days and earnestly prayed according to the prescribed forms. Yet even these fell under the Man's denunciation, for the falsities which they entertained and promoted made sore burdens for others which they themselves were helpless to lift, because of their own wrong concepts of Truth. And not that there are none to-day who faithfully preach and teach their own concepts, ideas, and opinions; not that there are none who to-day generously endow medical schools, theological seminaries, laboratories, and hospitals. Yet these, in so far as they cling to their concepts of reality in matter, in so far as they endow matter with life, sensation, causation, and intelligence, and steadily refuse to teach and to preach the nothingness of their material beliefs, just in so far do they too fall under the scalding rebuke of the Man who not

A REMARKABLE BUSINESS TALK

only taught but proved, and by such deeds as remove the necessity for hospitals, medical schools, and theological institutes, that *Spirit* is All-in-All.

CHAPTER 17

THEME: *Another Business Talk by the Man.*

PLACE: *Galilee.*

LUKE 12:1-59

IN the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

2 For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

4 And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

5 But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

8 Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

9 But he that denieth me before men shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge or a divider over you?

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

16 And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17 And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

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18 And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

20 But God said unto him, *Thou* fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21 So *is* he that layeth up treasure for himself, and is not rich toward God.

22 ¶And he said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.

23 The life is more than meat, and the body *is more* than raiment.

24 Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them: how much more are ye better than the fowls?

25 And which of you with taking thought can add to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.

28 If then God so clothe the grass, which is to-day in the field, and to-morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶But rather seek ye the kingdom of God; and all these things shall be added unto you.

32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

33 Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 Let your loins be girded about, and *your* lights burning;

36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

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42 And the Lord said, Who then is that faithful and wise steward, whom *his* lord shall make ruler over his household, to give *them* their portion of meat in due season?

43 Blessed *is* that servant, whom his lord when he cometh shall find so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and to be drunken;

46 The lord of that servant will come in a day when he looketh not for *him*, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers.

47 And that servant, which knew his lord's will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more.

49 ¶I am come to send fire on the earth; and what will I, if it be already kindled?

50 But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

51 Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother against her daughter in law, and the daughter in law against her mother in law.

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

55 And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

57 Yea, and why even of yourselves judge ye not what is right?

58 ¶When thou goest with thine adversary to the magistrate, as *thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison.

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

“STRANGE it is that men will do anything rather than *think*. Because of this chronic lethargy, this indisposition to think, it takes a Spartan to arouse them.”¹

Yet not so strange, when we reflect that it is only by thinking—*real* thinking—that salvation is to be won, and naturally the “suppositional opposite” would seem to exert its maximum of mesmerism to damp the thinking powers of men.

1 *The Ministry of Beauty*, Kirkham, p. 157.

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"All the world is sobbing—Why this pain, this affliction? . . . These many ages men have suffered and mourned; nor has the mourning of one generation lessened that of the next, but each weeps as though none had wept before. We groan to-day as groaned the Egyptians of the first dynasty, as men will groan forever and ever so long as they look without and place their trust in that which is unstable."²

For when men look without, they look beyond Principle into supposition. And when they place their trust in things and thoughts material, they rest on shifting sand.

After his scathing denunciation of the error that was using the Pharisees, the Man rose and left the house. The Scribes, the lawyers, and the Pharisees who had sat under his awful exhortation hastened after him and "commenced a vehement attempt to entangle Him and make Him give off-hand answers on numerous points, lying in wait to catch some unguarded expression from His lips."³

"Meanwhile the people had come streaming towards Him by tens of thousands, so that they were trampling one another under foot. And now He proceeded to say to His disciples first, 'Beware of the yeast of the Pharisees, that is to say, beware of hypocrisy.'"⁴

It has been thought by many that the Man's followers were few in number. But a careful interpretation of the text shows that the people flocked about him by thousands. Yet he came from without the pale of their established religion, in defiance of age-honored dogma, and offering none of the modern bribes of music, oratory, pictures, sensation, or social advantages to attract and hold his audiences. He did not hold out a "dim consolation of future bliss to atone for present misery"; he did not "carry jellies to the sick and bread and bacon to the needy"; he did not think to fulfill his mission by marrying and burying them—No, but he ministered to a mind diseased that was externalizing its discord in bodily ills, in business and domestic chaos, in wretched environment, and ultimate death. In short, he *healed*.

He had no fear of the firmly entrenched ecclesiastical hierarchy, this remarkable Man, for well he knew that it was *not* founded on Principle. His warning was not against personality,

² *The Ministry of Beauty*, Kirkham, Chap. XI.

³ Weymouth translation.

⁴ Weymouth translation.

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but against Pharisaical deceit, against taking thought for the body that makes clean merely the outside of the platter, that subtle error coming in the guise of good that would deceive "the very elect." It is in this guise that matter puts forth its mesmeric claims—"Why, God made the herbs of the field," the world stoutly declares, "and endowed them with healing qualities, so that in employing them in the form of medicines we are really evoking the power of God." "Oh, the Bible tells us that God made *all*, therefore He made human beings and the human body—Why, of course He created matter! Where else did it come from?" "Surely, life depends on material food!—Can you live without bread?" "We suffer, it is true; but God uses evil for good purposes—Why, evil is real—and so is good. But the good will overcome the evil—some day." "Certainly, we who believe on the name of Jesus expect to pass through death into eternal life—What? do we think that any one who has thought only of material things all his life could endure for a moment spiritual existence?—How absurd the question!" . . .

Alas, that which mankind do *not* do is to *think!* Animal magnetism sees to that! For to really think would result in exposing the nothingness of the human mind as the "suppositional opposite" of the Mind that is God. No wonder then that mortals instinctively shrink from all effort to truly think!

Yet mankind *claim* to think, and deceive themselves into believing that they do think. But the shallow, flimsy pseudo-thoughts which flow in and out of their mentalities come from the "communal mortal mind," and are narcotic, mesmeric, destructive. And they bring forth fruit after their kind, for they cannot be hid.

Vain is the attempt to cover erroneous thought and escape its certain effects, the Man taught, for "as a man thinketh," as he believes or claims to think, so is his environment, his appearance, his conduct, his body, his health. *His every thought tends to externalization in form or activity!* His thoughts will come to light—yea, they will announce themselves from the very roofs! Deception is the "suppositional opposite" of Truth. Without real basis, it becomes impossible. Truth will strip the disguise from every error. "Whatever therefore you have said"—thought—"in the dark"—in the unseen recesses of mentality—"will be heard in the light"—

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will become externalized; and "what you have whispered within closed doors"—behind the portals of mind—"will be proclaimed from the house-tops"—by your very environment! The business man who swings down the street on his way to his work betrays in his face, his form, his garb, his conduct, *the very essence of his thought!*

And, more: the "as a man thinketh" stops not at manifestation in features, gait, environment, and business, but demands to find manifestation in stomach, kidneys, lungs, brain, and every organ and function of the body. And herein, at last, have we, through the knowledge which the Man came to reveal, discovered *the origin of disease*. It is not that which goes into the mouth that "defiles" a man—it is not germs or food or drink, entering into the body from without, that kills; it is that which proceeds from within, from "the heart"—and "heart," we have learned, to the Hebrews meant "mind." And so, as the Man declared, it is only "the pure in mind" who see—experience—God, absolute Good.

"But," comes the rejoinder, "smallpox, diphtheria, and tuberculosis are *germ* diseases; they are spread by the dissemination of germs!" . . .

Not so! The germ is not a cause, but a *product*, of disease. It is an *accompaniment* of bodily discord. The disease is caused by the material beliefs accepted as Truth by the mortal man. The disease is but the logical externalization of such beliefs; and this radical discovery has been proved again and again for nearly twenty centuries.

Ah, Jesus "knew what was in man"!—knew what was in mortal man's thought! And he knew how that thought would be externalized! When he laid off his mechanic's apron and went out to teach mankind the astonishing "method and secret" which he had discovered during those "silent" years, he found them dulled into lethargic resignation to the tyranny of evil and mesmerized by the killing belief that its awful domination was quite resistless. He found all mankind cowering under fear, here violently active, there latent but ready to burst into action. It was deadly fear born of the belief that men were subject to matter and its so-called laws and that, without warning, without mercy, they might at any moment be stricken down, helpless and hopeless, by its ruthless operation. And immediately he sounded the trumpet-note of emancipation:

"Fear not . . . for it is your Father's good pleasure to give you the kingdom"—the kingdom which evil had usurped and the throne whereon matter claimed to rule in place of Mind.

Human fear is not creative thought, it is essentially *destructive*. But because mortal man is *outside* of Principle, groping in the wilderness of the suppositional, he is dominated by fear, and his world quakes under its deadly mesmerism. Yet fear is never of things or happenings *real*, but is always mere *anticipation*, due to the belief that God is *not* All. To believe one's self liable to evil is to anticipate—to reach forward and possess—its ultimate appearance, therefore to expect it, and so to attract it and create its appearance. To be afraid is to subscribe without protest, without resistance, to the false beliefs of power in disease, accident, luck, evil, destiny, loss, and to submit to the supposed laws governing these falsities of mortal belief.

But why fear "hell," when it was but the mediæval Church that created "hell"? Why, Dante derived his idea of "hell" from apocalyptic literature, and we now have the very book which gave him his nauseating pictures of the torments of "Inferno." . .

"In 1885, a long fragment of the Gospel and of the Apocalypse of Peter was discovered at Akhimim in Upper Egypt, which was published by Bouriant in 1892, and subsequently by Lods, Robinson, Harnack, and other scholars. This created a marked sensation because it was the first to be found in modern times of the multitude of apocryphal gospels known to have existed in the early centuries of the Christian era."⁵

In the same year in which this "Apocalypse of Peter" was discovered, and in the same book in which it was recorded, was found the "Revelation of Peter," a work not written by Peter but, according to the custom of the time, attributed to him by its unknown author.

"This is a document constantly mentioned in early writings; yet only eight lines from this famous ancient treatise had been known to scholars previous to this discovery. It had such an enormous influence in early times that it distinctly affected the Sibylline oracles and the Apocalypse of Paul, and even influenced through the latter the *Divina Commedia* of Dante; yet no scholar in modern times had ever read it."⁶

5 *The New Archeological Discoveries*, Cobern, p. 219.

6 *Ibid.*, p. 225.

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The following excerpts from this "Apocalypse of Peter" will disclose the well-spring of horrors from which Dante dipped:

"And there were some there"—in the place of the damned—"hanging by their tongues, and these were they that blaspheme the way of righteousness: and there was beneath them fire, flaming and tormenting them. . .

"And there were also women hung by their hair over that mire that bubbled up: and these were they that adorned themselves for adultery. . .

"And I saw the murderers . . . and there were set upon them worms as it were clouds of darkness. . .

"And there were other men and women on fire up to their middle and cast into a dark place and scourged by evil spirits and having their entrails devoured by worms that rested not: and these were they that persecuted the righteous and delivered them up. . .

"And hard by them were women and men gnawing their lips and being tormented and receiving red hot iron upon their eyes: and these were they that had blasphemed and spoken evil of the way of righteousness. . .

"And in a certain other place were pebbles sharper than swords or than any spit, red hot, and women and men clad in filthy rags were rolling upon them in torment: and these were the wealthy that had trusted in their wealth and had not had pity upon orphans and widows. . .

"And in another great lake full of pitch and blood and boiling mire stood men and women up to their knees: and these were they that lent money and demanded interest on interest. . .

"And others again . . . were burning and turning themselves and being roasted: and these were they that had forsaken the way of God. . ."

"But," cry the theologians, "the scheme of salvation *demands* that there should be a hell!"

Yes, all human man-made schemes result in hell—it could not be otherwise, for hell—the old English "helled," or "helled about"—is sheer *limitation*.

"It is often argued that the masses of men are not amenable to philosophic truths, that they must have somewhat suited to their plane of understanding—that is to say, their *misunderstanding*. But it is not so easily argued that there are grounds therein for misleading, that we shall therefore preach to them a god that is not, a heaven that is not, a hell that is not, all

7 *The New Archeological Discoveries*, Cobern, pp. 226, 227.

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because such myths are readily accepted and the false morality of reward and punishment which goes with them is a more or less efficient magistrate.”⁸

“But Jesus plainly referred to a hell . . . !”

Oh, ye fools and blind! To twist his references to death and destruction into doctrines of a literal hell and bolster them by apocalyptic literature is a violently forced interpretation in the interest of dogma and man-made creed! The Greek term rendered “soul,” we now know, more correctly signifies a *false or material consciousness*, and not eternal Spirit or Spirit’s image and likeness, Man, for “Spirit” is always designated in the Gospels by an entirely different Greek word. Indeed the two terms are employed in conjunction, and each with the significance just stated, in *1 Thessalonians 5:23* and *Hebrews 4:12*.

As for the word “Gehenna,” here translated “hell,” it does not occur anywhere in the Old Testament nor in any writing of the time of Jesus as in any way signifying a place of future punishment, as we have previously pointed out. Jesus used this term because it was one extremely familiar to his hearers. It was a most striking figurative reference to spiritual power, but with no indication of the divine purpose. Akin to it in style is the saying of the “Cleaner”: “God is able of these stones to raise up children unto Abraham”—but he did not say that God intended to do so.

Only the densest of material thought, swayed by animal magnetism, could take the Man’s marvelous statement: “Are not five sparrows sold for two farthings, and not one of them is forgotten before God?”—and the equally remarkable: “But even the very hairs of your head are all numbered”—and, in direct refutation of the changeless Love which they express, create the horrors of a Dantean hell and attribute the vile creation to a God who is Divine Consideration!

No, God does not lean forward on His far-off throne and watch the sparrows fall. No, He does not keep a ledger in which are recorded the number of your hairs. Oh, the tragedy of it all, that the beauties of Truth, which the wonderful Man voiced to his hearers in the Oriental imagery which alone they could understand, should have been so befouled by the rank materialism of the ignorant and literal West! . . .

“It must be evident to the scholar that Jesus reflected in his

8 *The Ministry of Beauty*, Kirkham, p. 148.

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teachings the mystical philosophy of the East; that he was an Oriental and a mystic, as how should he not be, child of the East that he was; oriental in his view of life, in his scheme of philosophy, in his imagery, and of a profoundly metaphysical turn of mind. His was a transcendental idealism—himself the Master Idealist. See, then, the absurdity of attempting to westernize this thought evolved from philosophic and religious meditations in Syrian deserts and engrafting thereon a sort of hard-cider theology and ethics. The scholar knows well enough that the metaphysical East has ever been the cradle of religion, and from the East the West has borrowed—too busy to evolve its own. The philosopher must reflect upon the tacit acquiescence which the hustling materialistic West has ever given to the dreamy metaphysical East in adopting as it has its idealism—an idealism opposed in every particular to the ideas according to which the West has and does live, but to which it vaguely subscribes in the hope of ultimate salvation. It is then the duty of the preacher as scholar and philosopher to discover the universal element in this eastern thought which has compelled acceptance of the West and to so understand and set forth the idealism on which it rests as to induce men to live by the spirit of it in place of merely subscribing to the letter. And so in relation to Jesus, if he cannot see that his life and teaching expressed a perfect idealism as the only basis of life, and if he be not stirred by a similar conviction, how can he say anything in the name of Jesus or do other than belie the truth which the great Galilean lived and worked to make manifest!"⁹

Oh, it is not *man* that shall be punished eternally; but the evil which falsely claims to *be* man shall be tormented out of its false claims, shall be burned in the fires of Truth and utterly destroyed in the consciousness of mankind! Can you not see it, O, ye blinded by matter?

Those who are willing to investigate can learn that in the ancient Hebrew religion the hope of blessedness or the fear of punishment in a life after death had no place. Nor did the Man teach an adjournment of judgment on iniquity and a just squaring of good and evil when time should have melted into eternity. The assizes of God, he declared, were *here* and *now*. Knowing the oneness of Life, he knew there was no real death, and that real existence suffered no interruption or variation. Hence the almost total lack of reference in his teachings to a "future state"—for *there is none!* . . .

⁹ *The Ministry of Beauty*, Kirkham, pp. 151, 152.

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It was in the Græco-Roman world that the idea of a life after death was made conspicuous. A great revival of religious interest had begun therein some time preceding the Christian era, and it continued to spread and to deepen through several centuries. Due to this influence, when the teachings of the Man became known in the "pagan" realm the people naturally were attracted to such of its features as seemed to conform to their longings and hopes. Not knowing that death is as much a false belief of mortal mind as hunger or disease, they were especially impressed by the account of the reappearance of the Man after his crucifixion as emphasizing the fact of immortality. And from this was derived the key-note of the promulgations of the Church "Fathers." An impressive illustration is afforded by the Nicene Council. Above all else it exalted the conceptions of "heaven" and "hell" and the glory of the "saints" hereafter. And yet "heaven," "hell," and the "saints" were, and remain, but creations of the very fertile and densely material imaginations of the early "Fathers."

In the course of time this false teaching was bound to utterly destroy the significance of "the kingdom of heaven" as unfolded by Jesus. For it fostered the desire to flee from one's problems, to escape from the evil earth and reach a higher world abounding only in good. It dulled, even eliminated, incentive toward improvement in the present sense of life, as evidenced by the hymns of the early Church, which voice the ideals and aspirations of that distant period. They depreciate earth as "a desert drear," and throb with longings for the "over there" and a blessed—though extremely vague—life to come. Incentive to "work out" one's salvation as the Man did, as John did, as Paul admonished, was at length completely stifled, the Man was exalted as God, his works were regarded as "special" manifestations and quite impossible of repetition by mankind—and error settled back in triumph.

Oh, admittedly this magnifying of "the other world" did serve, indirectly, to influence men toward morality. The dread of the bar of judgment, the fear of endless punishment, the hope of heaven—even a monotonous heaven of endless Sundays—all, though selfish and unworthy motives, restrained multitudes from outward deeds of evil and caused them to exercise greater human justice and mercy. But what might not have been the glorious result had there been close adherence to the

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Man's teaching, with its impressive now and its emphasis on the absolute necessity of acquiring, here in the present, a practical understanding of God as Life, Truth, and Love!

Ah, how Truth stirred error to its very depths in those wonderful Galilean days! Falsehood rode the wings of the morning, error stalked to and fro through the earth demanding to be heard and accepted; but no evidence before the mortal senses could blind the Man to the demonstrable fact that "God is supreme." It was a testing time for those who sought to follow him. But those who "confessed" him by reflecting the Christ in their associations with men would find the Christ-Truth sustaining them; those who denied Truth by accepting the claims of matter, by believing that man was created out of dust and by Spirit, would find themselves unsupported—yea, their claims of material self "denied"—by "the angels of God."

But what are the "angels of God." As we have pointed out: God's thoughts towards Man and the spiritual Universe. And these? Ah, "I know the thoughts that I think towards you, saith the Lord, thoughts of peace, and not of evil. . ." Such thoughts deny forever the material claims of "mortal mind" to be real, to be Man.

The unpardonable sin is the sin unrepented of and sustained by mankind's continued acceptance of the false claims of the "suppositional opposite." The pardoned sin is the sin destroyed, for sin forsaken and destroyed ceases to be *something*. But when error arraigns at the bar those who would forsake sin and know Truth, there need be no fear: for to such receptive ones will come God's "angels," the right thoughts to meet the occasion. No, the Man did not frame this in these words. As Lucas reports, he said: "The Holy Ghost shall teach you in the same hour what ye ought to say." And he very wisely couched it thus, for "the idea of the activity of the Holy Ghost in all great events was quite familiar to Israel at the time,"¹⁰ and the Man could not have used language that would have more perfectly conveyed his meaning.

Then a young man standing near, evidently having heard something which suggested that he might enlist the aid of the Teacher in a personal matter which was then causing him bitterness, impulsively interrupted the discourse with the selfish

¹⁰ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 152.

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appeal: "Master, speak to my brother, that he divide the inheritance with me."

It was a request calculated to excite the favor and cupidity of the cunning Scribes and Pharisees, eager for any saying or act of Jesus that might be distorted and made to appear a usurpation of the function of some public official and so contribute to his downfall. But the Man, always alert to the true significance of words and acts, was quick with a reply that answered the young man and added to the discomfiture of those bent on destroying his influence.

It was a business question—and it received a business answer. But for the world's false sense of values, there had been no such question. "The earth is the Lord's," and it was the practical recognition of this that enabled the early Christians to hold their property in common and for the equal benefit of all. It was an ideal state, but one that could be maintained only on the basis of Principle. When at length, in the fourth century, the birthright of spiritual knowledge was bartered for the pottage of temporal power and the possession of fleeting *matter*, Principle was abandoned and those calling themselves Christians accepted the formulated "property rights" of the Romans and began to add to the existing intricate legal mechanism requisite to maintain them against human aggression. . . .

"That bad social dogma, the sanctity of private fortunes over every other sanctity, came from Roman law and was neither an Old Testament idea nor a part of the mental furniture of the Carpenter."¹¹

Accepting this, the spiritual ability to *demonstrate* supply as needed was exchanged by mankind for the dubious privilege of a grinding, sweating struggle, under the hideous man-made law of "the survival of the fittest," to acquire material possessions, and the two-fold battle with self to see value in aught else and to prevent the covetousness of their fellow mortals from wresting their material possessions away.

The Man saw it all—and he would possess not a single material object that he would not gladly share with whomsoever might ask. But his real treasure—*that* was in "heaven": it was his spiritual knowledge, which conferred upon him ability to meet his every need on the instant by immediate and unailing

11 *The Call of the Carpenter*, Bouck White, p. 136.

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proof of the immanence of God. *That* was something that not the heaped up wealth of Ormus or of Ind could buy. *That* made infinite Spirit his banker and enabled him to check at will on inexhaustible Supply. *That* freed him forever from poverty, from soul-dulling commercialism, from corroding covetousness, the lust of riches, the pride and vanity of the fading things of matter. *That* freed him from the deadening dependence on matter and the drudgery to acquire it. . .

Never would he hear the ominous words: "You fool, this night your sense of reality in matter shall be required of you: *then*—THEN—with your every material support failing you, what will you do?" He knew that he was in the highest sense rich, for he was rich towards God. Such are those who, whether or not possessed of material things, maintain their freedom against the domination of the false sense of reality, substance, value in matter.

"Why was it that Jesus refused to be a judge and a law-giver? What was his answer when men said, 'Well, you are undermining the very foundations of society if you do not insist on the righting of this wrong; property will nowhere be safe; we shall have anarchy, and there will be the end of civilization'? Jesus' refusal to be a divider was not due to the urgent claims of his life-work as Messiah, but it was because the real problem as it presented itself to him was quite other than they supposed. To get a fair division of the property by arbitration or the compulsion of the police or of public opinion and mob violence might be and indeed would have been a fairly easy matter; but the problem as it presented itself to Jesus was not 'How can I get a fair division?' but 'How can I reconcile these two brothers?' For justice and fair dealing follow inevitably where there is love and brotherhood, but where there is no brotherly feeling there is no true happiness. Jesus appealed directly to both parties, 'Beware of covetousness.' With covetousness gone, there would be no problem; with covetousness there, there was no solution of the problem. The legal method did not and could not touch the heart of the matter; for legality and justice are concerned with externals and do not affect the heart."¹²

To rase materialistic beliefs from the minds of mankind was indeed a task! And how he strove to lift their clod-like thought above the mere struggle for food and clothes and shelter! The infinite creative Mind has already "from the beginning" provided all these things, he taught—but this stu-

¹² *The Galilean*, Nathaniel Micklem, p. 101.

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pendous fact can be apprehended only as mankind lay off their limiting beliefs of substance-matter. The human mentality being emptied of material trusts, therefore receptive, the right ideas from Mind will flow in. These by their externalization will meet *every* human need.

Oh, sell that ye have—get rid of your hampering material beliefs! Provide yourselves with bags that wax not old—with the right understanding of God and its demonstration! Give, *give*, GIVE—for as you open your hand to another and thus let go of matter you will find it filled for yourself! Where your treasure is, there will your mind be: if your sense of values is material, your life will manifest it in disappointment, dissatisfaction, disease, sorrow, woe. Throw it out, it is hampering baggage! And be alert to keep it out, this destructive material sense! Keep your light of spiritual understanding burning—if you let it go out, as did the Christians in the fourth century, the woe of the “dark ages” will come upon you too!

The life is more than meat—you will learn some day that life is in no way dependent upon or sustained by material food, but is wholly a function of thought. “I think,” declared Descartes, “therefore I am.” And right thinking about Life externalizes in living, regardless of beliefs of material food. Right thinking about God as Soul externalizes in abundant supply.

But existence in the Man’s day, even as now, was summed up in mere hearing, seeing, smelling, tasting, and feeling. Then, as now, priest and poet, merchant and doctor, dwelt on the same dead material level. It was not Life that they worshiped as God, but a false material *sense* of being. And that false sense, the Man taught and proved, is the “suppositional opposite” of Reality, and is “the man-killer from the beginning” to all who ignorantly yield it obeisance. . .

Watch, therefore! For vigilance in keeping one’s mentality barred against the false thoughts of the “communal mortal mind” is the price of freedom from woe and death! Be constantly receptive to the constantly coming Christ-Truth. And step by step will those who credit the Man’s teachings and radically rely on God and, in all their activity, seek first a practical, demonstrable understanding of Spirit, find themselves clothed and fed and sheltered and guided and in every conceivable manner “blessed.”

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In what truly Oriental manner did he drive the lesson home! The Lord of a household is absent, but a steward is left in charge. This servant kept not the door barred against error, but admitted carnal beliefs, became mesmerized by them, became gluttonous and drunken with matter, let himself be driven by murderous cruelty, and served the carnal mind as God. Suddenly the Lord—Truth—appeared, as the shameful externalization was at its greatest. The next instant the faithless custodian was condemned by the error which he had admitted and was “beaten” with suffering, while that which had mesmerized him was exposed as a falsity and cast out.

The parable was not overdone, for occurrences of the kind were not infrequent in the Man’s day. But the story, as seized upon and depicted by him, became a dramatic portrayal that carried conviction in its setting forth of the gradation of punishment according to the degree of spiritual knowledge and therefore of individual responsibility.

No doubt the Pharisees listened with a sneer. The Man foresaw the sharp human experiences awaiting him for his opposition to the hoary teachings under whose mesmerism the people slept the sleep of death. But he shrank not. “I came to throw fire upon the earth,” he cried, “and what is my desire? Oh, that it were even now kindled! . . . Do you suppose that I came to give peace on earth? No, I tell you that I came to bring dissension.”¹³ “I came not to give ease in matter, but its opposite. Households will be divided and friends separated because of men’s differing concepts of God, but the right concept of Truth will prevail. And that concept may be recognized by a single test—its fruits.”

“Ye hypocrites, ye can discern the face of the sky and of the earth”—ye delve deeply into matter and so-called “science,” and ye make great scientific discoveries, not one of which is aught but material invention and useless to the salvation of men—“but how is it that ye do not discern this time?”—for the Christ, Truth, is here!

Oh, you Pharisees! You priests and false teachers! Your lives attest the action of error in shutting mankind out of heaven, harmony! “Why do ye not judge what is right?”

Even because ye are still listening to the “serpent,” nor for error’s din can hear the voice of God.

13 Weymouth translation.

CHAPTER 18

THEME: *The Galileans Slain by Pilate, and the Parable of the Barren Fig Tree.*

PLACE: *Galilee.*

LUKE 13:1-9

THERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2 And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.

6 ¶He spake also this parable; A certain *man* had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

THE sky, long overcast, was darkening, and night lowered over Israel. Of a sudden the country rang with the story of a massacre of Galileans by Pilate. The Jews had been growing hourly more restive under the Roman yoke. Pilate, always ready to shed the blood of a people he hated, had quickly accepted the excuse for violence which the hot-headed Galileans had, all too readily, offered him. He had been constructing great conduits to give Jerusalem a better water supply, but had appropriated for this purpose part of the fund derived from the Temple tax levied on all Jews throughout the world. Stirred by the priests and Rabbis, the people rose against this sacrilege. Pilate swiftly, ruthlessly cut them down, his soldiers even invading the sacred precincts of the Temple and slaughtering pilgrims who were so poor that they were slaying their own sacrificial animals. The blood of these mingled with that of the beasts, constituting to the Jews a foul pollution of the House of God. . .

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“Another misfortune had happened in Jerusalem a short time before. A tower, apparently on the top of Ophel, near the Fountain of the Virgin opposite Siloam, had fallen—perhaps one of the buildings connected with Pilate’s public-spirited steps to bring water to the Holy City—and eighteen men had been buried beneath it; in the opinion of the people, as a judgment of God, for their having helped the sacrilegious undertaking.”¹

The opinion then uttered, that this was by way of judgment for wrong doing, has been tenaciously held down through the centuries. The ancient belief that adversities are divinely sent as penalties, or allowed as a consequence, or even provided as means of education, still finds expression in the resignation of the theologian: “The Lord gave, the Lord taketh away,” and in the “acts of God” of the insurance policy.

What a revolting concept of God! The Man riddled it through and through, and placed the origin of evil just where it belonged, in “mortal mind.” “Except you get a new mind,” he warned, “you shall perish likewise.” Nor God shall be to blame, for He sees no evil.

But: “Whosoever keepeth my sayings shall never taste of death.” If you would likewise see no evil, you must reflect Him.

The degree of evil, misery, disease, and death in this world is but the measure of man’s mental distance from God. All human thought is mesmeric, and it is sheer mesmerism that makes one attribute evil to God and not to the “lie” from which it springs. For the cause of all evil is *mental*. . .

“What!—the death of those eighteen innocent men at Siloam had a *mental* cause?—Why, they were caught under falling bricks and buried . . . !”

Yet their death was directly due to the universal belief that matter governs man, that matter gives life and that matter can take it away. The result was in the highest degree consistent and logical.

Oh, Israel had forgotten the spiritual import of the story of Job, and now lay floundering in the false philosophy of Eliphaz, Bildad, and Zophar. And so God was associated with penalty, and from the same fount, they declared, came good and evil, sweet water and bitter, life and death, spirit and matter. And for such beliefs Israel came daily to judgment. . .

Yet opportunity to prove God never fails. And the proof

1 *The Life and Words of Christ*, Geikie, Chap. XLIII.

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must be made—every knee shall eventually bow and every tongue acknowledge Spirit as All—either this side of the grave or beyond the experience of death.

And so the story of the barren fig tree conveys a vast hope. It is *never* too late; for, though mankind “miss the mark” by accepting mortal belief as Truth and must suffer as long as they thus “sin,” still the saving Christ *is* come, and the spiritual understanding of God is eternally available.

Chastisement and *punishment* as mentioned in the Scriptures are not, as ordinarily assumed, the same in meaning. Multitudes have questioned how vindictiveness and retribution could be reconciled with love and goodness as they pondered such passages as:

“For whom the Lord loveth he chasteneth,
And scourgeth every son whom he receiveth.”²

But it is because of the gross error which has been read into such passages. In both the Hebrew and the Greek languages the terms translated “chastise” or “chasten” are virtually identical, and signify primarily to *teach*, to *train*, to *instruct*. The idea of punishment is quite secondary and has proceeded wholly from human customs. The original meaning of the word has reference to the *future*; the acquired significance has regard to the *past*. To train or to teach promises future benefit; to punish calls up the past. “Scourging” is the salutary discipline of experience leading to a knowledge of God. . .

Even the Pharisees could become fruitful in the manifestation of Life if they would—but then were they no longer Pharisees.

2 *Hebrews*, Chap. XII.

CHAPTER 19

THEME: *The Allegory of "The Sower" as a Business Discourse.*

PLACE: *Sea of Galilee near Capernaum.*

MATTHEW 13:1-23

THE same day went Jesus out of the house, and sat by the sea side.

2 And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

3 And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;

4 And when he sowed, some *seeds* fell by the way side, and the fowls came and devoured them up:

5 Some fell upon stony places, where they had not much earth: and forthwith they sprung up, because they had no deepness of earth:

6 And when the sun was up, they were scorched; and because they had no root, they withered away.

7 And some fell among thorns; and the thorns sprung up, and choked them:

8 But other fell into good ground, and brought forth fruit, some an hundredfold, some sixtyfold, some thirtyfold.

9 Who hath ears to hear, let him hear.

10 And the disciples came, and said unto him, Why speakest thou unto them in parables?

11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

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

13 Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand.

14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:

15 For this people's heart is waxed gross, and *their* ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

16 But blessed *are* your eyes, for they see: and your ears, for they hear.

17 For verily I say unto you, That many prophets and righteous men have desired to see *those things* which ye see, and have not seen *them*; and to hear *those things* which ye hear, and have not heard *them*.

18 ¶ Hear ye therefore the parable of the sower.

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19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked *one*, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some an hundredfold, some sixty, some thirty.

MARK 4:1-25

AND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2 And he taught them many things by parables, and said unto them in his doctrine,

3 Hearken; Behold, there went out a sower to sow:

4 And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.

5 And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:

6 But when the sun was up, it was scorched; and because it had no root it withered away.

7 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8 And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty, and some sixty, and some an hundred.

9 And he said unto them, He that hath ears to hear, let him hear.

10 And when he was alone, they that were about him with the twelve asked of him the parable.

11 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:

12 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.

13 And he said unto them, Know ye not this parable? and how then will ye know all parables?

14 ¶The sower soweth the word.

15 And these are they by the way side, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts.

16 And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

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17 And have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18 And these are they which are sown among thorns; such as hear the word,

19 And the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful.

20 And these are they which are sown on good ground; such as hear the word and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred.

21 ¶And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22 For there is nothing hid, which shall not be manifested; neither was anything kept secret, but that it should come abroad.

23 If any man have ears to hear, let him hear.

24 And he said unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you: and unto you that hear shall more be given.

25 For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

LUKE 8:4-18

AND when much people were gathered together, and were come to him out of every city, he spake by a parable:

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

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

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

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

9 And his disciples asked him, saying, What might this parable be?

10 And he said, Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 Now the parable is this: The seed is the word of God.

12 Those by the way side are they that hear; then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock *are they*, which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience.

16 ¶No man, when he hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but setteth it on a candlestick, that they which enter in may see the light.

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17 For nothing is secret, that shall not be made manifest; neither *any thing* hid, that shall not be known and come abroad.

18 Take heed therefore how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.

PRIMITIVE mortal man, as he roamed the interminable plains or cracked the bones of the saber-toothed tiger about the fires in his dank caverns, responded gradually to the dawning concept of that "something not ourselves," and shaped his crude language to give it expression. As the long ages slowly unrolled, his intimate association with the sun, the sky, with stream and mountain always symbolized the true relationship which real Man holds with Spirit, and its expression found utterance in the highest art of human language, *poetry*. Thus Israel, ages later, when the light of Truth overwhelmed the nation with its effulgence and the people beheld the unity of God and the nothingness of the "supposition," burst into immortal song.

It was in poetry that the Hebrew seer voiced his concept of God. It was in poetry that the greatest of the Hebrew seers, Jesus of Nazareth, delivered his divine "method and secret," which unlocks the portals of heaven.

"Jesus was Himself the inspiration of His immediate disciples—the power of His character, the magnetism of His personality, the engrossing charm of His presence. Something of this is preserved for us in the apt reminiscences of the faithful, and yet more in His own measured utterances. No other individual has succeeded in an equal degree in projecting his personality across the centuries. . . . But aside from the winsomeness of Jesus, radiant constantly from His person, was the method used by Him in His accepted character of Teacher. This, in brief, was the careful expression in the form of Logia, Parables, or Lyrics of the truth He wished to communicate, and these by repetition were impressed upon the minds of the Twelve, who constituted His permanent class, and such others as the accident of circumstances made His auditors. Then, on the basis of such oracles, followed exposition, query, comment, colloquy, bringing the truth home to the hearts and minds of all. So much stress did He lay upon this mode that He repeatedly exhorted His disciples to remember His Logia, and associated with such acts of memory His largest blessings."¹

Poetry is the expression of harmony. Always the unique

1 *Did Jesus Write His Own Gospel?* MacVey, p. 18.

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Man spoke in poetic form, voicing the harmony within. His "Sayings" and stories teem with poetry. And, more, they give indubitable evidence of being carefully formulated and *exactly* expressed, with such emphasis and repetition—and upon such carefully chosen occasion—as to insure their taking root in the mentalities of his hearers. . .

"To present Jesus of Nazareth as a Man of Letters, carefully brooding over His thought until He had wrought it into the exact expression, and thus giving the world those marvelous oracles which have held the thought of ages in charmed interest and amazed appreciation, this indeed is to reverse all tradition; to introduce Him as a Poet who is the crowning glory of a great literature and who was Master of form as well as of lofty sentiment, this is to challenge the attention of the time and to call the critics into action. To hold that *we are in no sense dependent upon reminiscences, idealized after the lapse of time, but that we have the carefully composed oracles fresh from His hand and lips*—this is to find a new authority and to secure a new basis for interpretation."

The "Sayings" of the Man—the "Logia"—as found in the "Gospels," are almost always cast *in the exact forms of Hebrew verse*. He was master of the Hebrew verse forms, of the various forms of synonymous, antithetic, synthetic, and casual parallelism; of the tristich, the tetrastich, the distich, the quatrain. The translations of his "Sayings" from the Aramæan and Greek into English have, of course, marred the exactness and the balance of expression, and yet, despite this, the Man's poetic mastery stands forth like a mountain-peak. . .

"Behold a sower went forth to sow,
And as he sowed some fell by the wayside,
And the birds came and devoured them.
And others fell upon the rocky places,
And straightway they sprang up,
Because they had no deepness of earth.
And because they had no root,
When the sun was risen, they were scorched,
And they withered away.
And others fell among thorns,
And the thorns grew up and choked them,
And they became unfruitful.

2 *Did Jesus Write His Own Gospel?* MacVey, p. 185 (except the italics).

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Others fell upon the good ground,
And yielded fruit a hundredfold,
And sixty and some thirtyfold.”³

Thus, in imperishable poetic strain, was delivered that vast and searching range of the entire metaphysical realm, the “Sermon on the Mount.” . .

“Be not anxious for your life,
What you shall eat and drink,
Or wherewithal you shall be clothed;
Is not the life more than the meat,
And the body more than the raiment?

Behold the birds of the heaven;
They neither sow nor reap,
Nor gather into barns;
Yet your Heavenly Father feeds them.
Are you not much better than they?

Consider the lilies of the field,
How they grow; they toil not,
Neither do they spin;
Yet even Solomon in all his glory
Was not arrayed like one of these.”⁴

Who, having heard, could ever forget the charming lilt, the fascinating swing, the stately measure of the conveying form. And the form held, imperishable, the moral. To drive his thought into the mentalities of his hearers, he wisely cast it in verse, to which they, as Orientals, were peculiarly receptive. The memories of men in his day were vastly superior to those of to-day; there were no newspapers then, no periodicals, and few written records to which to refer; and enforced dependence on memory strengthened this faculty to such an extent that a single hearing of such verse as the Man uttered sufficed to cause its retention and ready recall ever after.

The easy committing to memory of his uttered “Sayings” made them always available. Recalling and pondering them afterwards tended to mold the people’s thought. And thus the Man’s poetic utterances became in time a dominant formative influence, much as the poetry of Homer influenced the Greek youth to emulate the fictive heroes of the Trojan war, or caused

³ *Did Jesus Write His Own Gospel?* MacVey, p. 222.

⁴ *Ibid*, p. 205.

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the elders to seek to manifest the superlative wisdom of the much-traveled Ulysses.

The Man had now been teaching sufficiently long for the people to have gained some *practical* comprehension of the "kingdom" which he had been proclaiming. It was time they bore fruit and thus proved that they had profited by his words and demonstrations. To this end he now pressed home a lesson on *personal responsibility* for the effects produced by what they had heard and seen, and showed that each individual's gain was proportionate to his faithfulness, his obedience to Principle. For his carrier of this lesson he chose the parable of "the Sower."

"A parable was adapted to arouse the curiosity of even the hardened, and to excite reflection in men's minds, and so ultimately bring them to the truth better than would didactic instruction. Men will remember an illustration when they would forget a principle. The parable, so far from being an instrument for blinding, was better adapted to give light than would be the unillustrated statement of spiritual things. At the same time, it put the truth in such a form that those who were lying in wait to catch Jesus in his words would find nothing upon which to lay hold."⁵

It was towards evening, after a busy day, and the Man had betaken himself to the shore of the lake. The ubiquitous multitude impetuously followed him, so great the number that he entered a boat and had it pushed out from the land. Then from this novel floating pulpit he proceeded to teach.

The region of this lake is famed for the transmission of sound. Macgregor, relating a conversation with an Arab who journeyed on land while he in his canoe was some distance out on the water, says:

"It was very remarkable how distinctly every word was heard, even at three hundred yards off; and it was very easy to comprehend how in this clear air a preacher sitting in a boat could easily be heard by a vast multitude standing upon the shore."⁶

The noise of the throng hushed, and an eager expectancy awakened by the Man's sharp command: "Hearken!" the famous parable was begun.

⁵ Henry Ward Beecher.

⁶ *The Rob Roy on the Jordan*, Macgregor, p. 328.

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Thus, in story after story, each in itself a little gem of "short-story" narration, the Man revealed his "method and secret" in language that his auditors could grasp. No, he did not, as far as we know, say to them: "Now the very fact that God is infinite Spirit seems to postulate a 'suppositional opposite' which constitutes the source of all that you know as 'evil.'" But he *did* say that evil was a liar and the father of lies. That was all-sufficient for them: they could distinguish between the false and the true, and they could in true Oriental fashion discern his meaning. He did not say: "Now thought tends to externalization, and therefore if you hold in your mentalities thoughts of lack, these will outwardly externalize in a manifestation of poverty." That would have been far too technical. But he *did* emphasize the awesome fact that "as a man thinketh," so will he be. He *did* say: "Consider the lilies . . ." and "Why take ye thought for raiment?" And they knew full well that he was not advising them to abstain from material food and wearing apparel, for this they could not do until they had acquired the facts of real—*spiritual*—existence and the ability to demonstrate them. But they did understand, what he meant they should, that their thinking had been all wrong, and that they had been acting as if God were withholding the things they needed. God had already given them "the kingdom"—everything that they might need—he declared. But as long as they took anxious thought about material things, just so long would such thought be externalized in lack; while the right thought of God as their loving, sustaining "Father" would externalize in all needed supply. It was *so* simple! And *so* practical! . . .

He did not, as far as we know, go deeper into the subject with them and point out the *mental* nature of food and raiment, and show that these must be metaphysically considered, and that the spiritual facts regarding them must be gained and held to in order that harmonious externalization might ensue. No, he merely asked them to take but the *first* step on the long journey from the false material sense of existence to the scientific knowledge of God, to know whom is Life eternal. He did not tell them that their material needs hinted the spiritual facts—yet this was so, and he knew it. But he told them to know the Father—and this knowing would automatically result in the externalization of the spiritual fact of supply, and they

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would find that "all these things shall be added unto you." He gave them a tiny bit of understanding in the statement: "Your heavenly Father knoweth that ye have need of all these things," and he told them to *apply* that bit of understanding, adding that if they would they should see their every need met. He knew that they could not at once throw off all their material beliefs and immediately demonstrate to the full the supremacy of God; he knew that "heaven" is entered only as one by one these material beliefs are overcome, abandoned, destroyed, and better and more spiritual concepts acquired in their places. And so he was teaching them to emerge gently, and without violence or shock, from the cruel bondage of the false concepts, and gradually to gain the harmony and freedom of the true.

Yet those who heard him doubtless knew that, in the imagery of the Scriptures, "raiment" indicated the mental "aura" or atmosphere with which one surrounds himself and which reveals his state of thought. And so, in teaching them that they were really fed and apparelled, not by their own or another mortal's efforts, but by the same loving "Father" who clothes the lilies, he was showing them that the problem of supply was not at all material or dependent upon material modes, but was absolutely spiritual, and that if one will become conscious of Spirit's supremacy—yea, the *Allness* of God—he will be led and guided into such right conduct as to escape the false claim of lack.

And so throughout *every* line of thought: the Man worked always from the basis of divine Principle and its Idea, both perfect, and inseparable one from the other. This means perfect Mind and perfect Man. And so he called no man on earth his father, and urged upon his fellow men the same. For, as he *proved*, when one ceases to call a human being his father, and begins to recognize no parent but divine Mind, just so soon does he begin instinctively to look to that Mind alone for sustenance, maintenance, and for "all these things," and this whether, according to the testimony of the physical senses, he be in health or sickness, prosperity or adversity, joy or sorrow. He abandons, gradually but consistently, his former fruitless material endeavor based on a false sense of values; he ceases wasting time in the pursuit of "that which is not meat"; he ceases fuming and fretting and vainly worrying, knowing that these are based on belief in the reality of evil as opposed to

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Good, and that they but bear fruit after their own kind; he reverses his former wrong thinking; he sees substance now as spiritual, not material; he expands the narrow orbit to which his former aims and endeavors were limited; he stops regarding himself as "flesh," as soul and body, as "a few pounds of water and matter with a mental governor inside"; he becomes healthier, happier, more useful; and step by step he advances up out of the former hampering disease-and-woe beliefs, until at last he completely works out his own salvation and wins the benediction: "Well done," and lives thenceforth free from sickness, woe, and death. . .

Ah, these are the "good ground" upon which the seeds of Truth fall. These are they who are "meek"—receptive. To them shall be given more abundantly. They shall understand the "method and secret" and never lack. But those who are unreceptive and who cling to their material beliefs, they who permit the pleasures or the cares of material living to fill their thought, and they who in an excess of enthusiasm grasp the Word but wither under evil's assaults because of the shallowness of their spirituality—these are they from whom shall be taken even the material pleasures and props upon which their very sense of life now depends. . .

This, in part, was what the Man brought out in that marvelous metaphysical discourse on the Mount and in the striking parable of "the Sower."

Had the world not forgotten that East is not West, there had been less misinterpretation of the Man's words. *He* knew his audiences, and knew that he must speak the language to which they were accustomed. And so he used the familiar method of the Rabbis, taking a text from the Scriptures and weaving about it a simple story to illustrate and convey its spiritual meaning. He knew that he must employ imagery, that he must not be direct or abrupt, and that he must leave his story for his hearers to *discern* its meaning. Had he gone into a metaphysical analysis of his lessons they would have gaped at him in dull amaze. They could grasp the fact that disobedience to divine Principle entails woe, but only when permitted to discern it in some such dramatic story as that of Jonah and the whale. They could understand that thinking both good and evil results in disaster, but they wanted the lesson couched in an unforgettable story like that of Adam and

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Eve. They could understand that a life of dense materiality logically could not be expected to merge into heavenly bliss after death, but they must be told it in the imperishable story of Dives and Lazarus. And, though they knew much of the workings of error, they must see evil personified, with horns and a barbed tail. *Then* they could understand, these simple, child-like Orientals.

But this is just what has worked such havoc in translations of the Scriptures from the Hebrew, the Aramæan, and the Greek. The idioms which the Man found it essential to employ have been interpreted *literally* in exact western equivalents, and the anthropomorphism of the devil has been similarly bestowed on the conception of God. Small wonder, then, that, with the wonder-working spiritual import of the Man's unparalleled teachings buried deep under a mass of material rubbish, the Church to-day finds itself impotent to obey his command to *heal!* . . .

The parable of "the Sower" was but one of many through which the Man endeavored to convey a conception of divine Principle and the means of acquiring *practical* spiritual understanding. And he closed it with the oft-repeated words: "Listen, every one who has ears to listen with!"—That is, "he that hath hearing beyond his ears." The Rabbis had no fear that their teachings would not be understood, for they and their hearers were on the same mental plane and both dealt with but the dead letter of the law. But the Man demanded spiritual receptivity—and those who had it not failed to get the lesson. It was given to the disciples to understand his words, because of the attainment, even though slight, which they had made in the spiritualization of thought; but for those who chose to rely wholly on the corporeal senses and who preferred beggarly world-ideas and material thinking, the "mysteries of the kingdom," the spiritual truths, were lost.

His citation from the Book of Isaiah is startling in its arraignment of the mesmerism of the "serpent," material sense:

"You will hear and hear and by no means understand,
And you will look and look and by no means see.
For the people's mind is stupefied,
Their hearing has become dull,
And their eyes they have closed;
To prevent their ever seeing with their eyes,

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Or hearing with their ears,
Or understanding with their minds,
And turning back,
So that I might heal them.”⁷

It is highly significant that the word “convert,” while conveying the sense of turning back, of bringing back, and of refreshing, has also in the original Greek the deeper meaning of *reversal*. It thus conveys the practical thought—as Jesus presented it—of salvation as a function of *reversing* the false claims of mortal mind as they present themselves to us. It is the “natural” man, made up of false claims, erroneous beliefs, that must be completely reversed.

But, as Paul wrote later: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”⁸

This word “natural,” as used by Paul, has a peculiar and very illuminating meaning here. Weymouth translates it “un-spiritual.” . .

“Or, ‘psychical’; or, if we had such a word, ‘soulish.’ In the psychical man, ‘the spirit, being unvivified and unformed by the Spirit of God, is overborne by the animal soul with its desires—and is in abeyance, so that he may be said not to have it.’”⁹

Now the Greek word translated “soul” has rather the meaning of “sense.” It is not so much a reality as it is a mere *sense* of the real. And so the “natural” man becomes, as Jesus understood it, the *man of material sense, formed by the senses, a thing of material thought*.

But material thought comes not from the Mind divine. How then can this “soulish” being, this sense-thing, ever “hear” the saving Word of God?

Let us see.

⁷ *The New Testament in Modern Speech*, Weymouth, p. 39, translation of *Isaiah* 6:9 and 10.

⁸ *I Corinthians* 2:14.

⁹ See Weymouth's quotation from Alford in *The New Testament in Modern Speech*, p. 443, note 1.

CHAPTER 20

THEME: *Business Discourse on "The Tares." Other Discourses.*

PLACE: *Near Capernaum.*

MATTHEW 13:24-53

ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay: lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

33 ¶Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

34 All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them:

35 That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 He answered and said unto them, He that soweth the good seed is the Son of man,

38 The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

39 The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

40 As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.

41 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;

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

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43 Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

44 ¶Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.

45 ¶Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

46 Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

47 ¶Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just,

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.

52 Then said he unto them, Therefore every scribe *which is* instructed unto the kingdom of heaven is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old.

53 ¶And it came to pass, *that* when Jesus had finished these parables, he departed thence.

MARK 4:26-34

AND he said, So is the kingdom of God, as if a man should cast seed into the ground;

27 And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28 For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29 But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30 ¶And he said, Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?

31 *It is* like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth:

32 But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33 And with many such parables spake he the word unto them, as they were able to hear *it*.

34 But without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples.

IT is unlikely that the Man on this one occasion uttered the seven parables as grouped by "Matthew." This opinion is warranted by the hour of the day, and more especially by the fact that the Teacher was not wont to surfeit a promiscuous throng of people with teachings that called for careful thought for their apprehension. In this connection there is a peculiar significance in the observation of John Mark: "And with many such parables spake he the word unto them, *as they were able*

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to hear it." The implication is that it was a gradual and non-continuous unfoldment of the things pertaining to the new way of thinking. The grouping probably had relation not to time but rather to the similarity in the topics and their close relationship. A favorite conjecture is that, on this afternoon, in addition to the parable of "the Sower" the discourse included only the simple and more or less kindred parables of the "mustard seed" and "the blade, the ear, and the full corn in the ear."

It is not recorded that the Man ever tried to convince his hearers of the existence of God by mere *reasoning*. His belief in God's existence was a heritage.

But his concept of God was a result of his many years of hard thinking and progressive demonstration. And that his concept was the correct one, he at length proved irrefutably. This proof, comprised in innumerable "marvels" of healing and demonstrations of control over human selfhood and material beliefs of "natural" law, based his revolutionary teaching.

His pedagogical method was in the highest sense scientific. He never speculated or theorized; but, like the geometrician, he stated his theorem, then proceeded immediately to its proof. And he did not start with matter, nor with sense-perception. His basic theorem was: "God is Spirit." From this followed the necessary corollary of the "Allness of Spirit." Then, since even human observation has always shown that "like produces like," there logically followed the lemma of the unreal character of the material. . .

It was absolutely logical. And it was marvelously simple.

But mortal man, always seeking in matter the origin of life, demands to know the history of the Cosmos—and is quite unaware of the fact that this very demand is an assertion of his fixed belief in the reality of the material universe and its history.

And the demand must be met—yet the meeting of it exposes the utterly illusive character of the mortal and his history, and leaves to him the still unanswered question: "Adam, where art thou?"

To meet the demand necessitates probing the origin and constitution of *matter*. For the mortal believes himself a material being, dwelling on a revolving ball of matter, in a limitless material universe controlled by material law. . .

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Alas, for such negative knowledge! For mortal man, like Faust, knows everything unreal—and nothing real. “Scholarship,” as has been said, “can discover everything but the obvious.” And the obvious thing in this twentieth century is that *matter is entirely mental*.

The fundamental basis of the structure of matter is still widely held to be the “atom.” This was once, and very simply, regarded as “a particle of matter so minute as to admit of no further division.”

But men began to see that a thing that does not admit of further division cannot logically be composed of matter. . .

A material object was conceived of as consisting of atoms held together by the “law of gravitation.” But atoms that have ceased to be matter because they cannot be further subdivided must be regarded as existing in the realm of the *mental*. Moreover, invisible, intangible *law* can hardly be called matter. And so an object consisting of mental atoms bound together by an adhesive that is not matter certainly cannot be regarded as anything but mental!

Here confusion becomes confounded! But let us proceed. . .

Matter is regarded as composed of molecules—“the realm of physical action.” These in turn are composed of atoms—“the realm of chemical activity.” And atoms, finally, are now declared to be composed of “electrons.”

Then not the atom, but the “electron,” is the fundamental unit of matter. And the electron?

“The electron is a negative charge of electricity, spinning with lightning speed in or about a positive charge.” And: “The character of an atom—that is, whether it shall be iron, oxygen, etc.—is determined by the amount, distribution, and motion of the positive and negative electric charges present in it.”

Then matter ceases to be matter, and becomes *electricity!*

But, further:

“Since the human mind felt itself under the necessity of explaining all phenomena on a physical basis, a basis of matter, rather than admit the mental basis of all force and activity, it was obliged to infer the existence of a medium, the motions or vibrations of which would constitute all motion, force, action, and energy. It would have been much more natural and simple to have called it mind at once; but the human mentality has been loath to develop its thought along any but strictly material lines, and so it called this postulated medium the ‘ether,’ and

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assumed for it properties that are in the highest degree remarkable. . . The ether must fill all space, and must constitute the basis of all activity, of all material phenomena, of all vibratory action, as light, heat, and radio-activity, as well as electricity. But it can have neither weight, shape, taste, smell, nor visibility. It can have none of the properties common to matter. It cannot be perceived by any of the five physical senses. It must be exceedingly tenuous, enormously elastic, and much more rigid than anything that we can conceive of. Although filling all space, it must be more rigid than steel, and some millions of times lighter than air. To such straits is the human mind driven when it attempts to formulate a material basis for that which is wholly mental!"¹

Matter, then, came to be regarded as a form of ether-activity. And the electron was said to be "the focus of a local ether strain." A strain in the ether would necessarily be accompanied by motion, the motion being a whirl of ether, like a whirlpool or smoke ring. A vortex leaves the center more or less void, and this void in the ether was considered to be the "electron." So matter was regarded as "an aggregation of ether-voids due to vortex motion." And since this motion may be stopped by the application of suitable counter-forces, matter or material form thus reduces to *force*.

But now, through the thick confusion, we hear dissenting voices. . .

"The conception of the ether is one of those hypotheses which have been made in the attempt to explain some difficulty, but the more it is studied, the more unreasonable and untenable it becomes. It is merely conservatism or lack of courage which has kept science from openly abandoning the ether hypothesis. . . *There is no such thing as the ether. And light and wireless waves are not wave motions of the ether.*"²

In place of the "ether," then, we should substitute a "field of energy." And this is defined as "a condition in space, exerting a force on a body susceptible to this field." . .

"The conception of the field of force, or as we should say more correctly the field of energy, thus takes the place of the conception of the ether. The beam of light, the wireless wave, any electromagnetic wave is a periodic alternation of the elec-

¹ *The Diary of Jean Evarts*, Charles Francis Stocking, p. 49.

² Dr. Charles P. Steinmetz, in *Popular Radio*, quoted in *The Literary Digest*, July 1, 1922.

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tromagnetic energy field in space. Differences between light and other waves are merely those due to differences of frequency."³

And now, quoting again from this same preëminent scientist and investigator, let us hear the conclusion of the "matter":

"All that we know of the world is derived from our senses. . . All sense perceptions are due to energy; they are exclusively energy effects. In other words, energy is the only real existing entity. It is the primary conception, a conception which exists for us only because our senses respond to it. All other conceptions are secondary conclusions, derived from the energy perceptions of our senses. Thus space and time and motion and matter are secondary conceptions with which our mind clothes the events of nature. Obviously, then, by carrying the explanation of light and electromagnetic waves back to the energy field—to energy storage in space—to the electromagnetic field, we have carried it back as far as possible. We have carried it back to the fundamental conceptions of the human mind; the perceptions of the senses."⁴

And so the "last word" to date regarding the constitution of matter is that *it is an affair of sense-perception!*

Now if sense-perceptions are facts, or perceptions of fact, then we have reached an absolute conclusion.

If a tree is real, solid, material substance, it is obviously impossible that it should pass through the human eye and enter the mind. Therefore, when one declares that he is looking at a tree, the truth is that *he is conscious of something within his own mentality*. Nor can he ever be conscious of aught but the contents of his own mentality. He can never be aware of anything, therefore, but *mental* things—thoughts, ideas, mental concepts, mental impressions. And these are not distilled out of his own alembic, but come to him from a source without, and a source higher than himself. And they shape and move and control him.

And yet the man believes himself to be looking at a material tree, when the fact is that he is being woefully deceived by sense-perception. With him, "seeing is believing"—and yet he is seeing but a *mental picture* and believing it real substance-matter outside of himself!

And so all through his conscious experience: if he accepts

³ Dr. Charles P. Steinmetz, in *Popular Radio*, quoted in *The Literary Digest*, July 1, 1922.

⁴ *Ibid.*

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sense-perceptions as *facts* he will experience the myriad woes and delusions of mere *belief* unfounded on Truth. Sense-perception tells him that the earth is flat; that people and things grow smaller as the distance between them and him increases; that the stars are bright dots; that the sun and moon are discs a short distance above him; that the sun revolves around the earth; that the sky is an inverted bowl; that the rails of a track on which he may be standing converge, and therefore were a train to pass over them it would be derailed, etc. An infant knows nothing but sense-perceptions; and unless these are constantly corrected by reason and given an interpretation *radically differing from their own testimony*, they lead into the ditch.

More and more is it becoming understood that matter is "a thing of thought." "All the qualities of matter," declared Professor Fiske, "are what the mind makes them, and have no existence as such apart from the mind." Herbert Spencer wrote: "Matter and motion, as we know them, are differently conditioned manifestations of force . . . concretes built up from the contents of various mental relations."

Moreover, in the sessions of the American Association for the Advancement of Science, held in the winter of 1923, strong evidence was offered in support of the theory that the various forms of matter are *basically the same*, and that many of the so-called "elements," hitherto believed to be indivisible, are really mixtures of two or more substances, examples of such being chlorine and mercury, and that the "elements" with which the public is so familiar *differ from each other only in degree rather than in kind*.

Thus in physical science the tendency is towards the disclosure of matter as basically composed of but *one* thing, and that not matter at all, but *energy*. Though as yet the physical scientists realize it not, the actual tendency is towards the revelation of the material universe as *an expression of mentality, or mind*.

But, if this be true, whence that mind? And is it itself fundamental?

In reply to these questions physical science, by its negative answers, really affords data leading to a positive conclusion.

"Science derives its conclusions by the laws of logic from the things we see, and does not deal with the real world, of

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which we know nothing, but with the world as it appears to our senses."⁵

And "the things we see" are demonstrably *the contents of our own mentalities!*

Again:

"All of our sense-perceptions are limited by and attached to the conceptions of time and space. . . Modern physics has come to the same conclusion in the relativity theory, that absolute space and absolute time have no existence, but time and space exist only as far as things or events fill them, that is, are forms of sense-perception."⁶

But, alas, the irony of it all! For we measure "time"—and therefore the very life-span of mankind—by the duration of our passage through the earth's shadow! Ironically enough, it is the earth's shadow that the mortal mind employs to measure—and therefore *limit*—its own sense of existence! In other words, according to mortal mind, wholly dependent on sense-perception, the shadow of *matter* is the measure of life! . . .

For—materially speaking—the earth, by intercepting a portion of the sun's rays, casts a shadow in space. Since the sun is vastly larger than the earth, this shadow is conical, gradually diminishing in size until it comes to a point. Now as the earth rotates, every part of its surface eventually passes through this shadow. In the shadow there is no sunlight, therefore at any point on the earth's surface that is passing through the shadow we say: "There is night there." And the duration of the night is the length of time required for that point to pass through the shadow.

"Night," therefore, is the length of time required for us to pass through earth's shadow. . .

And this varies greatly, being longer or shorter in proportion to our location north or south of the equator. So night is a very arbitrary thing; it is not fixed, not stable, and therefore is not in any sense a real measure. And yet, based though it is on the belief of the earth's passage through its own shadow, mortal mind has seized upon it and made it *a measure of its own sense of existence!*

Thus the earth's rotation—its passage through its own

⁵ Dr. Charles P. Steinmetz, in an address on "The Place of Religion in Modern Scientific Civilization," quoted in *The Literary Digest*, Nov. 25, 1922.

⁶ *Ibid.*

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material shadow—furnishes mortal mind with its false sense of day and night. And the aggregation of these “days and nights” marks for mortal mind the passing of time, and therefore of its own sense of life. . .

Yet no one can say when a day is a real day. On earth it is a varying period of time; on the planet Jupiter it is much less; and on the moon it is enormously greater. What, then, is a standard day?

And still “physical science,” admittedly dependent upon sense-perception, employs this inexact and measured concept of life without knowing how long a day or a night really is, and quite in disregard of the awful fact that it has postulated its measure upon a sense *which does not and cannot comprehend Truth!* Was ever mesmerism more complete! Surely, as Shakespeare wrote: “There is no darkness but ignorance.”

But for this false time-concept, by which mortal mind measures not only its own sense of life but guesses at the duration of the life of the stars and of the entire universe, old age would be shorn of its misery and dissolution stripped of its power to terrorize. For at any point outside of or beyond this conical shadow there is no night. Outside of the earth’s shadow—outside the shadow of *matter*—“there is no night there.” Outside of the concept of matter there is no darkness, no oblivion, no death. . .

Verily the wisdom of this world is foolishness with God! And the end of such false time-measurement is the limiting of the seeming existence of the material universe, ultimating with the final extinction of the false measure, the thing measured, and the deluded measurer. Physical science, so-called, leads ultimately to the ditch. Its relative measures are *all* essentially false, from its starting point in a material sense of life, through the shadow of matter, to a time-measurement that adds the word FINIS to its activities.

It was Tyndall, master-investigator of material phenomena, who said at last: “The roots of phenomena are imbedded in a region beyond the reach of the senses.” In other words, “all physics at length run out into metaphysics.” *Why then, in the name of common humanity, are mankind to-day being forced by priest and preacher, doctor, professor, and legislator, away from the facts as revealed by Christ Jesus and into acceptance of deadly falsities based on mere sense-impression? . . .*

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Why, indeed, when one of the most eminent scientists of the day admits that physical science *"does not deal with the real world, of which we know nothing, but with the world as it appears to our senses"*?

And yet a profound change is taking place—not because of physical science, but in spite of it. "The kingdom of heaven," said the great Teacher, "is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened."

Mortal existence is based wholly on mortal thinking, therefore on false and transient standards. Gradually, from the time of primitive man, in whom there dawned an awareness of "something not ourselves," down through the ages, there have developed distinct systems of human thought, lines along which thinking tended to take direction, channels through which it was guided. And these are to-day found to be united in the three dominant systems of "science," "theology," and "medicine." It is these three systems which in this twentieth century control the education of the young and the thought-processes of the adult. It is these three systems that constitute the "three measures of meal" in which "a woman" has hidden the "leaven" of the "kingdom of heaven."

And slowly, as the leaven has worked and belief in the reality of the finite has been broken down, human thought has thrown off some of its shackles and has expanded into greater freedom. The concept of the world has shrunk as foot-locomotion has given place to the horse, the latter to the railroad, and this to the automobile and the airplane. The concept of space has narrowed as immeasurable stellar distances are freely calculated and the composition of the stars disclosed. The concept of brotherhood is being forced upon the race by the telegraph, the telephone, the "radio." A narrowing material world is shattering class distinction by binding the human interests of the individual inextricably in the interests of all. As the leaven works, the "divine right of kings" crumbles, and the false code of the subservience of the masses to the few is blotted out. As the light of Truth dawns, the tallow dip fades before the electric arc; as cleaner thoughts displace thoughts more material, so sanitation is followed by a lessening of disease—Oh, it is all as yet on a very material basis; but there is in process a wide exchange of better concepts for the poorer, and an ever

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closer approximation of the spiritual. . . The *material* atom has become *force*—and force is power and is mental. And the truly mental is the *spiritual*.

So the leaven is ceaselessly at work. And as it works there is a great stirring of error: "I make peace, and create evil: I the Lord do all these things."⁷ The moral chemicalization is to-day in process everywhere; mountains of hatred are raised; malice, envy, greed mount to the clouds and crash over the world in devastating wars; calamities stun mankind; crime abounds; the people "run to and fro" and their conversation is all of sickness and society and business gain. The "flying roll" of Truth is "the curse that goeth forth over the face of the whole earth"⁸ and "it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house and shall consume it with the timber thereof and the stones thereof." The muddy stream of human thinking is stirred to its lowest bed, error is sifted to its blackest depths—and it will be so until every knee bow and every tongue, whether of priest, pedant, or physician, confess the name—the *character*—of Truth.

The conceptions of physical science admittedly "hold within a certain range only, and not beyond this." And this range, the world is slowly coming to see, is mortal mind, beyond which it cannot go.

"Still greater and more pertinent is another limitation of our sense perceptions; our senses can perceive only finite things, but cannot perceive the infinite. No reasoning from any foundation can put anything into the conclusions which is not contained in the foundations, and thus, with our sense perceptions finite, all conclusions from them, that is, the entire structure of science, is limited to the finite. Hence any attempt of science to deal with an infinite conception, as the infinite in time and in space, immortality, the conception of God, etc., must fail and lead to contradictions, be illogical. Thus the proof of the non-existence in science, of the conceptions of God, immortality, etc., really means nothing except that we cannot get by reasoning a conclusion which is not contained in the premises on which we started our reasoning."⁹

⁷ *Isaiah*, 45:7.

⁸ *Zechariah* 5:3.

⁹ Dr. Charles P. Steinmetz, in an address on "The Place of Religion in Modern Scientific Civilization," quoted in *The Literary Digest*, Nov. 25, 1922.

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Can we see now why Jesus always started with God? "We can not get by reasoning a conclusion which is not contained in the premises on which we started our reasoning." He who starts to reason up to God from matter ends in matter.

Jesus started with God. "In the beginning, God. . ." But he did not fail to take cognizance of the "suppositional opposite," which he denominated plainly a "lie." He knew that Spirit was the only "Creator"—but he knew that wherever Spirit was, right there the "opposite" seemed to be. He knew that Spirit was revealing an infinite spiritual "Creation"—but he knew that the "lie" also appeared to claim to reveal—to create—a material creation, likewise infinite in extent and diversity. Spirit revealed its greatest Idea, Man—so the "lie" appeared to create the human man, the hue of a man, out of *humus*, dust, earth. And as Spirit endowed Man with all good, which Man has by reflecting Spirit, so mortal man appears to reflect all that the "lie," the "communal mortal mind," claims to possess and to do. As God is Spirit, infinite and intangible and invisible to material sense-perception, so the "communal mortal mind" appears to begin as "fluid"—a gaseous state. And this is the much-discussed "ether." It appears as an "energy-storage." It is the "field of force," the "field of energy" filling and permeating the entire mortal concept of "space."

Out of this "energy-storage," this "ether," this ever-active field of seeming power, "atoms" at length begin to crystallize. These "atoms" are the fundamental units of matter. They are composed of charges of positive and negative force called "electricity," one spinning around the other with lightning-like velocity. An aggregation of these "atoms" constitutes a portion of visible, tangible "matter." And whether that matter shall be iron, silicon, hydrogen, etc., appears to depend on the amount, distribution, and motion of the electric charges present in it.

The study of electrodynamics has developed a concept of the atom which is most interesting. . .

"The negative electron is taken to be a body of negative electricity or charge uniformly distributed throughout an oblate spheroid whose polar diameter is 2.13×10^{-13} cm. and equatorial diameter 6.52×10^{-13} cm., their ratio being 3.058 and the eccentricity of the ellipse being 0.945. Outside of this surface there

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is no charge and inside of it the charge is uniformly distributed throughout the volume. The whole is in rotation about its polar diameter, and the average speed of the rotation has been determined. . ."¹⁰

"A positive charge of two units is considered to form the positive part of a hydrogen atom. It has the same shape as that of the negative electron, an ellipsoid having the polar axis 4.6×10^{-16} cm. and equatorial diameter 14.11×10^{-16} cm., the ratio being 3.058, the same as for the negative electron. The neutral hydrogen atom is formed by two negative electrons attaching themselves to this positive charge, and by coming into actual contact with it, one on either pole so that the axis of the three bodies are in one common line."¹¹

Now it is from these minute whirling charges of electricity that physical science declares all matter to be built up. In other words, every material object, whether it be a tree, a boulder, or the human body, is but an aggregation of such minute, invisible whirling charges of electricity.

The question immediately arises: How can a body, admittedly composed of innumerable *invisible* electric charges, become *visible*? For zero plus zero is never aught but zero, and heaping invisible things mountain high would never make them visible!

But let us first consider what it is that declares them visible.

The "ether" being the "communal mortal mind," the "suppositional opposite" of the one creative Mind, and claiming infinity—that is, appearing to fill infinite space and to permeate everything—slowly crystallizes out, in part, from its original "fluid" state into minute whirling charges, composed of precisely the same "stuff" as itself. These group, as we have indicated, into "atoms." And these constitute "matter."

As the "electrons" are in a state of exceedingly rapid motion, so we must infer that the fundamental so-called "substance" from which they have crystallized is in the same state of motion. And this is borne out when we consider how these "atoms" gather as "mist"—call it "star-dust" if you please—and form into stellar nebulae. Because of the motion, these nebulae generate enormous heat—which is but another phase or type of motion. Likewise because of their motion, these vast masses

¹⁰ From an article entitled "The Present Outlook of Science," by Albert C. Crehore, Ph.D., in *Scientia* (Milan), April, 1923.

¹¹ *Ibid.*

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of "mist" evolve a spiral form, eventually throwing out enormous curving arms and assuming roughly the appearance of a pyrotechnic "pinwheel." Slowly, great balls of the incandescent "mist" form and are thrown off. These gradually cool and condense, and become "stars." And thus was our own solar system formed, and our own earth. . .

What makes the stellar "mist" visible? Incandescence. What causes the incandescence? Motion. And the motion? Due to force, energy. But what directs it all? Some sort of intelligence, admittedly. What intelligence? What but itself? For it is the "communal mortal mind" in action, crudely imitating, counterfeiting, the incessant, eternal, immeasurable, and incomprehensible activity of Spirit, god. . .

True, to finite mortals the apparent activity in the measureless heavens seems marvelous, beyond comprehension. And small wonder that this seeming grandeur has been attributed to God—for without the existence of God it could not even seem to be. And yet, compared with the revelations in spiritual Creation, it is nothing, and fades, with all its marvelous vastness, complexity, and grandeur, like night fleeing before the flaming sun. The most that can be said for the evolving of the material universe is that it *hints* the existence of the infinitely greater and grander spiritual Universe, of which natural science can reveal absolutely nothing.

But the imitative and counterfeiting activities of the "communal mortal mind" stop not with the evolving of the material universe from "mist," as above outlined. For God unfolded Man, the perfect Idea of Mind and therefore Mind's complete expression. And so the "communal mortal mind" must seem to "create" *its* complete expression. Therefore, out of the "mist," the dust that crystallized out of the "ether," it formed mortal man, composed of exactly the same "material" as the stellar nebulae and the parent "mist" and invisible "fluid," namely, *mortal mind*.

As Mind unfolds countless perfect individual Ideas which express it, so the "communal mortal mind" appears to evolve countless individual mortal minds, each a reflection of the parent "communal mortal mind." These constitute mankind—a kind of man. Each of these individual so-called mortal minds evolves from within itself a body in which it believes it lives and has its being. This combination of mind and body is the

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earth-man of to-day. It is the "dust-man" of the second chapter of *Genesis*.

And then, having sinned from the beginning, in that it has from the very first "missed the mark," the "communal mortal mind"—and therefore its individual reflections in mortal men and women—commits the crowning sin, the sin that shall not be forgiven until the entire counterfeit is destroyed, the blasphemy of *attributing itself and all its false creation to God!*

"Cease ye from man, whose breath is in his nostrils," cried the Hebrew seer: "for wherein is he to be accounted of?" But we have just accounted for him—and we find him to be *supposition!* Oh, true, we read in *Genesis* 2:7 that "the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." But note that this "creation" followed the going up of the "mist" in Verse 6. Note that this "creation" was performed by the "Lord God." And that man became a living *soul*—and the word "soul," we discover, had among the ancient Hebrews the meaning of "sense," so the humus-man became, not a reality, but a "sense of life." The whole account of man's creation as given in the second chapter of *Genesis* is but the blasphemy of the "serpent," the "communal mortal mind" seeking to establish identity and permanence for itself by attributing its false creation to God. And what follows throughout the Old Testament is the record of this mortal mind's attempt to maintain itself, with its false "natural" laws, its sickness, woe, and final death, in the face of omnipresent Truth.

And now we meet the vital question: "Can this mortal man, this 'dust-man,' be saved? Can he become better, until he at length becomes perfect?"

No, there is absolutely *no* salvation for this supposititious mortal. That out of which he is formed is "mist"—myth—supposition. And supposition is never Truth, but error. And error in any form can not be saved or bettered.

Then, indeed, "the cause of misery is being"! And "birth is the supreme irony"! And the struggle to rise above heredity and out of evil environment is vanity and vexation of spirit! Then, indeed, "Life is woe," it is a journey which starts in misery, traverses darkness, and ends in extinction. . .

But, hear the Man: "Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is *within you.*"

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Wherever Spirit is—and Spirit is everywhere—right there *appears* to be the “suppositional opposite,” the “communal mortal mind.”

But reverse this, and we find that wherever the “communal mortal mind” appears to be—and it seems to be everywhere—*right there is Spirit.*

“I think, therefore I am,” in a sense expresses man. For the activity of thought results in consciousness. Therefore man is a consciousness. The thought which forms this consciousness comes from a higher source than himself. Upon the quality of this thought depends the character of the man. Carnal thought—erroneous thought—forms the mortal man. And for this sort of man there is no salvation, for erroneous thought *remains always erroneous.* So long as the thought is mortal, just so long is the man mortal and doomed. As the thought changes, so changes the character of the man, and consequently his destiny.

Wherever the supposition seems to be, right there is Truth. And, though the sense of Truth seem to be but a feeble spark, yet *because Truth is eternal and never dies,* that spark cannot be extinguished. And it may be added to, may be fanned into a great flame of spiritual understanding, as the thinking changes and thoughts from divine Mind supplant the pseudo-thoughts from the “communal mortal mind.” In this manner the mortal disappears and the real appears. The carnal and mortal is not *saved,* but quite destroyed. No man can be saved as mortal. But as the mortal disappears, even as “supposition,” so the spiritual reality, which was always *hinted* by the suppositional existence of the mortal, comes into view.

And this is “the divine plan of salvation.” It contains no “heaven” or “hell,” no last and terrible “day of judgment,” no afflictive wrath of God, no mediæval “purgatory” from which one may purchase deliverance; it is unaffected by appeals to God or “prayers to the Virgin” or to the “saints.” It is the divinely simple, *practical* “method and secret” taught and practiced by the Man some two thousand years ago and left to “whosoever will” as the richest legacy ever bestowed upon mankind.

And so, leave the “tares” with the wheat—the Man was *so practical!* For the transformation through spiritual understanding is not to be effected instantaneously, but *continuously.*

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It requires great vigor and incessant vigilance to escape from "the old and spontaneously recurrent trains of thought." Old mental concepts, such as those of life and intelligence and power in matter, are not immediately put out of thought and therefore out of consciousness. But let them be recognized for what they are, "tares," weeds of error, not the wheat of reality. Salvation is a function of *continuous growth, continuous unfolding*, as with wheat, so with men. The first human perceptions of Truth are weak and require protection and nurturing; to seize upon the "tares" might result in making them so real as to uproot the tender sprouts of spiritual understanding. The hour will come when, the spiritual understanding sufficiently grown, the tares will be torn up and utterly consumed.

Yes, the Man was right, it was the "devil," referred to as an enemy, who sowed the "tares." It is evil, the child of error, that comes into the human mentality as thought, "suggesting" reality in matter, whispering that God is inscrutable, declaring that life and intelligence and power are material, and that from "electricity" came man and the laws that govern him. But let them alone, while you nurture your spiritual growth; then. . .

And "the harvest is the end of the world" to materiality. This was a saying quite in vogue with religious teachers of the Man's day. Any consummation for which men were said to be ripe was termed a "harvest." The "end of the world" merely indicates "the conclusion of the age." In *Hebrews* 9:26 the same expression occurs, and Paul, in *I Corinthians* 10:11, tells of the end of the age having already come in his day. The spiritual "harvest" is purely mental and occurs daily as a change of thought—separating the tares, the false thought which comes from the "communal mortal mind," from the pure thought that comes from the Mind that is God.

"The furnace of fire" was a very familiar figure referring to calamities, tribulations, and testing experiences, not in a world to come, but in the present sense of life. And the "angels," described as reapers, are the thoughts from divine Mind that replace the false thoughts from the "supposition," the lies whispered by the "serpent," and thus constitute by their activity a consciousness of Good where before was the false consciousness of evil.

As in the parable of the wheat and the tares, so in the story of the net, there is the admonition to scan closely every thought

that presents itself at the mind's portals for acceptance, and to reject those which ascribe reality and power to evil and to the material. . .

Wonderful stories! Marvelous lessons! "But have ye understood all these things?" Then you will *practice* them. And as you progress, your spiritual growth will be forever attended by new revelations—new comings of truth in your thought. For the unfoldment of infinite Truth is never complete. And you will discern new meanings even in old and familiar statements of truth, and gain visions that make for clearer and ever higher knowledge of Him whom to know aright is eternal Life. The activity of spiritual truths, new and old, creates a consciousness within you that is HEAVEN.

CHAPTER 21

THEME: *A Demonstration Regarding Physical Science—the Tempest on Gennesaret.*

PLACE: *Galilee.*

MATTHEW 8:18-27

NOW when Jesus saw great multitudes about him, he gave commandment to depart unto the other side.

19 And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me; and let the dead bury their dead.

23 ¶ And when he was entered into a ship, his disciples followed him.

24 And, behold, there arose a great tempest in the sea, inso-much that the ship was covered with the waves: but he was asleep.

25 And his disciples came to *him*, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

MARK 4:35-41

AND the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36 And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

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37 And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39 And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40 And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41 And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him?

LUKE 8:22-25

NOW it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

23 But as they sailed he fell asleep: and there came down a storm of wind on the lake; and they were filled *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, Where is your faith? And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and water, and they obey him.

THE talk in parables being ended and the crowd dismissed, the Man remained in the boat with his disciples and directed that he be taken to the eastern shore of the sea, which, with its barren hills, loneliness, and quiet, promised welcome change and rest after a day of strenuous activities. The region was strikingly in contrast with the western side, the Plain of Gennesaret, fertile, populous, and teeming with activities. Six miles of water intervened between the two shores.

Just before the boat was gotten under way there was a peculiar interruption. Two men who had listened to Jesus were constrained to speak to him. The first, a Scribe, who possibly thought that because of his relations an eager welcome would be given him, came with the declaration: "Lord (or "Sir"), I will follow thee whithersoever thou goest." But, probably to his astonishment, instead of encouragement the Master had for him only a picture that was not calculated to appeal to one of his kind. He was neither accepted nor rejected, but merely given the reply: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head."

A man's only possession is his consciousness and what it contains. And even such possession will be found sheer delu-

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sion unless the consciousness be the result of true thought-activity reflecting spiritual Ideas. He who is conscious of the spiritual Idea back of the human concept of "money" will possess riches of which he can never be deprived. He who holds in consciousness the spiritual Idea of "property" will have possessions forever free from liability of "foreclosure" or "tax."

It was decreed from Sinai that all men should be free-holders. Yet no man might claim any of the land as exclusively his. For six years he was permitted to dwell safely upon his allotted portion and eat the fruit thereof, but the seventh year was to be a year of rest to the land. All that might grow of its own accord on the land that year was the common property of the people. The fiftieth year was declared a year of jubilee, wherein to all the inhabitants of the land "liberty was proclaimed." All who might have become dispossessed previously of their original land allotment were then permitted "to return every man unto his possession."

It was an ideal arrangement, depending upon mankind's recognition of the fact that "the earth is the Lord's." But for its continued success *a recognition of Principle was absolutely requisite*. And this meant an understanding of supply as *spiritual*, not material. . .

And the people of Israel prospered marvelously under the arrangement; profiteering was unknown; theft nor oppression obtained; and poverty raised not its cadaverous head.

And the immediate followers of the Man, the early Christians, practiced the same economic idealism. . .

"For over 200 years all Christians were communists, who held the land and waters, as well as all timber and precious metals, in common. There were no superior ecclesiastics among them. The lot was cast in deciding all questions, and the assembled commune judged all disputes; and when any decision was not pleasing, the whole community passed review on it and reversed or confirmed it according to the will of all. This bold democracy was an inheritance from the Jews and was held in abhorrence by pagans who trafficked in land and made profits from others' labor."¹

But then the concept of God fell—and with it the true concept of Man. Lust of possession crept in, as matter became more and more regarded as real substance and of intrinsic

1 *Ancient History*, Rollin.

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value. And hedges and fences arose to mark off that which was "mine" and "thine." Then followed the grinding laws of "property," oppressive prices, loss, foreclosure, thievery, beggary, misery. . .

And now the Man, recognizing Principle anew in his utterly materialistic age, sought to restore the spirit of the ancient Sinai decree. And so he gave utterance to his revealing stories of the worldly-successful business men and captains of industry who, unable to control their material possessions as they would, avariciously pull down their barns to build greater. These are they who covet what money will buy; who envy the "proprietorship" of their neighbor; who labor to control property and establish "monopolies" and "corners"—not knowing that they are but objectifying their densely material mentalities which are utterly devoid of any sense of real values, and which must some day hear the awful accusation: "Thou fool!"

Oh, it is not money that destroys, but the *love* of that which money seems able to purchase! And that which it seems able to purchase is material pleasure, material satisfaction, ease in matter—indeed, even the sense of material existence!

Whatever appears in the premise in logical reasoning *must* reappear in the conclusion. Approaching the problem of existence from the limited basis of dependence on that which money will buy, we must necessarily find in the conclusion a dire sense of limitation, manifesting in poverty, anxiety, misery, death. Believing that that which appears to meet human needs must first be *produced*, results in the limited material sense of supply that now fills the world with famine and every form of financial distress. But approaching the question from the basis of Spirit as Substance, ever-present and always available to spiritual understanding, the human sense of limitation, in whatever direction, disappears.

To handle any problem whatsoever from the material standpoint is to do so with a sense of limitation that must logically introduce limitation, and to that extent failure, in the result. If mankind believe that the correct solution of a distressing problem depends on receiving from some source a supply of money, whether by gift; inheritance, or through human exertion, they are manifesting the limitation resulting from the belief that God, for some inscrutable reason, withholds good

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from His children, or the theological crotchet that by an increase of prayer, or an alteration of its form, He can be induced to meet their need. Only as the seeming power of money is seen for what it is, sheer mesmerism, and the "law of supply and demand" as enunciated and elaborated by the political economists is broken by an understanding of true Man's reflection of all that divine Mind is and has, can we get back to the harmony of the Sinai decree, when poverty, lack, foreclosures, failures, and every form of financial distress will be abolished from off the earth.

So, in testing the sincerity and fitness of the Scribe, the Man said: "The Son of man has nowhere to lay his head." And the Scribe's enthusiasm immediately fell.

And yet the Man's understanding of Principle and his absolute obedience thereto was always externalized in plenty to meet every need. And not his own only, but the embarrassing need at Cana, the fishermen's business need of ability to control their catch, the distressing need of the nobleman and the Centurion, and the pitiable need of the stricken widow of Nain. The mortal belief of limitation in whatever direction of good always disappeared before his conscious possession of infinite spiritual Substance. He was at once the most profound student of business and the richest man the world has ever known! While he disclaimed possession of even a place to lay his head, yet so inexhaustible were his resources that houses, lands, and property of every description had in themselves no value for him; he knew them for what they were, mental concepts; they were his to produce by uttering the Word. He provided himself, not with these *things*, but with the mental—spiritual—essence which mortals fatuously think to derive from possessing such material things.

For it is not the material medicine that a sick man really wants, but health—and health is a *mental state*. It is not material food that a starving man really wants, but a state of freedom from hunger and suffering—and that is *mental*. It is not mere material coal that a freezing man wants, but warmth and comfort—and those are *mental states*. It is never mere money that a man wants, but the *mental states* that he believes can be procured by purchasing satisfaction. Always it is a mental state that constitutes the mortal's desire or need—and this is never supplied by things material, but by delusive mental

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belief in the ability of material things to bestow human satisfaction.

“Follow me; and let the spiritually dead bury their own naturally dead.” The Man’s words had a deep meaning. It was a stern rebuke to the inane inclination of mortal man to put off till “to-morrow” the beginning of the working out of his salvation. The Man had met death at Nain, and had proved it a foul illusion. He knew that the only dead were those buried in matter and the lust of its possession, those sluggards mesmerized by the world, by material ease, by “society,” by popularity. These loved matter, but their love was not a reflection of the God who is Love, and it meant death. Yet for their resurrection, for the healing of their false sense of values, he had provided his practical and truly economic “method and secret,” whose Principle is Love. Those who would learn this wonderful mode could not waste further time with the mesmeric beliefs of the world, whether of money or death, but must start the working out of their salvation by beginning at once to love their neighbor as themselves. . .

The very nature of the mortal mind is ignorance of Truth. Believing its own ignorance to be real knowledge, it opposes to the death the spiritual knowledge of divine Principle, Love. It knows not God, nor can it within itself *originate any desire to know Him*. If this were possible, then at the instant of the birth of such desire the destruction of the mortal mind itself would begin, since it is but a counterfeit of the Mind divine.

If the material nature were *real*, salvation for mankind from evil would be absolutely impossible. But because it is illusion, counterfeit, delusion, and “myth,” derived from the primeval “mist,” it is a thing of false thought, therefore without permanence, and so non-existent, therefore impotent to interpose any real resistance to Good.

A desire for deliverance from the deadly bondage of material beliefs is the primal requisite of salvation. But, as we have said, such a desire can *not* originate in the mortal mind, for it has no inherent power to really *think*. Such a desire is born of Reality—it is one of the “angels,” pure thoughts, that come from God, Mind. And, as God’s thoughts have Omnipotence back of them, such a divine thought has all power. Therefore it destroys the “supposition” and reveals the indestructible Real.

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Thus, whether slowly or rapidly, the individual is "saved." Thus all must be "saved"—not *en masse*, as the Man discovered, nor by another's vicarious effort, but by *the individual working out of each one's salvation*. Thus the evil counterfeit is destroyed in one, in two, in a hundred, a thousand, a million individual cases: thus, *and thus only*, will it be destroyed throughout the whole world. And there is no other way under heaven, as Paul insisted.

The Man clearly saw that "human life" is wholly a function of mortal thinking. He saw that the only possible way out of the woes consequent upon such thinking is to acquire the right standard of thought, a basis of Truth, of Principle, in place of the false standard of error from which mortals habitually think. Therefore he revealed to them a God who is Love, who is infinite Good, and bade mankind base their thinking upon that Principle, declaring unto them that such right thinking would, little by little, result in "first the blade, then the ear, and then the full corn in the ear."

The Man's "method and secret" was a plan of absolute reconstruction. It demanded emptying the mentality of the false thoughts, beliefs merely, that come from the "communal mortal mind," and replacing these with true thoughts—thoughts of Truth—that come from divine Mind. The true thoughts enter the mentality and dissolve there the mental images, material concepts of things and laws and forces, which have been formed of false thought and which are called "material objects," "material laws," etc., and replace them with spiritual concepts of *real* things, eternal, beautiful, and wholly without taint of evil. Jesus bade men "deny" themselves. Denial of the reality of the mortal concepts of man and the universe drives them out, and in so doing consumes them with "unquenchable fire."

"But," cries the frightened world, "man is *annihilated* by this process!"

No, nor does he lose his individuality. True, a thief is annihilated when a thief ceases to be a thief, for a thief is a state of mind. Yet a man is not annihilated in such "reformation." True, the "thief-individuality" is destroyed—but is a man thereby annihilated? Is an individuality blotted out? No, a false concept is exchanged for a better one—the "thief-concept" is destroyed. And yet has anything *real* been destroyed? Did the hated Publican lose his individuality when

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Matthew "put off the old man" and began to emerge from a false identity into an ever closer approximation to the real?

True Man is an individual expression of divine Mind; mortal man is an individual expression of the "suppositional opposite," the "communal mortal mind." It is not *Man* that is lost in this saving process, but the *false sense of man*. The material "I" certainly is lost, and there is no help for it. All sense of sin, of matter, of material pleasure as well as pain, all sense of life in matter and mind or soul in body, of decay and death, will pass away, for it is all outside of Principle, and is wholly dependent upon falsity, upon the "lie," for its apparent existence.

But as the false concepts disappear, the *real* appear. Nothing real can be lost. It is but the *sense* of evil, of sin, and of all that such false sense entails, that is lost by the application of the Man's wonderful "method and secret." The conflict between Truth and error—which, after all, is but a *seeming* conflict, for Truth has no real strife with its suppositional opposite—takes place wholly within the human consciousness, and is error's apparent struggle to prove for itself an identity and to maintain it. And in the struggle it yields and "goes out."

For, as the counterfeit dollar can never be made genuine, so mortal man can not be made real. Like the counterfeit coin, he must give place to the genuine. But as the human mentality becomes an activity of true thoughts, the consciousness of a material universe and mortal man gradually ceases to be, and a consciousness of reality is steadily built up. The "new" man thus begins gradually to appear. And this is the man that Paul said is "renewed in knowledge after the image of Him that created him." The "renewed" man is the mortal man going out, and, in the passing, becoming a better and ever better transparency through which, as through a slowly dissolving mist, the real Man is discerned.

More and more it is being proved, even by the physical scientists themselves, that "matter is a phenomenon of thought." And that that thought is mortal, false, because not based on Truth. More and more it is being realized that material objects are the *expressions*, or externalizations, of material thought, and that they have their assumed existence merely as mental concepts *within* the human mentality. And gradually it is being

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seen that the human body itself—once thought to constitute "man"—is likewise but an expression of human thought, controlled by material beliefs denominated "laws"—yet laws as truly man-made as the body of inferential law with which the Pharisees "burdened" the people in Jesus' day, and, like these, having no power but that derived from popular acceptance. And the whole of mortal man is slowly being recognized as a *mentality*, or a mental condition, in which is embraced the complicated mental concept called "the human body" and the likewise complicated and compound mental concept known as "the material universe." And because the Man knew all this, he could control the human body, even to raising it from a seeming state of death to a seeming condition of life, as he did at Nain. Because he knew it, he could control even the mortal mentality's beliefs of "weather."

Mortals do not say: "Because it is right, therefore the weather will be so and so." No, but they say in resignation: "The weather will be so and so, right or wrong, and, though there come whirlwinds that destroy us, or frosts that blast our crops, yet we are helpless before the weather conditions. Yea, these are 'acts of God.'"

Despite all that they had witnessed, the disciples had not learned that force, or energy, is the basis of matter, and that this force is mortal mind and a "supposition." So, when the fury of this discordant "supposition" became manifested in howling wind and mountainous wave on storm-tossed Genesaret, they were so mesmerized by error's false claims that they forgot God and fell to worshiping in fear His direct opposite.

They did not learn the utter unreality of matter by seeing multitudes fed and healed—no, not even by seeing the dead raised. They did not learn it through the Master's quelling of mortal mind tempest, nor by his frequent admonitions and chidings because of their spiritual barrenness. . .

And he was impressed. And he realized at length that they would not be convinced of matter's nothingness for very belief that it held life and could be deprived of it. And so he went to the cross—for their sakes. And when they stared into his empty tomb they at last understood. . .

"Ah," says a materially-wise world, "the storm on Genesaret was about over when they called Jesus; its fury was

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already spent. Why, nobody believes that he could control the forces of *Nature!*"

But what is wind? Admittedly, a mixture of oxygen, nitrogen, and smaller quantities of other gases in motion.

And what is wave? Oxygen and hydrogen, two gases, chemically combined and constituting water, and in motion.

Wind and wave are, then, less obviously material kinds of matter in a greater or less degree of motion.

But for the reason that they are less obviously material do they seem to exert greater power. For those material things which are observed to exert the most power are just those which are the least tangible and seemingly least material. Steam is less obviously material than water, and is much more powerful; electricity is seemingly less material than steam, and is far more powerful. And as we approach the essence—that is, the thing with its materiality removed—in that degree does it exert increasingly greater power. The closer its approximation to the absolute basis of all matter, the greater the apparent force which it manifests. *Thought* is admittedly the greatest of all forces. And thought with the materiality removed is *the very greatest of all*. Therefore, the greater the "dematerialization" of matter and the closer the approach which matter makes to its fundamental essence, mortal mind, the greater the manifestation of power which it seems to exert.

The Man knew it, knew mortal mind's claim to all power, knew that it *had* to seem to claim infinite power as the counterfeit of omnipotent Mind. But he also knew, as Elijah had known, that "the Lord was not in the wind"—mortal mind was there. God was in "the still small voice" of spiritual understanding. And there on Gennesaret he proved it.

Human existence is a magnified tempest on Gennesaret—yet God is not in it, but in the "voice" that bids it "Peace, be still."

The dictum of natural science is that "Motion seems to be Matter and Matter seems to be Motion, yet 'we are probably incapable of discovering' what either is."² For the scientists themselves realize that the phenomena of a universe of matter cannot logically be attributed to Spirit as cause.

Why then does the world still cling so desperately to *matter*?

"But matter we now believe to be force, and would you deny the existence of force?" the professors retort.

2 See *The Education of Henry Adams*.

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No. But all the "force" there is is the omnipotence of Mind. And, as God is omnibeneficent, "force" can work only good, never evil. True, belief in the "force of gravity" will cause a tower to fall, as did the tower of Ophel, unless checked by other material forces, or unless men obey the Master's injunction to get "a new mind." But there have been proofs, other than that which the Man gave by walking on the water, that obedience to Principle will render of none effect even the supposedly irrefragable "law of gravity," and that just in the proportion that one rises above the beliefs of the carnal mind one rises superior to the claims of physical force and commands them.

The "force of gravity" is now widely held to be not a "drawing" or "attracting" force, but a force of *pressure*. Perhaps the pressure of the space-filling "ether" or the "field of energy," according to the natural scientists. And certainly the pressure of "mortal mind," according to those who read the Man's acts aright. This mortal mind pressure forces all things together in compressing limitation; it confines man to earth and limits him to the employment of various manifestations of the same force in his efforts to overcome it. But as his thought has expanded and become freer from the material sense of limitation, in that degree has he in part learned to control it. With the complete spiritualization of his thought he will overcome it entirely, even as did the Man.

To overcome physical force mortal man believes that he must appeal to matter: the airplane is a manifestation of one compounded material force overcoming another. Yet the authority invoked is but that of *matter*. And for the forces that manifest in the fury of storm, of pestilence, of war, of calamity, anger, hatred, murder, death, mankind still invoke the authority of other impotent material modes and potions. They cannot throw themselves upon their spiritual understanding, as did the Man, for they have none. They cannot think Mind's thoughts, with their power omnipotent, for they are already filled to the full with the false thoughts of "mortal mind." And so pestilence and whirlwind continue to sweep them away.

But where was the storm on Gennesaret? Where, indeed, but in the mentalities of those who witnessed it in abject fear? For disturbances of "Nature," whether storm, earthquake, or tidal wave, only externalize the incessant conflict between good

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and evil that is taking place in human consciousness. For what were those terrified fishermen seeing? What, but the externalization, the objectification, the outward manifestation, of their own false thoughts, of their own beliefs in the power of matter, beliefs which they had unhesitatingly accepted from the "serpent"? But did Jesus see the storm? No, for he had not accepted such false thoughts, and there was therefore no such contest in his consciousness. . .

"What manner of man is this! for he commandeth even the winds and water, and they obey him."

Yes, he stilled the storm, for—Oh, ever-present and all-active Love!—*there was no storm there.*

CHAPTER 22

THEME: *The Gadarene Demoniacs and Swine as Subjects for Business Demonstrations.*

PLACE: *Southeast Coast of Lake Gennesaret.*

MATTHEW 8:28-34 AND 9:1

AND when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way off from them an herd of many swine feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 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.

33 And they that kept them fled, and went their ways into the city, and told every thing, and what was befallen to the possessed of the devils.

34 And, behold, the whole city came out to meet Jesus: and when they saw him, they besought *him* that he would depart out of their coasts.

AND he entered into a ship, and passed over, and came into his own city.

MARK 5:1-21

AND they came over unto the other side of the sea, into the country of the Gadarenes.

2 And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

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3 Who had his dwelling among the tombs; and no man could bind him, no, not with chains:

4 Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6 But when he saw Jesus afar off, he ran and worshipped him,

7 And cried with a loud voice, and said, What have I to do with thee, Jesus. *thou* Son of the most high God? I adjure thee by God, that thou torment me not.

8 For he said unto him, Come out of the man, *thou* unclean spirit.

9 And he asked him, What *is* thy name? And he answered, saying, My name *is* Legion: for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there nigh unto the mountains a great herd of swine feeding.

12 And all the devils besought him, saying, Send us into the swine, that we may enter into them.

13 And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine: and the herd ran violently down a steep place into the sea, (they were about two thousand;) and were choked in the sea.

14 And they that fed the swine fled, and told *it* in the city, and in the country. And they went out to see what it was that was done.

15 And they come to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind: and they were afraid.

16 And they that saw *it* told them how it befell to him that was possessed with the devil, and *also* concerning the swine.

17 And they began to pray him to depart out of their coasts.

18 And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him.

19 Howbeit Jesus suffered him not, but saith unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.

20 And he departed, and began to publish in Decapolis how great things Jesus had done for him: and all *men* did marvel.

21 And when Jesus was passed over again by ship unto the other side, much people gathered unto him: and he was nigh unto the sea.

LUKE 8:26-40

AND they arrived at the country of the Gadarenes, which is over against Galilee.

27 And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, *thou* Son of God most high? I beseech thee, torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness.)

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30 And Jesus asked him, saying, What is thy name? And he said, Legion; because many devils were entered into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entered into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed *them* saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man, out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it* told them by what means he that was possessed of the devils was healed.

37 ¶Then the whole multitude of the country of the Gadarenes round about besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew how great things God hath done unto thee. And he went his way, and published throughout the whole city how great things Jesus had done unto him.

40 And it came to pass, that, when Jesus was returned, the people *gladly* received him: for they were all waiting for him.

BUT on the eastern coast quiet and rest did not await the Nazarene, for scarcely had he reached the shore when there occurred one of the most exciting incidents of his ministry.

Considerable speculation has been indulged in by such as have been eager to locate definitely the scene of this event. The manuscripts of the three evangelists which report it vary between Gadara, Gerasa, and Gergesa. But most of the authorities prefer the description in *Matthew*, "the country of the Gergesenes." This region abounds with rocky caverns, of which the Jews availed themselves for burial places or for lurking retreats. The Jews, much given to the illusions of demonology, held the belief that demons abode in tombs and that these were the spirits of the wicked dead.

By a strange coincidence, and yet an incident reasonably to be expected, from one of the caverns there suddenly rushed into the presence of the Teacher a man who in every respect bore the marks of that raving madness universally ascribed to demoniacal possession. His appearance was startling, and extremely pitiful.

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As the few references to him indicate, the man had been long and widely known and feared as the victim of a dreadful claim. Such was his strength in the paroxysms of his mania that he tore himself free from all attempts at restraint, rending off fetters and snapping his chains asunder. Nor was it seemingly possible for any *human* influence to subdue him. Day and night alike he roved about, filling the air with weird moans and wild shrieking, while at the same time he gashed himself with sharp stones.

"Matthew" mentions two, possibly similarly afflicted, as coming from the tombs. However, beyond this mere reference, the second man does not figure in the narrative. He may have appeared, lingered at a distance, and then, without a glimmer of interest, or in fear, slunk away to hide in his foul cave.

It is barely possible that through some channel there had filtered to this man of sore affliction tidings of the great Teacher and his wonderful healings. If so, there may have been lucid intervals when he had longings and the hope that the Healer would appear there where there was such need of his spiritual understanding. . .

At any rate, beholding Jesus and the disciples, the man impulsively ran forward to meet and to adore him. But, drawing near and recognizing the vast difference between the impurity and loathsomeness which he believed to be in himself and the purity and attractiveness of the Man who was so conspicuous in the group, there arose within him misgiving, doubt, and fear, and he began to see not a deliverer, but only a judge and a destroyer.

But the Master had promptly "rebuked" the "unclean spirit," had destroyed the error, although as yet the man was not awake to that fact. In his dream, still thinking of evil as in himself, and suffering therefrom great torment, he frantically cried to Jesus in the well-known Jewish formula: "What between me and thee"—"What have we in common? For if we have anything in common, then you must yield to me!" So always with error: if there be aught in common between it and thee, *then thou must yield thyself its captive.*

Always error demands to be left undisturbed—always there is resistance to innovation, to attempted improvement, to change of whatever nature. For to disturb error is to expose its character—and that results in its destruction.

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The Man frequently called error by a name, thus seeming to human sense to personalize it, when in fact he was but meeting evil's claim of identity. As men believed in that day, "to get the name of a demon was to acquire power over it." To name a disease is often to expose its false character. So here. Error claimed to be Legion—and a Roman legion was composed of six thousand armed and strong warriors! How great then its assumptions! To the sufferer this naming of the error gave the suggestion of his own real nature, arousing him to the discovery of the "lie" by which he had been deceived. For the false sense of evil it was an uncovering, disclosing its true character and forcing it to destroy itself. Under this probing question the disturbed error vaunted itself, not only as an entity, but as a powerful one: "We are *many!*"

To those who were yet in bondage to belief in the reality of this phase of error this vaunting was terrifying. So in any to-day who may be in fear of a disease, such as tuberculosis, for example, the many and awful "claims" of the error, its cruel threats and dire warnings, may arouse terror, and such terror as to cause one to fall its victim, for, as with the one seemingly possessed by "unclean spirits," the material evidence seems quite indisputable.

But the Man was not deceived or mesmerized by the vaunting "claims"—nor would be to-day. The very "somethingness" of God makes evil nothing. By knowing the *nothingness* of the evil, he simply awaited the sure working of the spiritual fact behind his question in transforming the man's consciousness. Soon the error which had been setting up claims to entity and power appeared to become a suppliant. It was yielding. So error always seems to become suppliant when resolutely faced—"resisted"—by Truth. It often appears to try to compromise, to move from one bodily locality to another and there to set up anew its false claims of dominion—as is brought out in the present narrative, where error, in terror of destruction, seeks another locus and form of expression.

In the case under consideration, what occurred?

To those familiar with the Bible it is unnecessary to explain the attitude of the Mosaic Law and the prevalent thought of the Hebrew people in regard to swine. This is summed up in the terms "unclean" and "abhorrent." Now the Jewish keepers of these swine were openly disobedient to the Law and flagrant

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in their disregard of prevalent opinion in having and caring for the despised animals, which probably were being fattened for the Roman colony living in the vicinity. "Roman gourmands were partial to smoked pig's head and fricassee of sow's udder."¹ And so, stunned by the exhibition of power which they had just witnessed, and terrified lest it punish them and destroy their unlawful holdings, the swine, these keepers fell into a condition of panic—possibly when they heard the command: "Go!" and sought to escape with their numerous charge—which panic in turn they communicated to the animals, with the result that the inharmony of evil destroyed itself. To the ancient Hebrews the "sea" had a peculiar significance, repeatedly reflected in the Bible from *Genesis* to *Revelation*, as rabid error. So Jonah was cast into the "sea"—error—and was swallowed by the tannin, the very personification of evil. So the swine in our story—Jesus did not destroy them, any more than God consciously punishes evil doers; but the fear, the knowledge of wrong doing, and the apprehension of deserved punishment on the part of the swine keepers wrought itself out logically in actual experience. The thing which they greatly feared came upon them. And we have the narrative in its lively Oriental coloring, in which error talks back to Truth, even as depicted in the early chapters of *Genesis*.

Pertinent here is the thought expressed by some writer unknown:

"Not a few of the evils which men experience are the products of fear or apprehension. The mortal mind quite commonly raises the question, 'What if this should happen?' or 'What could I do were that to come to me?' Queries which concede the possibility or even the probability of evil events, and thus invite them. It is the highest wisdom to foresee and to forestall evil, to prevent or to destroy it; but the consciousness that is back of such a course is void of fear, sees the powerlessness of evil, and knows that the belief in its reality is all there is to it and that Truth can be relied upon to dissipate the lie."

But there remains the problem of the physical destruction of the swine. How can it be accounted for that the man was saved but the animals destroyed?

The solution is available through the spiritual—the metaphysical—understanding of the Bible. This involves the

1 *The Call of the Carpenter*, Bouck White, p. 114.

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scientific knowledge of the unreality of matter, and the right understanding of real Man. The absolute truth is that there was no reality to either the demoniac or the swine, all being but counterfeits of the spiritually real; the swine, however, had their existence, not apart from the human mind, but as an inferior and baser idea *in* that so-called mind, and their annihilation was necessary that the higher concept, the man, might, with the destruction of his swinish belief, begin to awake to the understanding of his *real* self as a son of God, His "image and likeness," which brought him, then no longer the madman, but "clothed and in his right mind," to sit at the feet of the Teacher who had liberated him by merely dispelling his ignorance of Truth.

Recognizing matter to be unreal, it is manifest that in this incident there was no destruction of anything possessing either reality or life when the herd of swine ran madly down the mountain side to precipitate itself into the sea. There was only the effacement of the swinish phase of human thought which had had its expression in the feeding swine and which kept the demoniac a wretched dweller amidst the tombs and a source of terror to all the region round about.

Naturally, those of sensuous thought and bent on reaping material profits, even if from abhorred hog flesh, and unappreciative of true spiritual riches, failed to discern the good that had been placed within their reach in what had transpired, and became apprehensive that their unlawful gains were threatened. And so they begged the mysterious visitor to depart. They preferred undisturbed swine-feeding to demonstrations of Spirit. And their number is still "legion."

The Man, unwanted, at once started to return to the ship, followed by his disciples and the trophy of his visit, the redeemed and joyful Gadarene. But on reaching the boat he refused the petition of the healed man that he be allowed to go with him. There had been given to him a glimpse of that which had freed him, and now it was not for him to leave, but to remain where he had been long known, where there would be recognized the tremendous change that had come to him, and where he could be an effective witness for God. Obediently he submitted, and soon was telling the story of his wonderful healing, so that his hearers everywhere marveled.

Not infrequently those who have experienced spiritual bless-

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ing and have attained some knowledge of Truth are moved to go elsewhere to spread the glad tidings, when the fact is that the proper place for their demonstration to be made is right where they are located. For if a man cannot exemplify the Christ where he is, he probably could not do it elsewhere.

The Man's approach to the western shore did not escape observation. Such was now the interest in his going and coming that people were ever alert to discover his whereabouts; and, undoubtedly, after this manner, when he was yet far out on the Lake, there was recognition of the sail of his ship, and the news thereof had brought a multitude to give him a glad welcome by the time of his landing.

CHAPTER 23

THEME: *The Man Makes Two Remarkable Business Demonstrations—A Woman Healed in the Crowd, and a Dead Child Restored to Life.*

PLACE: *Capernaum.*

MATTHEW 9:18-26

WHILE he spake these things unto them, behold, there came a certain ruler, and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and so did his disciples.

20 ¶And, behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment:

21 For she said within herself, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour.

23 And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise,

24 He said unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And the fame hereof went abroad into all that land.

MARK 5:22-43

AND, behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet,

23 And besought him greatly, saying, My little daughter lieth at the point of death: *I pray thee*, come and lay thy hands on her, that she may be healed; and she shall live.

24 And *Jesus* went with him; and much people followed him, and thronged him.

25 And a certain woman, which had an issue of blood twelve years,

26 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse,

27 When she had heard of *Jesus*, came in the press behind, and touched his garment.

28 For she said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her blood was dried up; and she felt in *her* body that she was healed of that plague.

30 And *Jesus*, immediately knowing in himself that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36 As soon as *Jesus* heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40 And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42 And straightway the damsel arose, and walked; for she was of *the age* of twelve years. And they were astonished with a great astonishment.

43 And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

LUKE 8:41-56

AND, behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at *Jesus'* feet, and besought him that he would come into his house:

42 For he had one only daughter, about twelve years of age, and she lay a dying. But as he went the people thronged him.

43 ¶And a woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any,

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44 Came behind *him*, and touched the border of his garment: and immediately her issue of blood stanchèd.

45 And Jesus said, Who touched me? When all denied, Peter and they that were with him said, Master, the multitude throng thee and press *thee*, and sayest thou, Who touched me?

46 And Jesus said, Somebody hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace.

49 ¶ While he yet spake, there cometh one from the ruler of the synagogue's *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe only, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

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

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

WERE the Man to reappear on earth to-day, were he to visit our humming research laboratories, our crowded medical schools, our straining churches, our popular forums, would he not echo the Preacher's solemn words: "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions"?¹

And in nothing has mortal mind been more fertile than in the invention of explanations, satisfactory to itself, of the Man's remarkable deeds.

For the age-honored idea of a "miracle" as God's contravention of His own law is now obsolescent, since, as Huxley sagely put it: "When people tell me something is miraculous, an infringement of law, I know that, law being irrefragable, their miracle can only be a demonstration of hitherto unsuspected law."

Mortal mind—when it does not categorically deny them—finds itself hard pressed to account for the Man's deeds, owing to its deeply imbedded belief that things are as they seem, and that what mankind think they learn through the physical

1 *Ecclesiastes* 7: 29.

senses, aided by lens and material mechanism, is *fact*. Fact it is, in a wholly *relative* sense, yet entirely limited to the realm of finite mortal mind and as far from absolute Truth as North is from South.

It is true that the East has always been fertile in producing magicians. Even in Moses' distant day there were necromancers of astonishing skill. And so there were doubtless magicians who could cause iron to float on water, as Elisha is reported to have done. It no doubt can be done by Indian jugglers to-day—but this does not prove that Elisha so accomplished the feat. And there is no reason to suppose that one possessing a very slight knowledge of chemistry to-day would not be able to sweeten the water of a brackish spring—yet this does not prove that Elisha did it in this manner.

It is quite true that the world in the Man's day had not attained a rational attitude toward phenomena—but has it yet? While then any occurrence out of the ordinary was regarded as "miraculous," to-day such phenomena are just as fatuously ascribed to laws and substance that *do not exist!* The ratio of the delusion of that day to that of the present remains fairly constant. True, "miracles," "marvels," or "signs," were always demanded of a great teacher then, and many of the teachers were doubtless little more than necromancers, operating through "suggestion," mesmerism, and thaumaturgy—all within the realm of the human mind. The Man declared that such performed their remarkable deeds by "Beelzebub," the mortal mind so-called. To-day wonderful *dicta* are demanded from the learned professors, doctors, and "established" clergy—and we receive the "*Ça passe!*" of mortal-mind "suggestion," the theological crotchet of "matter ultimating in Spirit," and a fresh deluge of "bottled faith" in the form of vaccines brewed from diseased animals and new serums of astonishing composition. And these continue to be swallowed whole by a gullible public, though they wrest the inward parts to destruction. . .

As for the Man's deeds, there is to-day an increasing tendency to find a *natural* explanation of them. It is becoming more and more generally admitted that he *did* speak the words which the Gospels attribute to him, and that he *did* do the works ascribed to him therein. But mortal mind, loath to let go the material, now seeks for them a "natural" explication—not realizing that the "natural" to it is but the limited mental circle

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of physical sense-impressions in which it moves and has its pseudo-existence—not realizing that mortals deal only with *phenomena*, never with *reality*, and that the physical scientists have themselves reduced their material universe to mere *vibration*—not realizing that, from their own standpoint of “naturalism,” life, movement, thought, all is itself *sheer miracle!*

It is perfectly clear that the Man was credited with the power to do astonishing deeds. It is clear that he himself knew that he possessed such power. It is clear that not only his students knew that he possessed it, but even his enemies did not generally deny it—although they considered it naught but necromancy. Nicodemus, wiser than his compatriots, expressed the conviction that no man could do such things unless God were with him. Even the enemies of the Church who, long after the Man’s day, launched their vitriolic attacks against it, did not generally deny that he really did the things recorded of him in the Gospels. . .

“Such adversaries as Celsus, and Porphyry, and Hierocles, writing extensive and labored arguments against Christianity, do not think of disputing the historical character of the main facts on which it is based. They discuss the doings of Jesus and the teachings of Paul and Peter as of persons whose general historical existence and the substance of whose history nobody questions. There is the usual amount of misrepresentation of their conduct and misconception of their doctrine, but not a word about their mythical origin. This discovery was reserved for the astute metaphysicians of the nineteenth century!”²

“Celsus, having a suspicion that the great works performed by Jesus, of which we have named a few out of a great number, would be brought forward to view, affects to grant that these statements may be true which are made regarding His cures, or His resurrection . . . but then he immediately compares them to the tricks of jugglers, who profess to do more wonderful things, and to the feats performed by those who have been taught by the Egyptians, who in the middle of the marketplace, in return for a few obols, will impart knowledge of their most venerated arts, and will expel demons from men, and dispel diseases, and invoke the souls of heroes. . . But as it helped his purpose, he compares the miracles related of Jesus to the results produced by magic. There would indeed be a resemblance between them, if Jesus, like the dealers in magical arts,

2 *The Critical Handbook of the Greek New Testament*, E. C. Mitchell, p. 66.

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had performed his works only for show; but now there is not a single juggler who, by means of his proceedings, invites his spectators to reform their manners, or trains those to fear God who are amazed at what they see. . .”³

Further:

“We, if we deem this a matter of importance, can clearly show a countless multitude of Greeks and Barbarians who acknowledge the existence of Jesus. And some give evidence of their having received through this faith a marvelous power by the cures which they perform, invoking no other name over those who need their help than that of the God of all things, and of Jesus, along with a mention of his history. For by these means we too have seen many persons freed from grievous calamities, and from distractions of mind, and madness, and countless other ills, which could be cured neither by men nor devils. . .”⁴

The day is past when critics like Keim, Strauss, and Renan can successfully dismiss the whole question by sweeping the Gospel accounts into the realm of myth. Archeological discovery, critical research, revelation and demonstration have in these “last days” thoroughly discredited such rankly unscientific method, and have thrown a flood of light upon the entire subject. And slowly the world is coming to observe Flammarion’s *dictum*: “Scientific sagacity consists in being very careful how we deny the possibility of anything.”

One difficulty encountered in facing the question of how the Man performed his remarkable deeds is that mankind are not as yet aware of the problem. That the Man early became fully aware of it is evident; that he wrestled with it in the “wilderness temptation” and silenced all the material promptings of the human mind, is quite apparent.

But what, then, is the problem?

It is the problem of *being*. Is man material, or spiritual? He cannot be both. Is the universe material, or spiritual? Both it cannot be. The command is: “CHOOSE YE!” And the Man remained in the “wilderness” of human beliefs “forty days”—that is, until he had rejected the *entire* concept of matter. And there likewise must all mankind remain, until they become fully aware of the problem and solve it.

The Man’s career, as revealed by the Gospels, was one of

3 *Origen vs. Celsus*, Book 1, Chaps. XLVII and XLVIII.

4 *Ibid*, Book 3, Chap. XXIV. Origen lived A. D. 185-254.

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constant ascension in his demonstrations over the human concept of matter. In his long "silent" years he was learning the simple lessons of control, nor did he emerge until these were thoroughly mastered. In the "wilderness" he met, overcame, and controlled the mortal claims of "self" and its aggrandizement. At Cana he demonstrated a simple form of control over "Nature" and its suppositional "laws." Then, in the control of dementia, epilepsy, and insanity, he put down the false claims of "brain," of intelligence and government in matter. Thereupon followed, in quick succession, demonstrations of control over the claim of fleshly "body" in the healing of lameness, fever, and various diseases. Then the more progressive demonstrations over the terror-inspiring and "incurable" claims of palsy, paralysis, and leprosy. Followed then a further and greater demonstration over "natural law" when he proved that there was no real storm on Gennesaret. It was all progressive—he took *every* step, and every one was an ascending one. And then—and not until then—he met and overcame the "king of terrors," death itself.

As we have said, we cannot chronologically place the incident at Nain, but there is strong reason for placing it *after* the restoration of the daughter of Jairus. And the Man's progression would assign it logical place there. For even in overcoming the all-inclusive claim of death he manifested progression. The little daughter of Jairus had but just died—according to Jewish superstition her spirit had scarce left her body for its three days' lingering wait before departing forever; the son of the widow of Nain had been dead a day or more, and the body was being removed to the grave. The spirit still had a day or two to hover agonizingly over the body in the hope of reëntering—and the modern physician would say that "decomposition was advancing." Lazarus, however, had been entombed—the spirit had departed in despair—"decomposition was well advanced"; and the Man himself waited three days in the sepulcher for the Jewish superstition—as well as the modern—to prove itself nothing.

The woes of mankind, with their climax in death, are the logical result of mistaking the process of objectification for life itself. For, seizing upon the undiscriminated mass of thought that comes to it, mortal mind builds up thought-concepts, objectifies them, together with its concepts of "time" and

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"space," calls them all real things governed by "natural law," then tilts vainly against the phantoms of its own creating, not knowing that the process and product are both quite unreal.

Physical science has traced "matter" back to its fundamental units, and has declared these to be but whirling charges of electricity. Yet it regards electricity as none the less *real*. Huxley declared "matter" to be not a solid mass, not the "lumps of stuff" whose reality Dr. Samuel Johnson believed he demonstrated by pounding the paving stones with his cane, but to be either a form of energy or a *purely mental concept*, and stated that the dividing line between these two theories, energy or concept, was indistinguishable. Yet Huxley did not regard either the energy or the mental concept as unreal. Bergson, in our own day, states that the mind is *not* located in the brain, that sight is *not* in the physical eye, nor hearing in the material ear, and that thought and perception do *not* depend upon any material organ. Yet he clings to the threadbare theological theory of a soul enveloped in matter and that escapes from the body at death to continue its existence in whatever manner it may have been fitted for by its previous existence. Life is, on that basis, only consciousness using matter for its purposes. Such philosophy is but materialistic idealism—the reality of the *phenomenon*, matter, is denied, but the reality of the *noumenon* producing it, namely, mortal mind, is *not* denied, but is believed to be real. Bishop Berkeley fell into the same pit; he reached the conclusion that matter was but a phenomenon of the human mind—but, rightly holding that God had created *all* things, and yet equally tenaciously holding the human mind to be *something*, he ascribed the creation of the human mind—and therefore unwittingly of matter—to God. The result was that, though his philosophy logically led to the conclusion that disease is *mentally* produced, he sought to cure sickness by taking a *material* remedy—and tar-water at that!

According to Ernest Mach, matter is merely "a uniform complexus of sensations." The human self then is resolved into a *group of sensations*. Cabanis believed that "the brain secretes thought as the liver secretes bile"—but Professor Troude, in a recent number of the *Scientific Review*, declares that, as a result of experiments made by eminent surgeons in the late war, it is believed that the human mind is seated in some other part of the body than the brain, possibly in the

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trunk. He states: "They have furnished me with the full facts, citing war-time operations, where *all parts of the brain were removed without impairing the mental faculties.*"⁵

Only yesterday anatomy and physiology dwelt largely and learnedly on the "major brain" and its coöperation with "minor brains" in the body and designated as the "thoracic," the "solar," and the "lumbar plexuses." And intricate systems of nerves were displayed as media of intercommunication, carriers of intelligence among these "brains." These "nervous systems" were designated as the "sympathetic," controlling the action of the bodily organs; the "sensory," which were supposed to govern the feelings; and the "motor," which were said to control and direct all muscular activity. The brain was—still is—declared to be *the seat of consciousness*, embracing "sensation, volition, judgment, emotion, and ideation"—and untold millions of mortals, duped into unquestioning acceptance of such material error as fact, have endowed the nerves and bodily organs with life and intelligence, and, thus becoming a law unto themselves, have, by thus "missing the mark," condemned themselves to the frightful penalties of disease, misery, and death! And thereby too have they justified the Man's solemn pronouncement: "The flesh profiteth *nothing.*"

But the anatomist and physiologist are not alone responsible: the theologian shares their condemnation. In a sermon recently delivered before the British Association at Cardiff the declaration was made that "from some fundamental stuff in the universe the electrons arose. From them came matter. From matter life emerged. From life came mind. From mind spiritual consciousness is emerging." Yet the theologian who spoke thus with such assumption of learning had often read the Master's statement of sharp distinction: "*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.*" And had the distinguished theologian searched among the musty documents in the British Museum he might have discovered that ancient Latin document, purporting to relate a conversation between Jesus and one of his disciples, in which the latter asks the Master if matter is real, and to which query Jesus returns an emphatic No! . . .

The human mind does *not* think; it speculates and theorizes on a basis of supposition, believing that it receives knowledge

5 The italics are the editors'.

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of an outside world of things through its five physical senses, yet not knowing that, at the most, such material senses can give it nothing but a mass of disconnected *vibrations*, and that from these mere vibrations—if it depend upon the senses—it must itself, and *within* itself, build up its concept of the outer world and give it all form, color, and quality. And that concept will be and remain wholly *mental*.

But let us assume that the material organs of sight, hearing, touch, etc., *do* transmit vibrations to the material brain. Does the human mind find itself dependent upon them for knowledge? We are safe in assuming that it heeds them not at all, but that, quite independent of all the mere vibrations which may—or may not—be transmitted along nerves to brain and to minor brains, individual mortal mind still takes the thoughts that come to it from the “communal mortal mind” and with them builds up its own universe, including man and its concept of itself. These it subjects to its various material beliefs and “laws”—and then in agony sees them wither, decay, fall sick, and die, for they are not based on Principle, Truth, but on *supposition*.

It is a well-known fact that whatever mortal mind believes it receives through the five physical senses is found to be *reversed*. Galileo proved that the movements of the heavenly bodies are just the reverse of what the human eye declares them to be. The process of seeing is supposed to come about by light, reflected from the object looked at, passing through the lenses and humors of the material eye and casting a picture of the object upon the retina, thereby setting up vibrations which are transmitted to the brain. And yet that picture is always *reversed*—upside down—as if in absolute confirmation of the fact that the knowledge supposed to be afforded by the senses is reversed knowledge, that is, falsehood. And so, as physical science is dependent upon observation of *phenomena*, it crumbles when the startling fact is disclosed that the very senses with which the observations are made *do not report truth*.

So it is with medicine. So with theology, which accepts without demurrer the “scientific findings” of the anatomist and physiologist, and crumbles with them for very lack of Principle. For theology seems not to realize that if consciousness, intelligence, etc., are seated in the brain, then, when this pulpy material mass returns to dust, as it must, *man will perish with it*.

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"Is there life, intelligence, substance, and sensation in matter?" we ask again from the wilderness of human beliefs..

"Yes," answer anatomist and doctor. "Yes," echo priest and Rabbi, then add: "And God created matter." But, "No," says the philosopher, "they are phenomena of mind. And so is matter."

"But is that mind, of which matter is a phenomenon, *real*?"

"Yes," agree anatomist, doctor, priest, Rabbi, and philosopher. They dare not admit that the human mind is unreal, *for that would be admitting themselves to be unreal!* And mortal mind's one aim is to establish for itself identity and permanence.

Let us examine this false claim from another focal point.

"Man," said Emerson, "is a stream whose source is hidden. Our being is descending into us from we know not whence."⁶

We have seen that physical science, in tracing matter back to the electron, hints a material Cosmos, not static but fluid, out of which "crystallizes" matter as we seem to cognize it. Moreover, the motivating intelligence which causes the crystallizing remains in this fluid parent-magma, and is not Mind, but a *sense* that we designate as mind. It is a *material* sense, not a sense of Spirit at all—indeed, it denies the existence of Spirit. Wherefore, if Spirit be true, this motivating cosmic sense is a false material sense. Therefore it is "fluid error."

Whence came this vast suppositional ocean of "fluid error," we may not say. We can only refer again to the philosophy of "the identity of contraries," elaborated by Herakleitos, that "all things are subjectively the same." It is the so-called "law of suppositional opposites." It is founded on the observation that to everything there appears to be an opposite, and all opposites seem to have identity. So every reality would appear to have a supposititious opposite with established identity. Good has its opposite in evil, Spirit in matter. If the one is real, the other is unreal. Beyond this mere statement and its practical application, we waste time seeking to learn why evil *seems* to be real. . .

We have already shown that Truth must be primal. True Mind must therefore antedate, precede, its suppositional opposite. As Mind may, in a sense, be regarded as "fluid," so its opposite, mortal mind, seems to be fluid. And since the opposite

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of Truth is error, the material Cosmos must be regarded as primarily "fluid error."

Out of this original "fluid error" matter is crystallized, or precipitated, as a sort of substratum. This may, in a way, be symbolized in the manner in which salt crystallizes out of a saturated saline solution, thus forming a "substratum," which appears to be more material than the solution itself, although it is not. Just so matter is not a whit more material than mortal mind from which it proceeds.

Since Truth is Good, and is primal, so Good precedes evil. And from Good proceeds in the order of development, unfolding, or revelation, all that is like unto it. So with evil. And between these two, the real order and its counterfeit, there is an impassable gulf.

The "Primal" we designate as God. The synonymous appellations and their counterfeits may be illustrated in the following diagram:

THE PRIMAL	THE OPPOSITE
The Real	The Unreal
Good	Evil
God	The "supposition"
Principle	Laws of matter
Life	The human sense of life ending in death
Truth	Error, the "lie"
Love	Hate, the human sense of love, lust
Soul	Material sense, matter
Spirit	Error in solution, the "ether," the material cosmos
Mind	Mortal mind, human intellect, belief

Now God, as Principle, Mind, is expressed by Ideas, the greatest of which, and inclusive of all other divine Ideas, is Man.

So the "communal mortal mind" reveals *its* man, an individualized expression of the parent "fluid error" and which we may call "mortal man."

Mortal man is, then, an individualized "mortal mind," including all other so-called ideas of the "communal mortal mind," its parent. So 'mortal man includes the false idea of "body."

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Mortal man, being the expression of a falsity, can only be a *sense*, not a reality. And this sense is one of supposition, of which its parent is composed. It is a sense of finite mental concepts. In other words, the individualized "mortal mind" is a mass of supposition, or belief. And its existence is confined to these finite beliefs. But mere supposition is the material of which dreams are composed: therefore the sense of mortal existence called "human life" is of the nature of a dream. And the dream itself and the mortal mind dreaming it are *one*. . .

The "source," then, which Emerson declared to be hidden, has been now revealed: it is the "suppositional opposite" of God, Mind. And from this "source" mortal man's being constantly "descends" into him.

And is this "being" real?

"For in him we live, and move, and have our being," declared Paul on Mars' hill—"In him we live and move and are"⁷—"For it is in closest union with Him that we live and move and have our being."⁸ But, behold! how mortal mind *reverses*, in belief, that spiritual fact and falls into the deadly supposition that it lives in a *fleshy body!*

Living in God, true Man's body is the reflex of Soul, of real Substance. But mortal man, living in the supposition of the "communal mortal mind," finds *its* body the expression of carnal beliefs—and to these embodied beliefs it is subject unto death.

The-human body is a mental concept, fashioned of mortal thought and reflecting and manifesting various carnal beliefs, the beliefs which the mortal mind has decided shall, for the time being, constitute its standards of health and prosperity. Mortal mind has decided that its beliefs, which constitute its sense of knowledge, shall come to it as sense-testimony; and as it believes in a world without and beyond itself, it arranges certain "senses" through which it believes it communicates with this "outer" world. But it realizes not, in its dense ignorance, that these physical senses are not *causes* or *sources* of knowledge, but are *effects*. Mortal man believes, and his belief is externalized materially. The material organs of sense—sight, hearing, touch, etc.—are the externalized accompaniments

⁷ *Twentieth Century New Testament*, translation of *Acts* 17:28.

⁸ *The New Testament in Modern Speech*, Weymouth, translation of same verse.

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of man's belief that material sense provides him with fact, with knowledge, with truth.

So, by reversal, mortal man believes that matter animates the senses, when the relative fact is that the mind itself does *all* the animating of the body, causing it to see, to hear, to move, to perform its every function. Mortal mind sustains the body, but does it through beliefs in material food, air, exercise, etc. The sustaining is *not* based on Principle, but on *belief*. Therefore it fails, as the beliefs fail, or as the mortal causes his beliefs to operate as law unto himself. And man finds himself at last no longer able to animate the body in which he believes himself to dwell. . .

What occurs then?

He dies. And nor physical science, theology, nor medicine can save or restore him.

This, then, was the experience of the widow of Nain's son. So also of the daughter of Jairus.

But did anything really die?

No. In each instance an individualized expression of "mortal mind" found itself no longer able to maintain its false sense of life as seemingly contained in a fleshy body.

"What we commonly call man, the eating, drinking, planting, counting man, does not, as we know him, represent himself, but misrepresents himself."⁹

Man, as we know him, is an educated belief, itself a compound of many educated beliefs. He starts as the product of the union of his parents' thought—yea, he begins in physical sensation. He appears among mankind as a babe, manifesting a sense of mere existence, projecting into it the prenatal mesmeric beliefs which by "heredity" he has acquired from the parent individual minds. His weakness and helplessness are pitiable, for he is mere sensation and his knowledge is but sense-impressions. But now henceforth his progress is the result of education, both from within and without—and that which he accepts from within will be almost entirely shaped by what is taught him from without, for "like attracts like," and such thoughts will come to him from the "communal mortal mind" source as he attracts by reason of his educated beliefs, received from parent, teacher, and other sources. Hence the eagerness

⁹ *The Over-soul*, Emerson.

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of the three dominant systems of mortal thought—especially “theology” and “medicine”—to secure control of the child. . . Hence too the Master’s condemnation of those who would implant false beliefs in “one of these little ones.”

Like all mortals, the daughter of Jairus began a sense of existence under the ban of a thousand mortal beliefs and fears called “laws.” So mortal man still begins, twenty centuries later, with God’s perfect spiritual Law as completely hidden under a mountain of “authoritative” inferential mortal man-made law as ever the Law of Moses had been obscured by the burdensome puerilities of the Pharisees. His parents, the doctors, nurses, and health authorities warn him at every turn—he must not do this, he must do that; to eat this is death, not to eat that is equally fatal; though the breeze kiss the tender buds awake, yet it may bring death to him—and the insurance agent announces the average life of man to be thirty-three years! Accident and calamity lurk just around the corner; destiny hangs over him like Damocles’ sword; and fear corrodes him, a deadly fear born of the awful fact that the existence of mortal man is outside of Principle, therefore subject to every gust of unprincipled error.

He does not know that the body in which he believes himself to live has been constructed by the mortal mind which he calls “himself,” and constructed out of mental materials; he does not know that he is not in the body, but that *the body is in him*; he does not know that the body expresses that mortal mentality which he calls his “mind,” and that its status of weal or woe at any given moment is a function of the thoughts, beliefs, opinions held by that mind as fact; he does not know that the reason his sense of life is so transient is that the mortal mind cannot construct anything permanent, for it builds on the shifting sands of the false beliefs which it calls the testimony of the five physical senses; he does not know that his very belief of being generated physically results in the awful fear of losing his sense of life; he does not know that the acceptance of false beliefs as true, his educated beliefs of life, intelligence, substance, and power in matter and material “laws,” constitutes “sin,” a “missing of the mark” of wholeness, health, that cannot but result in the limitation called death. And so some 3,500 diseases have been recorded against him; so accidents and calamities innumerable dog his every step; and so some forty

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millions of his neighbors annually pay the death penalty; and so will he. . .

And so the life of the little daughter of Jairus, like a candle flame choked for air, flickered out. . .

Somewhere on the road was the stricken father, prostrate in the dust before the only one in the wide world who, in the presence of evil's awful claims, turned not to human physicians and material gods, but to Spirit.

Yet Jairus was a Ruler, ruling Elder, or Warden, of the synagogue—surely *he* should have known God, to know Whom is life eternal! Surely the priest who to-day can turn wine and wafers into the very flesh and blood of Jesus should be able to repeat his simple deeds of healing! Surely the preachers who have studied the Man's career for nearly twenty centuries should by now sufficiently understand his "method and secret" to be able to raise the dead!

And so they would, but for "the veil still untaken away": *their paralyzing belief in the reality of matter and its power for evil.*

And the Man came.

Eagerly the crowd pressed upon him. And in its surge a human derelict was washed up to his feet. It was a woman, who for twelve years had suffered from a foul physical malady. Her enforced separation from society by the Levitical law, which declared her a source of defilement, had intensified her suffering; her bitter realization of the prevalent belief that her affliction was a direct result of sinful habits kept her submerged in corroding shame; and the wasting of her means on *materia medica*, only to be informed by the doctors at last that her case was utterly hopeless, had plunged her into despair.

Thus in the self-same hour was the Man confronted with the overwhelming claim of omnipotent evil in incurable disease and death. . .

But on he came, this towering manifestation of Almighty God, fearless before error's most terrible weapons, confident in his *practical* understanding of the Allness of Spirit. On he came, himself wholly free from moral evils, free from debilitating trust in the material gods of men. Outwardly he appeared to conform to the Mosaic law, which required him as a Jew to wear at the corners—according to the Hebrew, the "wings"—of his robe a white fringe or tassels, bound by symbolic blue or purple thread to remind him that he was holy to God. To

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remind *him* that he was holy to God! Alas, so fallen was the people's concept of God that they required material reminders of His existence—yet the Man gave forth incessant reminders of his own holiness to God in the hearts he bound up, the diseases he healed, the dead whom he raised, nor needed a spire to point him heavenward! . . . On he came, oblivious of the false distinctions in men as fixed by human thinking; on he came, with ears keenly sensitive to the sincere call; on he came, with the gift of God for every one, without money, without price. And as he came, a trembling hand stole out from the press and touched his robe, touched, perchance, the tassel where the garment enfolded the shoulder. . .

But is it always the outcast, the pariah, the foully sinful and diseased who are first to discern the Christ? Yet whose need is greater than theirs? And what further proof need we believers in caste and social creed that God is no respecter of persons?

This outcast woman had apprehended the right thought about God and His infinite spiritual manifestation, and in contrition and true reverence—a worship, not of the lips, but of the heart—she poured forth prayers that were affirmations. They did not limit God. They were not pleadings with Him. They voiced her knowledge that healing *was* for her, despite the cruel verdict of the matter-physicians. Though condemned by the world to the gutter, her right thinking uplifted her into recognition of the spiritual atmosphere marking the Christ. That right thinking externalized in the good she sought—and she fell back into the crowd *healed*. . .

The oncoming Man paused. He was above the influence of material sense—he dwelt always in that clear spiritual understanding that made his intuitions keen beyond human comprehension. He knew what had occurred. But Peter and the others knew it not—why, they demanded, how could it be otherwise than that he should be touched in such a surging throng? Foolish question!

But it was the *mental* touch to which the Man referred, the spiritual demand that had been made on him. He knew he had been touched thus—knew that he had promptly responded to it with a sharp reversal of the errors of physical sense—and knew that by so doing he had instantly healed the cowering, shrinking, diseased thing. . . Through divine Love he had

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reached her; through that same infinitely tender, compassionate Love he now bent over her and breathed such words as she had never dared hope to hear: "Daughter, be glad, for your faith—your understanding—your thought receptive to truth—has cured you. . ."

And the Man moved on.

And as he moved, a messenger arrived with error's final triumphal pronouncement: "Your daughter is *dead!*"

The killing belief that life is something that physical sense can give had reached its logical climax: if matter is born it must die.

But what is this "life" of man and vegetable that physical sense is believed to give?

"Life," says a man of science connected with the Carnegie Institute, "in the last analysis consists of a series of correlated transformations of energy or chains of metabolism which takes place in the liquid occupying the space of a colloidal meshwork. . . The meshwork . . . is in a perpetual state of alteration by hydration and dehydration." . .

But who or what makes the meshwork and gives impetus to the transformations? Whence the intelligence which the transformations manifest? And of what value is such a *dictum* of science? It cannot alleviate, it cannot heal, it cannot raise the dead—"why cumbereth it the ground?"

For a mortal's life is his consciousness, since it is in consciousness that he lives. And since consciousness is a function of mental activity, a mortal's life depends upon what he thinks. It is "conscious thought" that produces consciousness. And as a mortal's consciousness embraces his body, his body is, as has been said, in the truest sense "conscious thought." If a mortal's thought-activity be interrupted by things which he is educated to believe have power to check thought and give it pause—such as narcotics—he "loses consciousness," he sleeps. Other beliefs will give lesser pause to thought and cause "fainting." And if his thought be removed entirely from the body, that is, if that mental concept be no longer sustained, the body dissolves into that from which it was fabricated, "mortal mind."

Death, then, is the death of the false sense of ability to maintain a mental concept of a material body without Principle.

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"Unhappy man that I am!" cried Paul. "Who will rescue me from this death-burdened body?"¹⁰

But it should be fully patent to every intelligent person in this twentieth century that that which governs the body is not to be found in the body itself, but that, on the contrary, the body is found to be contained in it. If the brain acts, what causes it to do so? Mortal mind. Then the brain ceases to be a cause. And so stomach, kidneys, lungs—all are motivated by a cause *outside* of themselves. Even physiology admits that pain is never *in* the stomach, but that the mind experiences a sensation which it calls pain or distress when there is a disturbance in the stomach. All action in the human body, its every function, sensation, and movement, is referred back to the motivating and experiencing mind. The body is the *effect*, upon which the mind acts. Why, then, doctor the body, why bandage it, why amputate its parts, when, manifestly, these are composed of mere whirling charges of sensationless electricity, and when it is equally manifest that it is the *mind* alone that suffers or experiences discord?

"But the body becomes disordered. . ."

But, existing as it does in the mind, its disorder is really the disorder of the *mind*! If the body is completely motivated by the mind, as it is, any disorder in the motivation is really a disorder in the motivator.

And that is why the wonderful Man gave no drugs, applied no poultices or bandages, adjusted no spinal vertebræ, and performed no "operations"—he ministered in every case to a *mind diseased*. And that is why his failures were *nil* and his cures a hundred per cent.

But if the mind is really a consciousness, a thought-activity—even though it appears to perform a large portion of its functions subconsciously—then a mind diseased is the effect of diseased *thought*. And the cure for such diseased mind is logically a proper alteration in the thought.

But diseased thought is thought of dis-ease, of discord, of both good and evil. Such thought is not based on Principle, Good. It is not based on Truth. The remedy, therefore, is to substitute *true* thought for the false, righteousness for unrighteousness. And this is *exactly* the remedy the Man prescribed—"Ye shall know the truth, and the truth shall make you free."

¹⁰ *The New Testament in Modern Speech*, Weymouth, p. 414, translation of *Romans 7: 24*.

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Now matter has been traced by the physical scientists themselves back to cosmic "mist." And the dividing line between that and "mortal mind" has not been discovered—for there is none. Mortal mind is the "suppositional opposite" of the Mind that is the infinite Revealer of all that really is, the spiritual Universe and true Man. Being supposition, mortal mind is myth. Therefore its self-enacted "laws" by which it endeavors to maintain itself are in no sense Law. And so the whole mortal fabric crumbles, revealing matter to be, as has been so well said, "mortality expressed."

The little daughter of Jairus was one of the seemingly innumerable expressions of mortality of that distant day. It was not her fault that she died. What did she know of the mesmeric effect that the thought of the human race produces in each one of its members? How could she know that the very beliefs held by all mankind, that matter governs, that it holds the issues of life and death, that it is sick or well, manifest inevitably in infants and children even before they have acquired any conscious belief or educated fear? How could she know that she was, to human sense, an individualized mortal mind, and that she and her fleshly body were one? Nor did the physicians, kindly though they doubtless were, who came at the call of this distressed mind and treated, not the cause of the distress, the mind, but the *effect*, the body, the aggregate of whirling charges of electricity. Yet had these, by drugging, poulticing, bleeding, manipulating, or amputating, succeeded in changing her own and her parents' beliefs, she might have continued for a further period to manifest a mortal sense of life. They did not so succeed, and her mental activity, and theirs regarding her, stopped. The physicians then pronounced her dead. Because of their belief that she was dead, their belief that matter had given up or lost its life, they would see—be conscious of—her body disintegrating into dust. . .

And yet—God above!—the *real* child had not been touched by their beliefs of life or death! And they could have seen that child, living and whole, had they but possessed spiritual understanding sufficient! But then the leaven of such understanding would have transformed themselves and they would have seen death no more forever.

They were not ready for that—far from it! And so the Man gave them what they *could* receive in their present state of

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human thinking. He said: "She is not dead, but sleeping." And he bade her awake in demonstration thereof. . .

When the Man arrived at the house of Jairus he found that hired mourners were already there with their musical accompaniments and were pouring out their empty wailing, as was the custom, for this observance was followed by the Jews no less than by the Romans. The Rabbinical rule provided that there should be at least two flute-players and one mourning-woman. The flutes were specially called "flutes for the dead." The amount of noise made had much significance. The custom dates from a remote past, and is still in vogue in the land. "They weep, howl, beat their breasts, and tear their hair according to contract."¹¹

The Man was not deterred from his great purpose by this crass exhibition of mortal ignorance. Stopping to direct that the people should not follow him, he entered the house attended by only those three students who were always "witness of His chiefest working and of His utmost earthly glory, but also of His inmost sufferings," Peter, James, and John. With a word he silenced the meaningless noises, the mortal mind expression of helplessness in material beliefs. But when he made the scientific declaration as to the child sleeping, the paid mourners in their coarse realism broke into scornful laughter. They *knew* the child was dead! And as they believed, so was it to them. And because they were just as dead as the child, he forthwith ejected the ignorant rabble.

But he took the parents into the chamber where the child lay. He needed their thought—Oh, not for his work, for that was already done, but for the care of the child when she should awake. And that thought must be prepared.

"But what!—his work already *done*—and before he had even seen the dead child?"

Even so. For—let us go back, out there on the road where he has heard the call: "*Who will rescue me from this death-burdened body?*" Behold, how instantly he galvanizes into action. . .

Watch the Man now as he wheels and moves down the road to the Ruler's house! What thoughts flash through his receptive mentality as he silently goes! He is doing his work, *there*, doing it ere he shall enter the chamber of death! Let the ignorant declare that while he delays the child has died, *he is*

11 *The Land and the Book*, Thomson.

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meeting death for her, out there in the heat and the dust on that glaring road! Frail little thing that she was, weak little expression of mortal mind, how could *she* have met the king of terrors? How could *she* have known that her own and her fellows' belief in matter as substance must eventuate in the phenomenon called death? But *he* knows, does this Man of might! He knows that the thing which, to human sense, falls sick and dies can not be the image of Mind, but is a manifestation of the "lie." He knows that mortals are aggregates of mortal beliefs whose unsupported claims, accepted, have become externalized in mortality. He knows that *all* experience is *mental*; that matter or the fleshly body can have no consciousness of experience; that mortal mind alone is the cause of *all* the conditions of the human body and that these conditions reflect the character of that mind's beliefs, thoughts, and opinions; he knows that mankind believe that things "happen" to the body as though thought had nothing to do with it, and that "Nature" falsely appears to act of itself by its own "laws"; he knows how the people have been educated for ages to accept certain effects in matter as due to material causes and to regard them as inevitable; he knows the "origin of evil" to be the lying beliefs of mortal mind, the "suppositional opposite," absolutely impotent but for the power mesmerized mortals give it; he well knows the "animal magnetism" before whose lethal "suggestions" mortals sink into the sleep of death; he knows. . .

"But," bursts from a world in mortal pain, "*how* did he know? For the Gospels mention none of these things!"

But they do reveal that he understood the Allness of God. By that, then, *he knew the absolute nothingness of any other claim*. . .

Then he uttered the immortal words: "Little girl, *awake!*"

CHAPTER 24

THEME: *Further Demonstrations of true Business in the Healing of two Blind Men and a Dumb Demoniac.*

PLACE: *Capernaum.*

MATTHEW 9:27-34

AND when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it unto you.

30 And their eyes were opened; and Jesus straitly charged them, saying, See *that* no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

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

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, He casteth out devils through the prince of the devils.

HOW the Man left the house of Jairus, whether by another than the principal entrance, or whether by "the road of the roofs," we are not told. But why did he seek to avoid the crowds? Why did he not go out to them at once in triumph and blazon forth the marvelous deed which he had just performed? Why . . . ?

Because that deed was *genuine*. Had he been a necromancer, a worker of Egyptian magic, he would have had himself acclaimed by the multitude. But because he would avoid the evils of popularity, which would have paralyzed his mission—because he would not himself make a reality of the child's death, nor would have them do so, since he had just demonstrated its *unreality*—and because he could not stop to answer their flood of questions, their arguments, nor permit the members of the household to stir up criticism and opposition which they themselves could not meet for lack of spiritual knowledge, he "straitly charged them" not to discuss the event, and then quietly took himself thence.

Yes, he left it a mystery—and no doctor, priest, or necromancer would ever have considered doing such a thing! Of course the people would declare that the child had not died.

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But was not that exactly what the Man himself had declared? And was he not perfectly consistent in refusing to discuss that which, by his own declaration, *had never happened*? According to his own statement, the child had *not* died. And he had just proved it. Why then discuss her death? One does not discuss that which does not occur. . .

And so the story spread that the child had been but sleeping. Why, the great Teacher had himself said so!

Yes, so he had. And they had missed every vestige of his profound meaning. He knew that sleep and death were both phenomena of mortal mind, one no less real, no less unreal, than the other, for that so-called mind is itself but a myth. For sleep—yea, and death—both are mortal mind counterfeits, direct opposites, of spiritual Ideas. Sleep is the mesmeric effect of the belief in matter. Death is the ultimate of that false belief. So the lad of Nain slept, so the daughter of Jairus, so Lazarus, so the virgins in the parable, so the disciples while the Man watched in Gethsemane. Sleep expresses materialism. So does death. Their difference is but one of degree, for death is materialism's *complete* expression. With the dawn of spiritual understanding, the knowledge of true Man as the image and likeness of Spirit, sleep fades as a human necessity for restoration—and death goes with it as “the inevitable.” “*This is life eternal*,” the Man knew, “that they might know thee, the only true God.” This knowledge is the restorative that raised the lad of Nain, the daughter of Jairus, and Lazarus.

But would not the people believe to-day if one were raised from the dead? “For,” the world laments, “no one has ever come back to tell us. . .”

“In the conclusion of one of His greatest parables, that of Dives and Lazarus, His conviction of the abiding inutility of miracles as a means of conversion is stated with great force. Most men, in regretting their scepticism concerning an unseen world, would be ready to say that nothing would convince them so completely as a real apparition, coming to them across the gulf of silence and the grave. To see a ghost, and to be sure that we saw it, would be proof positive, we think, of a world of life beyond the illusion of the grave. Death would then be meaningless to us, extinction incredible, annihilation an absolute impossibility. And we think, further, that one such solemn experience as this would be efficacious to change our whole scheme of conduct with a thoroughness which all the wisdom of

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the philosophers could not achieve. Christ contradicts the truth of these familiar speculations, and declares them illusions. He who will not hear Moses and the prophets would not believe though one rose from the dead. . . This was a train of thought which Christ often applied to His miracles. He saw that as men became used to them they became indifferent to them, and even forgot them. Hence He refused to base His claim on miracles."¹

But who dares say that no one has ever come back? For, to those who have eyes to see, men are returning daily—here—now—in this densely material twentieth century—coming back still wrapped in the cerements of death! Mortal existence is death itself—and daily there are those who hear the ringing "Come forth!" and begin to emerge at the summons divine.

And, but for the deadly animal magnetism of the "suppositional opposite," the world would see its very graves burst wide. Indisputably, the Man raised the dead; his students raised the dead; and the early followers of their teachings did the same. Descanting upon the Gnostics, those who pretended to heal through divine means but employed naught but twentieth-century "suggestion," Irenæus wrote:

"For they can neither confer sight on the blind, nor hearing on the deaf, nor chase away all sorts of demons. . . Nor can they cure the weak, or the lame, or the paralytic, or those who are distressed in any other part of the body, as has often been done in regard to bodily infirmity. . . And so far are they from being able to raise the dead, as the Lord raised them, and as the apostles did by means of prayer, and as has been frequently done in the brotherhood on account of some necessity—the entire church in that particular locality entreating the boon with much fasting and prayer, the spirit of the dead man has returned . . . that they do not even believe this can possibly be done. . ."²

Also:

"Wherefore, also, those who are in truth His disciples, receiving grace from Him, do in His name perform miracles, so as to promote the welfare of other men. . . For some do certainly and truly drive out devils . . . others have foreknowledge of things to come . . . others still, heal the sick by laying their hands upon them, and they are made whole. Yea, moreover, as I have said, the dead even have been raised up, and remained among us for many years. . ."³

1 *The Life of Christ*, Dawson, p. 129 *et seq.*

2 Irenæus against Heresies. Irenæus lived A. D. 120-202.

3 Irenæus against Heresies.

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The historian Gibbon writes:

“The expulsion of the daemons from the bodies of those unhappy persons whom they were permitted to torment, was considered as a signal though ordinary triumph of religion. . . . But the miraculous cure of diseases of the most inveterate or even preternatural kind, can no longer occasion any surprise, when we recollect that in the days of Irenæus, about the end of the second century, the resurrection of the dead was far from being esteemed an uncommon event. . . . At such a period, when faith could boast of so many wonderful victories over death, it seems difficult to account for the scepticism of those philosophers, who still rejected and derided the doctrine of the resurrection.”⁴

Yet not so difficult to comprehend, when we awake to the awful fact that mortal mind desires nothing so much as to be let alone—Did not some of the “possessed” beg the Man not to disturb them?—and that the deadly apathy of mankind toward Truth—excepting that relative material truth called “physical science,” which comes through the erroneous physical senses—is due to the animal magnetism of the “serpent,” the “suppositional opposite” under which the world sleeps the sleep of death.

It had been a busy day for the Man, a day crowded full of marvelous things said and done. And still the multitudes besieged him, clamoring for more of “the loaves and fishes.” Through the surging crowd came two groping blind men, guided by the clamorous gabble peculiar to an Oriental throng, and wailing, “Son of David, have mercy on us!” It was a title, this, that had long found favor with the Jews as a descriptive reference to the Messiah, yet was one whose application to himself the Man at no time encouraged. These blind beggars doubtless knew the prophecy—as what Jew did not!—that the Christ when he should appear would be called the “Son of David.” Possibly they believed, with many others, that the Messiah was now come in the person of the Man; possibly they employed this title only in flattery, that they might the more quickly gain the ear of Jesus. But what we are certain they did *not* know was that “David represented the direct line of ‘the woman,’ both literally and spiritually,”⁵ and that “the seed of the woman,” which was anciently prophesied to some day “bruise” the head

⁴ *The Decline and Fall of the Roman Empire*, Gibbon, Vol. 1, pp. 401 *et seq.*

⁵ *Footsteps of Israel*, Samuel Greenwood, p. 153.

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of the "serpent," the carnal mind, was now present before them in the spiritual understanding with which the Man was healing "all manner of disease."

Apparently heedless of the appeal, the Man continued on his way. Why did not these blind men cure themselves? Were they not thoroughly ritualistic Jews? Did they not have "Moses and the prophets"?

No, for these were long since become but a vague memory.

But where, then, were their material supports, their false gods? . . .

But nor Love nor its reflection can ignore a human need. Arrived at the house, he turned to them. "Do you believe that I can cure you?" he asked. It was as if he had said: "Are you receptive to spiritual things, now that matter has failed you utterly?" He saw that they were. And the healing followed.

They did not have a faith born of scientific understanding, these unseeing men; yet theirs was not mere conventional superstition or blind belief. They had heard sufficient of the teachings and deeds of the Man to apprehend that through his spiritual perception of God he could heal disease and restore the sense of hearing or of sight. And so their faith was one of intelligence, and void of obstructing doubt. They would have failed under a critical and analytical examination to explain the mental process by which the conclusion had been reached, yet they were able to abandon all materialistic beliefs and methods of healing, and to rely wholly upon spiritual means for recovery of their sight. Their faith indeed was small, but it was absolute. And, like a grain of mustard seed, it was effective.

Thus has it been in all times. Mankind have, through many and varied influences, been moved to turn to Truth, God, but with a faith often ill-defined and even faltering; however, it has been as the turning of one's face towards the light, whose full glow is later attained. From faith to a demonstrable understanding of Principle is usually a long road, but where there is a desire to progress there will be a willing sacrifice of everything that handicaps and impedes. And through persistence the goal will be reached.

But what was mortal mind's false claim that confronted the Man here?

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Why, it claimed to establish the identity of the belief that sight can be lost or destroyed.

And what is sight?

The human sense of sight is mortal mind's claim that the fleshly eye makes sight; that sight depends upon the material "organ of sight," upon optic nerve, upon the ability to reflect, transmit, and radiate light, and upon muscular control. Light is a necessary concomitant of the material process of seeing. Without it, material objects and their relationships would not be perceived, except as imperfectly cognized by the other physical senses, which claim the ability to work in the dark.

Again, human sight is a function of the omnipresent "ether." For the "ether" is believed to penetrate all matter and all space, and its whirling "electrons" are supposed to generate in it transverse vibrations which form "waves" of different lengths. Light is believed to be composed of such "waves." White light is itself a compound of waves of lengths that vary between somewhat wide limits, therefore it is itself composed of colors, seven in number. Waves of a certain length give rise to the color "Violet"; waves of another length give rise to "Blue"; another yields "Yellow"; and another "Red." These waves are believed to penetrate the material lenses and humors of the human eye and impact upon the retina, and the waves of various lengths then give stimulus to the sensations of the different colors.

Thus from "waves" of the suppositional "ether" does man get his concept of the universe as he thinks he gazes out upon it!

And this process and its instruments are wholly *material*. No wonder the sense of sight fails to report Truth! No wonder it is subject to all the limitations and disabilities of matter! No wonder mankind pay the penalty of such false belief in the coin of defective vision and loss of sight! . . .

Then came the Man who said, speaking of the Christ which he revealed: "I am the light of the world"—I, the Christ-Truth, not "waves" of mortal mind—"he that followeth me"—he who learns to demonstrate the Christ as I do—"shall not walk in darkness, but shall have the light of life." That light of life is God, for "God"—not mortal mind "waves"—"is Light." Mortal mind and its "waves" are His counterfeit.

And the Man instantly destroyed mortal mind's insolent opposing claim. But how? By the counter-fact, we answer.

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"He sent His Word and healed them." God's Word, or Thought—which is the Logos—is the sole creative power. The only real creative thought is the thought which passes from God, infinite Mind, to Man. Hence it is that right thinking, thinking God's thoughts—good, not evil—is creative and actually creates the good manifestations which we need and truly desire.

Let us turn to the second volume of Lucas' "Memoirs," the "Book of Acts." There, in Chapter 3, we read: "And Peter, fastening his eyes upon him"—that is, fixing his spiritual vision upon the lame man, fixing upon him the true concept of Man, fixing upon him *the way Peter had learned to see Man*—said: "Look on us"—behold the Christ-Truth, behold the *real* Man. "And he gave heed unto them, expecting. . ." Ah, he was expectant, he was obedient, he was receptive! Under Peter's powerful vision of reality the man willingly gave up his hold on the false claim of illness; Peter's spiritual understanding of the Word, like a "two-edged sword," pierced the "mortal mind mentality" calling itself a lame man and there fell upon the mental concept of a material man afflicted with lameness and drove it forth in rout, and, in the driving, utterly dissolved it. Had evil any sustaining Principle, this would have been quite impossible.

And then, since thought is ever active—for even mortal thought counterfeits the incessant activity of the real—it formed a new and better concept of man within the man's mentality. And this new concept externalized at once in human normalcy—not in reality, but in a better and closer approximation to the real. Such was the process of healing that Peter had learned from the Man. . .

So with the blind men in our present narrative—"Then touched he their eyes." And the spiritual touch dissolved the false mental concepts of blindness, and was outwardly manifested as a physical touch that seemed to them to open their material eyes and give them sight.

It is not mortal mind's claims that are true, but the *reverse* of them. The physical eye does not make sight, but sight, a mental faculty, makes the physical eye. Sight is not within the eye, but *without*. It is not a poor eye that makes poor sight, but, on the contrary, a poor concept of sight results in a manifestation of poor eyes, sluggish muscles, and clouded lenses. Mortals do not see *with* the physical eyes, not *by* them, not *because* of them—they see *through* them.

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To see is to cognize, to discern, to comprehend, to understand, to know. Human sight, then, is mental. True sight is truly mental, that is, *spiritual*. Because of mortal mind's ignorance of Truth, the knowledge that it believes it obtains by means of the eyes is utterly false and wholly relative. To see better, one needs not an oculist—he needs to become more spiritual. The acquiring of "that Mind," of spiritual knowledge, enables one to discern aright. Right discernment results in perfect "sight." Thus we arrive at the counter-fact.

Yes, there are material beliefs many that must be removed if one would possess and retain normalcy of sight: beliefs of old age, beliefs of physical change, beliefs that sex and its organs have power over man. And there is knowledge to be put in the place of these beliefs, knowledge that God is all-seeing, and that sight is therefore eternal and infinite, and that the ability to see cannot be obstructed. By reflection, man possesses perfect Mind. Thus he possesses perfect sight and God-given control over it. Obedient to Principle, he is under no mortal law, known or unknown, of any description whatsoever, that can deprive him of cognition, discernment, comprehension, sight. And the false "law" that much use results in deterioration falls before the fact that sight is spiritual, and the more it is rightly employed the more one is enabled to employ it.

The "laying on of hands" was common in the Man's day, and by following this ancient usage he appeared to the blind men to be really "doing something." Mortals like to feel that they are swallowing something, or being in some way bodily manipulated, or drenched with electricity or "blue rays." It stimulates their faith, and in a sense renders them receptive and aids them in exchanging a belief of illness for one of "normal" health. In the Letter of James, fifth chapter, we find instructions in the art of healing that call for anointing with oil. And this text has long been a rock of refuge to those whose trust is anchored in material remedies. But only because of ignorance. For the ancient Hebrews always associated the word "oil" with spiritual values, such as joy, gladness, and beneficence. It also signified abundance, as in the "cruse of oil" that was never empty. And its employment in cases of illness came about in the following manner, as cited from the Talmud and stated in Bishop Lightfoot's words:

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"It is customary for the unbelieving Jews to use anointing of the sick joined with magical and enchanting muttering; but how infinitely better it is to join the pious prayers of the elders of the church to the anointing of the sick."

For magic the Christians substituted prayer; and a careful reading of *James 5* will show that reliance upon material remedies and modes is strongly condemned therein. It is reliance upon God, "who healeth all thy diseases," that is enjoined. The Elders are summoned because they, above all others, should have the faith that amounts to spiritual understanding, and "the prayer of faith shall save the sick, and the Lord shall raise him up." "Pray for one another, that ye may be healed." It is not oil, not magical incantations, but true prayer that "shall raise him up." And true prayer is the practical application of spiritual knowledge, the knowledge of the Allness of God. In *James'* day oil was used as a *symbol* of God's ever-present and available love and power; to-day the disciples of *materia medica* would ascribe healing power to the symbolical oil and give small heed to God.

God is Light. Sight is not, then, a function of whirling "electrons" causing "ether-waves"—that is, causing vibrations of mortal mind.

Muscles have been defined as "thought forces." It is thought, then, not flesh or mortal mind, that functions in the organ of sight.

It is through the true lens of Spirit that discernment is to be had. Sight, then, is independent of humors or material lens.

The Man knew it, knowing God's Allness. And, turning to meet the blind men's need, he made darkness light before them. . .

"Matter is force," declares the physical scientist; "and force is causation."

But the material eye never sees causative forces, for reason of its own absolute blindness. For the physical eye sees *nothing*.

But how, then, do mortals see?

The process is this: The Ideas of Mind, God, have real existence. Mortal mind has a vague sense of awareness of the existence of these Ideas, and it must, by its very nature, counterfeit them. So, from this sense of awareness, it builds up within itself mental concepts. Mortals build these up out

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of the thought that comes to them from the "communal mortal mind." These mental concepts the mortal mind posits within itself. Then because it is itself error, it falls victim to its false belief that they are out somewhere in "space." Then it falls into the error of believing that it takes cognizance of them out in space by some material means. For, because of its necessity to counterfeit, it *must* attribute its awareness of its mental concepts to some *material* cause, to a definite, limited "medium." And so it has fashioned the human eye as its "organ of awareness" or "sight," and has endowed it, in belief, with the power to inform it of what it believes to be the outside world and its activities.

Thus, to mortal mind, *believing is seeing*—and by reversal, "seeing is believing."

And thus the Man's words of deepest wisdom: "If therefore thine eye be single, thy whole body shall be full of light."

"Close thine eyes," says Joubert, "and thou shalt see." By closing his eyes to the testimony of material sense, the Man saw God. . .

But did he not see the "dumb man possessed with a devil"?

Philosophers and scientists are now agreeing that matter exists as "appearance" only. It is the human mind's idea of substance. "Animals low in the scale accept appearances. To them the world is what it seems to be."⁶ And: "Man, however, has not developed a method of progress. He does not make it his business to criticise experience. Like the lower animals, he is prone to accept appearances as true to fact."⁷

But the Man of Galilee developed a "method and secret" wherein *appearances were discarded*.

Yet these very appearances are appearances of *something*. And they *hint* a reality. And since material sense gives an inverted report of what is real, so by reversal of the "testimony" of the physical senses we arrive at the reality. Mortal man's daily round is entirely among his mental concepts—No wonder error wants to be left undisturbed, lest it be discovered that these concepts are "mist"! No wonder it mesmerizes mortals into believing that thinking is too irksome to be attempted, for a thinking man is error's deadliest enemy! And so. . .

"Thinking has never been popular. It is too difficult. So any means of escaping from it has always been welcome. And

⁶ *Psychology and the Day's Work*, Edgar James Swift, p. 17.

⁷ *Ibid.*, p. 18.

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when, as in the earlier days, besides the pains natural to originality, the thinker risked his life, new ideas were rarely made secure until the old had been worn out by the corroding effect of time. . . . Out of a long period of progress by unconscious trial and error some truths emerge, but they are secured at an enormous cost of time and suffering. Blind trial and error is the animal and racial way. Unfortunately, it continues to be the chief method of modern man. Unreflective adaptation is followed to-day when obstacles are not so overwhelming as to force deliberation."⁸

To prevent mankind from thinking, and to force them to accept as fact mere *appearances*, mortal mind set up the rack and the stake and, in the sacred name of Christ, slew millions. To-day, it hales before the Inquisition of ridicule, boycott, defamation, persecution, and taboo all who dare question the "discoveries" of the three mortal mind systems of "theology," "science," and "medicine." Yet, despite its persecutions, there are those to-day who have dared to see that what is continuously presented to the human senses as objective reality is but an appearance which hints the existence of spiritual fact. "The things which are seen are temporal; but *the things which are not seen are eternal*," declared Paul out of the amplitude of his experience.

But the temporal is the *unreal*, since it lacks permanence. And that which lacks permanence in thought, whether we regard it as subjective or objective, is lacking in substantiality. Therefore it is unreal. Matter was long believed to be composed of a small number of primary substances called "elements." But these have now been discovered to be not elemental at all, for the so-called "elements" are found to change slowly and continuously into other elements lower in the scale of atomic weight. The supposed element Uranium breaks up into Radium. And the tendency is down, down, down, until all elements shall pass into the one common elementary substance, the "essence" of matter. Thus it is being revealed that all the varied forms of matter are fundamentally the same. Chemical properties and physical structure are being discovered to be only different phases of the same thing.

True, the passing of one "element" into another may be regarded as transmutation rather than destruction, since the material substance appears to persist. But the point is, that

8 *Psychology and the Day's Work*, Edgar James Swift, p. 10.

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when one thing passes into another and loses its own identity, *the quality of permanence is absent*. And the real, according to Spencer, is the permanent. Now permanence is a *mental* quality. A mortal is a mortal mind. And, the mental quality of permanence being lacking, he must continually change, change, change—for, in a word, he is lacking Principle.

Moreover, it is observed that matter does *not* persist. The element Radium, for example, actually disappears. It passes out of consciousness as substance. True, the life of the Radium atom is some 1,700 years, according to natural scientists. But the point of vital interest is that *its duration in consciousness is measurable*.

“Fifty years ago men were trying to express life in terms of matter, and scientists . . . unrolled before men’s eyes a physical universe so stupendous and overpowering that men were led to believe that the physical world was everything. Now men are beginning to see what the prophets declared fifty years ago—that there is still a world of the Spirit untouched by natural science; that evolution, whether it be true or false, is merely a statement of a physical process, and has no bearing whatever on the existence or nature of the spiritual world. . . . When the scientist now and then tries to make an excursion into the spiritual realm, and uses his approach to prove the reality of the spiritual life, he is still dealing with material things, and makes no contribution, and the spiritual expert by his side smiles and says: ‘What you seem to have recently discovered we have known ever since the world was made.’”⁹

That which underlies the true “spirit world” is Spirit. And the “unseen” being the “eternal,” it follows that Spirit must be the only true Substance. But Spirit and Mind are but different terms for the same infinite Substance, or Being. And Mind is conscious only of its infinite Self and its manifestation. Therefore the permanent and real consciousness is the spiritual, and a consciousness of matter can in no sense be permanent nor, therefore, real.

Mortal mind’s belief that Radium is real substance results in that so-called element’s destruction. The mortal belief that a material consciousness is the great objective fact results in the destruction of that false consciousness. The belief that matter is substance ultimates in death. “All flesh is grass, and all the godliness thereof is as the flower of the field: the

9 Rowland Cotton Smith, in *The Outlook* (N. Y.).

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grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it. . ."¹⁰ Truth blows upon the human belief that matter is substance, and it dissolves into primeval "mist," the nothingness of mortal mind "supposition."

"But Jesus made concessions," we hear. "And how can you expect us to instantly accept Spirit as the reality, rather than matter?"

The demoniac—perhaps a deaf-mute—who approached Jesus had his being in a realm of material concepts which appeared to him and to his fellows as objective material realities. Jesus had *his* being in a realm of spiritual Ideas. He knew, as he saw the demoniac drawing near, that the world's material beliefs, externalized as material phenomena and claiming substantiality, claimed now to dominate the situation. But, unlike the crowd about him, he did not yield to the mesmerism exhaling from that false claim. Materialism offered to him its counterfeit—but, unlike the gaping crowd, he instantly rejected it. He knew—as the world must learn—that that wretched demoniac *hinted* a spiritual reality which was the image and likeness of God. Had he feared the appearance, had he questioned whether the disease were curable, he would have rendered it real to himself—and would have failed utterly to heal it. Had he paused to recall what he knew about such diseases—had he examined the tongue and felt the pulse—had he believed that he was confronted by a real man who was sick—he would have stood helpless before the vaunting claim of error. . .

"But what *did* he do?"

He stood calmly before that false belief which called itself a sick man and knew that the expression "I and my Father are one" was a *universal* fact. He knew the facts regarding true Man. He knew that the self-asserting cause which was declaring itself a creator there before Him was but the "lie" about God and Man. Where error demanded that he acknowledge it, he acted his knowledge of God. His right thought, being based on demonstrable Truth, came from the Mind that is God. Therefore this right thought expressed God, since God is expressed by His thoughts. Therefore this right thought possessed both the power and the nature of omnipotent Mind. This God-invested thought could not fail. It uncovered the unreality of the false claim confronting it, and thereby exposed its lack of permanence. By asserting the Law of Love he

¹⁰ *Isaiah* 40: 6, 7.

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neutralized the false law of condemnation through which the "lie" was working. Realizing the all-presence of God and His spiritual manifestation, this right thinking fell upon the mental concept composed of false mortal-mind thought—thought which had shaped into a diseased and crazed thing calling itself man—and, like a devouring tongue of fire, utterly dissolved and consumed it.

"But another mental concept had to take the place of the one destroyed!"

Yes. The destruction of the false concept lifted the demoniac a degree higher. And the new concept that he now mentally builded was a nearer approach to the spiritual concept of real Man, for it manifested the normal human belief of health.

"See that no man know it," the wonderful healer had charged the former blind men. . . But the deed had already become immortal.

The crowd exclaimed in awe: "Never was such a thing seen in Israel!" This for the Jews was the highest tribute. But the Pharisees, realizing the effect which this astonishing Man was having on the people, rose in defense of retreating mortal mind. "He casts out disease by means of necromancy!" was the gist of their accusation. In modern parlance: "His religion is neither scientific nor Christian!"

Yet the Pharisees, ancient and modern, however inveterate their resistance to Truth, likewise hint the existence of spiritual Man. Jesus, looking through the fleshly veil, saw God's image back of it in every case. So must we, if we would know this Truth that shall dissolve the veil and set both them and ourselves free.

NAZARETH AGAIN SPURNS HIM

CHAPTER 25

THEME: *Second Rejection of the Man's Business Methods at Nazareth.*

MATTHEW 13:54-58

AND when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this *man* this wisdom, and *these* mighty works?

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

56 And his sisters, are they not all with us? Whence then hath this *man* all these things?

57 And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there because of their unbelief.

MARK 6:1-6

AND he went out from thence, and came into his own country; and his disciples follow him.

2 And when the sabbath day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3 Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4 But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

5 And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6 And he marvelled because of their unbelief. And he went round about the villages, teaching.

IT is quite possible—and many critics¹ believe it probable—that the Man was not twice rejected at Nazareth, and that

Lucas placed his account of the event at the beginning of the Man's first tour of Galilee for topical reasons,² or else that John Mark and the editor of "Matthew" narrate it out of its proper order.³ As Canon Farrar says, there may possibly, but not certainly, be some unchronological reminiscences of this visit to Nazareth in the accounts given in *Matthew* and *Mark*.

But if the fearless Man did return to the place where his message had before goaded the "serpent" into attempted mur-

1 *New Light on the Life of Jesus*, Briggs, pp. 46 and 94.

2 *Luke* 4: 16-31.

3 *Matthew* 13: 54-58, and *Mark* 6: 1-6.

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der, it was an astonishing exhibition of one of his grandest characteristics, namely, *persistence in Truth*.

For who needed a knowledge of Truth more than these matter-blinded Nazarenes? And, if he had failed to convince them before, he was now returning enriched with the trophies of innumerable proofs of the Allness of Spirit and the consequent nothingness of the cause of all their woes, the carnal mind. Why, he had but just made the supreme demonstration of the impotence of death itself! Why should he not, then, come again to his own people bearing the greatest of human opportunities, that of learning to know the God of Israel of old, and by that knowledge to do the marvelous works that he was doing?

He could come with absolute certainty of his spiritual knowledge, derived from the undeviating course which he had pursued since his emergence from the "wilderness." He could come immovably sure of the exactness of his "method and secret," and certain of his ability to successfully employ it. He had discovered and developed it as a practical, *workable* rule; he had thoroughly tested it. And it is wholly possible that Love now sent him back to "forgive," even to the seventieth time, those ignorant ones, captives of the "serpent," whom animal magnetism had found such ready channels before.

And he came fully sensing the urgent need of the hour—a need which is even greater in this twentieth century than in the first—the need of understanding the nature of death and the manner of abolishing it from human consciousness. For he had proved that an understanding of this requires as a prerequisite a knowledge of God and an understanding of the unreality of matter and of the true nature of "human beings" and "material objects" as perishable *hints* only of imperishable realities. . .

He knew that those ignorant ones of Nazareth were paying the penalty of death for accepting as genuine the counterfeit of Truth. He knew that the "serpent" would force its counterfeits upon them just so long as they were willing to be mesmerized into receiving them as genuine. He knew that if he could make these deceived ones see the falsity of mortal mind's claims, the false activity which was resulting in a consciousness of both good and evil would be quenched. He knew that the claims of evil, whose parent is that primeval error called the

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“communal mortal mind,” or the “serpent,” were without the one sustaining Principle, and therefore evil could be destroyed as “human consciousness.” He knew the origin of death. . .

“The great fear, which weighs so heavily and universally upon human consciousness that it has been named the ‘king of terrors,’ did not originate in the revealed truth of man’s likeness to God, but in the opposite teaching, that man is material and sinful. Believing that the earth is the universal mother of men, and that the ‘dust of the ground’ constitutes their natural condition, it is held to be inevitable that men must return to dust again. Here, then, in the generally accepted theory that man originates and exists materially, and possesses a nature and consciousness unlike the divine, lies the necessity for a Saviour and a Deliverer, so that one need not be a prophet to see along what line human redemption must come and upon what basis it must be worked out.”⁴

And so he returned as Israel’s Saviour—and “Saviour,” as we have pointed out, was then understood in the sense of “Healer.”⁵ And he came establishing his authority by precisely the same “signs” that Moses gave. He came showing, as Moses did, that health and right thinking are inseparable. He came proving Israel’s God, even as Moses had proved Him to his people centuries before.

And what did he find?

The same old “serpent,” whispering the same old lies that it whispered in Eden. He found humanity imbedded, like flies in amber, in the adamantine beliefs that matter was real and that God had created it. He found them firmly believing in “minds many,” located in matter, and that these likewise were the creations of God. And so he found the same old captivity to the carnal mind, and the same old problem of salvation, still voiced in the age-old lamentation: “What shall we do to be saved?”

And he found the same old carnal opposition. . .

True, tidings of his words and deeds must have been brought to Nazareth from time to time as he journeyed through Galilee and Judea. And these should have aroused curiosity, interest, even a desire that he return to his former townsmen for another and a fairer hearing. . .

But the “serpent” was alert to prevent that! What, permit

⁴ *Footsteps of Israel*, Samuel Greenwood, p. 5.

⁵ *The New Testament in Modern Speech*, Weymouth, p. 154, note 4.

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this fellow, this former "carpenter," to teach these people how to exalt the spiritual above the material! Why, that would bring materialism into subjugation to Spirit! Nay, the animal natures of these Nazarenes must be stirred to viciously oppose this self-constituted prophet! And so the venom poured forth, and the poor, mesmerized, suffering, death-burdened people of Nazareth listened again to the lies of the "serpent" and closed their mentalities to the healing Christ.

Boorish Nazareth, swayed by the letter, dominated by the Jerusalem hierarchy, and actuated by pitiably petty localisms, again would have naught to do with this Teacher of the "new way." But human history has oft repeated the event, when the learned, the worldly wise, blinded by old carnal beliefs, have derided and ridiculed Moses, the prophets, the Man, and rejected their saving teachings and their admitted healings, with excuses and reasonings closely akin to those of the captive Nazarenes.

The Man did not attempt to override the judgment of his auditors. The verdict lay with themselves alone. He tarried among them for a brief time. And he healed a few—doubtless of those whom, like the remnant of Israel, he had found receptive. Then he went away. And error remained undisturbed; and Nazareth settled back again into the "mist," the lethal breath of the "serpent."

THE TWELVE TAKE THE ROAD

CHAPTER 26

THEME: *A Third Business Tour of Galilee—The Man Sends Out Twelve Business Representatives.*

MATTHEW 9:35-38; 10:1, 5-42; 11:1

AND Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people.

36 ¶But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

AND when he had called unto *him* his twelve disciples, he gave them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.

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:

6 But go rather to the lost sheep of the house of Israel.

7 And as ye go, preach, saying, The kingdom of heaven is at hand.

8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 Provide neither gold, nor silver, nor brass in your purses,

10 Nor scrip for *your* journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

11 And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14 And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrha in the day of judgment, than for that city.

16 ¶Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

17 But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues;

18 And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles.

19 But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the Spirit of your Father which speaketh in you.

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21 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.

22 And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.

24 The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more *shall they call* them of his household?

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops.

28 And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father.

30 But the very hairs of your head are all numbered.

31 Fear ye not therefore, ye are of more value than many sparrows.

32 Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a man's foes *shall be* they of his own household.

37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

38 And he that taketh not his cross, and followeth after me, is not worthy of me.

39 He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.

40 ¶ He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me.

41 He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

42 And whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities.

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MARK 6:7-13

AND he called *unto him* the twelve, and began to send them forth by two and two; and gave them power over unclean spirits;

8 And commanded them that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse:

9 But be shod with sandals; and not put on two coats.

10 And he said unto them, In what place soever ye enter into an house, there abide till ye depart from that place.

11 And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment, than for that city.

12 And they went out, and preached that men should repent.

13 And they cast out many devils, and anointed with oil many that were sick, and healed *them*.

LUKE 9:1-6

THEN he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4 And whatsoever house ye enter into, there abide, and thence depart.

5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed, and went through the towns, preaching the gospel, and healing every where.

NO vaster reach separates East from West than separated the Man from any ambitious desire to create a hierarchy, with himself as Pontifex Maximus. His care was but to change the inner man, not to establish human organizations. And so for a considerable time he pursued his Father's business practically alone.

But Love is the only real attraction. And soon the Love which he ceaselessly reflected began to draw. Wherever he moved, there followed crowds—shepherdless sheep, scattered and harried by merciless rulers and predatory priests. Impoverished by taxes, broken by slavery, bent with disease, contemned by haughty Scribe and cruel Pharisee, they straggled after, as he made his way of mercy from place to place. And as he looked upon them in fathomless pity, these captives of the "serpent," wild alike in their despair and their religious enthusiasm, he bade his students pray for "reapers"—then, in beautiful consistency, caused them to answer their own petition.

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So he has taught mankind to answer their own prayers, to meet their own needs, by realizing the basic fact that God has already bestowed all good upon men, and by showing them how to rid their mentalities of the carnal beliefs which mesmerize humanity into a sense of separation from God, and to become receptive to that inexhaustible supply of good which is ever ready to flow into the consciousness of man.

The teachers of the conventional religion of the day—the sort of religion which the “serpent” permitted, as being in no way dangerous to error—had refused to allow the Christ to come through the established Church. And so the Man was obliged to provide for the extension of his work by the selection and training of such as would become trustworthy and efficient laborers. To the worldly-wise, accustomed to the tests ordinarily applied when men are “set apart” for the ministry or chosen for high industrial positions, the Man’s selection has been a source of astonishment. For he chose “plain unlearned fishermen, who had read few books, learned no Greek classics or foreign languages, and had not even closely studied the Bible when with Jesus.” How, indeed, could such boorish folk teach?

The Man did not at once send forth his students as “fishers of men.” A season of training was requisite. And so he walked with these simple, unlettered countrymen as a Rabbi, a learned teacher; and as he walked and taught he continued to follow many of the long-established usages which had no vital significance, for he was “not come to destroy,” and adopted the common custom of attracting students and living with them or on their contributions. On going abroad, they attended him and were instructed along the way. And it was expected that they would impart to others such knowledge as they received from him. True, he was now regarded as “unevangelical” by those considered “regular” and “orthodox” because of their adherence to the hoary and impotent religious observances of the Jews—yet his way was thronged, and he never lacked a “congregation.” Why? Because, in that day, so like our own, when the extravagances and vulgarisms of theology were passed off for religion, he showed that *practice* is everything, theory is nothing.

And what did he teach them, these unlettered fishermen, as they trod the dusty roads?

The Science of Life, we answer. Oh, no, he doubtless did not name it thus. But Science is exact, demonstrable knowl-

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edge, and the Man taught always the scientific knowledge of God, who is Life.

He taught that God is Spirit. And the Scriptures declare Spirit and Life to be one and the same. He taught that all the phenomena of existence proceed from mental causes—but when he told Nicodemus that “that which is born of the flesh is *flesh*; and that which is born of the Spirit is *spirit*,” he drew a sharp line of demarkation between those phenomena of being which are the absolute and perfect expression of the divine creative Mind, called God, and those paradoxical phenomena of existence which counterfeit the divine and constitute the merely relative expression of the carnal mind, called “serpent,” “devil,” “evil.” All things are mental, he taught, but only the *divinely* mental are real, for they only proceed from the Mind that is God. Paul, considering the paradoxical phenomena of human existence, said: “Now I see riddles in a mirror”; but, realizing the certain result of his faithful practice of the Man’s “method and secret,” he joyfully added: “Then I shall see realities face to face.”¹

It was true in the first century, as it is to-day, that the old theology had admonished mankind to abandon their evil ways. But its fatal defect lay in its utter inability to show them *how* that was to be done. The Man supplied the deficiency by teaching and proving that it could be done only through truly *scientific* thinking, the overcoming of false thought with the real, the evil thought with the good. Thus, and only thus, would the thought-activity which is the consciousness of man be one of Good alone, and cease to be the consciousness of mingled good and evil thought which constituted the mortal man of that century, as it does of this.

It was this Science of Life that enabled the Man to go about “healing every sickness and every disease among the people.” He proved that disease is as far from fact in the Science of Life as the statement that 2 and 2 are 20 is in the Science of Numbers, or discords in the Science of Music, or daubs in Art. “To think is to be,” and therefore without thought every human activity would instantly cease. So the Man taught his students to seek the *mental* cause of every phenomenon, be the phenomenon sickness, lack, or death. He never treated the effect. He attributed death to sin. But sin is a “missing of the mark”

¹ See translation of *I Corinthians* 13: 12 in *The New Testament in Modern Speech*, Weymouth, p. 464, note 8.

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due to a false sense of existence. This false sense being unreal, it logically follows that sin must be unreal, therefore actually powerless and without identity. Mudbaths, therefore, will not alter the sinful sense of existence and its false beliefs that are resulting in "rheumatism," but the scientific knowledge of divine Principle, Mind, as the universal alkaloid that is ever active, reaching every carnal claim of acidity and neutralizing it, destroying every false claim of poison or toxin that mortal mind can claim to produce, *will* remove the cause of the "rheumatism." Pills have never yet changed the sinful sense that results in "constipation," but the scientific knowledge of divine Mind as the law of perfect elimination to every carnal belief of abnormal retention, of accumulated impurity, of morbid substance, or animal poison, *will* destroy the procuring cause of "constipation." Health is a function of emulating the Man, who continually *practiced the presence of God*.

The ancient Hebrews knew God as Law. The Man came to know Him as Love. And would Love permit disease? No! And, if the One God is omnipotent Love, then there is no other power, and none capable of producing disease. Love conditions all; whence then any material condition to be coped with ere healing can appear? What malevolent power must be overcome, if Love is omnipotent? Any lesser thought of God is limitation—and thoughts of limitation externalize outwardly in dis-ease. Because he did not limit God in his thought, the Man could do all things, even to raising the dead.

Thus it was that his understanding of Love enabled him to go about "healing every sickness and disease." His text was: "All things were made by Love; and without Love was not anything made that was made." To this text he stuck, though the "serpent" hissed and struck, though every "devil" ever conceived by the carnal mind fell upon him to tear him to shreds. And by it he won.

And now he was sending this divine message of Love into a world sitting desolate in error's funereal "mist." . .

"To Jesus, it was an important time. He was about to commit His teaching to other men, who would speak with His authority; and gathering His disciples round Him, He spoke to them earnestly for a long time, telling them much that was new, and reminding them of things which He had said before. A group of twelve young men, with bowed heads and grave faces,

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they stood around Him leaning on their long countrymen's sticks, and listening earnestly, while He addressed them in some place apart, most likely seeking His favorite solitude among the hills."²

"The sending forth of the Twelve was for a mission in Galilee. They went in pairs, therefore, in six different circuits. This mission must have taken some considerable time; for it contemplates the going from one city to another and from house to house, and the sojourning for a time in houses and cities, because directions are given respecting just these things. All this could not have been accomplished in a few days. A comprehensive mission seems to have been contemplated so as to reach entire Galilee."³

Before bidding them "Go," a direction without precedent in its profound significance, the Man gave his messengers "authority over foul spirits, to drive them out; and to cure every kind of disease and infirmity." But what was this authority? What, indeed, but the most profound fact ever proclaimed about man: "*God created man in His own image, in the image of God created He him!*"

And was this a "miraculous gift, limited to their own day"? Alas, for the mesmerism of the "serpent," which has so paralyzed the clergy of our twentieth century! No, for this had bestowed upon man, from the very beginning, "dominion over all the earth, and over every creeping thing that creepeth upon the earth"—aye, over the "serpent," whose meat is dust, matter, material "law," and all the ills that issue from them. It was the spiritual, *scientific* knowledge, foundationed upon this stupendous fact, that the Man had been imparting to these "apostles" for nearly two years, which now constituted their "authority." This made them, what he was in supreme degree, "practitioners" of the presence of God. . .

It does not necessarily follow, from the manner in which "Matthew," Lucas, and John Mark have gathered up his "Sayings" into the one continuous conversation of the Man on this occasion, that the commission was given at a single and formal conference. Doubtless much of what was spoken at this time had been voiced on different occasions as the expression of the Man's incessantly active thought and his replies to his students' solicitous inquiries, but all having reference to the time when

² *Jesus the Carpenter of Nazareth*, Bird, p. 159.

³ *New Light on the Life of Jesus*, Briggs, p. 40.

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they should be sent forth to practice what they had been taught. . .

"A large amount of the material, in the form of logia, spoken by Jesus in connection with the sending forth and the return of the Seventy,⁴ is given by Matthew in connection with the mission and return of the Twelve. Between these is inserted the sending of the disciples of the Baptist to Jesus,⁵ given by Luke elsewhere. In fact, as I have shown, Matthew heaps up in this section a number of logia connected with the ministry of the disciples, not only those uttered by Jesus according to Luke on these two different occasions, but also some belonging to the final commission of the Twelve before His departure from the world to the Father. Many of the logia scattered through those chapters of Luke which are peculiar to him, are found in Matthew attached to his version of the Sermon on the Mount, the Woes of the Pharisees, and the Eschatological Discourse, all derived from the Logia of Matthew by our Gospels of Matthew and Luke, notwithstanding this difference in the grouping of the material."⁶

"Comparison with the accounts in Mark and Luke, as well as the character of the instructions found in Matthew, show that here the first evangelist has followed his habit of gathering together teachings on the same general theme from different periods in Jesus' life. Much in the tenth chapter of Matthew indicates clearly that the ministry of Jesus had already passed the period of popularity, and that his disciples could now look for little but scorn and persecution. This was the situation at the end of Jesus' public life, and parallel sayings are found in the record of the last week in Jerusalem."⁷

It is very significant that first in his solemn charge was the injunction to cast out "unclean spirits," errors of belief, whisperings of the "serpent," and "to cure every kind of disease and infirmity," and this, not by drugs, not by bodily manipulation, not by surgery, nor by serums, but by the scientific knowledge of the absolute unreality of evil, of disease, of death, as products of that "liar from the beginning," the suppositional opposite of Principle, God. It was an ordination charge that covered all the things that he himself had been doing.

And has it since been revoked? And if so, then by what authority, other than that of the "serpent"? That the Chris-

4 See *Luke* 10:1-16.

5 See *Matthew* 11:2-19.

6 *New Light on the Life of Jesus*, Briggs, p. 32.

7 *The Life of Jesus of Nazareth*, Rhees, p. 130.

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tian religion should heal the sick is blazoned in tongues of fire from the pages of Scripture; that its scientific practice did heal the sick in the early centuries is admitted even by profane history. Why, then, do professing Christians in this twentieth century refuse to practice the Christianity of Jesus and bitterly oppose, by ridicule, defamation, and legislative enactment, its practice by others? Why, indeed, but that the poisonous breath of the "serpent" has mesmerized them and bound them captive to material sense!

The students whom the Man sent forth could not have known, could not have understood, from an intellectual or metaphysical point of view, the problems involved in the eradication of sin and disease; but they were child-like in the simplicity of their thought, in their receptivity—they were not perplexed with the ideas and questions peculiar to the materially "educated," and so were always ready to welcome the simple spiritual truths imparted by the Man. For them it was quite sufficient that he said a thing. They disputed nothing, and unhesitatingly gave credence to all he taught. What else could they do, pray, in face of the astonishing proofs with which he invariably confirmed his words?

How wise the Man! He was dealing with children, highly receptive, but who had caught just a glimpse of the spiritually Real. These practitioners of the presence of God would have enough to meet from the aroused "serpent," and he therefore would not stir Jewish hatred against them by sending them either to the Samaritans or to the heathen Gentiles. "The simple Galileans would be a better beginning for the Apostles than the dark bigoted population of the south"—and Galilee was itself infested with heathenism. And, moreover, were these students themselves wholly free from racial prejudice? Wise it were to keep them as yet aloof from such as still retained counter-prejudices and were unready and unwilling to receive the message because of their hatred of the messenger. . . "Go rather to the lost sheep of Israel's race," to those of the nation Israel who had forgotten the import of Jacob's struggle at Peniel and had departed from Israel, the ideal Man, and gone into captivity to error. "Go to those who have the story of Eden, of Enoch, of Noah, of the three whom Nebuchadnezzar cast into the fiery furnace, of Daniel's preservation, of David and Goliath—go to those who have missed entirely the saving

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significance of those stories, and heal, 'cure the sick, raise the dead to life, cleanse lepers, drive out demons.'⁸

Freely had they received—"without payment," indeed! And yet not without the sacrifice of their material sense of possession. For without such sacrifice no man can receive that demonstrable spiritual knowledge which opens to him the Kingdom of Harmony, "heaven." And so, in curing the sick, they were to give freely, yet were to demand much from their patients, even that which their great Master had demanded from themselves, the surrender of their false sense of life and substance in matter. They were to give "without payment," indeed! Yet the Man recognized simple justice—none more keenly!—and he knew that "the laborer deserves his food." And he knew that the withholding of generosity from those who had been generous meant the closing of one's hand to receive the desired good. For one really possesses only that which he gives, be he practitioner or patient.

And wise was the Man in his positive assurance to his students of the completeness of their supply and protection from the Source divine. Though a "business venture" in the strictest sense, yet was it no commercial enterprise upon which they had embarked. They were to go unhampered by material impedimenta, without money, without bag for the journey, without change of apparel, without traveling-shoes in place of their customary palm-bark sandals, without stick upon which to lean. Were they not to lean upon the Infinite?

"The dress of an ancient oriental was quite simple, consisting, aside from sandals for the feet and a turban, or *maaphoreth*, for the head, of a tunic (coat), a garment in form not unlike a long shirt, round which the girdle was bound, and a cloak, which was of the simplest construction, scarcely more than a large, square piece of cloth. See Glover, 'The Dress of the Master,' *Biblical World*, May, 1900, pp. 347-57. To wear two tunics was a sign of comparative wealth (Luke 3:11), and it was this that Jesus forbade. He himself apparently wore but one (John 19:23). The purpose of all these injunctions in vss. 8, 9 is to secure simplicity and freedom from hindrance in their work. They were not to burden themselves either to get or to carry anything unnecessary. The custom of the land

⁸ Weymouth translation. Dean Plumptre calls attention to the fact that the words "raise the dead" are omitted by the best manuscripts. See *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 641.

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made it unnecessary to provide for traveling expenses, since they went afoot and could obtain free entertainment everywhere.”⁹

And did the wise Man omit a charge concerning their conversation? No. And he embodied it in his words regarding their manner of salutation. Theirs was to be a house to house mission. Were they to greet the inhabitants with our twentieth-century voicing of humanity’s belief in the reality of error: “How do you do? How are you? How’s the family? Are you all well?”

Nay, that were but to open error’s floodgates! If God is All, and we the “image and likeness of God,” must we ask if there is another power that has besmirched God’s image? Must we, on greeting a friend, always inquire for the “serpent”? What, if instead of inquiring if health be present, we should *know* that it cannot be absent? What, if instead of “How are you?” we should know that God’s children can be no less than whole and should greet our friends with “Hail, son of God”?

“Ridiculous!” the “serpent” whispers to mortals. And these, accepting the dictum of error, continue to hold themselves and their brethren in bondage.

But still the Master greets us: “Peace be to you.” And still his messengers bear the “Glad Tidings” from friend to friend. Unwelcomed, they are bidden, as were these departing students, to turn away and shake the dust from their feet, in witness that they have spoken faithfully, and thus symbolize their freedom from complicity in the consequences of the rejection of Truth. For woe to that consciousness which spurns Truth—yea, greater tribulation than that of Sodom and Gomorrhah, whose inhabitants were to have no part in the world to come, when error enthroned shall meet the judgment of God and fall into chaos, bearing with it those who have placed in it their reliance!

“Dust” symbolizes error. And so the Man’s students were bidden to shake off the error which would meet them from those who spurned Truth, bidden not to let it touch them, or get a footing in their thought. . .

“And most impressive to a Jewish mind would be the symbolic injunction, to shake off the dust of their feet for a testimony against such a house or city. The expression, no doubt, indicated that the ban of the Lord was resting on it, and the

⁹ *The Life of Christ*, Burton and Mathews, p. 130 *et seq.*

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symbolic act would, as it were, be the solemn pronouncement that 'nought of the cursed thing' clave to them. (Deut. 13:17.) In this sense, anything that clave to a person was metaphorically called 'the dust,' as, for example, 'the dust of an evil tongue,' 'the dust of usury,' as, on the other hand, to 'dust to idolatry' meant to cleave to it."¹⁰

Verily, in view of the world-situation of that day, these messengers were going forth as sheep among wolves! To practice the presence of Spirit among a people who worshiped matter, what might it not involve? The present century has afforded some indication. Israel, of old, had, as a people, sought to do the same amidst a hostile world, and had won for herself a comparison with sheep among wolves. But Israel was also described as "harmless as the dove towards God, and wise as serpents towards the hostile Gentile nations." The Man, in his charge to his students, wisely employed these Jewish modes of expression with which they were so familiar.

In the Eden allegory of *Genesis* Adam is shown giving names to mortal mind's crude interpretations of divine Mind's perfect Ideas. Name, as we have said, implied character, and the characterization of the serpent as "deadly," as "cunning," "deceitful," is but mortal mind's thought of an Idea of infinite Mind. If this characterization be reversed, we shall find the true Idea, harmless and beneficent. The serpent is the symbol of sin condemned when used by evil, but when "lifted up," as Moses elevated the idea, it becomes the type of the Christ. So every material idea when reversed will reveal perfection. Thus the Man reversed the prevalent ideas of sickness and revealed health. He reversed the belief in death, and, behold! the dead arose. In bidding his students be "wise as serpents" he had the true idea in thought, he was admonishing his students to be awake, alert, spiritually sagacious, and truly adroit to meet every ruse of the carnal mind. For this is the essential to safety and peace when animal magnetism hisses itself into notice and through fears or blandishments would "charm" mankind into the jaws of death.

"The next part of the charge to the Apostles recorded by St. Matthew referred to the future and formed the subject of subsequent conversations. References to divisions in families, conflicts with civil powers, and persecutions belong to a later

10 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 644.

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date. St. Matthew doubtless collected the various directions given at different times into one discourse. Those contained in verses 16 to 39 in the tenth chapter of his Gospel were presumably spoken in Holy Week before the Lord's death. The charge was concluded in the two verses in the same chapter with the promise of a reward for worthy reception."¹¹

Yet they are pertinent here to the sending forth of the Twelve. Perhaps Matthew, or the one who edited his famous collection of "Sayings" of the Man, recognized this and brought them thus early to notice.

But why the warnings which well might have filled less devoted men with dismay? Why the prediction of persecution and hatred, of imprisonment, public whippings, death? Was theirs not an errand of love?

Truly it was. But the Man knew he was inaugurating a movement that would recast humanity, but only as it revolutionized the world's thinking. And:

"No new movement has ever disturbed the moral complacency of this world which has not been born to the accompaniment of jeers and mockery, in which sometimes the leaders of the people and the rulers of the Church have joined. There is no movement which has ever benefited humanity that has not been hampered by those who, by faulty disposition, lack of learning, or mistaken action, have obscured to contemporaries its real value and significance."¹²

He knew that the prophets had always experienced the fate of all pathfinders who are ahead of their day. They did not themselves see their triumph; it was achieved for them by those who did not really share their spirit, and who unconsciously dishonored their ideals in realizing them. The priests, the Scribes, the Pharisees, who resisted and battled against them, ultimately entered into and forwarded their work. The same phenomenon, so marked as to be regarded a feature in the "Comedy of History," has had illustration again and again, where advanced ideas have been advocated by alleged "cranks" and "radicals," only later to be adopted and championed as their own by conservatives who originally were bitterly arrayed against them. Mortal mind always meets Truth with a negative.

The great Teacher "knew all men." He knew that the un-

¹¹ *The Life of Christ*, C. Robinson Lees, p. 235.

¹² *The Outlook for Religion*, Orchard, p. 167.

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receptive and the uninstructed spiritually were the vassals of error, always ready to fight the battles of the "serpent" against "the seed of the woman."

"History records that every effort to exalt the spiritual above the material has been stubbornly and viciously opposed by the animal nature of mortals. The natural outcome of practicing Jesus' teachings would be the subjugation of sensuality, and mankind generally have not yet found themselves ready to undertake this; hence the resistance which every spiritual movement has encountered, not only from its open antagonists, but from the materiality of its own professed adherents."¹³

But what is this "animal nature" of mortals?

We answer: *Animal magnetism*. It is the *exact* opposite of Spirit; it is the complete negative of God.

From the distant dawn of the religious sense, mankind have attempted to formulate their changing concept of God. The concept of Him as Law could be formulated to a degree, as can the more modern one of Him as divine Principle. He could be formulated, to a degree, when regarded as Life, or, more modernly, as Mind, for mortals, believing themselves to have minds and life, can approximate these in a sense and outline them. The same may be said of God when regarded as Soul, or divine Substance, for mortals have their concept of substance, outlined and characterized as "matter." And so as Truth—for a limited, relative sense of truth obtains among human kind—God may be formulated to a degree in human thought. Moreover, mortals have their sense of love, and so the concept of God as divine Love can be measurably grasped, and to that extent formulated and outlined. But God said: "I AM THAT I AM." And the *one* term for God which never has been, nor ever will be, formulated in mortal thought is SPIRIT.

So with the human concept of error—it can be formulated as evil, and classified under countless heads as disease, dementia, lack, loss, sorrow, calamity, death, etc. But error has no pronoun and cannot claim one. And the *one* term for error which mortals can *not* formulate is ANIMAL MAGNETISM. It is the only term, therefore, that leaves error *no thing*.

It is not to mere animality that this term for error refers, but to something far lower, even to the lowest possible *animus*, which, coupled with *mal*, evil, exerts a malign influence, a mag-

13 *Footsteps of Israel*, Samuel Greenwood, p. 219.

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netic, drawing effect, directly away from Spirit to some delusive "ism" of mortal conceiving that has been whispered into the ear of mankind by the "serpent" as something "to be desired to make one wise."

And so, as "animal magnetism" is the one term for error which can not be formulated in human consciousness, but leaves error *no thing*, it must be the one term by and under which error will eventually go out of consciousness.

And as "Spirit" is the sole term for God which mortal thought can not formulate, it must be the term by which error will be driven from conscious experience.

It was animal magnetism, then, against which the Man warned his messengers. Nor could these students expect any less violent assailing from it than their Master had received. . .

"'If they have called the Master of the house Beelzebub, how much more them of His household.' This charge, brought of course by the Pharisaic party of Jerusalem, had a double significance. We believe that the expression 'Master of the house' looked back to the claims which Jesus had made on His first purification of the Temple. We almost seem to hear the coarse Rabbinic witticism in its play on the word Beelzebub. For, *Zebbul* means in Rabbinic language, not any ordinary dwelling, but specifically the Temple, and Beel-Zebul would be the 'Master of the Temple.' On the other hand, *Zibbul* means sacrificing to idols; and hence *Beel-zebul* would, in that sense, be equivalent to 'lord' or 'chief of idolatrous sacrificing'—the worst and chiefest of demons, who presided over, and incited to, idolatry. 'The Lord of the Temple' (which truly was His Church) was to them 'the chief of idolatrous worship,' the Representative of God that of the worst of demons: Beelzebub was Beelzibbul! What then might 'His Household' expect at their hands?"¹⁴

The God of Israel was the God of the first "Christian" century, and He remains the one unchanging Spirit in this, the twentieth. The animal magnetism of the Eden allegory was the same "devil" of the Man's day, and remains unaltered—the character of the human mind has been perpetuated unchanged since the curtain rose on history.¹⁵

"Two forces confront us—one, the power of the Spirit, the other, the negative power of the world-thought. One is a power by divine right, the other only in virtue of our recognition—the

¹⁴ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 648.

¹⁵ See *Social Environment and Moral Progress*, Alfred Russel Wallace.

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reaction of our own thoughts upon us. We are to coöperate with the one that we may be strong with its strength, while we free ourselves from the other through wisdom. Wisdom is the boat in which we shall safely cross all torrents. Laws there are which are of God; again, there are man-made laws which pass for these. Here, again, it requires philosophic insight to discern between the real and the spurious."¹⁶

Hence the admonition of the Man to be "wise as serpents," that his students might discern between the real and the spurious in the "Armageddon of ideas" which humanity has endured from the beginning, and must endure till animal magnetism fade from human experience through universal recognition of Spirit. In this warfare "we wrestle not against flesh and blood"—not against personalities—"but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"—against *mental* things, carnal beliefs that have usurped the "high places" and sit enthroned in human consciousness as God. And, as Paul adds, "the weapons of our warfare are not carnal." Against the hidden mental forces which hypnotize mankind through material lusts and magnetize them away from the knowledge of God there is but *one* weapon that can prevail—spiritual understanding, the Science of Life, as taught and practiced by the Man. This is precisely what Paul meant by the "sword of the Spirit, which is the word of God." This weapon alone can sever humanity's bonds to the "serpent," that animal magnetism which is as virulent, as hostile, as deadly aggressive in this twentieth century as it was when the Man warned against it—for, though human experience change outwardly, superficially, yet it remains essentially ever the same.

But "fear them not," for the malevolent character and the subtly evil operations of animal magnetism shall not remain hid from the light of spiritual understanding. Fear is the essence of the carnal mind: always outside of Principle, it dwells always in mortal fear, for always it beholds, lurking behind it, its doom. In the Eden allegory the dust-man and the "serpent" of animal magnetism were driven out of the realm of harmony, driven outside of Principle. "Perfect Love" cast them out. And they can not return. In the "outer darkness" they have no power, for they have no Principle, no Intelligence,

16 *The Ministry of Beauty*, Kirkham, p. 60.

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no Mind. "Fear them not." For they may be driven from the Eden of consciousness, and kept out if you will but place at its gate—the portal of thought—the flaming angel of His presence. . .

Ah, how infinitely tender was the Man's portrayal of God's love for the real man! No illustration was more familiar to the Jews than that of His watchful care over even the sparrows. The Man doubtless drew his picture from the beautiful allusion in *Amos 3:5*. . . And yet such a portrayal, and such an illustration of divine protection as was conveyed by his words, "But of you even the hairs of the head are all numbered," stirred the "serpent" to fury.

"Such language addressed to the populace of the ancient world was in the highest degree inflammatory. It aroused self-respect: and self-respect was fatal to the industrial order that Rome was trying to impose. Rome was continually drumming into the proletariat that they were naught but 'articulate agricultural implements.' Hence her rage at Jesus and his followers, as soon as she found them out. For here was a teacher going about the country and impressing the common people with a sense of their infinite worth, lifting them from the level of oxen, 'implements,' clear up to a kinship with the divine. Small wonder that Rome's historian, Tacitus, applied to the movement the term 'dangerous.'"¹⁷

Verily the Man's coming would bring a sword! And because one would be found receptive to Truth, and another still mesmerized into fighting on the side of the "serpent," there would be variance in households—and yet, the real foes would be discovered to be not human personalities, but the continuous suggestions of the "serpent," the carnal "communal mortal mind," whispering into the ear of man the diabolical lie of something "desirable" outside of spiritual consciousness and which mortals are quite justified in incorporating into their experience, since it will make for pleasure and satisfaction, yea, will "make one wise." Ah, "rather fear him which is able to destroy both soul and body in hell"—fear, be awake to, alert to, that "delegated authority," referred to in *Luke 12:5*, that "power enjoyed on sufferance"—*your* sufferance—unmasked now as "animal magnetism," the direct negation of all Good, that destroys soul, the "sense" of life, and body, its expression, by the "hell" of

17 *The Call of the Carpenter*, Bouck White, p. 95.

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limiting man's concept of God in every direction until the one thus fooled says in his mind: "There is no God." Then is such a mesmerized one ripe for destruction.

And so he who permits human affection, love for parent or friend, to prevent him from acquiring the Science of Life—and there are countless such!—is "not fit to be my student." For human beliefs of parentage, of motherhood, sonship, corporeal personality, are discovered to be, in the most literal sense, "shocking," when compared with Truth. If there is but the one I AM, the one I or US, Spirit, incorporeal and infinite Being, then clinging to a belief of a corporeal personality that stands between man and his individual, spiritual, unlimited selfhood as divine Mind knows that selfhood, the likeness of Principle, must inevitably result in "shocks" of one sort or another, manifesting as "blows," as "strokes," as "acts of God," collapse, death. And he who denies Truth will be by it denied. He who denies that 2 and 2 are 4 will be denied by this mathematical truth, for all his calculations on the false basis will be upset by the truth. He who thus places himself outside the principle of mathematics will find himself in chaos in his computations and can bring forth but error. Since Truth denies error, he who aligns himself with error is inevitably causing himself to be denied by Truth. But, though to deny Truth is fatal, every man who "confesses me," who "avows his loyalty to me," who has confidence in the Christ, not in the personal Jesus, will find that the Christ-Truth will never fail him, but by it he can work out his complete salvation, his "healing," and effect his escape from the diabolism of the "serpent." To lose one's life—the material false sense of existence—prepares one to receive the true sense of Life: to give up the carnal beliefs of pleasure and pain, of life and death, of good and evil, of birth and extinction, of human parentage, material growth, and decay, of intelligence and substance in *matter*, in order to acquire "that Mind which was in Christ Jesus," is to find Life. This working out of one's salvation in loyal obedience to the demands of Truth is the taking up of the cross, it is the crucifixion by the "serpent," yet it is the crucifixion of the human sense of self. It is what is meant by "following" the Man.

Did the Man, in his statement about the cross, hint his own human fate? Possibly, for he knew well the lengths to which the "serpent" would go to kill his message divine. But such a

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statement could not have sounded strange to the Jews, for crucifixion was a form of punishment, not employed by the Jews to be sure, yet one with which they were sadly familiar. . .

“The Targum speaks of it as one of the four modes of execution which Naomi described to Ruth as those in custom in Palestine, the other three being—stoning, burning, and beheading. Indeed, the expression ‘bearing the cross,’ as indicative of sorrow and suffering, is so common, that we read, Abraham carried the wood for the sacrifice of Isaac, ‘like one who bears his cross on his shoulder.’”¹⁸

But the reward—if one must suffer for Truth, the reward?

Deliverance from captivity to the carnal mind. It is indeed a “prophet’s reward.” *Peace*—but the way to peace is through crossing swords with error, the “sword of Spirit” against the “fiery darts” of the “one evil.” Human suffering could not be experienced by one in full possession of the Science of Life; but the spiritual attainments of these students were by no means complete, and the Man impressed the fact upon them. Liberation from bondage to carnal sense is not attained suddenly, it involves a process, it depends on the scientific exactness, conscientiousness, patience, and unfaltering diligence with which the work of eliminating error from human consciousness and the establishing of a consciousness of Good is performed.

And no effort, however feeble, however modest, which may be made in this direction, is ever thrown away—the giving of even “a cup of cold water,” of but a drop of the “living water,” to one “little” in his knowledge of Truth, will bring its reward in the furthering of the victory over the “serpent.”

The Man’s students were in no doubt regarding these familiar modes of expression, although he filled the old Jewish forms of thought with the new wine of the “Glad Tidings.” . .

“But the concluding promise of Christ, concerning the reward of even ‘a cup of cold water’ to ‘one of these little ones’ ‘in the name of a disciple,’ goes far beyond the farthest conceptions of His contemporaries. . . Starting from forms of thought and expression with which they were familiar, He carried them far beyond Jewish ideas and hopes. But . . . it is just in this similarity of form, which proves that it was of the time and to the time, as well as to us and to all times, that

18 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 651.

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we best see how far the teaching of Christ transcended all contemporary conception."¹⁹

Aye, for the "new wine" with which he filled the old Jewish forms of thought was the *exact, scientific, and demonstrable knowledge of God.*

CHAPTER 27

THEME: *The Man's Business Career Menaced by the Assassination of the "Cleaner."*

PLACE: *Peræa.*

MATTHEW 14:1, 2, 6-12

AT that time Herod the tetrarch heard of the fame of Jesus,
2 And said unto his servants, This is John the Baptist; he is risen from the dead; and therefore mighty works do shew forth themselves in him.

6 But when Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod.

7 Whereupon he promised with an oath to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptist's head in a charger.

9 And the king was sorry: nevertheless for the oath's sake, and them which sat with him at meat, he commanded *it* to be given her.

10 And he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body, and buried it, and went and told Jesus.

MARK 6:14-16, 21-29

AND king Herod heard *of him*; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15 Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

21 And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee;

22 And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

19 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 651 *et seq.*

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23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

24 And she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

26 And the king was exceeding sorry; *yet* for his oath's sake, and for their sakes which sat with him, he would not reject her.

27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard of *it*, they came and took up his corpse, and laid it in a tomb.

LUKE 9:7-9

NOW Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, that John was risen from the dead;

8 And of some, that Elias had appeared; and of others, that one of the old prophets was risen again.

9 And Herod said, John have I beheaded: but who is this, of whom I hear such things? And he desired to see him.

“THE story of the death of John, the great Baptizer, is introduced at this point with what might be called artistic fitness. It had really occurred some time before, but it is properly connected both with the popularity and the peril of Jesus which mark this closing period of his ministry in eastern Galilee. It emphasizes his peril, for the murder of his great herald, by the hand of the cruel king, was to Jesus a true portent of his own approaching death. It is, however, in more direct connection with the popularity of Jesus that the story is here told. When the surprising miracles wrought by the twelve apostles were spreading the fame of Jesus ever more widely through the land, the tidings reached King Herod, who conjectured that such supernatural deeds could be accounted for only on the ground that Jesus was one who had returned from the unseen world, bringing with him its superhuman powers. . . Other suggestions, somewhat similar, were being made by those who learned of the wonders wrought by Christ: some said, ‘It is Elijah. And others said, It is a prophet, even as one of the prophets. But Herod, when he heard thereof, said, John, whom I beheaded, he is risen.’ To account for this conjecture of the king, Mark relates the foul crime, the memory of which haunted the mind of Herod.”¹

There is little doubt that Pharisee intrigue was largely re-

1 *The Gospel of Mark*, Erdman, p. 97.

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sponsible for Herod's fear that resulted in the "Cleaner's" arrest, but it was the malice of a dishonored Jezebel that brought about his death. Herodias, adulterous consort of the debauched and cowardly Antipas, had heard the "Cleaner's" opinion of her—and his doom was forthwith sealed.

"The main object of Herod was achieved in the summary suppression of John's public ministry. Beside the Jordan, preaching to excited crowds, John's influence was a menace and perhaps a danger to the power of Herod. Hence it was a stroke of political astuteness to arrest him."²

Yet Herod did not treat his prisoner harshly, but rather as a person of distinction. John Mark tells us that the "Cleaner" exerted a decided influence over Herod, so much so that the king kept his captive beside him, like a prisoner on parole, that he manifested a desire to understand the "Cleaner's" message, and that "when he heard him he did many things, and heard him gladly."

Yet it was policy that directed Herod's course with John; it was excellent policy to appear to yield to this influence for good and to execute some reforms at court—even though these were but external. . .

"But on one point he was obdurate; he would permit no interference with his adulterous and half-incestuous marriage. Yet that was the one point on which John was bound to speak. He had already spoken in language that could neither be retracted nor forgotten. Night after night when the revelries of the court were at an end, and silence had fallen on the vast and gloomy fortress, Herod would send for his great prisoner, would profess himself eager to discuss a hundred points of speculative truth, would even listen with a kind of cringing awe to John's lofty moral teachings; but always in the end the conversation broke upon a single sentence, 'It is not lawful for thee to have her.' And so Herod came to see at last that his quarrel with John was more deadly than it seemed; that it would not be healed by cajoleries; that it was the old irreconcilable dispute, the eternal conflict between vice and virtue."³

Then, with spring, came the anniversary of the death of Herod the Great, and the bacchanalian orgy with which Antipas, imitating the example of the Roman emperors, celebrated his

² *The Life of Christ*, Dawson, p. 174.

³ *Ibid.*, p. 175.

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succession to the tetrarchy. Came too the opportunity of Herodias. . .

It was a typical heathen celebration, a gorgeously pagan exhibition of dense materialism, planned and executed by the "serpent." Those bidden to it were of the highest station and influence, tribunes, capitalists, and men of vast political power. Over it brooded the black hatred of Herodias. Like a vulture waiting on death, she abode the hour when her degraded daughter, Salome, should hear the cue to her act of diabolism. When the revelry was at its height, when host and guests were maudlin with drink, it was given.

"In the wild excess with which the banquet ended, it was suggested that Salome should execute one of the grossly pantomimic dances usually left to courtesans and the paid servants of corruption. Salome proved herself a fit daughter of such a mother. She was the descendant of priests and princes; she was to become a queen; but she had no scruple in violating her modesty to serve the purpose of the vilest intrigue. For, from first to last, the account of what happened bears the aspect of deliberate intrigue. Before the first movement of the dance was made the price was settled between mother and daughter, and in their hands Herod was but a green withe. They knew what to expect. The half-intoxicated king, soon stung to madness by the libertinism of the hour, exclaimed with an oath that the degraded girl should receive any reward she chose to ask. The instant response was, 'Give me the head of John the Baptist.' Sobered now, and conscious of the pit of infamy into which he had plunged, the king would have disputed the request; but it was too late. A stronger man might have set aside his oath . . . but strength was not to be expected from Herod. Reluctantly he gave the sign. Beneath the sacred Paschal moonlight, in the courtyard of the prison, John bowed his neck to the sword of the Roman soldier. The horror of the scene was consummated when the blood-stained head was brought in upon a dish, and given to Salome, who promptly laid it at her mother's feet."⁴

Yet this was not the limit to which the "serpent" was prepared to go in revenge for being disturbed by Truth. The Man was the carnal mind's shining mark. . .

Oh, yes, it would appear to succeed—yet the Man would gloriously triumph. And so has the martyred John. . .

4 *The Life of Christ*, Dawson, p. 178.

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“Herod never shook himself free from the horrors of this night. The ghost of John haunted him. When the news of Christ’s ministry in Galilee came to him he exclaims in terror, ‘It is John whom I beheaded.’ The guilty woman, for whose sake he slew a prophet, became his Nemesis. From that day defeat and ruin dogged his footsteps. A detestation of his deed, which knew no reconciliation, spread through all the land. The town and fortress where John had died became a place abhorred. And still amid its ruins, where not one stone is left upon another, the solitary traveler thinks he hears the dying cry of John, and the wail of the tortured ghost of Herod, crying in vain for ‘all the perfumes of Arabia’ to cleanse the blood-stained hands.”⁵

And he would fain see Jesus! It was a new anxiety—or was it a hope? Yet his desire would one day be granted, and the Man, a prisoner, would face this blood-dripping menial of the “serpent.” Would Herod then retrieve his dark past? Would he then take the first step of that long, hard journey which he, like all mortals, must some day undertake, from the bondage of the carnal mind towards the “Promised Land” of the consciousness of Good—would he take it by freeing the Man?

No. He would expect a “miracle”; he would be disappointed. And he would let the exemplar of God go to the cross. . .

The assassin of John could not be expected to understand the Christ.

5 *The Life of Christ*, Dawson, p. 179.

CHAPTER 28

THEME: *The Twelve Business Representatives Return from the Road and Witness another Practical Business Demonstration by the Man: the Feeding of Five Thousand.*

PLACE: *Northeast Coast of the Sea of Galilee.*

MATTHEW 14:13-21

WHEN Jesus heard of it, he departed thence by ship into a desert place apart: and when the people had heard thereof, they followed him on foot out of the cities.

14 And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.

15 ¶ And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart; give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

MARK 6:30-44

AND the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31 And he said unto them, Come ye yourselves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

32 And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him.

34 And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things.

35 And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time is far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

37 He answered and said unto them, Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves were about five thousand men.

LUKE 9:10-17

AND the apostles, when they were returned, told him all that they had done. And he took them, and went aside privately into a desert place belonging to the city called Bethsaida.

11 And the people, when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 And when the day began to wear away, then came the twelve, and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For there were about five thousand men. And he said to his disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets.

JOHN 6:1-14

AFTER these things Jesus went over the sea of Galilee, which is *the sea of Tiberias*.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 And the passover, a feast of the Jews, was nigh.

5 ¶When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat?

6 And this he said to prove him: for he himself knew what he would do.

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

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?

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10 And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11 And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14 Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.

THE great Teacher had taught his "class" and had sent them forth as "practitioners" of the presence of God. They had gone out "on the road" as representatives of "the Father's business." And that business is the activity of Good.

He had sent them into a world perishing of famine. It was a desperate world, a world torn with violence though wasting away unto death in materialism because of lack. And the lack was of spiritualization of its thinking. So he had sent them "as sheep in the midst of wolves." .

"The atmosphere of the day was heavy with espionage. Hired assassins were a part of the machinery of government. Informers lurked in the crowds at every street corner. From Rome as its nest and centre, a cobweb of spydom spread out over the world. A civilization in which one half the people were slaves, could maintain itself only by terrorism and treachery. The paid informers were experts at their trade. They insinuated themselves into every group: so much so that they poisoned all social intercourse; a man could never be sure of his fellow. Eavesdropping had become a profession. Not over-coloured is the plaint of one: 'A soldier in civil dress sits by you, and begins to abuse the emperor; his simplicity allures you to equal frankness. And chains and imprisonment follow.' Every man feared his shadow."¹

Hence the Man's caution and his great wisdom, in couching his most pointed lessons in parables, the simplicity of which could be understood by the unlettered peasants, the profound spiritual meaning of which would be apprehended by the receptive, yet the import of which would be wholly missed by the materialists, the spies, the assassins, the minions of the "serpent."

1 *The Call of the Carpenter*, Bouck White, p. 125.

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“A description of the tenseness of the situation was given by Jesus in his caution to the disciple group: ‘I send you forth as sheep in the midst of wolves.’ They recognized the aptness of the metaphor. Romulus and the she-wolf were dear to the Romans—they rejoiced to trace their descent from a beast of prey. Far from wishing to conceal this legend of their origin, they exploited it—put a statue, the ‘She-wolf Suckling the Twins,’ in the market place. A move not altogether devoid of shrewdness. To an empire based on intimidation it was distinctly an advantage to have this kind of a reputation concerning them get abroad. Jesus’ hearers knew poignantly what he meant in likening the people to sheep ravaged day and night by a pack of wolves. It was not cowardice, therefore, but the ‘wisdom of the serpent,’ to caution his disciples. . .”²

But what did Jesus do during the absence of the Twelve?

It is a question that has excited much discussion among critics. “Matthew” tells us that, “when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and preach in their cities.”³ It is therefore probable that, “having divided up Galilee among the Twelve, He Himself, either alone or, more likely, with one of these pairs, went elsewhere to carry on His ministry.”⁴

And it is now thought probable that the Man’s Jerusalem ministry, as given in the Gospel of John, and the ministry in Peræa, as narrated in the Gospel of Luke—both of which find no mention in the Gospel of Mark, because Peter was on a mission in Galilee during this interval—fall in this gap of time. . .⁵

“And, indeed, this ministry in Jerusalem and Peræa fits into this space with the utmost exactness and nicety. It is evident from Mark and Luke that the anxiety of Herod was a real peril for the continuance of Jesus’ work, and was a sufficient motive for giving over His Galilean ministry to the Twelve, while He Himself retired elsewhere.”⁶

The Man doubtless set out for Jerusalem, in accordance with *Luke* 9:51-56, going by way of Samaria because of the necessity of a secret journey. And the brothers John and James probably accompanied him. The same journey appears to be described in *John* 7:2-14. His visit to Martha and Mary

2 *The Call of the Carpenter*, Bouck White, p. 126.

3 *Matthew* 11:1.

4 *New Light on the Life of Jesus*, Briggs, p. 42.

5 *Ibid*, Chap. IV.

6 *Ibid*, p. 43.

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in Bethany, related in *Luke* 10:38-42, probably occurred at this time. It is not unlikely that the Seventy were sent out from Jerusalem into Peræa and Judea, and that the Man followed them into the latter province, as narrated in *Luke* 10:25-37, also *Luke* 11 and 13:21. According to *Luke* 13:22, he returned to Jerusalem. The ministry in Peræa included the incidents and teaching mentioned in *Luke* 14 and 17:10.

Then, suddenly, the Man is recalled by the death of Lazarus. The astonishing deed which he wrought on this occasion aroused the "serpent" to such a pitch of fury that he retired to Ephraim on the borders of Samaria, as stated in *John* 11:54.

Now the journey northward through Samaria to Galilee probably occurs, as given in *John* 4:3-4, according to some critics, who believe that the explicit statement of his Messiahship could hardly have come earlier than this period.⁷

"The order of the material of John is certainly not chronological but topical, as Tatian recognized.⁸ At this time John and James alone of the Twelve were with Jesus, and therefore John's Gospel tells us of these things and Peter's Gospel does not mention them. Indeed, these brothers had been with him in Samaria. They would be especially valuable to Jesus in Jerusalem because of their important acquaintanceship there.⁹ They, if any of the Twelve, would remain with him during his ministry there, and return with him through Samaria to Galilee.

"Arriving in Galilee, Jesus comes at once into peril from Herod, and therefore He avoids renewing His ministry in Galilee and hurries northward to Tyre and Sidon.¹⁰ It is probable that the preaching in Nazareth and His rejection there occurred on His way. The Synoptists are in disagreement as to the time. . .

"Here Mark resumes his narrative, and it is probable that Peter and Andrew join Jesus at Nazareth for the journey northward, while John and James depart. From Phœnicia Jesus journeys along the northern borders of Galilee to Northern Decapolis,¹¹ and so to Bethsaida, where He is rejoined by the entire Twelve."¹²

Thus a considerable period of time probably intervenes between the sending out of the Twelve and their return, a

⁷ *New Light on the Life of Jesus*, Briggs, p. 45.

⁸ Tatian puts the journey through Samaria after *Mark* 7:24-37.

⁹ *John* 18:15, 16.

¹⁰ *Mark* 7:24-30.

¹¹ *Mark* 7:31.

¹² *Mark* 6:30 is the same as *Luke* 9:10. The above is quoted from *New Light on the Life of Jesus*, Briggs, Chap. IV.

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period filled with peril for the Man and culminating in a crisis "which finally removes every reason for caution and justifies Him in making a distinct announcement of His Messiahship."¹³

Because of the rapid movements of the Teacher and his little band, Herod, in his Peræan dominions, either at Bethsaida-Julias or at the fortress of Machærus where the "Cleaner" had been beheaded, would hear of their remarkable activities and, in fresh terror, would demand to see the Man. . .

Was it the assassination of the "Cleaner" that caused the Twelve to abruptly terminate their work and return? We cannot say. But the arrival of the disciples of the "Cleaner" with tidings of his death, and the return of the Twelve, seem to have been contemporaneous. More: the "Cleaner's" death was doubtless among the motives which influenced the Man to leave Capernaum.

But were they afraid? Or, more likely, did they now expect the Man to perform some rarely marvelous deed? . . . Why, if they could do the works which they had been doing, how much mightier deeds could their great Teacher perform! And the occasion was at hand, if ever. . .

Yet all he did was to lovingly gather them unto himself and lead them into a desert place to rest. They might not realize it, but he was protecting them from being involved in the popular movements consequent on the murder of the "Cleaner." He was protecting his own work. For:

"The death of John not only shocked the popular imagination: it disturbed opinion. Men saw that in spite of Herod's fear of the people he had dared to ignore and flout them in killing their hero, and behold nothing had happened. There had been no revolt, no national protest even; the news had been received in silence. Who could have thought that he who, but two years before, had seemed the arbiter of a nation's destiny, could be so easily annihilated? And if John, why not Jesus? From that hour there grew in many minds the dangerous thought that Jesus might be easily overthrown when the hour was ripe, and that no popularity could save Him from an assault planned with skill and executed with sufficient promptness and boldness."¹⁴

What were the disciples learning? What was the Man teaching them?

¹³ *New Light on the Life of Jesus*, Briggs, p. 49.

¹⁴ *The Life of Christ*, Dawson, p. 180.

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This: that popularity could not save, that nothing human could save, that nothing material could save from the "serpent." He saw the certainty of his own death-struggle with the carnal mind—knew that the "serpent" would loudly claim the victory—knew that in its sacrilegious claims it would itself go down to extinction. And he drew his little "association" of "practitioners" aside to refresh them and to bring these deep things vividly before them.

But—the question would not down!—why had the Man not rescued the "Cleaner" from Machærus?

Yet that of itself would have accomplished nothing in the right direction, and much in the wrong, in that it would have inflamed the masses to rush the Man into kingship of restored material Israel. Thus would the "serpent" have triumphed indeed! The Man's work lay with the *individual*, not with excited and unthinking masses. It lay not in astonishing deeds of healing—else would he have healed every sick mortal who crossed his path, raised every entombed victim of the "king of terrors." No; his work lay in planting the seeds of truth in each individual consciousness, so that each might work out his own salvation. Thus, in progression, would be accomplished the salvation of the individual, the family, the community, the nation, of peoples, of the world. As he taught, he proved his teaching; here a healing, there a demonstration of control—Would the "Kingdom" have been brought in had he healed every sick mortal in the world? Far from it! And he could have restored to the human sense of life everyone who lay smitten of death, and yet have accomplished little or nothing. For the end of his "method and secret" was not, is not, the restoration of the dead to materiality, not the restoration of the sick from pain in matter to matter's pleasures and false sense of comfort, but *the destruction of the deadly belief in the reality of matter itself.*

Ah, how slow they were to comprehend it! How slow the agonizing, dying world of to-day! . . .

Yet "matter is but a thing of thought." He who knows the Allness of Spirit can prove this. Had the "Cleaner" known Truth even as "the least in the kingdom," he need not have bowed his neck to the Roman sword. Would these people but hear the Man—and to truly hear means "to harken with intent to perform"—they need not have bent longer under the Roman

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yoke. Would the world rouse from its lethargy in materialism to-day and harken, its captivity to the carnal mind, the "serpent," would be broken. . .

But patiently, lovingly, with the shadow of the cross always upon him, the Man went quietly forward, teaching and proving the ever-presence and availability of "the Father," the Allness of Good, and the consequent unreality of the "suppositional opposite," the nothingness of any claim of anything antithetical to Spirit, God.

So the Man led his students beyond the dominions of Antipas and across the Lake to Beth-Saida, "the house of fishes," in the territory of the Tetrarch Philip, a small village which Philip had converted into a town and named "Julias," after the beautiful but profligate daughter of the Emperor Augustus.

Their destination was the narrow, verdure-clad plain of El Batihah, south of Beth-Saida and then, as now, unpopulated. But the little ship did not get away unseen, and the eager people, drawn by the irresistible attraction of Love, began hurrying by land to reach the other shore, about six miles from Capernaum.

It was the Passover season, the third during the Man's ministry, but he had decided to absent himself from the Temple for the reason stated in *John* 7:1. It is interesting to note that:

"The statement of the Fourth Gospel, that the 'Passover was nigh,' is confirmed by the independent notice of St. Mark, that those whom the Lord miraculously fed were ranged 'on the green grass.' In that climate there would have been no 'green grass' soon after the Passover. We must look upon the coincidence of these two notices as one of the undesigned confirmations of this narrative."¹⁵

And so the Man's purpose was apparently frustrated—though we know not the working of his thought, since afflictions to him were but opportunities. For, aside from those who followed from Capernaum, many Jewish pilgrims, wending their way to Jerusalem, and having learned of the Man's presence, had turned aside to hear him and perchance witness some "sign" of his authority. And, too, the effect of the "Cleaner's" murder was to crowd the excited, trembling masses around the Man, to see what he would do in this great crisis.

15 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 677.

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And what did he do? Why, he met their *real* need: he began to teach and to heal. . .

Thus the sun passed its meridian, and the afternoon shadows fell long across the absorbed multitude. The Man's students became concerned for the people's welfare. But when they suggested that he send the crowds away, he stunned them with the abrupt demand that *they* feed them!

True, they had taught, and had done simple works of healing while away. Like beginners in the Science of Numbers, they had solved the simpler problems in the first sections of their textbook. But here was one brought over from the very end of the book! This was no simple problem in healing, but an *economic* problem of the first magnitude!

Through the tumult of their thought they heard the question directed to Philip: "Whence are we to buy bread, that these may eat?" How would Philip view this pressing economic question?

And Philip viewed it just as the world to-day would view it: why, more than \$35 worth of bread would be necessary! It was a matter of dollars and cents—with a possible further limitation, for where could such a large quantity of bread be purchased all at once?

Philip viewed the need as one of *money*. He viewed it from the standpoint of the human mind—and the very essence of that so-called mind is *limitation*. He saw only the need; he failed utterly to see the supply. Yet the Master had proved, again and again, that true demand and true supply are always equal, both ever-present. Nay, it is the supply that creates the demand—without Love's infinite ever-presence there could be no demand for it. Despite the world's fatuous beliefs, supply and demand are both *mental*, both equal, both equally present, like the balancing terms of an algebraic equation.

"But in the world as constituted to-day *money* is a real need, for rent, for food, for clothing. . ."

But, even from the human viewpoint, to receive money, one must engage in business. Therefore business, not money, is really the essential.

And business is really an expression of ideas—ideas expressed in certain forms of activity. So, after all, the need is, not money, but truly active *ideas*.

But ideas are mental. And real Ideas are spiritual, and are

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from the Mind that is God. So, in the final analysis, humanity's need of supply along any line is *a need of God's Ideas*.

Therefore the multitude's lack, so manifest to the Man, was *spiritual starvation*.

"But," objects the modern world of "business," from its long and dubious experience, "we must have goods to exchange, commodities, or labor; and we must advertise and make people believe they want our wares; we must produce, then create a demand."

Vanity, vanity! The human sense of business is the direct antithesis of the divine sense which actuated the Man. For his was the true sense of values. And because he had learned this vital fact, he said: "Seek ye *first* the kingdom"—first get your thinking on the truly mental, spiritual, basis—then "all these things will be added unto you"—then your needs will be met, and in better ways than any human devising can even claim to meet them.

But what constitutes the world's problems of material supply?

Naught but the insistent belief in matter as substance. But substance in its true sense is that which underlies all. And we have shown—as the Man abundantly proved—that the underlying basis and actuating power of all is *mental*.

So true substance is divinely mental—spiritual—and one can possess it only by mental processes, that is, by *knowing* that he has it. This it is to "seek first." This knowing will then follow the law of thinking and become outwardly visible—externalized—in that which meets human needs. Thus "all these things will be added unto you." The belief that one has *not* is destructive negation, and results in the sense of lack; the knowing that one *has* is productive affirmation, and results in the sense of supply. The law is absolute and invariable.

But are material food and clothing and shelter true supply?

Not as matter. But consciousness of possessing true supply results in the sense of needs met, and mortals can recognize the meeting of the need of warmth, of comfort, of satisfaction, of ease, etc., only in material ways, because their thinking is so densely material and they see all things through the lens of matter. So when the Man fed the multitude with an apparently pitifully inadequate supply, it appeared to the others that he miraculously *created* material bread and fishes. Yet what he

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did was to spiritually meet and remove their sense of hunger. And they thought they saw that done, in the only manner they were accustomed to or could recognize, *materially*.

When the sharp test came, Philip turned at once to matter. So, nearly twenty centuries later, do priest and preacher, professor and doctor, Christian and heathen alike. And as matter failed Philip, so has it failed these.

"But does not man have to work for a living?"

The "dust-man" does, indeed, even as the Eden allegory declared he should. But the "man with the hoe," dully grubbing in *matter*, is the counterfeit of the Man made in the image and likeness of Mind, created to glorify—by reflection—his Creator. *That* man does not have to "make a living": he lives by reflecting Good. Money but expresses human thought: its value is but the fiat of the human mind. Of real value it has none. It is a hint, a symbol, only, of that which is of real worth. True Man includes his sustenance, his maintenance, his "living," within his own being—it is all a vital part of himself. So by being himself, he finds his livelihood. By laying off the material "self," one finds his true Being. . .

But, behold, Andrew, searching amid matter, made a discovery! A lad who had five little barley loaves and two small dried and salted fishes. . . Yet the discovery but emphasized their straits, for "what were they among so many?"

Alas, such helplessness! Did it not occur to them to seek outside the realm of the material? Is all science, all knowledge, all fact, all good, confined to the kingdom of matter? "Yes," whispers the "serpent"—"that is, of course God exists, but He is inscrutable, and to rely on Him in a crisis were sheer suicide. Besides, He has given you matter to meet your needs, grains for foods, herbs for medicines, etcetera. . ."

Through the hissing of the "serpent" clamoring for recognition, through the Babel of mortal mind speculation, are still heard the Master-metaphysician's ringing tones: "Make them sit down."

What follows is a story over which suffering humanity has pored for centuries. "How, oh, *how* did he do it?"

Why, first of all, he "gave thanks"—*he was grateful*. For what—for such a meager supply as five tiny loaves and two little dried fishes? No, but because he *knew* that Mind was infinite, ever-present Substance, and that enough for one was enough

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for all. So, though every apparent source of supply was closed, yet, like Habakkuk, he rejoiced in the certainty of God's available presence. Like Elisha, he saw, what was hidden to the limited spiritual vision of Philip, "the God of our salvation." He rejoiced because he had rediscovered the "method and secret" by which the early patriarchs accomplished their marvelous deeds, as recorded in *II Kings 4:42-44*, and that he could repeat them. He gave thanks that mortal thought could not obstruct within him the consciousness of supply.

He did not consent to the whisperings of the "serpent" regarding lack. He knew—for his deed expressed such a conviction—that the apparent lack was a false material *sense* of lack, not due to any lack of matter, but to a lack of right ideas. By overcoming such ignorance through his deep spiritual perception of the Allness of Mind, the required supply to meet the existing need would be externalized. Had he consented to the whisperings of the "serpent" he would have fallen into Philip's limitation and would have shared with him the sense of deficiency. For—marvelous discovery!—*unless one consents to accept thoughts of limitation, nothing can prevent the outward manifestation of supply to him.*

When Philip voiced his hampering thought of limitation the Man made absolutely nothing of the circumstance that seemed so afflictive. Had he consented to animal magnetism's claim of lack—which was but a defiant claim that God was not All—he would have been forced to Philip's reckoning of the pennyworths of bread required. Had he endowed the situation with any power whatsoever, he would have sent the multitude away hungry.

"It was a miracle!" the world exclaims, unable to regard it from any other than the physical standpoint.

"It was divine interposition," the theologian explains in his perplexity.

"It never happened; it is myth," declares the dull materialist.

So the "mighty works" performed by the Man will always be explained according to the spiritual attitude from which they are viewed.

Power is spiritual, never physical. Man comes far short of being his true self if he cannot demonstrate his dominion over the earth. The belief in both good and evil is limitation, weakness. As the man of intelligence looks out upon a wider horizon

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and enjoys more light than his fellow who is ignorant, so the spiritually enlightened is endowed with a power compared with which a merely mortal mind equipment is but a puny claim of influence.

The Man in all his unfoldments emphasized as paramount the recognition of and conformity to the *spiritual*. The keynote of his teaching and demonstration was the all-presence of Spirit as a divine state of consciousness which must be reflected by Man. He opposed and nullified the testimony of the physical senses that matter is all. He conditioned the realization of supply on righteousness, right thinking. He let go of matter and dealt with beliefs. He had discovered, and was now in the business of revealing the discovery, that mankind, in relying on the material senses, had built up for themselves a vast system of beliefs, so-called "laws of nature," by which they entangled, hampered, and limited themselves, in blind ignorance of the tremendous fact that there had been from "the beginning" but one real and operative Law, that of God, and but one effective power, Love. To him, all his deeds which men accounted marvelous were but inevitable and natural. When he turned water into wine, healed the sick, enabled the lame to walk, raised the dead, calmed wind and wave, and with a handful of food fed thousands, it was but the scientific demonstration of a full and exact knowledge of Principle, absolute Truth. Each act, as he progressed in understanding, was equally easy with all those which had preceded, and, though regarded by matter-mired mortals as "miraculous," each was but an expression of eternal Law made conceivable to human sense. He understood perfectly that "Man shall not live by bread alone," but is—despite the opposing testimony of the physical senses—sustained by Spirit, not "vitamins." He knew that material food was but a mental phenomenon of the human mind, with only the semblance of power for good or evil that such mind could give it, and that a sufficiency or deficiency of food was determined as the human mind shifted its belief to supply as spiritual or as material.

It is mortal sense only, apprehensive for its existence and identity in matter, which is concerned about supply, and suffers from its own wrong subjective mental states. The Man knew it. But he recognized, too, that where there is the belief that man has a material body, humanity will sense a need of material

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food. The understanding that man really lives in Spirit cannot be employed until such understanding is *possessed*. It would have defeated his purpose had he not walked with them in the "intermediate"; it would have impeached his wisdom had he met the people's needs with cold metaphysical statements and urged them to do without material food when they as yet had not even an elementary knowledge of that spiritual ability which overcomes the false sense of life that requires such food for its maintenance.

"It was miraculous . . . !"

But not to him who, through a sense above and quite apart from the five physical senses, has gained an understanding of the law of supply. For God, Mind, is infinite Substance, supply. Mind has clothed and fed and sheltered its every Idea, and such can not sense lack.

What, then, hinders mankind's becoming conscious of the infinite Good that exists right where there seems to be a great need? What but the carnal mind and its material beliefs, constituting the "mist," the "veil still untaken away"? The carnal, mortal, or human mind is perforce by its seeming constitution entirely confined to the testimony of the five physical senses for information, for intelligence. But we have learned that this sense-testimony never relates to anything but *matter*, whether in its subjective or objective states. The human consciousness is always an awareness of matter and material phenomena.

Now let divine Law operate in human consciousness, through right thinking which repudiates the false beliefs of the carnal mind, and this activity of Truth works a "miracle." That is, the carnal beliefs fade out before Truth, like mist before the sun, and we see the Reality revealed. Thus that which seems to be, that which depends for existence and identity upon the five physical senses, is dissolved by the knowledge of Truth which we acquire and permit to become operative within us. Thus false mental concepts which we call disease are dissolved. Thus false business conditions disappear. Thus even mental concepts which we know as "material objects" can be made to fade from consciousness, even as the Man caused them to fade. . .

"But," the world insists, "the supply which comes is still *material*. . ."

But a belief of lack or dis-ease has been dissolved, and a

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better belief—yet still a belief—a belief of supply or restoration, takes its place. And mortals always see their beliefs as *matter* and *material*. Yet the time will come when, through faithful obedience to Principle in right thinking, the material sense will fade and return no more. Then Man will see all things as they really are, spiritual, and will see himself clothed, sheltered, and sustained spiritually, without material accompaniment.

So Jesus had made such progress in looking “not at the things which are seen, but at the things which are unseen,” as Paul afterwards expressed it, that his understanding of spiritual things, of the operation of spiritual Law, of Principle, Mind, as infinite Substance, made him a channel through which the ever-present divine beneficence flowed and caused the hungering multitude to see supply where before they saw lack, albeit the supply was still seen by them through material eyes and with material vision, as material.

A miracle?

No, but a demonstration in real “business.” It was only what every business man will have to learn to do ere he can acquire the right sense of values and raise his business efforts above the influence of chance and season and the limitations entangling every human concept of “supply and demand.” Note this, O business man: Jesus made no announcement of his purpose, he outlined no plan, no business scheme. But, the multitude seated, he took what was in hand and passed it out, knowing that the material commodity was but the symbol, the hint, of unlimited supply at hand for the taking—that is, for the *knowing*. Not man, but his thought, is poverty-stricken. Thoughts poor in thinking towards God become externalized in lack; thoughts rich in thinking towards Him become outwardly visible in the abundance which meets every need. Israel had proved it in the wilderness. So again had that greatest of Israelites, the Man.

“But as the wondering multitude watched, as the disciples gathered from company to company the fragments into their baskets, the murmur ran through the ranks: ‘This is truly the Prophet, “the Coming One” into the world.’ And so the Baptist’s last inquiry, ‘Art Thou the Coming One?’ was fully and publicly answered, and that by the Jews themselves.”¹⁶

16 *The Life and Times of Jesus the Messiah*, Eidersheim, Vol. 1, p. 684.

CHAPTER 29

THEME: *The Man Gives a Marvelous Demonstration of Control by Walking on Water.*

PLACE: *The Lake of Gennesaret.*

MATTHEW 14:22-36

AND straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 And when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone.

24 But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25 And in the fourth watch of the night Jesus went unto them, walking on the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27 But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

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

31 And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

33 Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶And when they were gone over, they came into the land of Gennesaret.

35 And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36 And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

MARK 6:45-56

AND straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people.

46 And when he had sent them away, he departed into a mountain to pray.

47 And when even was come, the ship was in the midst of the sea, and he alone on the land.

48 And he saw them toiling in rowing; for the wind was contrary unto them: and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

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49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out:

50 For they all saw him, and were troubled. And immediately he talked with them, and saith unto them, Be of good cheer: it is I; be not afraid.

51 And he went up unto them into the ship; and the wind ceased: and they were sore amazed in themselves beyond measure, and wondered.

52 For they considered not *the miracle* of the loaves: for their heart was hardened.

53 And when they had passed over, they came into the land of Gennesaret, and drew to the shore.

54 And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56 And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.

JOHN 6:15-21

WHEN Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

16 And when even was now come, his disciples went down unto the sea,

17 And entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them.

18 And the sea arose by reason of a great wind that blew.

19 So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid.

20 But he saith unto them, It is I; be not afraid.

21 Then they willingly received him into the ship: and immediately the ship was at the land whither they went.

"SO, then, they had no longer to wait, nor to look for another! And this 'Prophet' was Israel's long-expected Messiah. . . Here, then, was the Great Reality at last before them. . . He Who was coming all those many centuries, and yet had not come till now. . . They would proclaim Him King, then and there . . . they would constrain Him to declare Himself, or at least to be proclaimed by them. Can we wonder at this; or that thoughts of a Messianic worldly kingdom should have filled, moved, and influenced to discipleship a Judas; or that, with such a representative of their own thoughts among the disciples, the rising waves of popular excitement should have swollen into mighty billows?"¹

Stunned, then roused to frenzy by the wondrous, unhuman

1 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 686.

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thing they had seen but in no wise comprehended, their high pitch of excitement sustained possibly by that dense worldling of Kerieth, Judas, in whose political aspirations for the Man—that he might himself be materially exalted by clinging to his leader's robe—the subtle "serpent" found its most pliant tool, the multitude rose in tumultuous fervor and surged about the Man, determined to crown him, then and there, King of the Jews, and, with this wonder-worker at their head, to invade all Galilee and gather up every waiting Israelite for the long-deferred death-thrust against hated Rome! Oh, the Man had full cause for that luminous remark which he would later make: "Have I not chosen you twelve, and one of you is a servant of the devil?" . . .

But instant action was imperative to destroy the mass-hypnotism. Summoning his students, he commanded, he compelled them, to go down to their ship at once and return to Bethsaida, near Capernaum; then, forbidding any of the multitude to follow him, he turned and went up into the hills—alone.

Ah, this lonely Anchorite, than whom there was none so alone in all the world! The mad crowd—his students themselves mad with ecstasy—would fain have forced upon his head a nation's crown, into his hand a worldling's scepter. They had fallen before the subtle temptation which he himself had met at the very beginning of his public work and destroyed in the wilderness. Driven by the "serpent," they would have wrecked his mission, would have stifled his message, in their exaltation of human personality, of mortal self. . .

And yet their tribute was not a vain thing. Had he not called them, drawn them? But, oh, how could he lift their thoughts from the dust, how could he turn them from an outward and material kingdom to a consciousness of Good, which was the Kingdom of Heaven that he was striving to establish? Ah, *that* was what sent him into the lonely hills that night—it was to solve *that* problem, to work out *that* step. It was for *that* he prayed.

But not like the Pharisees—nor after the manner of twentieth-century conventional prayer. In the Man's day—so like our own!—even prayer had been debased into a mechanical system, as a part of the "hedge of the Law" so laboriously constructed by the sedulous Rabbis. . .

"It had come to be tedious for length, and abounded in repeti-

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tions. Fixed rules for correct prayer were taught, with fixed hours, and prescribed forms, and superstitious power was assigned to the mere words. The householder was to repeat the Sch'ma in his house each evening, to drive away evil spirits. To say it when in bed was like grasping a two-edged sword, to slay the assaulting demons. The mere form of prayer, if repeated rightly and often, was counted as merit laid up in heaven. To repeat the Sch'ma was, in fact, in the phrase of the Rabbis, 'to make the kingdom of Heaven one's own.'"²

Contrast this with the Man's declared "method" of entering the Kingdom of Harmony! Contrast our set prayers to Virgin, to Saints—the latter elevated to sainthood by *mortals!*—with the mental work, the right thinking in terms of pure Mind, which constituted the effectual prayers of the Man! Contrast the *results* obtained from each!

The Man thought God's thoughts after Him—that was true prayer. In this manner, and by thus excluding all material thinking, he caused God to be made manifest in him. In the right thinking which constituted his prayers, the Man sharply distinguished between "the image and likeness of God" and its counterfeit which proceeds from the "communal mortal mind." His preparation for such right thinking lay in his true humility—for to see and acknowledge the unreality of all that is mortal, including the mortal sense of "self," and to desire to know Truth, at whatever cost to material sense, is to be truly humble.

His approach to God was always with the unshaken conviction of His omnipresence and omnibenevolence, not with any sense of God as afar off or inscrutable. He was positive of Man's inseparability from his divine Principle. He was equally positive of the unreality and powerlessness of evil, that "liar from the beginning." He knew, and was constantly proving, that disease and misery and death are always conjoined with sin, and sin is ignorance of the Allness of God. Because of such spiritual knowledge, the answers to his prayers always came logically, for they were always the results of the operation of spiritual Law. As true supply and true demand are always equal, so true prayer, as exemplified by the Man, and its answer are inseparable.

His prayers were denials, and they were affirmations: denials of the whisperings of material sense, and affirmations of the

2 *The Life and Words of Christ*, Geikie, Chap. XXXIV.

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Allness of Spirit and its perfect, eternal manifestation, including Man. If he voiced the petition: "Give us this day our daily bread," he followed it with the positive affirmation: "For thine is the kingdom, and the power, and the glory." This combination made his prayers effective: it was an affirmation of the equality of supply and demand. By so praying he did not lose the benefits of prayer by wavering between faith and doubt. For those who seek God in prayer, yet remain in doubt, are governed by fear, and the situation or condition which they beg to have changed must continue under the domination of evil. The Man never remained in insecurity, but always based his prayer on the fact that God's Kingdom was come. From this vantage point he was certain of victory.

The Man did not need to *ask*: nor does anyone. But in times of seeming stress, when the "serpent" hissed loudest its threats and demands, he prayed—he worked mentally to shut out from his mentality fear and confusion. By keeping these out, he held himself receptive to a recognition of God's purpose towards him. And, with the excited, hypnotized thousands clamoring to elevate him to a material kingship, it was essential that he keep God's purpose unclouded by the "mist."

And so he must needs steal away often, through the thick night shadows, to be alone and free from the Babel of mortal mind, that he might quench all material thinking and think only spiritually, until the material and mortal should at length depart and he be left in possession of only the spiritual, the true, in which he would see God's purpose. Thus did he pray. Thus were his prayers answered. The prayer lay with him, the answer with God. By bringing his thought into at-onement with God, it was always found at one with answered prayer.

No, he did not declare that God would nurture and further any specific human desire. That, he knew, would be to pray "amiss." He declared God's will *done*: that which was loosed in heaven was loosed on earth—and because of it, the woman whom "Satan" had "bound" was instantly freed. Had he petitioned God to free this woman he would have thereby acknowledged that she was not bound by Satan, *but by God*. To know that she was not bound by God, and that there was no other power, was to set her free.

But such prayer is a redemption from error. Ah, yes, it is "deliver us from evil." True prayer redeems from matter, but

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never asks for ease in it. It rescues from the thoughts within us that make for disease, for misery, for death. It does not beg for relief from sickness, but destroys sickness by dissolving with Truth the false thoughts and beliefs that produce it. Thus, employed by those who, like the Man, have acquired such a degree of spiritual understanding as to recognize the tremendous fact of Spirit's Allness, and the consequent nothingness of the suppositional material opposite, it becomes omnipotent. For God has already answered every petition that could ever be directed to Him. But to receive the answer we must become like the Man.

"But," the world protests, "such conclusions are sensational!"

And yet modern archeological discoveries of ancient papyri containing Christian prayers reveal the remarkable fact that the earliest of these were decidedly more spiritual than those of a later date. The *Didache*, that famous "Manual" of the primitive "Mother" Church, contains the following examples, "remarkable for their brevity, simplicity, and high-toned spirituality":

"We give thanks to thee, our Father, for the holy vine of David thy servant, which thou hast made known to us through Jesus thy servant; to thee be the glory forever. . .

"We give thanks to thee, our Father, for the life and knowledge which thou hast made known to us through Jesus thy servant; to thee be the glory forever. . .

"We thank thee, holy Father, for thy holy name which thou hast caused to tabernacle in our hearts; and for the knowledge of faith and immortality which thou hast made known to us through Jesus thy servant; to thee be the glory forever. Thou, O almighty Sovereign, didst make all things for thy name's sake; thou gavest food and drink to men for enjoyment, that they might give thanks to thee; but to us thou didst freely give spiritual food and drink and eternal life through thy servant. Before all things we give thanks to thee that thou art mighty; to thee be the glory forever. . ."

Surely, in those early hours of the Christian era, there were some who were trying to be like the Master. There was as yet no looking to Virgin, to saints, or to Jesus himself, but to the one Source of all goodness, God. And can we wonder that in those first days the sick were healed and the dead raised?

No need to ask for what or for whom the Man prayed, there

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alone on that mountain, for the mental work which he did there that night was for all mankind. . .

“Yet we think, in connection with it, of the Passover, the Manna, the Wilderness, the Lost Sheep, the Holy Supper, the Bread which is His Flesh, and the remnant in the Baskets to be carried to those afar off, and then also of the attempt to make Him a King, in all its spiritual unreality, ending in His View with the betrayal, the denial, and the cry: ‘We have no King but Cæsar.’ And as He prayed, the faithful stars in the heavens shone out. But there on the Lake, where the bark which bore His disciples made for the other shore, ‘a great wind’ ‘contrary to them’ was rising. And still He was ‘alone on the land,’ but looking out into the evening after them, as the ship was ‘in the midst of the sea,’ and they toiling and ‘distressed in rowing.’”³

Thus time drifted into the “fourth watch of the night,” between 3 and 6 A. M. For the Jews had abandoned their own division of the night into three watches, and had adopted the Roman system of four watches between 6 P. M. and 6 A. M. Then, with the storm at its height, occurred something that deeply impressed the Gospel narrators: they believed that the Man himself came to them, walking over the tossing waves.

“There can, at least, be no question that such was the impression, not only of one or another, but that all saw Him. Nor yet can there be here question of any natural explanation. Once more the truth of the event must be either absolutely admitted, or absolutely rejected. The difficulties of the latter hypothesis, which truly cuts the knot, would be very formidable. Not only would the origination of this narrative, as given by two of the Synoptists and by St. John, be utterly unaccountable—neither meeting Jewish expectancy, nor yet supposed Old Testament precedent—but, if legend it be, it seems purposeless and irrational. Moreover, there is this noticeable about it, as about so many of the records of the miraculous in the New Testament, that the writers by no means disguise from themselves or their readers the obvious difficulties involved. In the present instance they tell us, that they regarded His Form moving on the water as ‘a spirit,’ and cried out for fear; and again, that the impression produced by the whole scene, even on them that had witnessed the miracle of the previous evening, was one of overwhelming astonishment. This walking on the water, then, was even to them within the domain of the truly miraculous, and

3 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 687.

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it affected their minds equally, perhaps even more than ours, from the fact that in their view so much, which to us seems miraculous, lay within the sphere of what might be expected in the course of such a history."⁴

Further:

"This much, however, deserves special notice, that there is one marked point of difference between the account of this miracle and what will be found a general characteristic in legendary narratives. In the latter, the miraculous, however extraordinary, is the expected; it creates no surprise, and it is never mistaken for something that might have occurred in the ordinary course of events. For, it is characteristic of the mythical that the miraculous is not only introduced in the most realistic manner, but forms the essential element in the conception of things. This is the very *raison d'être* of the myth or legend, when it attaches itself to the real and historically true. Now the opposite is the case in the present narrative. Had it been mythical or legendary, we should have expected that the disciples would have been described as immediately recognizing the Master as He walked on the sea, and worshipping Him. Instead of this, they 'are troubled' and 'afraid.' 'They supposed it was an apparition,' (this in accordance with popular Jewish notions), and 'cried out for fear.' Even afterwards, when they had received Him into the ship, 'they were sore amazed in themselves,' and 'understood not,' while those in the ship (in contradistinction to the disciples), burst forth into an act of worship. This much then is evident, that the disciples expected not the miraculous; that they were unprepared for it; that they explained it on what to them seemed natural grounds; and that, even when convinced of its reality, the impression of wonder, which it made, was of the deepest."⁵

"Ah," comes the rejoinder, "your metaphysical John states that after they had received Jesus into the ship they immediately found themselves at the shore. So it is evident that the boat had been close to land all the while, and that Jesus, having come around by the north shore, met the disciples there and waded out to them. In their excitement over the storm they believed themselves farther out, and therefore concluded that he had walked out to them over the water. They were all, in a sense, self-hypnotized by their fears."

But, granting such a possibility, were they all hypnotized,

⁴ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 688.

⁵ *Ibid*, p. 690.

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to the number of five thousand, the evening before when he fed them with what they admitted was a wholly inadequate food supply?

But no longer need mankind strain credulity to accept what would be impossible of acceptance on other ground than that of the miraculous, for the problem under consideration, together with that of feeding the multitude, that of healing lepers, the opening of blind eyes, and the raising of the dead, must fall in that class of phenomena whose explication is a function of the constitution of *matter*. If matter be what it is universally thought to be, then these deeds either were not performed, or were "miracles." But if a "miracle" be regarded as "a temporary abrogation of law for a specific purpose," then these "miraculous" deeds were not performed, for a law that can be abrogated was never a law. Yet to throw these narratives into the realm of myth is but to create new difficulties scarcely less formidable. Therefore they must be examined in the light of our present knowledge of matter.

As regards the constitution of matter, natural science has finally reached the borderland of *mind*. Chemists and physicists have at last discovered the astonishing, revolutionizing fact of "the unity of matter"—that is, that "*all matter is composed of the same primordial substance, and that the atoms of the elements are simply stable aggregations of atoms of this substance.*" And so, in their own words:

"We have now no hesitation in affirming that Nature uses the same standard bricks—'protons' and 'electrons'—in the construction of the atoms of all elements. These bricks are the natural unit charges of electricity, equal but of opposite sign. . . The weight of the proton is very nearly the weight of a hydrogen atom, the electron is nearly two thousand times lighter. The dimensions of the electron are about one hundred thousand times less than those of the atoms, and the proton is probably nearly two thousand times smaller still."⁶

It is further discovered that matter is by no means continuous, but discontinuous, although this is not apparent to the physical senses. The surface of a clean liquid, for example, appears perfectly smooth and continuous even when examined under the most powerful microscope, and yet the atoms of which it is composed are so constructed and assembled that

⁶ Dr. F. W. Aston, a Fellow of the Royal Society, in *Nature* (London), quoted in the *Literary Digest* for March 24, 1923.

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the spaces between them are relatively enormous. The atoms are spherical or spheroid in form, but *are not solid*—each is, as a structure, *empty*, and what is measured as its spherical boundary really only represents the limiting orbits of its outermost electrons.⁷

The "atom" derives its name from the Greek word meaning "uncuttable," and was formerly thought to be the "ultimate particle" into which matter could be divided and beyond which no further division was possible. But now it is discovered that the atom is not the fundamental unit of matter, but is itself composed of fundamental units—not "gross matter," but positive and negative charges of electricity, called "protons" and "electrons."

"There is a consensus of opinion that an atom in its neutral and steady state consists of equal amounts of positive and negative electrical charges, and that the positive acts as a binder to hold the negative electrons together, and keep them from escaping; for, the negative electrons repel each other strongly and require the presence of the positive electricity to overcome this repulsion. It is agreed that the positive electricity determines the position of the center of the atom, and is at comparative rest; that the negative electrons are in rapid revolution around the center so determined; and that the hydrogen atom contains but a single negative electron. There is a difference of opinion as to the exact number of electrons in other kinds of atoms."⁸

Thus we find that the fundamental of matter is force—and it is force divided against itself, as it were, in that one force strongly repels—is "negative"—and another attracts or holds—is "positive." What a close analogy to the human mind, with its attraction and repulsion, its positive and negative qualities characterized as "good and evil," and its ceaseless activity! . . .

Dr. Nils Bohr, of Copenhagen, Nobel prize winner for the greatest discovery in physics, conceives of the atom as a sort of solar system, the sun being represented by a nucleus of positive electricity and the planets by particles of negative electricity revolving around this nucleus with enormous velocity. And yet the whole system is on a scale so minute as to be scarcely conceivable. Quoting Dr. Aston again in respect to the size of the atom:

⁷ Dr. F. W. Aston, in *Nature*. Quoted in the *Literary Digest*, March 24, 1923.

⁸ *The Mystery of Matter and Energy*, Albert C. Crehore, Ph.D., p. 71.

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“The nucleus is extremely small compared with the whole atom. Thus, if in the atom of helium we take the nucleus as represented by a rather large pea, its planetary electrons may be represented as two rather smaller peas revolving round it at a distance of a *quarter of a mile*.”⁹

The size of the electron when compared with the atom is, in the language of Sir Oliver Lodge, “that of the earth and other planets to the solar system.” And Professor J. J. Thomson compares it to “a dust particle to the entire volume of air in a lecture-hall.”

Thus our age-honored concept of “space” receives such a staggering blow as almost to annihilate it! For “space,” we now are beginning to see, resolves itself into mere *mental conception*.

All matter, then, is discovered to be a unit—that is, to be composed of but *one* elementary substance. And that fundamental substance is now found to be not matter at all as generally recognized, but force, or energy, which we call “electricity,” in the character of “electrical charges.” An association of these charges constitutes the “atom.” Atoms are discovered to be structures composed of positive and negative—that is, attracting and repelling—electric charges, called respectively “protons” and “electrons,” and assembled in different ways and moving with different velocities.¹⁰ Different arrangements of these electric charges give us our numerous varieties of matter.

Around the positive electric charge, or nucleus, of the atom the negative charges revolve with incredible speed. And therein lies the tremendous energy or power of the atom. . .

“It is in its velocity that the enormous power of the ultra-atomic particle resides. We know what velocity will do on the material plane. A flexible chain, swiftly twirled, will stand on end; a silk cord becomes rigid in rapid motion; a jet of water moving at sufficient speed resists a hammer stroke; while a paper disc, we are told, if it could be made to perform the necessary number of revolutions per second, would act like a buzz-saw. It is a commonplace that the vortex of a tornado will uproot a giant oak or break its trunk like a reed . . . and now and then stories reach the newspapers of straws driven like so many spikes into brick or stone walls. These aspects

⁹ *Literary Digest* for March 24, 1923. -

¹⁰ *The Mystery of Matter and Energy*, Crehore, p. 18.

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of matter in motion may enable us the more clearly to understand the actual power of the radioactive particle and the theoretical power of the electron in general."¹¹

Now when these radioactive particles escape from the atomic system, as they frequently do, their speed can be measured, and Gustave Le Bon, the eminent French philosopher, states that a velocity of 60,000 miles per second for certain of such radiations has been ascertained. To give such speed to a rifle ball, he explains, would require the explosion of more than 134,000,000 pounds of gunpowder! Such, then, is the inconceivably terrific super-force held within the atom!

But whence comes such super-force? What is there in the inconceivably minute atom to generate such terrible power?

But let us go further. Matter, physicists now admit, seems to *disappear*—the so-called "alpha" particles of Radium give no indication of their presence beyond a certain range, and yet at the moment of their disappearance, we are told, they still possess 64% of their initial velocity.¹² As these particles must come from *somewhere*, so also they seem to return to that mysterious locality.

Now, as, according to Professor Soddy,¹³ all influences, whether light, the X-ray, electro-magnetic radiations, etc., appear to travel through the so-called "ether" at the same definite rate of speed, which is the speed of light, namely, 186,000 miles per second, the inescapable inference is that there is a common source from which matter emanates and to which it returns.

"And one is emboldened in the supposition that behind and within the material system with which we are familiar is a subtle and infinitely marvelous world from which the universe we know is fed and sustained, and which uses the light—swift undulations of the ether—as the carrying agent of its varied influences."¹⁴

But, again, what is this invisible fountain-head of such appalling super-force, this mysterious realm from which matter particles emerge and to which they return?

"It is a thing of illimitable portent that the atom, the very

11 From article "Immortality and the New Physics," by Charles Kassel, in *The North American Review* for October, 1922, p. 530.

12 See article "Immortality and the New Physics" in *The North American Review* for October, 1922.

13 See *The Interpretation of Radium*, Professor Frederick Soddy.

14 "Immortality and the New Physics," cited above, p. 533.

starting point of the universal fabric, which we should have expected to find of utmost simplicity, science actually discovers to be a mechanism of unimaginable complexity; nor shall our conclusion be easily challenged that this baffling and unbelievably complex thing may be the link with another world of being, whence the life and energy of the world we know are borrowed for a season."¹⁵

But we need only glance back over the path along which mankind have come in their approach to that unseen realm to note the tremendous significance of the fact that the most powerful forces have always been those least "material." The very limited force of human muscles and of beasts yielded to the less visibly material and far more powerful force of steam; this in turn has yielded to the less grossly material electricity; and now we have glanced into the unknown realm of the invisible, intangible atom and discovered power appalling and incomprehensible. Every attempt to explain this in terms of matter has signally failed. For some sort of *intelligence* is manifested in it, *something* that directs. And, by inference, he who can understand that *something* and its apparent intelligence, will control it. It is towards this that we are to-day rapidly tending.

This "something," or this unseen realm of intelligently directed force, has, for want of a better term, been called the "ether"—formerly written "æther"—as designating an ethereal or immaterial and super-sensible world. "It may be the substance or substratum or material of which matter is composed," says Sir Oliver Lodge. And fresh evidence, deduced almost daily, confirms the truth of the statement.

But this so-called "æther" manifests intelligent direction. Is it, then, an *intelligence*? For then we cannot escape the logical conclusion that it is *mind*. And if it can be controlled, so also can its phenomena, its manifestations. Then one will walk on the water, will pass through closed doors. . .

Startling, awe-compelling thought! Yet not new, for did not the mystics of old reach this borderland in their notion of the "indwellers of the supersensible world"?

"If we reject the idea that spiritual forms are of a substance transcending the ether in its properties, and suppose Intelligence, with an organism answering in its characteristics merely to the properties of the ether, we have a being conforming very nearly, if not quite, to the notion the mystics had of the in-

15 "Immortality and the New Physics," above cited, p. 533.

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dwellers of the supersensible world. With bodies more dense than steel, though unamenable to earthly sight or touch, these creatures would see the fleshly forms as a shadowy garment, and matter at large but as a film thinner than air which offered no bar to their passage, and, exempt from the laws of gravitation, which hold prison-bound the frame of clay, they might levitate at will, and with the swiftness of light transport themselves from planet to planet. From the sun's flame they could take no harm and even the chill of absolute zero would leave their bodies unscathed."¹⁶

"But," stammers an uncomprehending and rudely awakened world, "what has happened? Is it possible, after all our scoffing, after our vaunting of the 'higher criticism,' that there is a foundation of fact in the Old Testament story of the preservation of those three whom Nebuchadnezzar threw into the fiery furnace? Can it be that, despite our ridicule of 'miracles,' there may be somewhat of truth in the New Testament story of Jesus walking on the water? What has happened to our former so comfortable beliefs? What has happened to our 'physical science,' once thought as unshakable as the foundations of the universe? What, in God's name, is this that is bursting upon human consciousness in these 'last days'?"

And we answer: It is the Christ.

Because of Truth's appearing, the material world is *disappearing!* Are they, then, not opposite? Matter and force are discovered to be identical; both can be made to cease to exist; both are disappearing, for matter, the expression of force and hitherto thought indestructible, is slowly vanishing by the continuous dissociation of its component atoms.¹⁷ By direct experiment matter can be made to disappear. It seems to be disappearing more rapidly now than ever. The awesome fact must be faced that it will continue to disappear, and at an increasing rate, and that at the end the rate will be appalling in its swiftness. Down the corridor of time—and the corridor may be far shorter than we imagine—may now be descried the "end of the world."

"In the meantime the physical world finds itself in a difficult position.' It has seemed to some that the foundations have been so shaken that they are compelled to express doubts that there are any such foundations, of the kind, at least, which we had formerly been led to expect from the smooth course of

¹⁶ See article "Immortality and the New Physics" above cited.

¹⁷ See *The Evolution of Force*, Dr. Gustav LeBon.

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things. Fundamental Physical Principles have been attacked and subjected to a fresh critical examination in the light of the new knowledge, and questions of a seemingly metaphysical nature have been forced upon our attention.”¹⁸

In other words, the seemingly eternal wall between the “material” and the “mental” has been shattered by the epoch-making discovery that it was a wall of sheer *belief!*

“And the earth helped the woman. . .” Physical science has itself disclosed the fallacious nature of matter and has revealed the sharp line between the workings of the material force called *mind* and the activities of the Mind that is God. It has shown that the supposedly solid objects of matter are built up of “atoms” held rigidly in their respective places only by the action of the electro-magnetic “field” generated by the constant and rapid revolution of the electrons which enter into the composition of the atoms. True, we mortals cannot see the electron or the atom, for our human range of vision has been limited to “ether waves”—motions of the “ether”—of lengths that fall somewhere between about 3300 and 7700 x 10⁻⁸. Mortal mind is essentially limitation—and yet, were we to overcome this limitation to the extent of increasing our range of vision to include light waves as short as the X-ray, we should be able to see right through solid material objects.

Yet from aggregations of untold numbers of invisible atoms we get a visible material object. For matter becomes visible by reason of the rapid motion of its constituent atoms, giving the *appearance* of solidity and substantiality. A rapidly revolving wheel appears to be continuous, although it may contain but a few spokes. So a jet of water, if moving with sufficient rapidity, will resist a blow from a hammer as if it were iron. Thus aggregations of atoms, although composed of invisible and intangible electric charges, become, by reason of their enormous velocity, visible to mortal sense, affecting the so-called “ether” to the degree of stimulating light waves that fall within the range of human vision. And by reason of their motion they likewise become tangible.

And so we never really see matter, but are simply cognizant of “ether waves” due to the motion of electric charges! And cognition is always *mental*. So these “ether waves” must enter our mentalities. Must they not, then, themselves be mental?

18 *The Mystery of Matter and Energy*, Crehore, p. 41.

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And, if mental, are they not thoughts, mortal—and so, false and distorted—thoughts of the way things in reality are?

The apparent rigidity of certain varieties of matter has been explained by physical scientists as due to the distances between the composing atoms. Two atoms situated at a certain critical distance from each other—a distance which has been calculated—tend to remain there and to resist any force that attempts to displace them. In iron, for example, the atoms have attained this critical distance, and therefore appear to human sense to be rigid and difficultly penetrable. In liquids the atoms are far more mobile. One may walk on iron, then, but not on water. . .

Of course, gravitation enters the problem. Yet gravitation, we are told, is primarily due to the mechanical force between the revolving electrons within the atoms of distant bodies acting upon each other.

But what makes them act upon one another?

And that brings us back again to the ultimate question. What, indeed, but a directional power or law? Yet that implies intelligence. And is the world as yet ready to concede *that*? Or will it continue to echo the theologian's dictum that God is the directing intelligence—though such pronouncement makes a God of Love the creator of the foulest disease, the most appalling calamity!

Summing up the eminent Dr. Gustav LeBon's conclusions, we find that matter is composed of infinitely small particles, which gravitate round one another much as the planets do around the sun and are formed of whirls of "ether" or in the "ether." Matter's rigidity is due to the rotary motion of its elements, and if this movement were stopped matter would instantly vanish into the "ether" without leaving a trace behind. Whether matter shall be gold, platinum, carbon, radium, etc., depends not at all on any supposed difference in quality but upon the amount of intra-atomic energy, for matter is fundamentally the same. Moreover, matter dissociates, it dematerializes itself by passing through successive phases which deprive it of its material qualities until it finally returns to the imponderable "ether" from which it seems to have come.

Thus the "earth" continues to help the "woman," for every fresh discovery brings the physical sciences closer to a head by

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emphasizing the intimate and essential relationship existing between all matter and the so-called "ether," leading to the unavoidable conclusion that the "ether" and matter are one and the same, and that out of the former has issued, or "crystallized," the latter. A patient searcher discovers that the mass of an electron increases with its velocity, and adds to the rapidly growing belief that an electron is but a minute portion of the fundamental so-called "ether" in motion. Again, the "Relativity Theory" bursts upon a stupefied world, and the "ether" is ruled out, for the conclusions of the "Relativity Theory" are not affected by the supposed existence of an "ether." So the "ether" ceases to be anything physical. And if not physical, what is it but *mental*? Thus the fundamental basis of matter is by the physicists themselves shoved squarely into the realm of *mind*, and matter is revealed to be, what Huxley suspected, "mind atoms."

Helmholtz, the great natural scientist, expressed the view that our perceptions never give us an image of an external world, but merely and at most a *message* from it. Dr. Steinmetz carries matter back to perception by the senses. In the final analysis, then, our concepts of an external world must only reflect our own sensations. Sensations are *mental* things. Therefore they express *mind*. And again we find that "all physics at length run out into metaphysics" and we come back to the conclusion that matter is a mental thing, emerging from, expressing, and returning to the realm of *mind*.

And what is this *mind*?

As expressing both good and evil, both mind and matter, life and death, birth, maturity, decay, and dissolution, it cannot be the Mind that is Good, or God. Expressing instability, and without permanence, it comes under the philosopher Spencer's definition of "unreality." Being a negation, a thing whose fundamental unit is composed of opposites, positives and negatives, it is itself a negation. But, as a negation, it must be the negation of *something* real. And, itself expressing limitation and imperfection, it must be the negation of infinite ever-present Perfection. Therefore it stands revealed as "the liar and the father of lies" which the Man denounced as "Satan." It stands uncovered as error, evil, devil. It stands exposed as "animal magnetism."

To mortal sense, then, the atom, the fundamental unit of

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matter, is now revealed to be composed of empty minute portions of mortal mind, called the "ether," in rapid motion and seemingly containing as a potentiality inconceivable power. Yet its power is but a human *sense* of power, and can be controlled by knowing its counterfeit character, for it is but a hint of the omnipotent, all-active power of divine Mind, a power that is absolutely irresistible, that acts instantly, with no limiting sense of time or space, and compared with which the seemingly stupendous power locked up in the material atom is as *nothing*.

Did Jesus know this?

Yet a knowledge of the nothingness of the "suppositional opposite" is embraced in the spiritual knowledge of the Allness of God. And it is up to this truly scientific knowledge possessed by the Man that natural science is to-day slowly and humbly creeping. The centuries-old efforts of philosopher and scientist to "make matter build up" have suffered fracas, and the whole structure of an objective material universe is tottering to its fall. It is being revealed that all material phenomena are but the subjective states of mind, and that this mind is itself but a negation. *This* Jesus certainly knew. And thus the "serpent's" cry: "Art thou come hither to torment us before the time?" The "Relativity Theory" has brought home the revolutionary fact that an objective universe expressed in terms of matter does not really exist, but, instead thereof, there is to human sense a manifestation of *mind*. And that mind itself is demonstrably but the "suppositional opposite" of a Reality which is itself the sole Cause, the omnipotent Mind that we call "God."

This Jesus unquestionably knew, for this he amply demonstrated. By proving the Allness of the Mind that is God, he demonstrated the suppositional character of mortal mind and its expression in matter and material force. The ability to walk on water is not a function of gravitation, but of true knowledge. But when is knowledge *true* knowledge? The length of a yardstick varies according to whether or not it is being moved and at what rate of speed. Thus material measurement is wholly relative. Water may not be walked on at a certain temperature, yet at another it becomes ice and will bear a man's weight. At yet another it ceases to be water and is resolved into its constituent gases, Oxygen and Hydrogen. And these are fundamentally aggregations of untold millions of

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electric charges spinning around others with inconceivable velocity. When, then, is water *really* water? And what is required if we would walk on it? And if space is really what to mortal sense it seems to be, could the disciples' ship have been moved instantly to the shore? Certainly not! But to-day physical science is admitting that there is no such thing as space or time, but that these are merely *mental* concepts. They are but limitations. The Man did not recognize them, any more than he recognized the limitation of matter. Therefore, not recognizing them, he gave them no power. And so he was their absolute master, and they lay wholly within his control. Positive of the nature of water, he could not but be positive of his ability to walk on it.

But why should he be walking on the water? Was it merely a meaningless exhibition of his acquired power?

No, the Man never did anything uselessly or for mere show. But all through his career he took every step and endured every human experience and met every problem of existence in order to prove the way for others. This seeming exhibition was but one stage of his continuous "proving" of the Allness of Spirit and the unreality, the nothingness, of matter. As he himself said, according to Origen's quotation: "For those that are infirm was I infirm, and for those that hungered did I hunger, and for those that did thirst did I thirst." He was but blazing the way through the wilderness of human beliefs to the Promised Land of harmony.

But what of Peter?

Excellent lesson, indeed! For Peter's experience proved that he who cannot trust God must descend to His opposite, matter. Human impetuosity and zeal without wisdom never yet demonstrated the Allness of Spirit. Peter was still at the multiplication table, yet he essayed to solve problems in higher mathematics. The Master sent him back. Before matter can be destroyed in human consciousness it must be brought into subjection—and this Peter had not done. The Man knew that he himself had a right to dominion over matter, and this dominion he had for years been constantly demonstrating. But Peter depended on the fiat of the Master—his demonstration was not his own, but was made for him. His faith was still in the personal Jesus. It was not yet founded on the rock of demonstrable spiritual understanding. And he sank—yet the Master's understanding saved him.

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Mortal mind consumes with fear, for, because of its counterfeit nature, it is doomed. The Israelites, despite the "signs" which Moses had given, would have succumbed to their fears. . .

"The Lord, Moses announced, was to fight for them that day,—not against the persons of the Egyptians in their rear, but against that which frightened them in the way forward, and that was their belief that matter could destroy their life. The human decree of material power, which threatened the Israelites with death if they obeyed the command to continue their march, was clearly shown to be without divine sanction. It was a self-destructive edict of the carnal mind, whose enmity spiritual Israel was to confound that day and save the nation alive. Moses was about to give them again, in an even larger meaning, his third sign, the proof of man's spiritual dominion over matter. Many centuries later Jesus gave the same proof by walking on the sea."¹⁹

The only attraction is Love. God's law of right balance is the true law of gravity. Therefore, knowing that, Jesus knew that no counterfeit attraction, called "force of gravity," could pull him down into matter. But Peter did not know it—or, if he had a theoretical knowledge of the spiritual fact, he had not yet proved it. Therefore, assailed by fear, his spiritual understanding was insufficient to sustain him, and he sank in his material beliefs.

Ah, these "little children"! Always the great Master had first to allay their mortal terror with the healing words: "Be not afraid." How small their understanding, though marvels had been performed before their gaping eyes. But their belief in evil as a reality and a power was as yet far from being eliminated. What conquests over petty fears, little worries, anxieties, timidities, self-distrust, moral cowardice, and empty material concepts must they yet make, ere their understanding would be anywhere near the level at which they could face the "serpent" in confidence and without fear because of their more perfect knowledge of God as omnipotent Good!

Peter—be it remarked—walked on the water until he accepted the "serpent's" suggestion that he was doing something unnatural. He took in the suggestion that he was breaking nature's laws. It was abnormal. Fear seized him because of the false belief. And he descended from his spiritual altitude

19 *Footsteps of Israel*, Samuel Greenwood, p. 71.

into matter. The Master had solved the mystery of material creation and knew its emptiness. As he walked he saw matter something very different from the solid, indestructible thing men believe it to be. Because of this, and his knowledge of the impotence of material laws, he stretched forth a saving hand to the terrified Peter. Because of this, those in the boat exclaimed: "Of a truth thou art the Son of God!"

Alas, that it could ever have become thought that the Man's words and deeds were not for *practical* use! They were indeed to prove to the suffering world that "miracles" were possible in any age through righteousness—right thinking. God's covenant with mankind stands unchanged: "Righteousness shall inherit a blessing"—If man will think rightly, *scientifically*, in the "full and exact knowledge of God," as this same Peter afterwards wrote, he will be conscious of Good only. . .

"For a righteous man thinketh that which is righteous. And whilst he does so, and walketh uprightly, he shall have the Lord in heaven favorable unto him in all his business."²⁰

CHAPTER 30

THEME: *The Man gives a further Talk on Supply and Demand. Many of his Students, However, Reject his Business Ideals and Turn from Him. But Peter professes Faith in the Man's "Method and Secret."*

PLACE: *Capernaum.*

JOHN 6:22-71; 7:1

THE day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but *that* his disciples were gone away alone;

23 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:)

24 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

20 From "The Shepherd of Hermas."

MANY REPUDIATE HIS IDEALS

27 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.

28 Then said they unto him, What shall we do, that we might work the works of God?

29 Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30 They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31 Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32 Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

33 For the bread of God is he which cometh down from heaven, and giveth life unto the world.

34 Then said they unto him, Lord, evermore give us this bread.

35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

36 But I said unto you, That ye also have seen me, and believe not.

37 All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

38 For I came down from heaven, not to do mine own will, but the will of him that sent me.

39 And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.

40 And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

41 The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42 And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

43 Jesus therefore answered and said unto them, Murmur not among yourselves.

44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

45 It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

46 Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth on me hath everlasting life.

48 I am that bread of life.

49 Your fathers did eat manna in the wilderness, and are dead.

50 This is the bread which cometh down from heaven, that a man may eat thereof, and not die.

51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.

52 The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat?

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53 Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.

54 Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.

55 For my flesh is meat indeed, and my blood is drink indeed.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me.

58 This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.

59 These things said he in the synagogue, as he taught in Capernaum.

60 Many therefore of his disciples, when they had heard *this*, said, This is an hard saying; who can hear it?

61 When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?

62 *What* and if ye shall see the Son of man ascend up where he was before?

63 It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, *they* are spirit, and *they* are life.

64 But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father.

66 ¶From that *time* many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

70 Jesus answered them, Have not I chosen you twelve, and one of you is a devil?

71 He spake of Judas Iscariot *the son of Simon*: for he it was that should betray him, being one of the twelve.

AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

FOR untold ages the "dust man" has striven to pierce the mystery which has seemed to enshroud his existence. In some manner, æons gone, he became aware of a veil that from the beginning has hidden reality from his eager gaze. Back of it, he has believed, lay the origin of things.

And he has somehow believed that some day that veil will be lifted, and he will see things as they are. . .

But he has first to learn that the veil is woven of the illusions of material sense.

Yet this he is fast learning. One by one he has seen his seemingly eternal "laws of matter" annulled. One by one his

searching thoughts, projected into the future, have returned and reported but one way remaining open: the way to origins, they declare, leads directly into the uncharted realm of *mind*.

Matter, which he has so long believed to be indestructible substance, is, on his own admission—nay, by his own researches—proved to be built up of atoms; these he has discovered to be composed of invisible, intangible electrical charges; these, he declares on his own investigations, are but minute portions of the all-pervading “ether”; this, manifesting intelligent direction, he is forced to conclude, is a mental influence. And so the “dust man” stands to-day appalled as he discovers the origin of the material cosmos in *mind*

Yet this mind, he knows, is a “house divided against itself,” and therefore, by the very laws of logic, it cannot stand. That which is expressed by opposites, by antagonistic negations, such as both good and evil, both mind and matter, both supply and lack, both health and disease, must eventually destroy itself, for it is a state of incessant warfare. It cannot, therefore, be real, for reality, as Professor Fiske clearly states, means “persistence, irrespective of particular conditions.” .

But do not good and evil persist, irrespective of particular conditions? Do not health and disease? And poverty and riches?

Aye, apparently they do. But—mark this!—every seeming condition of the “dust man” and his material cosmos, whether it be health or disease, good or evil in any form whatsoever, takes origin in a *sense of materiality*, is derived from and based on a *sense* of a material universe and matter as substance containing life, intelligence, and true being. But matter, the very foundation of the material cosmos, is now discovered to be far from eternal, indeed measurably finite, and destructible. It is discovered to be not gross matter at all, but *mind*. And, finally, the mental elements and characteristics which compose this so-called mind, which foundation it, and upon which it absolutely depends for its apparent existence and identity, are discovered to be *destructible, limited, and finite*. Therefore this so-called mind is *mortal*. And, since it is demonstrable that the mental elements of mortal mind can be destroyed, so it is foreseen that the whole material cosmos can be, and will be, dissolved from consciousness. Thus will the “veil” be lifted.

“But this spells *annihilation!*”

So it does, indeed, if the origin of things lies in mortal mind. But this mortal mind has been revealed as a negation. Therefore it negatives something *positive*. Now that which negatives or denies must be the opposite of something that positively affirms. The negation which we call mortal mind is seen to be unreal because non-persistent, that is, destructible. Therefore that which it negatives must be persistent and non-destructible. And since reality is a function of persistence, that "something" which mortal mind negatives must be real. Therefore it must be the true origin and source. And, being the direct opposite of pseudo-mind, it must be real Mind. Thus, further, does the "earth" help the "woman," and the one Source, the one primal Cause of all that is real is discovered to be Mind, infinite, omnipotent, omniscient, omnipresent, omnibeneficent—itsself Truth, Principle, Life, Love, Spirit, Good, God. . .

And the Man knew it! And because he knew it, he gave a new interpretation to "physics." "It is the spirit which quickeneth," he declared. Or, as in the Weymouth translation: "It is the spirit which gives Life. The flesh confers no benefit whatever." If ye seek origins, seek them in Spirit, not in its suppositional opposite, its negation, matter, the "flesh," which is sheer *animal magnetism*.

For the "veil" which conceals Reality from humanity's straining gaze is woven of material sense—and this is itself the direct opposite and negative of spiritual sense. So the way to origins leads not only directly into the realm of so-called mind, but *through* it. For this realm of mortal mind is the "flesh," and to remain in it is to die. It is that which, as James declared,¹ entices men and draws them away. The "lust," the false mental activity of animal magnetism, brings forth "sin," that missing of the mark which results in death. It entices mortals to recognize matter, and thus to believe that something exists which in reality does not. Thus are mortals deceived into accepting illusion as fact, into believing that the sequence of mental pictures which it hourly gazes upon constitutes Reality. It is this sequence of mental pictures, which has no more reality or life than the motion picture one views on the screen, that, woven of illusions, constitutes the "veil still untaken away." It is these illusions, these suggestions of the "serpent," which, accepted as truth by mortals, *lead to all the suffering, misery, woe, and despair known on earth.*

1 See *James* 1: 14, 15.

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That the Man "came not to condemn but to fulfill" was constantly evidenced in his repetitions of the deeds of the ancient patriarchs. Moses brought matter under subjection—so did the Man, and in very similar ways. Indeed, a careful study of his deeds shows that he emphasized by repetition exactly what these Jews of the first century claimed to believe! They did not dispute the Scriptural record of the feeding of the Israelites with manna, but when the Man practically repeated the thing by feeding the multitude—well, that somehow was different. If the flesh profited nothing, then why did he heal and feed the people? Why raise the dead? They could not comprehend that in these seemingly marvelous deeds he was *overcoming* the flesh, not merely harmonizing material conditions. They did not see that he was teaching and demonstrating the only possible way in which the flesh could be overcome; for, though he taught that matter was nothing, yet he did not say that the fixed belief in it was to be destroyed outright on that basis, but he showed that it must first be brought into harmonious subjection as preliminary to its destruction. By bringing it into the state which mortals call "normal," he fulfilled the false law that counterfeited the Law divine and that imitated true spiritual normalcy. Thus, not antagonizing that so-called law, he had it at his command and could destroy it by his knowledge of Principle. A state of health, though measured by human standards of normalcy, is a better manifestation of Good than is a condition of disease. It is a closer approach to Principle. So a live man, as mortals regard physical life, is a closer approximation to Life than is a dead one. Therefore did the Man teach that the *first step* towards the acquisition of "that Mind" was *the acquiring of sufficient spiritual understanding to heal disease*. He saw that nothing but disaster could come from defying mortal mind's "laws," unless one were sufficiently spiritual in thought to destroy such false law. While acquiring "that Mind," protection is derived from obedience, from wisely subjecting one's self to "the powers that be," until such time as one can prove their impotence. Thus will the journey "from sense to Soul" be harmonious, joyous, sure.

It was the metaphysical John who alone seemed to fathom the Man's deep teachings. It was he only who reported that the Man "knew what he would do" when confronted with 5,000 hungry mortals. And it is John who now reports the turning

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of the tide of popular enthusiasm against the Man, and reveals its cause.

The rabble would have made him their Messiah-King; their enthusiasm had been roused to the highest pitch by a "sign" similar to the giving of manna in the wilderness; these travelers had stood ready to abandon their pilgrimage to Jerusalem and then and there proclaim this Galilean Israel's King. . .

But he had blocked the crude attempt. He turned their thought away from his human personality. Was it from misgiving, from fear of Rome, or did he doubt himself? If so, then was he but a mere wonder-worker, such a necromancer as abounded in Egypt and the far East. And Oriental jugglers could then, as they can still, perform wonders. If he would not be Israel's King, then he was not Israel's Messiah. With such reasoning, their enthusiasm fell; it died; and it could not be kindled anew. Questionings and doubts would henceforth mar the harmony that had made of his Galilean ministry a springtime idyll. Defections would occur among his followers. Misunderstandings would ripen into hideous hatreds. And these would yield the rotten fruitage of death. And he saw it, saw it to the very end, where stood the cross. . .

So those thousands who had been fed now smiled at the clever trickster's feat and went on their material way, refreshed by the novel entertainment. A few remained, struggling with unbelief and still seeking a "sign." For, as the morrow disclosed, two opinions had been arrived at: the people declared him the Messiah-King, while to the ship's company, who had gone through the storm of the previous night, he was verily the Son of God.

The question with which the Man was greeted by those who had come by boat from the eastern shore did not imply understanding, but curiosity as to his supposed thaumaturgical ability. Perhaps some had heard a rumor regarding his return to the western shore. The seeds of an unhealthy craving for the "miraculous" had sprouted in some, while in others there was the seeking of enjoyment in the sensuous comfort which he seemed able to impart. And others cared for naught but that he prolong their material sense of life—their pattern was Methuselah, not Christ. They came laboring only for "the meat which perisheth," for the materialism that was doomed. The Man's repetition of the "signs" which Moses gave meant little

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to them. They came because, as the Man so tersely put it, they had eaten of the loaves and "were satisfied with food as animals with fodder."² And the only satisfaction which he would afford their carnal sense was the exhortation: "Be concerned and act not for the food which perishes, but for the food that remains unto the life of the ages—that food which will be the gift of the Son of man to you; since on him the Father, God, has set his seal"—His sanction.

In this remarkable reply the Man appealed to something the people knew when he said: "For him hath God the Father sealed." . .

"The words, which seem almost inexplicable in this connection, become clear when we remember that this was a well-known Jewish expression. According to the Rabbis, 'the seal of God was Truth (*AeMeTh*),' the three letters of which this word is composed in Hebrew being, as was significantly pointed out, respectively the first, the middle, and the last letters of the alphabet. Thus the words of Christ would convey to His hearers that for real meat, which would endure to eternal life—for the better Messianic banquet—they must come to Him, because God had impressed upon Him His own seal of truth, and so authenticated His Teaching and Mission."³

What should we do, we of this twentieth century, that we too might work the works of God? That we too might "carry out the things that God requires"? That we might really *live*, free from the constant menace of death?

And still the answer stands: "Be believers in him."

But what, in the personal Jesus?

No, no more than in the personal Moses. For, as it was not Moses who fed the Israelites with manna and sustained them in the wilderness, so it was not the Man who was doing these great deeds, who had healed the sick, raised the dead, and fed the hungry multitude, but *God*. Regardless of mortal mind's shiftings, God has not changed through the centuries. And the belief—that is, the spiritual understanding—that accomplished those deeds then will accomplish them now. But only as God is apprehended. And Spirit is apprehended only by spiritualized thought. Moses, by reason of his spiritualized thought, had acquired the "true bread from heaven," spiritual understanding. Because of this, he fed the Israelites, even as the Man, centuries

² Canon Wescott's translation.

³ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 2, p. 28.

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later, fed the multitude on Gennesaret's shore. The Israelites had interpreted everything materially, these "fathers" who did eat manna in the wilderness, and had paid the penalty of their material beliefs: they were dead. But those who could accept the truth which the Man was now offering might, as he was doing, *work out their salvation and not see death.*

Among the Jews of his day sacred instruction was called "bread,"⁴ and to impart such instruction was to "break bread." Therefore the Man availed himself of a familiar expression when he spoke of the "bread of life."

Yet the offense was given when he declared: "I am the bread of life," though he meant not the personal Jesus, indeed, but the *Christ*. Oh, hungry world, ye who find the Christ shall not hunger more for that to relieve pain and sorrow and mortal disease. "I came down from heaven. . ." But that was the Oriental way of putting it. Then, too, the Man had by now progressed so far in the working out of his own salvation from bondage to material sense that he seldom if ever spoke of the material self, the personal "I," but almost always of the Christ. "The bread of God is that"—not, as has been mistakenly translated, "he"—"which cometh down from heaven," from the realm of Spirit which lies back of the material "veil" and is the Origin of all that is real.

"It has been well observed, that 'there are evident breaks after verse 40 and verse 51.' Probably the succession of events may have been, that part of what is here recorded by St. John had taken place when those from across the Lake had first met Jesus; part on the way to, and entering, the Synagogue; and part as what He spoke in His Discourse, and then after the defection of some of His former disciples. But we can only suggest such an arrangement, since it would have been quite consistent with Jewish practice, that the greater part should have taken place in the Synagogue itself, the Jewish questions and objections representing either an irregular running commentary on His words, or expressions during breaks in, or at the conclusion of, His teaching."⁵

Thus the appeal of the Man. What he taught did not vary from what he had been teaching from the day the "Cleaner" baptized him. The figurative language may have been new to the people, but the lessons were simply repetitions. He appealed

⁴ See *Jeremiah* 15:16 and *Proverbs* 9:5.

⁵ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 2, p. 26.

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to his hearers in familiar Jewish allusions, such as none but a Jewish writer would have been likely to report. He appealed to them in their House of God, the Synagogue. . .

"It is a remarkable circumstance, that among the ruins of the Synagogue of Capernaum the lintel has been discovered, and that it bears the device of a pot of manna, ornamented with a flowing pattern of vine leaves and clusters of grapes. Here then were the outward emblems, which would connect themselves with the Lord's teaching on that day. The miraculous feeding of the multitude in the 'desert place' the evening before, and the Messianic thoughts which clustered around it, would naturally suggest to their minds remembrance of the manna. . . And here, over their Synagogue, was the pot of manna—symbol of what God had done, earnest of what the Messiah would do. . ."⁶

Ah, they wanted only the "manna." They wished only to be cared for materially, to be fed, clothed, sheltered, amused; higher than this they lifted not their matter-bound gaze. But the Man knew that animal magnetism could not hold them thus, and he voiced the knowledge in the statement: "Everyone whom the Father gives me will come to me." And the Greek word used here conveys the meaning of "totality"—the Father, Love, draws them, and *all* shall eventually reach me, the Christ. "And raise him up will I at the last day." Again did the Man appeal to current Jewish thought, for it was the belief that the coming Messiah would at the end of the world raise the pious dead, and not merely here and there one deceased. "And this is the will of him that sent me, that every one which seeth the Son"—who "intently looketh at the Son"—and the Son of God is the Christ—"and believeth," acquires spiritual understanding, "may have everlasting life." Such a one by reflecting Life need not pass through the change called "death."

And no man can come to the Christ except the Father "draw" him. For naught but Spirit can overcome the downward drawing influence of animal magnetism which has laid mankind under captivity to death-burdened material sense.

How figuratively, yet how literally, he spoke! At no time did he claim that he, well known legally and socially as Joseph's son, was one with Principle, God; but he constantly emphasized the vital fact that the Son of infinite Spirit, not a human being,

6 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 2, p. 29.

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was the Christ, the divine Idea, the complete expression of the Mind that is God. The "flesh and blood" of which he spoke were his figurative descriptions of the Christ as the full expression of Life, of Truth, of God, the Savior of the world. It was the Christ, not the man Jesus, who, as the divine Idea, had come from the Father-Mother, Mind. The Man, in his purity and humility, was become the channel, the wayshower, the mediator, the "voice" to declare the spiritual fact begotten of his understanding of the sole Source and Creator, God.

No wonder some of his students declared: "This is an hard saying; who can hear it?" For this message had a testing purpose—and they were unprepared for it. He had been teaching the Allness of God; he was telling them now that the true Man was he who stood at the point of eternal reflection of God. The spiritual understanding of this great fact constituted the "bread of life," and he who should "eat" of it—spiritually acquire it—should live forever. One there was in the group who did "eat" of it—John. Little wonder, then, that he could set it forth so clearly in his masterly "Gospel."

And how subtly has the carnal mind counterfeited this saving fact! For the "serpent" whispers, always and ever, that man lives *in* matter and *by* it; that therefore there may be a lack, in quantity or quality, of material food, giving rise to famine, disease, and death. This cruel fear drives terrified humanity into complete subjugation to animal magnetism; out of the bondage to which naught but the Father can "draw."

Material food is a mental concept of mortal mind, since this so-called mind sees but its beliefs externalized. And this concept will be great or small in proportion as the human mind believes more in the productiveness of good than in the destructiveness of evil. If its beliefs become externalized in great material abundance, there will likely follow a corresponding expansion of the sense of need, with the creation of false appetites, the desire for ease and comfort in matter, material amusements, ostentation, frivolity, sloth. Ignorant of the fact that lust and appetite are in mortal mind, never in brain, or matter, it pampers its expression, the body, gives it over to carnal and unreal gratifications—mere nerve sensations—thus constantly creating the destructive desires, the "lusts," which it finds itself ever more severely pressed to gratify. Wallowing in mate-

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rialism, it is constantly prodded to seek more. Gratifying every sensuous appetite, it sees them wax constantly greater and more insatiable.

To show the way out of this material miasma, the Man declared that, contrary to sense-testimony, men did *not* live by material food, and that the real Man lived "by every word that proceedeth out of the mouth of God"—that is, by knowing Truth. When the human mind yields to this, its false dependence upon its own unstable mental concepts will cease. By knowing that true Man is sustained by the truths, the spiritual understanding, of God, he gives occasion to the outward manifestation of sustenance and complete supply. Because the Man knew that food in its real sense is spiritual, he said of the hungering multitude: "They need not depart; give ye them to eat." Thus he strictly fulfilled the law.

"The flesh profiteth nothing." Materialism *must* be renounced—else sorrow, disease, and death will continue their domination of mankind. This renunciation is the cross. It is hard, indeed, for the carnal mind, whose very essence is materiality, for it means this false mind's destruction. Mortal mind becomes enraged at the very thought of it! To mention it causes the "serpent" to rise hissing and furious. But the primal demand of God is utter reliance on Spirit. The Man had met the fierce test in the wilderness. There he realized that compromise with matter at any point meant bondage to the "serpent." And he now, threatened with the loss of every human tie, every human support, of popularity, yea, of life, trumpeted forth his tremendous declaration of the Allness of Spirit and the utter nothingness of the veil of illusion, the "flesh," that hides from mankind the saving vision of God. Then "many of his disciples went back, and walked no more with him."

Even his close students murmured—they of all men! They had shared his companionship, had witnessed his deeds, had heard his rare healing discourses. They had seemed for a time to comprehend somewhat his meaning. Yet on learning the cost of liberation, they shrank back. They looked towards the fragrant flesh-pots of Egypt. . . Was this Man a safe guide in the business of life? Surely not with such an idea of profits! Material profits were tangible, they meant comfort in matter. Surely the Man's business sense was awry! To follow him

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further meant bankruptcy! And they "walked no more with him."

"But what if you shall see the Son of man ascend . . . ?" If he should disappear from their sight, would that not prove to them that he was not speaking in terms of *matter*, a literal eating of his flesh? But if they were so totally material, so spiritually unfitted to receive the "bread of life" which he would impart, would they in any wise comprehend his working out of his own salvation—his ascension—right before their eyes? By ascending out of material beliefs he would reveal the real Man, right "where he was before," right where they believed they saw the material man—but would they even then in the slightest degree understand?

It seemed hopeless. He turned in appeal to his inmost circle, the Twelve. "Will ye also go away?" Ah, Paul was to endure that same trying experience—"Demas has deserted me, loving, as he does, the present evil course of things." But it was a sifting-out time. Even they hesitated. . .

"And so this was the great crisis in the History of the Christ. We have traced the gradual growth and development of the popular movement, till the murder of the Baptist stirred popular feeling to its inmost depth. With his death it seemed as if the Messianic hope, awakened by his preaching and testimony to Christ, were fading from view. It was a terrible disappointment, not easily borne. Now must it be decided, whether Jesus was really the Messiah. His Works, notwithstanding what the Pharisees said, seemed to prove it. Then let it appear; let it come, stroke upon stroke—each louder and more effective than the other—till the land rang with the shout of victory and the world itself re-echoed it. And so it seemed. That miraculous feeding—that wilderness cry of Hosanna to the Galilean King-Messiah from thousands of Galilean voices—what were they but its beginning? All the greater was the disappointment: first, in the repression of the movement—so to speak, the retreat of the Messiah, His voluntary abdication, rather, His defeat; then, next day, the incongruousness of a King, Whose few unlearned followers, in their ignorance and un-Jewish neglect of most sacred ordinances, outraged every Jewish feeling, and whose conduct was even vindicated by their Master in a general attack on all traditionalism, that basis of Judaism—as it might be represented, to the contempt of religion and even of common truthfulness in the denunciation of solemn vows! This was

7 *The New Testament in Modern Speech*, Weymouth, p. 582, note 3.

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not the Messiah Whom the many—nay, Whom almost any—would own.”⁸

They were at the parting of the ways. It was the hour of high decision. Did not they, too, anticipate Calvary? Could not they, too, see the inevitable outcome of their Master’s radical course?

Yet, after what they had actually witnessed, *could* they now go back to their former life? *Could* they return to an outgrown past? Peter spoke for them. To whom *could* they go? They knew in their hearts, despite their fears, that he alone had the “method and secret” of life. They knew—

Ah, yes, all but one—the man of Kerioth. That one refused to take up arms against mental suggestion, the whisperings of the “serpent.” He could not brook this dashing of his high material hopes. If the Man persisted in his refusal to lead united Israel against hated Rome, then he, Judas, would force his hand! The Man was admittedly right on some points, but on this vital question of politics he was absolutely wrong. . .

Judas needed not to voice his bitter thought: the Man read it. Clearly he saw animal magnetism at work there, drawing its magnetized victim, drawing, down and ever downward. “One of you is *diabolos*,” he said—a “false accuser.” One of you is echoing the “slandorous” whisperings of the “serpent.”

For the Greek adjective *diabolos*, meaning “slandorous,” was used as a noun—much as was the Hebrew adjective *belial*, meaning “worthless”—and corresponds to the Greek verb meaning to “slander,” to “calumniate,” and also to “throw across.” Hence it means to deceive, to impose upon, and to falsely accuse. Thus personified evil was designated by the Greek *diabolos*, meaning “the false accuser,” “the deceiver.” And so Jesus called it a “liar.” Thus he revealed it as a mere negation of Good; and so the “devil” was shown to be simply that mental influence which negated—“slandered”—Truth. So it was and is a false sense. So it implies and declares the supposed absence of Good. It is mental darkness, in opposition to the Light of Truth. As the “suppositional opposite” of Truth, it has existed “from the beginning”—that is, it has always been a falsity, a “lie.” And this the Man had repeatedly declared upon the authority of demonstration.

Judas, listening to the slanderous suggestions of the “ser-

⁸ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 2, p. 35.

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pent," was being lured into the fatal attempt to use Truth for his own material ends. He was enticed into gauging the profits of the "flesh" against the dubious benefits of a kingdom such as he now realized the Man intended to bring in. He was worldly wise, this man of Kerioth, and commercially shrewd—else had he not proved such a clear channel for evil. No fatuous idealism should cause the fracas of his high material hopes! And thus, utterly ignorant of the impossible feat which he would essay, utterly blinded to his peril by the "mist," he set forth at the direction of aggressive mental suggestion to frustrate the will of omnipotent Mind.

Judas was not of those who, not understanding Truth, turned their backs and "walked no more with him." It must needs follow that the closer thought approaches Principle, the further removed does it seem from the bounds of human reason, of "common sense." And so to those who, doubting, disbelieving, listened to Jesus when he declared the great fact of the Christ there in the Synagogue of Capernaum, he was guilty of absurdity, of falsehood, even of blasphemy. They could see only that he was confounding the son of Joseph with Jehovah. For this they would ignore his doctrine and return to the feeding-troughs of materialism. But Judas had seen the Man's deeds—whether he regarded them as thaumaturgy or no. He well knew that the Man could wield a tremendous power. And he had banked heavily on that. It meant riches and honor and privilege to him when the Man should ascend Israel's reëstablished throne. And now, though he saw the Man going apparently far astray, yet would he not desert him—he could not, unless he gave over his own vast worldly hopes. Nay, he would go further and frustrate such nonsense! . . . He would deliberately turn good into evil! . . .

Thus did he yield to the subtlety of the "serpent" and become its agent to frustrate Truth. It was the very essence of diabolism! And because he would not take up arms against its foul suggestions, it blew him into the face of the living God!

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BOOK 5

THEME: *Business Activities from the Third Jewish Passover
to the Man's Final Withdrawal from Galilee at
the Feast of Tabernacles.*

TIME: *About Six Months.*

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CHAPTER 1

THEME: *The Man's Controversy with the Pharisees Regarding Eating with Unwashed Hands.*

PLACE: *Capernaum.*

MATTHEW 15:1-20

THEN came to Jesus scribes and Pharisees, which were of Jerusalem, saying,

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

3 But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition?

4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to *his* father or *his* mother, *It is a gift*, by whatsoever thou mightest be profited by me;

6 And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition.

7 Ye hypocrites, well did Esaias prophesy of you, saying,

8 This people draweth nigh unto me with their mouth, and honoureth me with *their* lips; but their heart is far from me.

9 But in vain they do worship me, teaching *for* doctrines the commandments of men.

10 ¶And he called the multitude, and said unto them, Hear, and understand:

11 Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended, after they heard this saying?

13 But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up.

14 Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

15 Then answered Peter and said unto him, Declare unto us this parable.

16 And Jesus said, Are ye also yet without understanding?

17 Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?

18 But those things which proceed out of the mouth come forth from the heart; and they defile the man.

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19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

20 These are *the things* which defile a man: but to eat with unwashen hands defileth not a man.

MARK 7:1-13

THEN came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2 And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault.

3 For the Pharisees, and all the Jews, except they wash *their* hands oft, eat not, holding the tradition of the elders.

4 And *when they come* from the market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups, and pots, brasen vessels, and of tables.

5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with *their* lips, but their heart is far from me.

7 Howbeit in vain do they worship me, teaching *for* doctrines the commandments of men.

8 For laying aside the commandment of God, ye hold the tradition of men, *as* the washing of pots and cups: and many other such like things ye do.

9 And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

10 For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

11 But ye say, If a man shall say to his father or mother, *It is* Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; *he shall be free.*

12 And ye suffer him no more to do ought for his father or his mother;

13 Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

A MULTITUDE fed, as if from God's hands; a night of wonders on the Lake, duplicating, even surpassing, Israel's spiritual feats of old. . . And what was the impression left upon gaping Scribe and Pharisee?

This only: *It had not been done according to Law!*

God of Israel! had the Man wrought to no greater purpose? And yet, what do men of this, our enlightened twentieth century, see in his marvelous deeds? Alas, only that they were not done according to "natural" law—therefore *they could not have been done at all.* . .

But even the disciples "understood not"—that is, by "natural" reasoning—nor comprehended at all until the Man at last forced them out of the limited human realm and into spiritual infinitude.

BUSINESS OPPONENTS QUIBBLE

But the Scribes and the Pharisees lay deeper under the mesmerism of the "serpent"; animal magnetism had fully seared their eyes. More, it had wrought of them pliant tools for the destruction of the healing message which the Man was so boldly delivering—so boldly, indeed, that Satan, personified in ecclesiastical guise, now stood aghast. And as he stood, he feverishly sought new lines of attack.

One of these the feeding of the multitude had already furnished, for on the previous evening thousands had sat down to food without observance of the Rabbinical ordinance regarding ablutions.

This rigid ordinance meant not the ordinary cleansing of the hands, but a wholly ceremonial rite in compliance with a long ritual. It may have been based on the original ordinance of purification, as set forth in *Leviticus* 15:11. Possibly it could be traced back only to Solomon, when the command to wash the hands before eating sacrificial offerings was supposed to have been acknowledged by "the voice from heaven" which uttered the words of *Proverbs* 23:15 and 27:11. But the earliest trace of this custom is found in the Sibylline Books, dating from about 160 B. C., where mention is made of continually washing the hands in connection with prayer and thanksgiving. Shortly before the advent of the Man the great teachers, Hillel and Shammai, fixed it as a Rabbinic ordinance. Then it was expanded by the sedulous ecclesiastics until it became indeed a "burden grievous to be borne."

In Mark's Gospel it is explained how numerous these traditional requirements were and how minute in observance. Before each meal, and after every return from market, the Pharisees and all orthodox Jews washed "with the fist"; and where no water was available, one was obliged to go, if need be, not less than four miles in quest of a supply, despite the pangs of hunger or the discomfort and inconvenience occasioned. There were also elaborate rules for the washing of all cups, utensils, and banquet-couches. The ceremonies and prayers in connection therewith were materialistic, elaborate, and in the deepest sense burdensome—yet the neglect of them was little less than suicide, for it involved a forfeiture of eternal life! "He who neglects hand-washing," says the book of Sohar, "deserves to be punished here and hereafter." "He is to be destroyed out of the world, for in hand-washing is contained the secret of

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the ten commandments." The secret of the Ten Commandments! . . . Alas, the depths of their spiritual ignorance! Can we wonder that the Man wept over them? . . .

The precise form of the rite depended on the designation of the food to be partaken of, whether it were prepared "first-fruits," common food, or sacrificial—"holy"—food. Great care had to be taken that the water used for this observance had not become defiled by previous use, or by something falling into it that might discolor or pollute it. A minimum quantity was fixed by the Law. This was poured on both hands, which must have been previously freed of mud, mortar, gravel, or anything covering them. Then the hands were "lifted up," so that the water should run down to the wrist, to insure that the whole hand should be washed and that the water thus polluted should not again run down over the fingers. Each hand was rubbed by the other (the fist), provided the hand that rubbed had been properly washed—otherwise the rubbing was done against the head, or against a wall. If the water did not run down quite to the wrist, the hands were not ceremonially clean. So the statement in *Mark 7:3* really means that the Pharisees eat not "except they wash their hands to the wrist." In time two washings—"affusions"—were required: the first washing, as just described, then a second, after which the hands were depressed so that the second waters might carry off the first polluted waters by the finger joints and tips. In time, too, this burden was ingeniously evaded by the now familiar ecclesiastical principle of "intention," whereby if any person had performed the rite of hand-washing in the morning "with intention" that it should apply to all the meals of the day, subsequent washing before eating was rendered unnecessary until the following morning. Can we wonder that the Man denounced the Pharisees as hypocrites—"play-actors"?

Oh, this "anxious trifling over the infinitely little"! The triumph of the "serpent" was complete by the time the Man entered the world, and he found true religion, the understanding and reflection of Principle, bound in slavery to outward and material form. The spiritual essence of the Law of Moses had been stifled in the "endless mechanical religionism" evolved from the "traditions" of such "Elders" as the densely materialistic Hillel and Shammai, "teaching for doctrines the commandments of men." The theocracy of Judea in the Man's

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day attached far more importance to the ceremonial precepts of its schools of religion than to the Scripture on which they were based. Wherever the "tradition of the elders" conflicted with the sacred Scripture, the tradition was treated as the higher authority. Pharisaism openly proclaimed this, and boldly set itself in the seat of Moses—nay, it had, in its madness, mounted the very throne of God! "It is a greater offense," declares the Mischna, "to teach anything contrary to the voice of the Rabbis than to contradict Scripture itself."

True religion, the endeavor to live in accord with Principle, had been stifled beneath the heavy burden of man-made "tradition":

"In truth, Rabbinism, as such, had no system of theology; only what ideas, conjectures, or fancies the Haggadah yielded concerning God, Angels, demons, man, his future destiny and present position, and Israel, with its past history and coming glory. Accordingly, by the side of what is noble and pure, what a terrible mass of utter incongruities . . . the Almighty Himself and His Angels taking part in the conversations of the Rabbis, and the discussions of Academies; nay, forming a kind of heavenly Sanhedrin, which occasionally requires the aid of an earthly Rabbi. The miraculous merges into the ridiculous, and even the revolting. Miraculous cures, miraculous supplies, miraculous help, all for the glory of great Rabbis, who by a look or word can kill, and restore to life. At their bidding the eyes of a rival fall out, and are again inserted. . . Modern ingenuity has, indeed, striven to suggest deeper symbolical meaning for such stories. It should own the terrible contrast existing side by side: Hebrewism and Judaism, the Old Testament and traditionalism. . . Israel had made void the Law by its traditions. . ."¹

Yet dare we criticise? Is not the dictum of priest and doctor of higher authority in this twentieth century than the Word of God? The infinite distance between the Christ and the "traditions of the elders" is but a measure of the awful void between the Man's spiritual teaching and the "orthodox" theology of to-day. The Rabbis in the Man's day declared that God spent the last three hours of each day playing with Leviathan. But is such gross anthropomorphism any more revolting than the present-day belief that God, Spirit, made His own likeness in slime and breathed into it the breath of

1 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 1, p. 106 *et seq.*

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life and called it "man"? The Rabbis declared that God wept, in a secret place of His own, over the destruction of Jerusalem, and that, in His great grief over the loss of the Temple, He roared like a lion in the watches of the night, and dropped tears into the sea that caused earthquakes. But is this a whit more diabolical in its effects than the still widely prevalent religious teaching that the Almighty has created a place of eternal and ghastly suffering for those who, in their ignorance of Reality, "miss the mark" and sin? Is it more terrible than the current belief that God is swayed by the arguments of prayer, or that He permits misrule, violence, disease, and death in a universe that He created and pronounced good?

No! And the Man knew it. And he ripped wide the error of that day, and of this, when he declared that such diabolical mesmeric beliefs proceeded from the "heart"—a term then used for "mind"—and that they "defiled" mankind and were the procuring causes of *all* the world's afflictions. The Rabbinism of that day, and of this, stands self-condemned, on its own showing, as the direct opposite of Truth, therefore one with the "liar from the beginning."

And to make the exposure of animal magnetism more complete, the Man selected for illustration the Rabbinic ordinance concerning vows, and revealed it as an infraction of the Fifth Commandment. The obligation of honoring parents was carried in practice to the verge of absurdity—Oh, the Man had voiced his thought on the subject of true kindred before this!²—But the practice was not uniform. In order to legalize gifts to the Church, at the expense of even father and mother, the cunning and rapacious Rabbis had smoothly declared that one's duty was to honor God before honoring human relationships. Although the Talmud says: "A child is bound to maintain his parents when old and helpless, even if he have to beg to do so," still:

"With a keen eye to the interests of their caste, the Rabbis had trifled with the subject of oaths and vows in such a way that the treasury of the Temple was not only sacred from all public appeals, but was continually enriched by money which ought, rightfully, to have gone to the support of families and relations, and even of aged and poor parents. The utterance of the word 'Corban'—'I have vowed it to sacred uses'—sequestered anything, absolutely and irrecoverably, to the Temple.

² See Book 4, Chap. 15.

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It might be spoken under the influence of death-bed terror, or in the weakness of superstitious fear, but if once uttered, the Church threw round the money or property thus secured the impassable barrier of her ghostly claims."³

Thus the hierarchy, ignoring all interests but their own, worked to their own material enrichment. Thus it worked in the "Dark Ages." And has it wholly ceased thus to operate in our own day? . . .

"Representatives of this smooth hypocrisy had now gathered round Jesus, and proceeded to inquire into His alleged unlawful acts. 'How comes it,' asked they, 'that a teacher who claims a higher sanctity than others can quietly permit His disciples to neglect a custom imposed by our wise forefathers, and so carefully observed by every pious Israelite? How is it that they do not wash their hands before eating?'"⁴

The Man detected the ruse. In the majesty of his understanding of Truth, and thoroughly familiar with the subject, he rose at once to his own and his students' defense. The latter, in their ignorance and simplicity, and still under the mesmeric spell of "authority," were no doubt disturbed, and anxious regarding the outcome. Not so he! "How comes it that you obliterate the commands of God by your traditions? If a man be asked by his parents for aid, he has only to say that he has vowed that very part of his means to the Temple—that it is a *Corban*, a gift to God—and they then can no longer press him to contribute to their support. How cunningly you circumvent God's Law—you HYPOCRITES!"

"You double-faced play-actors!" Acting religion! Thus he shattered the very bases of their superficial theology and sent their top-heavy tower of "traditions of the elders" tumbling into the dust!

"You play-actors!" Quit your futile burning of candles, your vain swinging of incense-pots, your effeminate wearing of gold chains and lace; quit your impotent mumbling of dead formulæ; quit your silly washing of hands, your ridiculous immersions, your mesmerizing externals; and go, go and serve God by healing the sick, by raising the dead, by voicing Truth! . . .

It was an open declaration of war—but war against error,

³ *The Life and Words of Christ*, Geikie, Chap. XLIV.

⁴ *Ibid.*

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not men. For the term "hypocrite" is identical in meaning with the Greek word which designates a play-actor, and signifies, literally, "to judge under an assumed character." In other words, "to impersonate," our word "person" being derived from the Latin *persona*, the name for the mask worn by actors in the Man's day and through which they spoke their parts. Thus Jesus here employed a term that bore a profound metaphysical significance: Mortal man, in the mask of "personality," is a wholly fictitious character, a "make-believe," who enacts a rôle quite unreal, in that he sets forth as fact the falsehood that something entirely apart from the image and likeness of God, Spirit, is Man. Thus the drama of unreality which all mortals are engaged in enacting makes all mankind veritable "hypocrites." The fleshly "personality," calling itself "man," assumes the right to endow itself with consciousness, with the prerogative of judgment, and with self-determination, not realizing that it is but the expression—the "mask"—through which is voiced the "communal mortal mind," itself that which, as Jesus declared, "abode not in the truth, because there is no truth in him."

No irony could have been more keen than that of this ever alert, right-thinking Man, so ready with lightning thrusts that annihilated the false claims of the "serpent." No reply by the Pharisees is recorded—they had none. They could not challenge his loyalty to God, for he stood there as the champion of Truth. And they discreetly withdrew—but with flames of rage roaring in their hearts. This fellow had arraigned the dominant orthodoxy—had denounced it as a man-made system defiant of God—a subversion of the Law of Moses—an antagonism to the prophets—as "a creed of moral cosmetics"—the cause of ruin to their nation! His blood be upon his own head!

Thus the die was finally cast. They withdrew, these scotched and raging religionists—yet they withdrew in a measure satisfied. They now had that which would accomplish the Man's death.

For the disciples were irrefutably guilty of infraction of the Law, in that they ate with unwashed hands. And the Man was guilty of participation in their offense. It gave added weight to the charge that he wrought his deeds of healing by the power of Satan, whose special representative—nay, incarnation—he had proved himself to be. Thus the evidential force

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of these deeds would be turned into powerful argument against him. He was a proven "sinner." Therefore he was "not of God." Hence he could not be the Messiah. He was a deceiver. He had blasphemously claimed to be the equal of God. It was now the duty of the Sanhedrin to unmask him. More, and quite apart from the religious issue, the Sadducees would now have to regard him as a dangerous politician, perhaps self-deceived, but none the less dangerous—one of those pseudo-Messiahs who led away the ignorant, superstitious, and excitable people; and which, if unchecked, would bring down persecutions and terrible deeds of vengeance by the Romans, and cause the loss of the last remnants of their national independence.⁵

The die was irrevocably cast. And the Man knew it. But he had long since weighed all that it involved, and was prepared to meet the issue. He had thrown himself unreservedly upon his understanding of Truth. Would it save him? Perhaps not as he might humanly outline—certainly not as the world would outline "salvation"—but, would it save him?

But his thought was not upon himself; it was on those whom he would leave, after he had made his final demonstration of the nothingness of the material concept—upon Peter, upon John, upon that inner and that outer circle of students who must bear forward the Light through the thickening gloom of materialism. "Hear me!" he cried. "And understand! Nothing—absolutely *nothing*—outside of the false thoughts, the mortal beliefs, which a man accepts as truth, can harm him! Salvation depends upon purity! But purity is not a function of washing the hands or cups, but *of the thought!*"

It was defiance of "authority." Even the inner circle of students were alarmed at his revolutionary attitude, for, with the nation at large, they had been educated to regard the Rabbis with superstitious reverence and fear, even as the very mouth-piece of God. These Galilean peasants could not suddenly reverse their hereditary habits of thought. What should they, with their slight spiritual understanding, do in an hour so critical?

"Leave them," came the answer. "They are blind leaders of the blind!" Blinded by animal magnetism, and infecting with blindness those who follow them!

⁵ See *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 2, p. 9.

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"Leave them!" Go not after them! These "traditions of the elders," these "commandments of men," the "hedge of the Law"—yea, and the man-made theology, the pseudo-science, and the medical superstitions of the twentieth century—"Leave them!" They are "plants" which divine Mind has not planted in human consciousness; they come from the "communal mortal mind," the polar opposite of God!

"Leave them!" For these "traditions of the elders" must, by the very nature of the "communal mortal mind," embrace all its beliefs, its superstitions, its selfishness! He who rests on "tradition" does not *think*, for tradition is the mere opinion of others, divorced from true Science, and opposed to recorded fact and demonstrable truth!

Leave these "play-actors," who, by the exaltation of matter and material rites, have killed the spirit! Mesmerized by their material ceremonies, they have lost the metaphysical significance of sustenance, and, far from overcoming the material concept, have by their own materiality but vastly increased it!

Leave these "stinking puddles of men's traditions"—Make nothing of them, then they will disappear for very lack of your care! Your knowledge of Truth will blot them from consciousness!

Alas, how immeasurably slow is the human mind to grasp spiritual truths! How dark and strange were the Master's words to these gaping students! They came inquiring, through their spokesman, Peter. The tendency to regard the external in religion as vital was as ineradicable in those Jewish mentalities as is the modern tendency to regard the priest's or the doctor's professional pronouncement as the very Oracle of God.

The patient Teacher could not but rebuke these near associates, that they, having been so long under his instruction, were so lamentably slow to understand. Material food serves merely the physical structure—and, as we now are learning, *only in belief*. If you believe that art and literature suffer because of the lack of stimulating liquors, the belief will be externalized. If you believe that food sustains life, then you must suffer from the belief that it can also kill. You may attend early "Mass," or Sunday afternoon "Communion"; you may confess to a priest and be "absolved," or may pray with a preacher until, in emotional ecstasy, you shout that you are "saved"; you may observe the Jewish rite and wash your hands till the skin peels—but of

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what avail is it all if your thought remains material? For your thought becomes externalized. And it is your thought which thus determines your life.

"As he thinketh . . . so is he." A man's *thoughts* are the arbiters of his fate. They control his health, his environment, his destiny. He may be never so intent upon sanitation, upon ventilation, upon purity of food or air; he may cleanse the doorknobs never so carefully of lurking germs; he may avoid contagion and infection by the most careful isolation; yet if he heed not his mental fount, which, unguarded, sends forth "both sweet water and bitter," his sanatory care is labor lost. *Man poisons himself with his thoughts, and communicates the virus to his fellow men by his spoken, written, or pictured word.* Man does not give origin to his own thoughts—their source is vastly greater than himself. His good thoughts come from Mind; his evil ones proceed from the "communal mortal mind." Yet he accepts as his own thinking *all* the thoughts that come to him, and considers the sum total of them all as the correct expression of his being. He voices his thoughts on disease as if disease were a real power and inevitable, and since 99% of his thoughts proceed from the "communal mortal mind," he spreads error wherever he goes and sows broadcast the seeds of his own and his neighbors' destruction, through "that which cometh out of the mouth."

But this is nothing new. Nor did the Man so affirm it. It is simply a recall and a reaffirmation of an old truth which long since was buried deep beneath an overburden of falsities. It was the truth voiced by David when he cried: "Create in me a clean heart, O God!"⁶ And by Solomon: "Keep thy heart with all diligence, for out of it are the issues of life!"⁷ The ancient anatomical symbolism located "mind" in the "heart," as it located the affections in the "bowels" or "belly." Men attribute their evil ways to conditions and influences external to themselves, yet their condition of life, their environment, health, prosperity, longevity, all are but the externalization of their thinking, of the thoughts, the beliefs, which they accept as truth. And the wise Man knew that no real progress could be made by merely lopping off externals, but only by eradication of the *mental* roots which send forth such rotten fruitage.

6 *Psalms* 51: 10.

7 *Proverbs* 4: 23.

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“The kingdom of heaven is within you, and whoever shall know himself shall find it. Strive therefore to know yourselves, and ye shall be aware that ye are the sons of the Almighty Father, and ye shall know that ye are in the City of God, and ye are the City.”⁸

Yea, as Paul declared: “Ye are the temple of the living God.”

It was a truth that had to lie long in the thought of the Twelve ere it wrought their emancipation. How long must it lie dormant in the thoughts of men ere it germinate into the spiritual understanding which shall break the shackles of the “serpent”?

CHAPTER 2

THEME: *Discourse with a Syro-Phœnician Woman, and the Healing of Her Daughter.*

PLACE: *The Region of Tyre and Sidon.*

MATTHEW 15:21-28

THEN Jesus went thence, and departed into the coasts of Tyre and Sidon.

22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, *thou* son of David; my daughter is grievously vexed with a devil.

23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.

24 But he answered and said, I am not sent but unto the lost sheep of the house of Israel.

25 Then came she and worshipped him, saying, Lord, help me.

26 But he answered and said, It is not meet to take the children's bread, and to cast it to dogs.

27 And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their masters' table.

28 Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

MARK 7:24-30

AND from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know it: but he could not be hid.

25 For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet:

⁸ From an ancient papyrus containing sayings of Jesus, discovered at Oxyrhynchus, Egypt, in 1903, by Messrs. Grenfell and Hunt. See *The New Archeological Discoveries*, Cobern, p. 215.

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26 The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter.

27 But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast *it* unto the dogs.

28 And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs.

29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter.

30 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

THE third Passover during the Man's public career had been celebrated, but he had absented himself from Jerusalem. He may have permitted his students to attend the feast there; and it may have been there that the Pharisees, ever keenly alert to trap the Man, saw them eat without first observing the all-important rite of hand-washing, and found in this incident a desired motive for the deputation which they promptly sent to him to arraign his misled students. But the Man knew his students were safe from the venomous hostility of the ecclesiastical hierarchy; he knew that the lofty target at which these minions of the "serpent" aimed was the Christ-message; he knew that through them, as channels for error, animal magnetism was madly striving to destroy him in the fatuous hope of killing the message; he knew, indeed, that from the time of the "Cleaner's" death he had been marked by them for slaughter. . .

Still he might have been king—might even yet—with the invincible hosts of "Israel" back of him!

But he crushed down the temptation, destroyed the mass-hypnotism that swayed the multitudes, for that were death to his message. And from another brief retirement into the wilderness of Judea, where he worked out the next and succeeding steps, he now emerges with the glow of sacrifice upon him, yet with an augmented power which manifests in still bolder speech and mightier deeds. And withal there is now a greater tenderness expressed, a melting softness, a rich mellow-ness, and a divine composure that at times strikes his students cold and leaves them greatly fearing. "What manner of Man indeed is this?" But it is a Man in whom the human has all but yielded to the Divine.

And now his enemies are no longer sullen and suspicious, but are grown bold and actively vindictive. His clashes with

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them increase in intensity, their scope greatly widens. And because of the rapid increase of the Divine in him, even his closest students are now constantly perplexed to distinguish between it and the human: though they thrill with wonder or freeze with awe, they more often sink into sloughs of fear or flounder through mazes of heavy doubt, glimpsing only by occasional flashes the shrouded road that winds ahead, where the Master so fearlessly leads.

Again, it was not fear that turned him northward, into the region of Tyre and Sidon, but the deep prevision that thenceforth he had naught to hope from the mesmerized Jews but death. For more than a year the Synagogues of Judea had been barred against him by the council of priests; orders were now issued forbidding him to teach in those of Galilee. He had sought to found his Kingdom in the City of David; he knew now that it must be laid among the Gentiles. He had come unto his own, and they would have none of him. Astounding incident!—yet reenacted in the cycle of history nineteen centuries later. . .

“Surely the saddest journey Jesus ever took was this exodus into the coasts of Tyre and Sidon. But it was the way His Gospel was to travel: ever westward, leaving the East to its slumber and its ruin; calling on a new world to redress the balance of the old, till at last paganism accepts with joy the gift rejected by the Jew, and after three centuries of conflict and of martyrdom the Roman eagles fall before the new symbol of the Cross of Christ.”¹

And it was well to withdraw his students from the excitement in Galilee, to get them away from that popular outburst which would have forced him into a fatal Kingship of the Jews. It was well to part them, still trembling in faith, from the accusers sent from Jerusalem; and to separate them from the now rapidly spreading disaffection and defection. They were human, these simple students: there was a decided limit to their spiritual endurance. They might revert.

And so he led them into a pagan district, where the Jewish population was sparse. He led them to the great maritime city of Tyre, whose materialism had so stirred the ancient prophets. He took them to Sidon, that great commercial metropolis and center of Greek and Roman art. He bared to

1 *The Life of Christ*, Dawson, p. 196.

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their straining gaze the vast spectacle of pagan life which these two cities exemplified; he showed them this favored region of material pleasures, and thrust them into intercourse with the lively, animated race whose abundant material energy had drawn the wealth of the civilized world to its gates. . .

And then, when they were filled, they remembered the doom foretold of these cities by the Hebrew prophet: "The sound of thy harps shall be no more heard." It is the doom which omnipotent Spirit pronounces on its suppositional opposite, the "communal mortal mind." And they began to understand.

The Gospels afford only a scant and imperfect record of this period, and narrate but a single episode associated with the Man's sojourn in "heathendom." A woman, purely pagan and an alien, who had in some manner learned of his mission—and so renowned had he become that it was scarce possible for him to escape recognition in Syria—sought him to exert his astonishing powers of healing on behalf of her afflicted daughter.

It would seem that the author of "Matthew" failed, even up to the hour of penning his "Gospel," to catch the full import of this incident. Yet, somehow, he could not avoid recording it. He appears offended, as do the other students, by her importunity, and he almost vindictively calls her "a woman of Canaan."

Ah, they knew not as yet that *thought becomes externalized*—though the Man had not ceased to force this vital fact upon them. They knew not that a whole nation's longing for a Savior had become externalized in the advent of the Man. They knew not that the Man's conviction that his Kingdom must be foundationed among the Gentiles must of very necessity externalize in opportunities to lay its foundations there. And this was such an opportunity.

Be it remembered that such terms as "Shem" and "Ham" stand for distinct types of thinking. "Canaan" was the son of Ham—that is, was of that certain type of thought, held those certain convictions and views, religious, political, economic, and social, which Ham held. Ham's thinking was sensual—and the Hebrew Scriptures illustrate this by showing that Ham dishonored Noah, his father. Shem rebuked this sensuality—Shem thus represents a higher, purer type of thinking. And this sort of thinking is always blessed. Thus the constant warfare between the Canaanites—false material thinking—and the Semitic

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race—representing purer and more spiritual thought. The conflicting thought became externalized outwardly in physical conflict. It could not be otherwise.

Thus the entrance of the children of Israel into the promised land sets forth the opposition of sensualism to the advancing idea of purity, the resistance of the beliefs of corporeal sense to spiritual truths. The victory of spirituality is shown to have been progressive, until, from Shem, through the “children of Israel,” came the “Son of Man,” the ideal Man who was to reveal the Son of God, the Christ, to suffering mankind.

This Syro-Phœnician woman belonged to a race which the Jews believed themselves divinely commanded to destroy. So had believed the disciples. They read not her thought. But the Man did. And he read it aright. . .

“The words which Jesus uses to the woman are ironical and enigmatic. He knows precisely the kind of thoughts which are in the minds of His disciples, and he apparently adopts them for his own, in order to expose their meanness and absurdity. It is a method of instruction often used by the great ironists, who have sometimes mimicked the language of an antagonist with such fidelity that they have been accused of teaching the very errors which they denounced. But as it is only the illiterate who can take the ironies of a Swift for serious propositions, so it is only the indiscriminating who will fail to see that in this incident Jesus is adopting language not His own, in order to reveal the poverty of thought and sympathy in His disciples. Briefly paraphrased the conversation is as follows: ‘I am not sent but unto the lost sheep of the house of Israel,’ He remarks. ‘This is what you think of Me and of My mission. So be it; let us see how far this definition can be pressed in the presence of this woman and her need. I will say to her what you would say, and what you would wish me to say: “Woman, trouble me not; My charity is not for you; it is not meet to take the children’s bread, and cast it unto dogs!” You are not ashamed of such a sentiment; have you no shame or surprise when you hear Me utter it? But let us hear what the woman herself will say to this illiberal doctrine.’ And with a quick glance of triumph the woman makes her retort, giving back irony for irony, wit for wit. ‘Truth, Lord,’ she cries, ‘yet the dogs eat of the crumbs which fall from their masters’ tables!’ Humility can hardly sink lower, faith can hardly rise higher. ‘O woman, great is thy faith,’ Christ replies; ‘be it unto thee even as thou wilt.’ And her daughter was made whole from that very hour.”²

2 *The Life of Christ*, Dawson, p. 199.

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The Man did not make a cruel trial of this poor woman, as many commentators have declared. Rather did he show both her and his students the relation of the heathen to the Jewish world, and of both to the Messiah. In a sense it was a test of the disciples, who, with their narrow trend of Jewish exclusive thought and life-long prejudice against the heathen, may not have been ready to see divine favor granted to one who was not only a Gentile, but a *Canaanite*. Moreover, in the "Sermon on the Mount" they had heard him say: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine." Then, as now, dogs were accounted a nuisance in Palestine, and the Jews, to express their contempt for the Gentiles, and especially the heathen peoples with whom the Israelites had had sore experiences, were accustomed to refer to them as "dogs." The Man here simply accommodated himself to the prevalent thought to further his purpose. In effect, what he said was, that it was not fitting that "the children's bread," the truth which heals spiritually and physically, and intended for the "lost sheep," the "lapsed masses of the children of Israel," should be given to despised outcasts.

But who were the "dogs"? Ah, the disciples had to learn that classification as "dogs" was not a function of birth, but of *thought*.

The term in the Greek original which is here translated "dogs" really means "little dogs," or "house dogs." .

"But the expression 'little dogs,' although this description shares in the larger distinction, bears a different meaning, and the diminutive is the word in the original text. Little dogs enter the houses, play with the children, and share the children's food. We may now see the marvelous combination of skill and kindness exercised by Jesus in dealing with a difficult case when the contending forces of Canaanitish servility and Jewish arrogance appeared before Him in the nature of the woman and of His disciples. Eagerly noticing the difference, the woman saw a gleam of light shining through the darkness of our Lord's refusal; she took Him at His word and said, 'True, Lord,' it would not be right to take the children's bread, that is, the whole loaf, and cast it to the little dogs, to us who are aliens; but the little dogs receive the crumbs 'which fall from their master's table.' On His own definition of the dependence of the little dog on the family she pleaded. He had given the opening through which she might pass into His power to aid. . .

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When the Roman centurion exhibited a greater faith than He had seen in Israel, Jesus pointed out to His disciples the universal application of His Gospel. They were able to see in the Syro-Phoenician woman the growth of a heathen's faith in spite of all discouragement and under the most adverse circumstances. Their own feelings would prove to them the need of response to such a faith, and their opinion of the Master's benevolent deed furnished them with a guide for their treatment of the heathen."³

The Man *always* demanded something of his patients. Truth *always* requires something of its recipients. In order that she might gain what she sought, it was essential that this woman should obtain more than simply the surface meaning of the Man's ministry, which was being noised everywhere; and that she should possess a higher conception of him than that suggested to her by the Jewish title, which she probably caught from the lips of others without any thought as to its vast significance. And, above all else, it was necessary that she disclose some apprehension of the knowledge of God and of faith in Him as the impartial giver of good.

It was Solomon, not Jesus, who first discerned the fact that right desire is true prayer, and that such prayer is always answered by the "Father." Blessings seem perverted, because they are given to the spiritually fittest. It was not fitting that the healing truth designed for the "children of Israel" should be bestowed upon outcasts, who would trample it in the mire of materialism. But this Canaanitish woman was ready to receive it: she willingly acknowledged her humble human status as a Canaanite, but knew, even as she did so, that this status could not prevent her from sharing the blessings of ever-present Love. Her faith had budded into understanding. . .

The ancient Israelites learned through experience that to be happy, prosperous, and whole they must "please God." But, as Paul pointed out, "without faith it is impossible to please Him." To truly *believe* is "to be firm." There was an excellent reason why the Man asked those who sought healing if they had faith in his ability to cure them. If they answered that they had, then he knew that there would be no neutralizing auto-suggestion of doubt to contend with in their thought. He knew then that they were receptive. The way for the healing was

3 *The Life of Christ*, Lees, p. 256.

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then open. Then, "as many as received him"—were spiritually receptive—"to them gave he power to become the sons of God"—to them he revealed the fact that God's image and likeness, Man, could not be laid under the power of the "serpent" and stricken with discord, be it disease, poverty, or death. In Nazareth, where he was so well known, and where, therefore, there was doubt regarding him, he found little receptivity, and so did not many mighty works.

The Man caused the Canaanitish woman to make the right disclosures as to her own thought. She made no attempt at self-justification. Physically, she was a Canaanite. And, speaking only of physicality, she conceded all that was implied in the Prophet's foreboding description. But, whatever the physical senses might seem to declare of her race or human descent, in her own thought she had ceased to be a "dog." And such better thinking of herself as a child of God was externalized in the good she sought. It could not be otherwise.

This, then, the helpful interpretation of this little story as afforded by modern critics. Hear now the faint echo of a corroborative sermon preached sixteen hundred years ago on this same vital topic by Apa Eusebius, then Bishop of Cæsarea, as translated from the moldering papyrus recently discovered:

"All these words were intended to shame the Jews who called themselves 'Children.' . . . Make thou thyself like unto this Canaanitish woman. And when thou goest into the Church of the Persians, and of the Cuthæans, and of the Hindoos, and of the Moors, thou shalt hear the Christ saying out, 'O thou woman, great is thy faith.'"⁴

4 *The New Archeological Discoveries*, Cobern, p. 287.

CHAPTER 3

THEME: *Business of Healing a Deaf Mute and Others. Also, Four Thousand Fed by a Knowledge of Real Business.*

PLACE: *The Decapolis.*

MATTHEW 15:29-38

AND Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

30 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:

31 Inasmuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

32 ¶Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.

33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?

34 And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes.

35 And he commanded the multitude to sit down on the ground.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.

37 And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full.

38 And they that did eat were four thousand men, beside women and children.

MARK 7:31-37; 8:1-9

AND again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him.

33 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue;

34 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published *it*;

37 And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear, and the dumb to speak.

IN those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

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3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

5 And he asked them, How many loaves have ye? And they said, Seven.

6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

9 And they that had eaten were about four thousand: and he sent them away.

HOW long the Man and his little band of students tarried in the region of Tyre and Sidon, there is nothing to indicate. But we know that its richly material civilization held no lure for him who never could sufficiently stress his low opinion of the man who gains the whole world of matter but loses his proper sense of values, his "soul." The great glass industry there, the vast dye works, the enormous ship-yards, all that feverish material energy, that busy mammon, that frantic heaping up of materialities, that overwhelming glut of goods, all meant to him but the burying of mortal man deeper and deeper beneath a mountain of rubbish, all portended an ever harder struggle when man learns at last that he must work out from under it and up to the real sense of Life. . .

Yet he found receptivity there. For ignorant materialism is by no means as adamant towards spirituality as is the bigotry of ecclesiasticism. The materiality of such as Tyre and Sidon yields long, long before the hostile intractability of the religious leaders is even stirred. "If the mighty works that have been done in Capernaum had been done in Tyre and Sidon," he lamented, "they had repented long ago in sackcloth and ashes." Thenceforth the Gentiles, despised and hated by the haughty Jews, become the custodians of the saving truths taught and demonstrated by the Man. It is ever thus: "The Kingdom of God shall be taken from you"—whoever you are that repudiates Spirit for matter—"and given unto a nation bringing forth the fruits thereof"—given to the receptive, the truly "meek," those quick to respond to new and more spiritual ideas. For what, in a word, did this journey to Tyre and Sidon imply? This: that the Gentile, the pariah, the heathen "dog,"

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all have as valid a claim to the title "Son of God" as has the Chief Priest or the supreme ecclesiastical hierarchy. For human priest or king is no more Man, the image and likeness of God, than is the heathen. The true Man is the Christ; and that is the real self back of every human, mortal symbol of manhood, called "man," be it Lord or pariah. And it can—it eventually *must*—be brought out by every one.

Again the fearless Business Man is on the road, spreading his divine propaganda. Northward through the territory of Sidon, up over the steep Lebanon hills, and down again through one of the passes of the Hermon range into the country of the tetrarch Philip, thence into the Decapolis, or confederacy of "the Ten Cities," wedged in between the Tetrarchies of Philip and Antipas.

Here in the Decapolis he was in a district essentially "heathen," although within the territory of ancient Israel. Yet his activity here was such that it caused these despised "dogs" to "glorify the God of Israel." One special instance of healing done here is recorded by Mark, inasmuch as something about the case prompted the Man to pursue an unusual course and at the same time convey a profound lesson in the divine business of healing.

Success in the business of healing depends upon reaching the patient's thought. In this case—a case of deafness, with feeble power of speech—the patient was sufficiently receptive to spiritual influence to be willing to submit to the Man's treatment. Moreover, the Man had been requested to lay his hand upon the patient—prompted by the heathen and semi-Jewish belief that some outward and visible material action must accompany the inner and unseen spiritual activity. Also, the patient was heathen, and therefore his mentality was not stuffed with the prevalent Jewish religious falsities. It all operated in his favor and rendered easier access to his thought, where the healing must take place.

The Man took his patient aside: it symbolized withdrawal from the mental atmosphere of doubt and fear. For the curious onlookers were densely material in thought and utterly lacking in spiritual discernment. Then the Man apparently made a concession to materiality: he stopped his patient's ears with his fingers; he moistened his tongue with saliva; he looked up to heaven and sighed; then he pronounced the word

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"Ephphatha." And the deed was done. It looked like magic!

Ah, yes. Elaborate thaumaturgy—that is, to the materialist.

But moistening the tongue with saliva was then regarded as a means of healing, and was accepted popularly by both Jew and Gentile. Says Dr. Edersheim: "The use of saliva for cures is universally recognized by the Rabbis." And so the Man aroused no opposition—nay, he stilled mortal thought—by so doing. Moreover, magicians were accustomed to spit either before or after pronouncing a magic formula.

By thrusting his fingers into the deaf ears the Man appeared to the onlookers to be opening the way for sound. It was a material mode, doubtless often practiced, and therefore quite acceptable. It all incited to faith. It inhibited the autosuggestion of doubt and incredulity.

The Man glanced upward. He sighed—apparently under the strain of his task. Then, as a climax, he pronounced the Jewish word which means "Be opened."

So much for appearances. But what had he *really* done?

Outwardly, the closing of the patient's ears signified repudiation of the belief that man hears by means of the material ears. The act of spitting is, to the Jews, even to this day, a sign of repudiation. Looking away from earth to heaven signified looking to Spirit as the only healer, not to matter. And thus the Man's entire course of action served to emphasize his complete rejection of all material means and methods, and his absolute reliance on infinite Principle, here as always.

He knew that the faculties of Mind were not in matter nor of it, nor could be destroyed by it. And "hearing" is a faculty of Mind. He did not ignore the fact that the deafness and stammering appeared very real to the patient and to his fellows; but he knew that these apparently real afflictions were but the externalization of erroneous beliefs held in mortal mind, in the mentalities of patient and neighbor. He knew that a clear apprehension and affirmation of Truth would drive out of consciousness these discordant beliefs and dissolve the false mental concepts of deafness and stammering formed of them. He made certain concessions in this case to incite faith and prepare the way, but his mode of healing was *absolutely spiritual*.

One cannot experience, or feel, or manifest that in which he does not thoroughly believe—and, *vice versa*, he manifests

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outwardly only the contents of his mentality, its beliefs, opinions, convictions, all that it holds as true and real. For untold ages mankind have believed that hearing is possible only by means of the physical machinery of the ear, the aural mechanism, with its bones, humors, nerves, etc. But to-day this tenacious belief is being dissipated. Says a writer in *Conquest*, quoted in the *Literary Digest* for March 18th, 1922, and referring to the "Ossiphone," an instrument invented by Mr. S. G. Brown, of England, to enable deaf persons to hear through the medium of the bones:

"I have heard a man's voice through my teeth, through the bones of my skull and through my wrist and knuckle bones. Not only so, but every syllable and intonation was perfect. In order to remove all possible doubt my ears were effectually stopt, so that not a sound was perceptible in that way. Furthermore, Mr. Brown arranged that I should try the instrument in connection with the telephone, the speaker being in another room at such a distance as to remove all possibility of my hearing him directly and of his seeing me."

What, then, has happened in these "last days"?

This: Mortal mind has acquired a somewhat less limited belief in regard to hearing, and the better acquisition is thus being externalized materially.

Hearing is, after all, a function of consciousness. And consciousness is itself the result of activity of thought. One may sit in a room with a clock for hours and not hear it either tick or strike until his thought rests upon it. But certainly if man hears by means of the aural machinery—that is, if it is the ears that really hear—he must be constantly hearing the ticking and striking of the clock—the ears must be incessantly registering the sounds from the clock, even as the wax cylinder of a receiving phonograph would be doing if placed near the clock and set in motion. That one is *not* constantly conscious of the sounds from the clock is proof positive that the ears do no registering whatsoever, and that he becomes conscious of the sounds only when his thought is directed to them.

But in that case he becomes conscious *only of his thought*—for sound cannot enter the brain and through it reach and register itself upon the *mind*. It is only the activity of one's thought that produces a consciousness of sound. And this tremendous fact is now being daily more perfectly realized—with

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the result that progress is constantly being made in overcoming deafness by material modes, which themselves become more and more refined, until at length mankind will abandon the belief that one hears through or by means of *matter*, and will realize that hearing is a faculty of Mind, reflected in its eternal perfection by Man.

Thus, one gets what he looks for—It is an old adage. Successful experiments have recently been conducted wherein a man with his ears completely stopped has, by placing the palm of his hand against one end of an iron rod, distinctly heard the speech of another person thirty feet away who merely directed his voice against the other end of the rod. What then? Do we "hear all over" as well as "see all over"? In other words, since a mortal is really a mortal mentality, should it not be possible for him to see, hear, feel, and touch at any point of his being, regardless of the special organs of sight, hearing, etc.? It should. And, *vice versa*, inasmuch as he is beginning to discover that he *can* do this very thing, regardless of the special sense organs, it proves that he *is* a mentality, and not a "spirit imprisoned in a body of flesh" and subject to its narrow limitations.

All this is but a step in the direction of better human belief. One must become humanly "normal" before he can advance into spirituality and "lay off the old man." From it mankind must advance till it is learned that sight and hearing are indeed faculties of Mind, and that Man, the image and likeness of Mind, eternally and perfectly reflects them, manifests them, and is sustained in this reflection by Mind, and therefore cannot be deprived of them. It was this spiritual knowledge that the Man had acquired, and that now made it possible for him to heal his patient of deafness.

Despite the Man's charge to his patient and his friends that they should not, in their surprise and ecstasy, publish abroad the incident, lest they vaunt themselves and behave unseemly, thus making a reality of a condition which he had just proved to be unreal, and so provoke needless opposition for him to meet, they went forth crying: "He succeeds in everything he attempts: he even makes deaf men hear and dumb men speak!"¹ In their wonder they heralded forth the healing in such manner as to lift the flood-gates and let down upon him a rush of the

1 Weymouth translation.

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lame, diseased, blind, dumb, and maimed. Yet the patient Man stood to receive them. And, with the shadow of the cross upon him, he healed them all. . .

Wandering sheep, without a shepherd, and despoiled by priestly wolves! They lingered with him for healing and guidance—and when, after three days, their food supply had been exhausted, we can readily believe that he could not send them away hungry. “I have compassion on the multitude,” he said. Divine consideration, compassionate tenderness, selfless love—yet without these none can truly heal. . .

Some commentators believe that the two records of the feeding of multitudes are in reality but the description of one and the same event, even though the two narrations differ widely in time, locality, numbers present, and outcome.²

“But the similarity of this narrative to that of the feeding of the five thousand can but raise the question whether there were really two such events. In favor of the view that there were two is the difference in the numbers, and the fact that both Matthew and Mark relate both, Mark especially distinguishing the two by the word ‘again’ in vs. 1. Yet it can but surprise us that Jesus should have repeated a miracle, the consequences of which when first performed were so embarrassing, as well as that such a multitude should have come together to him after the break between himself and the Galileans which followed the first event. Nor is a duplication of a narrative with differences of detail in itself impossible. Definite answer to the question whether these events are two or one can hardly be given.”³

Among those who hold there were two such incidents are some who see in the second an important symbolism. The five thousand were mostly Jews, but the four thousand were almost entirely Gentiles. The Man had “broken” the Bread of Life to the former, and had been rejected. He now shows, by this feeding of the Gentiles, that it is to them, and through them to all the world, that the Gospel is to be given.

There appears to be more evidence favoring *two* such feedings than but a single *one*. Such evidence, for example, as that the Greek word used in *Matthew* 14:20, and translated “basket,” really means “small handbasket,” while the Greek word for “basket” used in the narrative of the feeding of the four thousand is a Gentile term and means a large provision basket, or

² See *New Light on the Life of Jesus*, Briggs, pp. 47, 54, 95, and 133.

³ *The Life of Christ*, Burton and Mathews, p. 149.

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hamper, such as was used to let Paul down over the wall at Damascus. Also, in the first feeding the people are said to have been seated on "the grass." But in the second feeding, which, if it occurred at all, occurred several weeks later, when in the East the grass would be burned up, the narrative states that they were seated "upon the earth." As for the apparent doubt of the disciples, after having witnessed the feeding of the five thousand, it is said to indicate only a sense of their own inability, and none whatever of the Man's, for here they made no suggestion that he send the people away. In the words of Dr. Edersheim: "Thus the very repetition of the question might be a humble reference to the past, of which they dared not, in the circumstances, ask the repetition."

"Some have wondered that, in answer to the expression of His pity, the disciples did not at once anticipate or suggest what He should do. But surely here there is a touch of delicacy and truth. They knew that there was in Him no prodigality of the supernatural, no lavish and needless exercise of miraculous power. Many and many a time had they been with multitudes before, and yet on one occasion only had He fed them; and, moreover, after He had done so, He had most sternly rebuked those who came to Him in expectation of a repeated offer of such gifts, and had uttered a discourse so searching and strange that it alienated from Him many even of His friends. For them to suggest to Him a repetition of the feeding of the five thousand would be a presumption which their ever-deepening reverence forbade, and forbade more than ever as they recalled how persistently He had refused to work a sign, such as this was, at the bidding of others. But no sooner had He given them the signal of His intention, than with perfect faith they became His ready ministers."⁴

What did the "miracle" prove? What, but the utter absence of true Substance in matter? What, but the omnipresence of Love? What, but the omnipotence of Spirit? What, but the omnibeneficence of the Father-Mother, God?

But how can mortals avail themselves of all this?

Even as the Man showed: by acquiring "that Mind," that spiritual understanding, that *exact* and *scientific* knowledge of the Allness of Good and the nothingness of its polar opposite, evil. A truly intelligent *denial* of the reality of the mortal mind, expressed in matter and all its woes, and a truly scientific

4 *The Life of Christ*, Farrar, Chap. XXXIV.

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affirmation of the Allness of Spirit, with its all-inclusive benignity, is *always* followed by similar "miraculous" results, wherein the material claim of lack or woe dissolves from consciousness before the spiritual fact of ever-present Good.

It was his "cultivated understanding" that accomplished it. It was his understanding of the fact that substance is spiritual, not material—an understanding acquired and cultivated in those long "silent" years and perfected at Cana, where he first openly proved Spirit to be man's sole supply, and on the lake, where he proved God to be man's sole sustenance against the rage of material passions, where he annihilated the "law of gravity" and the human theory of "space," and sent the mystery of material causation flying into utter nothingness before the fact that "all things were made by Him, and without Him was not anything made that was made."

CHAPTER 4

THEME: *The Pharisees and Sadducees Again Ask a Sign.*

PLACE: *Near Magdala.*

MATTHEW 15:39; 16:1-4

AND he sent away the multitude, and took ship, and came into the coasts of Magdala.

THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2 He answered and said unto them, When it is evening, ye say, *It will be fair weather: for the sky is red.*

3 And in the morning, *It will be foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?*

4 A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

MARK 8:10-12

AND straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

ALWAYS, from the first to the twentieth Christian century, "the common people heard him gladly." It was to their simple, receptive thought that the Kingdom was revealed. Always, through the intervening centuries, the plutocracy has

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fought him, from behind its adamantine beliefs of "intellect," of "science," of ecclesiasticism, and caste superiority. On its organs of sense it has rested its dictum that walking on water is a function of "specific gravity" and is therefore impossible of human accomplishment. And always its sense-testimony of good and evil has been to it the veritable word of God. The theologian, in his vast assumption of superiority, saw that an unlettered carpenter could know nothing of spiritual things, and he blandly denied the deeds which his very eyes beheld. The predatory priests saw the downtrodden masses flock to this carpenter's call, and they trembled at the jeopardy to their unlawful gains. What cared the plutocracy about matters spiritual? Only cash in hand bore weight with them. Their motivating principle was not the Golden Rule, but the "gold standard."

Long before Palestine became a Roman province the Holy City had been growing materially rich. But it was at the expense of the tiller of the soil. Agricultural life was yielding to the commercial, the trading class had become more and ever more important, and was amalgamating with the privileged and wealthy in Jerusalem. This coalescing of the trader with the aristocracy had been augmented by the coming of the Romans, who doubled the fiscal burdens and crushed the agrarian class down into slavery. The wealthy in Jerusalem strove to ally themselves with the temporal and ecclesiastical rulers, and thereby acquire estates which had been mortgaged and forced into sale to pay taxes. Thus, alliance with those in control of the governmental and ecclesiastical machinery increased their power and lent sanctity to their predatory deeds. Out of this amalgamation a moneyed aristocracy had sprung up and waxed noxious, like a poisonous fungus, composed of those who were well "satisfied with the leaven of Herod," and who readily yielded to the conquering Romans because these left their revenues unmolested. Their political principle was the deadly *Pax Romana*; their cowardly creed: "The powers that be are ordained of God." These were the Sadducees. . .

"Theirs was a community of blood rather than belief. Their faith in any kind of Divine government was very weak. They rejected the doctrine of a future life. They were rich, and were content to live the present life in Epicurean fashion. They were content with the Roman domination and astute enough to

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turn it to their own advantage. They despised all fervor and enthusiasm much as the churchmen of the eighteenth century did. The question of the Messiahship did not interest them; they had long since relegated it to the limbo of inscrutable conundrums. One may ask, What quarrel then could such men have with Jesus? They quarreled with Him not as a Messiah, but as a reformer, and the spokesman of the poor. Mere 'views' on speculative truth they could afford to treat with scorn; but their supercilious disdain broke down before doctrines that sowed the seeds of social revolution. . . They had not enough belief in any truth, or any seeming truth, to persecute an error. But not the less they wished Christ ill, and were well pleased to see others do the work which they were too indifferent or too proud to do themselves."¹

It was when reports reached them, in their magnificent palaces and villas, of a Man in Galilee who was teaching business principles quite at variance with their robber-methods, and who was stirring the masses as they had never been stirred before, that their fears were quickened. And their money-nerve quickly reacted: "they straightway held a council against him." They did only what would certainly be done again to-day.

But if these enemies of the Man stabbed in the dark, the Pharisees, on the other hand, came out in the open. They could well do so, for in both numbers and influence they constituted the most powerful of the Jewish sects. Nor did they comprise only the worst in character: Nicodemus was a Pharisee, as was also Saul of Tarsus. And it has been said that members of the Man's own family belonged to this "party." The Pharisee was not wholly bad—indeed, he believed sincerely in the moral government of God. . .

"But he interpreted that government entirely in his own favor. He regarded the mass of his own nation much as a proud Brahmin regards persons of a lower caste. The implicit speech ever on his tongue was, 'Stand thou aside, I am holier than thou!' He was above all things a zealot. He stood for the least jot and tittle of the law. He wasted his life in acquiring a kind of learning which really rendered him absurd. His contempt for any foreign culture, and indeed for all new ideas, was rancorous in the extreme. In a word, he was a violent reactionary of the irreconcilable type, who nourished in himself, as a kind of virtue, the temper that creates inquisitions, and for a word will break men on the wheel."²

¹ *The Life of Christ*, Dawson, p. 184.

² *Ibid.*

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The various sects into which the Jews were divided in the Man's day have been likened by the learned Sepp to modern schools of thought. The Sadducees were the rationalists; the Pharisees were the pietists; the Essenes, the mystics; the Samaritans, the schismatics; the Zealots, the radicals; and the Herodians, the political clubs, etc.

The Herodians were adherents of the policies of the Herodian dynasty and active in completely Romanizing Jewish thought and its expression. They had held the reins of government in Palestine before the coming of the Romans, but had gladly accepted the protectorate which the latter offered to extend over this turbulent kingdom. The Herods compacted to hold Palestine subject to Rome, and the latter in turn would hurl her legions into the country in time of revolt against the Herods. The "System" worked perfectly. Herod's grim fortresses commanded the country, the city, even the Temple courts, and kept the people cringing. Spies and informers flooded the land—even Herod himself frequently sneaked in disguise among the people and listened. Public meetings were forbidden. Suspects were cruelly tortured. Life was often forfeited for merely talking in the streets. People were put to death without ruth; coffins were searched for jewels or money; taxes of every conceivable nature were imposed and wantonly enforced by sword and cross. All went merrily as a wedding bell for the Herodians—until the Man appeared. . .

And they quickly recognized in him an enemy of the "System" and early spewed their venom at him. "If we let him thus alone," they counceled, "all men will believe on him, and the Romans shall come and take away both our place and our nation." He had openly challenged their enmity by the warning: "Beware of the leaven of Herod." The official and exploiting class dare not long permit such propaganda!

Yet they continued to bait him. And now come the Pharisees again. Would he give them a "sign"?

The Man had left the Decapolis and come by boat to the farther shore of Magdala. Some would have it Magadan, as mentioned in *Matthew 15:39*. Probably he selected this place in preference to either Bethsaida or Capernaum because the latter had become centers of hostile Pharisees and others in league with them to check the movement inaugurated by this upstart propagandist. But in vain, for the course of the little

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vessel had not escaped the observation of spies, who promptly reported to the waiting conspirators; and hardly had the Man arrived when the credentials of his business were again demanded in a "sign."

The weakness, the insincerity, the desperation of the Jews was revealed in this repeated demand for a "demonstration." It is still heard to-day: "Let them cure all the sick, and we will believe"—though in their hearts they know they will *not* believe, though one should be raised from the dead. They *cannot* believe, until the deep mesmerism in which they sleep is in some measure dissipated, and their thought opened to Truth.

The Jews had learned from humiliating experience that it was vain to assault this keen-witted Man with question or argument. And, though in that day it was no strange thing to request from a teacher "a sign from heaven" to attest his claims, they knew, in view of his former refusals to comply with the same specious and unspiritual demand, that it would not be given them by this Man. Yet by tempting him to do what it was known he certainly would not do, but for which the crowd had been worked up into unwonted eagerness and expectation, these "hypocrites," these double-faced religionists, hoped to incite a distrust of him that would undermine his popularity and influence with the credulous masses.

"A sign from heaven?" Oh, yes! They should have one! The signs of the times were everywhere luridly visible, though these blinded by the "serpent" observed them not. The Jewish commonwealth was doomed—Could they not see the indications? The Holy City was doomed—Did they not see the signs? The Temple, the very heart of Jewish life and polity, was doomed, and with it all the empty ceremonial and religious rubbish for which it stood. The vast upheaval of religion, politics, and business was already at hand. . .

And it came, in exact fulfilment of his dire prediction. And the sky above Jerusalem grew lurid and black and crimson, as the flames crackled beneath, and the smoke rolled thickly upward, and the blood of thousands of crucified Jews dripped, dripped, dripped from the crosses where the ravening Romans, upon whom they had vainly fawned, had nailed them!

What! they could not see the signs of the gathering storm? And still they demanded a "sign"? Why, the sign was given them; it was being shouted from tower and pinnacle, from

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housetop and street; it was the same solemn warning of near judgment and call to repentance that Jonah had, centuries gone, given the doomed city of Nineveh.³ "Repent ye! Get ye a *new* mind! Change your way of thinking—or you are lost!" It was the sign given a rotting world before 1914; it is the sign now again blazoned from the heavens over a world, sore, bleeding, and distressed, yet clinging with the frenzied grip of death to its accursed material beliefs of life, substance, and intelligence in *matter!* . . .

Yea, the world swarms in this hour with Sadducees, who cry: "The powers that be are ordained of God!" Yea, matter is real, and, if there be a God, He created it! Mind is real, and is contained in matter, or intimately associated with it, and controlled and animated by it! Mind is both evil and good—as is matter! Evil is as real as good and more powerful! God made all—yea, the malignant germ that tortures and kills—though He has given us medicines to counteract that which He has created; He has given us doctors to serumize and operate to resist—though vainly—the deadly bacillus which He has made! Yea, He has thus created perpetual discord, and is Himself the author of life and death, good and evil—The Lord giveth, and the Lord taketh away. . .

Excellent doctrine!—so long as the "pocket-nerve" is untouched and the revenues flow unchecked into our coffers. Yet it is naught but the lethal doctrine of the "serpent," animal magnetism, which, since time began, has destroyed empires, obliterated civilizations, and made of earth a cemetery and of life a hideous mockery! "Israel hath made void the law by its traditions!" And the ominous sign of the prophet Jonah glows again in the heavens above us.

3 See Book 4, Chap. 14.

CHAPTER 5

THEME: *The Man Warns Against the Business Methods of the Pharisees.*

PLACE: *Northeast Coast of the Sea of Galilee.*

MATTHEW 16:5-12

AND when his disciples were come to the other side, they had forgotten to take bread.

6 ¶Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

7 And they reasoned among themselves, saying, *It is* because we have taken no bread.

8 *Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread?

9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up?

10 Neither the seven loaves of the four thousand, and how many baskets ye took up?

11 How is it that ye do not understand that I spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

MARK 8:13-21

AND he left them, and entering into the ship again departed to the other side.

14 ¶Now *the disciples* had forgotten to take bread, neither had they in the ship with them more than one loaf.

15 And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

16 And they reasoned among themselves, saying, *It is* because we have no bread.

17 And when Jesus knew *it*, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened?

18 Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve.

20 And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven.

21 And he said unto them, How is it that ye do not understand?

“JESUS saith, Except ye fast to the world, ye shall in no wise find the kingdom of God; and except ye make the sabbath a real sabbath, ye shall not see the Father.”¹

¹ From a papyrus leaf discovered in Egypt in 1896 and containing a collection of “Sayings of Jesus.” See *The New Archeological Discoveries*, Cobern, p. 212.

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In the words of Justin Martyr: "If there is an adulterer let him repent, and thus he has sabbatized the true and delightful Sabbath of God." The real "adulterer" is he who believes in the reality of both good and evil. To deny such reality, and to conform one's life to such denial, is to "fast to the world," as Clement made plain. And to "make the sabbath a real sabbath" means not that one shall regard the seventh day of the week as a day of inaction, but that then, and every day, he shall keep himself "pure in heart," in the way that the Man taught in his incomparable Sermon on the Mount.

The Man had not failed to prove the truth of his "Sayings" by "signs" innumerable and amazing—signs which, in some instances, could readily be explained in terms of the familiar thaumaturgy of the day, but which, in others, baffled all attempts at explication, and which the people, in their ignorance of things spiritual, were forced to call "miracles."

The Man's continuous discourses were few, judging from the Gospel records. His utterances seemed to come chiefly in terse "Sayings," rendered unforgettable by their setting in the form of Hebrew verse. And these "Sayings" constituted his motivating principles of life: he constantly lived by them, constantly proved them to be foundationed on Truth.

What the Pharisees and those of their kind lacked was not a "sign," but sufficient receptivity of thought to enable them to see the signs, the proofs, which the Man was so freely giving. To such closed and unreceptive mentalities as theirs, a "sign" from God was an utter impossibility. And the Man knew it. For one begins to see "signs" only when his thought begins to open to Truth. It is only those who accept the truth of the Allness of God, Good, who see the proofs which are the "signs" of "Immanuel, God with us." Thus it was that, as a person unreceptive and unresponsive to mathematical truths can witness unmoved and uncomprehending—even with antagonism—the working out of the most abstruse problems on the board before him, so the Pharisees could stand by and witness unmoved such deeds as they admittedly had never seen done before.

But had the Man, in answer to their challenge, provoked some violent phenomenon in the heavens above—the dimming of the sun, the dropping of a storm, the clash of stars—would they have abandoned their old ways of thinking? Would they

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not, while conceding the awe-inspiring influence, have complacently attributed it to Beelzebub or to black art? "It is neither Christian nor Scientific," comments the self-satisfied twentieth-century Sadducee. And the "intellectual" Pharisee of to-day adds: "Besides, it is due to 'suggestion.'"

"Canst thou by searching find out God?" No! Human reason cannot comprehend God. To know Truth—and God is eminently Truth—there must be *spiritual perception*. The intellect of Judaism was mainly that of the Pharisees, who possessed all the intellectuality that the human mind at that period could afford. Yet they were not equipped to apprehend and appreciate the supreme knowledge pertaining to the God whom they professed to worship with their silly ceremonials and animal sacrifices. They were steeped in materialism—and for that reason were spiritually blind, deaf, and unsusceptible to realities. Theirs was the "pride of intellect"—and they knew not that it was a claim of a mind apart from God. It was a condition against which the Man constantly warned. It was a condition whose dangers Paul recognized when he wrote: "For if a man think himself to be something when he is nothing, he deceiveth himself." The Pharisees were swollen with self-justification, pride, and criticism of others, yet they were utterly impotent to heal the sick, to demonstrate supply, or to give sight and hearing to the blind and dumb.

And so "he left them and departed." The Christ is not found where human intellect dominates. There is no evidence that the Man while at Magdala essayed to teach or to heal. He would not press good where it was unwanted. He again boarded the little ship, and directed that it be headed towards Bethsaida-Julias. It is not improbable that he left his own Galilee, where most of his ministry had been spent, with the consciousness that there the insidious activities of the hierarchy had narrowed down the opportunities for his ministrations. He may have realized that his public work there was actually at an end.

Yet he appears to be striving to delay the final conflict—not through dread apprehension, but that he might spread his propaganda as far as possible ere the hour should arrive for his final demonstration. He knew that, because of the increasingly mighty works which he was able to perform, the complete working out of his salvation was at hand. His "hour" therefore was imminent.

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And so he directed their course towards Cæsarea Philippi, the utmost limit of the land. He knew that the final crisis of his career must begin and end in Jerusalem, that it would begin at the Feast of Tabernacles and end at the Passover. And he had much to do ere those rushing hours were upon him. The Gospel record shows that his thought was full of the scenes just enacted. His mood was always one of serious reflection; at Magdala it had found vent in sighing and in the sad lament over a generation blind and deaf to the Christ, yet clamorous for a material "sign." But on this demand for a sign did the future of Israel now appear to hang. As he journeyed, his thought was doubtless engrossed with the fate of the "City of David," which he so clearly previsioned. It was the doom of unawakened mortal mind that he saw; it was the crash of the material concept, foundationed on the "sand," the "suppositional opposite" of God. . .

And then, as the boat touched land, and he noticed that his students were carrying ashore empty provision-baskets—Mark notes, with his customary attention to details, that they had brought but one loaf of bread with them, so hurried had been their departure—the Man broke the silence with that which was weighing so heavily upon his thought. "Beware of the leaven of the Pharisees and of the Sadducees!"

It is true, the disciples misunderstood these words—but probably not in the manner which has so generally been supposed. It is more likely that they thought his words to imply that he believed them to have *purposely* omitted to bring bread in order that he might afford the "sign" which he had refused the Pharisees, but which he had twice before given when he fed the multitudes. It was their lack of faith, their wrong thinking—itsself the very "leaven" of the Pharisees—that had suggested such a thought. He did not reprove them for utter lack of discernment, but for "little faith." Their experience in twice feeding the multitudes should have taught them that the meeting of their real needs through an understanding of Truth was not such a "sign" as the Pharisees demanded, but was only the natural result of spiritual understanding. His warning bore no reference whatsoever to bread, but to the material beliefs of the Pharisees and Sadducees which motivated their demand for a "sign."²

² See *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 2, p. 70 *et seq.*

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It is true, these students were unlettered, uncultured, most of them illiterate. Theirs had been but the narrow experience of eastern fishermen and plowmen. They were not given to original investigation, they were not deep thinkers. And they certainly often manifested a tendency to grossly misunderstand his sayings, "taking his figurative expressions literally, and his literal expressions metaphorically." True, they now fell to discussing the matter among themselves in precise Oriental manner. But we must be logical in our deductions: we cannot, in view of their association with him, in view of the certain qualities in them which induced him to call them to discipleship, carry them to the close of the Man's career as insensate ignoramuses. And here we must give them credit for knowing full well that the Man's words conveyed no warning against purchasing bread from the Pharisees or Sadducees, for such a prohibition would have involved an utter impossibility. Their misunderstanding here was wholly rational. It reveals them still densely material in their thinking—yet we must concede that they had made at least some progress "from sense to Soul," for he had already tested them by sending them forth for several weeks as propagandists. He was soon to send them forth again; and they would return and report that, by following his teaching, *they had been able to heal*. The materialist does not heal in the manner prescribed by the Man. . .

Yet here they had evidently fallen into the trap in which subtle error held the Pharisees floundering: they were, all unwittingly, like these, themselves asking for a "sign."

"Our modern Pharisees and Sadducees, also, too often ask of Him a sign from heaven in evidence of His claims. And we also too often misunderstand His warning to us concerning their leaven. Seeing the scanty store in our basket, our little faith is busy with thoughts about possible signs in multiplying the one loaf which we have, forgetful that, where Christ is, faith may ever expect all that is needful, and that our care should only be in regard to the teaching which might leaven and corrupt that on which our souls are fed."³

And the Man, always alert, had detected it and sounded his warning.

"Beware of the leaven of the Pharisees and of the Sadducees!" Beware of the philosophy that reasons in the human

³ *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 2, p. 71.

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mind only! Beware of the Pharisaical pride of learning and of material attainment, which is but grossest ignorance! Beware of attempting "to make matter build up"!

In the human realm the theory of evolution is indeed true: all material organism starts from the lowest, instead of from the highest. But in the spiritual realm, the polar opposite of the material, all starts from Mind, God. The distinction is set forth with astonishing clearness in the first two chapters of *Genesis*. When the philosopher Spencer took refuge in his famous conclusion that nothing can be known, he was quite consistent, for he spoke only of the *human* realm. So Psychology is indeed the "science of mind," for it never leaves the limited realm of the human mentality, wherein all is based on sheer supposition. How specious its premise, how subtle: "The psychologist assumes in a common-sense way the reality of mind and the reality of matter. Nor does he question that mind can know matter."

Beware of this "leaven," which misguided educators would, even through legal enactment, force upon the impressionable mentalities of school children! It is "common-sense" that has caused every affliction from which mankind suffer. Beware of such "leaven"! Beware of human metaphysics, which indeed posits the material universe as mental and conceives it to be the objective state of the physical senses, yet declares the human mind to be *real*. Beware of the philosophic idealist, whom Huxley declared to be a "mired logician." He, like Berkeley, indeed brings God into his scheme of philosophy, but makes Him the creator of the human mind and of matter—and so renders Him responsible for every woe and sin that has ever beset mortal man. The Man well knew—knew as well as the idealistic philosopher of to-day—that matter is mental and a phenomenon of the human mind; but he stopped not there, nor remained floundering, like our modern philosophers, in the limited human realm, but burst the bonds of ignorance which the "serpent" has wound about the human mind, and revealed the indescribable grandeur of the infinite spiritual Universe, the Reality, of which the material is but the suppositional opposite and counterfeit.

CHAPTER 6

THEME: *Business of Healing a Blind Man.*

PLACE: *Bethsaida-Julias.*

MARK 8:22-26

AND he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.

24 And he looked up, and said, I see men as trees, walking.

25 After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly.

26 And he sent him away to his house, saying, Neither go into the town, nor tell *it* to any in the town.

“**W**ORSHIP is the controlling factor in human life.” Man-kind worship either Spirit or matter, God or Mammon. Truth’s inescapable demand upon all mortals is that they *grow out of themselves*; and to insure this it makes happiness and wholeness depend upon it. The philosopher who bases his educational processes upon the reality of matter is but setting up a new altar to Mammon, and is as far from Truth as before. The worship of matter is not born of Love; and lacking this, all worship, all education, all endeavor, is as “sounding brass.” *Without it, one cannot hope to heal.*

It was probably on the morning after the little band had reached Bethsaida-Julias that the healing of the blind man occurred, an incident which Mark alone records. As in the healing of the deaf stammerer, so here, the Man led his patient out of the mental atmosphere of opposing thought, and laid hands on him and applied saliva to the closed eyes. It was a line of conduct that doubtless stimulated the patient’s faith, but repudiated and made utterly ridiculous the use of matter for healing purposes.

God is Light. God is Truth. Therefore only Truth is the true Light. And only by *it* is Reality seen. Thus spiritual understanding and true vision are one. And both depend upon God, Truth, Light.

True vision, which is *discernment*, is a primal quality of Mind. Mind expresses itself through its Ideas—nor is that expression subject to any interference, supplanting, or simulating. Man is the complete Idea of Mind. So Man’s faculties

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are inherent in Mind, and are as little subject to defect and loss as is Mind itself. Age lays not its blight upon Man, and it cannot impair his vision. Nor can accident or disease. Range of vision is determined only by insight into Reality, nor is dependent upon time or physical organization. When mankind shall discern that Mind is the only Cause, Truth shall make them free from the operation of any supposed *material* cause. Then shall they realize the truth of the Christ-statement: "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Then shall they see through the eternally perfect lens of Spirit. Then shall they find perfect focus in discernment of all Reality and its correlation to the creative Mind, God. Then "the sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light. . ."

We know not why it is that everything real seems to have its suppositional opposite in something unreal. We know not, as yet why Mind must seem to be counterfeited in the "communal mortal mind." But with increasing spiritual understanding we shall some day know "even as we are known." Suffice it that at present we know that this supposition, this "communal mortal mind," must, by its very nature, "suppose" a process and an activity which is demonstrably the counterfeit of the spiritual process and spiritual activity of Mind. Thus, in a crude material way, it must make human vision dependent upon light.

But in the world of material sense neither Physiology, Anatomy, Psychology, nor Philosophy can inform us what light is, nor how it is that mortal man "sees." As we have stated, these "sciences" postulate an outer world that becomes visible in proportion as material objects send out "ether waves" of certain lengths within very narrow limits. The revolving "electrons," the supposed "units of matter," are believed to set up transverse vibrations in the ether, thus forming waves of different lengths. These, by impacting upon the retina of the eye—after penetrating the matter of which the outer eye is composed—are said to give the sensations of color. . . How, no one can say.

It is this crude concept of "sight" as dependent upon perishable matter and unstable material processes that has rendered

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human vision subject to all the defects of matter. And few there are who do not, at some time, manifest their bondage to this belief by defective vision, by structural defects, by fading sight, or its complete loss, despite the efforts of medical science.

Yet mortal mind has made material man's dependence upon fleshly eyes most complete. Some 85% of his sense-impressions come through the sense of sight. Possibly at one time 100% of his impressions came through that sense. In other words, it is possible that at one time "he saw all over." But, as with the sense of hearing, why, since mortal man is wholly *mental*, should he not, indeed, perceive from any point of his being?

That this is no longer regarded impossible is becoming more widely recognized daily. Professor Louis Farigoule, of the University of Paris, has recently advanced the theory that, under certain conditions, any part of the human skin may become sensitive to light in the same manner as the retina is normally. In other words, why should not a retina be developed anywhere on the body? Quoting from a recent number of the *Literary Digest* on this subject:

"Evolutionists have seen in the functions of ordinary nerve-terminals on the skin the germs of more highly specialized senses, but the Farigoule theory is so startling that one could scarcely expect it to be accepted by the orthodox."

Following, in outline, the quotation from the *Literary Digest* above referred to: There are, as is well known, many different varieties of nerve-endings in the skin, among them a certain form, recently disclosed, which render the assumption unwarrantable that all these various nerve-endings have to do with the sense of touch. It is just as likely that some of them are connected with the sense of vision. These little hederi-form bodies may be pictured as little eyes, each complete in itself with a refracting body, a retina, and a nerve-fiber, but collected into groups in certain parts of the body, each group constituting something very much like a compound eye. The visual impulses so originated are conveyed to the central nervous system in a way similar to visual impulses from the eye. But for psychological grounds, what, then, is to prevent one from "seeing all over"?

What, indeed, but *the limiting beliefs of mortal mind!* And the Farigoule theory appears to be a first material step in emancipation from such cruel limitation. It is all material,

of course. It is only the expression of a better material belief. But it is a step. To *know* is really to *see*. Hence there is but one sense, *knowing*. Mortal man does not see with the fleshly organs of sight, but becomes aware of things *mentally*, then forms mental *concepts* of them, which are his own interpretations. These concepts he posits within himself and calls "objects seen in space." They are *never* correct, for man sees but his own thoughts externalized. And as he believes, so is the externalization. His limitation—nay, his slavery—to the two fleshly eyes is not due alone to his own beliefs, but to the consentaneous mortal belief of all mankind. It is this belief of the "communal mortal mind" which must be destroyed by knowing its falsity, its nothingness, ere mankind will find freedom from bondage to the two fleshly eyes.

Blindness symbolizes lack or loss of spiritual vision. It has always been strongly prevalent in Palestine, where the glorious vision, once held by Israel, of God as All, was lost through adherence to *matter*. The use of saliva as a remedy for affections of the eyes was quite general there. And here again the Man made a concession to a material method for the advancement of spiritual good. He knew and taught and proved that the faculties of Mind, of which sight is one, exist wholly apart from matter, and therefore cannot be influenced or injured by it. He knew that matter was without reality, identity, or potency. Therefore it would not have been his thought that there could be a combination of the material and the spiritual to eliminate any physical discord. Through the Man's understanding of God as all-inclusive Principle was the blind one liberated from the bondage of the false and limiting belief, and thus the seeming physical impairment was destroyed with the obliteration of the mortal belief which caused it.

This is the first recorded instance of a healing performed by the Man which was not instantaneous. And there is an air of mystery about it. There is an absence of the spirit and freedom which had characterized other healings. Everything about it appears to partake of the influence of the peculiar circumstances which had just been marring the Man's work—the evil directed at him in the machinations of the Pharisees, his withdrawal from Galilee under ominous conditions, his presence in a region dominated by heathen thought, and the uncertainty as to the reception to be experienced. It all seemed to manifest

as an obstacle to the healing, as something that did not at once yield. It indicated a present tenseness, and the proximity of a grave crisis. . .

Let us not forget, as we contemplate the astonishing accomplishments of this Man, that he was *human*. He did not spring, Minerva-like, full panoplied from Deity. As Lucas tells us, he developed, "he increased in wisdom and stature. . ."

And at every step of his journey spiritward he had fearful obstacles to meet. He had to learn that he could overcome the awful errors afflicting mankind only as he could mentally cease to see them. Oh, not that he must *ignore* error! Far from it! For error ignored is but error augmented. But that he must cease to regard any human circumstance as the *fact*, as the *reality* of being. Should he fail in this at any time, then would his progress "from sense to Soul" be for such time retarded.

The only enemy of mankind is the "serpent," error, the "suppositional opposite" of the Mind that is God. The Man had always to see this clearly. He had here to know that nor Pharisee nor Sadducee was opposing him, but *impersonal* error, the "liar and the father of lies." Nor was the opposition against him, but against his saving message—nay, against the Word.

No man heals spiritually until he recognizes the impersonal nature of error. Was the Man's thought partly occupied here with the tremendous crisis at hand? Did he for the moment make real the opposition and attribute it to the *personal* Pharisees and Sadducees? Was he conceding a moiety of reality to the human circumstance? And was it *that* which hindered his proof of the Allness of God and delayed the cure?

But, as we see, only for the moment. Quickly he rights himself, perfectly orients his thought, and by his returned spiritual understanding—washed back, as it were, on a flood-tide of love—he obliterates the seeming opposition of the "serpent" and drowns the error fathoms deep. He will go to the cross, yes—but error will not send him there. He will lay down his human sense of life, yes, but it will be because of Love. . .

In a beautiful manifestation of his boundless compassion he takes the blind man's hand and leads him beyond the village—leads him out of the mental atmosphere of doubt and fear, leads him out of the mire of material beliefs and into the free-

dom of Truth, his birthright. The touch, and the walk with the great Practitioner, no doubt did stimulate faith in the blind man; but they symbolized also the vital truth, which all must learn, that wholeness is a function of walking in constant touch with the Christ.

CHAPTER 7

THEME: *Peter Glimpses the Christ.*

PLACE: *Near Cæsarea Philippi.*

MATTHEW 16:13-20

WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?

14 And they said, Some *say that thou art* John the Baptist: some, Elias; and others, Jeremias, or one of the prophets.

15 He saith unto them, But whom say ye that I am?

16 And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

17 And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.

18 And I say also 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.

19 And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

20 Then charged he his disciples that they should tell no man that he was Jesus the Christ.

MARK 8:27-30

AND Jesus went out, and his disciples, into the towns of Cæsarea Philippi: and by the way he asked his disciples, saying unto them, Whom do men say that I am?

28 And they answered, John the Baptist: but some *say*, Elias; and others, One of the prophets.

29 And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ.

30 And he charged them that they should tell no man of him.

LUKE 9:18-21

AND it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering said, John the Baptist: but some *say*, Elias; and others *say*, that one of the old prophets is risen again.

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20 He said unto them, But whom say ye that I am? Peter answering said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing.

THE climax had been reached—none knew it better than the Man, as he now stood facing it. But it was not the climax of *personal* success, but, rather, the climax of his *teaching* at which he had arrived. . .

Yet who but himself knew it? Who but himself realized that every step from Cana onward in his marvelous journey out of *material* sense into the *spiritual* had led directly to this pregnant hour?

In the eyes of the world he knew he stood now condemned—he whom the fickle masses once would have acclaimed king of united Israel! He had thrown away a world-wide kingdom of matter—had he aught left but material ashes?

Oh, time was when the common people “heard him gladly”—they loved the “loaves and fishes.” But when he demanded, in his turn, something from *them*, and that something *spiritual*, they quickly lost interest. He had admittedly done astonishing things—yes, they conceded the cures; they conceded all his interesting and oft remarkable works. But they believed them to have been wrought on a purely necromantic basis, quite in accord with the popular thought of the day. Of his developed and tested “method and secret” they understood not a whit.

And well enough—as far as they were concerned—had it gone no further. But to assume a divine title, as he had done, and then fail to meet the challenge of the Pharisees—it was too much! His popularity with the masses collapsed like a pricked bubble. He had conspicuously—almost self-confessedly—*failed!*

His fatal error, as they saw it, lay in his assumption of Messiahship. From the moment it dawned upon the people that he was appropriating the divine title of “The Anointed One,” he had begun to give offense. His persistence in the audacious claim so scandalized many of his friends that “they went back and walked no more with him.” A coolness developed even in his immediate family. “He’s mad!” they exclaimed on all sides. “Mad!” Yet he persisted. He seemed madly determined to break with the authorities. It meant the cross! They knew, and they sought to restrain him. In vain; he still more madly, openly, and in the presence of multitudes, denounced

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the framers of popular thought as hypocrites, and "with a word freed men from bondage to the whole ritual of ceremonial cleanliness and uncleanness, thus attacking Judaism in its citadel!"¹ In that hour his cumulated madness had driven him to suicide! . . .

Can we in any degree appreciate the fearful strain on the faith and loyalty of his students, his "disciples," as they witnessed, in growing apprehension, the increasing breaks between their Leader and the leaders of the people? . . .

"That what might seem Christ's failure, in not daring to meet the challenge of His questioners, must have left some impression on them, is not only natural, but appears even from Christ's warning of the leaven—that is, of the teaching of the Pharisees and Sadducees. Indeed, that this unmet challenge and virtual defeat of Jesus *did* make lasting impression in His disfavor, is evident from the later challenge of His own relatives to go and meet the Pharisees at headquarters in Judæa, and to show openly, if He could, by His works, that he was the Messiah. All the more remarkable appears Christ's dealing with His disciples, His demand on, and training of their faith. It must be remembered, that His last 'hard' sayings at Capernaum had led to the defection of many who till then had been His disciples. Undoubtedly this had already tried their faith, as appears from the question of Christ: 'Will ye also go away?' It was this wise and gracious dealing with them—this putting the one disappointment of doubt, engendered by what they could not understand, against their whole past experience in following Him, which enabled them to overcome. . . And, this alternative being put to them: would they, could they, after their experience of Him, go away from Him, they overcame, as we overcome, through what almost sounds like a cry of despair, yet is a shout of victory: 'Lord, to whom shall we go? Thou hast the words of eternal life.'"²

But can we wonder that the people were dumfounded when this audacious Man calmly assumed the title of "Christ"?

Yet had not the Roman emperor Octavius set him a notable precedent by assuming the title "*augustus*," which carried an implication of divineness? And was it not true that "much what the term 'augustus' meant to the Roman of that day, the term 'christ' meant to the Jew"? "For, the habit of deifying mortals was familiar. An inscription carved to celebrate the

1 *The Life of Jesus of Nazareth*, Rhees, p. 139.

2 *The Life and Times of Jesus the Messiah*, Edersheim, Vol. 2, p. 76.

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birthday of the Emperor Augustus reads: 'Not only has he surpassed the good deeds of men of earlier time, but it is impossible that one greater than he can ever appear. The birthday of God has brought to the world glad tidings that are bound up in him. From his birthday a new era begins.'³

As for titles, the Man was quite popularly called "Lord," yet often with a meaning no higher than "Sir." In many places in the New Testament the Greek original would be better translated "Master." And it was thus that his students at first regarded him, and this they called him.

Yet—confusion worse confounded!—he later, and not long after he had left the world, came to be regarded as *God*, and the claim was bolstered by his own statement to the effect that, having seen him, they had seen the Father. Yet he persistently disclaimed anything for his personal self. How, then, could such a crass misunderstanding arise?

The term "Lord" is "the expression which the Greek Old Testament constantly uses instead of the ineffable name of God, which we now call 'Jehovah.'⁴ But in Paul's earliest letters (*I Thessalonians*) we find him using this term so freely as to give rise to the inference that within twenty years after the close of the Man's career he had been elevated to the status of God.

Yet to the Greeks to whom Paul indited his letters the term "Lord" undoubtedly meant "sovereign, commander, ruler, or governor," and it is fully apparent that Paul, while he waxed tremendously enthusiastic over his theme, and his thought proceeded often from the person of the human Jesus to the idealization in perfect Man—to the Christ, in other words—he was but proceeding from a recognition of the material to a recognition of the spiritual—yea, from person to Principle. John Mark, like his great teacher, Peter, revered the man Jesus. How could Peter help it, indeed! John was able to look beyond the human Jesus and discern the Christ. He came to see that the human man was but the channel for the Christ. So Paul began to see the impersonal Christ. And thus it came about that Paul, and the students of the Man, moving in a mental atmosphere of densest anthropomorphism, in the rottenest era of human history, in which spiritual blindness had elevated the frail and wicked fleshly personality of the Roman emperor to

³ *The Call of the Carpenter*, White, p. 150.

⁴ *Encyclopedia Britannica*.

Godship, turned upon this foul claim and, by employing the term "Lord Jesus," reversed and repudiated the "serpent's" diabolical claim of deity as vested in the fleshly emperor, and placed it where they knew it belonged, in God, as reflected and represented by the impersonal Christ whom the Man so well set forth. . .

Upon this point the ancient papyri, now being dug up in Egypt and Asia, throw a brilliant illumination:

"The title 'Lord' as given to Jesus is also now seen from the papyri to have had a deeper meaning than we had ever supposed. The fact that the Emperors, when they became deified, as began to be common in the first century, were addressed as 'God,' 'Son of God,' 'Lord,' 'Saviour of the world,' etc., gives a new point to the common use of these titles for Jesus. For the first time we possess a new argument for the deity of Jesus Christ, since the title 'Lord' could be used only after the Cæsar had been acknowledged as God. We now see that the term Lord Jesus was a distinct ascription of deity to Christ, and that its use must almost have been accounted an act of direct antagonism to the claims of the Roman Emperor. Indeed, the exact phrase by which deity was ascribed to Jesus—'Great God and Saviour' (Tit. 2:13; 2 Peter 1:1)—appears letter for letter in an inscription 2 B. C., in which the Emperor is given this title; tho of course the difference in meaning as read by a Christian and by a heathen was heaven high. . . St. Paul's confession of our 'Lord' Jesus Christ, like the complementary thought that the worshipers were 'slaves' of the Lord, was understood in its full meaning by everybody in the Hellenistic East. This becomes still clearer if we compare, for instance, St. Paul's expression, 'the table of the Lord' (I Cor. 10:21), with the analogous Egyptian expression concerning their chief deity, 'the table of the Lord Serapis,' recently discovered in a papyrus. So when a number of papyri and ostraca recently discovered speak of Nero as 'the Lord,' this is exactly synonymous with the inscriptions calling him 'the God.' This is the reason St. Paul insists that Jesus Christ is 'our only Master and Lord' (I Cor. 8:5, 6). . . All of this, as Deissmann shows, throws a brilliant light upon the adjective, 'the Lord's,' that is, 'belonging to the Lord,' as used in the New Testament. So ordinarily used, the 'Lord's Day' meant 'Emperor's day.' So 'Christian' meant originally an imperial slave (Deissmann), or soldier (Souter), belonging to the divine Christ, just as 'Cæsarian' meant slave or soldier of the Cæsar. In the same way 'freedman of the Lord' (I Cor. 7:22) corresponds to 'freedman

of the emperor' (Cf. John 15:14), and the phrases so common with the early Christians, 'friend of Christ' and 'acquainted with God,' correspond exactly to the words in the inscriptions 'friend of the Emperor' and 'acquainted with the Emperor.' . . This is only a hint of what the papyri have done for us in giving new shades of meaning to New Testament language."⁵

Thus, from a constant use of terms which were at first meant to repudiate the base claims of the Roman emperor, it was but a step for the early Christians to fasten the emperor's claim to deity upon the human Jesus. As these people, becoming daily farther removed from the Man's time, pondered the poetical record left by Lucas, the brilliant biography of "Matthew," the very human document by John Mark, and the less and ever less understood metaphysical treatise by John, they fell into sore confusion of thought, and so mingled the Christ with its human channel, Jesus, through which it flowed to mankind, that at last they did exactly what the Romans of the first century had done: losing sight of the impersonal Christ, they elevated a human being, the man Jesus, to oneness with God. Followed then, in time and quite logically, the worship of Mary as one empowered to plead with God and influence Him to change His mind in regard to punishing His children. Followed then, quite consistently, the amalgamation of Christianity with world-politics, with the consequent loss of the Man's wonderful "method and secret."

But the Man's assumption of the title "Christ" was not hasty—indeed, it seems to have given him pause. . .

"We find him sounding his disciples as to the sentiment of the general public toward him. He gets a various reply. 'But whom say ye that I am?' Outspoken, loyal-hearted Peter exclaims, 'Thou art the Christ!' It is the deciding moment. With an exultant committal, Jesus exclaims his gratitude to Peter for so orotund a confidence: 'Blessed art thou, Simon Barjona: thy name means Rock; and upon this rock will I build my cause.' From that time he is to his followers more than a man; he is the divine man."⁶

"The days of the first popularity in Galilee are over; Jesus is practically a refugee outside the borders of Palestine proper; he is with his few followers among the mountains near to the new city of Cæsarea Philippi. We do not know the exact spot

⁵ *The New Archeological Discoveries*, Cobern, p. 127 et seq.

⁶ *The Call of the Carpenter*, White, p. 151.

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where the ensuing conversation took place, but, quite possibly, looking up from where they sat, they could see aloft the great white temple of Cæsar Augustus, the symbol of the worship of might and majesty and dominion and power and the other qualities which men worshipped then as they worship them still. There we may picture it massive and white in the morning sun. Lower down amid the red rocks of that country and possibly within sight of Jesus and his disciples was a vast grotto sacred to the Greek god, Pan. . . Here it was that Jesus asked his disciples what the world said of him and what they said of him, and here he received Peter's confession, 'You are Messiah. . .'

The situation of ancient Cæsarea Philippi was magnificent, nestled amid three valleys on a terrace in the angle of Hermon and almost shut in by towering cliffs and thick woods:

"Everywhere there is a wild medley of cascades, mulberry-trees, fig-trees, dashing torrents, festoons of vines, bubbling fountains, reeds, and ruins, and the mingled music of birds and waters."⁸

The grotto sacred to Pan had given the name of Paneas—the modern Baniyas—to the town. But when Herod's son, Philip, became Tetrarch, he enlarged ancient Paneas and gave it the name of Cæsarea Philippi, in honor of the Emperor. Upon a lofty mount are the ruins of the immense castle, symbolical of vast strength and endurance. It is not unlikely that this mighty rock-wall supplied the material suggestion for the Man's words: "Thou art Peter, and on *this* rock"—this spiritual understanding, infinitely enduring and potent, and compared with which the rock-wall bearing yonder proud castle is as nothing—"will I build my church," my cause.

The issue had been forced. The Man had been deserted by all but a scant handful. If these lost faith in him, what of the Kingdom? The risk involved in thus forcing the issue was vast, yet he assumed it. He accepted the chance and cast the die. The great test was successful. He had clinched their faith. One can almost hear a sobbing sigh of relief mingled with the exultant exclamation that followed. This little band was now further prepared for the perplexities of the deeper teaching which he had yet to give them, and fortified against the rending trials which they were all so soon to experience. Their faith

7 *The Galilean*, Micklem, p. 126.

8 *Land of Israel*, Tristram, p. 586.

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had survived the heavy shocks which it had been so continually receiving. The enthusiasm of the fickle multitudes, the "shallow soil," had reached its climax after the "miraculous" feeding; then came a rebuff from which it did not recover. With the unmet challenge of the Pharisees it fell, never to flame up again but momentarily at the Man's triumphal entry into Jerusalem. Oh, no, Peter did not fully understand his own great confession. But:

"His merit was, that in spite of the rude shocks which his faith had been receiving, and in spite of all that was paradoxical and enigmatical in the teaching and actions of his Master, he saw through his perplexities the gleams of a nature which transcended his experience, and he was willing to take upon trust what he could not comprehend."⁹

"This is the first instance recorded in the gospels in which Jesus discussed with his disciples the matter of his names and titles. They had expressed at the outset their enthusiastic impression of his messiahship; they had overheard, if not taken part in, the discussions among the people concerning Jesus; but he, though himself fully convinced, at least from his baptism, of his own messiahship, had gone about his work of teaching and healing, apparently without formally discussing with his disciples or the people the question who he was. Now the time had come for an understanding with them on the question. Vs. 28, 'and they told him saying, John the Baptist': *cf.* Mark 6:14. The existence of this opinion suggests how little Jesus had been known while John was still alive and at work. 'Elijah': *cf.* Mal. 4:5; John 1:21, and 65. 'One of the prophets': *i.e.*, probably one of the line of prophets (*cf.* Mark 6:15). In Luke, both here (9:19) and in 9:8, this opinion is given in the form that 'one of the old prophets is risen again,' and Matthew mentions Jeremiah especially as one of whom some spoke. Vs. 29, 'Peter answereth and saith unto him, Thou art the Christ.' In words the confession affirms just what Andrew said to Peter when he first met Jesus (John 1:41). But it is by no means a mere echo of that former statement. That was the enthusiastic expression of an impression based upon a few hours with Jesus, and could hardly have meant anything other than that Jesus would turn out to be the Messiah they were looking for. This, on the other hand, is a deliberate assertion made after months of living and working with Jesus, which had deepened their knowledge of him and strengthened their love

9 *Outlines of the Life of Christ*, Sanday, p. 124.

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for him, despite the fact that he had not followed the career which they looked for in the Messiah. . ."¹⁰

But was it not more? Did not his confession and the Man's reply thereto show that Peter had been making spiritual progress? The ship's company had declared: "Of a truth thou art the Son of God," but this would never be taken by a well-informed Jew as a recognition of the Messiah. Peter had made a former acknowledgment: "We have believed, and know that thou art the Holy One of God," but it was not the full recognition contained in his statement at Cæsarea Philippi.

And we must see in this spiritual progress of the man Peter a confirmation of the deeds reported to have been wrought by the Man. Could Peter, after witnessing the cures, the feeding of the multitudes, the stilling of the storm, yea, the raising of the dead, still continue to believe that these deeds were wrought by necromancy—that the crowds had been hypnotized, that ills had been driven out by "mental suggestion," that the storm had abated ere they had summoned Jesus' aid, that the walking on the water was an optical illusion, and that the supposed death of the daughter of Jairus was but a case of "suspended animation"? Whatever he may have thought on these subjects before, however much he vacillated later, it is evident now that he has attributed these works to a power infinitely transcending mortal mind, even to the Mind that is God, whom the Man had revealed as Spirit. . .

The Man saw it. "He knew what was in men." And upon such spiritual recognition he declared his cause—his "church"—to be foundationed.

"Thou art Peter (*Petros*), and upon this rock (*petra*) I will build my church." Not upon *Petros*, a stone, a loose stone, and one of many, "will I build my church," but upon *petra*, the living rock of Truth, which the man Peter had glimpsed. The staggering question, "Whom do men say that I the Son of man am?" was variously met by the common people, who had failed utterly to grasp the Man's teaching regarding the saving Christ. But Peter had laid his mental grasp momentarily upon it. Upon that faint understanding, developed, is the Kingdom of Harmony laid—"and the gates of Hades"—the underworld, the world of matter, of human opinion and man-made beliefs,

10 *The Life of Christ*, Burton and Mathews, p. 152.

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the "communal mortal mind" expressed in animal magnetism, the "serpent"—"shall not prevail against it."

The Man's daily language was Aramæan, and if he spoke it on this occasion he used the word "Cephas" both to designate Peter and the rock. But his disciples did not so report him. And the writers and editors of the Gospel records did not so take it. They knew that he had made a distinction, and had made it so clearly that they did not mistake. It was the living truth, which burst from the lips of Peter, that was to foundation the church. And that is *an understanding of the Christ, the Son of God, the infinite Idea of Mind, the reality of all things, imperfectly expressed and counterfeited in material forms from the lowliest protoplasmic cell to the immeasurable heavens.*

Not the human man Peter, but "generic Man," the Christ, is the rock upon which Christ Jesus built. Not "physique," but spiritual Idea. Does it not argue a developed spiritual insight in the man Peter that he should have gained such a vision of the Christ, before the Man had fully exposed the nothingness of the entire material concept in his demonstration of the Allness of Spirit and the eternity of Life? "Flesh and blood" had indeed not revealed it to him; the revelation came straight from Mind because Peter had been made receptive to it! Nor human intellect nor sensuous intelligence could father such a revelation!

"*Thou art the Christ.*". . . What, the *human Jesus*? Nay, but the Reality that Peter saw back of it. The reality, the true individuality, of every man, woman, and child, of every animal, flower, or force, is an immortal Idea dwelling eternally in Mind, "hid with Christ in God." And this in despite of the contradictory testimony which the physical senses seem to heap mountain high to confute it. The Christ, Truth, is the infinite Idea, containing all lesser Ideas. "When he shall appear, we shall be like him, for we shall see him as he is." When spiritual understanding dawns and reveals the Christ, even as it had begun to dawn upon Peter, we shall claim our divine sonship and repudiate life in the "flesh." Then shall we realize our own perfection, and that of each lesser Idea, as expressed in beast, in herb, in stream, or cloud. Invisible to human sense is this Reality, yet it is revealed by that "faith" which has flowered into spiritual understanding. "Now faith is the assurance of things hoped for, the proving of things not seen."¹¹ And this

11 Revised Version.

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sums the teaching of the Man, who gave out his marvelous "method and secret" and based the fruitage therefrom upon its *practical* application, upon the demonstration of its truthfulness in the *proving* of things unseen.

And the Man was leading them, leading them even in his use of the term "Son of man," for this expression, by which he repudiated human fatherhood and referred to the ideal Man which he was expressing, really implies in this context "generic Man." So his question, "Whom do men say that I the Son of man am?" was a deep probing of human thought with regard to that which the human Jesus was setting forth, the Christ. The title "Son of man" as Jesus applied it to himself doubtless expresses, according to Bishop Liddon, "the archetypal man, in whose presence distinctions of race, intervals of ages, types of civilization, degrees of mental culture are as nothing."

"And I will give you the keys of the kingdom of heaven"—give *you*, and the "you" here is the plural form of the pronoun, hence does not refer exclusively to Peter, but to all the disciples, and to all who shall acquire "that Mind." "Binding and loosing are familiar Jewish expressions for requiring and forbidding."¹² The disciples were likened by the Man to "stewards of the mysteries of God." They were empowered by their developing spiritual understanding to loose mankind from the cruel bonds of the "serpent"; they would likewise bind that which was prohibitive—they would declare what was spiritually lawful or unlawful, they would clearly distinguish between Truth and error, the Real and the false. Thus did they possess the "keys" to Harmony. Thus were they constituted stewards of the Church. . .

The Greek term *Ecclēsia*, translated "Church," originally referred to an assemblage of people, civil or religious, convoked by some recognized authority, and was quite familiar to the Jews. In New Testament usage it denotes a congregation of believers, or "Christians." The coming together of a few students in the home of one of their number was quite commonly referred to as the church, "the church of the house," which for a considerable time is what the large associations of believers were in such centers as Jerusalem, Antioch, and Corinth. It is remarkable that the Gospels contain no reference to church

¹² *The Life of Christ*, Burton and Mathews, p. 155.

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organization. The word "church" occurs in but two instances, both in the Gospel of Matthew, one the word as used by Jesus after Peter's confession, and the other¹³ in the course prescribed to be followed in dealing with an offending disciple who fails to heed private admonition. There is no mention whatsoever of anything that could foreshadow the pretentious institution of later ecclesiasticism. The Man did not organize and establish a church. He worked with and for the individual. He related himself to people as separate persons. They were simply "disciples." Later they were called "believers," "saints," and "Christians."¹⁴ It was on the day of Pentecost that there seemed to come a clear and definite spiritual understanding regarding the assimilation of the Christ. Then came into existence the church as the "body of Christ," signifying an organization subordinate to and dominated wholly by the Christ. It was in no sense a sect, much less a material edifice. It was a "structure," yes, but wholly spiritual. It was a "fellowship of the mystery," the communion of those so dominated by the Christ, and wherein Truth and Love so prevailed, that error was recognized as without reality or power.

One's concept of church is a function of his idea of God. The worship of idols resulted in material temples, as did the worship of the crude concept of God set forth in portions of the Old Testament. Spiritual enlightenment, which came in such deep experiences as are narrated in the Bible, overcame the false beliefs in idols, and the belief that God could best be worshiped in definite localities and at certain times. The belief in the church as a material structure seemed to reach its height in Solomon's day, and as he confronted it he became deeply impressed with the futility of such belief. Gradually the true perception of church unfolded to patriarch and prophet; slowly it grew less material and more spiritual, more truly metaphysical; until at length John, supreme metaphysical student, grasped its true meaning and set it forth in symbolical language in the "Apocalypse" as coming down from God out of heaven and lying four-square upon the eternal rock of Principle. Not a place, not a material structure, not an organization—but

13 *Matthew* 18:17.

14 It was in Antioch in Syria that the followers of Jesus were first called "Christians." The title was originally a taunt meaning "Messiah-ites," and many of the early church Fathers preferred, instead of writing "Christus," to write "Chrestus," which meant "the good one." See *The New Archeological Discoveries*, Cobern, p. 423.

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a state of spiritual understanding of Truth and Love, ruling out sin, disease, death, and all error, ruling out all unknowable dogma and man-made creed, and *proving* itself that which should rightfully dominate mankind. . .

Ecclesiastical arrogance has laid hold of the Man's words for selfish reasons suggested by the "serpent," yet wholly without warrant. Peter did not exercise among the Man's students any superior or supreme authority, as is conclusively shown by such records as *Matthew* 18:1; *Luke* 22:24 and 26; *John* 21:19-23; *II Corinthians* 11:5 and 12:11; *Galatians* 2:9-11; *Ephesians* 2:20; *Revelation* 21:14, etc. Peter later showed by his vacillation that, despite the vision of the Christ that had come to him, he fell short of spiritual wisdom to fully comprehend the Messiah's high mission.

Nor can satisfactory confirmation of ecclesiastical claims be found in the early church "Fathers." . .

"In *Great Truths*, by Dr. St. Clair Tisdale, p. 54, are the opinions of many leading early Christian writers. . . 'Augustine, for instance, says, "On this Rock *which thou hast confessed* will I build My Church" (*Tract* 124 on John), explaining that the *faith* which Peter had professed was the Rock. . . Elsewhere he says, "The Rock is Christ, Whom Simon having confessed, as the whole Church confesses Him, was named Peter" (*Retractions*, 1.21). . . Ambrose writes: "The Rock is Christ." (On *Luke's Gospel*, Book VI.). . . Hilary says: "On this rock of the confession is the building of the Church" (*On the Trinity*, Book VI.). . . Chrysostom writes, "Upon this Rock, that is, upon the faith of confession." (*Hom.* 65 on Matt. xvi.). . . In all, forty-four Fathers teach that Peter's faith is the Rock; sixteen that Christ Himself is the Rock; seventeen that Peter is the Rock; eight that the whole body of the Apostles, with Peter as its chief, is the Rock. See Littledale, *Plain Reasons*, p. 25 note."¹⁵

But what says that great authority, the *Didache*, that "oldest church manual in existence," that Manual of the primitive "Mother Church," composed "before rather than after A. D. 100," when the Church was "neither Catholic nor Protestant, neither Episcopalian nor anti-Episcopalian, neither Baptist nor pædo-Baptist, neither sacerdotal nor anti-sacerdotal, neither liturgical nor anti-liturgical"? What says this authority as to the foundationing of the Church upon Peter?

15 *The Life of Christ*, Lees, p. 264, note 10.

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Not a word! Such an idea was utterly foreign to its composers.

And what says the author of the *Shepherd of Hermas*, that "Pilgrim's Progress" of the period A. D. 90-150?

Answering this question: "It may be finally added that while the Church is pictured by this ancient believer as a tower, he represents the tower as being founded not on Peter, but upon the 'rock of the Son of God.'"¹⁶

"Thou art Peter—thou wast known as Simon, yet this glimpse of the Christ has changed thee, and thou shalt be known as Petros, a stone. Upon this rock, of which thou hast caught but a glimpse, will I foundation that which proceeding from Principle, will prove its own worth in destroying sin, sickness, and death, and revealing God."

"Let him who will wade through all the controversy necessitated by the memorable perversions of this memorable text, which runs as an inscription round the interior of the great dome of St. Peter's. But little force is needed to overthrow the strange inverted pyramids of argument which have been built upon it. Were it not a matter of history, it would have been deemed incredible that on so imaginary a foundation should have rested the fantastic claim that abnormal power should be conceded to the bishops of a Church which almost certainly St. Peter did not found, and in a city in which there is no indisputable proof that he ever set his foot."¹⁷

And now, turning from the puerilities of ecclesiasticism, let us note that the Man, shortly after the bursting forth of Peter's momentous reply, ascended the heights, placed his feet upon the symbols of false worship, and, as Peter, James, and John watched him with increasing awe, became transfigured in their sight. For an instant they saw him as in truth he was. . .

Then from the mountain he turned and faced Jerusalem, the cross—and Life.

As we watch him disappear in the distance, his face set resolutely towards Jerusalem, where the "serpent" awaits to do him to death, we ask again: "What manner of man is this?" For the scientific digging of the centuries, and the cumulative efforts of critical scholarship, ancient and modern, but confirm the amazing narratives of Lucas, of "Matthew," of John, and

¹⁶ *The New Archeological Discoveries*, Cobern, p. 254.

¹⁷ *The Life of Christ*, Farrar, Chap. XXV.

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Mark. The Man did essentially what these report him to have done, he said what they tell us he said—the conclusion is irrefutable. And it becomes more so daily.

But was he, then, *God*?

No. He vigorously repudiated the claim.

Was he human?

Yes. But ere he doffed his apron and quit his bench his resurrection had begun. In him the *human* hourly yielded to the *divine*, until so tenuous grew the mortal veil that his closest students constantly confused the two and saw him oft as God. Theirs has been the world's confusion; and Tatian, pupil of Justin "the martyr," felt so keenly the difficulty of the Man's humanity while claiming his divinity that he was forced to abandon the belief that he was human, and declared that his fleshly body was but an appearance, and that only his divinity was real. Was he so far from truth, this earnest student who was born within a few years of the appearance of John's astounding metaphysical treatise, our Fourth Gospel? Or was Bishop Athanasius so far wrong in intent when, in his memorable discussion with Zacchæus the Jew, in A. D. 155, he declared that "Christ is God, yet there are not two Gods"? Not the human Jesus, but the impersonal Christ is the infinite Idea of God, the true Savior. And this ideal Truth was so increasingly manifested through the human Jesus that the thought of "reflection" and of "image and likeness" became confused among even his closest associates. And the confusion grew. Lucas came to the aid of the questioning Theophilus, and showed that the way of salvation was a *mental* way. He showed how the Christ became manifested to mankind through the spiritualization of Mary's thought, and he set it forth, as he set forth the coming of John the "Cleaner," even as a demonstration, a proof, of the Father-Motherhood of God, Principle, Mind divine. "Matthew" and Mark took care of the human details of this extraordinary career; but John—the meditative, loving and beloved John—abandoned the human, nor cited physical details but to illustrate the operation of the divine. . .

And now we have listened, absorbed, as this Man of Business set forth his perfected "method and secret" of true economic success; we have eagerly watched while he demonstrated its unerring efficacy under the broadest of tests. He passes from us now, his familiar form fades in the hazy distance on the road

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to Jerusalem, and we stand with his students, frozen with awe at what he has revealed. The world of matter seems to shake on its foundations; mortal mind reels before us like a drunkard. . .

We cannot go further with him now: our thought is stuffed to bursting with mental food difficult to assimilate, "sayings" that are indeed "hard," concepts that stagger comprehension. But we shall meet him again, eagerly about his Father's "business," in the Temple courts, at the bar of judgment, on Calvary, and at the tomb. And ere he at last progress beyond human ken we shall find occasion to put our burning questions: "Did Lazarus die? What did he see as he lay in the grave? Shall we awake beyond the portals of death? Shall we overcome evil, disease, sorrow, death? Tell us more, O wonderful Man, deeper things about God, about man, about matter, the body, and healing, and raising the dead! *Thou* hast the words of life! To whom else can we go?"

And the patient Man will answer. And our great need will be met. And we shall understand at last the glorious promise in his parting words:

"Peace I leave with you. . . Let not your heart be troubled, neither let it be afraid."

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