

neighbors by declaring, "Today hath his scripture been fulfilled in your ears."

He had no authority from the church. His deeds were his credentials. When John the Baptist became incredulous he sent two of his disciples to inquire of Jesus, "Art thou he that cometh, or look we for another?" Instead of giving them an immediate answer, he had them tarry until they could see for themselves the work he was doing. When the work at hand was finished he gave them this message: "Go and tell John the things which ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have good tidings preached to them."

His labors were arduous and incessant. In all Galilee he taught in the synagogues. Besides being a teacher, he was a physician who healed all manner of disease and all manner of sickness. All Syria heard of his ministry and from every quarter they brought their sick and he healed them. When he entered the land of Genesaret and his presence became known they actually sent out heralds, post haste, who went everywhere throughout the region telling the people that the Nazarene had come. They brought all their sick, even those that had to be carried on their beds, and he healed them. Wherever he went through the country the people brought their lame, blind, dumb, and maimed, and putting them down at his feet he healed them. Whenever he entered into a village or city the market-place was soon filled with the afflicted ones who besought him, and their appeal was not in vain. He did not heal to prove his divinity but because he had compassion on the sufferers. The artist does not paint the masterpiece to prove that he is an artist, although his work does prove it. Jesus' life was a life of service out of a heart of love.

The Nazarene's call to men was a call to service. It was more in the nature of a challenge than an invitation, for the service to which he called was not an easy service, and he urged men to count the cost. "If any man would come after me, let him deny himself, and take up his cross, and follow me," is not an invitation to a life of ease. It drips with blood. And yet, no man finds the fullness of life outside of self-giving for others. For he who saves his life, loses it, but he who loses his life for Jesus' sake, finds it.

There needs to be a distinction made between what is right from a legal standpoint and what is right from an ethical standpoint. A man has the legal right to take advantage of educational opportunities, and then to use his enhanced ability for himself alone, but he has not the moral right to do it. It has even been considered proper for a man to secure at public expense in the law, training, and then to use his ability to defeat justice in the courts. It is legal for a man who has wealth enough to live without toil, but according to the Nazarene he has not the moral right to do so. Every man who does not toil is a human parasite. The idle rich are more inimical to human welfare than the wandering tramps who beg their way from door to door. No man has a right to be idle so long as half the world can neither read nor write.

The rich fool whose program was to eat, drink and be merry, had no conception of life. What a chance he had to help poor tenants for miles around to become owners of farms. The rich young ruler, who had kept the commandments, and who would have been delighted to have added to his ceremonial observances, went away sorrowful because he failed to catch the vision of service presented by the Nazarene. The parable of the rich man and Lazarus has not had the prominent place it deserves in our religious teaching. It was not given to teach the relative positions of heaven and hell. That parable is an arraignment of those who fare sumptuously every day, and clothe themselves in purple and fine linen, totally indifferent to the fact that little children are haunting alleys eating from garbage cans, and that half the world is hungry. It may be legally right for men who are making enormous dividends to pay their help starvation wages because they can get labor for that wage, but it is not ethically right. When the Nazarene gets a hearing we shall see that the way to serve God is to help man. All those who toil in honest work are God's toilers and God's children.

The separation of the secular from the religious has been due to the idea that God is interested in the souls of men and not in their physical and temporal welfare. There is no in-

stance in which the Nazarene made man a department store. He is man, all man, made in the image of God, and a child of God. We have said, this has to do with a man's spiritual welfare and is all important; this has to do with a man's intellectual welfare, and is of secondary importance; and this has to do with a man's physical welfare, and is of but little importance. Hence we have divided work into two spheres—religious and secular. Was Jesus' life thus divided? When he was praying and teaching he was attending to the spiritual; but what was he doing when he was cleansing the leper, opening the eyes of the blind, and making the lame walk? Was he then engaged in secular work? Did he not give all his time to the ministry? All work is sacred work if it ministers to human needs. And Jesus called upon men to serve God by serving men.

It is because of these arbitrary distinctions, made between the religious and the secular, that we have divided questions pertaining to government into the moral and the political. We considered slavery a moral question, and we recognize the liquor problem as a moral question. But what about the question of monopoly which gathers forced tribute from every consumer? What about renting property for purposes that crush the life out of people? What about questions of housing the poor, and matters of sanitation? Are these not moral questions? Every question which concerns the life of men is a moral question, and every sphere of activity which ministers to the needs of men is holy work.

What does it mean to serve God? Does God need anything at our hands? What is service, and what relation does our service sustain to God? Well, the Nazarene answered that question in the parable which teaches that service rendered to man is service rendered to God; and that service can be rendered to God only by serving mankind.

As an interpretation of the "Inasmuch" of the parable of the sheep and goats, Henry Van Dyke tells the story of "The Other Wise Man." He was the fourth magician who had read the signs of the heavens, and had searched the scriptures of the Hebrews. He had sold his possessions and converted them into three precious stones, a sapphire, a ruby, and a pearl. These he would take across the desert and lay at the feet of the new born king. But on his way to meet his comrades he came, near the city of Babylon, upon a poor Hebrew slave lying across the road. He had barely time to reach the meeting place without stopping to minister to this "unknown fragment of humanity." But if he went on, the man would die. He tarried and ministered. His delay necessitated the sale of his sapphire to purchase a caravan with which he made the journey across the desert alone.

The other wise man arrived in Bethlehem after Joseph and Mary had taken the young child and fled into Egypt. He was standing in the doorway of a cottage in which there was a young mother and her babe, when the soldiers of Herod came down the streets with dripping swords. They were killing the children of Bethlehem. He gave the captain the ruby to induce him to march on and leave the child unmolested. And two of his gems, intended for the king, had been used for man.

After three and thirty years of wandering among the dispersion in search of the king, he was again in Jerusalem. It was the season of the Passover. The great crowd seemed singularly agitated, and was moving toward the Damascus gate. Learning that Jesus of Nazareth was to be crucified his heart leaped for joy at the thought that perhaps he had come in time to give his pearl, the last of his jewels, as a ransom for the king. But at that moment a girl broke from the soldiers who were dragging her down the street, and appealed to the magician to save her from a life worse than death. Then there recurred the struggle he had experienced near Babylon, and again in the cottage at Bethlehem. But he dare not shut his ears to the appeal of this poor girl. And he took the pearl, which was meant for the king, and placed it in the hand of the helpless girl for her ransom. Then the storm came. Dust clouds filled the air. The earth trembled. A tile fell from the roof of the praetorium beneath which the old man and the young girl were taking refuge, and struck the magician on the temple. As the old man was dying with his head upon the shoulder of the girl, there came a voice, but the girl could not distinguish the words. When the voice ceased the old man said, "Not so, my Lord! For when saw I thee an hungered and fed thee? Or thirsty, and gave thee drink? When saw I thee

a stranger and took thee in? Or naked, and clothed thee? When saw I thee sick or in prison and came unto thee? Three and thirty years have I looked for thee; but I have never seen thy face, nor ministered to thee, my King." The voice made answer, "Inasmuch as thou hast done it unto one of the least of these my brethren, thou hast done it unto me." The Other Wise Man had given his sapphire, his ruby, his pearl to the King when he gave them for suffering humanity.

That was the kind of service the Nazarene called for. But how was that service to be obtained? By the power of love, and he himself gave you the example.

Jesus loved folks. Everywhere he went the crowds thronged him. The mothers brought their babes and he blessed them; the people for miles around brought their sick, and he healed them. Not to prove his divinity, but because he had compassion on them. He fed the multitudes, not to get them to follow him, not to prove his power to multiply loaves and fishes, but because the crowd was faint, and if they had been sent away many women and little children would have suffered with hunger. In the wilderness he refused to use his power to satisfy his own hunger, but he did use that power to satisfy the hunger of others.

If I read the story of the Nazarene aright, I read there a story of a human interest that was divine. When Jesus mingled with a crowd of publicans and sinners and banqueted with them, the scribes and Pharisees murmured, "This man receiveth sinners and eateth with them." Then Jesus took time to tell three stories to illustrate his love for the lost. They were the parables of the lost sheep, the parable of the lost coin, and as a climax to all that had gone before, the parable of the lost boy. They illustrate God's love for the lost. The prodigal's brother was probably interested in the lost boy's soul, but it is certain he was not interested in the lost boy, and objected strenuously when the material sacrifice of a fat calf was made to celebrate the brother's return. The father had no wrath to appease, but he did have a heart to make glad. Jesus deliberately represented the love of the Father for men in the terms of an earthly father's love for his children. It was Jesus who summed up all the law and all the prophets in the two great commandments, "thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." The Jews had put into the mouth of God, commandments to kill their enemies, but Jesus gave expression to a world vision when he said (Matt. 5:43), "Ye have heard that it was said, thou shalt love thy neighbor and hate thine enemy; but I say unto you, love your enemies." Not a man escapes the Divine love and God would have his children like himself in that respect.

Kindness begets kindness, love begets love. And the love which Jesus manifested toward men brought response. In Jericho was a little man who had risen to the position of chief publican. He was rich. He may have been an orphan who had been kicked about among his relatives, overworked, and half starved. Everywhere he had met a cold, indifferent world and he had steeled himself against that world. Nobody saw any good in him until Christ came through Jericho one day and saw him in the sycamore tree. Calling him down from the tree he invited himself to his house. Zacchaeus was pleased. The religionists all murmured, "He is gone in to lodge with a sinner." But Jesus' kindness, confidence, and love admitted him to the heart of the publican who had been living behind a screen, and there he found the man. The warmth of Jesus' love melted his heart, he caught the vision, and standing up he said, "Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore four fold."

Sitting in the temple teaching, Jesus was interrupted by some of the scribes and Pharisees who dragged before them a sinful woman. (If I take some liberties with these narratives, I do the spirit of the text no injustice). They said, "The law of Moses commands us to stone such; what do you say?" But the woman had not fallen alone, and she was one of those whom the Nazarene had come to save. Not to embarrass her he stooped down and began writing with his finger on the ground, "He that is without sin among you, let him first cast a stone at her." When Jesus looked up they were all gone. "Woman, where are they? Did no man condemn thee?" She said, "No man, Lord." And Jesus said, "Neither do I condemn thee: go thy way;

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