

**THE NAZARENE'S PROGRAM**

(Continued from page 15)

from henceforth sin no more." It may have been the first kind word, and the first expression of faith in her, that the woman ever heard. She went away stunned with kindness. The look of love that shone from the eyes of Jesus was the only look of holy love that had ever been cast in her direction. She went home bewildered. She could not rid herself of that face and those eyes, and what was more she would have felt lost if they had suddenly vanished from her mind. Her throat was parched, her eyes were dry, her heart beat wildly, she flung herself upon her face. But listen! outside was the tramping of many feet. She arose and went to the door; she flung it open and stood as she had often done, before the gaze of the crowd. One of the passersby was saying that the Nazarene was on his way to dine with Simon the Pharisee. Then Jesus himself drew near. He looked at her, not a look of reproach, but an appeal to the best there was in her. She turned away overwhelmed with the consciousness of her sin and shame. Longing to know more of the life to which Jesus had opened the door, she despised the ornaments and gay dress with which she was attired. She removed the earrings, the finger-rings, the gold anklets, tearing off the head-band she let her long hair flow free, and removing every possible mark of shame she took up a box of precious ointment, which she had purchased for herself, and started for the house of the Pharisee. The guests had already taken their positions about the table, reclining in Oriental fashion upon the couches. The woman entered and going directly to the Nazarene she made ready to pour the precious ointment upon his feet, but before she could open the flask, her

heart melted, her eyes, so long dry, rained tears upon the Nazarene's feet, with her long hair she tried to wipe the tears away, while she fairly covered his feet with her kisses. And then, feeling unworthy to anoint his head, she poured the ointment upon his feet, and the fragrance of it filled the house. The Pharisee was saying within himself, "If this man were a prophet he would know that this woman is a sinful woman, and would not have allowed her to touch him." But Jesus declared that while the Pharisee had given him no water for his feet, had given him no kiss, and had not anointed his head, this woman had washed his feet with her tears, covered them with her kisses, and anointed them with oil. She loved much because she had been forgiven much.

The universal Fatherhood of God can mean nothing other than the universal brotherhood of man. In primitive society there is the division into tribes. Those of a tribe are of one blood, one language, one land, and one god. Within the tribe they are neighbors, friends, brothers. The tribal god frowns upon injustice between members of the same tribe. But those of another tribe, who worship another god, are without the pale of justice. They may be robbed, reduced to servitude, or killed, with impunity. The love for fellow Hebrew and hate for alien gentile was the narrowing influence that dwarfed the soul of the Jew. The author of the book of Jonah portrays the narrow exclusiveness of his people in the man who refused to carry the warning to Nineveh because he was afraid God would spare the city. Some of the prophets had caught a vision of a universal Father, but Judaism at the time of Christ had settled down to a narrow exclusiveness which made them incapable of being a missionary people. Jesus removed all tribal and racial boundaries. The parable of the good Samaritan was his answer to the lawyer's question, "Who is my neighbor?" The Nazarene revealed God as the universal Father of a common humanity, a revelation which makes all mankind a brotherhood. There is yet the rising of nation against nation, class against class, creed against creed. But when the Nazarene is given a universal hearing, mankind will unite as one family, bound together by ties that are closer than the ties of blood. The golden rule of the Christ, put into operation the world over, will work a mighty transformation in the social order.

The Nazarene had a world program. That program was to be carried out, not by royal mandate, not by the force of arms, but by the matchless power of love. A king and a kingdom which put love in the place of force was as incomprehensible to the Jews as it was to the Greeks and Romans. But love is no airy sentiment. It is the power that will rule the world. The recognition of the brotherhood of man will one day be a greater power than all the armament of all the nations of the earth. The common people who bear the load, and who are called upon to kill their fellow men in time of war, will rise against war. As sure as truth is truth, and God is God, the world is moving, even today, toward universal peace, universal co-operation, and universal brotherhood.

Over in China during a recent famine, Dr. Cochran, a Protestant of pre-eminent ability, was selected by common consent to lead in the relief work. But within a few weeks Dr. Cochran was stricken with the famine fever, typhus. Everywhere prayer was made for his recovery. Father Perrin, a Catholic, sent telegrams to two hundred priests calling upon them and their constituency of fifty thousand Catholics to pray for the

recovery of Dr. Cochran. Then Father Perrin was stricken with the same terrible fever. He asked to be carried to Dr. Cochran's hospital, and lapsed into unconsciousness. When he opened his eyes in the hospital two nurses, one on either side of the bed, a Catholic and a Protestant, were watching him. He reached up and clasped their hands across the bed, and putting his hand upon their hands, he said, "My children, I bless you. Love one another." Then he became unconscious. When he opened his eyes again the nurses were standing as before, still watching him. Again he placed their hands together, and with his hand upon theirs he said, "My children, I pray that you all may be one even as the Father and Christ are one." And then the end came.

Jephthah required the fleeing Ephraimites when they came to the ford at the Jordan to pronounce "Shibboleth," and when they said, "Sibboleth," they were put to death. We require passwords today before we will recognize a man as our brother, but the day is coming when all the world will have a common password, and that the name of the Nazarene.

The teutons entered into a covenant with one another by spilling com-

mon blood in the dust and each party to the covenant treading in it. The day is coming when all the peoples of the earth will enter into a covenant by recognizing a common interest in the blood that was spilled by the Nazarene.

Primitive tribes have their totem poles, each tribe gathering about its totem pole, and recognizing all those of that circle as friends. The day is coming when all the peoples of the earth will meet in a common brotherhood, not about a totem pole, but around the cross on which the Nazarene was nailed.

The Nazarene came to free men from traditions, to teach men to find the abundant life by losing themselves in service, and to give as a motive for service a love which considers no sacrifice too great when human need requires it. That Christ is conquering the world.

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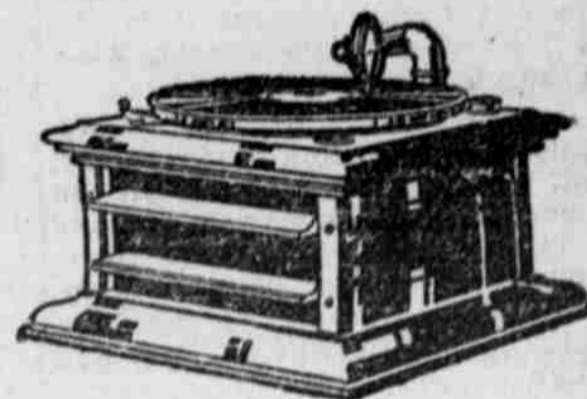
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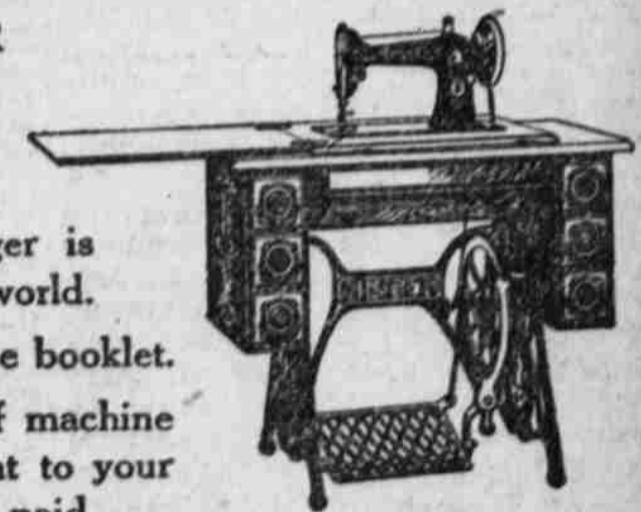
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