

Leuphoton.

~~Beneath~~ Embedded in most of the legends, and stories of miracles, which have gathered about the life of Jesus, we can almost always find a germ of truth, or the nucleus of some fact or fact which is of importance, and significance, not only as regards the proper understanding of Jesus' life, but ~~as regards~~ of importance and significance for the light which they throw upon the the perplexing problems of every age, and every nation. I take it that in this legend of the Leuphoton, we find ~~at~~ at the heart of it, an experience of Jesus' life, which is not alone peculiar to him, but enters into the life of every man, this experience, and I take it is one of

especial importance to us at this time,⁽²⁾
not only to us but to the entire com-
munity in which we live. If I can
I wish to ~~draw from the text~~ strip
the husk of the legend away and
lay bare before you the gem that
is hidden beneath.

Of course the legend does not
give us an account of any specific
event in the life of Jesus, but rather
it collects together, ~~into one~~ and dramat-
izes for dramatic effect, that long
struggle which Jesus, ^{just} as every other
man, had to go through, as he faced
just as every other man has to go through
in that tremendously critical period
of life when he passed from the
days of boyhood, through young man-
hood, and finally gave himself
up to the work of his life.

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~~Of~~ The incident for so much a religious
value, unless it fortify the experiences
of a war, For one, who is supposed to
have a supernatural power, to be very
good him self, to go through such
a performance, is simply a mere
~~act of his~~ scene of stage acting.
which belongs rather to that type of
faint self conceit, characterized by
supercilious condescension. For one
endowed with supernatural powers
to pass through a fever like that, with
full conscious knowledge of the ^{final} outcome
before he enters into it, who the entire
story of its force and vitality. - It is
no special help or consolation ~~for~~ to me
if I have to pass over a field of burning
flow shaver, to know that he with
he who has passed over the same
field before me, had as better feet.

There is no special heroism or manliness
involved in one who is immune to
give himself to the service of a plague
stricken people. Our sympathy, and
our admiration rather rest in him
who conscious of the danger of the
disease, realizing ~~that~~ fully that he
is susceptible to its woes, deliberately
gives himself to the service of the
suffering. If this legend relates
the events of a being other than a
man, as we are men, it is as
perfect a piece of cant, and
supercilious piety, as one can find
in the whole range of literature. -
But I will not rob myself of the
~~delight and honor and love~~ which
I bear to the warm genius of Hogarth
for his noble, heroic life. By trans-
forming him into a supercilious
nobod starting about ^{like a firework}, the among

the people, displaying his gorgeous array
of virtues, and powers. As the char-
ismatic picture of the weary struggler of
a weary man, this story of the temptation
touches one in the very depths of his
being, but as the narration of events
of a supernatural being it is a most
refulgent bit of cant. ~~you will see~~
~~that~~, and Phariseism. As such I would
have nothing to do with it.

But as a matter of fact it is a poetic
expression of a series of struggles which
comes home to every one of us with a
force and a ~~stunning~~ clearness, that touches
at the ^{core} heart of every man's life. If I
may I wish to place before you the
bare and naked truth contained in
this farrago, stripped of all the
luxury of legend and imagery.

But I perceive that this general address
itself to ~~the~~ three types of temptation -
viz by which the people of this nation
are being tempted to sin, and to which
they are yielding with as much grace
as they may, and trying to cover of
their weakness, by fleaching of
the influence of social pressure
and the mastery of ~~system~~ conditions
over them. They philosophically
hide themselves under the sophism
that one must adjust himself to
conditions, failing to observe the
fact that there is a vast distinction
between adjusting one self to
conditions, and debasing one self
before conditions. A man must
not become so dissatisfied with
the world as he finds it, and so
captured by ^{the ideal of} the world as he would
love it, as to lose his grip on life

and spend his time in lamenting of a ^{lost} world, as men have done and are still doing. On the other hand he must not become so satisfied with the world as it is, as to lose sight of the vision of a better world towards which he must work. To adjust oneself to the world is to flout oneself firmly on the plain facts of life, and resolutely and joyously put the hand to the plow, and never turn back, until the last furrow has been turned, and a new harvest reaped.

What we need to day, is not a satisfied beast, or a discontented grumbling feminist ascetic. But a man who can put their hand to the plow, and ~~then~~ never turn back, however rocky and stumpy may be the land.

The first act in this little character
production, describes how Jesus was
led by the Spirit into the wilderness
and ~~announced~~ told by the Devil Jesus
to command that these stones be
made bread, and the reply put into
the mouth of Jesus is this, "Thou shalt
not live by bread alone. but by every
word that proceedeth out of the mouth
of God."

Now what is the meaning of this
first act.? Certainly one who has
had to meet, and does meet this
problem every day in life cannot
fail to see what the essence of the
~~the~~ scene. It is a description of a
type of life, which we see about us
on all sides, that type of life where
in the first man who shut ~~them~~
shut from themselves all the larger
and finer, and deeper things of life

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by deliberately narrowing themselves
down to the mere physical needs
and pleasures. Not alone is it the
question which besets behind and before
every youth, but it is equally the
temptation that sets behind and
before every man in every day of
his life. The ~~most~~ various illustrations
of this type of life are too common to
need mention. I need hardly to recall
to your mind the disgusting and
revolting evidences of such a narrow-
ness of life, as is seen in the low servil-
ism of all classes of society, whose sole
only aim and purpose is to satisfy his
base, earthly nature, by gratifying every coarse
desire of appetite and passion.

But one grade higher is the person of
a more refined nature, but hardly
less worthless, whose life is wholly

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of gorging and inhaling in the
refined stimulants of social excitement
of literary culture, of religious intoxication.
But I fear from these disgusting trifles
to a less fortunate ^{world} ~~group~~ of people, those
who by the conditions under which they
are forced to exist, are compelled to
make this their one aim in life; - to
earn by their daily labor enough to keep
them physically alive, and keep the
wolf away from the door of the
scantly furnished home. Happily
the conditions are changing now,
and we welcome the approach of a time
when the man who toils may also
have opportunity of enlarging the
scope of his life, and come into the
richness of other things beside bread
that proceed out of the mouth of God.

This first act of the character parents

us with a real human problem, and
it was a real problem to Jesus of Nazareth.
For consider the times in which he
lived, and his own personal surroundings.
The little towns of Palestine were particularly
open to the influence of that self-
indulgent sensualism which was
rampant in the oriental world at the
time Jesus lived to face the problem of
the kind of a life he should lead. One
has but to remember the Palestine was
the natural highway along which
traversed the great caravans of
fearful seeking, and trading people,
on their way from the East to the West,
and the West to the East. The Roman
love of sensualism, and luxury was
carried by the ~~con~~ provincial
rulers into every part of the Roman
world, and the Epistles of Paul
only too clearly picture to us the

your self indulgence found even¹¹
amid the little communities of
early christians.

But beyond this, Jesus was the eldest
son of a large family. The death of
his father left the burden of support
of his shoulder, and it may be that
Jesus faced that same colossal outlook
which so many face to day; the absolute
vergency of shutting of the interests
of his life, to the one grim necessity
of providing bread for his widowed
mother, and his fatherless brothers
and sisters, That is the noblest work
one can do. But many a soul hungry
for other things, that he might do
for the loved ones, is compelled to rest
in the satisfaction that he has done
the negative service of keeping them
from hunger and nakedness. There
were the real vital problems with

which Jesus had to struggle, with ¹²
which Jesus you and I have to struggle.
Jesus overcome the temptation.

We now pass to Act two, of the drama,
which centers about the fervent religious
conflict of the temple Jesus. He is taken
to the holy city, and set upon the pinnacle
of the temple, to view the world of
religious interests. "If thou art the son of
God cast thyself down, for it is written
"He shall give his angels charge over
thee;

and, in their hands they shall bear thee
up.
Lest haply thou dash thy foot against
a stone."

Perhaps we can realize how much of
a temptation this was to Jesus, when
we consider what kind of work his
heart was centered on, as shown by
his noble life of service. If we
can think that the story ^{which} of how he

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tell of ^{Jesus} his interest in the learned doctors' about ~~to~~ where he lingered on that memorable visit to the temple as a boy, one find one more clue to the conflict of his life. He had been touched by the passion for the ministry, in the victory over the temptation to a selfish life of indulgence, and the triumphant determination to do the real work of a teacher and prophet of the gospel life, he had overcome one temptation, only to come face to face with another and even greater. Upon the pinnacle of the temple of the Holy city, he saw the opportunity of the mechanism of the established religious system, bidding him come within its midst, and become a conventional priest, whom the angels in their books shall bear up, but lo! he drove his foot against a stone.

But perhaps even then when he was called ⁽¹⁴⁾
upon to decide as to whether he would be
a friend or a foe, a subordinate, a follower
or an independent preacher of the truth, those
scathing words of condemnation which
he uttered later against the Scribes,
Pharisees, and Hypocrites, told him only
too plainly that not for him did the
established religious system offer an
opportunity of teaching, and preaching
the Gospel of the Rule of Love. For the
ease, and comfort, and assurance which
the established system offered him, he
was not willing to sacrifice his own
personal integrity. ~~the~~

Any one who is at all familiar with
the current, the disturbed and ~~now~~
muchly wotter of the religious condition
to day. knows the temptation that is
forced. Every religious denomination
in this country is being combated by
the new ideas of modern thought

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which flatly contradict the fundamental
tenets of their creeds, and doctrines.
From beneath the closed lid of the
churches, upon which sits the grim
misoged misdeedful personage of
authority, there emerges now and then
a stifled cry for freedom, and here
and there one more powerful than
the rest ~~attempts~~ lifts the lid enough
to free himself and get a breath
of the fine fresh air of truth. But there
is turmoil beneath the lid, and the
learned and lofty person of authority
who is now going through the death
struggle in his vain efforts to hold
down the lid, will soon feel the soft-
ness of the lock. The lid will fly
open, and that misdeedful minor-
twity, a religion of authority, will
be buried beneath his own crumb-

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bling temple of creeds, trinites,
inspired Bibles, and Popes. It is a
thing of so small significance
that as an editorial writer of a current
magazine, ~~for~~ paraphrasing the
words in which the historian Froude
speaks of the clipping religion of Roman
Paganism, applies the same criticism
to ~~our~~ organized Christianity.

Of religion as represented by
the organized Christianity of to-
day may we not slightly para-
phrase Froude and say:

Religion, once the foundation of our
laws and rule of personal conduct, has
subsided into paganism on the one
hand and hypocrisy on the other.
The sophisticated in their hearts dis-
believe it. Churches are still built
with increasing splendor; the estab-
lished forms are scrupulously observed.
Public men and newspapers speak
conventionally of Christianity, that
they may throw on those who do not,
the odium of impiety; but of genuine
belief that life has a Christian mean-
ing, there is none remaining beyond the
circle of the silent, patient, unsophis-
ticated multitude. The whole church-
ly atmosphere is saturated with cant
—cant moral, cant political, cant re-
ligious,—an affectation of high moral
and spiritual principle which has
ceased to touch commercial, indus-
trial, political and ecclesiastical con-
duct, and flows on in an increasing
volume of insincere and unreal speech.

The criticism is scathing, but no less scathing criticism has been uttered within a year by ministers themselves groaning under this lie of authority and it is a criticism that will bear thinking over.

I know of no temptation more pressing nor alluring to day than this one of the religious world, where the desire to maintain old forms, long since out worn, is leading men to put new patches onto old garments and new wine into old wineskins. We need to get at the meaning of this second act in the drama of Jesus' Temptation, and take to heart its truth, and do as Jesus did. Let the old forms shift for themselves, die their natural death, and be buried with the other dead institutions of history.

This is what Jesus did, when he met¹⁸
and overcome this temptation, and
turning away from the dead Jews of
the fort. set himself to teaching and
preaching the ~~kingdom of~~ Rule of
Love, alone and unsupplied by any
established system.

In his conquest, the world made an
epoch marking step in advance.

This leads us to the third act of
the drama, wherein Jesus is storm
by the Divine will the Kingdoms of the
world, and the glory of them, and
is told that they will be given ^{to him} ~~them~~
if he will but follow the ~~tempter~~.

The last act is the closing scene of a
process, in which the essence of the
two previous acts are brought into
the last. For serve the mere sensual
wants of the world, to ~~serve the~~
be a selfish greedy animal, and

under the cloak of the established 19.
forms of an ecclesiastical system,
to become subservient to tradition, and
authority, that is but a form of
of ~~worshipping~~ the life, which in its
essence is but worshipping false
gods. Such a type of life is of the
same nature as that all too common
self seeking, in which men fight
and struggle, and clamour, until
at last they ~~come~~ into possession of
all the wealth, all the power, all
the influence that they want, but
still something is lacking. for they
cannot find peace, and are compelled
to put out to sea, cut off from
the very wealth they have acquired.
Perhaps this was a guessing and violent
struggle with Jesus, for he lived in
the time of conquest and con-

merciful achievement. But he ²⁰
conquered, and while the many
who many have enjoyed the fame
of wealth and luxury of that day
have gone down to ~~the~~ unworked graves
of historical oblivion, the Carpenter's Boy
has become the greatest man of all history.
Because he chose to become the servant
of man kind, rather than to make man
kind subservient to him.

Thus ends the little three act Drama,
in which ~~is~~ are pictured the con-
quests of Jesus of Nazareth of the
common every day temptations which
you and I have to meet, either
for conquest or defeat. Jesus
overcome the temptations, and yet
we wonder why.

Thus far I have simply mentioned
the fact, that he did overcome.

I now wish to show why he came. 21
This I take to be the deeper meaning
the underlying motive of the entire
career, and of Jesus' life.

Jesus felt that he bore a direct relation-
ship with the unseen God, the unseen
spirit of the world. He felt that he
was a co-worker with God for the
good of the world, that his duty was
God's duty, that his work was God's
work, that his suffering was God's
suffering, that in travail and pain
they labored together for the growth
the up building, the spiritual and
moral quickening of human
beings, whatever noble impulse
was within him, whatever
lofty ideal of service or thought
took possession of him, that he
followed, that he gave himself

up to, because it was of God, and 22.
come to him with the stamp of God's
authority. He believed that he
was here, not to indulge in the
mere hearty desires of his nature,
not to support, or defend, or justify
of any institution; not to become
master and director of men or
nations, but that he was here to
serve mankind to do the will
of God. "I ~~came~~ was come not
to be ministered unto, but to
minister." He counted it high
treason to the cause of ~~the~~ war, and
God, to live the negative life of
self-indulgence, or institutional obligations,
personal aggrandizement. He came
and so he became servant of all
ministering unto all, relying
upon this fundamental truth

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deep and mystical in its meaning that
we and God are one in aim, purpose,
rejoicing and sorrow, in pleasure and
pain. We and God are co-workers
for the perfection of an uncompleted
world.

This is the naked truth of this
poetic drama of Jesus' temptation.
That you and I are co-workers with
God in the vineyard of his world, that
by relying upon this deep truth that God
suffers with us, that God rejoices with
us, that God enters into all our
feelings with us, and is with us in
all that we do and say. By relying
upon this truth we can and will
overcome the temptations to selfish-
ness in whatever form they appear.
It was this truth that made Jesus
victorious, and in the apprehension
of this truth, and the conformity

to it, he has become the only man in ²⁰
all history, who has been true to what
is possible in you and me.