

A NEW CHRIST

Jesus:
The Man and His Works



Wallace Wattles

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INTRODUCTION

In the chapters that follow you are going to meet, perhaps for the first time, the real Jesus of Nazareth. You will explore what kind of man He really was, and what His true mission, message and purpose on earth was.

Wallace Wattles is probably best known for his book ["The Science of Getting Rich"](#), published in 1910, in which he describes a system for acquiring wealth by harnessing and utilizing and controlling the power of your thoughts. He also went on to write several other books with similar themes, they include ["The Science of Being Well"](#), ["The New Science of Living and Healing"](#), and ["The Science of Being Great."](#)

"A New Christ" was Wattles very first book and has been virtually forgotten about having been out of print for the past hundred years, yet it remains one of the finest if not the finest book on early Christianity ever written. In it he describes with brilliant clarity what Jesus the man really stood for, and why He was despised and put to death .He goes on to explain what Jesus meant when He said "The works that I do, you shall do also, and much greater works", and how this can really be so.

Part two of the book, "Jesus: The Man and His Works", was originally privately published as a book based on a lecture that Wattles gave in Cincinnati, Ohio in 1905. His lecture made such a favorable impression on some of his listeners that they determined to have it printed if Professor Wattles would provide a manuscript. As the lecture was based on his book "A New Christ", quite a lot of his original book is duplicated in "Jesus: The Man and His Works", however it is still well worth reading as there are a number of very interesting and amusing anecdotes included, and also some further insights that were not included in his first book.

PART ONE: A NEW CHRIST

Chapter 1 - His Personality

This series will not be an attempt to prove something about Christ; it will be an effort to ascertain by scientific study, what He was, how He lived, and what He taught. Too many people have studied Jesus from the standpoint of some preconceived notion of Him or His mission, such an attitude always leads to erroneous conclusions.

The common concept of Christ was given to the church by the priests of the dark ages, at a time when a religious ideal was wanted which should induce men to be content with slavery, and to bow their necks to every kind of wrong and oppression; and this concept was drawn almost wholly from the poetry of Isaiah; the Christ of the churches is the Christ of Isaiah, and our ideas of Him are not drawn at all from an impartial study of the history of His life.

Such passages in the prophecies as; "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth," have been quoted to show His character, and the meekness and humbly submissive spirit with which He endured wrong and injustice; and we have had held up as the ideal man a despised, friendless, poverty-stricken laborer whom the upper classes regarded with scorn because of his lowly origin and station; who had no friends save fishermen, laborers, outcasts and sinners; who was often shirtless and hungry, and who bore insults and persecutions with meek submission, and walked about in a scornful world with his hands always uplifted in loving benediction.

This character has too long been offered as the Christian ideal; Be meek, Be submissive, Be lamb-like or sheep-like. Bow your head before the

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persecutor, and offer your back to the shearer. Rejoice when you are fleeced; it is for the glory of God. It is a good religion for the man with the shears.

The Christ who was held up in the old fashioned orthodox pulpit is a weak character. He is not the kind of a man we would nominate for president, and his followers have very little faith in him as an organizer.

No railroad magnate of today would make him foreman of a section; and if it were broadcast over the country tonight that the president of the United States had resigned and that Jesus would be inaugurated tomorrow, 95 percent of the Christians there would draw their money out of the banks for fear Jesus might start a panic. What we propose to do now is to ascertain by a study of the four gospels in the light of history whether this is the real Christ; and if not, to find what the real Christ was like.

The Real Jesus Christ

In the first place, then, Jesus could not have been despised because He was a carpenter, or the reputed son of a carpenter. Custom required every Jewish Rabbi or teacher to have a trade. We read in the Talmud of Rabbi Johanan, the blacksmith, and of Rabbi Isaac, the shoemaker, learned and highly honored men. Rabbi Jesus, the carpenter, would be spoken of in the same way. St. Paul, a very learned man, was a tent-maker by trade.

At that time, and among that people, Jesus could not have been despised for His birth and station.

And He was popularly supposed to be of royal blood, being saluted as the son of David; His lineage was well known. The people who cried "Hosannah to the son of David" knew that He was an aristocrat of the aristocrats; a prince of the royal house. He was not "lowly" in birth, nor was He supposed to be so. On this point I refer you to Matthew 9:27; Matthew 15:22; Matthew 20:30; Matthew 21:9; Mark 10:47

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He Was Educated

Second, He could not have been despised for His ignorance, for He was a very learned man. Whenever He went into a synagogue He was selected to read the law and teach the congregation, as the one best qualified for that work. Luke says; "There went a fame of Him through all the region round about, and He taught in their synagogues, being glorified of all." In those times of fierce religious disputation, no unlearned man could have held his own in such fashion. He must have been letter-perfect in the books of the Jewish law, for He was always able to rout His adversaries by making apt quotations from their own books. Even His enemies always addressed Him as Master, or Teacher, acknowledging His profound learning. On this point, read Matthew 13:54; Mark 12:24-34; Luke 4:14 -15; John 7:19-23; John 10:34.

Jesus Had Plenty

Third, He was not despised for His poverty, for He had many wealthy and influential friends, and knew no lack of anything. Lazarus and his sisters, whose home was always open to Him, were people of consequence; for we are told that "many of the Jews" came to comfort the sisters when Lazarus died. Luke says that Joanna, the wife of Chuza, the king's steward, and other women" ministered unto him of their substance"; that is, they were supporters of His work.

The king's steward was a high official, and his wife would be a prominent lady.

Joseph of Arimathea, who came to get the body of Jesus, was a well-to-do man. So, probably was Nicodemus.

Jesus healed the sick in the families of rulers and high officials, and they appear to have responded liberally in supplying His financial needs.

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True, He held no property and bought no real estate; but He dressed expensively, lived well and never lacked for money. When He was crucified the soldiers cast lots for His clothing because it was too fine to cut up, as they would have done with the garments of an ordinary man; and on the night of His betrayal, when Judas went out, it was supposed by the others that he had gone to give something to the poor. It must have been their custom to give away money, or how could such a supposition have arisen?

In that country and climate, the wants of Jesus and His disciples were few and simple, and they seem to have been fully supplied. He wore fine clothes, had plenty to eat and drink, and had money to give away. Read Luke 8:1-3; Luke 5:33; Luke 23:50; John 11:19; John 12:2; John 19:23.

Jesus Was Not Humble

Fourth, Jesus was no humble, in the commonly accepted meaning of the word. He was a man of the most impressive, commanding and powerful personal appearance. He "spoke as one having authority" and "his word was with power."

Frequently, we are told, great fear and awe fell upon the people at His mighty words and works. In one place they were so frightened that they besought Him to leave; and John tells how certain officers sent to arrest Him in the marketplace lost their nerve in His commanding presence, and went back, saying "Surely, never man spake like this man."

On the night of His arrest a band of soldiers approached Him in the grove and asked for Jesus of Nazareth; and when He answered "I am he," such was His majesty and psychic power that they prostrated themselves;" they went backward, "the account says," and fell to the ground" (John 18:6).

To be like the Christ of the four Gospels, one must be learned, well dressed, well supplied with money, and of noble and commanding

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appearance, speaking with authority, and having tremendous magnetic power.
And now, what was His attitude toward His fellow men?

Chapter 2 - His Attitude

One of the very best ways to reach an understanding of Jesus is by studying His reasons for taking the title He assumed - the Son of Man. He rarely spoke of Himself in any other way. This term, Son of Man, was a common in the Jewish prophecies, and in the current conversation of the times, and it was simply an emphatic way of saying "Man." If you wished to emphasize your fealty to democracy, you might say I am a son of Thomas Jefferson"; and if you wished to emphasize your fealty humanity, you would, say as Jesus did. "I am a son of man."

The World Jesus Lived In

The Roman empire was a great taxing machine. In its conquered provinces, the people were left, as far a possible, with their, own local government and institutions of justice. The function of the Roman officials being to extort tribute, or collect taxes. Every form of extortion and oppression was practiced by the governors, procurators and tax collectors upon those who had property. Open robbery, torture, kidnapping, false accusation and imprisonment might visited upon the man who had money to tempt the cupidity of the higher powers; and as the oppressed property owners had no way of meeting the exactions of the government but by exploiting the poor, the condition of the masses was pitiful indeed.

You will readily see that the business, and property-owning class had to get money to pay their taxes by exploiting, the multitude in some way. It is economic axiom which is indisputable that all taxation of whatever kind, upon whomsoever levied, must at last be wrung from the hard hands of the producers; no one, however, seems to comprehend this fact as little as the producers themselves. They strenuously reject all offers of deliverance, and generally kill those who try to help them.

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Jesus received His only real and permanent following from, among the middle class, as we shall see, and was crucified by the workers, whom He was trying to deliver oppression. It was middle class mob which demanded the liberation of Barabbas and howled for the blood of Christ.

To give you an idea as to how oppressive the Roman taxation was, we may estimate from certain passages Josephus that the private income of Herod the Great was three and one half millions of dollars a year. That is vastly less, of course, than the income of our John D. Rockefeller; but our Herods have much larger, richer, and more, populous country to levy taxes on, and they have discovered methods of extortion which lay the crude ways of the monarchs of antiquity very far in the shade. The enormous sums which were collected from the little province of Galilee brought the unhappy workers down to the last extremity of destitution; they, could go no lower and live.

The Sects of Jesus' Day

In Judea at this time were several religious sects, which were also in a way, political parties, scheming for prestige and power, and for influence with Rome. The Pharisees, Sadducees, Essenes, Samaritans, etc., disagreed upon various questions, as the existence or non-existence of angels, the resurrection of the dead, baptism, and so on. The strife between the parties was desperately acrimonious and bitter often to the point of open violence. You will notice as you read that they, were always ready to "take up stones" to end a dispute ; riots were of daily occurrence in the streets of Jerusalem, and only the psychic power and commanding personality of Jesus saved Him from being stoned by these religious mobs, Read Luke 4:28-30; Luke 20:6 John 8:59

The leaders of these sects were, of course, of the middle, or property-owning class; but the rank and file were the common masses, sunk in the most abject poverty- taxed, beaten, robbed, outraged, slaughtered, with no

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voice lifted anywhere in their behalf. No one, Jew or Gentile, thought for a moment of demanding justice for the mongrel multitude.

It is said of Jesus that He "had compassion on the multitude, because they fainted, and were amazed, and were like sheep without a shepherd" (Matthew 9:36). They had then, as now plenty of shepherds to baptize them to interpret prophecy for them, to instruct them in "spiritual" things; but none to demand a lightening of their burdens none - to cry out, their behalf for justice.

The principal care of the shepherds was that they should so doctrinally correct that they would never, never consent to be sheared by the opposing party.

The New Thought of Jesus' Time

Into this maze of oppression, taxation, murder, outrage and theological discussion comes the grand, strong figure of this young prince and scholar, saying; "The Spirit of the Lord is upon me, for he hath anointed to preach good news to the poor. I am no Pharisee, I am no Sadducee, Essene, or Samaritan; I am a man. I come" not in behalf of Pharisaism or Samaritanism but in behalf of humanity."

Here. was an altogether different religious attitude; He had no "ism" to build up; His only creed was justice, His only doctrine the square deal. No wonder they were "amazed at his doctrine."

No wonder His "word was with power."

No wonder they said, "he speaketh as one having authority." Jesus said of Himself that the father had given Him authority to execute judgment because He was man. (John 5:27). That is the only reason God could possibly have, for giving authority to any man; if there is a man anywhere today upon whom the

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divine sanction rests, it is not because he is a Pharisee, a Methodist, Presbyterian, Republican or Democrat, but because he is a MAN.

And it is further true that amongst all those who claim leadership by virtue of divine authority we may apply this, test with certainty – that the man who stands for humanity, first, last and all the time, against all vested interests, religious and economic, is the man who stands as Jesus stood.

The man who stands for humanity against, the vested religious interests of his time frequently is called an infidel; and the man who stands for the property less against the vested political and economic is of his time is called a traitor. Jesus was crucified on the charges of infidelity and, treason, and He was guilty on both counts.

Let no one be too horrified here to proceed further; for there are no prouder titles. when justly held than the terms Infidel and Traitor. It was a grand saying of Wendell Phillips; *"Write upon my grave. wrong; Infidel -Traitor; infidel to every church that compromises with wrong; traitor to every government that oppresses the poor:"*

The most sinful infidelity not being unfaithful to church, but being unfaithful to the truth; and the vilest treason is not turning against some government, but turning against the weak and helpless. This was the attitude which Jesus took; He gave expression, to all this when He took the title which made Him the champion of humanity – when He said; "I am the Son of Man."

We will now take up the consideration of His teachings. .

Chapter 3 - His Teachings about Man

If Jesus was a Savior, He came to save mankind, collectively and individually, from sin, from Error; for there is nothing but error to be saved from. That is what He says of Himself, in John 18:37; "To this end was I born, and for this cause came I into the world, that I should *bear witness to the truth.*"

A lost world is a world which has lost the truth about life; and a lost man or woman is simply one who has lost the truth about life; and there is no other way under heaven to save the lost but by telling them the truth about life.

This simple sentence in which He concisely states His mission lets in a flood of light upon His theory of life; He came to save from sin, disease and poverty by telling the truth. Then sin, disease and poverty are untruths; that is, they are wrong ways of living. We will consider first His broader and more generic application of truth, and later, His application of it to the individual.

In the sermon on the mount, He says (Matthew 5:21-22); "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; 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." The phrase, "thou fool," as we understand it now, does not give the meaning of the original at all; it would be better rendered by some such phrase as "you are of no value" or "you are good for nothing."

I can make His meaning clear, I think, by an illustration. I was sitting in a hotel lobby, once, when the news came of a coal mine horror in which a number of poor fellows lost their lives. Two well-dressed men near me were discussing the affair, and one said; "Oh, well, it's only a couple of Huniaks

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less. A million more are ready to step into their shoes tomorrow; the world hasn't lost anything."

Jesus says whosoever shall speak of a man as that man spoke, is in danger of hell fire. That man, and those who think and speak as he does, are the real murderers of all who die in mine and mill and under rolling wheels; they make the slaughter possible by cheapening the estimate that is put on the value of a human life. Whosoever talks of "cheap" people, and of "lower" classes, and insists that some are especially valuable to God, and that others are their "inferiors," will go to hell, said Jesus; and I think He was right.

A little farther on in His life, we shall see how He proved it, and on what great natural fact He based His assertion. I have given you the exact meaning of the quoted passage, and the only meaning which may legitimately be drawn from it.

Turn now to the 12th chapter of Matthew and read the first eight verses.

The Sabbath

There you find that the disciples were crossing the fields on the Sabbath day, and that they plucked the ears of corn, and ate as they went. This gave great offence to the Pharisees. They were not offended because they took the grain, for, under the Jewish law, the right of the hungry wayfarer to life transcended the property rights of the owner of the field; none might say the famished man nay, if he chose to pluck and eat. It was not to a theft of grain that the Pharisees objected, but to the fact that the plucking and eating were done on the Sabbath day. The Pharisees believed that the one thing most valuable to God was their church with its institutions and observances. They would not break the Sabbath to feed a hungry man, or to heal a sick man, because they thought the Sabbath was more valuable to God than the man.

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And so they complained to Jesus, and He answered them, "Have ye not heard what David did, when he was hungry; he and they that were with him?" and He went on to tell them from their own scriptures, in which, as I have said, He was letter-perfect, how David and his followers went into the temple and took the sacred shewbread and ate it and God approved. "One standeth here," said Jesus, "greater than the temple."

"The (son of) man is lord of the Sabbath day." That is, God cares more for a hungry man than He does for a holy day or house. In the second chapter of Mark, where the same story is told, He adds, "The Sabbath was made for man, and not man for the Sabbath."

Organizations

Here is brought out and sharply defined the issue between Jesus and His opponents. They were exalting the temple, the worship, the Sabbath, the ceremonial; He exalted the man. They declared that God was working through humanity to build systems and institutions; He declared that God was working through systems and institutions to build humanity. And I, for one, agree with Jesus. I feel no reverence for buildings; even though they are magnificent structures, where the dim light falls through stained glass windows upon the sculptured forms of saints and angels, where robed priests chant in solemn cadence; these things move me little.

But when I stand in a schoolroom and look into the bright faces of a hundred, boys and girls – when I stand in the crowded marketplace, or in a mill 000 or factory where my brothers and sisters toil to supply the needs of the world, and I remember that every soul before me contains possibilities as boundless as the universe itself; when I stand in the presence of this toiling, seeking, loving, suffering, glorious, common humanity, I bare my head and bow in reverence, for here, indeed, I am in the presence of Almighty God. One

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is here greater than the temple, greater than the Sabbath, greater than the system, greater than the institution, greater than the Church or State.

God has a higher call for man than the keeping of certain days and places holy. This whole earth is a holy place, because it is consecrated by the love of God to fulfill His purpose in unfolding the high destiny of man.

Little Children

In the 18th chapter of Matthew you will read how Jesus took a little child and set him in the midst, of them, and said; "Whosoever shall humble himself as this little child, the same shall be greatest in the kingdom of heaven"; and He went on to assert that whatsoever should offend the child had better be cast into the sea.

You will get a good idea of the prevailing misconception concerning Jesus and His times if you study the pictures you commonly see of the scene where He blessed the little children. He is always shown to us surrounded by prettily dressed women, who are bringing nice clean babies for Him to love and bless; and it looks very easy for one to humble himself as one of those.

But turn back to our description of the condition of the masses in His day, and you will get a different idea. That was a slave child that He set in the midst of them; unwashed, uncombed, covered with vermin and noisome sores repulsive to every sense; a child of the abyss, in the darkest period of the world's history.

And what could He mean by telling us to humble ourselves as such a child? Is it that we should be childlike in spirit, teachable, credulous? No; there is only one way. Stand beside that child of the gutter, and say; *"Before God he is as good as I. He is entitled to everything that I claim for myself and for my children, and I will not rest until all that I demand for my own is his also."* Then

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you will have humbled yourself as the little child by acknowledging his equality with you, and then you will begin to be great in the kingdom of heaven.

"Whosoever shall offend one of these little (slaves?) ones, it is better that a millstone shall be hanged about his neck, and he were cast into the sea." Yes, any man, or woman, or railroad system, or financial system, or industrial order or disorder that stands between the poor man's child and life, is under the curse of God. It is better that all the corn crops of a thousand years be lost, than that the least injustice shall be done to one such little child. That is what Jesus taught; and it is not to be wondered at that He was crucified.

Chapter 4 - His Teachings About Wealth

One day Jesus was teaching the people, and He said, in substance; "Why are you worried about things to eat and to wear". Look at the birds; they have not a fraction of your intelligence; they do not know enough to sow, or reap, or gather provision for the future; and yet they have no famine. You, with your great intelligence, surely ought to be able to live with more ease and safety than the lower orders of life; yet the only fear and anxiety are to be found among men. Seek the kind of kingdom your Father wants; a perfectly righteous order of things and you will have plenty of everything."

This is a rather free translation of Matthew 6:25-34, but it is a very accurate rendering of the meaning of the original; much more accurate than that given by the King James version.

And I wish here to give you a word of caution. I frequently receive letters from people who lay great stress on the interpretation of some particular passage from the New Testament, and even on that of some single word; as if the letter of it was a perfect and infallible guide. Now, remember that Jesus taught and spoke in the Aramaic, a dialect which had entirely supplanted the Hebrew among the Jews of Palestine, and that His sayings, in that language, were held in memory about seventy years before they appeared in the Greek, written in the manuscripts of the gospels; and that from the Greek they were translated into the English of 500 years ago, in our King James version. Five hundred years ago many words in our language carried meanings which are lost now; and so you will see how foolish it is to pin so much faith on single detached sayings and passages, which may not at all convey the meaning He gave to them. We never can understand him until we study his teachings as a connected whole.

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Wealth for All

On the face of things it would look as if He told the truth when He said that there was no need for worry. There is no lack of the things needed, and where there is no lack there is no necessity for worry. This world would produce food, under intensive cultivation, for more than ten times its present population. It would produce the fabrics where with to clothe ten times its present population finer than Solomon was arrayed in all his glory. It would furnish building material sufficient to erect a palace larger than the Capitol at Washington for every family now living, and there would be material enough left over to house another generation.

Our Father has provided the raw material for all the things essential to life, and He has provided a thousand fold more than we can use. The race, taken as a whole, is rich; immensely rich; it is only individuals within the race who are poor.

The satisfaction of human needs is a problem of machinery and organization, and the machinery is pretty well perfected; it is now, then, a matter of organization.

Seek the Father's Kingdom, says Jesus, and you solve the bread and butter problem. Does that sound like a rational interpretation of the passage we are speaking of? Turn to the 12th chapter of Luke, and read the parallel passage.

The Kingdom of God

Now, what did He mean by the kingdom of God? Practically all commentators agree, now, that He did not mean a distinct Heaven, which we can not enter until we die; and they agree, also that He did not mean a church like the one we have now.

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If you can conceive of the church as expanded until it filled the whole earth; all the people united in one, and all practicing what the churches preach now, that would be very like a Kingdom of God as Jesus describes it.

He illustrates it by showing that the birds know no anxiety; they live in the Father's kingdom. They all, alike, have access to the Supply. There is no bug trust, and no shrewd bird has, as yet, cornered the worm market. When, instead of going freely to the Great Supply, the birds begin to compete for the limited portions of it, there will begin to be an anxiety among them. There can be no Father's kingdom unless all can have equal access to the Great Supply.

Equality and Democracy

You will find this confirmed in the twenty-third chapter of Matthew, in the first twelve verses. Here He lays the foundation of the kingdom in the fact of the Fatherhood of God, and I will call the attention of the literalists especially to the fact that the sayings were addressed "to the multitude" as well as to His disciples.

He assures them all that God is their Father, and that they are brethren; and that hence, they should not compete for the best place at the feast. If, instead of struggling with each other, you will go lovingly to the feast together, is there not enough for all? Let there be no striving for mastery, or power over one another; just plain equality and democracy, says Jesus, and no one will have to bear a heavy burden any more.

Suppose the father of a family should see his children gather around a table, where he had provided for them as bountifully as our Father has for us; and suppose that the largest boys should get to the table first and gather all the best food around his plate. When his little sister reaches for a nice piece of cake he slaps her; he strikes back the outstretched hands of the others, and says: "Get away! Our father put this here, and I am the first one to get to it; so it is mine. Get away (strike,push,shove) and, looking up to his parent, he

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addresses him thus: "Our father (biff), thy kingdom come (bang), thy will be done (whack)."

Would not that father say, "My will, will not be done until you, with your brothers and sisters, go together to the Supply I have provided."

And if the large boy should say then: " Well, father, I will hold it as your trustee, giving to the others as I think it best for them, and seeing that all is done decently and in order," would not the father say, "I do not want benevolence, or charity, or self-denial, or Sabbath observance, but that each one shall go freely to the Supply for all that he needs."

The idea of Jesus appears to be that if each one will go freely to the Supply, there can be no poverty or lack of any kind; and His idea appears to be sound. If the supply is super-abundant, and all go freely to it, how can anybody have lack? The trouble is that we have our eyes fixed, not on the Abundance, but on the Uppermost Place.

It is as if there were a mountain of gold, to which we might go for wealth, but on our way thither we find a few scattering nuggets which have been washed down by the rains, and we stop to fight for the possession of these fragments, and so lose the whole.

In this connection, look up the parallel passages in Luke, and not the one in the twenty-second chapter, where He cautions them against that most insidious of temptations, the desire to pose as a "benefactor." No benefactors are needed where all may go to the Supply. You are to serve by inviting men to the feast, not by handing them a few crumbs from your own plate. It is not possible that there should be benefactions, benefactors or charity in the kingdom of God; so long as there is need for these things we are not in His kingdom. And how can we hope to establish the kingdom by practicing things which do not belong to it?

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"Love Thy Neighbor"

It is in this light that we must consider His command to love one's neighbor as one's self. What does it mean, this loving one's neighbor as himself? Suppose my wife and I sit down to lunch; and there is nothing on the table but a crust of bread and a piece of pie. And suppose that I hastily grasp the pie, and say; "My dear, I certainly love you devotedly; I do wish you had some pie, also, "and I swallow it, and leave her the crust; have I loved her as myself? If I love her as myself, I will desire pie for her as intensely as for myself, and I will try as hard to get it for her as for myself.

If I love you as myself, what I try to get for myself I will try to get for you, and what I try to get for my children I will try to get for your children, and I will no more rest under an injustice done to you or yours than if it had been done to me or mine.

And when we all desire for everybody all that we desire for ourselves, what is there for us to do but to stop competing for a part and turn to the abundance of the Great Whole, which is the Kingdom of God.

In the next chapter we will consider how the apostles went about solving the problems of supply, and why they failed.

Chapter 5 - The Apostles and Their Failure

No one who studies carefully the teachings of Jesus can doubt that by the phrases, "Kingdom of Heaven" and "Kingdom of God," He meant such a righteous adjustment of social relations as would have revolutionized the Society of His day; or which, if applied in our time, would revolutionize the society of this day.

You will get this idea pretty clearly if you study His use of the term "this world," and His comparison of the "world" with the kingdom. When He speaks of the "world" He never means the earth; He always refers to the existing social and governmental order; the world of men; organized society. He speaks of this world as a living, sentient thing; as loving, hating, etc.; and it can hardly be that He refers to the senseless clods and stones composing the material planet on which we live.

Thus in John 17:14, He says: "The world hath hated them, because they are not of the world."

In the same chapter He speaks of His disciples as being in the world, but not of the world; as being sent into the world; and He prays that the world may believe, and that the world may know. In the two preceding chapters He speaks of the world as being overcome. Follow this clue through all His teachings, and you must conclude that by the "world" He means the existing order of human relationships.

The World and the Kingdom

Having come to an understanding of this, we can appreciate the contrast He draws between the world and the Kingdom. His Kingdom, He says, is "not of this world"; that is, it is not on the same basis as the world's kingdoms. "If My kingdom were of this world, then would My servants fight" (John 18:36).

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In the world's kingdoms they fight; in His Kingdom they co-operate.

In the world's kingdoms they sustain the relationship of master and servant; in His Kingdom, they are "friends" (John 15:15)(See also Matthew 23:10).

The world's kingdoms are divided against themselves (Matthew 12:25), but in God's Kingdom they do not try to conquer or master one another. That is the essential thought of the life of the Kingdom – that there shall be no seeking for power over other men; over against it He places the essential thought of the world-life, which is the strife for power, and for the uppermost place.

So, when they sought to make Him king by force (John 6:15), He refused, because that would have been placing His Kingdom on the world basis of strife and competition, and a kingdom over which Jesus ruled by force of arms would, after all, differ from the world kingdoms only in degree, and not in principle. The only kingdom in the establishment of which He could assist was the Father's

Kingdom; a co-operative commonwealth, in which all should have access on equal terms to God, and to the Great Supply.

So He sends His followers out, not to fight or conquer, but to go as lambs among wolves, and by teaching and living to transform the insane and struggling world into a vast brotherhood. He believed that He had overcome the world by His demonstration, and that it must soon come to its end.

The End of the World

This brings up another point for our consideration. When He speaks of the "end of the world" it is apparent that He is not referring to some tremendous cataclysm which shall destroy the planet, but to a social change; a world revolution. In the twenty-fourth chapter of Matthew, He does, indeed, give some symbolical pictures of the darkness of the sun and moon, etc., which He

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quotes from the prophecies; but as we shall see in a future chapter, the "coming of the son of man" meant to Him, not His own personal return to establish a spiritual force-kingdom, but the awakening of racial Man, and his entrance into his heritage. When Man awakes and enters into his own, the world will be ended and the Kingdom will begin; that is the Coming of Man, which the prophets foretold.

That is the way Jesus interpreted them, as you will see if you study Him carefully and without prejudice. He does not appear to have had any idea that the planet would "come to an end"; or that He would actually come in personal presence to do what He steadfastly refused to do while here – set up a kingdom based on force.

The apostles caught this concept of the Kingdom, and they set forth with joyous confidence to build a united and harmonious world.

Read the second and fourth chapters of the Acts, and read the writings of the early Christian fathers, and you will see that their idea was not to build an institution for worship, in a bad world, but to build the world itself into a righteous, united and orderly society. Property was held in common, and there was no poverty among them which was not shared by all, and no riches which were not enjoyed by all.

The early Christian societies were little commonwealths, and the inspiring purpose to which they held with intense enthusiasm was the building of the world into one great commonwealth.

The apostles were communist organizers, and the purpose of Jesus as understood by them was the establishment of a communistic state which should grow up within the kingdoms of the World, and absorb them all, not by force, but by conquest of truth; by evangelizing the world, by educating it to the brotherhood ideals and methods.

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Their dream was a world of Man, where the united efforts of all should center in the development of the little child; it was this glorious vision which gave virility and power to their preaching, and it was the loss of this vision which cost the church its spiritual power. The church of today is alive in proportion as it receives this world-vision; as it sees the kingdom and helps reorganize society.

Why Communism Fails

We may here consider for a moment why the communistic experiment failed, and we shall find the reason easy to get at. Communism has always failed, and always will fail, because it interferes with the Great Purpose, which is the complete development of the individual soul. It extinguishes the individual in the mass, and takes all initiative from him. Seeking to prevent him from gaining power over other men, it robs him of power over himself. It destroys individuality for man can develop only by the free proprietary use of everything he is individually capable of using.

Capitalism robs the majority of men of the opportunity to make proprietary use of the things necessary for their individual development; Communism would rob all men of this opportunity. In this, both are the opposites of Christian socialism.

Christian Socialism

Socialism would tremendously extend private property. Its cardinal doctrine is that the individual should own, absolutely and without question, everything which they need or can use individually; and that the right to hold private property should be limited only when we come to those things which a man cannot operate without exploiting other men. Man, under socialism, may acquire and hold all that he can use for his own development; but he may not own that which makes him master of another man.

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As we approach socialism, the millions of families who are now property less will acquire and own beautiful homes, with the gardens and the land upon which to raise their food; they will own horses and carriages, automobiles and pleasure yachts; their houses will contain libraries, musical instruments, paintings and statuary, all that a person may need for the soul – growth of themselves and theirs, they shall own and use as they will.

But highways, railroads, natural resources, and the great machines will be owned and operated by organized society, so that all who will may purchase the product upon equal terms. Socialism, when properly understood, offers us the most complete individualism, while communism would submerge the individual in the mass.

The apostles failed because communism is a failure in the nature of things, while the world, at that time, had not evolved far enough to make socialism possible. They tried to establish for all a life which was only possible to a few.

Chapter 6 - The Source of Power

Jesus ascribed all His marvellous power to the mental relationship which existed between Himself and the Father. He uses the terms Father and God interchangeable, and says: "My father, of whom ye say that he is your God" (John 8:54).

And in His talk with the Samaritan woman, He explains clearly His conception of God, declaring that, "God is Spirit" (Not A Spirit, as the King James version has it), and that He is not to be worshipped in some particular place like Jerusalem, or on some specially consecrated mountain, but may be approached, or worshipped in spirit and in truth, anywhere.

The Father, as described by Jesus, is Universal Spirit, working in all, through all, and FOR ALL. He describes this spirit as making the sun to shine, and causing the rain to fall, and so as being the POWER behind nature; as clothing the lilies of the field, and causing the hair to grow on man's heads, and so as being the one and only LIFE; as quickening and leading men to truth and so as being the one and only INTELLIGENCE.

Every man is a God, according to Jesus, because it is Spirit which lives in man; He said to them: "Ye are Gods" (John 10:34). Spirit holds the earth in its orbit, makes the sun rise, sends the rain, and causes the coming of seed time and harvest; Spirit lives in the lily and clothes it finer than Solomon was arrayed in all his glory; Spirit lives in man.

There is only one power, only one life, only one intelligence.

Unity of Man in God

As I have said, Jesus ascribed all His power to His conscious unity of mind with this One Intelligence. "I and my father are one," said He. "I do always his will."

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And He went on to declare that because He always did the will of Spirit, Universal Spirit worked in and through Him. "I do always those things that please him, "said he (John8:29)."I come, not to do mine own will, but the will of him that sent me." "I seek not mine own will, but the will of him" – and so on.

He made it perfectly plain that it was because of this unity of mind with the Father, which we call cosmic consciousness - that the Father could work through Him.

Because I will to do his will, said Jesus, my father and I act as one; and so it is not I that do the works, but the Father that worketh in me. He was consciously one with the one Spirit, and so all power in heaven and earth was at His service; He was consciously one with the one Life, and so He could transfigure His body, and heal others; "there went out from him a virtue (a realization of truth) that healed them all"; He was consciously one with the one Intelligence, and so all knowledge and all wisdom were His.

This is a point we must not lose sight of; that all that there is in the life of Jesus which transcends the ordinary, He positively declares to be due to His cosmic consciousness; to unity of mind and will with the All-Spirit.

Cosmic Consciousness

I will quote you a few more passages on this point; "He that sent me is true, whom ye know not; but I know him" (John 7:28-29). "I know him, and keep his saying" (John 8:5 5). "The son can do nothing of himself, but what he seeth the father do "; (John 5:19). "As the father knoweth me, even so know I the father" (John 10:15). To "know" the father can have but one meaning; and that is to be conscious of Spirit; to have my own consciousness so unified with the consciousness of Spirit that what Spirit knows I know; what Spirit sees I see; and what Spirit does, I do. My father is greater than I; I proceeded forth and came from Him; but if I unite with Him in consciousness, He is in me and I in Him, and He and I are one.

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Jesus declares that this cosmic consciousness is the source of all power; He demonstrates that it is perfect health, both in His own person, and by healing others;" and this is life eternal to KNOW thee" (John 17:3). He asserts that it gives perfect wisdom - "The father loveth the son, and showeth him all things." "My judgment is true; for I am not alone, but I and the father" (John 8:16).

And He asserts that it is wealth; "All things that the father hath are mine" (John16:15).

Christ's Brothers

He does not trace His power to something peculiar about His birth, but to His conscious unity with Spirit. He does not say that God is His father alone, but that He is our father. He says; "One is your father, and all ye are brethren." He says in the sermon on the mount;" It is your father who feeds and cares for you; be his children in mind and will, as you are in fact."

He does not assert that He is a demi-god, and that we are men; but that He is God, and we may be God, too, if we will;" He that willeth to do the will of God, shall know"; "shall enter the kingdom," and so on.

"The works that I do, ye shall do also; and greater works than these shall ye do."

The consciousness that He had, He seems to think quite possible for all of us;" That they may all be one, "he prays, in the seventeenth chapter of John," as thou, Father, art in me, and I in thee, that they may be one in us." "I in them, and thou in me, that they may be made perfect in one." What He is, we can any or all of us become, He says.

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Jesus' Relationship to God

It is not within the scope of this little book to study whether Jesus really was born in a different way from other people; that inquiry must be reserved for a more pretentious work. But this is quite certain, that He Himself made no claim to being different from the rest of us, except as to the extent of His consciousness.

He was conscious of a relationship with Spirit which the world knew nothing about; this relationship existed for the world as well as for Himself, whenever the world would recognize it, and enter in to it. And for all to enter into this conscious unity with Spirit would save the world from sin, sickness, ignorance and poverty; it would establish the Kingdom of God.

He could pray for no greater good than that they might be "one with the Father," even as He was one with the Father. To be one with the Father is to be one with Spirit; and to be one with Spirit is to so harmonize with it that thought, life, power, and wisdom shall come in a continuous inflow from Spirit into our minds and bodies.

Man's Relationship to God

There is, according to Jesus, one Spirit who is all the power there is, all the life there is, and all the intelligence there is; and this Spirit has children, who are of the same substances as Himself, and who have power to think independently, and to separate themselves in consciousness from Him.

And the power to think independently implies the possibility of thinking erroneously; if man separates himself in consciousness from God, he is sure to fall into error, for he can see only an infinitesimal portion of the truth.

Man's life, man's power, and man's wisdom decrease in exact proportion to the extent of his separation in consciousness from God.

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Jesus found a world of men who had lost the consciousness of God, and because of doing so had become afflicted with the most horrible diseases; had fallen into the vilest depths of sin and debauchery; had sunk to the lowest levels of poverty and misery, and were in danger of losing life itself. To this lost and struggling world, He gave a demonstration of the possibilities of a life of cosmic consciousness - of conscious unity with Spirit. He demonstrated power over nature by calming the storm, and precipitating the food elements from the atmosphere to feed the hungry multitude; He demonstrated the power of Life to heal the sick; He demonstrated the Wisdom which is beyond the limited consciousness of Man, and He demonstrated wealth; and finally, He demonstrated power over death.

And He told them how He did what He did, and how any other man might do the same, and even greater works.

The method of attaining cosmic consciousness we will consider in the next chapter.

Chapter 7 - Attaining Cosmic Consciousness

"And this is Life Eternal: to know God."

Cosmic consciousness or conscious unity with Eternal Spirit can only be attained by a continuous and sustained effort on the part of man. The extension of consciousness always requires a mental effort; and this mental effort, when it is seeking for unity with Spirit, constitutes prayer.

Prayer is an effort of the human mind to become acquainted with God. It is not an effort to establish a relationship which does not exist, but to fully comprehend and recognize a relationship which already exists. Prayer can have but one object, and that is unity with Spirit; for all other things are included in that.

We do not really seek, through prayer, to get health, peace, power or wealth; *we seek to get unity with God*; and when we get unity with God, health, peace, power and wealth are ours without asking. Study the intercessory prayer, as it is called, in the seventeenth chapter of John, and you will see that Jesus asks nothing for men except that they may be one in mind with God. This is the one thing needful; all other things are contained in it.

Whoever has full spiritual consciousness has health, peace, power and wealth.

Oneness through Prayer and Will

Jesus laid great stress on prayer in His teachings, and demonstrated His reliance upon it in His daily practice. The gospels abound with references to His praying; to His going apart to pray, continuing all night in prayer, and so on.

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It is evident that His consciousness that He and the Father were one was only retained by persistently and continuously affirming and reaffirming the fact. This fact, it must be remembered, is in direct contradiction to our objective consciousness.

We appear to think, live, move and have our being entirely in ourselves and o ourselves; our physical senses deny the existence of a God. God is not found by extending the outward or objective consciousness. "God is Spirit," said Jesus," and they who approach Him must approach Him through their own spirits."

To attain cosmic consciousness, the effort of prayer must be, first to arouse to activity the spirit in man and second, to unite that spirit in conscious union with God.

The spirit of man - the ego - the man himself, is aroused whenever the will acts.

Only the man himself can will; and when he wills it is his whole personality which comes into action. We see, then, that Jesus was perfectly scientific in laying down His first requirement for attaining cosmic consciousness - that one must will to do the will of God.

He plainly ascribes His own power to His setting His will to do the will of Cosmic Spirit; and He says;

"He that willeth to do the will of God shall know."

To will to do the will of the Father, to keep His sayings, to do His works; this was the first step toward unity. And the next was the prayer of faith.

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The Prayer of Faith

The prayer of faith is clearly described in Mark 11:23-24. "Whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

"Therefore, I say unto you, what things soever ye desire when ye pray, *believe that ye receive them* (now), and ye shall have them."

We see, here, that the prayer of faith can not be offered twice for the same thing. As soon as you have asked, if you have real faith, your prayer changes to an affirmation of possession. Having willed to do the will of God, and having asked God to receive you into Himself, nothing is left you but to declare, "I and my Father are one."

This is the point which has been missed by most commentators – that the prayer of faith, when uttered, becomes an affirmation of possession. You cannot continue to pray for a thing when you believe that you receive it; you can only return thanks and assert that it is yours.

The Process of Receiving

First, will to do the will of God, and then (2) pray that you may be one with Him; and then (3) affirm, "I and my father are one."

And when you have definitely established in your consciousness the fact of your unity with Spirit, then draw your deductions of health, peace, power and wealth from this fact, and affirm them; otherwise you may not demonstrate them, for while they are all included in the fact of your unity with God, the mere assertion of that may not bring all the corollaries to your consciousness.

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When the disciples came to Jesus asking Him to teach them to pray, He gave them the Lord's Prayer; and it begins; "Thy Kingdom come." When one has said that, he has asked for all there is; in the Kingdom of God no one would be without daily bread, or suffer evil; but these things are included in the prayer in order to make the thing prayed for *more definite to the understanding*.

So, the general affirmation of unity with God is not sufficiently definite to bring us health, peace, power and wealth; we do not clearly understand that these are included, and it is better to affirm them. But we must be definite and specific in our understanding of the fact of our unity with God.

"That Mind Which Was in Christ Jesus"

"I and my Father are one." That is good, but it does not convey the idea to the modern mind with sufficient distinctness.

"There is one Intelligence, and I am one with that Intelligence." Better, but somewhat clumsy.

"There is one MIND, and I am that MIND." That is a most clear-cut and concise statement of the fact; it would be hard to put it more tersely.

"There is ONE MIND." When you say that, think of the one Intelligence, permeating all things, vitalizing all things, giving coherence and purpose to all things. Get your thought fixed on this MIND, so that it seems to you that you can see and feel it! Then say: "I AM that MIND."

It is that MIND which is speaking, when I speak; which is acting when I act.

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I-AM-that-MIND.

It takes affirming and reaffirming to get this fact fixed in consciousness, but all the time you put into the work is most profitably spent. You can well afford to go, as Jesus did, into the desert to fast and meditate for forty days; you can well afford to spend whole nights in prayer, if by doing so you can arrive at a full consciousness of your unity with God.

or then you will have entered the Kingdom.

"There is one MIND, and I am that MIND." Say it continuously, and always when you say it, try to comprehend all that it means. You; you who speak, are eternal mind; eternal power; eternal life.

All things are yours, and all things are possible unto you, when once you have banished the false idea of separateness from your consciousness.

Your word will be with power, and you will speak as one having authority; you will demonstrate health, power, wealth and wisdom, when the consciousness that you are the ETERNAL ONE has obtained complete possession of your mind, objective and subjective.

And you can bring this about; only faith and continuing in affirmation while you will to do the will of God are required.

Chapter 8 - Demonstration and Attainment

After you have affirmed and reaffirmed your unity with the One Mind until that unity has become a fact present to your consciousness, the next step is to become Life-conscious.

Understand that the Mind is a living mind; that it is life, itself. If you are Mind, you are also Life. There is only one Life, which is in all, and through all; and you are that Life.

So, follow your first affirmation with this; "That MIND is eternal, and it is LIFE; I am that MIND, and I am ETERNAL LIFE."

Repeat this until you have thoroughly stamped it upon your mentality, both conscious and subconscious; until you habitually think of yourself as life, and as eternal life. Now, you habitually think of yourself as a dying being, or as one moving on toward age and decay; this is an error, born of holding separate consciousness. Meet every suggestion of age, decay or death with the positive assertion: "I am ETERNAL LIFE."

Jesus said: "And this is life eternal; to know thee, the LIVING God." To know God is to be conscious of your unity with Him; how else can you know him?"

Health Consciousness

After Life -consciousness is attained, the step to Health – conscious nests is easy. The One Mind is the living stuff from which you are made; and it is Pure Life. Life must be Health; it is inconceivable that an inflow of pure life should carry with it anything but health. A fountain cannot send forth sweet and bitter at the same time. A good tree cannot bring forth corrupt fruit. Light

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hath no fellowship with darkness. The One Mind cannot know disease; can have no consciousness of disease.

The consciousness of disease is an error, the result of judging by appearances; and we judge by appearances only so long as we retain the separate consciousness. One cannot be Life - conscious and conscious of disease at the same time; when we become fully life - conscious we lose the disease - consciousness.

So, the next affirmation is; "That Mind knows no disease; I am that Mind and I am HEALTH." Affirm it with faith; it will cure every sickness, if the affirmation is made in the consciousness that you and your Father are one.

Power Consciousness

Next comes power - consciousness; and the affirmation for this is: "That Mind is the source of all POWER, and cannot know doubt or fear; I am that Mind, and I am PEACE and POWER."

It needs no argument to show that the source of all power cannot be afraid of anything; what could there be for it to be afraid of? Nor can the source of all power have doubts as to its being able to do any conceivable thing, or to cope with any possible combination of circumstances; what is there that all the power there is can not do?

It is only when you conceive of yourself as separate from this power that you begin to have doubts as to your ability to do things; it is only as you hold this separate consciousness that you can be afraid.

Jesus never showed any doubt; nor did He ever manifest fear. He knew that no harm could come to Him, against His will; and none did. He was not

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crucified because His enemies gained a victory over Him; He went voluntarily to the cross, to make a demonstration which should finally show the truth to His disciples. "No man takes my life," said He, "I lay it down of myself; I have power to lay it down, and I have power to take it again" (John10:18).

To have power – consciousness gives poise; poise is the peaceful consciousness of power and is the result of affirming unity with power until it becomes a present fact in consciousness. "Peace I leave with you; my peace I give unto you. Let not your heart be troubled; neither let it be afraid."

You cannot keep your heart from being afraid if you retain consciousness of yourself as something apart from Power. So, understand and affirm that you are one with Power.

Wisdom Consciousness

Wisdom – consciousness is next. Power without wisdom may be a dreadful and destructive thing, like the strength of the runaway horse; and power can be constructive only when wisely applied. So we must affirm the fact of our wisdom. The One Mind, being the source of all things, must know all things from the beginning; must know all truth.

The mind which knows all truth cannot be mistaken; mistakes are caused by a partial knowledge of the truth. Such a mind cannot know error.

Knowing ALL truth, it can only act along the lines of perfect truth; it can only entertain in consciousness the idea of perfect truth.

It cannot know good from evil; it can know only the good. To recognize anything as evil, a mind must have only a partial knowledge, and a limited consciousness. What seems to be evil is always the result of partial

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knowledge. Where knowledge is perfect, there is no evil; and no one can be conscious of that which does not exist.

"God is light and in him is no darkness at all." "God is of too pure eyes to behold evil, and cannot look upon inequity."

When we become conscious of ALL truth, we lose the consciousness of evil.

With complete consciousness judgment becomes impossible, for there is nothing to judge. You do not have to exercise judgment when you know the right way; you do not sit in judgment on others where there is no evil.

So Jesus said; "Ye judge after the flesh; I judge no man." "I am come, not to judge the world, but to save the world." "The Father judgeth no man."

Where evil and error are non - existent, there can be no judgment. To rise above the error of belief in evil, use this affirmation; "That Mind knows only TRUTH, and knows ALL truth; I am that Mind, and I am KNOWLEDGE and WISDOM."

Wealth Consciousness

Having attained consciousness of eternal life, of health, power, and wisdom, what else do you need? Wealth - consciousness; the assurance of affluence and abundance.

The one Mind is the original substance, from which all things proceed forth. There is only one element; all things are formed of one stuff.

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Science is now precipitating sugar, coloring matter, and other substances from the atmosphere; that seems to be akin to what Jesus did when He fed the multitude, in the so - called miracles of the loaves and fishes. The elements which compose all visible nature are in the atmosphere, waiting to be organized into form; and the atmosphere itself is only a condensed and palpable form of the one original substance - Spirit - God.

All things are made from, and made of, one living intelligent substance; One Mind, and you are that Mind. Therefore, you are the substance from which all things are made, and you are also the Power which makes and forms; you are wealth and abundance, for you are all there is.

So, affirm;

- "All things, created and uncreated, are in that Mind;
- I am that Mind, and I am WEALTH and PLENTY."

I Am the Way, Truth, Life

Lastly, say; "I am the WAY, and the TRUTH, and the LIFE; the LIGHT in me shines out to bless the world."

This will give you love - consciousness: the will to bless, and the will to love. Eternal life; health; power and peace; wisdom; wealth; and love; when you are conscious of all these, you have attained cosmic consciousness; you are in Christ and Christ is in you.

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Statement of Being

There is one Mind, and I AM that Mind.

That Mind is eternal, and it is Life.

I am that Mind, and I am ETERNAL LIFE.

That Mind knows no disease; I am that Mind, and I am HEALTH.

That Mind is the source of all Power, and cannot know doubt nor fear; I am that Mind, and I am POW ER and PEACE.

That Mind knows only Truth and knows ALL truth; I am that Mind, and I am KNOW LEDGE and WISDOM.

All things created and uncreated, are in that Mind; I am that Mind, and I am WEALTH and PLENTY.

I am the WAY, and the TRUTH, and the LIFE; the LIGHT in me shines out to bless the world.

Jesus: The Man and His Works

PART TWO

JESUS: THE MAN AND HIS WORKS

Foreword

Delivered at the Auditorium; Cincinnati, Ohio November 11 1905

The identity and the ethics of real Christianity is perfect. The cornerstone is laid in Justice, Equality, and Brotherhood. Under the vulgar and senseless economic system in vogue these principles cannot be practiced except through the absolute sacrifice of every material interest. Who can doubt what the economic attitude of Jesus the carpenter - agitator of Nazareth would be were he alive today!

The Spirit of Christ is not dead, but it no more resides in the modern church than it did in the church of His day. Where, then, do we find it? Those who are open to the truth see in the world - wide revolt of the working class, the manifestation of the *real* Christianity. In it, they see the dawn of that "Peace on earth, good will to men" that Jesus proclaimed.

The reader is earnestly enjoined to read this lecture with an open mind. The day of the Kingdom of God is here now, and it is the responsibility of each individual to discover these everlasting truths.

"Enlightenment is remembering."

JESUS: THE MAN AND HIS WORKS

It is doubtful if any man was ever more misunderstood by the people of His own time than Jesus of Nazareth. Certainly no man was ever more grossly misrepresented by succeeding generations, and especially by those who professed to be His friends and followers.

The Christian religion was first recognized by the powers of the state at an era when the interests of the ruling class demanded the utmost submission and conformity on the part of the people; and out of the needs of the kingly and priestly classes for a religious ideal which should induce men to be contented with slavery, to bow their necks to the yoke of taxation, and to submit to every form of economic evil without protest, was born the concept of the message, and of the personal character of Jesus which is accepted as orthodox today.

The picture of the man Jesus which you hold in your minds has been drawn far more from the poetry of Isaiah, written 700 years before He was born, than from the four gospels, which purport to be narratives of eyewitnesses of His life and works. Such passages in Isaiah as: "He is despised and rejected of men; a man of sorrows and acquainted with grief: and we hid as it were our faces from him; he was oppressed, and he was afflicted and he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth," have been quoted to show the meekness and the humility, the submissive spirit with which Christ endured wrong and injustice; and we have had held up as the saviour of the world a despised, friendless, poverty – stricken labourer whom the upper classes regarded with scorn because of his lowly origin and station; who had no friends save fisherman, laborers, outcasts and sinners; who was often shelterless and hungry, and who bore insults and persecutions with meek submission and walked about a scornful world with his hands always uplifted

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in loving benediction. And this character is held up to us as the Christian ideal. Be meek. Be submissive. Be lamb – like or sheep - like. Bow your head before the persecutor and "hump" your back to the shearer. Rejoice that it is given you to be fleeced for the glory of God. It is a good religion for the man with the shears.

The Christ who is held up in the orthodox pulpit is rather a weak character. He is not the kind of man we would nominate for president. His followers have very little confidence in him as a practical teacher of business ethics. They have great faith in him as a revealer of spiritual things, but none at all as an organizer of the affairs of this world. If it were telegraphed over the country this afternoon that the president has resigned and that Jesus would take his place tomorrow, 95 percent of Christian businessmen would draw their money out of the banks for fear that Jesus would inaugurate a panic.

Jesus said of Himself, "If I be lifted up I will draw all men unto me." Well, He has not drawn all men, not even a majority of men, and I am inclined to think that He has never been lifted up. An unreal, imaginary character is being lifted up instead, and men are not being drawn by it.

Near a certain Indiana town there is a neighborhood peopled by an Amish sect. They all wear flat black hats and plain black clothes which they fasten with hooks and eyes, because buttons are not Christ like; they shave their upper lip, cut the beard square across the chin, and the hair square also. It is said that when one of the brethren needs a haircut his wife turns a bowl or basin bottom upward over his head and cuts away all the hair that comes below it. Attired in this fashion, and in a very strong odor of sanctity, two of these brethren were walking in the street one day, and were met by an old farmer, a typical Hoosier character. After looking them over critically, he accosted them thus: "Say, why don't you fellows get your hair cut an' shave?" "We attire ourselves thus," said one, "because we want to look like our

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Savior." "Did the Savior look like you?" asked the farmer. "We believe he did." "Well," said the old man, positively, "darned if I blame the Jews for killin' him, then."

The brethren were holding up a false Christ, and so the old man was not attracted; and I want to prove to you today that the church, everywhere, is holding up a false Christ; I want to show Him to you as He was and is, the Supreme Man - the Highest Type, the incarnation and revelation of that One Great Life which is above all and through all and in us all, lifting us all toward unity with one another and with Him.

It is my task to rescue Christ from Christianity.

In the first place, then, Jesus was not despised because He was a working man. Custom required every Jewish Rabbi, or learned man to have a trade. We read in the Talmud of Rabbi Johanan, the blacksmith, and of Rabbi Isaac, the shoemaker, learned and highly honoured men. Rabbi Jesus, the carpenter would be spoken of in the same way. St. Paul, a very learned man, was a tent - maker by trade. Jesus could not, in that time and place have been despised for His station or His birth. Indeed, He was popularly supposed to be an aristocrat by birth, a son of the royal house and was frequently saluted as the son of David.

Second. He was not despised for ignorance. He was a very learned man. Whenever He went into a synagogue He was selected to read the law and teach the congregation, as the one best qualified for that work. Luke says: "There went fame of him through all the region round about and he taught in their synagogues being glorified of all." In those times of fierce religious controversy no unlearned man could have held his own in such a fashion. He was thoroughly versed in the Jewish law; the way that He silenced his adversaries with apt quotations shows Him to have been letter perfect. Even

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His enemies always addressed him as Master or Teacher, acknowledging His profound learning.

Third; He was not despised for His poverty. He had many wealthy and influential friends. Lazarus and his sisters were people of consequence. Luke says that Joanna, the wife of Chuza, the king's steward, and other women ministered unto him of their substance that is, were supporters of His work. The king's steward was a high official, and his wife was a prominent lady. Joseph of Arimathea, who came after His body, was a well - to - do man. So probably, was Nicodemus. Jesus healed the sick in the families of rulers and of high officials, and they appear to have responded liberally in supplying His financial needs. True, He owned no real estate; but He dressed expensively, and never lacked for money.

When He was crucified His clothing was too fine to cut up, and so the soldiers cast lots for it; on the night of His betrayal, when Judas went out, it was supposed that he had gone to give something to the poor. It must have been their custom to give away money. In that country and climate their wants were few and simple, and were fully supplied. Jesus wore fine clothes and had plenty to eat and drink and had money to give away.

Read the four gospels, and you can come to no other conclusion. Jesus was not humble, in the accepted sense. He did not go about with downcast look, and a general attitude of asking permission to stay on earth. He was a man of the most impressive, commanding and powerful personal appearance. He "spoke as one having authority" and frequently we are told that great awe and fear came upon the people at His mighty words and works. In one place they were so frightened that they besought Him to leave; and John tells how certain officers sent to arrest Him in the marketplace lost their nerve in His commanding presence, and went back saying, "Surely never man spake like this man."

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On the night of His arrest a bank of soldiers approached Him in the grove, and asked for Jesus of Nazareth; and when He answered, "I am he," such was His majesty and psychic power that they prostrated themselves; "they went backward" the account says, "and fell to the ground." Does this man I am describing seem to you like one of our Amish, or even like one of our Methodists? Yet this is the Christ of the four gospels. I would like to see one of His present - day followers knock down a platoon of policeman by saying "I am he."

Now, to be Christ - like in personality a man must be learned, well dressed, well supplied with money and be of noble and commanding appearance, speaking with authority, and possessing tremendous magnetic power.

What now, of the Christ - like attitude toward the world? One of the very best ways to understand that is by studying His reasons for taking the title He assumed - the Son of Man. He rarely spoke of Himself in any other way. This term, son of man, was common in the Jewish prophecies. It was simply an emphatic way of saying Man. If you wanted to emphasize your Methodism, you might say, "I am a son of Wesley," and if you wanted to emphasize your humanity, as Jesus did, "I am a son of man."

Why did He lay stress upon the fact that He was a man? You will note the position. The son of Wesley will stand for Methodism, and the son of Calvin will stand for Calvinism, but the Son of Man must stand for humanity.

The Roman empire was a great taxing machine. In the conquered provinces, the people were left, as far as possible, with their own local government and institutions of justice, the function of the Roman officials being to extort tribute, or collect taxes. Every form of extortion was practiced by governors, procurators and tax collectors upon those who were able to pay. Open robbery, torture, kidnapping, false accusation, outrage of every kind

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might be practiced upon them an who had money to tempt the cupidity of the higher powers. And as the oppressed property holders had no way to meet the extractions of government but by oppressing the poor, the condition of the masses was pitiful indeed. You will readily see that the business and property-owning classes had to get the money to pay their taxes by exploiting the poor in some way.

It is an economic axiom which is indisputable that all taxation of whatever kind, upon whomsoever levied, is wrung at last from the hard hands of the toiling poor; that is the reason they are poor. To give you an idea as to how oppressive this taxation was, we may estimate from certain passages in Josephus that the private income of Herod the Great was three and one-half millions of dollars a year. That is not as much, of course, as the income of our president today, but he has a very much larger country, and more people to tax, and while he is not allowed to use some of Herod's most effective methods, he has others of his own which lay the crude ways of the monarchs of antiquity very far in the shade.

The enormous sums which were collected from that little province brought the unhappy toilers down to the last extremity of destruction; they could go no lower and live. In Judea, at this time there were several religious sects, which were also in a way political parties, scheming for place and power, and for influence with Rome. The Pharisees, Saducees, Essenes, Samaritans, etc., disagreed on various questions, as the interpretation of prophecy, the existence of angels, the resurrection of the dead, baptism, and so on. The strife between these parties was desperately acrimonious and bitter, often to the point of personal violence. Their arguments frequently ended in riots. You will notice, as you read, that they were always ready to "take up stones" to end a dispute; often only the commanding personality of Jesus saved him from being stoned by these religious mobs. These sects were intensely eager to

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make converts, or proselytes. Jesus says of them that they would compass sea and land to add one to their number.

Below all these middle class disputants were the common people, sunk in the most abject poverty; taxed, beaten, outraged, robbed, slaughtered, and no voice lifted anywhere in their behalf. No one, Jew or Gentile, thought of demanding justice for the mongrel multitude. It is said of Jesus that He had "compassion on the multitude because they fainted and were amazed, and were like sheep without a shepherd." They had plenty of shepherds to baptize them, to interpret prophecy for them, to instruct them in "spiritual" things, and even to shear them; but none to demand a lightening of their burdens; none to cry out in their behalf for justice.

There are still shepherds who are far more concerned about correctness of doctrine than about justice. Into this maze of oppression, taxation, murder, outrage and theological discussion comes the grand figure of the Christ, saying: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. I am no Pharisee; I am no Saducee; I am no Essene or Samaritan: I am a man! I come, not on behalf of Phariseeism or Samaritanism, but on behalf of humanity. "A new note in religion; a new attitude. No wonder they were "amazed at his doctrine." No wonder His word was with power. No wonder they said "he speaketh as one having authority."

In John's gospel, Jesus says of Himself that the Father hath given Him authority to execute judgement because He is a man. I say that this is the only reason God ever had for giving authority to any man, and I say that if there is a man anywhere today upon whom the divine sanction rests it is not because he is a Pharisee or a Saducee, a Methodist, Presbyterian, Republican or Democrat, but because he is a man. And I also say that among all those who claim leadership today, by virtue of divine anointment, we may apply this test with certainty; that the man who stands for humanity, first, last and all the time,

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against all vested interests, religious and political, is the man who stands with God. He and he only, is in the true Christian attitude; the attitude that Jesus took.

And because He took this position; because He stood for humanity against the vested religious interests of His time, He was called an infidel; because He stood for humanity against the vested economic and political interests of His time He was called a traitor. Jesus was crucified on the charges of infidelity and treason; and He was guilty- legally - on both counts. I know no prouder titles, when justly acquired, than these: Infidel and Traitor! I pray that Great Intelligence, before who see ye all the affairs of men are spread, to write opposite my name in the book of His remembrance, Infidel -Traitor: Infidel to every church that apologizes for economic injustice; Traitor to every government that assists in the exploitation of the poor. The only sinful infidelity is infidelity to the truth; the only vile treason is treason to the weak. This was the attitude that Jesus took; He expressed all this when He assumed the title which made Him the champion of humanity; when He said, "I am the son of man." And He gave all this full expression in His teachings.

Let me quote from the sermon on the mount: "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 judgement; but I say unto you that whosoever is angry with his brother shall be in danger of the judgement, and whosoever shall say unto his brother 'Raca,' shall be in danger of the council, but whosoever shall say 'thou fool,' shall be in danger of hell fire." The expression "thou fool," does not clearly interpret the original; it would be better rendered by the phrase "you are no good," or "you are worthless."

Let me illustrate the meaning of this passage to you. I was sitting in a hotel lobby when the news came in of an Indiana coal mine horror, in which a number of poor fellows lost their lives. Two well dressed men were discussing

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the affair, and one said: "Oh, well, it's only a couple of Hungarians less! A million more are ready to step into their shoes tomorrow. The world hasn't lost anything." Jesus says, whosoever shall speak of a man like that is in danger of hell fire. That is the exact meaning of this passage. The responsibility of all murder rests on those who degrade the public estimate of the value of human life. The killing of Filipinos on behalf of our commercial interests is paving the way for the killing of Americans in the streets of our own cities, on behalf of those same; "interests." The talk of "inferior races" is but a prelude to the talk of "lower classes." Whoever talks so is in danger of hell fire.

The doctrine of hell itself, is born of the infamous idea that there are some classes of men who are specially valuable to God; and those who teach such blasphemies walk ever on the crumbling verge of that black pit, wherein gleam the fires of eternal wrath. If anybody goes to hell, it will be those who degrade humanity.

This is what Jesus said. Now, if you turn to the 12th chapter of Matthew, you will read that the disciples were crossing the fields on the Sabbath day, and that they plucked the ears of corn and ate as they went. This gave great offense to the Pharisees. They were not offended because they took the grain, for under law the right of a hungry man to life transcended the property rights of the owner of the field; none might say the famished wayfarer nay if he chose to pluck and eat. It was not, I say, because they ate, that the Pharisees were angry, but because the thing was done upon the Sabbath day. The Pharisees thought that the thing most valuable to God was their church, with its institutions and observances. They would not break the Sabbath to feed the hungry; they would not break it to heal the sick. God cared more for the institution than He did for the man.

And so they complained to Jesus; and He answered them: "Have ye not heard what David did when he was hungry, he and they that were with him?"

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"and He went on to tell them how David and his companions – and David's companions at that time were a mighty tough gang; went into the temple itself, and took the shewbread, which was sacred, and ate it- and God approved. "One standeth here," said Jesus, "greater than the temple." God cares more for a hungry man than he does for a holy house.

In Mark 2, where the same story is told, he adds: "The Sabbath was made for man, and not man for the sabbath." Here is defined sharply the issue between Jesus and His opponents. They were exalting the worship, the temple, the sabbath, the ceremonial. He exalted the man. And I for one, agree with Jesus. I feel no reverence for buildings, even though they may be magnificent structures, where a dim light falls through stained glass windows upon the structured forms of saints, and where robed priests chant in solemn ceremony; these things move me not at all. But when I stand in a schoolroom and look into the bright faces of a hundred boys and girls – when I stand in the crowded market place or in a factory, where my brothers and sisters toil to supply the needs of the world, and I realize that every life before me contains possibilities as boundless as the universe itself; when I stand in the presence of this toiling, suffering, loving, seeking, glorious, common humanity, I bare my head and bow in reverence, for here indeed I am in the very presence of Almighty God. One *is* here greater than the temple, greater than the church, greater than the sabbath.

God has a higher call for men than the observation of certain days, or the keeping of certain places holy. This whole earth is a most holy place because it is consecrated by the love of God to fulfill His purpose in the high destiny of man. Is not this the only rational interpretation of these sayings of Christ? Have you ever heard it so in church? There is a metaphysical Christ, a false Christ. This Christ I hold up today is the real Saviour.

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The trouble with the churches is that they are all too much like one in Washington. It was a Calvinistic church - a very solemn place. Washington is a solemn place anyway, for people who believe in hell - they are so near their finish. A good old Methodist woman strayed into this church one Sunday and sat down. The preacher was eloquent, and presently the old lady, greatly moved, shouted heartily, "Amen!" An usher touched her gently on the shoulder and whispered: "Madam, you will please keep still." She subsided, but under the influence of the eloquent sermon, she lost herself again directly, and shouted: "Glory to God!". Again came the usher with his whispered reproof. "But sir," she said, "I've got religion." "Oh, well, madam," he answered, "this is no place to have religion." You laugh. Perhaps you know of churches where anything is more welcome than religion.

"And Jesus took a little child, and set him in the midst and said: "Whosoever shall humble himself as this little child shall be great in the kingdom of heaven." You have, no doubt, seen a great many pictures of Jesus as he blessed the little children, and you have always seen Him surrounded by prettily dressed ladies, who were bringing nice, clean babies - the kind of children it is easy to love; the kind you cannot help blessing. The gentlemen who draw these pictures cater more to the artistic sense than to a desire to represent accurately the facts in the case.

That was undoubtedly a slave child; a child of the abyss; unwashed, uncombed, covered with vermin; human in His suffering, in His capacity for pain, but with the better portion of His humanity lying dormant in His soul visible to God but not to men. And He said, "Who so receiveth one such little child, receiveth me."

There are a good many children in whom you find it hard to see the Christ, are there not? Let me do for you, my friends, what Jesus did for His hearers; let me bring a little child, and set Him here before you. I went into a tenement

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building in the city of Chicago, one hot afternoon in the season when those buildings become great superheated ovens, with a doctor, to see some children who were sick. In one room we found a little boy - a very little boy indeed - who was dying with a fever. The room was squalid and intensely hot; there were three other children, dirty and uncared for. The mother was giving all her time to her sick baby, wetting his parched and bleeding lips, and trying by every poor device at her command to lessen his suffering. The doctor said to me that day: "I can go where grown people are dying, or dead, without being over much moved; I can go where children are dead, and thank God; but when I go in where these children are sick, and see what they have to bear, and how they bear it, it breaks me down and unmans me quite. I cannot bear to see it."

Poor little boy, with his bright eyes and flushed cheeks, he lay quite patiently, and only the restless movement of the wasted little hands upon the quilt betrayed his suffering. He spoke to his mother: "Mamma," he said, "it is time for papa to come in." The father was a stationary engineer, who worked nearby, and it seemed that it was his custom to leave his work, now and again to run in and see his child. "Yes, honey," the mother answered, "papa will be here pretty soon." "Mamma," the child said, "when papa comes he'll say 'how is my little man?'" and I'll say "all right," so he will be glad. Don't tell him I am dying, but I think I am."

He was thinking, you see, not of himself, even in the hour of his extremity, but of his father. Well, presently the father came into the room. He was a rough, wild looking man, with uncombed hair and beard, clad only in a shirt and overalls, his face and bare arms black with coal. I have no doubt he was an ignorant man, as books go. I have no doubt he was a bad man from the orthodox and conventional standpoint; I presume he sometimes swore, and played cards for the beer, and did other dreadful things. As he came in, he glanced anxiously at his wife, and then at us, and read the worst of tidings in

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our faces. His own face quivered, and his bearded lips twisted strangely; then, for the child's sake, he forced a cheerful smile and came across the room toward the bed; and as he came, upon his coal - grimed features shone with transfiguring light a father-love as holy as the love of God Himself.

The father bent above the cot. "How is my little man?" he asked. And the feeble voice piped bravely, while the parched lips writhed in a pitiful attempt to smile: "I'm all right, papa; I'm all right." It broke the man down. He burst out sobbing, and springing to his feet rushed out upon the landing to struggle for self-control. The mother, also sobbing bitterly, bent over her child again; and down the poor child's cheek rolled just one tear - of pity for his father. That was a "cheap" child; one of the "lower" classes. Not one of the "fittest" to survive - and so he died.

Jesus took a little child and set him in the midst of them, and said: "Whosoever shall offend one of these little ones it is better that a millstone were hanged around his neck, and he were cast into the sea." Yes, any man, or woman, or railroad system, or financial system or industrial order that stands between the child and life, is under the curse of God. I say, with Jesus, that it is more important that justice be done to one such little child than that all the corn crops of a thousand years be saved.

"Who so shall humble himself as this little child, the same shall be great in the kingdom of heaven." How can you humble yourself as such a child? Does it mean to be childlike in spirit, teachable, credulous? No; there is only one way. Stand beside that child of the abyss and say, "Before God he is as good as I. He is entitled to everything I claim for myself and for my children, and I will never rest until all I claim for myself and mine is assured for him also." Then you will begin to be great in the Kingdom of God.

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How can I love my neighbour as myself? How can I love that child as I do my own children?

One day Jesus was talking to the folks and He said: "Why are you worried about things to eat and wear? Seek a just and righteous order of things and you will have plenty." I am here to testify that Jesus told the truth. This world would produce food for ten times its population. It would clothe ten times its population more richly than Solomon was arrayed in all his glory. It would furnish building material to erect a palace larger than Rockefeller mansions for every family that lives on it. Our Father has provided the raw material for the things essential to life a thousand fold more than we can use. The race is rich, abundantly rich, as a whole. The satisfaction of human needs is a problem of machinery and organization. We have the machinery pretty well perfected. It is now a problem of organization.

Seek the Father's kingdom, says Jesus, and you solve the bread and butter problem. What is a father's kingdom like? A yonder comrade, let us say, is the father of a family, and he sees his children gather about a table where he has provided bountifully for them all, as our Father has for us. Well, the biggest boy gets to the table first, and he gathers all the good things around his plate, and gets his arms around them; his little sister reaches for a piece and he slaps her; he strikes back the outstretched hands of the others and says: "Get away! Our father put this here and I've got here first and it's mine! Getaway," (strike, push, shove), and looking up to the father he says, "Our father (strike), thy kingdom come (biff), thy will be done" (bang). Would not that father say, "My will, will not be done until your brothers and sisters have an equal chance." And if the big boy should say "Well then, father, I will hold it as your trustee, and I will give the others what they need, if I can spare it." Would not the father say, "My kingdom does not consist in benevolence or charity, or self-denial, or sacrifice, or worship, or Sabbath observance, but in justice for all."

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Jesus pointed out that the birds are not worried about getting something to eat. They live in the kingdom of God. We live in the kingdom of Caesar. If the time ever comes when some of the smart birds get a corner on bugs or organize a worm trust, there will be worry among them also.

Now, so far as nature is concerned there is nothing to prevent me from loving my neighbour as myself. There is plenty for him and me too. And just what does it mean this loving ones neighbour as himself? Suppose my wife and I sat down at the table and we had nothing to eat but a crust of bread and a piece of pie. And suppose I reach out and get the pie and say, "My dear wife, how I love you! I do wish you had some pie!" and I swallow it and leave her to gnaw the crust. Which do I love best, myself or her? If I love her as myself, will I consent to hog the pie? If I love her as myself what I try to get for myself I will try to get for her. If I love you as myself, what I try to get for myself I will try to get for you, and what I try to get for my children, I will try to get for yours and I will no more rest under an injustice done to your children than if it were done to my children.

Now can you imagine a state of society in which the good thing I do for myself shall be done for you also? I spoke one night in Chicago and at the close I got on a streetcar and stood beside a girl who had been one of the listeners, and she spoke to me. "Mister," she said, "I heard your speech and liked it very much. I'm only a poor, ignorant girl but I've thought of these things, and the world as it is reminds me of one of these big jack screws they lift buildings with, you turn a handle round and round and the center part is lifted up. So, it seems as though we poor folks are at the handle. We go round for ever and never get any higher. We are always in the same place. We go round to lift somebody else. And I thought it might be fixed like one of those winding stair-cases so that as we all went round we all might go up together, and the work we all do would help us all, and if a few people didn't get quite so

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high, someday we would all come to the top together and that would be better for us all." And I thought that if I had the power I would make all the college professors and preachers and the teachers go and sit at that poor girl's feet and learn a little political economy.

These things are hidden from the wise and prudent and revealed unto babes. The pure in heart shall see God. The average man is so wedded to the idea of the divine origin of the present order that he cannot conceive of the possibility of a change. He will not investigate, he will not consider; he simply says, "It can't be done." He is like the old Tennessean who did not believe in railroads. They built a railroad through his vicinity and the neighbors got him to go down one day to look at the track. They had laid the track down to the river bank and had tunnelled on the opposite side under a hill, but had not commenced to build the bridge. The old man took one look – that was enough. He didn't stop to ask questions. He threw up his hands and said: "Oh, by thunder, you needn't tell me that you can make an engine that will jump that river and hit that hole in the hill! It can't be did."

Have you ever thought, oh ye of little faith, that there is away to bridge this chasm between individual effort and united effort? Consider for a moment our public school system. We are educating our children by uniting our effort. We hold the school property in common. You are a proprietor in the school property of Marion, Ind. I am a part owner of the school property in Cincinnati. So far as that work is concerned we are all one family, are we not? It is our father's kingdom, in part, established in the midst of Caesar's kingdom, isn't it?

Suppose, in my love for my children, I devise a new textbook or a more convenient desk or a more comfortable seat, anything that makes their work easier or betters the school service – then I get it adopted, and I have helped my own children, I have helped your children, I have helped every child from Maine to California. I have brightened every life and added to the happiness

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of every home, I have loved all as well as my own. This is the spiral stair-way plan. I like it better myself than the jackscrew method.

Industry is on the other plan. If I invent a new labor saving machine, I cause hundreds of my brothers to lose their chance to make a living, and make the problem more intense for all. Suppose the factory were like the school, an institution set apart for the supplying of a common need by united effort, would it be so? If I could, by some device, lighten my own task I would bring rest to all, and there, again, I would love my neighbour as myself.

The apostles understood it so. They started out to build a unified and harmonious world. Read the second and fourth chapters of the Acts of Apostles, and read the writings of the early Christian fathers, and you will see that the idea of Jesus and the apostles was not to build an institution for worship in a bad world, but to build the world itself into a united, harmonious, orderly and scientific society. To make society a spiral stairway, up which a redeemed humanity should march together into unity with God. They had all things common. There was no poverty among them that was not shared by all. The early churches were little commonwealths, and the purpose which they held with intense enthusiasm was the building of the world into one great commonwealth.

The Apostles were communist organizers. The purpose of Jesus, as understood by them, was the establishment of a scientific society, which he called by its true name, the Kingdom of God; a world of unified effort, centering in the development of the little child. It was this glorious vision which gave virility and power to the preaching of the early church, and the church of today has no power because it has no purpose and no hope.

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Dr. Quayle, of Indianapolis, has written a little pamphlet in which he argues that the Apostles were mistaken in their sociology. He holds that they were all right in their theology - inspired and infallible - but they were poor businessmen. I would suppose that the same Holy Spirit who gave them their theology must have given them their social ideas also. The communistic regime was as much apart of the life of the church as the Lord's Supper, and was far more clearly drawn from the teachings of the Master. Dr. Quayle's attitude is equivalent to saying that the Holy Ghost is an excellent old personage, very correct on doctrinal matters, but a little off when we come to the practical affairs of life.

That is exactly the attitude of the church today toward Jesus. Every modern preacher, with few exceptions, denies his Master whenever he speaks of social problems. I am not going to rail at the church; but the church charges us with infidelity, with atheism and immorality, and I am going to reply with a statement of the case and with a counter charge.

Those of you who have read Elbert Hubbard's article on the cotton mills of South Carolina, will never forget that realistic description of the awful conditions. How the thousands of baby slaves are gathered in by fraud, misrepresentation and by tempting the cupidity of their fathers; how the long hours, the close application, and the flying lint combine to break down their feeble bodies so certainly and so speedily that the average life of a child condemned to one of these hells is only four years. It is organized murder on a wholesale scale; it is cruelty beyond words; outrage so infinite as to be inexpressible. And near many of these slaughter - houses you will find a church, built by the child - killing corporation, and there is a preacher whose salary is paid from the pitiful stipend of the dying children. In some

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cases it is even reported that a regular percentage is deducted from the weekly wages for the support of the gospel of that Christ who said, "For as much as ye have done it unto the least of these, ye have done it unto me."

I suppose we all agree that, that church is supported by the organized exploitation, even unto death, of little children? I suppose that we all agree that a business which works the lives of little children into dividends is wrong, and that a church which is supported by the fruits of such a crime is wrong, and that the spiritual life of any church cannot rise very far above the source from which it draws its financial nourishment? A church which lives by child murder can not have much divine power in its ministrations, can it?

What is the difference, in principle, between a business in the South which takes all a child's life in four years, and a business in the North which takes a man's or woman's life in twenty years? What is the difference in principle between the business of Ohio and that of South Carolina? What is the difference in principle in competition anywhere? What is the difference in principle between the source of nourishment of the church here and the church there?

Let my brethren of the pulpit charge me with heresy and with infidelity if they will; I answer with this counter charge: I say that the same power which corrupts great corporations and bribes lawmakers, which suborns perjury and spots with foul stains the robe of justice, which plants the land with brothels and saloons, and makes city government a stench in the nostrils of God, is the power that feeds the church. Organized business!

And I charge that down the no thoroughfares of commercialism

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today, organized business and the church which bears the name of Jesus Christ, bound together like the Siamese twins, nourished by the same blood, fed from the same source, thinking the same thoughts, and loving the same loves, are walking side by side; and of the exploitation of men and the degradation of women, and the murder of children, equally guilty before God.

If that be infidelity, let the church make the most of it. If it be false, let the church disprove it. If it be true, let her cleanse her robes of the innocent blood, attire herself in sackcloth and with the ashes of repentance on her head, cry for mercy to Almighty God.

In the time of Jesus they were very prone to compare themselves with one another, and thank God that they were not like other men. In the 13th chapter of Luke, you will read how Jesus said to them "Think ye that those on whom the tower fell the other day were sinners above all the other people in Jerusalem, because such a thing befell them? I tell ye nay, but except ye repent ye shall likewise perish!"

Do you think, my friends, that in the day when Capitalism stands up for judgement, and the blood of its slaughtered millions cries to God for justice, it will avail a man to say, "I was a Methodist: I was sound on justification," "I was a Baptist, I was put clear under water," "I was a Catholic, I said prayers with perfect regularity every day." I tell you no but except we repent we shall all likewise perish.

Ah, how I long to give my brethren of the pulpit this vision of the Christianity of Jesus and the Apostles; this concept of the real Christ. How I long for adequate words to convey His call to them and to you!

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The call of Christ! What is it and where is it? Where do we hear it? Look and listen at the pageant of your civilization; see the gorgeous shows, the display of wealth, the wonders of color, the things of art: Hear the mighty uproar of the great world of commerce, the clamor of the market, the screaming of the whistles, the ringing of the bells, the puffing of engines, the crash and rattle of machinery, the clangor of music, the cheering of excited crowds, and now listen closer, bend down and keep still and through it all you hear another note, a minor strain growing louder and stronger day by day - the groans of despairing men, the sobs of outraged women, the feeble cries of dying children. The cry of the sorrowing for relief, the pleading of the disinherited for justice.

That, oh men and women, is the call of Christ to you. What does it mean to a minister of the gospel in the present day to answer that call? It means to stand, not for charity, but for justice; not for reform but for revolution. It means to close the doors of these splendid temples, rather than live another day by taking the gold of organized oppression. It means to go again upon the highways and the byways, saying, "The spirit of the Lord is upon us because he hath anointed us to preach good news to the poor." It means to work, not for institutions of worship, but for a commonwealth. It means to break at once and forever with the vested interests of Capitalism: to be infidel to its religion, traitor to its government: to cry with Isaiah: "Thy princes are rebellious and companions of thieves; everyone loveth gifts and followeth after rewards; they judge not the widow, neither doth the cause of the fatherless come unto them; the spoil of the poor is in their houses, their hands are full of blood! Bring no more incense, sing no more songs, pray no more vain prayers; observe no more ceremonies. I will have justice, before worship, saith the Lord of Hosts!"

Jesus: The Man and His Works

Yes, the call of Christ to the minister is to break once and for all and absolutely with Capitalism. Render unto Caesar the things that are Caesar's and unto God the things that are God's means that all is God's: in a redeemed world there is no room for Caesar. And my brother, sister, the call is the same to you.

Matthew tells us that when Jesus hung upon the cross the Pharisees mocked Him saying, "If thou be the son of God come down from the cross." They wanted to be led by a Son of God but they wanted to be led in easy ways, to glory, place and power. They wanted a competitive Christ, who would lead them to competitive victory. They wanted a kingdom of God, but they wanted it be on the general plan of this world's kingdoms. They wanted to give the poor charity not justice; to give the slave kindness not liberty. They would be good to the poor but they would not abolish poverty; they wanted to ride easily on the backs of others, not to bear others as a burden on their own shoulders. "If thou be the Son of God, come down!"

And current Christianity stands before the cross in the same attitude saying the same words, "Not that way, Master! Not to be crucified on behalf of humanity! Lead us the other way! Come down off the cross!"

My friends, the call of Christ is as it was 2000 years ago, and has ever been to bear the burdens of weak, wronged, outraged, robbed, oppressed and disinherited humanity. To join your lives to those of the poor. To feel their pains, to share their sufferings, to live for their deliverance - to bow beneath their sorrows in dark Gethsemane; to walk, thorn - crowned, with staggering feet up the steep way to Calvary; sustained because beyond the cross we see the river sepulchre, and through it shines the glory of a resurrected humanity.

Jesus: The Man and His Works

Lift up your heads! The day of your redemption draweth nigh; the kingdom of heaven is at hand.

Compare this call, my friends, with what you hear from the orthodox pulpit, the appeal to selfishness, the exhortation to save yourself; compare it with the appeal of orthodox politics to the appetite alone, and see if it does not move you more. Is not this Christ worthy of your following, this cause entitled to your highest service? Let us consecrate ourselves to it today. To the service of Christ in humanity, to the bringing in of the redeemed world, let us in emulation of our fathers pledge our lives, our fortunes, and our sacred honor.

- THE END -

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About the Author

PART 3:

Wallace Delois Wattles (1860-1911)



Was an American author. A pioneer success writer, he remains personally somewhat obscure, but his writing has been highly regarded in most all self-improvement disciplines and fields of research.

He is best known work is a 1910 book called [The Science of Getting Rich](#) in which he explains how to become wealthy. He claimed to have personally "tested" the principles he described and they apparently worked, for although he had lived most of his life in poverty, in his later years he was a prosperous man.

Information about the life of Wallace D. Wattles is very limited, but the impact on those who read his books is tremendous. A post-civil war baby born in America, Wattles endured multiple failures during his early years. Eventually, his attention focused on the study of international philosophies and belief systems. His studies included the works of Descartes, Emerson, Hegel, Leibnitz, Schopenhauer, and Spinoza. From these wide-ranging studies and his own personal experimentation, Wattles developed the framework for his numerous books that have been left to all to read and head if they choose.

After publishing "The Science of Getting Rich" in 1910, Wattles soon passed on. What was left to us in his books, is an inspirational collection of practical and easy-to-follow information for creating the life you choose. His writing has influenced the success and self-development literature for nearly a ten decades, yet his principles and instruction is as useful and pertinent today as it was when he wrote it.

About the Author

LINKS

A wide selection of his books some with online previews can be found [here](#).
<http://wallacewattles.wwwhubs.com/>

The Science of Getting Rich may be obtained free of charge at our [e-book and download site](#) and we also have other titles available.

The Wisdom of Wallace D. Wattles a trilogy paperback (*The Science of Getting Rich, The Science of Being Great & The Science of Being Well*) Available [here](#)
<http://www.amazon.com/Wisdom-Wallace-D-Wattles-Including/dp/9562913600>

The Wisdom of Wallace D. Wattles II which is also paperback including (*The Purpose Driven Life, The Law of Attraction & The Law of Opulence*) available [here](#).
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