

A Soldier's Surprise

Luke 7:1-10

This Roman soldier occupies a unique position in the gospel record. He is a man in whom the most indifferent cannot but be interested. He is the only single character in the whole record that ever gave Jesus a joyous surprise. So far as I know Christ was never surprised but twice while in this world. One of these was a surprise that brought Him keen sadness. The other was a surprise that brought Him the keenest gladness. This thrillingly glad surprise was brought to Him by a Roman soldier.

Now it was no easy matter to surprise our Lord. He had a disciple one time that stole upon Him in the dark and gave Him a treacherous kiss. But that disciple did not take Him by surprise. He knew the treachery that was in the heart of him. He had another disciple who, after boasting of his loyalty, after declaring that he had a courage that was amply able to stand the test of death itself, proved a coward in the hour of crisis. But Peter did not surprise Jesus. Jesus read the cowardice of his heart and told him that he was going to fail him, hours before his failure actually came. A dying robber turned his tortured face to Christ in prayer while they both hung on the cross. It was an amazing thing for this robber to do. But his penitent and trustful prayer did not take Jesus by surprise. The surprises sprung upon our Lord, I repeat, were exceedingly rare. He saw with a keen eye. He knew what was in man. And yet this charming and courageous soldier surprised Him.

What was the nature of this surprise? How did this fortunate soldier succeed in giving our Lord the ~~gladdest~~ surprise party He ever had? He did not surprise Him by his cleverness. He might have been immensely clever. But his vast ability was no surprise to Jesus. What ability he possessed Jesus gave him. So that was no surprise to Him. He was not surprised by the lordly position of the man. He did not have any very great position, in the first place. In the second place, Christ never set any great store by position. He was not astonished at the vast wealth that this man had accumulated. He had not accumulated any. What was it that astonished Him? It was the fine confidence that this man of the sword had in Himself. He marveled at the faith of the man.

And what a glad surprise that was. No prospector ever so thrilled at the finding of gold as did Jesus at the discovery of this rare treasure. No man ambitious for place and power ever so thrilled over his triumph as did Jesus over the confidence of this soldier. No mother ever so exulted in the lovelight of her first baby's eyes as did Christ over the robust faith that this captain reposed in Himself. He was a joy bringer - this soldier. He brought joy to his fellows and above all else he brought joy to the very Son of God.

How did this man of the barracks and of the camp come by this faith that was such a glad surprise to Jesus Christ? It is a fascinating human story. His faith came by hearing, as all our faith must come. But the reason he heard with such keen interest was the fact that he was in trouble. This soldier was a slave owner. He had a slave that was very dear to him and this slave was sick and at the point of death. He feels that he is powerless to help him. Therefore, he looks eagerly about him for one who is able to do what he himself cannot do.

While he is thus longing for help strange rumors and reports come to

him. One day he meets a friend who says, "By the way, have you ever heard of this new prophet that has arisen, named Jesus of Nazareth? Have you ever appealed to him to cure your slave?" And eagerly the centurion said, "Tell me about him. I have heard little or nothing." And that man begins to tell a story firsthand. "I was at a service right in this town some time ago. Jesus was preaching to a crowd that made the house overflow. And right while He was speaking I heard something on top of the house. Buy I was interested in what He was saying so I did not notice. A moment later I saw a mat with a rope tied at each one of its corners being let down right through the ceiling. On that mat was a sick man. He had no sooner reached the floor in front of Jesus than Jesus looked at him and said, "Thy sins be forgiven thee."

"But, you know, there ~~were~~^{were} a lot of high brows sitting there. A bunch of those clericals and ecclesiastics from the synagogue. They nudged each other and said, 'This man is a blasphemer. Nobody can forgive sins but God only.' They didn't say it loud enough for Jesus to hear it. But He seemed to know what they were thinking as well as if they had been talking to the top of their voices. And He turned and looked at the bunch and said, "Why do you reason thus in your hearts? Which is easier to say, 'Thy sins be forgiven thee', or to say 'Rise and walk'? They didn't say a word to that. But He turned to the sick man and said to him and to the highbrows together, "That you may know that the Son of Man hath power on earth to forgive sin, I say unto thee, Arise, take up thy bed and walk.' And he got right up and walked. And this I saw with my own eyes."

This soldier heard stories like that, for such happenings had taken place right in his own city of Capernaum. These stories convinced this man that Jesus was willing to help one who needed help. They also convinced him that He was able. Now, if I believe that a man is both willing and able to help me and if I am desperately in need of help the one thing that I am sure to do is to make my appeal to that man.

This soldier heard of Jesus. He believed what he heard. How do we know it? We know it by what he did. Real faith always leads to action. If it does not do so it is not faith. When my wife promised to marry me I believed her. What was the evidence? Why, what I did. For one thing, I went straightway and invested in a wedding suit that cost fifteen dollars. What better evidence do you need?

Suppose some one were to suddenly spring up in the audience and shout "Fire". What would you do? Your conduct would depend on your faith in what the man said. If you believed him and were a coward you would stampede. If you believed him and were genuinely courageous you would set about the best way you knew to prevent a panic and to save others. But your faith in the man's cry would certainly lead to some kind of action.

You remember the story of how Napoleon's horse became unmanageable on one occasion. A private soldier rushed out from the ranks and seized the horse's bridle and brought him under control. Napoleon, in token of his appreciation, looked down on the private soldier and said, "Thank you, Captain." Now, that soldier believed that his commander meant business. So instead of going on back to the ranks and wishing that he might be captain, he answered, "Of what regiment, sire?"

Many of you to whom I am speaking belong to the Church. Scores and scores of you stand up and recite your creed every Sunday. You say, "I believe -, I believe -". And do not think for a moment that I am belittling creeds. You cannot have character without creed. What a man is depends upon what he believes. But what I do say is this, that many of us do recite a creed in which we do not vitally believe. If we really believed it we would act differently from what we do. If we believed in God as we say we believe in Him we would not be the tempest-tossed, fear-driven, sin-conquered men and women that we are.

There are those of you also listening to me who, though not members of the Church, yet are altogether friendly to the Church and to its faith. You would be offended if one were to tell you that you do not believe the Bible. It is the book that your father used to read about the family altar. It is the book in which your sweet faced mother used to read the promises of God. You say you believe every word of it. But you are not acting that way. Therefore, your faith is not, in a real sense, faith at all. It is a mere refusal to deny. If it were genuine faith it would lead to newness of life.

Now, this Roman captain believed. How do we know? He did something. I like that. Salvation lies in that direction. Convictions cease to be convictions if they are not acted on. "This man cured paralytics?" I hear him say to his friend. "He has been known to cure the blind and the leprous? Then I'll try him. That is reasonable. There is nothing to be lost by making a trial. I'll put him to the test. I'll ask him to meet my need. I'll ask him to cure this servant of mine. I'll test the matter. If it is true I'll know it for truth. If it is not true I'll know it to be a fact that it is not. But at least it is worth investigating and I am going to know the facts."

So this man made his prayer to the Christ of whom he had heard. He made that prayer in the best way that he knew. Feeling unworthy to go to Jesus himself, he sent a committee of Jewish elders. And these elders came to Jesus with the soldier's request and they enforced it with this fine compliment: "This soldier is worthy of the benefit that he is asking. He is a foreigner, it is true. He is outside the covenant. But he is friendly to our nation. He is a liberal man, too. He has built us a synagogue, a church, at his own expense."

It was a fine recommendation, fully deserved, too, no doubt. For remember, this Roman was stationed in Capernaum as a representative of the conquering Roman Empire that had the Jewish nation under its heel. It was not easy for this centurion to win the confidence of these Jews who naturally hated him. But he was so just and broad and liberal that he had won them in spite of themselves.

Now, the appeal made by these elders won Jesus. He heard this captain's prayer through their lips and set out at once to respond to it. As they rounded the bend in the road and come in sight of the centurion's house he sees them. Of course he does. His slave is almost dead. Naturally his master who loves him has been watching eagerly for the coming of the physician. That is the way you and I would have done under similar circumstances. So as soon as Jesus came in sight he saw Him.

Then a surprising thing happens. He does not run down the road to meet Him as you might have expected. He does not await his arrival. But

he calls a messenger and dispatches him at a run. "Go tell the Master," he says, "that I will not ask him to come under my roof. My knees have gone weak and my heart has turned to water within me. I am unworthy that such a one as He should enter my house. And I am not worthy to come to Him. Tell Him just to speak the word where He is and that will be enough."

Now, I think you would have to travel far among the choicest saints to find a more beautiful character than this. First, he was liberal. That was a beautiful grace. I believe we can forgive a man for almost anything easier than we can forgive him for stinginess. And I am quite sure it is the same way with God. You can not buy the grace of God with money. But a liberal man is well on the way to the cross.

Then he was humble. Most people in his position in that day swaggered. They were haughty and proud and boastful. But this man had the beautiful grace of humility. "He is worthy", said the friends who knew him. "I am not worthy", he modestly says of himself. How beautiful and how manly. He had that fine virtue that was so lovely that Jesus thought it worth while to call attention to it in Himself. "Learn of me", he says, "for I am meek." It does not mean that he was a groveler. It does not mean that he was a fawner. It does not mean that he was a Uriah Heep. It does mean that he recognized the infinite holiness and the infinite loveliness of God.

But the fine grace that won Jesus was his faith. Look how original he is in his prayer. He says, "Lord, I am not at the top of the world by any means. But I know what it is to obey orders. And I know what it is to give orders. I am a man acquainted with the discipline of the Roman army. I know what it is to assert a personal will. I say to this soldier, "Go!" and he goes. And to another "Come" and he comes. I give orders within my limited ~~area~~ of authority and those orders are at once executed.

"Now, Lord, it is the same way with you, only you are the Commander-in-Chief who sits upon the throne of the universe. I have a hundred men under me. You have all the angels and principalities and powers. All authority in heaven and in earth is given unto thee. Sickness and health, sin and death - these are creatures subject to thy bidding. Therefore, all that is necessary for the life of my slave is that you speak the word. I do not ask for evidences. I am not praying for emotions. Speak the word only."

Glorious faith! It can walk without the crutches of the visible. It can run without the feet of the tangible. It can fly without the wings of the material. It roots itself in Jesus Christ only. "Just speak the word. I do not ask for thy visible presence. I do not ask to hear thy footfall within my house. I do not ask to feel the personal touch of thy healing hand. Just say the word. That is enough."

No wonder Christ was surprised. He was surprised because this faith was so absolutely perfect. It was the kind of faith He was used to in Heaven. The angels could not beat the confidence of this man.

Not only was it surprising in its beautiful completeness. It was surprising also coming from the source from which it came. Who was this man who so trusted Christ? He was a soldier. He was not a man brought up in the atmosphere of religion. He was not one whose task was that of the ministering to the spiritual needs of men. His work was a work of wielding

the sword, often in murder, carnage and conquest.

Not only was he a soldier but he was a Roman soldier. He was a heathen. He had not been reared in the faith of Israel. He had not been lulled to sleep in childhood by the songs of David. No pious mother had taught him to recite the twenty-third psalm. He had been reared in the shadow of vicious and lust rotted idolatry. He had had a bad chance. But in spite of his handicap he had won a marvelous faith. Jesus thrilled in glad surprise because he had so little opportunity and made so much of what he had.

I said at the beginning that there was one other time that Jesus was surprised. The other surprise of Jesus came in just the opposite direction. If He was surprised and gladdened by this man of meager opportunities who trusted Him, he was also surprised and saddened by certain Jews who with great opportunities refused to trust Him. He was pained and astonished at how man could have so much and make so little out of it. If that was true of those Jews, how far truer it is of you and me. We have greater opportunity than any of them. Yet oftentimes we are disappointing and grieving our Lord by making naked nothing out of our opportunities.

Now, what happened to this soldier who asked for no other evidence than the plain bare word of Jesus? What was the outcome of that faith that said, "Speak the word only"? He demanded no visible evidences before he believed. What was the outcome? You have made a perfectly sure guess already. When the messenger got back to the captain's house the sick had been empty and the servant was sitting with his master in perfect health.

Now, what is the use in my bringing this bit of ancient history to you? There is infinite use if we will only profit by it. You have a need just as this dying servant had. You have responsibilities just as this soldier had. Jesus Christ claims to be able to meet those needs. If you will trust Him He will show Himself mighty in the salvation of your own soul. If you will trust Him He will make you a benefit, a benediction to others just as He made this captain a blessing to his own slave.

You believe in the fact of Jesus Christ. You believe that He is the Savior of the world and the world's only Savior. Now, will you act on that belief? Will you put it to the test? Will you make the venture? I remember a crisis in my own life. I was fighting a spiritual conflict. I had to have help. I came face to face with the promise of Christ. As I read that promise I said, "This is either true or it is not true." Then I asked myself this question: "How will you take it?" And I answered, "I will take it as truth." I testify tonight with God as my witness that I found the truth. "Him that cometh unto me" says Jesus, "I will in no wise cast out." Do you believe that invitation? If so, act upon it. Act upon it now and you will know it to be true in the depths of your own spirit.

BIG BABIES

"To what shall I liken the men of this generation...They are like children ~~sitting~~ in the market place and calling unto their fellows: We have piped unto you and you have not danced, we have mourned and you have not lamented." Luke 7-31:32

Jesus was here uttering another of his sharp words of ~~writhingsm~~ of the religious leaders of his day. To these men who were shutting up the kingdom of Heaven against their fellows; to these who by their refusal to enter the kingdom were making it hard for others to enter, he had nothing but words of sharpest rebuke. Sometimes he called them whitewashed tombs. He called them a generation of vipers and wondered in the white heat of his moral indignation how they could expect the damnation of hell. Here he is rebuking them by saying that they ~~are~~ like children.

Such a rebuke comes to us as a shock. This is the base because Jesus is above all others the champion of little children. When adults got in their way as they ~~wought~~ to come to Jesus, he rebuked them in hot indignation. So great was his love for them that he walled them in with a grim wall of mill stones, saying "It were better for him that a huge mill stone were hanged about his neck and that he were drowned in the depth of the sea than that he offend one of these little ones." He declared that in order to enter the kingdom at all one must become as a little child. Yet here the heart of his rebuke is this - "You are like children."

What kind of children? The children that ^{are} ~~are~~ here pictured are childish rather than childlike. Child likeness is one of the most beautiful of the virtues. Childishness is one of the most vicious of the vices. A little baby is a beautiful creature, full of winsomness and charm. A big baby is a monstrosity that repels us by his ugliness.

This group of children were acting like big babies. As Jesus passed them in the market place, they were not playing. Play is normal for a child. If a child refuses to play, he is either pouting or sick. Instead

of playing, these children were glaring at each other in resentment and anger.

"Why don't you play?" was the natural question. "I wanted to play," one little bully replied, "but they won't play with me. Of course, they offered to play wedding, but I said that was too glad. I don't want to play anything as joyful as a wedding. Then they suggested that we play funeral but I said that was too sad." But since the objector had nothing to offer in its place, they were not playing at all. - *Go as you please*

"Now," said Jesus, "you Pharisees are like that. Recently one of the greatest of the Prophets came among you. He hewed to the ~~light~~^{right}. In thunder tones he called men to repentance. He declared that the ax was already laid to the root of the tree and that every tree that did not bring forth good fruit should be cut down. His message was a stern and vigorous indictment of sin."

As his message was stern, so was the Prophet himself in his own personality. He ~~had~~^{had} nothing of the softening influences of the King's court. He had never been to college. He had grown up in the wilds. He was a son of the wide open spaces. He dressed in rugged costume in harmony with his environment. He ate the ~~humblest~~^{humblest} of food. He was no good as a hand shaker. He was the furthest possible from being a social lion. Pastoral visiting seems not to have been his line.

Therefore, these religious leaders would have none of him. They said, "He is far too stern. He is too hard to approach. We want a man whose message is full of sweetness and light. Since he has none of these winsome graces, we are not going to pay a cent nor are we going to attend church until we get a change of pastors."

Then, right on the heels of this man there came another prophet far greater than John. He, too, called men to repentance, but he gave the

^{not so}
 emphasis, as much as to what must be surrendered as to what might be won. He preached a gospel of sweetness and light. He offered the life abundant to all who would have it. He told men good news about God. That he was our Father and that every man might claim the privilege of sonship.

As he was gracious in his message, so was he in his personality. All kinds of men felt the spell of his charm. He appealed especially to little children, and to men and women who were outcasts. He was the most sociable of men. He never refused an invitation to dinner. He was constantly being elbowed by crowds. At pastoral visiting he was a past master. But looking him over, these religious leaders said, "If John was too hard, he is too soft. This man mixes with all sorts of folks, makes too cheap with himself. He is only a glutton, a friend of Publicans and sinners." So they flung away from Jesus, too. Thus they showed their childishness. They acted like big babies.

I

What are some of these marks of childhood?

- ^{Unreasonableness,}
 1. ~~Inevitably~~ As we grow up, we expect to base our conduct somewhat on reason and common sense, but babies do not do this. Did you ever try to reason with a six month's old baby? If you have, you were just wasting your time. I saw a mother the other day trying to reason with a little lad some three or four years of age. He was a husky chap and she was a frail slip of a mother. He was demanding to be taken up and carried. She tried to tell him how tired Mother was, but the little rascal ended ~~up~~ by clasp- ing her by the knees so she took him in her arms, though he looked almost as large as his mother. His demands were unreasonable.

Now and then we grow offended at each other in the church, in the home, in ~~the~~ society, when our offense is not based on any reason at all. We resent as insults conduct that was never so intended, and often the one

no positive suggestion.
 sitting on hand carrying

against whom we cherish resentment is entirely unconscious. Thus we hurt others as well as ourselves. This little chap who had broken up the game showed his unreasonableness in that he was being cheated as well as those about him.

2. The second characteristic of childishness I mention is fretfulness. There were perhaps some of you sleepy this morning because you have a baby at home that kept you awake last night. It never occurred to him that you had need of seven or eight hours sleep. He never thought of the fact that once thoroughly awake, it is hard for you to get back to sleep again. He fretted and howled until you became wakeful, then he went off to sleep and forgot all about you.

Why was he fretful? It may be he was a bit hungry. Maybe he had a slight scratch. Whatever it was, it was something that concerned himself only. One characteristic of a baby is this - that he frets about the least inconvenience of which is the victim, while he is totally indifferent to the greatest tragedy that comes into the lives of others. A slight prick of a pin will get a louder yell out of him than an earthquake in the next block.

I have met a few people who were persistently fretful. Their normal tone is a whine and every word is a criticism. They never see anything good in their homes, in their jobs, in their church. In the presence of music, they listen only for the discord. They make themselves the inspector of street gutters, warts and carbuncles. They are as fretful as spoiled babies.

3. A third mark of the baby is the desire for the center of the stage. One reason a baby cries is to get attention. One reason we have so much to say about our aches and pains, our operations, the harsh ~~way~~ and ugly way in which the world has treated us, is because we want attention.

One reason I grunt when I grow ill is the desire for attention. Of course, that is not the only reason. I notice that I grunt when I am by myself. But that is a part of it. That is the reason I used to want to show my sore toe to company when I was a boy. I wanted attention.

Sometimes this desire for attention expresses itself in a demand for appreciation. Now everybody likes to be appreciated. That is a perfectly normal desire. But ~~throughout~~ there are times when we have to live without it. Any Sunday School teacher can do better work if she knows she is appreciated. So with every member of the family. So with the minister. But if appreciation fails to come, we must be big enough to get on without it. If we quit because nobody sings our praise, then we are just big babies.

4. Above all else a baby is selfish. He thinks only of himself. He does not care how tenderly you give yourself to him; how graciously you sacrifice for him. He has no more appreciation than a fishing worm. Carry him in your arms or trot him through hours of colic, then lay him down to rest a minute. Will he grit his teeth and see it through with honor? No, he will just yell.

Just as he has no appreciation, no more does he have any sense of obligation. One of the first marks that a child is growing up is that he develops a sense of oughtness. The old Greeks had a store to distinguish between the childish and the childlike. They said that when Achilles was born, his mother consulted the oracle to find what manner of man her son was going to be. The oracle told her that he would either live a long life of inglorious ease or a short life of battle and victory. Desiring that he should live a long time at any cost, she dressed him like a girl and sent him to live on an island where nobody lived but girls. Here he was dressed like a girl and everybody thought he was a girl.

Then came the Trojan war. The Greeks, failing to capture Troy,

consulted the oracle and were told that they could never win unless Achilles fought on their side. But nobody knew where Achilles was. Ulysses, the shrewdest among the Greeks, set out to find him. At last he came to this island where nobody lived but girls. He disguised himself as a peddler and filled his pack with the beautiful and worthless trinkets that girls like best. But as he sold his wares, one girl looked on in scorn. Then the peddler lifted a suit of armor and a gleaming sword. At once this scornful girl hurried forward, all eagerness, and put on the armor and wielded the sword and Ulysses knew he had the hero. He preferred weapons instead of toys, that with which he might serve instead of that which would merely serve him. ~~There~~ To be selfish is to fail to grow up.

II

Now, it is this childishness on our part that is one of our supreme tragedies.

1. Look at the disaster ~~the world~~ it works in our international relationships. Man has grown wondrous wise in ~~many~~ directions. He has invented ^a/million gadgets to make life easier. But many of his advantages become disadvantages, many instruments that might give life become ministers of death because we have not learned to live together. The nations are acting today very much like spoiled children. As to whose fault this is, I am not now undertaking to say, but the fact is so obvious that anybody can see it.

2. It is this childishness that causes many a man in political life to be a politician rather than a statesman. We have had the recent spectacle of a man trying to lay a burden of billions of dollars on the government for pensions to ex-soldiers regardless of their need. We are told that

the man who promoted this scheme was prompted not by conviction, but by a desire for revenge upon the President. In other words, he was just a big selfish baby.

3. The big baby plays his distressful part in the church. He must have his own way. If he is voted down, he does not play the democrat and go out to work with the majority. Everybody else is wrong and he alone is right. Therefore, when he is crossed or thwarted in any way, he becomes at once a liability rather than an asset.

4. This refusal to grow up works perhaps its deadliest tragedy in the home. It is not wise for young people to marry in their teens. Marriage is meant for adults. But if many a marriage is wrecked because those who entered upon it were too young, in years, far more have been wrecked because the participants were big babies.

Here, for instance, is a young girl who has always had her way. She has learned that if she shouts loud enough, wails long enough, stamps her foot hard enough, she can always get her way. By and by she meets and marries a young man brought up in the same kind of home. Neither have learned that other folks have rights. They are sure that all roads lead to Rome and they they are Rome. Of course, such a marriage ends in tragedy. Sometimes they fight openly. At other times they do what if possible is worse, they puff up and pout.

III

How, then, shall we avoid the tragedy for ourselves and for others of being big babies?

1. We must approach the problem positively. We are not likely to succeed by pulling up the ugly weeds of babyishness one by one. The only way to get rid of vice is to put a virtue in its place. Silas Marner did not lose his love of gold by having it stolen. He lost it by discovering

a fine human love. Therefore, when Paul said, "I have put away childish things," he means us to understand that he put them away by putting child-like things in their place.

2. How shall we do this?

We can do it by growing up. Right spiritual growth is natural. It is spontaneous. It is unavoidable. We can grow as a matter of choice. That means we can grow by meeting conditions of growth.

Not only is growth a matter of choice but we can choose the direction of our growth. That is what Simon Peter means when he said, "Go on growing in grace." It is possible to grow in the wrong direction. Judas did that, until from disciple he became traitor. But you and I can choose our direction.

That is a ^{rare} privilege. It is a privilege that belongs to man only. The lower orders of life cannot choose. All a growing pig can hope for is to become a bigger pig. All a gosling can hope for is to become a goose. But we have the privilege of starting from where we are this morning and becoming increasingly Christ like. There is a road that leads from where you stand. If you take it, it will climb upward and ever upward to where the light lingers even when the sun is setting.

IV

Now, since growth is possible, how shall we grow?

We are not going to grow by merely standing. We will not grow by spitting on our hands and clenching our fists. We ~~will not grow by~~ We are not going to grow by lifting ourselves by our own boot straps. There is only one way to grow and that is to meet the conditions of growth.

"Consider the lilies," ~~as the field~~ said Jesus, "how they ~~do~~ grow." How do they grow? By taking ^{the} from/soil and sunshine what they have to give. If

If you and I want to grow, there are three very simple steps.

1. We must have spiritual food. A baby that is properly nourished will grow naturally. If we grow in Christlikeness, we must claim the provision that our Lord has made for us. We must make much of prayer. We must take advantage of the privilege of worship. We are to make the great messages of the Bible our constant companion. "I commend you to God and to the word of his grace which is able to build you up."

2. If we are to grow we must exercise. That healthy baby there in the cradle who is bawling as if he would burst his lungs, that is one of his exercises. When he kicks and waves his arms and tries to swallow now his fist and now his foot, nature is just putting him through his daily dozen.

Why is it that so many who enter church hopefully, never grow? They do not take any exercise. They never serve. They never take upon themselves any heavy tasks. I challenge you to go out and live one day as you believe Jesus would live if he were here and you will come to new spiritual certainty. You will find yourself growing. Work is an essential exercise. if We are to escape spiritual infancy.

3. Rest. When a baby gets his food and exercise, he goes to sleep. Even so, we need rest. We need inward rest, that rest that Jesus offered when he said "Come unto me, all ye that labor, and are heavy laden and I will give you rest." Given this inward rest and peace, nothing that this world can do to us can really disturb us.

Now, thus feeding upon God's word, helping to do God's ~~work~~ work, resting in the Lord, we shall grow in the here and now, and we shall go on growing through eternity. This is his own promise: "Behold, now are we the sons of God and it is not yet made manifest what we shall be, but we know that ~~we shall~~ when he shall appear, we shall be like him, for we shall see him as he is."

A SHOCKING DINNER PARTY

"And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors; the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him. Thou hast rightly judged. And he turned to the woman and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee; go in peace." Luke 7 - 36:50

The story we have for our study this evening was told at a dinner party. Jesus delivered some of his most striking messages while a guest at dinner. The passage that I have read to you, as you see, is a story within a story.

I

Look first at the personalities that hold the center of the stage at this great dinner party.

1. The host was a man named Simon. His name in itself suggests nothing. But we are informed also that he was a Pharisee. That tells us much. The much that it tells us is not altogether bad. It is true that this

earnestly religious group was usually strenuously antagonistic to Jesus. But even this fact does not prove that they were utterly bad.

There was much that was good about this man Simon. As a Pharisee, he was one of the Puritans of his day. It was his group that had kept the Jewish religion alive and clean during the period between the ending of the Old and the beginning of the New Testaments. They were earnest students of the scriptures. They were tithers. They were, generally speaking, the pillars of church and state.

Now, as a religious leader, Simon was naturally interested in Jesus. Strange and disquieting rumors had been blowing about the countryside with regard to this man, ~~Some~~ ^{claiming} that he was a prophet, one of the very greatest; some asserting that he had power beyond the human; some hinting that he might even be the promised Messiah. In all probability Simon did not have the least faith in these rumors. But that he might have something more to go on than mere hearsay, he decided to see Jesus for himself.

In thus seeking firsthand information regarding the Master, Simon might have been fair-minded beyond most of his class. Yet if we read between the lines, we cannot but realize that Simon was not activated by any motives of friendliness when he invited Jesus ⁱⁿ to his home. The patronizing discourtesy with which he treated him indicates that. While he was seeking to know the truth, he expected the truth to be adverse. He invited Jesus mainly that he might know from first hand that he was an imposter, that he was not the kind of man that he claimed to be. Here, then, is the host - upright, clean, responsible - perhaps the most influential man in town. He is inviting a young rabbi to his house of whom he is deeply suspicious, in whom he has little confidence, and for whom he has no friendship at all.

2. Then there was Jesus, the invited guest. It seems rather amazing that the Master, being able to read the motive of the man, would accept an invitation given as this invitation of Simon was given. Yet it is a characteristic of the whole ministry of Jesus that he never refused an invitation to dinner. Sometimes the invitations were given out of motives of love; sometimes out of motives of suspicion and hate; but always he accepted. So constantly was this the case that they called him a gluttonous man.

Why, I wonder, did Jesus accept the invitation of Simon? If he was aware of the fact that Simon was suspicious and antagonistic; if he was aware of the fact that this Pharisee was largely seeking to find fault with him, why did he go out to dinner at his home? He went because while he knew that Simon wasn't friendly to him, that fact did not prevent his being friendly to Simon. He saw something fine about this hard and upright Pharisee. He believed that friendliness on his part might beget friendship on the part of Simon. We do not know the end of the story but I should not be surprised in the least to discover at the close of the day that Simon is among the saints. It is evident throughout this story that Jesus is earnestly seeking to win Simon.

3. The third interesting personality at this dinner party is a guest who is not invited. Her coming amazed Simon. She was the last person in town that he expected. Luke tells us that she was a sinner. That means that she was a prostitute, an outcast. From the reading of the story we ~~cannot~~ cannot fail to see that she was more than the ordinary woman of the street. She was notorious, perhaps as famous for her beauty as for her badness, for her wit as for her wickedness. Who was she? This we do not know. The scholars tell us that there is no evidence that she was Mary of

Magdalia or Mary of Bethany. Far be it from me to take issue with the scholars. Yet it ^{would} not surprise me in the least if the scholars are wrong. I would not be greatly astonished to discover, when I reach life's other side, that this woman who crept in from out of the dark was none other than Martha's sister, who had been betrayed and who had flung her ~~gast~~ gifts away until she was found and sent ^{home} by the Master. But the facts about this nobody knows.

Whoever she was, she came to the dinner party. Why did she come? Not for the feast. Least of all did she come to see Simon. There was not a person in town whom she would have dreaded seeing more than Simon. She did not come because of the upright Pharisee, but in spite of him. Why, then, did she come? She came because of Jesus. She knew that the Master was in the home of Simon, therefore she dared to come even into this lion's den of respectability.

Why was she so bent upon seeing Jesus? It is evident that she did not come to ask anything for herself. She did not come to get but to give. There is no doubt that she had already met the Master and had received forgiveness at his hands. Perhaps that very day she had drawn near to an eager crowd, not to hear but to ply her evil trade. But she did hear. There was one speaking with the tenderness and assurance she had never heard before, saying "Come unto me and I will give you rest". More likely still Jesus had given her a private interview and had said, "Go and sin no more".

Why, then, is she here? She is here to express her appreciation. She is here because having been greatly forgiven, she has come greatly to love. Jesus himself said of her, "She loved much". Now love is something that has to go into action. You can no more hide love in a human heart than you can hide spring in a rose bush. Love will do the big thing ~~is~~ ✓ it comes as it will do the small thing grandly.

It is evident that this woman had come to anoint the head of Jesus with her perfume. But before she could accomplish her purpose, while she stood at his feet, the fountain of the great deep was broken up in her and she gave way to a gush of hot tears. As these tears fell upon his feet, she felt that she had done him an indignity. Therefore, she hastened to undo the cascade of her hair and wiped his tear stained feet with her hair, while she lavished her kisses upon them. So, then, we see the dinner party - the host, the invited guest, Jesus, the uninvited guest, a woman of the streets who had been greatly forgiven.

II

Now Simon, looking upon this unexpected scene, was greatly shocked. In saying this I am not criticizing ^{him} ~~Simon~~. I am not sure that any of ~~this~~ would have carried off the scene any better. Put yourself in his place. Here is a travelling preacher about whose credentials Simon is in serious doubt. Here is a woman about whose reputation nobody has the slightest doubt. This notorious woman is certainly using amazing familiarity with this preacher of uncertain reputation. Of course, Simon was shocked.

Not only was he shocked but he was driven to what he considered an inevitable conclusion. As he looked upon this scene he felt that only one of two constructions could be put upon it. Since this preacher, already under suspicion, was allowing a woman of the streets to take such liberties with him, since they had so evidently met before, perhaps he also is of the same character as the woman herself. That would have been a quite natural conclusion.

But Simon took a more kindly view. When he saw that Jesus was the recipient of such familiarity at the hands of this outcast woman, he concluded that it was not due to his bad character but to his ignorance. He

said to himself, "If this man had perceived what kind of woman she is, he would have known that she is a sinner. One mark of a prophet is his ability to read character. Since Jesus cannot read ^{the} character of this woman, he is no prophet." Thus Simon satisfied himself, finding ~~the~~ answer to the question that bothered him. He concluded that whatever this strange preacher is, he is not a prophet.

Then Jesus, reading the thought of Simon, said to him ~~what~~ amounted to this. "Simon, you think I am not a prophet because you fancy I have failed to read aright the character of this woman. Even assuming that I have, I will demonstrate to you that I can read your character. If I do not know what she is thinking, ~~I know~~ I know what you are thinking. Then he began to angle for the soul of Simon.

III

Look how he did it. Look at the skill and artistry of it.

"Simon", he said, "I have something to tell you." That, ~~I think~~, is true of all of us. Our Lord has something to say to you, and to you, and to you. Simon is not the least impressed. There is a touch of superciliousness, if not of slight scorn, in his answer.

"Master, say on." *Here away*

Then Jesus told this story. Roughly speaking it runs like this: "There was a certain creditor who had two debtors. One owed him five hundred pence, the other ^{owed him} fifty. But since both of them were bankrupt and couldn't pay a penny, he freely forgave them both. Which now of these will love him most?"

It is very plain what Jesus is here saying. It is something to which even Simon had to agree. It is this - You and this woman are both sinners. Even Simon ~~did not~~ would not have denied that. ~~But~~

But while you are both sinners and while neither of you ~~are~~^{is} able to pay ~~him~~, ~~granting that~~^{Simon} this woman is ten times as great a sinner as you are, she owes ten times as much as you do. That is not necessarily the fact in the case but it is what Simon believed to be the fact. Now, when both of you are forgiven, which is going to be the greater lover? " Simon answered, "The one who has been the recipient of the greater forgiveness." And Jesus declares that his answer is correct.

Why this quest of love? Because love is central. When Jesus was asked for the greatest command he said, "Thou shalt love", and when he was asked for the second greatest it was, "Thou shalt love." Love to God, love to man. It is the greatest because nothing is great without love. It is the greatest because the least thing is great with it.

This is equivalent to saying "Which is the greater saint?" "Which is the finer character, you with your little forgiveness or she with her great forgiveness?" For Jesus shows from the scene before us that in point of beautiful character this woman who was once an outcast towers above the self-righteous Simon as a mountain would tower above a ~~more~~^{mere} hill.

How do we know this? By the different response that these two make. What about Simon? He invited Jesus to be his guest but he did not show him the ordinary, everyday courtesies that any decent host was expected to show a guest. He had no servant to wash the Master's feet. He did not greet him with the customary kiss. He simply displayed toward him a cold and half scornful neglect.

Now our Lord does not get angry when he is neglected but that

THE PRODIGAL DAUGHTER

"And there was a woman in the city who was a sinner. . . ."

Luke 7:37

I.

Here is a beautiful story that has laid hold upon countless hearts. One of the most radiantly charming and useful women of all England was Josephine Butler. She was brought up in a home of culture and refinement. She was a woman of highest character from her youth. But it was this story that won her to Christ. It was this story that so took captive her strong and gentle heart that she became a life-long friend and helper to the class of women to which this transfigured ^{Prodigal} belonged.

The scene of this story is in the lovely home of Simon the Pharisee. There are three characters who have part in the drama; Simon, Jesus, and the woman of sin. It is arresting how these came to be under the same roof. Those who were guests in that home never expected to see these three together. Yet, they were, and something took place because of their presence that the world can never forget.

1. Look first at Simon. How did he come to invite Jesus to his home? Simon was a Pharisee. He was one of the religious leaders of his day. He was a Puritan. He was upright, and proud of his position, and of his own goodness. It was the men of his class that were always the bitterest foes

of the Carpenter from Nazareth. Yet, he invited this Carpenter to his home. Why?

As we read the story we can see at once that it was not any deep friendliness on Simon's part. He did not look upon Jesus as his equal. He regarded Him as so thoroughly inferior that it was hard for him to extend to this lowly guest the common courtesies of the day. I think one reason for his invitation was curiosity. Amazing rumors were blowing about the country ^{regarding} about this Man. Some were claiming that He was a prophet, even the ^{re-tell} guest of the prophets. Some went so far as to say that He had powers beyond the human. That He could even open the eyes of the blind and heal lepers.

About all this, Simon was not so sure. But it made him curious to see this strange Carpenter with his own eyes. He desired to have him in his home that he might judge for himself what kind of man he really was. There was also doubtless something more than curiosity that prompted him. Maybe he was open-minded beyond his fellow Pharisee. Maybe he was really eager to know the truth. Maybe he was heart-hungry. Be the reason what it may, he grudgingly invited the Master to be his guest.

2. But if Simon's invitation needs explaining, the acceptance of it on the part of Jesus needs explaining even more. Why did Jesus consent to attend this dinner party when he knew there was little or no friendship in the invitation? Were you ever a guest in a home where you had strong doubts of your welcome? I can imagine few situations more distressing than that. But in spite of the fact that Jesus knew he was not being invited because of any love on the part of Simon, He accepted the invitation. In fact, Jesus always accepted invitations regardless ^{of} who extended them. Sometimes He found himself in an atmosphere redolent of love; sometimes chilled with hate, but he always went. So constant was He in this practice that some mistrusted his religion declaring that "He was a gluttonous man and a wine-bibber."

Now we can understand why Jesus accepted an invitation from a friend, but why did he accept such an invitation as this? He accepted it because he was interested in Simon. He never went into ~~some~~^{any}body's home simply because his supreme delight was a good dinner. He went because he was interested in folks, all sorts of folks. Will Rogers said "That he never saw a man that he did not like." That is a tremendous statement. I am not sure that it is true of Will Rogers, but I am sure it was true of Jesus. He loved the lovely, but he loved the unlovely, such as Simon. Therefore, he accepted his invitation. He was just as interested in Simon as he was in Mary.

3. But if Simon and Jesus need explaining, Mary needs it even more. Why did she come? There were no two people in the city who were further apart than Simon and herself. There was not a man in the city from whom she would have expected less of kindness and more of cruelty than from Simon. One of these lived on the boulevard, the other lived in the slums. Between them there was a vast gulf fixed. There was not a home in all the city to which Mary would have been as little likely to go as to Simons, but for one reason.

What was that reason?

"She went to Simon's house," the story tells us, "because she heard that Jesus was there." Yesterday, or the day before perhaps, she had seen a crowd gathered. She had crept up to that crowd, not to hear who was speaking so much, as to ply her trade. But she came face to face with the Master. He looked at her, spoke to her, treating her with all the courtesy and consideration that He would have shown to his own pure sister. He made her hope. While in His presence she hated what she was, she believed in what she might become. Under His spell her winter gave place to spring, and the desert of her heart rejoiced and blossomed as a rose.

So here she is tonight, not to see Simon, not to be a part of the society of Simon's house, she has come out of sheer gratitude. She has come with an offering of love in her hand. This strange Carpenter has done for her what she and others would have thought impossible. She was an out-cast. How she had become so we do not know. But from the warmth of her nature, as revealed in this story, my guess is, that she had loved not wisely, but too well. By this she had paid a terrible price, as women have been made to pay through the centuries.

What a strange and depressing fact it is that while a woman is usually by far the lesser sinner she is uniformly the greatest sufferer. We have been accustomed utterly to damn a woman for a sin that would scarcely leave a fleck on the reputation of a man.

"She was a woman worn and thin,
Whom the world condemned for a single sin;
And cast her out on the king's highway
And passed her by as they went to pray.
He was a man and more to blame
But the world spared him a breath of shame;
Beneath his feet he saw her lie,
But he raised his head and passed her by."

"Time passed on and the woman died,
On a cross of shame she was curcified;
The man died too--and they buried him
In a casket of cloth with a silver rim;
And they said when they turned from his grave *away -*
'We have buried an honest man today.'
"Two mortals knocking at heaven's gate
Stood face to face to inquire their fate;

One bore a passport of ^{earthly} usual sign,
The other a pardon of love divine;
O ye who judge twixt virtue and vice
~~Ye are who will enter~~ ^{which think ye} paradise,
Not he who the world had said would win
For a woman alone was ushered in."

So here they are under the same roof; Jesus, Simon, and Mary. Who this Mary was we do not know. Scholars differ widely. Most of them are horrified to have this woman identified with Mary of Bethany, or of Mary Magdalene. But other scholars, equally reliable, take the opposite view. Personally, I believe that Mary of Bethany and Mary Magdalene are the same woman. I believe that this winsome outcast that Jesus discovered and returned to her home was none other than Mary of Bethany. I think that it was this unspeakable service that went far to making the home at Bethany even sweeter to Him than his own home.

II.

Now with such unusual guests together we naturally expect something out of the ordinary to take place. In this we are not disappointed. A drama is here enacted that is thrilling beyond words. The first one that attracts our attention is Mary. She, of course, was not invited. But she comes into this chilly atmosphere none the less. When she arrives the feast has already begun. It was evidently her purpose to anoint the head of Jesus with perfume. But when she has reached his feet, the fountains of the great deep are broken up in her heart. She gives way to a hot gush of tears. These tears fall on the dusty feet of the Master. She feels that an injustice has been done him, therefore, she takes the silken tresses of her hair and wipes his feet. Then in utter forgetfulness of those present, she kisses those

feet in reverence.

Naturally, the guests were shocked. But Simon, the host, was shocked most of all. I am not sure that had I been present I should have carried off the scene any better than Simon. Simon simply looked on in amazed horror and said never a word. But he was doing some earnest thinking. He had invited Jesus to find out if He was a prophet. This scene enables him to reach a conclusion at once. He decided emphatically against Jesus.

Here is what he is saying to himself "If this Jesus were a holy man he would not allow a woman like Mary to touch him. Goodness shows its good by keeping evil at a distance." Notice that Simon did not form the worst possible opinion. Had he been a man of evil mind he might have said, "Well, since this harlot is taking such liberties with my guest, there must be something between them." But he takes a more charitable view. He tells himself that the reason that Jesus is permitting such liberties is because he does not know the character of the woman. But this is proof positive that he is no prophet. For a prophet is a man of insight, he can read character.

"Then," says the story, "Jesus answered and said,"--answered what? In the opinion of Simon, he said nothing. He answered what Simon was thinking. He showed this Pharisee that if he could not read Mary he could certainly read Simon. Turning to him, he said, "I have something to say to you." "Go ahead," said Simon. "Once," said Jesus, "there was a certain creditor which had two debtors; the one owed five hundred dollars, and the other owed him fifty dollars. But both debtors were bankrupt. Therefore, instead of sending them to jail, the money lender forgave them. Which of them will love him more?" "Why," answered Simon, "why I suppose the man he forgave the more." "Right," said Jesus.

Then turning to Mary, he said, "Simon do you see this woman?" He does

not wait for Simon to answer. He knows if he does answer he will not tell the truth. Simon does not see her at all. He is so busy looking at the harlot that ^{was that} he is blind to the woman that is. He is so busy looking at the sinner of yesterday that he forgets the saint of today. He is so busy looking at her whose feet once took hold on hell, that he is utterly blind to her whose feet ~~of~~ now climb toward the lily lands of eternal purity. Simon thinks he can read character, but he has misread both his own, that of Mary, and that of Jesus.

Then the Master continues. Drawing a contrast between the conduct of Mary and the conduct of his host he calls Simon's attention to his own cruel ~~rudeness~~ ^{of}. It was not the custom of Jesus to call attention to any discourtesy shown to himself, but He did it here, not to defend himself, but to defend Mary. But in so doing, He showed that He is aware when folks are unkind and is grieved by it. He is aware when they are kind and appreciates it. "I entered your house," He continues, "but you never gave me so much as water to wash my feet." That was a common courtesy. "But this woman has washed my feet with her tears. You never gave me the kiss of greeting, but this woman has kissed my feet. You never gave me the ordinary oil that is abundant, but she has anointed my feet with perfume. Therefore her sins, which are many, are forgiven her; for she loved much."

III.

Look now at what Jesus is teaching through this story.

1. Which of the two shall love the more? Why this question? Because it is fundamental. It is the one thing that counts. "Which is the first and greatest commandment?" a scribe asked Jesus one day. "The first commandment," he answered is "Thou shall love the Lord thy God. . . The second is liken to it. "Thou shall love thy neighbor as thyself." Love is the one

and supreme essential.

This is the case for two reasons. It is the case first because nothing arrives without it. I do not care what we do or what we give, if there is no love in it there is nothing else of abiding value in it. That is what Paul meant when he said, "Though I bestow all my goods to ^{feed} the poor, and have not love it profiteth me nothing." But while nothing arrives without love, the least thing becomes priceless with it. Rare orchids are only so many nettles without love. But ordinary field-flowers become rare blossoms when touched by its transforming power.

2. Since love is the commodity of supremest worth, how are we to possess this treasure? Jesus informs us here that love is ^{how?} ~~beyond all~~ forgiveness. He indicates that those who have ^{been} forgiven five hundred ^{dollars} ~~times~~ will love more than the one who has ^{been} forgiven fifty. Of course, that is true only on the assumption of equal sensitiveness on the part of both. There are some people who take a financial obligation seriously, others do not. To remit a debt for a man who never intended to pay you anyway, who felt no obligation to pay, would not be taken as a great ~~failure~~. The same is true in the matter of forgiveness of sin.

Who are those that rejoice most in divine forgiveness? Naturally, it is those who have a sense of need; those who realize they are sinners. You remember those two men that went up into the temple to pray. One was a Pharisee like Simon. He had no sense of sin, nor sense of need. All he did was to congratulate the Lord on having such a perfect servant as he himself was. But the publican would not lift up so much as his eyes, but smote upon his breast saying: "God be merciful to me a sinner." What was the outcome? The Pharisee got that for which he asked, which was nothing. Therefore, he went away without either gratitude or love. The publican on the other hand went down to his house remade and changed from a hater to a lover.

3. Since love then is the supreme thing, and since it is born of forgiveness, the big question is:-how shall we find forgiveness? There are three steps that I mention.

(1) We must realize that we are debtors. Simon was quite sure that the man who owed fifty dollars represented himself, while the one who owed five hundred represented Mary. I am not at all sure that he was right in that. Jesus seems to have looked with far harsher eyes on sins of disposition, sins of temperament, than upon sins of passion. For the Pharisee of his day, cold as icicles and hard as nails, he could find no words too bitter for scathing. But over the outcasts, He bent with unspeakable pity.

But be the degree of our guilt what it may, all of us are guilty. Let me be perfectly frank in saying that I am preaching to sinners. If you do not belong to that class this message has no word for you. But by sinners I do not mean merely adulterers, and thieves, and murderers. I mean also the ill-tempered, the selfish, the proud, the indifferent. I mean especially the neglectful. The bitterest words of denouncement that Jesus ever uttered were not against those who had gone aggressively wrong, they were rather against those who stood in the presence of desperate need and did nothing about it. Priests and Levites that passed by a wounded man and did nothing but leave him to die.

(2) Not only are we all debtors, but we are all bankrupt. No man is able to pay his debt. Whether you owe five dollars or five million dollars, if you are without a penny you are equally unable to pay. How can you be rid of the sin of yesterday? In your own strength you cannot be rid of it. Sensitive souls have realized that through the centuries.

"Will all Neptune's ocean cleanse this hand?"

No, it would rather the seven seas in Carnadine

Make the green one red." "O wretched man that I am

Who shall deliver me?"

The answer is--there is no deliverance in our own strength. Suppose we are all paupers, that does not mean that there is nothing good in us. It means that we have nothing to pay.

(3) If then we are all debtors, and all unable to pay our debts, there is nothing for us to do but to receive forgiveness as a gift. So this woman received it. She could never have earned it, she could never have bought it, forgiveness is costly. It is especially costly for Jesus because as another has said "He took sin seriously." It is easy to forgive, or at least to condone sin. if you do not take it seriously. But where one takes sin seriously as did Jesus, it costs the very cross itself to forgive.

We ought to receive this gift not only because it is costly to the forgiver, but it is priceless to ourselves. What is it to be forgiven? It means more than the remission of a penalty. In fact, for one who is really conscious of sin, the thought of a penalty is the least consideration. When the lesser robber said, "If thou be the Christ, save thyself and us," he was revealing his own pettiness. He was showing that he did not mind being a sinner, all he hated was suffering for his sin. But when the greater robber said, "Lord, remember me when thou comest in thy Kingdom," he was showing his greatness. What he hated was not the bitter hell he was suffering because of his physical pain, but the hell of being the kind of man he was.

Forgiveness then means a new heart. That means the restoration of a broken fellowship. It means that Jesus takes us as he took this woman back into His confidence and trusts us as if we had never gone wrong. Such a blessing cannot but result in love. When forgiveness comes into the human heart that heart is thrilled with love as naturally as flowers bloom at the coming of springtime. Here are two men who are at the opposite end of the social ladder. One is an aristocrat. His name is Isaiah. One day he experiences the forgiving love of God. At once there is born in him a passion to serve, and we hear him say, "Here

am I send me." This other man was a jailor, hard and cruel. A few hours ago he thrust his prisoners into the stocks without noticing their bleeding backs. But he experiences forgiveness. Then what? "He took them the same hour of the night and washed their stripes." We shall only find what is of supreme worth in our religion, therefore, as we take our place in humble repentance beside this woman who is a sinner.

1. But about the case not fully, but not clear. 2. & better present, I am not too sure.

The worried taxi - Rank 10:41

District - Khamlika - He has come without invitation - Karky - Reason for saying he was not expected - He rebuked Mawla

I Why He Rebuked Her

1. Not because practice
2. He, too, was ...
3. Not for lack of kindness
4. Not for lack of love and loyalty
4. For worry - constantly against ...

II Why She Was Worried

1. About the dinner for the ...
Date - Her own - a reputation to sustain -
2. She worried over ...
3. Even our friends should have been ...

III The worry of the ...

1. It spoiled the day for Mawla
2. It was hard for many
3. For ...

IV What Are we to do

1. Worry not child of circumstances
2. Help by tolerance - too hard on many in right place -
3. Put things in right place -
Syranny in right place.
Put Christ in right place.
4. "I hardly know my own children"

Good Samaritans

1. I have no need of any creed
they but confuse the mind,
to see the creed this old world needs
is that of being kind.
2. Love - but the fire, their warmth, heat
fewer nice fellows.
3. Coasting to perfection - 300 below 2000
4. If Bishop refuses to help why?
5. a regular customer
6. Practice habitually, to strangers,
7. Not simple, on road,
but at home.
8. Kind to neighbor who does not love you
9. To give or help
10. Kind to fellow churchmen - so far from it
11. Attack need of service
a. Clean up robbers - certainly
b. For more have been robbed by drink
but bands off
12. Jean Valjean paid off - Ed Bullman
13. Radford's man - different station

Gold Coast - June 15, 22

Why - Greatest Drama -

Why did He Act That Way

1. Not trying to wreck himself
2. Not seeking to hurt father
3. Seeking to please self
- 4 - my advertisement
4. Whom they were brothers
Act to please self. One can
go to Congress another to pen etc -
5. Source of all sin - Bootlegging
Porter - Groover - all to
please self - same true of in-
different members who leave
membership - of outsiders who
is well-wisher - they refuse to
consent will of God.

II Cost of Self-pleasing - Go before

1. Fellowship of father - Go before
given is to restore fellowship
2. Freedom - the primal lie is
that freedom comes through
violation. Train, ship etc
3. Bad job - murred good
4. Want - I perish with hunger
True of us - as well as course

III How He Came Back

1. Came to himself. Recovered his
senses, facts - But blame
2. Found facts - on self
when it belonged - on self
3. Reached decision - Acted
4. Gods part

IV Do it now

A DRAMA OF THE HIGHWAY

He had compassion on him and went to him.

Luke 10:33-34

"He went to him." That is the significant fact. Compassion is good, but it is not enough. I feel quite sure that the priest and the Levite were a bit sorry for this wounded man, but their pity was not dynamic enough to drive them into action. They simply said, "Poor fellow," and went on their way with the resolve to pray for him, perhaps, when they got home. But the Samaritan went to him. It was a dirty, bloody, costly job, but he knew that he could save the man in no other way. Even salt, if it does its saving work, must give itself to the thing to be salted.

The story of which this text is a part is one of the most gripping that Jesus ever told. In fact it has won its way into the heart of humanity as none other with the exception of the parable of the prodigal son. That still remains the most beautifully tender and the most tenderly beautiful ~~story~~ ever told. But this runs it a close second. It is a drama of the highway. It brings us face to face with flesh and blood people like ourselves. We meet three groups on this ancient road, as we meet three groups on the road which we travel. The first group is made up of those who are wounded; the second, of those who rob and wound; the third, of those who help and heal.

I

Let us ^{look} first at the rob^{bed} and wounded. This man lying ^{half-dead by the roadside} represents a great company. Who is he? ^{of whom we do not know} The robbers have stolen his card case ~~from which he bought them~~. We do not know his color, or his race, or his nationality. We do not know the language which he spoke. We do not know whether he ^{was} ~~is~~ cultured or ignorant, whether he was rich or poor, whether he was a ~~young~~ man in the early springtime of life or ~~whether he was an~~

^{body} old man coming close to the sunset and evening star. All we know about him is that he was a man, ^{who had been robbed and immolated,}

He was left thus nameless because he represents, ^{Just any body and every body} ~~a great company~~. He ^{is one of} represents the casualties of the ^{road} highway. There are many of us. In fact we all play in that role, ^{at one time or another} ~~sooner or later~~. However we may put up our defenses, sooner or later we are among the wounded. I do not wonder, therefore, that John Watson said to a company of young ministers as he was coming close to the end of his life, "Be pitiful, my young friends, for everyone is having a hard time." I do not wonder that the ^{Lord} ~~God~~ of the bruised reed enabled his prophet to say, "God has ~~th~~ given me the tongue of ^{him that is taught} ~~infiduous talk~~" that I might know how to speak a word in season to him that is weary."

^{Traveling} As we travel this Jericho road, ~~it~~ is a bit like walking over a battlefield, after the battle, with the cry of the wounded in our ears.

^{Of course we} ~~we~~ are not all wounded in the same fashion. Some of us may be wounded economically. There may be want where there was once plenty. ^{Some -} ~~Often~~ times we hear people minimize the worth of money. Now it is altogether easy to overestimate ^{its} ~~the~~ worth of money, ^B but Jesus never spoke ^{of money} ~~with~~ contempt ~~about~~ money. ^{one of speaking of} And whenever I hear a man who speaks with contempt ^{such a one} of money, I know that it is very likely that he has never known what it means to be ^{peniless} ~~without~~ it. At the close of my first year in college when I received my allowance on which to return home, I found that it was a bit more than I needed. Therefore I resolved to visit the ocean since I had never seen it. ~~and~~, ^{resolve} having put that ~~desire~~ into execution, when I ^{returned} ~~got~~ ~~back~~, I no longer had more than I needed, but less. I was able to buy my ticket, but ^{in the coming days} ~~on the way here~~, if I did not fast and pray, I certainly ^{In a small way I learned} did the former with a vengeance. ~~I~~ knew what it was to feel the pinch of hunger.

^{Some of you}
 There are ~~those~~ who are wounded in ^{your} their bodies. Health has given
^{perhaps}
 way to sickness. Or ~~you~~ are wounded in your self-respect. Something has
 happened that has humiliated ~~you~~ and has lowered your morale. Or you may
 be wounded in your affections. There is a loneliness where there was once
 a companionship. Or you may be wounded in your spiritual life. In the
 rush of things, you ~~had~~ ^{have} somehow let ~~it~~ the hand of ~~your hand~~, and today you are
 saying, "As the hart panteth after the water brook, so panteth my soul
 after thee, O God." I do not know ^{just how} ~~the nature~~ ^{were inflicted} of your wounds, ^{but} ~~sooner~~
~~or later we all get wounded.~~ ^{are painfully real whatever their cause,}
~~Then there~~ ^{whose wounds are the result of}
~~There~~ are those who are wounded by their own wrong choices. When we
 look in their direction and realize something of their suffering, we ^{then} seek
~~often~~ to excuse ourselves by saying, "Yes, he is in a bad way, ~~I know~~, but
 he has nobody to blame but himself." Often that is true, but the fact that
 I have nobody to blame but myself does not make my lot easier, it only
 makes it harder. If I can look at my painful wounds and say, "Yes indeed,
 they are painful, but I ^{received} ~~got~~ them in the way of gallantry and honor," ^{they will}
~~is far easier~~ ^{not be so hard} to endure ~~the pain than it is~~ ^{But} if I ^{have to} say, "Yes, I am deeply
 and desperately wounded, and I ~~am~~ ^{was} wounded, not because I was heroic, but be-
^{that} cause I played the fool, ^{"then my agony will be far greater} Some of us are wounded by our own wrong choices.

^{Anybody}
 There are those of us whose wounds are evident to all whom we meet.
~~They~~ can see that life, ~~but~~ in some fashion, has dealt harshly with us.
 There are also those whose wounds are hidden. I have always loved the
 story of that Samaritan king, who, when his city was shut in by a besieg-
 ing army and life had grown hard, was accustomed to take a stroll every
 day upon the walls. This he did in order to keep up the morale of his
 suffering people. I can imagine that at first they looked at him with
 approval and applause, ^{but} as life grew harder and as little children con-
~~tinued~~ ^{increasingly} ~~to~~ ^{pluck} clutch at their skirts ~~with lean fingers~~ asking for bread that

they could not give, their approval gave to disapproval. ^{At last} ^{looked} ~~and they after at~~
~~their king~~ ^{turn} with eyes hard with envy and ^{resentment} ~~said~~, "Oh yes," ^{any way hard} it's ^{easy} for you
 to parade ^{like that} ~~on the wall~~, but you do not know what we are suffering."

Then something happened that changed their attitude entirely. Some-
 thing happened that made their ^{hard} eyes ~~lose their harshness and~~ grow ^{tender} ~~big~~ with
 unshed tears. ^{What was it?} They got a glimpse through the ~~tear~~ rent in the royal robe
 of their king and saw that he wore a sackcloth within upon his flesh. They
^{this came to} realized that he too was suffering, ~~They realized~~ that he was bleeding
 from a hidden wound. We are all sooner or later among the casualties.
~~We all know how to sympathize with this man who is dying by the roadside.~~
 The ~~very~~ ^{does not mean that we have escaped, it rather} fact that we are here, means that we have been picked up instead
 of passed up.

II

A second group that we meet on this Jericho road ~~that all of us~~
~~travel~~ are those who rob and wound. They are divided into two groups.

/ First, there are those who rob and wound aggressively. These are
 represented by the brigands. These men, possibly a score of ~~them~~, were
 hiding in the fastnesses of the mountain. They looked down and saw a
 lone traveler. When they saw him, they said, "There is a man at our
 mercy. There is a man of whom we can take advantage." Therefore, with
 no thought of the suffering of their victim, with no thought of those
 who would wait in vain for his return, they sprang upon him, took his
 wealth, and all but took his life, and ^{they} Then hurried away to their hiding
 places. They robbed aggressively.

Of course, we feel no ^{kinship with} ~~sympathy~~ for them. We would never, ^{any more} think, any
^{would} more ^{would} than this priest and Levite, ~~would think~~, of laying hold of ~~any~~ ^a man
 and taking his wealth by violence? ^{Purchase} ~~Of course~~ we might take it by chicanery.

Saying to

We might take advantage of his ignorance, ~~We might tell ourselves,~~ "Business is business." I never heard a man use that expression ~~yet but what~~ ^{except me who} ~~he~~ had just beaten somebody out of something or was seeking to do so. A chap ^{toed} ~~said~~ to me with genuine zest sometime ago that he had been able to buy a gun ~~cheaply~~ worth \$150.00 for only ten dollars. When I asked ~~him~~ ^{replied that} how he found such a bargain, he ~~said,~~ "There was a rather intelligent negro man, ^{had recently his} ~~who~~ died in ~~our~~ ^{leaving this fine gun} community, and he left the gun." I went, ^{he coached} and offered his widow ten dollars for it, ~~and~~ ^{Not knowing the} value of it, she ~~took~~ ^{accepted} it." ~~And when the conversation was over, I could not but ask myself,~~ ^{naturally I could not but} "I wonder why he did not steal ^{the gun} it outright and save himself the ten dollars."

aggressively

If ~~we do not rob in that fashion,~~ ^{Sometimes we} ~~rob,~~ ^{rob,} with our tongues. We hear a choice piece of gossip and pass it on. Of course, it's true or we would not have heard it. There cannot be so much smoke without ^{some} fire. That is another word that ~~whenever I hear, I know that~~ ^{we employ it} ~~we are usually asserting that we have just heard a juicy piece of scandal has been uttered and that we hope that it is true.~~ ^{of scandals and have fervent hopes that is true} ~~Some rob aggressively.~~

Second, ~~then~~ there are those who rob and wound passively. These

are represented by the priest and the Levite. When ~~this priest and Levite~~ ^{the priest and Levite} saw this wounded man, their reaction was essentially the same as that of the brigands. The first ^{thought of the} thing that the brigands ~~thought of~~ ^{was of themselves; then} was themselves. ~~The first thing that these two men thought of, was,~~ ^{helpless man, what can we get out of him? The priest and Levite} themselves, of the danger that would be involved in helping the man, ~~of the troubles that would~~ ^{be involved.} ~~another victim. They knew also that~~ ^{They knew that the robbers might be hiding not a hundred yards away waiting for} ~~if this were not the~~ ^{case, to help this half dead man would be quite troublesome.} ~~be involved. This was the case, not because they were religious people.~~ ^{It is the fashion of certain fiction writers to paint some pagan as a} ~~paragon while making the religious man a scoundrel. Now religious people~~ ^{blaming first of themselves they passed him up} often go vastly wrong, but it is well to remember that while the church population of America represents slightly over fifty percent of the people,

is on this side

from pp 5

see pp 7

~~they do over ninety percent of the giving. If I am a workling and you are a churchman and if we are just average, you give nine times as much as I do. These men did not fail because they were religious, they failed in spite of their religion. They did not hurt this man, they did not seek to steal what shreds of clothing the brigands might have left him. They simply passed him by.~~

of these two types seen Lord's example to have regard at those who wound and help peacefully at the more dangerous to those who perpetrate it. This is the case because we can do nothing and not feel ~~half~~ as guilty as if we had done some positive wrong. Then it may prove equally deadly to the man who is wounded. So often all those who do nothing rather than ~~or cause~~ those guilty of some aggression that is necessary to wreck any cause or any man is simply to do nothing.

For instance, if you own a farm and you want to turn that farm back into wilderness, it is not necessary that you sow it with weeds or plow furrows down the hillside. All you need to do is to let that farm alone. If you want to wreck your church, you do not have to slander your pastor you do not have to run him out of town, you do not have to throw stones through the window. All you have to do to wreck any church is to let it slone. Just pass it by. Do nothing. If you have a growing boy in your ~~home~~, and you want to lose your boy, you do not have to teach him to lie and steal. All you have to do is not to teach him anything. Send him to school to learn reading, writing, and arithmetic, and depend on him to reach up into the skies and get the Sermon on the Mount and the Ten Commandments and a sense of the values that ~~really~~ last. All that is necessary to wreck any person or thing is nothing.

Why were these two decent and ~~respectable~~ ^{religious} men guilty of such deadly and damning conduct? ~~For it is well to bear in mind that they were not~~ *It was certainly not because they were religious, the easy attempt of certain fanatic writers that pagans are pagans of virtue which the average churchman is a sinner and that is the fact. The church represents a slight majority of our present population, but it has over ninety percent of the young*

Man's nature is such a mixture of the good and the evil that it is impossible to choose before one finally chooses. You can denounce and even for a moment condemn, but you cannot help but be a part of the evil who is in your nature. Many of the things that are done in the world are done by men who are not pagans, but who are men of virtue.

perhaps that they passed this man up

bad men. One reason, I think, was that they were a bit tired. They felt that they had done their part. They had just concluded a meeting up ⁱⁿ Jerusalem and were ^{now} on their ^{way} back home to Jericho. Then in all probability they were busy men. They doubtless had other engagements down in their home city. ^B And besides ^{helping} this wounded man was not one of their appointments. ^{no body had assigned them to such a task. Thus this} ~~It~~ was an off-duty duty. That is about the sharpest test we meet on the road.)

It used to shock me ~~somewhat~~ to read the harsh words of Jesus about our ^{having to} giving account of every idle word, ^B but I have ^{come to realize} discovered that the idle word is the revealing word. The idle word indicates what we are. We are more apt to reveal ourselves when we speak off the cuff than when we speak for publication. ^{Even so} And there is no sharper test than the off-duty duty. There is nothing more revealing than what ^{we} you do when ^{we} you come face to face with human needs, ^{by chance,} ~~Not by appointment, but when you come face to face with that need,~~ with nobody looking on but God. ~~This was an off-duty duty, and so~~ ^{did not meet the test} These two men, ^{Therefore they} passed it up, and had to take their place in the prisoners' dock along with the brigands ^{who} ~~that~~ had robbed the man.

III

The third group, those who help and heal, is represented by this Samaritan. By common consent, the ^B university of ^H humanity has conferred upon this man the highest possible ~~of all~~ degrees. It is ^{so high that} far higher, ~~than~~ it makes the degree of doctor of philosophy or ^{master} master of sacred theology ^{seem like so many doll rags.} ~~to~~ have conferred upon him by common consent ^{is that 2900 years} the degree of good. Jesus did not call him the Good Samaritan. Those who have read his story through the centuries have given him that title. And that, I submit, is the highest degree that can be conferred upon any man. Not only so, ^{but} it is the highest degree that ^{can} ~~could~~ be conferred upon

God Himself.

yet in
 So midst the maddening maze of things ~~that stalk,~~
 Tossed by storm and flood,
To this fixed trust ~~To this firm hope~~ my spirit clings;
 I know that God is good."

Here then we see goodness in action. It is significant that we call him good, not by a single thing that he refused to do. ~~There is not a vice mentioned in which it was said he did not indulge.~~ We call him good because of what he did in the presence of human need. When he saw this ~~man~~ ^{man} wounded by the roadside, ~~it~~ ^{the light} had exactly the opposite effect upon him that it had upon either the robbers or upon the priest and the Levite. They thought first of themselves. ~~When he saw this wounded man,~~ ^{the good Samaritan ~~him~~} he thought first of the ~~man's~~ ^{wounded man's} needs and ~~last~~ of himself *not at all.* ~~Of course he did not have a single advantage that the priest and the Levite did not have. He had no more skill as a physician. He had no more wine and oil. He had no more appointment with this wounded man than they had. All he had was,~~ ^{more, ~~care~~ *more interest.*} When he saw him, he had compassion on him. When he saw him, it was love at first sight. Not that he had at once conceived a fondness for this battered and bruised and horrible looking ~~man.~~ ^{wreck ~~He rather~~} ~~but he~~ fell in love with him in the sense that Jesus means for us to love. He was gripped by a good will for him as a man, a good will that was aggressive and sacrificial. It was so aggressive and sacrificial that he could not pass him up. Therefore he went to him and bound up his wounds, pouring in oil and wine.

Nor was this simply a passing emotion. There are those who will do good on the spur of the moment, but who will soon weary and give over the task. This man could follow through. So he put ~~this~~ ^{him} poor chap on his horse, steadied ^{him} as he walked at his side all the way to the little inn around the bend of the road. Arrived there, he had to lose a night's

sleep waiting on him. ~~and~~ ^{Then} on the next day he took out certain money and gave to the innkeeper and said:—"You see him through. And if you need anything more, if the wounded man himself is worth his salt, he will pay you when he recovers." No, he did not say that. He said, "I am going to take it all on myself."

What became of the man who was wounded? I do not know. He may have been back on the same road and no better off a year from that time. But that was not the business of the Good Samaritan. His business was to help him when he had the chance. If we have to find out what will be the outcome of all those whom we seek ^{our} ~~to~~ help before we give aid, we ^{shall} ~~will~~ never give any. This man may have become a pillar in church ^{and} ~~at~~ state. He may have appreciated what his rescuer did for him with ^a gratitude that knew no bounds. ^{On the other hand he} He may have proved a renegade and an ingrate. But, be that as it may, he had his best chance at the hands of the man who helped, ^{not only he, but} ~~and~~ the man who helped did what everybody feels ^{but} he ought to have done.

Therefore we are not surprised, therefore we feel that it is altogether fitting, when our Lord turns to us who are also traveling the Jericho road and gives this ~~wise and sane~~ word, "Go and do thou likewise." Every man knows in his heart that ~~that~~ ^{this} is the way ~~life~~ ^{he} ought to be used ^{life,} ~~and that~~ ^{that} is the way ~~that~~ he himself could use it if he ~~were~~ ^{was} only willing. "And when he saw him, he had compassion on him and went to him." We can do much through organized charity. We can do much over the long distance telephone. But if we are to give help in the superlative degree, there is no substitute for personal contact. There is no substitute for the giving of ourselves. So I close with the word of our Lord, "Go, and do thou likewise."

2.50

THE MAN WHO CHOSE TO SUFFER

He considered abuse suffered for Christ greater wealth than the treasures of Egypt. (Hebrews 11:36) (

And behold, two men talked with him, Moses and Elijah, who appeared in glory and spoke of his departure which he was to accomplish at Jerusalem. (Luke 9:30-31)

This daring choice of Moses is separated from this scene on the Mount of Transfiguration by many long centuries. Yet the two are closely related. Indeed, it would be impossible to explain the presence of Moses here apart from that great decision that he had made and reaffirmed so many years ^{before} ~~ago~~. It was just this choice and the suffering it involved that under God had fitted him for this amazing service on the Mount.

The three synoptic writers agree in carefully fixing the date of this transfiguration scene. It took place one week after our Lord had made his first disclosure of his cross. This, I think, gives a hint of the matter about which Jesus was praying. He was praying ^{here} as he would pray later in ~~Gethsemane~~ ^{the} ~~garden~~ about the exodus that he was soon to accomplish in Jerusalem. He was holding up before his ~~Father~~ ^{Father} the deep needs of his own soul as he faced that terrible event that ~~would~~ ^{had} been accomplished would enable him to say, "It is finished."

Now I am sure that the coming of these two men, Moses the great lawgiver and Elijah one of the greatest of the prophets, was a part of the answer to the prayer of our Lord. Jesus longed intensely for human understanding. He was the loneliest of ^{all} lonely men. His was not physical loneliness. That is sometimes hard to bear, in fact it has been known to drive its victims mad. But his was the loneliness of the spirit. It came from seeing a vision that nobody else saw, dreaming great dreams that nobody else shared.

~~This indicates that the central agony of the cross was not physical.~~

more than once Jesus comforted his lonely heart ^{by} the realization ~~he was understood in the Council of Light, when, for instance,~~ that ~~his Father understood.~~ ~~Then~~ the scribes and ~~the~~ Pharisees sneered at him for receiving sinners, he reminded them that what looked ugly to their eyes, ^{was surpassingly} ~~looked~~ beautiful ^{to eyes that saw clearly.} in the land of light. He told them that while they might ~~laugh~~ ^{sneer} in utter outrage at the turning to God of one of these ~~forgotten~~ ^{despised} sinners, that in heaven, ^{such an} ~~that~~ event was front page news. It was something so ^{crushing} beautiful as to bring joy to the very heart of God.

But this divine understanding did not lessen our Lord's longing for the understanding of his fellows. Over and over he sought to get across to his closest friends something of the meaning of his ^{suffering} ~~suffering~~. But they simply could not understand. "The hour is coming, indeed it has come, when you will be scattered, every man to his home, and will leave me alone." That is the word of a sensitive man who knew himself to be alone and ~~yet~~ who found this loneliness utter agony.

This indicates that the supreme suffering of the cross was not physical. Had such been the case these two great saints would have had little fitness to discuss with our Lord his coming exodus. While Jesus died in great physical agony, Moses and Elijah had known no such experience. It is an arresting and significant fact that these two passed into the unseen with no touch of physical anguish. They seemed to have made their exit as peacefully as ^{as a baby} ~~as a baby~~ ^{might} ~~might~~ fall asleep in his mother's arms. The fitness then of these two men ^{not} ~~was~~ ^{of} ~~the~~ fact, ^{that} ~~they~~ ^{died} ~~in~~ ^{agony,} ~~but,~~ ^{that} ~~they~~ ^{had} ~~died~~ ^{daily.}

Part I

Look first at Moses. How had he come upon this holy mountain?

It was not a matter of chance or favoritism. ^{It} ~~he did not fly~~ he had ^{his} ~~his~~ ^{souls} ~~souls~~ ^{may} ~~may~~ ^{be} ~~be~~ ^{divided} ~~divided~~ ^{roughly} ~~roughly~~ ^{into} ~~into~~ ^{four} ~~four~~ ^{parts} ~~parts ^{and} ~~and~~ ^{reached} ~~reached~~ ^{that} ~~that~~ ^{sublime} ~~sublime~~ ^{height} ~~height~~ ^{by} ~~by~~ ^a ~~a~~ ^{long} ~~long~~ ^{and} ~~and~~ ^{toilsome} ~~toilsome~~ ^{road.} ~~road.~~ ^{Our} ~~our~~ ^{first} ~~first~~ ^{diagnose} ~~diagnose~~ ^{of} ~~of~~ ^{him} ~~him ^{is} ~~is ^{as} ~~as ^a ~~a ^{little} ~~little ^{baby.} ~~baby.~~~~~~~~~~~~~~

T
His early childhood

-3-

Moses

He was born in a slave cabin on the banks of the Nile. He was born under ~~the~~ sentence of death. His birth was as lowly as that of our Lord. But while his parents were slaves, they were in ~~and~~ ^{heart} conscious free. They had an ^{ance} ~~impovering~~ conviction that God had a purpose in the life of this condemned Jew.

~~Gripped by this conviction without regard to personal danger having hidden their baby as long as possible in their own home, they took a basket and lined it with pitch and prayer and hid~~

~~Gripped by this conviction without regard to their personal danger they determined that this ^{beautiful} ~~precious~~ baby should live. ^{Therefore} ~~first~~ they hid him as long as possible in their own home. Then they took a basket, lined with pitch and prayer, ^{it} ~~hid~~ him therein and hid ^{the green} ~~him~~~~

Craft answer 9

~~in~~ the rushes of the Nile. ~~///~~ The daughter of the family, bright little Miriam, was given the task of low-sitting. It was monotonous enough at first, but soon there was wild excitement. ^{this because}

~~As Miriam watched,~~ she saw a woman, none other than the Princess herself, making her way to the very spot where the ^{little} ~~door~~ vessel was at anchor. ^{with her} ~~was~~ some of her ladies-in-waiting. Arrived at spot the baby, raised a howl, ^{did what his kind are good at doing. He} ~~with~~ the result that ^{his foot} ~~the~~ basket was ^{at once} ~~discovered~~ and ^{brought} ~~drawn~~ into land.

~~It was then,~~ ^{it was} that this baby changed his craft into a battleship. He laid siege to the heart of the Princess. He cannonaded her with his ~~beauty~~ ^{with his amazing beauty} and his ^{with awesome} ~~overpowering~~ weakness until ~~she~~ ^{she} Princess made an unconditional surrender. When watchful Miriam ^{saw} ~~noticed~~ this ^{Princess} ~~noticed~~ her eyes for the baby, she knew that the ^{had been} ~~little~~ was son.

Then, wise beyond her years, she hurried to the Princess and humbly ^{offered} ~~suggested~~ that she might secure a nurse for the child. Given permission she ^{hurried} ~~went~~ on ^{therefore} ~~tinged~~ feet to her mother. ^{little} ~~little~~ later this wise and

eager mother was receiving her own child into her arms, ^{with} ~~again.~~ ~~With this~~ ^{gh command} ~~haughty sentence~~ from the princess, "Take this child away, ^{and} nurse him for me and I will give ^{you your} ~~three thy~~ wages."

This princess made ^a ~~the~~ threefold decision that day that was world ^{shaking} ~~and~~ ~~king's~~. She decided that in spite of the king's decree this child ~~of~~ genius should live. Second, she decided that she would adopt him, thus guaranteeing to him the best cultural opportunities of that day. Third, and most important of all, she decided that he was to be ^{nursed} ~~trained~~ by his own mother. ~~Most important of all~~ That meant that he would be trained in the religion of his ^{own} ~~people~~ rather than in the paganism of Egypt.

This choice of the child's own mother to be his nurse was of infinite importance, not simply because she was his mother, but because of the kind of mother she was. She was a woman of vital faith, she was deeply dedicated, ^{she} she was wise enough to know that what she did for her child she must do quickly. Only for a little while could she have him ~~to~~ all her own. Soon he would be exposed to the glamorous temptations

of a royal court. ^{Therefore} she told him how God had preserved ^{him in response to his faith} his ~~life~~ ^{life, dedicated} ~~and he~~ was dedicated to the ^{high} task of redeeming his people. ^{urged} "Now," she said, "when you leave us for the palace, you will not forget. ^{Since he had caught her contagious faith} ~~and he~~ answered solemnly, "I will not forget."

part II

^{Soon} ~~At~~ ~~the~~ ~~great~~ ~~day~~ ~~came~~. This young ^{passed} ~~son~~ of genius ~~ent~~ ~~from~~ a slaves cabin to ^{a people} ~~his~~ ~~relace~~. ^{I can well imagine that he} ~~he~~ was at first bewildered, ~~I can~~ ~~imagine~~. But for his faith that he had ~~brought~~ ~~in~~ learned from his pious parents, he might have had his head ^{His so-called change was} ~~trained~~. ^{to fulfil the exciting fullness of today, drawn out as an obscure actor, becoming a star overnight.} ~~at~~ ~~by~~ ~~no~~ ~~means~~ ~~to~~ ~~feel~~ ~~a~~ ~~bit~~ ~~at~~ ~~home~~ ~~in~~ ~~his~~ ~~eyes~~ ~~early~~ ~~morning~~ ~~could~~ ~~not~~ ~~be~~ ~~forgotten~~. ^{Remembering his faith in God} ~~So~~ ~~he~~ ~~then~~ ~~he~~ ~~remembered~~ ~~his~~ ~~people~~. ^{Being} ~~he~~ ~~visited~~ ~~them~~. ~~There~~ ~~he~~ ~~saw~~ ~~egyptian~~ ~~bully~~ ~~imposing~~ ~~upon~~ ~~a~~ ~~hebrew~~ ~~slave~~. ~~Not~~ ~~was~~ ~~made~~ ~~of~~ ~~inflamable~~ ~~material~~, ~~At~~ ~~once~~ ~~in~~ ~~hot~~ ~~anger~~ ~~he~~ ~~struck~~ ~~the~~ ~~bully~~ ~~dead~~.

I do not think it was his purpose to kill. But though he had taken a life he was not greatly distressed. In fact he went back to the palace feeling that he had taken his first step towards ^{ultimate victory} winning the confidence and gratitude of his enslaved people. ^{By this he knew he would} ~~that~~ ^{they would eagerly} to accept ~~him~~ as their leader.

But soon he saw his mistake. On a second visit, seeing two of his fellow Hebrews ^{staring at each other} ~~staring~~ at each other, he sought to make peace. But one of them turned on him with a sneer, "Do you mean to kill me as you did that Egyptian?" That shocking ~~unexpected~~ word put out every star in Moses' sky. ^{It forced on him the realization}

~~he realized~~ that his people were without so recitation, ~~he~~ ^{he} ~~understand~~ ^{understand} ~~aw~~ that they were so sicken in slavery that they did not even desire to be free. Therefore, he took to his heels, not in fear of the ~~death~~ ^{of} of the king. ^{His father's mother could have saved him there, He was rather} running from a task that was impossible. He turned away from an evil that ~~being~~ ^{refused to} unable to cure, he ~~should~~ not endure.

part III

then came ^{his long} ~~that disappointing~~ sojourn in the Midian desert. His first days in this wild region were ^{darkness} full of bitterness and loneliness. He was indeed a stranger in a strange land. He was ^{further tormented} ~~tormented~~ by the ^{recognition} ~~thought~~ that he had thrown away all the treasures of Egypt ~~for~~ ^{no} gain-
^{nothing} ~~ing~~ ^{drab} anything better than this ~~lonely~~ exile among rustics. ^{exchange of} But

^{Thus} While, pitying himself he could not altogether cease to pity his own people. At times the thought of their wretchedness tormented him, ^{called by Allah} ~~But~~ in quite a ~~human and modern way~~ ^{fashion} he resorted to certain tranquilizers that enabled him to live with himself.

^{There are a few} I tried to help them but they did not desire ~~any~~ help. I went to my own, but my own received me not. They thrust me aside. Even God himself cannot give a people what they will not receive. Certainly,

I cannot. I gave up everything for them ^{to win a} and ~~one~~ needed nothing, ^{But the ~~fact~~}
~~it is not my fault~~ ^{was not mine,} but theirs. Thus he prepared himself to go quietly
 to the end, ^{without} ~~having~~ ^{any} fulfilled ~~no~~ higher destiny than that of ~~being~~
 shepherd to another man's sheep.

Part IV

Then the utterly impossible happened. Glancing ~~at~~ from his ~~son-~~
^{no} ~~task~~ of watching the sheep, he saw a frail bush aflame. It made
^{small} ~~no~~ impression. Soon its gray ashes would be blown away on the desert
 winds. But when he looked again and the bush was still burning, ~~that~~
 gripped his attention. He ~~know~~ ^{he} there must be a ~~reason~~ ^{reason}, ~~Therefore~~ he
 turned aside, and turning, ~~heard~~ ^{he} the voice of God.

"Once you burned like that, ~~said~~ ^{it} ~~in~~ ~~your~~ ~~voice,~~ ^{TELL} You were all aflame
 with ~~an~~ ~~unselfish~~ enthusiasm. You were ~~at~~ ~~work~~ with the ~~high~~ ~~task~~ ^{purpose} of
 delivering your people. But now the fire is utterly dead. You even
 tell yourself that you were a bit of a fool for ~~being~~ ^{ever} so ~~deeply~~ ^{hotly}
 interested in what was none of your business."

But this fire that failed to go out had another word for Moses.
^{What said} "What does ~~this~~ ^{that} bush here that you lack?" "God" ^{came} ~~is~~ the answer. "You set
 yourself to an impossible task. You were going to work deliverance with
 your own strength, work it with the power that came from the throne of
 Egypt, ~~Trusting~~ ^{you made failure inevitable,} thus in yourself to fail."

^{said God} "Here is another choice ~~and~~ ~~and~~. Here you have an opportunity to
 reaffirm that choice of ~~a~~ ^{the} long ago. I am going to send you to Egypt.
 When they ask you this time, ~~do~~ ^{for your credit} ~~not~~ ~~ask~~ you a judge, you ~~will~~ ^{will} have an
 answer!" Thus with nothing but a staff in his hand and ~~God~~ ^{God} in his
^{never set himself} heart ~~he~~ ~~went~~ to the accomplishment of one of the greatest achievements
 of human history.

Part IV

This final period in the life of Moses was little more than one long trek ^{up} to Calvary. It was with the utmost difficulty that he was able to shake his sleeping people into wakefulness. It was next to impossible to induce them even to face the lead of their hopes. Having at last gotten started, it was harder still to keep them going. They were constantly threatening to turn back, ~~They~~ ^{They} were constant in their faultfinding. Never once did they ~~find~~ ^{discern} a right thing their great leader had done. They were as devoid of appreciation as ~~a spoiled~~ ^{the dead!}

But in spite of the fact that they were a cantankerous bunch of ~~ungrateful~~ whiners, Moses never gave up. Every day and all the days he ~~was ready~~ ^{because of the foreknowledge} gave himself wholly to them. Indeed he carried them in his strong arms as a father might carry a squalling and kicking brat ~~clear across~~ the wilderness. Then as victory seemed within reach, as he had his foot almost upon the threshold ^{held} of the land of promise, his great arms went weak and ~~he dropped the helpless~~ ^{the howling brat dropped to the ground} ~~brat~~ ^{still in the wilderness. Thus} ~~and died without having achieved~~ his purpose. His failure seemed almost as utter and complete as ^{that of} Jesus as he went to his cross. ~~But Jesus was not to take with him~~ ^{See 10}

~~Thus this grain of wheat carried Moses fell into the ground and died, he knew both the agony and the joy of utter self-giving. Having thus~~ ^{a rich harvest,} ~~done he did not abide alone. He reaped a harvest and still reaps, one that is rich beyond all the human understanding. His dedication~~

~~His dedication~~ ^{wealth} brought unspeakable richness to his own personal life. His own face came to wear the glow of one ~~endwelt~~ ⁱⁿ ~~with~~ ^{by} the Spirit. He came, ^{and} to love with the devotion that made him feel that he could have no heaven ^{for} ~~to~~ himself, unless that heaven could be shared by his own people.

Then he brought to birth a new nation. He ^{helped to make} ~~made~~ possible ^{to them} ~~to~~ the people
~~with~~ ^{great prophets of Israel, He even had a part} ~~had~~ been in a profound sense the spiritual teachers of the nation.
~~in~~ ⁱⁿ ~~quarrying~~ ^{quarrying} to the ~~best~~ ^{best} ~~of~~ ^{of} ~~all~~ ^{all} ~~of~~ ^{of} ~~acc:~~ ^{acc:} - [See 9]
 He made possible the great prophet "For there were in that same country
 shepherds abiding in the field, keeping watch over their flocks by night
 and lo the angel of the lord came upon them and the glory of the lord
 shown round about them and they were so afraid. and the angel said,
 fear not, and behold I bring you glad tidings of great joy which shall
 be to all people. There is born unto you this day in the city of David
 a savior who is Christ the Lord." all this was in a measure made possible
 by the high choice of Moses. See 9

Absent Treatment.

Luke, 10: 25 - 37.

While this whole story is my subject, I want to call your especial attention to the 31st verse. "And by chance there came down a certain priest that way and when he saw him he passed by on the other side." The man that this priest saw was a wounded man. A man he was who was sorely in need of help. But the priest did not help him. He passed him by. True he did not share the loot with those who had robbed him. He did not strip him of whatever little vestige of clothing he might have had left him. He did nothing to him at all. He simply gave him absent treatment, only this and nothing more.

And it was this that has left him branded with the stigma of an eternal shame. It was this that marked him then and marks him still with the pallor of a moral corpse. I am traveling on this road. At a certain point I pass a priest. His hands are clean and there is no indication at all that he has been handling a wounded man. A mile further up the road I come upon a poor fellow whose life is slowly slipping away from him. "Ah", I think as I hurry to his side, "the priest did not see this poor fellow. He was absorbed in holy meditation and prayer when he passed and thus never knew he was here."

Then I read the story again. "He saw him and passed by." "He saw him" - then he is without excuse. Absent treatment might have been well enough if he had not seen him, but to see him and then desert him - that is almost beyond pardon.

Let us look at this story. A certain lawyer has just asked Jesus a test question. The question is this: What shall I do to inherit eternal life? Modernized it means this: What shall I do, what type of man must I be in order to be a real vital Christian? What is it to be a follower of our Lord? What is it to share in His nature and to be His disciple? What type of man must I be if I have eternal life?

Instead of answering the question directly Jesus throws it back upon the questioner: "What is written in the law? How readest thou?" And the lawyer gave answer that to have life one must love God supremely and his neighbor as himself.

"Right", said Jesus. "This do and thou shalt live." That is Christianity according to Jesus. Christianity according to the entire Word of God involves a life of love, love for God and love for man. And mark you, the Bible has no story of discipleship that ignores God. We have much of that today. We have people who do much work that is Christian in its character who are not themselves Christians. I think we have had much false teaching along this line, especially during the war. We have felt that men and women were Christians simply because they were willing to make certain sacrifices for a cause.

Now, sacrifice for a noble cause is always commendable. Kindness and philanthropy are always desirable, but they are not proofs positive of vital Christianity. A man may be concerned about holy things and utterly neglect the holy Lord.

Sainthood, real Christianity, according to the Bible is impossible apart from love to God. What He wants primarily is not our service. What He wants first of all is our love. "Give me", He says, as He wistfully

leans toward us from out the eternities. And we say, "What, Lord? What have I that God wants?" "Thine heart", He answers. "'My son, give me thine heart.'" God knows that if He gets love He gets all else, and if He fails to get our love He gets nothing.

Does that seem unreasonable? Well, it is not unreasonable. It only means that God is that much like ourselves. It is love that we want. We care nothing for what another may do for us if there is a base and vicious motive back of it. The rarest gifts would be hateful to us when given for mean and selfish causes, just as the most trifling gift becomes worthwhile if sent at the promptings of love.

I sat talking to a mother sometime ago and as we talked a little soiled faced boy of about three years of age came toddling into the room. His dirty little fist was shut tight and he stood beamingly before his mother and said, "Mother, I've brung you a bouquet." And I could not see any bouquet, but he opened that dirty dimpled fist, and there in the palm of his hand lay one little withered dog fennel blossom.

What do you suppose that mother did? Brushed the little fellow aside at the worthlessness of his gift? No, she saw that it was made precious by the tender love motive back of it. And she took the little fellow on her lap and kissed his soiled face and kissed his soiled fist. And as she kissed him, the little dog fennel blossom bloomed into a veritable Marechal Neil rose because the light of love shone upon it.

And God is like that. He wants our love. And a man may be kindly and yet Christless. And while this is true, a man can not be Christlike and unloving. So a Christian, according to Jesus Christ, according to the Bible, is a man who loves God supremely and who loves his neighbor as himself. That is the ideal. That is the goal to which we are to strive ever.

"But", replied the lawyer, wishing to justify himself for asking the question. "Who is my neighbor? That is what puzzles me. Who is this man that I am to love as I love myself? Who is this man that I am to love with a love that makes me willing to serve him, glad to sacrifice for him? And Jesus, instead of taking a yard stick and measuring off so many yards and using that as a radius to describe a circle around the man, and saying, "All within this circle are your neighbors", told him a story.

"A certain man went down from Jerusalem to Jericho and fell among thieves who stripped him of his raiment and wounded him and departed, leaving him half dead." That is, in answer to the lawyer's question as to whom he was to love, Jesus replies by showing him a man in need. And the meaning is this: You are to love and show your love by serving and helping the man who needs you, whose need you know and whose need you are able in any way to help.

And that means, my friend, that the lawyer was to be neighbor to the race. That is what it means for you and me. For we are needy men and women, every one of us. On this lonely life road we have all at one time or another been pounced upon. We have all lost something. We all need a little brothering, a little help, a little sympathy.

Where is he from - where born?

Absent Treatment

#3

"You are to be neighbors", says Jesus, "to the man who needs you." Who is this wounded man? That is what the lawyer wants to know before he helps him. That is what a great many of us want to know. We are willing to help some folks, but we are not willing to help others. Here he is. He is wounded and ready to die, but before we help him we must search his pockets to see if we can find a calling card. We must know who he is.

But Christ lets us know that who he is has nothing to do with our obligation. It is for this reason that He leaves the man nameless. He simply says "a certain man." Had He named him we would have been ready to say, "Ah yes, of course he ought to have helped him. He was a member of his club. They belonged to the same church or to the same lodge or to the same family." But the man's obligation to help did not grow out of the identity or the color or the social standing of the wounded man. It grew simply out of the fact that he was a man in need.

Nor was the man's obligation to help influenced at all by who was to blame for the wounded man's being here. When a physician is called after an accident his first duty is not to fix the blame, but to help the wounded man. But when men are morally wounded we often want to pass by and simply say, "It's his own fault" or "It's somebody else's fault." But fixing the blame is not our business primarily. Our first call is to help.

If you have the love of Christ within you, if you really wish to serve, if you have a passion for helping, you will not have to travel far on the road before you find somebody who needs you. There are those who have been robbed of their health, and they are sick and weary and in need of your ministry. There are those who have lost loved ones and are in need of comfort. Above all else there are those who have lost their innocency, who have lost their peace of conscience, who have lost their faith in God. They have been robbed of their hope and of their courage. They wait upon the wayside of life like ship-wrecked sailors. They need our help.

Who has life - death

Now, look at this man in the story. He has been robbed and wounded and left to die. There are possibilities in the man, but he will never realize them unless somebody helps him. He has capacity to stand on his feet, to render service to others, but he will never realize that capacity unless somebody helps him. There are those who love him. Somewhere, anxious hearts await his coming, but he will never get home without somebody helps him.

I see him as he turns himself uneasily and makes a feeble and futile effort for the stanching of the life current that is ebbing away from him. He can do but little. He feels that he is doomed to die alone. Then hope springs into his glazing eyes. The hoof beat of a horse is heard on the road. Somebody is coming. He painfully turns his head and his hope grows larger. It is a priest. He can see his robes of office.

The man comes near. He sees the wounded sufferer by the wayside. He knows at once what has happened. "Robbers", he mutters between fear-whitened lips. He reins his horse as far away to the roadside as he can and hurries by. He did not ride over the wounded man. He did not open his wounds and make them bleed afresh. He brought him no injury

whatsoever. He simply hurried away and left him, simply, as I said, gave him absent treatment.

By and by there came a second churchman that way and was seized by the same unmanly fear, was hardened by the same indifference, was gripped by the same death, was frozen by the same heartlessness. He, too, passed by. Not that they were cruel men. I have no doubt that they were sorry for this poor fellow. I am quite sure they pitied him. They could do that without ever getting off their horses. They could do that and arrive home at the appointed hour. They could do that at no expense whatever. And so they pitied him and maybe they offered in his behalf a form of prayer. But for the man they did nothing.

Then, there is the hoof beat of another horse. But the wounded man is less hopeful this time. He hardly believes anybody will help him. But this other man who is coming now is different. Who is that turning the bend of the road? He is a man who is alive. Can you tell the difference between a living flower and a dead one? Can you tell the difference between a rose fresh from the garden and one fresh off a lady's hat? Can you tell the difference between a real Christian and one whose Christianity is after all only a thing of the outside? Can you tell the difference between the buoyant, gladsome movements that speak of life and the ghastly movements that speak only of the galvanized corpse?

How can you tell a Christian according to this story? The test of a Christian, says Jesus, is what a man does when he comes face to face with a human need. These men as they rode down to look on the wounded man were riding to their own trial. They were coming to their own testing. They were climbing into the balances of eternal justice. They were presenting themselves before the great White Throne. It was their Judgment Day. And there each one passed sentence upon himself. Those who were condemned were not condemned by the Lord. They were condemned by themselves.

What are you doing to meet the needs of the world? What are you doing to meet the needs of your brothers? That is the test of your religion. Not their physical needs merely. There was never a time, I think, when the physical needs of men made a greater appeal, but if the real needs of men are met we must go deeper than the physical. There are millions with every physical need met who are yet wretched and miserable and hopelessly in need. Men need more than bread. They need the Bread of Life.

Now, look how a Christian acts in the presence of a great need? He came and saw him, and instead of passing by, the story says that he was moved with compassion. That is a word that we read again and again of the going out of the heart of our Lord to the hungry hearts about Him. He was moved with compassion. He began to bleed through the poor fellow's wounds. He began to suffer in his loss and nakedness and destitution. He felt something of the pangs of his death. He shared a bit of the bitterness of his heartache. He was moved with compassion. He entered into sympathy with him.

And because he did this, he went to him and bound up his wounds. Sympathy, compassion - they are nimble-handed graces. Sympathy helps to heal the hurt of the body. It helps also to heal the hurt of the heart. Any healing power in a mother's kiss? Science says "No", but experience says "Yes." The little fellow hushes crying at once when mother kisses

the hurt spot. And sympathy still has power to heal our wounds. ("When a man ain't got a cent")

And having bound up his wounds, he could not leave him there on the highway and so he set him on his own beast. And he knows he will be late at his engagement that day, but never mind, he can not leave the man to die. And so I see these two going down the road together. And the man on foot is looking up into the pallid face of the wounded man, steadying him and encouraging him, and saying, "We will be there soon. There now, I know it hurts, but the hotel is just round the bend of the road yonder. Hold steady." And as I hear him talk to the stranger that he is attending, I could reach clean across the centuries to hug him.

And even when he gets to the hotel he does not say to his fellow guests, "Now, I have been worried with this fellow long enough. You take him. I have done my part." But it says rather that he took care of him. Through the night of his weakness and of his delirium he nursed him. He sat up with him. He was patient with his whims. He was kind and gentle amidst his unreasonableness and fretfulness. And when he spoke short and peevishly to him he was gentle and said to himself, "Poor fellow, it's that ugly wound on his head that makes him like that." He took care of him. He made the wounded man his care, his burden, his responsibility, his safety vault in which he might store up Heavenly treasure.

And then on the morrow he took out two pence and gave it to the hotel keeper and said, "Now, you take care of him." What exquisite poetry this is! Upon what a saintly face we have the privilege of looking. He took out two pence - not much. He was not a moneyed man, this fellow. He was not giving out of an abundance. He was giving sacrificially. It is the poor helping the poor. I feel quite sure that this two pence was about all that this man had. And so he gave that and said, "Take care of him. See him through. Don't ever turn him out till he is ready to go back home again. And when I come back I will pay you what you have spent."

And then he mounts his horse and rides away, but he can never ride out of our hearts. We have enthroned him in our love as God has enthroned him in the glory for all these centuries. We call him The Good Samaritan. We also say that God is good. Then God and this Samaritan were kinsfolk in their very hearts.

Who was the Christian in this story? That is Christ's question. Who of these involved in this drama had eternal life? The robbers did not. We are sure of that. We are also sure that these men, these churchmen, the givers of absent treatment - they did not. The truth of the matter is that they stand under the same condemnation with those who robbed him.

When the officers of the law up at Jerusalem learn of this robbery and send the sheriff to arrest the criminals, they will search for them among the mountain passages where the crime was committed. They will never dream of going down to the two smug homes in Jericho where the priest and the Levite live. But when God arraigns those responsible for this crime, along with those who did the deed will be also the men who did nothing. "For inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

"Go", said Jesus, "and do thou likewise." That is, go act as did The Good Samaritan. Of course that is the duty of every man who is in the church. It is likewise the duty of every man who is outside the church. Every man is called upon to help those who need him, their physical needs and their spiritual needs. If you have no power to minister to the spiritual needs of men, it is your duty and your privilege to have that power. And God is going to hold you responsible not simply for what you can do as a Christless man, but for what you might do if you knew Him.

"Go, do thou likewise", For there is no vital Christianity without it. "Go, do thou likewise" because there are those all about us who will never arrive, who will never realize their possibilities, who will never make the Home Port unless we help them. (Bud Robeson's story.)

*Going over battlefield after the battle picking
up wounded*

CGC:BR

CGC:BR

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WHO IS MY NEIGHBOR., Luke 10:29.

A lawyer asked the Master this question, He answered it, not directly, but by a story. He shows us a tragedy, common enough then as always. The scene is a wild piece of road lying between Jerusalem and Jericho. A lone traveler comes down this road. He enters a narrow defile where rugged rocks hang close above his head. Sudden out from behind these rocks dash men who had awaited his coming. They spring upon their victim, knock him to the ground, wound him, rob him, strip him of his clothes and rush back to their hiding places, leaving their victim to die upon the lonely roadway.

Next three horsemen come by one by one. They are not seeking for the man, but they find him. He lies in their road. They cannot help but see him. And to see him is to know his need. He lies before them just as the brigands left him, stripped, bruised, bleeding, half dead. It is easy for them to see that unless some one lifts him he will never stand on his feet again. Unless some one helps him he must forever remain helpless. They all know that the hand of a friend might mean life to the man; that the hand withheld must mean death.

So you see these men standing, each of them, before a man in need, his need is known and they are, each alike, able to relieve that need. A known need that they can meet, that puts upon them an obligation that they can no more dodge than they can dodge the fact of life. It brings to them a responsibility that they can no more ignore with impunity than they can dethrone God. This helpless man, then, ~~#####~~ is the one to whom these men are under obligation to be neighbor, or to love as they love themselves. That was the Master's answer to the lawyer. It is his answer to you. You are under obligations to the man whose need you know and whose need you are able in any way to relieve.

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This is true regardless of who the needy man is. Christ in relating this story purposely leaves the robbed man nameless. He says simply "a certain man." Had he said a certain man named John or James or Paul it would have been different. We might then have said, "O yes, of course he ought to have helped him. He was an old friend. He was his own kin, or of his own nation. He belonged to a fine old family, or he was highly cultured." But he is left nameless. His individuality does not signify. It does not matter whether he was cultured or uncultured, rich or poor, prince or pauper, Jew or Gentile, white, black or red. It is not the fact that he is a certain particular man that puts these men under obligation to him. It is simply and solely that fact that he is a man, any kind of man, in need.

Nor is our obligation in any way affected by the circumstances through which the man came to be in need. These men might have said of this man as we so often say when we are brought face to face with a man in need, "It is his own fault. He has no one to blame but himself." But our Lord does not tell us whose fault it was that this man lay here dying on the wayside. It may be that he was there through his own foolhardiness. It may be that he was criminally careless. Or it may be that he was going on an errand of mercy. It may be that he had trust funds in his possession that he chose to die rather than to give up. The Master does not tell us whose fault it is because that does not signify. The Samaritan that waits to be fully satisfied on that score before he does anything will find when his investigation is over only a corpse to bury instead of a wounded man to heal.

Do not forget. It is need, not circumstances, that makes your obligation. Suppose a man is down and out through his own fault and his own sin. Suppose he has none to blame for the hard road that he travels but himself.

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Does that hard fact make his load any the lighter. Does the Prodigal beside the hog trough feel any the less hungry and home sick when he remembers that he is there because of his own rebellion and self will. Is the young man, soiled in reputation and character any the less needy because he can shake no accusing finger in any face save his own? Is the girl walking the hard road of social ostricism any the less needy because she began to travel that road through her own folly and blindness? Brother, it is not ours to find whose fault it is, but ours to meet the need.

Nor is it our business to decide whether the man is worth helping or not. We are left entirely in the dark as to the outcome of this man. He may have sought out his benefactor in after days and have shown his gratitude. He may have repaid the two pence a thousand times over by the help he gave to others in need. Or he may have been an ingrate. He may have grumbled when he came to himself that the man did not leave him four pence instead of two. Of this we know nothing. We do not know because it has nothing to do with the question of our obligation to be neighbor. The Master holds us face to face with this one fact that it is not who the man is, nor how he came to be in need, no whether he will be a paying proposition once he is save, that constitutes our obligation. But simply that he is a man in need.

And this man's need was well known. They were all alike sure of the fact that he was wounded, that unhelped he would die. Had you gone to the priest down in Jericho and said, "I hear that there was a man by the road side as you came down. Was he really hurt? Was he really in need, or was he just shaming?" The priest would have had to have answered that there was no mistaking the fact that the man was really in need. No, he could not deny that any more than you and I can deny the need that is about us. We know of many needs, but we know that the supreme need is for somebody to save. We know people and some of them are in our homes that are being robbed of the coin

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of their souls. We know people all about us that sin is spoiling. Sin is a great, grim fact that we have to face. We may try to laugh it out of court as did Heman, but we cannot. It throws its ghastly victims across all our pathways. We may pass on the other side. But we cannot but see. We cannot but know. And if you never lift a hand to help meet the need of this world it will not be because you did not know, but because you did not love.

And these men were all alike able to help this wounded man. The two of them might have claimed that they thought that he was too far gone. But this passes for nothing when they did not even try. It was not their inability, but their unwillingness that worked their ruin.

And now let us stand again by the road side and watch the three horsemen pass. First the priest comes into view. Had you asked him where he was going he would have told you that he was going home to Jericho. But in reality he was going to judgement. He was going, as little as he thought it, to stand before the judgement seat of Christ. He was going to be weighed in the balances of eternal justice. He was on the road to his testing. He was riding to the lone spot where with no eyes looking on save the glazed eyes of a dying man and the eternal God he would pass the sentence of doom upon himself. In the same way the Levite came to his testing. In the same way the Samaritan came to his. In the same way you are coming to yours. We are forced every day to judge ourselves. Every day many of us cry to our soul through our failures "Thou art weighed in the balances and found wanting."

The Priest and Levite come and look and pass on. They did the man no manner of harm. They did not ride over him. They road round him. They were not cruel men. They were just such men as we are. I have no doubt they were sorry for him. I expect if you had put your ear close enough to their lips you might have heard a whispered prayer for the poor fellow. I am perfectly sure they pitied him. They could do that, you know, without ever getting off their horses

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They could do that without ever getting any blood on their garments. They could do that and get to Jericho on time. They could do that and have just as much oil and wine when they reach home as when they set out. They could do that and never lessen their bank accounts by as much as two pence. In fact they could do that without losing anything at all. For pity is the cheapest cheap thing in all the universe.

But when the Samaritan saw him it went to his tender heart. "He had compassion." That's the word, "compassion." And it costs something to have compassion. That's a Calvary word. That is a word with a bit of the Cross in it. If you have compassion it will tax your energies. It will lessen your supply of wine and oil. It will cause you to reach home later sometimes. It not always put money in your purse. This man had compassion. Therefore he encountered danger. Therefore he was tender. Therefore he walked to his inn instead of riding.

And because this man did this kindness the world has refused to forget him. We have crowned him. We have given him the greatest compliment was ever given to mortal man. We have called him, not the shrewd or wise or cultured or rich Samaritan. We have called him the Good Samaritan. He was a man of great brainy, brawny goodness.

"Who was neighbor to the needy man?" That was Christ's question. Or to put it in another way, which of these men had eternal life, which of them was saved? There was but one answer to that question. It was the man who helped. And who were not neighbors? Who failed to meet the test? First of all the robbers failed. Had they loved this man they would not have robbed him. Next, the Priest and Levite failed. Had they loved him they would not have left him alone to die. And the Word says "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me."

There are but two classes in this parable. There are but two in classes in this world. They are the helpers and the robbers. For to refuse

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to meet your brother's need when you might meet it is to rob your brother and loot your own soul as well. You cannot dodge your obligations by ignoring the church. You cannot dodge it in any way. The man who is simply studying how he may do no harm is studding how he may find a quick way to hell. Had the authorities at Jerusalem set officers to arrest all implicated in this crime they doubtless would never have dreamed of disturbing the peace of two sugar homes down in Jericho. They would have spent all their time chasing the wild men of the mountains. But before the Great White Throne the man who did nothing is going to stand side by side with the man who did the deed.

Man on Wreck of Sea

SIDELINE SAINTS

"He passed by on the other side."
Luke 10-31

A certain lawyer has just asked Jesus this fundamental question: "What shall I do to inherit eternal life?" By this he does not mean "What shall I do in order to live forever?" We are all going to do that whether we like it or not. He is not asking about eternal existence, but eternal right existence. "How," he is asking, "can I have the life of God in my soul?" In reply Jesus referred him to his own Bible. "What is written in the law, how readest thou?"

In reply the lawyer gave a true and concise answer. "In order to have eternal life," he replied, "I must love God supremely and I must love my neighbor as myself." "Right," replied Jesus. "This do and thou shall live." But in seeking to justify himself ^{for} in asking a question to which he had given the right answer, he asked this further question: "Who is my neighbor?" In reply Jesus, instead of drawing a map or of using the lawyer as a center and stepping off a certain distance and drawing a circle about him and saying, "Every man within this circle is your neighbor;" instead of doing this, he told this story that we know as the Parable of the Good Samaritan. It is one of the most striking that ever fell from his lips.

I

In this story we see four groups of people.

1. There is the group represented by the man who was wounded. This is a role that everyone plays sooner or later. Our world is a battle field. All of us are at times among the casualties. I care not how robust you may be physically, how strong you may be in will; I care not how successful you may be, there have been times, or there will come times when you will be

in deep and desperate need. All of us at times are among the wounded.

Sometimes our wounds are visible to the eyes of our friends. Sometimes we succeed in a measure in keeping them hidden. The Old Testament tells us of a certain King who one day walked along the wall of his besieged city. His people were suffering from sickness and starvation. As these desperate people looked upon their King, their eyes were perhaps hard and unsympathetic. But something happened that caused the King to tear his garment. Through this rent they discovered to their amazement that the King wore sackcloth within upon his flesh. They saw that he, too, was among the wounded. This first group, then, is one to which we all belong. It is one also in whose presence we all judge ourselves.

2. A second group is represented by the brigands who had robbed this man and had fled back into the fastness of the mountains, leaving him half dead. This group is also with us always, though we do not all have to be a part of it. Some of those composing it are criminals. Others are quite decent and respectable, yet still possessed of the attitude of a beast of prey. When these outlaws saw this defenseless man they said, "He has something that we want. Let us take it. He is not able to defend himself. Let us profit by his weakness."

In every age there are those who possess this attitude towards their fellows. Their one question is, "What can I get out of this man? How can I use him to further my interests?" For such human personality is not an end in itself, but a means to an end. Let it be known today that you can be pushed around, and somebody will push you around. Let it be known that you can be used, and there are those who will use you. This they will do, saying piously, "Business is business." These plunderers, therefore, may be outlaws or they may be merely decent and self-centered people who be-

lieve that their first business is looking out for Number one.

3. Then, there is a third group represented by this Samaritan. He has come to be called the "Good Samaritan". This is the case not because Jesus called him good. He merely took a snapshot of him on a typical day of his life. The millions who have looked upon that snapshot through the long years have come to call this man good. His goodness was a positive something. It was so positive that he could not look upon human need without going into action on behalf of that need.

Therefore, when he saw this wounded man, whose face in all probability he had never seen before, he could not pass him by. Instead, he loved him as he loved himself. He so loved him that he had to help him. He had to bleed through his wounds and to stagger under the weight of his burden. We see here what Jesus means by love. He does not mean a mere sentiment. As soon as the Samaritan saw this battered man, it was not a case of ~~love~~^{love} at first sight in the sense of fondness. He saw in him a brother whose need was so desperate that he simply could not pass him by. This man represents the positively good.

4. The fourth group is the one of which I am most afraid of becoming a part. It is represented by a priest and a Levite. These were religious men who refused to take any aggressive part in the game. Hence, for lack of a better name, I have called them sideline saints. Had the brigands invited them to join their number and share their plunder, they would have been horrified. They were not even tempted to search this wounded man to see if the robbers had overlooked and left a few coins. They would have been fairly sickened at the thought of taking the slightest aggressive action against him. But they refused to help him. They looked at him, realizing his desperate plight, then hurried on their way.

This, then, is their condemnation - that they passed along a road where

a brother man lay in deep need, and he was none the better for their passing. How much better off, I wonder, are the bruised and battered because you and I have traveled their road?

II

Now, it is to these two men who are neither aggressively good nor aggressively bad, it is ~~to~~ these sideline saints to whom I wish to call your special attention. I tend to fall into their miserable, unhappy role every day that I live. Why did they pass the wounded man by?

To begin negatively, they did not do so because of ignorance. They both had a clear view of the wounded man; they both knew well his desperate need. Not only so, but they knew what their duty was regarding this man. They were schooled in the law. Since they knew their obligation to love God and to love their neighbor as themselves, when they passed this man theirs was not a sin of ignorance.

No more did they pass by the wounded man because they had no ability to help him. There was a contribution that they could have made. It is true that they were not ~~trained~~ physicians. No more was the Samaritan. Their neglect of this man, therefore, was not due to their inability to help. Neither is my neglect. Neither is yours. There is not one of us who cannot make some definite contribution to human need.

If these saints did not pass the wounded man up because of ignorance, or of inability, no more did they do so because he was hopeless. They perhaps told themselves, "There is no use to bother with him, he is too far gone." I have whispered that word to myself in the presence of a man who had become a bond slave of some terrible habit. "If I help him," I have said, "tomorrow he will be right back where he is today." But generally, that is not my real reason for refusing to help any more

(Samaritan forgot duty in thinking of wounded man forgot wounded in thinking of themselves)

than it was that of the priest and Levite.

Neither did they pass him up because they decided that he would be a "poor risk". They did not say to themselves, "I would help him, but he would not appreciate it." A friend who was pastor in Galveston during that terrible disaster of nearly fifty years ago told me something of his experience in doing rescue work. He succeeded in saving a number of children. He also rescued a man who without his help would have had no chance.

Now, it so happened that this flood wrecked the water supply of the city and only those with overhead tanks had any drinking water. My friend said when the children began to cry because of thirst, he took a bucket and went down to the man's house whom he had rescued to get some water. "He met me at the gate and told me that he had no water to spare. You miserable ingrate," said the minister, with commendable indignation, "I ought to have let you drown. Get out of my way or I will smash this bucket over your head." But, of course, he ought to have saved his life, even though he turned out to be an ingrate. It is not ours to decide how profitable our help will be; it is ours to respond to human need.

Let me say finally that this priest and Levite did not refuse to help because they were religious. This is not a contrast between believers and unbelievers. This Samaritan was evidently a man of faith. Always where there is heroic conduct it is backed by some heroic belief. There is, therefore, little sense in a word like this, however popular:

"I have no need of any creeds,
They but confuse the mind.
The only creed this old world needs,
Is that of being kind."

Surely, but how are we going to get people to be kind? I have no need of any gasoline for my car. All I need is power to make it go. But it so happens that I cannot have that power without gas. These men did not fail,

therefore, because they were religious, but in spite of that fact.

Why, then, did they fail?

1. I think the first cause of their failure was that this was, in a sense, an off-duty duty. They had been serving in the temple and were now on their way home. They told themselves when they saw this man that he was none of their business. "I have done my part," they said. "My duty was over when I finished my service at the temple."

Now and then we meet people like that. A man said the other day, "I was superintendent of the Sunday School in my home church. I served on the Board. I was present at every service. But now that I have moved into a new community, I am going to take it easy. I feel that I have done my part." But no man has ever done his part as long as there is a single human need that he can in any fashion help to meet.

2. Both these men decided to "let John do it".

"I am a specialist," this priest told himself. "This is a task for somebody else. My business is ministering in the temple. I can not be bothered by this wounded man. He is out of my line." Thus the priest passed by, hoping that the Levite, who was coming behind, might do something. His was a lower rank than that of the priest, therefore, it was only right that he should do this rather unwelcome and bloody task.

But by thus passing the wounded man by, he made it easy for the Levite to do the same. When he came and looked on the poor fellow, he told himself, "My superior has just passed this way and did nothing. Why should I? If the Bishop has passed up this man, why should I help him?" So instead of saying, "Here am I, send me," they said, "There he is, send him."

3. A third reason these religious leaders failed to help was that it was so costly. There are few of us indeed who would not like to

have a radiant religious experience if we could obtain it on our own terms. There are many of us who would like to be helpful if we could help without putting ourselves to any trouble. One of the most contemptible characters in Shakespeare makes this very human declaration: "But for these vile guns, I would have been a soldier."

How many times I might have been more helpful, had I been willing to take the trouble. Too often we pass by opportunities to serve simply because we cannot be bothered. We should all like to be a blessing to our fellows. That is a radiant possibility within reach of every one of us. But it is costly. The words "to bless" and "to bleed" come from the same Anglo Saxon root. To be able to bless, we must be willing to bleed.

Not only was it troublesome to help this poor chap, but it was dangerous as well. This priest and Levite did not know but that the robbers might set upon them if they stopped to help. Therefore, they took the safe and easy way. By so doing, they reached home safely. Not only so, but their garments were just as clean and they had just as much oil and wine as they had when they left Jerusalem. But the wounded man was none the better for their passing. Doubtless they were sorry that this was the case, but they were not sorry enough to pay the price of helping.

4. The final and all-inclusive reason for their refusing to help was that they did not really care. They did not love the wounded man as they loved themselves. Perhaps they said, "Poor fellow. I will pray for him." But by doing nothing more they showed that their prayers were only a cheap evasion of duty. In the presence of danger, they made immediate provision for their own safety, but they made none at all for that of the wounded man. Love to God and love to man go hand in hand. When love to

God is real, it expresses itself in love to man. We cannot have the one without the other. "What God hath joined together, let not man put asunder."

III

What, then, does this story have to say to us?

1. When our love to God is genuine, it always issues in love to man. Years ago two noted ministers were doing evangelistic work in the city of Philippi. A mob arose against them, tore their garments from their backs, and whipped them unmercifully. Then the authorities turned them over to a cruel jailer, who put them in the inner prison and made their feet fast in the stocks.

But these two men had a faith that made them superior to their circumstances. They had an inner joy that compelled them to sing. As they sang, not only did the jail doors open, but harder human hearts as well. Even this steel-souled jailer became a believer. So what? Just this: "He took water the same hour of the night and washed their stripes." Love to God expresses itself in love to man.

2. But here is another road for reaching the same goal: Begin by obeying God in the service of man. Begin here and now to live up to the light that is yours. Begin to walk the road that you are sure Jesus would be walking if he were here, and as you thus serve, your road will run into his and you will come to know and love God. For this is the Master's own promise, "If any man is willing to do his will, he shall know."

This is more than theory, it is experience. I have found more than once when my own lamp of faith was burning low, that if I dared to go and share my dim light with one whose darkness was deeper than mine, my

own lamp has been fed with a fresh supply of oil. It is perfectly amazing how the ice of doubt and uncertainty melts in the warmth of an effort to help dry another's tears and to heal another's wounds. "Go, and do thou likewise." To do this is to love both God and man. To refuse, is to take our places in the prisoner's dock beside the brigands. Goodness that is real must go into action. Negative goodness may at times be as cruel as death.

"When Jesus came to Golgotha,
They nailed him to a tree.
They drove great spikes through
hands and feet
And made a Calvary.

"They crowned Him with a crown of thorns
Red were His wounds and deep.
For those were crude and cruel days
And human flesh was cheap.

"When Jesus came to our town
We merely passed Him by.
We never hurt a hair of Him,
We only let Him die.

"For the heart had grown more tender,
And we did not cause Him pain.
We only just ~~just~~ passed down the street
And left Him in the rain."

THE GOOD SAMARITAN

Luke 10:25 - 37

When Jesus drew the picture of the hero of this story he left ^{him} ~~it~~ nameless. He did not tell us what kind of man this Samaritan was, but the passing centuries have crowned him by common consent. He passed a test one day and since then all who have read his story, have by common consent given him a degree. It is the highest degree that any human soul can merit. We know this man not as the "wise Samaritan," though he was doubtless a very intelligent man. We know him not as the "courageous Samaritan," though he must have had a fine high courage. We know him as the "Good Samaritan." The degree that the university of humanity has conferred upon him is the enviable degree of G.O.O.D. That is better than a Ph. D. any day.

Now one glory of this high degree is that it is within reach of everyone of us. Many of us are college-bred. Some of us are not. We can now never turn back the calendar and have a new start at life. But whether we are old or young, whether we are rich or poor, whether we are educated or uneducated, we can ^{get into} ~~can matriculate~~ in God's school and with this highest of all honors, this finest of all degrees. Everybody may be good. I know that ^{the word} ~~good~~ has fallen upon evil days. It sounds rather spineless and toothless in our modern world. Yet I make bold to say that it is the richest treasure to which any human heart can aspire, either today or tomorrow.

I

What is the pathway to goodness? That is really what this lawyer was asking Jesus. He put it in a little different words.

"What shall I do to inherit eternal life?" That was his question. Jesus realized that he was not asking in sincerity, so he threw the question back upon himself. "What is written in the law? How readest thou?" This man ^{learned} first in the law was quick and accurate in his answer. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And Jesus replied with enthusiasm, "Thou hast answered right. This do and thou shalt live."

But the situation is now a little embarrassing. The lawyer had answered his own question. Therefore those who were listening ^{here} had a right to say, "If you already knew, why ^{did} ~~are~~ you asking?" ^{for} Therefore he, willing to justify himself ^{for} in the asking of the question, replied, "I know that we are to love God supremely and our neighbors as ourselves. But what is really perplexing me is this, who is my neighbor?"

Now Jesus, instead of stepping out from this lawyer so many yards and taking that distance as a radius and the lawyer as the center, and drawing a circle about him and saying, "All within this circle are your neighbors," ~~he~~ told this graphic and dramatic story. He answered by drawing a picture, ^{it is} one that the lawyer never forgot and that the subsequent centuries can never forget.

Bear in mind what the lawyer said. He said that in order to have eternal life one must love God supremely and his neighbor as himself. Jesus was in complete accord with that answer. That was the condition of life then and conditions have not changed. There had been times when the tendency was to insist on loving God when little thought was given to the love of our neighbors. The pendulum today has swung in the other direction. We insist more

in loving our neighbors and leaving God out of consideration. But in order to have eternal life we must love God and our neighbor as well.

II

this is
But/the question over which this lawyer claimed to be disturbed, "Who is my neighbor?" That is, "Who is the man I am to love?" To answer that Jesus told of the man who had been stripped and wounded and left to die by the roadside, and He said to this lawyer, as He says to us, "Your neighbor is the man who needs you, whose need you can in any wise meet. Whoever needs your help, if it is within your power to give that help, then you are under obligations to give it. My neighbor is the man that needs me."

This is true regardless of who I am and what my profession may be. It was not enough for this priest to say, "My duties are at the temple. I am no physician. Therefore I cannot help this man." He may have had little skill, but he saw before him a man who, unless helped, was going to die. Therefore it became his solemn duty to help him.

There are those who make no response to the crying needs about them because, for instance, that they do not belong to the church. They make no claim to religion. That is surely no just reason for not helping. The only real difference between the man who is in the church and the man who is out is that one acknowledges his obligation while the other does not. Whoever you are, whatever may be your belief, you are a debtor. You are under solemn obligations to go as far as you can to heal the world's open sore.

This is true also regardless of who the man is that needs you. Who is this man that long ago on a journey from Jerusalem to Jericho fell among thieves? Jesus leaves him nameless. Why so? Because if he had given his name there are those who would have said at once, "Certainly the Samaritan ought to have helped him, he was of his own race," or "he was his business partner," or "he belonged to the same fraternity." But Jesus left him nameless. Who he was does not signify. All that signifies is that he was a man.

There are those who are ready to respond to the needs of those of their own social set or their own race or their own color. But they have no interest in those outside. Before they help they must ask questions about family. They must consult the geography to see where he comes from. They must ask a number of irrelevant questions. But our Lord here sets his seal upon the work^{ed} of man as man. This man was entitled to help not because he was of a certain race, or of a certain creed, or of a certain position. His appeal for help was on the basis that he was a man in desperate need.

Nor are we to waste our time asking how this man came to be in this sad plight. If it is an automobile accident it is not the first task of the physician to fix the blame before he ministers to those who are wounded. The victim may have been reckless, he may have been foolish enough to mix bad liquor and gasoline. But it is not the duty of the physician to stand and look at the bit of human wreckage and shrug his shoulders and say he has nobody to blame for his plight but himself. His business is to help regardless of who is responsible for the accident.

Why is this wounded man here? He may have been no better than the robbers themselves. He may have been here because he was a stool pigeon. He may have been a victim of his own foolhardiness. On the other hand he may have been here because he had been intrusted with funds that were not his, that he dared to defend at the risk of his own life. He may have been a man of strickest honor. He may have been a scoundrel. But whatever he was it was the duty of those who passed his way to help him.

We forget this many times, especially as we stand eye to eye with spiritual ills. Here is a man who has wasted his substance with riotous living. He has become a bond slave of liquor, or worse still, he has become a victim of dope. What do we say about him? This, oftentimes, "He has no one to thank but himself." But does that make his burden the lighter? If I made a wreck of myself the realization that I am solely to blame does not lighten my load. It rather makes it the heavier. It does not quench the fires ^{of} in the hell in which I live. It only makes them the hotter. If ^{we} you wait to fix the blame ^{we} you are likely to have a corpse to bury instead of a wounded man to heal.

Nor or we to confine our ministries to one particular kind of need. There are those whose particular calling is to minister in the realm of the spiritual, and others in the realm of the physical. But the two are interlocked. Many a man's soul is reached through right ministry to his body. On the other hand, many a body is healed through a proper ministry to the soul. You young ladies, will discover when you work at your profession that many whom you will be called upon to nurse, while sick in body, are far sicker in soul. Therefore, what you carry in your hands will be helpful, but the fine faith that you have in your hearts will be better.

Then we are to minister to the one who needs us regardless of what promise he gives of making an adequate return for our investment. in him. What became of this man that the good Samaritan picked up from the roadside? He may have repaid his benefactor a thousand-fold by his grateful love and appreciation. He may have sought him out in his old age and been his comforter as he came to the sunset of life. On the other hand he may have been an ingrate. When he came to himself he may have snarled that his friend did not leave four pence instead of two. He may have been a worthless renegade, but that was not the business of the good Samaritan. His business was to help.

That is not your business and mine. We may make some bad investments. I, myself, have had that experience. Everybody has who has ever tried to do anything. I have a friend who was pastor of the First Methodist Church at Galveston when the flood came. He was a heroic soul and he filled his home with those whom he rescued. Many of them were children. One was a man who lived only a little distance down the street. This man was one of a few who had an over-head well and therefore one of the few who had water. This preacher and the children who were crying for water, took a bucket and went for it at the house of the man he had rescued. But the miserable ingrate refused to let him have a drop and the preacher quite naturally said with fine indignation, "You scoundrel, I ought to have let you drown! Now get out of my way or I'll break this bucket over your head!" He got the water and in that he was right. But he was wrong in saying he ought to have let him drown. It is impossible to tell how those that we help will turn out. Our business is to help them regardless of the outcome.

III

Now Jesus makes it very plain that what we do in the presence of need is a test of our love. It is a test of what we are. Every need is a kind of judgment day. These three men who road down to where this wounded man lay, were riding to their test. They were getting into the balance of eternal justice. The hour when they stood before this wounded man was their hour of judgment. Every man judged and gave himself either the verdict of life or the verdict of death.

Look at the picture. Here is the wounded man lying by the roadside. He hears the hoof-beat of a horse and turns hopefully to see who is coming. He discovers that the man is a priest. That is more hopeful still. He is a religious man. He will give him relief. Then this priest comes nearer and at last he sees him. What happens? His face goes white. "Brigands," he mutters and hurries down the road. The wounded man watches him disappear and despair begins to close over him.

Then a second horseman approaches. But he too looks and hurries on his way. Mark you, he did not harm the poor fellow. He did not steal the few shreds of cloth he might have had left. He did not ride over him. He merely passed by on the other side. Now this he does with regret, for he was not a cruel man. Possibly he quieted his conscience by saying what he would do if he were only a physician. But the fact remains that he did nothing.

Then comes the third horseman. By this time the sufferer is utterly discouraged. He must die alone. He opens listless eyes to see who the traveler is. Upon sight of him he is more hopeless still for he is a Samaritan, a part of a mongrel race, a mere social nobody. But when this Samaritan looks upon the wounded man

he hurries to his side. He realizes of course, that the same brigand that robbed this man may be looking at him with hard and cruel eyes, but he forgets all else in the fullness of a great compassion.

He had compassion on him. That is a word we read so often about Jesus. His was a compassion of heart. He could never see a wounded life without throwing himself into the very raw center of that wound. Compassion is fragrant with the breath of the cross. It is eager to bear and eager to share. There is no hint that this man was a physician. But here was ^a fellow being in need and he must do his best to help him.

It is fascinating to watch him work, all unconscious that he is a hero. He takes one of his garments and tears it into strips. He takes the homely materials, wine and oil, that he happens to have with him, and binds up the poor man's wounds. Then he manages somehow to get him to his feet and upon his horse. Then possibly he walks beside him. He steadies him and encourages him. "Be patient," he says at last, "there is an inn just round the corner. We will be there soon. Bear up, we are going to win through."

At last they reach the inn. How natural it would have been for this Samaritan to have said, "Now I have done my part. Let somebody else take charge." But though he had had a wearying time already, he sat with this stranger through the night. He bore with his peevishness and fretfulness. When he was unreasonable and abusive he remained patient. He said, "Now, poor fellow, that ugly wound is the cause of this. He would not talk this way if he were at himself." Then the next morning when he had to leave, he took out two pence and gave it to the inn keeper and said, "Take care of him and if this

is not enough I will pay you the rest when I come again." That, too, gives us an insight into the character of this good man. His character was his bond. He was as honest as he was loving and as loving as he was honest. Having said this, he rides out of sight but never rides out of our hearts.

Now after we have watched with soft eyes and warm hearts the coming and going of this good man, Jesus turns to us with this closing word: "Go thou and do likewise." There are wounded men along your road. Some are wounded in heart, some are wounded in their hopes. The wounded are everywhere. To look on them and pass by is to show yourself a moral corpse. To lend a hand and to share their burdens, is to show yourselves possessed of the richest treasure of life. The profession that you have chosen is not easy. Often it is exacting. But it may be most rich in helpfulness and also abounding in joy. "Go thou and do likewise." Remember, it is said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

SIDELINE SAINTS

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked at him, and passed by on the other side."

--Luke 10:31,32

While this whole story is our text, we are especially interested in this priest and Levite who passed by on the other side. They were religious men, both of them. They were doubtless ~~both~~ men of culture and refinement ~~and fine feelings~~. The thought of participating in a robbery would have filled them with horror. When they passed this wounded man, they were no more tempted to take from him the few shreds of clothing the brigands might have left him than they were tempted to commit murder. Yet we cannot give them our approval. We have no desire to be like ~~them, decent and respectable men though they are.~~ ^{they made the mistake of thinking that they could avoid any ~~of~~ ~~the~~ ~~ir~~ ~~participation~~ ~~in~~ ~~this~~ ~~tragedy~~. They thought they could be sideline saints} ~~They wear the brand of an ever-~~ ~~lasting shame.~~ ~~This they do not because of any aggressive wrong that they did. We~~ ~~and pass him ~~by~~ ~~his~~ ~~side~~, thus, though~~ ~~cannot affirm that they ever betrayed their high calling by a single vile deed.~~ ~~We condemn them not for what they did but for what they failed to do.~~ ~~In spite of~~ ~~the fact that they saw a wounded man by the roadside,~~ ^{reached} ~~they got home that day at the~~ ~~usual hour,~~ ^{and} ~~They got home~~ ^{of upon} ~~without a fleck of mud or blood on their hands or~~ ~~on~~ ~~upon~~ ~~their garments.~~ ^{they still bear the brand of an eternal shame. This is the case,} ~~They passed death sentence upon themselves. This they did, not~~ ~~not because of what they did, but of what they failed to do,~~ ~~because they were desperately evil, but because they were mere sideline saints.~~

Look at the background of this story. An expert in the law has asked Jesus a question. He is not seeking information. He is putting the Master to the test. But he is earnest enough not to ask a flippant or a trifling question. His question is of fundamental importance. It was so to him; it is so to you and me. "What," he asks, "shall I do to inherit eternal life?" This eternal life of which he is asking does not mean simply a life of endless duration. We all have that. It is not so

much a quantity of life as a quality of life. "What shall I do," he means, "to have the life of God in my soul? How shall I win a life that will be good today, that will be good tomorrow, that will be good to the end of time and throughout eternity?" That is life's biggest question.

Jesus, instead of giving a direct answer, put the question back to the lawyer. "You are an expert in the scriptures," he replies. "What is written in the law? How readest thou?" The lawyer gives a right answer. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." "Right," said Jesus, "This do and thou shalt live." ^P Having thus answered his own question, the lawyer is a bit embarrassed. He has ^{now} to give a reason for asking the question ~~at first~~. He gives that reason in the following language: "But who is my neighbor?" "That," he seems to say, "is the question that bothers me. I know I am to love God supremely and to love my neighbor as I love myself. But I am confused as to who my neighbor is." Naturally, if this lawyer is like his fellow Jews, he believed ⁱⁿ his neighbor ~~was~~ any respectable Jew like himself. His neighbor ^{can} ~~could~~ not be a Gentile. He ^{can} ~~could~~ not be a leper. He ^{can} ~~could~~ not be a Publican. The Jew had no obligation to love such outcasts as these. "Who is my neighbor?" then was a very sane question. And Jesus, instead of stepping off a few yards from the lawyer and using him as a center and the distance that he had stepped as a radius and drawing a circle and saying, "All that are within this circle are your neighbors" told him a story. It ^{is} ~~was~~ a story of how one man served while another failed.

Thus, we find here not only an answer to the question as to who our neighbor is, but we also find what it means to love God and man, ^A and, mark you, these two go together. ~~Love to God must issue in love to man. Real love to man will issue in love to God. These are inseparable.~~ "What God hath joined together let not man put asunder." But what is love? It is not an infatuation. It is not a mere fondness. It is not a sentiment. It is not a wild dream of pleasure nor a madness of desire. We can't be fond of everybody in that we long to be with them and miss them when they are away.

Love rather means good will. It means a good will that is aggressive, active, sacrificial--a good will that seeks to help. To have such good will is a mark of eternal life. *The test of our possession of life is the response we make to human need*

I

Look first then at, ~~the text~~ ^{this text}. Every opportunity to serve is a kind of judgment day. By our attitude toward that opportunity we either commend or pass sentence upon ourselves. "A certain man," said Jesus, "went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead." What do we know about this man? Not one thing except that he was a man in need. What was his name? No use to ask that question. The robbers had stripped him. They had taken away his calling-card if he had one. *for he had been stripped* There were no labels to indicate even where he had bought his clothing, *They did* ^{know} not ~~know~~ ^{tell} from what city or village he came. Was he Jew or Gentile, white or black? Frankly, we do not know. But in spite of our ignorance, we know enough to put upon us a pressing obligation to help.

Why ought we to help? Not because of who this man is, but merely because he is a man. That was always the contention of Jesus. The one worthwhile something in this world, according to Jesus, is human personality. That personality is worthwhile not because of any outward circumstance. *It's worth* ^{has} ~~It was~~ nothing to do with race or creed or color. It is worthwhile because every single person is a child of the Father and an object of His infinite love. How slow we have been in learning that! When Simon Peter preached in the house of the Roman officer, Cornelius, his gospel met with the same response that had been given by the Jews. Those who responded were remade even as the Jews had been remade. This brought to Simon Peter an amazing discovery "I perceive," he said, "that God is no respecter of persons." God is interested in folks as folks. So must we be if we have eternal life!

Not only are we to help this man regardless of who he is, but we are to help him regardless of how he got that way. Whose fault was it that he was here in the

first place? Of course, it was in part the fault of the robbers. But that does not tell the whole story. This man might have once been a robber himself. He might have ^{helped} joined them in stealing the money that they in turn took away from him. On the other hand, he might have been the victim of his own loyalty. The money entrusted to him might have belonged to another. He might have said to the robbers, "I have nothing but my good name. If I give you this money, nobody will ever know that I was not partners with you. If you want it enough to kill me, go ahead. You can not get it in any other fashion."

So often we want to know who is to blame before we lend a hand, but that is beside the question. When there is an accident and the physician is summoned, he does not wait to fix the blame before he ministers to the wounded. Should he happen to find out ^{that he suffered} ~~who was~~ responsible, he would not for that reason refuse to help him. But that is the course we sometimes pursue in dealing with those that are suffering from ^{other} ~~more~~ wounds. "He has nobody to blame but himself," ^{we often say,} ~~one said of his brother the~~ other day, ^{But} but we are not to refuse to help for that reason. Of all the people that need help, it is those that have nobody to blame but themselves! If I can feel that I am not to blame for what I suffer, my burden is not so heavy. It is just the man that knows he has nobody to blame but himself that is the most needy of all. Our business is not to fix responsibility; our business is to help.

This is also the case regardless of whether the wounded man is a good ^{nick} ~~prospect~~ or not. Maybe this chap was a trifling fellow. Maybe the priest looked at him and shook his head and said, "Well, he is no good. If I got him out of this scrape, he would get into another. If I carry him home and nurse him back to health, he would not appreciate it." But the final outcome is not our responsibility. We are to sow by all waters. We do not know which shall prosper either this or that. Some of our investments may turn out well and some may turn out ^{badly} ~~poorly~~. The only man that never let a fish get back is the man who never caught one. Our business, I repeat, is to help, never mind who the man is, never mind whose fault it is that he got that

way, never mind how profitable or unprofitable he may be after ~~you~~^{we} have helped him.

There were many reasons, I think, that Jesus left this man nameless. If he had given him a name, some would have said, "Surely, ~~he~~^{the Samaritan} ought to have helped him. He belonged to his own race, his own nation, or to his own lodge or club!! If he had named him, he would have been designated as one particular individual as distinguished from others. But this man is in reality every man. At one time or another we all play the role of this plundered victim. This man, so dreadfully in need of help, is you. It is your boy. It is some one dear to your heart. However strong we are, however successful, there come times in our lives when we are desperately in need of help. Every man sometimes falls by the wayside. When that happens, the test of whether the one who can help us has life or not depends upon what he does about it.

II

There were certain ones that came to this ~~examination~~^{test} and flunked ~~out~~^{it}. There were those that came to this judgment scene and sentenced themselves by their own conduct to death. Who were these?

1. There ~~were~~^{are}, of course, the robbers. No man would accuse them of being good men. They ~~were~~^{are} not Christlike. They give no indication of being in possession of eternal life. There they are hidden behind the boulders that overlook the road that goes down from Jerusalem to Jericho. As they watch this road with keen eyes, they see a traveler. He is alone and defenseless, but they have no sense of fair play. They have no thought of those that will wait anxiously for the husband ~~and~~^{or} father that does not come. Therefore, they spring upon him and take what treasure he has. This done, instead of letting him go, they beat him half to death--this perchance out of sheer cruelty. Then they withdraw into the fastnesses of the mountain, leaving him to die by the inch. No, they do not have eternal life. They are wickedly and aggressively cruel.

2. But these aggressively cruel men are not the only ones that fail to meet the test. By and by as the wounded man ~~lies by the roadside, swinging like a pendulum~~

~~between life and death, he~~ hears the hoof beat of a horse. He opens languid eyes to see who the rider is. As he sees him, hope springs in his almost hopeless heart. "Oh," he said, "he is a priest. He is a religious man. He is a servant of God. He will help me." But the horseman approaches, looks at the sufferer with frightened eyes, gives a yet more fearful glance at each side of the road. "Brigands!" he says to himself and hurries on down the road, leaving the sufferer a little more hopeless than he was before.

Now this priest had little more than passed out of sight before the victim heard the hoof beat of another horse. Again he turns pain-filled eyes to see who is coming. Again a bit of hope is kindled, though not so much as before. "A Levite," he said. "He, too, is a religious man. He, too, is a servant of the God of Israel. Maybe he will help." ^{By the Levite only} He mutters, "Poor fellow! I am, sorry." ^{As} ~~He~~ ^{then} glances with eyes as frightened as those of the priest, ^{he whispers} ~~He mutters to himself,~~ "I thought the priest would have helped. If he did not help him, I am not going to." And so he hurried on his way.

not because religious, not religious enough

Why did the priest and the Levite pass the sufferer by? Bear in mind at once that it was not because they were professionally religious men. Much of the fiction of our day delights to paint the churchman as a bit of a scoundrel. The renegade and the rank outsider is usually the hero of ^{the} ~~this~~ story. He is the brotherly man. But Jesus is not affirming that all religious people are like this. He Himself was profoundly religious and He was not ~~like that~~. The truth of the matter is that these men were exceptions to the rule. When the beggar in Jerusalem wanted help he had himself laid not at the gate of any social or civic club, but at the gate of the Temple. He knew that the church folks with all their faults were the most charitable in the world. It is true still. Take out of our charitable organizations the donations of church people and every single one of them would have to be closed. These men did not refuse to help because they were religious. ⁷⁷ Why, then, did they refuse? Really, the answer does not greatly matter. The fact that they refused is ~~the~~ one damning fact of importance. They doubtless gave themselves what seemed to

them good reasons. They had to ^{do so} in order to keep from ^{being tortured by} dying of sheer self-contempt. Of course, one reason they did not help was that they were afraid. But they hardly confessed that even to themselves. What they told themselves, perchance was this:

"I would have helped, but it was certainly not in my line. I am a priest. I am a Levite. I am no physician. I am not even a trained nurse. I have no skill at meeting bodily needs. I leave the bodies of men to others. I minister to their souls." But we cannot do that. Souls and bodies are not separate entities. They are bound up together. There are times when far and ahead the best way to minister to a man's soul is to minister to his body. Every preacher knows that. There are other times when the best way to minister to a man's body is to minister to his soul. Every physician knows that.

Had you met these two respectable and decent gentlemen down the road and found them traveling on schedule with no blood either upon their garments or upon their heads and had asked them about the wounded man, they would have said, "Yes, he is there. I saw him, but I had other duties more pressing. I had a speaking engagement down at Jericho." Or as ^{another} Bud Robinson put it, "I had to hurry down to Jericho and read a paper on How to Reach the Masses. Yes, I saw him, but I did not help him. I thought he was too far gone. If I had undertaken to help him, I was afraid he would die on my hands while I was trying to get him to my home or to some place where he could have been taken care of.

But what was the real reason? When they ceased to rationalize, when they dared to face the facts, why was it that knowing this man's desperate need they left him to die by the roadside. There was just one reason. They did not care enough. They were lacking in that love that means a good will that is aggressive and sacrificial.

I am aware that
For this reason when the officers ^{arrested} rounded up the brigands that were responsible for this crime, ~~and they were in the prisoner's dock to stand trial, sitting there beside~~ *had no thought of arresting the priest and Levite. But years pass*
as to understand that at that higher court the aggressive robbers
them with faces not nearly so cruel and hands not nearly so knotted and hard were
and then Sideline Saints will face a common condemnation
~~two respectable, religious men, the priest and the Levite. They judged themselves~~
devoid of eternal life.

III

But the picture is not entirely black. There was one man who passed the test. He is one of the few men that meets with universal approval. We do not all admire clever and successful people, but here is a man that wins universal applause. The world has given him a degree. It is better than the A.B. degree. It is better than the M.A.. It beats being a D.D. or a D.Lit. or a Ph.D.. All the centuries have conferred upon this man the degree of goodness. He is called, not the Wise Samaritan nor the Shrewd Samaritan but the Good Samaritan. He has a goodness akin to the goodness of God. He has a goodness that marks him as a possessor of eternal life. Naturally, possessing such goodness, that goodness expressed itself, just as springtime is expressing itself throughout our land in bursting buds and blooming flowers. How did this springtime of the soul give expression to itself?

1. When this Samaritan saw the wounded man, his heart went out to him in pity. He had compassion on him. That means that then and there he suffered in his agony and bled through his wounds. Possibly he thought of the brigands, realized that they might be hiding behind the boulders, watching him. But in spite of his fear, he said, "I simply cannot pass this poor fellow up. It may be that he is too far gone for me to help him, but I cannot let him alone. If I did, I could not sleep at night for thinking about him." He entered into sympathy with him, did more than simply feel sorry for him. We can do that without much trouble. He felt so sorry that he did something.

2. His compassion went into action. He administered first aid. How? Simply by using what he had. We are always shut up to what we have in this business of serving, but if we are faithful in the use of it, that is generally enough. He had a shirt. He had some oil. He had a bit of wine for his daily ration. He drained some of the wine into the wounded man's lips, annointed his wounds with oil, tore his shirt into strips and bound them up. Possibly he had ^{little} skill. ^{Can imagine that} ~~Imagine~~ his bandages would not have met the approval of the physician or even the trained nurse, but it was the best he could do.

Having done that, he stood up, looked about him again, and said, "That is as far as I can go." But that was not far enough. Again he found it impossible to leave. "Maybe," he said, "I can get him on my mule. That was a trying and ticklish job. The poor fellow was as limber as a rag. As he lifted him, he got blood on his hands and face and clothes. But at last he had him up and he began the journey, steadying him as he walked beside him, encouraging him. "Hold on," he said, "the hotel is just around the corner. We will be there in a little while."

At last they had arrived, the Good Samaritan and his charge. Having arrived, he called the porter and they helped him to the ground. Then said the Samaritan, "I have done my part. I have done more than my part. Somebody else must take it over. If everybody will do his part, we will see this chap through." No, he did not say that. We do not know which to admire the more about this Samaritan, his good heart or his good sense. He knew that the day had not come when everybody would do his part. Somebody always has to do more.

Therefore, having assisted the wounded man to a bed, he did not resign. ^{*This Samaritan*} ~~His~~ ^{*instead*} ~~the~~ Samaritan followed through. He watched with him for the entire night. When the poor chap was delirious, when he became fretful and even abusive, his nurse never lost patience. "Poor chap," he said, "he is out of his head or he would not talk like that, but he will be better in the morning." And so he gave up his night's sleep to watch at his bedside. Then the next day he said to the inn-keeper, "I must be going now, but here are two dollars. Look after him. Do not let him get up until he is able. If you are out any more than this, when I come again I will repay you." ^{*He*} That was a fine touch. This Samaritan not only had the sanity to follow through but he had a good reputation. He was not only generous, but he was just. He was a man to be trusted to pay his honest debts. That hotel keeper knew him. He knew that when he gave a promise it could be depended upon. Therefore, he took over with out complaint because he knew that this Samaritan was not only a kind man but an honest man. No wonder the ages have given him the finest of all degrees. They have called him good. Jesus said that his good deeds were but the natural expression

of the eternal life that was in his heart.

What think you of this good man? We admire him. Of course, we do. Everybody does. Jesus knew that. Therefore, He said, "Go and do thou likewise. Go and be that kind of man." You are meeting the wounded every day. The best chance they are going to have of getting on their feet and making a new start will be at your hands. If you pass them up, they may miss their chance forever. It is safe to say that every man that has arrived has done so because somebody has had heart enough to help him. Every Christian was brought to Christ by somebody else.

It was my privilege to hear that unique genius, Bud Robinson, to preach on this text once and he told this story. "One day," he said, "a man met me on the streets of Boston and bummed me for a nickle to get a bowl of soup. I refused but said, 'I am going out to dinner. If you will come with me, I will give you some dinner.' So we went to a restauraunt and sat down together, and I said, 'Would you like to have a good porterhouse steak,' and I said, 'Would you like to have a good glass of sweet milk?' And he said, 'If you please, sir.' And while he ate, not being very hungry myself, I talked to him and told him how I used to be a sinner away from home and how the Lord saved me and called me to preach. Then I invited him to church. And he said, 'I will be there if I am not dead.' So he was there and at the close of the service he came forward and was converted. Three years later," said the minister, "I was holding a meeting in North Dakota. A splendid chap came to the meeting and said, 'Where is Bud Robinson?' They pointed me out and he came over, a great husky man, and picked me up in his arms and hugged me. 'Then,' he said, 'you do not remember me, do you?' And I replied, 'No, I do not.'" Then he asked, 'Do you remember the man that asked you for a nickle to get a bowl of soup? I am the man.' There he was a Methodist preacher so big and fine that if he had stomped his foot you could have heard it a thousand miles and he only cost eighty cents. How did it come about?" He said, "As I found him by the roadside, wounded, I set him on my mule." Again in the language of my Lord, I say, "Go, do thou likewise."

EMBARRASSED

"For a friend of mine in his journey is come to me, and I have nothing to set before him?"
Luke 11:6

The story of which this takes place as a part is given in answer to prayer. The disciples had come upon Jesus as he was praying. There was something so real, so genuinely beautiful about the prayer life of Jesus that it did two things for those who were privileged to witness it. First, it convinced them of the poverty of their own prayer life. They had been praying from their youth, but in the presence of Jesus they were convinced that they had missed their finest possibilities.

But if seeing Jesus on his knees convinced them of their own failure of prayer, it also convinced them of their possible victory. "We have never prayed like that", they would say to themselves with sorrow. "We can pray like that." they told themselves with joy. Once when a young artist stood before a Titian canvas, his eyes sparkled as he thought, "I too am a painter!" So as these men watched and heard Jesus pray, they said, "I too can pray if only taught." Therefore, they came with this prayer: "Lord, teach us to pray." Instead of giving them a definition, he told them a story. A definition is a dead thing unless it comes alive in life. "Now, faith is an assurance of things hoped for, a conviction of things not seen." That is a definition and a good one. But the author makes it live by telling one story after another to illustrate the truth of his definition. "By faith Abraham offered up Isaac." "By faith Moses was hidden.", etc.

This story has a touch of tragedy in it, and also a touch of comedy. Roughly it runs like this. A certain villager had an unexpected guest. This guest came at the unreasonable hour of midnight. Perhaps he had been belated for some reason. More likely he had traveled in the night to avoid the intense heat of the day. When his host prepared

to set supper before him, he found that his cupboard was as empty as that of Old Mother Hubbard. This was an embarrassing situation. To send his guest hungry to bed would be a terrible breach of the laws of hospitality. He can't go to the market place because it is too late. He then thinks of his friend. He will help, so he hurries out into the night and knocks on the door of his friend. At first there is silence, then later there is a grunt and a snarl. Then comes a sleepy, "Who is it? What do you want?" "I want three loaves of bread." came the reply. "A friend of mine has just come and I have nothing."

"Do not pester me." is the answer. "The door is shut and my children are in bed. I have had a hard enough time getting the rascals asleep. You wake them and I will not get any sleep the rest of the night. Off with you! It is too late now."

But the shameless fellow will not take no for an answer. He kept pounding away. By and by he hears him moving about in the dark. There is a muttered growl as he barks his shins in the dark. The door is opened, and what he needs is being thrust into his hands. What a gem of a story. What did Jesus mean by it?

- I -

First, He teaches the naturalness and sanity of prayer. How natural it is to pray. It is almost an instinct. It is almost as natural as to dodge when one strikes at you. Yet it is at the same time one of the finest of fine arts. Why did this embarrassed host pray?

1. He prayed because he was embarrassed. He was up against something he could not meet. Demands were made upon him to which he was entirely inadequate. He prayed, therefore, because he needed help.

The first reason, then, that we pray is because of a felt need.

The truth is that there is no real prayer without this sense of need. As long as we feel able to look out for ourselves, as long as we are sure of our own adequacies, we are not likely to do any real praying. It is only when the heavy hands grip our shoulders and crush us to our knees that we are likely to do any real praying.

Of course, we can say prayers without this. That we do often enough. Here is a story to the point. "Two men went up into the temple to pray. The one a Pharisee, the other a Publican. The Pharisee prayed, "God, I thank Thee that I am not as other men. I fast twice a week; I give tithes of all that I possess." There is no praying here. This man only congratulated God on having such a fine servant. He has a good eye on himself, a bad eye on the brother, and no eye on the Lord. But the Publican prayed, "God, have mercy unto me the sinner." He is desperate. He must have help. So the help he sought, he found.

Why did Jesus pray? There are those that seemed to think that he prayed to set an example for us. How far from the truth! Jesus was never a play actor. He prayed because he felt the need of prayer. He prayed because he could not keep life fit without it. He prayed because in no other way could he realize the constant presence of His Father.

Why then do we as Christians pray? Because we must. We are up against the impossible. First, we are called upon to be ^{what} ~~but~~ in our own strength we cannot be. We are to have the mind of Christ; we are to share in His nature. We are to forgive somewhat as He forgave. This we cannot do. As Jesus told the man with the withered hand to do the impossible, so He tells us. We have set ourselves to become what we cannot become without prayer.

Then, we are undertaking to do work that we cannot do in our own strength. There is nothing more sure than that God never intended for

in us to carry on the energy of the flesh. "It is not by might or by power, but by spirit." We must have the power that comes through prayer or we are going to fail. We pray then because we have needs that cannot be met in any other way.

2. This man's conduct was sane because he had a friend. He did not hurry down the street in the dark to knock at the door of a vacant house. There was a time when certain wise ones spoke learnedly of the subjective value of prayer. There is no one who would answer? Convince me that behind the thin door of the unseen there is no Infinite Friend, and I will never knock again. Had this house been vacant, this troubled man would have received nothing better for his pains than a midnight walk.

Prayer, then, is reasonable because we have needs that cannot be met any other way. It is reasonable because we have a Friend who is eager to supply the needs. Not only is He eager, but He is able. To that all the saints agree. "My God shall supply the needs of us according to his riches in glory by Christ Jesus." What, then, is more sane in the face of needs that we cannot meet than to turn to a Friend who is both able and willing to supply our needs and make us adequate for our task. What can possibly be more foolish than for us to cheat ourselves and others by refusing to pray?

- II -

Not only does this story give a reason for prayer, but it tells how to pray. The whole procedure is filled with common sense.

1. This troubled man went directly to his friend. This friend may have been a very prominent man, but since he was a friend, he dared go to him in person. That is every man's privilege in dealing with God. What the Reformation recovered for us is the universal priesthood of believers. Every man may go to God by himself. He needs no go-between.

fishing worm. I wanted nothing to do with the creatures. But having promised in a moment of weakness, we had no rest until that promise was filled. If the petition had been put only once, it would not have been granted.

Second, this man persisted not only to make his friend grant his request, but because he was sure he would grant it. Now when we persist in prayer, it is not to compel God to answer. If He is not willing to answer, no amount of praying will induce Him to do so. We persist in prayer not to make Him answer but because we are sure He will answer. Suppose I am in trouble financially and you are my truest friend. You promise me that if I will meet you at the bank at ten o'clock tomorrow morning, you will meet my needs. At ten I am there, but you are not. Then what? I do not go at once away. I rather say this, "He is a man of his word. He has never failed me. I'll wait."

Here is our Infinite Friend who has promised to grant the ²petition you bring. Jesus recognized the fact that sometimes there are delays on God's part. Sometimes it looks as if He is not going to answer at all. What then? Did He go back upon His promise? Persist. Remember these words, "Because of his importunity he will rise and give him as many as he needeth."

- III -

Jesus gives us in this story something of the rewards of prayer. This man, what did he get out of prayer? First, he got what he needed. He asked for three loaves. Did he get them? Frankly, we do not know. But he got enough to meet the pressing need that was upon him. His friend did not have to go to bed hungry. He, himself, did not have to suffer the shame of failing him as a host and friend. I am sure that he came to love more completely that friend of whom he had asked for help at midnight.

What then does God propose to do for us when we pray? He does not

always give us just what we ask. If He granted our every request, it would work our undoing. He does not propose to meet all our desires. He does propose to meet all our needs. Sometimes most of us are ignorant as to just what we do need.

Here is a man named Paul. He is the best intellect of his day. He is a man of vast ability. But he is constantly nagged by a sore thorn in the flesh. Just what this was, we do not know. But Paul was sure that he could do his work better without it. So with beautiful confidence ~~that~~ he came into the presence of God and asked Him to remove that tormenting thorn. God heard his prayer but did not grant his request. He touched that thorn and made it bear blossoms sweeter than violets.

What is your need this morning? Children have come into your home and you have nothing to set before them unless something is given you from above. Do you need something to strengthen your will? Do you need something to give life? Do you need an antidote against fear? Do you need a power that can help you to carry on? Do you need someone to enable you to be effective in the work in which you have set your hand? You have a Friend who is able to supply that need whatever it is.

That we might be assured of this, Jesus appeals, "What would you do if your children ask bread of you? If your son asks for fish, you would not mock him by giving him a serpent." With all your imperfections you would try to help. Think of what your own parents did for you. I am thinking of mine. They lived on a farm. They never traveled abroad. They worked hard. They did this not for themselves, but for their children. As you look upon their faces beautiful, with eagerness to help, and hear my Lord say, "How much more would your Father in Heaven give those that are asked of him." Then I wonder that I do not make more of prayer.

Luke 11:8 "He will arise and give him as many as he needeth."

Here is a word that is of universal interest. This is the case because life is constantly bringing us into situations to which in our own strength we are inadequate. Of course we realize our inadequacy in hours of great danger, or in hours of great sorrow, or in any hour of crisis. (Rickenbacker, with his companions on board a raft in what seemed a shoreless sea without any resources of bread and water, is up against a crisis where he knows that somebody must help or that disaster is sure.) But even when there is no especial crisis there is never a day that does not bring upon us demands that in our own strength we cannot meet. There is never a day when we do not need divine help so desperately that we will surely fail without it. But such help may be ours for the asking. That is what Jesus means when he said, "He will arise and give him as many as he needeth".

These words are a part of a story that Jesus told his friends in answer to their request to be taught to pray. One day these friends came upon their master at his prayers. As they watched him a strange awe and reverence together with a deep longing filled their hearts.

They were ^{gripped} hit by at least two very solid convictions. First, as they watched Jesus pray, they said to themselves, "We have never prayed like that. Our prayer has been a mere form while this is a force. Our prayer has been a thin and half-worthless something in comparison with the beautiful worthfulness of the praying of our Lord".

Along ^{with} this conviction of the poverty of their previous praying there came also a vast and bracing hope. They said, "Though we have not prayed ~~in~~ yesterday as we might have, we can so pray ^{Today} tomorrow". If Jesus is the most discouraging ^{personally} figure of all history, he is also the most encouraging. As they saw him upon his knees, they

"Two Sitar"

said to themselves, "I, too, can pray after that gripping and wonderful and transforming fashion".

Because they were sure that they had not prayed as they ought, and because they were eager to pray they came to Jesus with a request to be taught. Our Lord, instead of laying down a certain hard, fast rule, instead of giving them a few definitions, told them a story. A rule is always a ~~thing~~^{dead} something, but a story breathes and walks and lives. He showed them prayer in action. (That is what made prayer so attractive.) What Jesus said about prayer was impressive, but what he did about ~~prayer~~^{it} was far more impressive. A mere definition of prayer will never make us very eager to pray.

That is true of almost all the big things of life. Take love, for instance. If you knew nothing about love except what you read in the dictionary, I do not think any of you would be greatly concerned whether you ever loved or whether you ever were loved. It is only when we see love in action that it fascinates us. We have to see the love of a man for a maiden or the love of one man for another, as David for his friend **Jonathan**, or the love of a woman for a woman, ~~for~~ **Stranger** as it may seem the most beautiful love story in the Bible, and to my way of thinking, the most beautiful love story in literature, is the love between two women, two women who were separated by the widest possible chasms. They were separated by the calendar. One was in the springtime of life, the other in autumn. They were separated by the wide chasm of race, they were separated by the wide chasm of religion. Then, they were bound together in in-law relationship, that most difficult of all relationships to handle, ~~and~~^{yet}, here is a woman, a daughter-in-law, clinging to her mother-in-law, and spilling out this exquisite confession, "Entreat me not to leave thee, or to turn from following after thee, for whither thou goest I will go

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and where thou lodgest I will lodge. Where thou diest will I die and there will I be buried. The Lord do serve me and more if aught but death part thee and me". When we see a love like that we should be glad to be either the giver or the receiver.

Thus, Jesus, in this matchless story, shows us prayer in action. Roughly it runs like this. Once a villager had an unexpected guest. The fact that his guest was unexpected is indicated in that he had made no provision for his coming. Then he came at the unseemly hour of midnight when no provision could be made for him, the markets being all closed. Therefore, when this ~~embarrassed~~ host realized that his own larder was as bare as the cupboard of Old Mother Hubbard, he was ~~perplexed~~, humiliated, and pained by the realization that he was going to have to send his ~~guest~~ to bed hungry. Then, suddenly, his face lights. He has thought of something. Down the way his friend Simon lives. He will go down there and knock on his door. In spite of the fact that the hour is late he will ~~persist~~ in knocking because he is sure that Simon will meet his needs. And so he hurried out, and by and by he came back with adequate resources for the crisis that had suddenly come upon him.

Now, in this simple story Jesus tells us certain fundamental facts about prayer.

PART I

First, if we are going to pray there must be a sense of need. We do not really pray until we get to the end of ourselves. Of course, we can say prayers when we feel ourselves entirely adequate to the situation. The Pharisee thought he was praying, but since he had no felt need, he did not pray at all. He simply catalogued his virtues before God. He simply congratulated the Almighty for having such a perfect servant as himself. He only stood up with a good eye on him-

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self, a bad eye on his brother, and no eye on the Lord at all, and told what a fine chap he was. Naturally, he went down to his house unhelped, ^B but the publican, because he had needs that he could not handle, because he said to himself, "I must have help", ~~smote~~ upon his breast and said, "God be merciful to me, a sinner", and thus he went down to his house remade.

Why, then, do ~~you~~ ^{we} pray? ~~You~~ ^{we} pray because ~~you~~ ^{we} have need that ~~you~~ ^{we} cannot meet and that God cannot meet for ~~you~~ ^{us} in any other way. This is true of you, it is true of me, it is true of the best and holiest ~~men~~ that have ever lived. It was true of Jesus Christ, ~~himself~~. Our Lord did not pray, as we sometimes fancy, because he wanted to set us an example. He prayed simply because he could not keep life fit without prayer. Prayer for him was an absolute essential. It was such an absolute essential that it would seem that it was the only work at which he had to exercise his utmost powers. If we can take the New Testament as our guide, the only time that Jesus seems to be putting forth his utmost energy is when he prayed. If prayer was necessary for Jesus, it is also necessary for you and me.

It is only as we pray that we can be what we ought to be. That we all realize sooner or later, if we have any adequate knowledge of ourselves at all. I know that we can stagger through on our own strength after a fashion. There is a song that I often hear in church that has absolutely no business ever to be sung in church or any where else. It is the rankest of rank paganism. It runs like this, "Out of the night that covers me, black as the pit from pole to pole, I thank whatever gods may be for my unconquerable soul. In the fell clutch of circumstance I have not winced nor cried aloud, under the bludgeonings of chance my head is bloody but unbowed. It matters not how straight the gate, how charged with punishment the scroll,

I am the master of my fate, I am the captain of my soul".

So what? What has his captaincy done for his soul? Nothing, except bring it into a night as black as the pit from pole to pole. His needs have ^{not} been met. He has only decided to suffer the pangs of hell while in his own ^{pride and} stubbornness he seeks to get on in his own strength. I cannot be what I ought to be without the help of God. You cannot be what you ought to be without the help of God. I must live above fear. I must be unselfish. I must have freedom from guilt. I must have good will in my heart for all people and this I cannot accomplish in my own strength. God alone can help me. Therefore, I pray because I have needs that cannot be met in any other way.

Not only do I need God in order to be what I ought to be, but I need God in order to do what I know I ought to do. We do not struggle in our efforts to serve long before we realize that it is not by might nor by power but by my spirit saith the **Lord**. We realize that Jesus was speaking sober truth when he said, "Apart from me ye can do nothing". There is a power to serve, a power to help, a power to enrich others that belongs to the folks who pray that does not belong to anybody else. We need to pray then, because we have personal needs that we cannot meet in any other way, and because we have need of power to serve others that can come to us in no other way. We pray because we have need.

II

~~Second~~, We pray because we have a friend. A consciousness of need is the first step, but it is not the final step. It is useless for me to have a need *if there is none to meet that need.* If I pray with conviction and with intelligence I must believe that there is a friend who is willing and able to meet my needs. I could think of nothing more ridiculous than to see **this** embarrassed host

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rush down the street at night to knock on the door of a house that he knew to be vacant. He might have believed in the subjective value of prayer but he would never have done any thing for his guest in that fashion, and he would have done nothing ~~for~~ himself except get a breath of night air and the privilege of bruising his knuckles. I must have a need before I pray. I must also be convinced that I have a friend.

This was the faith of our embarrassed host. He believed at least three facts concerning his friend. First, he believed that he lived there behind the silent door at which he knocked. ^{Maybe he could not see it} Second, he believed that he would be willing when he understood, to help him. Third, he believed that he was able to help him. Such a faith must be ours. We must believe that we have an unseen friend who is both willing and ~~eager~~ ^{able} to help. This he has promised over and over again, and those who have taken advantage of his promised have found them true.

PART II

Now, believing that he had needs that he, himself, could not meet, and that he had a friend who could and would meet them, he did something about it. Any faith that is real will lead to action. Years ago when I was a young chap and penniless I made application for a scholarship to Harvard University. By and by I received a letter from that great institution saying, "Your application for a scholarship has been favorably considered. Please report at lower Massachusetts hall September 28, at 10:00 a.m."

So what? Did I stand and hold that thin letter in my hand and say, "What a pity that this is not true". Did I say, "I would go, but I am afraid when I get there on borrowed money, as will ^{have to} be the case, and they refuse to honor their promise, I will be greatly embarrassed". No, I spoke no such nonsense. I said to myself, "God

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willing, I will be there if I am not dead. I will go with this letter in my hand. I will show it to them face to face, and if those adjective Yankees do not keep their word with me, it will go hard with their promises".

Now, because this embarrassed host had faith, he hurried down to knock on the door of his friend's house. At first there was silence. Then, there was a grunt. Then, there was a bit of a snarl. Then, there was a flat refusal. But, the gentleman kept on knocking. I can see him as he smiles to himself, and he knocks again and says, "Simon is not going to turn me down", and the refusal comes louder and more emphatic. He then tells this guest that he has had a great deal of trouble getting his children to sleep, and that he has no right to come and wake them up, and if he does wake them up, he, himself, will likely get no sleep during the night. But the persistent, fellow, having to have bread, knocks on until by and by the door is opened and his needs are met.

Thus, we are to pray. We are to go to God for ourselves. That is every man's privilege. It is the privilege of the most cultured and of the most ignorant. It is the privilege of the most handicapped. It is the privilege of the ecclesiastics and those who are outside. It is the privilege of the most unworthy Christian. He has the same privilege as any minister, any bishop, any pope. We are to go to God for ourselves, and having gone, we are to tell him in plain, simple language about our needs.

It is refreshing that this embarrassed host did not deliver his friend an oration. We used to think that in order to pray we had to make a speech, but long prayers seldom get anywhere. If we have no real need, if we ~~do~~^{do} not care whether our request is granted or not, we can pour out whole Niagras of words before a man if not before God,

Long prayer - Bishop Dubose

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But when the sword has pierced our souls and we really have to have help, then we come at once, and it doesn't take long for us to express our needs. We simply fling up a hand as drowning Simon did on one occasion, saying, "Lord, help me".

Not only did this man present his request, but he persisted (in presenting it). This met the hearty approval of Jesus. He constantly emphasized the necessity of being dead in earnest. He declared that the kingdom of heaven suffered violence, and that the violence took it by force. There is no attitude that Jesus feared so much and hated so much as the attitude of a lazy indifference.

Why did this man persist? He persisted because he was in earnest. He persisted because he simply had to have help, ~~and he was not going to take any refusals~~. It is the earnest, energized prayer, James tells us, that gets results. So it is. Your teacher can not give his best to you if you are not in earnest to receive it. God can not give his best to any man who is not earnest enough to receive it. It is the people who are so dead in earnest that they refuse to take "no" as an answer that receive their blessing.

Years ago I was conducting a meeting in a Western state and a fine Physician came forward at the close of the service together with his wife and said to me, "I have two sons, 24 and 26 years of age, and neither of them is a Christian. I wish you would join with me in prayer for thier conversion". Standing at my side at that time was about the greatest Christian whom I have known in all my ministry. He knew the doctor and his wife, and therefore, he broke into the conversation with this question. "Doctor, did you ever put yourself on the altar for those two boys?"

The doctor answered, "I don't know as I understand what you mean". "I mean this", was the reply. "If those two boys were mine

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I would tell God that I would not eat nor sleep until he saved them". Well, I was a bit startled. I saw that the water was a little too deep and tempestuous for me, and so I drew back. Then my friend went one, "If you will tell God that, I will join you in that vow, I will join you and your wife in saying that you will not eat nor sleep until those boys are saved".

Now, that was doing business in great waters. That got around as soon as the service was over. Both boys heard about it. The younger went home and went to bed. The older hitched up his farm wagon and set out for a ranch sixteen miles in the country, saying, "I am not going to be forced to be a Christian. I am not coming back to the blank meeting anymore. I am going to stay out at the ranch until the meeting is closed."

That night in the early hours of the morning the younger boy wakes up to find his father and mother kneeling at his bedside. He joined them on his knees with the result that he was at the service next morning happily converted. But, the older boy was not there. When I got up to preach I still had strong misgivings, but I had not been preaching more than five or six minutes when I heard the rumble of a farm wagon. By and by this boy drew up and hitched his team and came with his blue denim overalls on under the tabernacle and at the close of the service he was happily converted, and nobody had starved to death. God can answer the prayer of an earnest man. He often cannot answer the prayer of any other.

Then, this man persisted not simply to make his friend hear, **But** he persisted because he was sure that he would hear. If it so happens that one of you girls is deeply in love with a man whom you have known long enough to trust, I know how you would measure up in

this situation. Of course, it has become fashionable today for us to marry strangers. Now and then a hasty marriage may prove successful, but when such is the case it does not prove the wisdom of such marriages. It only proves that the Lord preservest the simple.

Now, suppose you are in love with a young gentleman that you have known across the years. You know him so well that you trust him to the uttermost. You are both of age, and the old folks object to your marriage, and you decide, as you would have a right to do, that you will take matters in your own hands and get married on your own responsibility. You are to meet John at ten o'clock at a certain street corner. You are there five minutes ahead of time. You look at your watch, five minutes to wait. Then two minutes, then one minute, then the clock is striking and still no John. Then, as it strikes the last stroke of ten you pick up your overnight bag and turn back home, saying he has let me down. No you wouldn't. You would say, "I know him. I believe in his love for me. I trust him to the death. There is a reason for his not being here at this time. I am going to wait, not to make him come. I am going to wait because I am sure he will come."

Therefore, we, too, are to persist in prayer, not in order to force God's hand. We can never do that. If God were not willing to hear us, we might tug at his skirts until the end of eternity, and it would not get us anywhere. We are to persist in prayer because we have his own promise and because we are sure that he will keep that promise with us. Therefore, we await him in the full assurance of faith that he will not let us down. Prayer means that we go to God because of ourselves, and that we persist in spite of whatever delays may come because we are in earnest and because we know that he will hear us.

PART III

What happens when we thus pray? What happened to this embarrassed host?

Did he get three loaves? We do not know. We do know this, that he got as many as he needed.

If God should grant our every request prayer would be a very dangerous thing, but since prayer is a means of allowing God to meet our needs, then it become life's supreme privilege.

The last prayer in the Bible, prayed by the great saint that wrote the Book of Revelations is this, "Even so come Lord Jesus". For what is he making request? He is praying that Jesus will come visibly, immediately, and physically to take up his reign on earth. But, in spite of the fact that he prayed this prayer with utmost earnestness and in faith, Jesus did not so come. But, that does not mean that his prayer was not answered. It was answered in a far better way than this saint prayed it. Instead of coming as a physical Christ, he came as a spiritual Christ. That was far, far better, because a physical Christ is ~~very~~ limited, but not so with a spiritual Christ. A spiritual Christ can be with everyone of us every moment every where.

Paul had an embarrassing infirmity that he call a thorn in the flesh. Just what it was nobody knows, but he felt that it hampered him. It was a source of embarrassment to him, in the presence of the pagans to whom he preached. Then, one day he went with great confidence into the presence of his Lord, asking for its removal. He went again and again, but the Lord did not remove it. Instead, he said, "My grace is sufficient for thee", and that was so much better than what Paul requested that he himself came to rejoice over the refusal of his request and to say most gladly, "Therefore, will I

rather glory in my infirmities that the power of Christ may rest upon me."

Years ago, as a ~~Sunday School~~ teacher, I boarded in a home where there was a father and mother and four growing boys. The hand of affliction was laid on the mother. She was a very nominal and lukewarm Christian, but as she began to suffer she felt in a peculiar sense the need of God. Then she began to pray for her recovery. She prayed for her recovery on the ground that her boys so desperately needed her, but in spite of the fact, she was slowly fading like a flower. The physician could give no hope. Then one day in a moment of supreme faith she said to her Lord, "I am willing to trust my boys to your hands. Thy will be done. Raise me if it be thy will". Then, believe it or not, she was raised up, and I knew her personally and intimately. In the after days she moved about her community like a rich and rare perfume.

There are times when we know the will of God, and there are times when we do not know it. We know the will of God when we have a definite promise. God is eager to forgive everyone of us. Therefore we can pray for forgiveness for ourselves, or forgiveness for our friends, our loved ones without any conditions, but we do not always know the will of God for our recovery from sickness for instance. It is not the plan of God to save everybody from sickness or nobody need ever die. When we pray after this fashion we must always first seek the will of God. When we come to him, longing to put his will first, then that which we truly need becomes ours.

Here, then, are those facts which makes prayer the most sane, the most reasonable, and the most rewarding something in all the world. We pray because we have needs, needs that are personal, needs of equipment to serve others that we simply cannot meet in any other way.

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There are times when the only thing we can do is to pray. We pray in the second place because we have a friend, because there is one who is infinitely eager and infinitely able to help us. We pray in the assurance that God is able to make all grace abound unto us, that always having all sufficiency in all things, we may abound unto every good work. Then we pray persistently because we really are in earnest about the matters for which we pray. We pray persistently because we are sure that God will keep faith with us, that God will not let us down. That, when we pray in this fashion our needs are met is more than theory, it is experience. It is the testimony of countless thousands. It is an experience to which countless thousands can say, "Amen". There is nothing more true in the Bible or out of it than this, "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles. They shall run and not be weary. They shall walk and not faint". If you are uncertain about this I invite you to try it. The only way to know what prayer will really do in your own life is to give it a trial.

Poem

1. Grace sufficient
2. They that wait
3. See your needs - Every
4. "no other way" - "they cannot wait"
5. "Honest and helpless"

THE SUPREME INDIVIDUALIST

Luke 15:7

"Likewise, joy shall be in heaven over one sinner that repenteth more than over ninety and nine just persons, which need no repentance."

When I was a boy in school I was often more indebted to some dull member of the class rather than to those who were bright. My debt to the dullest grew out of this — that he often would ask a question that I should liked to have asked but was a little too proud or a little too timid to ask. By his asking light was thrown on a subject that up to that time was dark. Even so we are indebted to the ^{face} of Jesus ~~of how~~ much of his choicest teachings. Here is a bit that Jesus

There were present upon this occasion distinguished men who were pillars in Church and State. There were also those present who were outside the pail as some of them were taxcollectors, the wearers of the livery of a foreign power. Others were simply those who had repudiated the religion of their day and were counted as of no worth at all.

Now, it was to this latter group that Jesus was giving especial attention, and the respectable people thought by his giving such attention to them that he was, in a sense, serving that he was digging at the very foundation of Church and State, therefore, they murmured this, "This man receiveth sinners and eateth with them". And it was in answer to this criticism, this that was expected to be destructive criticism, that Jesus gave this amazing and beautiful story of the shepherd who had lost just one sheep.

It runs like this. "What man of you, having a hundred sheep, if he lose one of them doeth not leave the ninety and nine in the wilderness and go out after that which is lost until he find it. And when he has found it he layeth it upon his shoulders rejoicing, and when he cometh home he calleth together his friends and neighbors saying, 'Rejoice with me, for I have found my sheep which was lost'."

There was a certain home in Bethany where the Master always found a welcome. I can imagine that more than once He went additional miles when He was weary to seek that refuge. That home was to Him as the shadow of a great rock in a weary land and as rivers of water in a dry place. But when the author tells us of His devotion to this home He does not say that he loved the Bethany family, He rather said that he loved Martha and her sister and Lazarus, He loved the family as you love your family, not as a group but as individuals.

Not only does Jesus fix His love upon the individual but He does so as an individual and not as belonging to a certain class or crowd or group. When this shepherd had found that he had lost a sheep, he did not ask what kind of sheep it was. It may have been a blooded sheep that would have brought a high price. It may have been a thorough scrub and runt. It may have been a sheep who up to this time had been pretty loyal to the shepherd, or it may have been a sheep who had had a habit of getting lost. But the one question involved was that it was a sheep and not a certain kind of sheep.

Thus Jesus was interested in people as people. On His way into Jerico one day a beggar cried out to Him. A man who had ~~hardly~~ perhaps, pestered the passersby for years with his begging, but Jesus had time to listen to him. Stopped the whole procession for a demand that he be brought before Him, put the key to the treasurehouse of heaven in his hand by saying, "What wilt thou that I should do unto thee." And when the man had stated the longing of his heart, Jesus answered it and said, "Thy faith hath made thee whole." Then He continued His journey til He entered Jerico. Arrived in Jerico He saw a man in a tree. This man was rich. Perhaps he was a millionaire. Jesus said to him, "~~Zacchaeus~~ make haste and come down. I must abide at your house tonight."

Now these men were as far apart as the poles. One of them was a beggar. The other rich, perhaps a millionaire, but Jesus made not the slightest

distinction between them. By what He said you could not tell who was the beggar and who was the millionaire.

In the 3rd chapter of John's gospel there is the record of a visitor who honored Jesus with his company one night. This visitor was a scholar and a gentleman. He was a judge of his day. A man of distinction. Most anybody would have been flattered by ~~his attention~~ such a visitor. but if Jesus was flattered He gave no indication of it. Instead He spoke home, not to the words of the man's lips but to the hunger of his heart telling him that though he had been a loyal son of the Church for so many years, he had missed the best because he had not been born anew. And He preached him that profound sermon and simple sermon on the new birth.

In the 4th chapter Jesus had seemingly by going to them another caller. This caller was not a scholar. This caller was not a religious teacher of any kind. This caller was a woman. Not only was she a woman but she was a Samaritan woman. Not only was she a Samaritan woman but an outcast at that. And yet Jesus treated her with the same gracious and courteous consideration that He showed to this scholarly churchman, and as you read the record of their interview He no more condescended to the one than he fawned upon the other. Jesus was interested in individuals as individuals.

Not only so, but he judged every institution of His day in the light of what it did to the individual. He belonged to the Jewish Church. He was a loyal son of the church, but he condemned the certain type of evangelism that was being practised in His day. He said that there were certain churchman who would go any length, who would compass land and sea to make a single convert, but when the convert was one he hadn't helped him, he had hurt him. That they had made him ~~himself~~ as much a child of Hell as they themselves were. He condemned such evangelism because of its bad affect upon the individual.

Sabbath

Jesus looked upon the Sabbath with reverence. He declared the Sabbath was made for man. That is, the Sabbath fits into human needs. It's made for man as air is made for the lungs and as light is made for the eye. Yet he could not shut his eyes to the fact that the religious leaders of his day were using the Sabbath in the fashion that did more harm than good. They were trying to fit men into the needs of the Sabbath rather than the Sabbath into the need of men. Such conduct led Jesus into anger and into sharp rebuke of those who were more interested in an institution than they were in an individual.

It is in the light of what we do to the individual that we are to judge every institution of our day. Any social order that degrades the individual is to be repudiated or changed. We condemn more because of what it does to the individual. We condemn liquor because of what it does to the individual. When it lays hold on a man it doesn't make him better it makes him worse. No man ever thanked his friend for having given him his first drink and started him on his first step toward being an alcoholic. Every institution is to be judged in the light of what it does for the individual. It is in the light of this fact that we are to judge other states today. There are states where the individual is watched, and where the state alone

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Now the wisdom of Jesus in putting his emphasis on the individual is easily seen. First, it is individual that we take the first step

otherwise, no man can judge any individual intelligently without thereby taking an interest in the wide world. I said to a gentleman one day, "I am trying to help some orphans and I want a donation from you." And he answered, "I have an orphan of my own to support." He was really speaking more truly than he realized.

But what is the folly of that position. It is this -- that his boy is bound up in a bundle of life with other children in the community. Since he has to play with other children and to live with other children he ought to be interested in other children. Since he must go to school with other children he must be interested ~~in~~ not only in the children but in the school. Since he must find amusement somewhere he must be interested in the kind of amusement that his town affords. Since his child must be one of the workers one day he must be interested in working conditions. Since he wants his child to live out his allotted span of life he must be interested in whether he lived in a peaceful world or a war-torn world. It is impossible intelligently to love any individual without thereby taking a step to wearing a map of the world on your soul.

On the other hand to love the mass, or to claim to love the mass, and ignore the individual is to ignore both the mass and the individual. At the close of the service where the congregation was large and enthusiastic, a gentleman came forward and expressed to me a longing to do some religious work. "What is your business," I asked. He said, "I am a traveling man." "Well, I said," do you meet any friends on the road who are not Christians?" "Oh, yes," he said, "plenty of them". I said, "How about talking to them and recommending your savior to them." "Oh," he said, "I do not want to work on a small scale as that." "I want to get up a lecture on the Prince of Peace and deliver it to your congregation". At once I saw that he was not interested in individuals, that he

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repentance. Listen to his declaration of faith. "All these years do I serve Thee. Neither transgress I at any time ~~that~~ Thy commandeth." He had been everything that he ought to be and having been everything that he ought to be, he thereby shut the door to the _____ in his face because our gospel is the gospel for sinners only and if you are not a sinner you have no need of a savior and if you have no need then you won't find a savior that you do not think that you need.

2. This personal love of Jesus for the individual gives us a bracing self-respect that we will always need and that he needs especially in our day when the individual has been so much warped by his circumstances and by his situation. If you do not think you count for anything then the chances are that you will not count for anything. There is nobody more tempted to throw himself away than the man who has no sense of personal worth. Anything that is not of value we tend to neglect or throw utterly away. I

I read somewhere of a gentleman who was making a voyage in northern waters. One day he put into a little cove off the coast of Newfoundland. There he found a fisherman who was living close to the edge of starvation. In conversation with this fisherman he was shown a barrell of a soapy-looking substance that the fisherman told he had taken from the stomach of a whale. He asked his visitor if the stuff was of any value. The visitor had to answer that he did not know, but he made this promise. He said, "When I go back to the city I will take a sample of it and have it examined and let you know." Thus when he went back to the city he took a bit of this soapy substance and had it examined and discovered that it was ambergrease, something that was very valuable. He ~~made his way~~ back to the fisherman as soon as he could. But he was too late. The fisherman had some need of his barrell and so he had poured out this ambergrease and had thereby thrown away some \$200,000.00 in value. Nobody, I repeat, is in greater danger of wasting himself than the

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man who does not think he matters anyway.

I am quite sure that the man of one talent felt related as he came from the presence of his lord. He had been entrusted with a sum of money that it would have taken a laborer 20 years to have earned. But his self-respect soon gave way to self-contempt, because he met a friend who had twice as much, and another friend who had five times as much. Therefore, in his disparaging of his self he went and hid his lord's money in the earth, threw his chance away because he had no bracing self-respect.

I am quite sure that the 10 spies who made such a failure of their mission were excellent men in many respects. But having gone into the land of promise and having seen giants so much larger than themselves, they came to look upon themselves with contempt. They said, "We were in our own eyes as grasshoppers". Therefore, they were as useless as grasshoppers and even moreso. When they went back from they became liabilities. They went back with a cowardice that was contagious and wasted their chance and helped their fellows to waste theirs.

Now just as there is something weakening in self-contempt, there is something bracing in a high and holy self-respect. That was what Jesus

Everyone of them felt that he was a being to whom

It was to him that empires listened and
~~flourished~~ and became

And because of this high and holy self-esteem he said he gobbled in the dust before his maker

THE SUPREME INDIVIDUALIST

LUKE 15:7

"JOY SHALL BE IN HEAVEN OVER ONE ~~SINNER~~ THAT REPENTETH"

As a boy in school, I was often indebted to some dull people who were courageous enough to ask questions that I desired and needed to ask but was prevented from asking by my too great ^{time} ~~humidity~~ ^{or} pride. But this fellow would cause the teacher to light up for me what would have otherwise remained in darkness. Even so we are indebted to the ^{faces} ~~feels~~ of Jesus for some of his choicest teachings. Here for instance are certain very respectable men, pillars ^{are} in Church and state, who feel that the Master is showing far too much consideration to tax collectors and outcast. Hence they declare in hot anger, "This man receiveth sinners and eateth with them."

Our Lord does not deny the charge. Instead he confesses the truthfulness of it and affirms the essential reasonableness and rightness of his conduct. "I am acting toward people", he seems to say, "as any sensible farmer would act toward his livestock. As any good shepherd would act toward his sheep." Then he told them this story. "What man of you having a hundred sheep if ^{he} you lose one of them doth not leave the ninety and nine in the wilderness and go after that which is lost

until he find it. And when he hath found it he laid it on his shoulder rejoicing and when he cometh home calleth together his friends and neighbors saying unto them, "Rejoice with me for I have found my sheep which was lost." I say unto you likewise, "Joy shall be in Heaven over one ^{sinner} ~~center~~ that repenteth more than over ninety and nine just persons which need no repentance."

1

Here speaks the supreme individualist. I am quite aware that this word individualist has fallen upon evil days. Bad company has been its ruin. What epitaph ^{that} is more damning to our modern ears than that of "rugged individualist." Yet ugliness of this type of individualist is that it is so fractional. This so called individualist is interested too often only in himself or perhaps in his board of directors. But the individualism of Jesus was fuller ^{richer}. Of course he was interested in crowds as a shepherd ^{is} ~~was~~ interested in his whole flock. But his interest in corwds was expressed through his interest in the individual. It was the man that counted, not the group. He never lost ^{the} ~~a~~ one among the many. He never lost ^{the} ~~an~~ individual in the crowd.

This interest of Jesus in the individual is apparent in so much he said and did. I dare say ~~that hundreds that~~ hundreds of travelers as they made that dangerous journey from Jerusalem to Jerico had fallen among thieves. But when Jesus tells us a story connected with that bloody road he does not point out a hundred or a dozen or even two. He calls our attention to only one. "A certain man went down from Jerusalem to Jerico and fell among thieves." Then he tells us of three other men who passed that way. All three of those men were judged or judged themselves ~~individualist~~ by their attitude to this one individual. Jesus interest ^{constantly} was in the one, ~~and not nearly~~ ~~in the many.~~ ^P On another occasion when he was on his way to the house of a Church official a certain woman with a shame-faced disease made her way through the ⁷crowd and touched the tassel of his robe and found healing for her ⁷tor~~ched~~^{ured} body. Having been healed she was ⁹eager to slip away with just half a blessing, ^Bbut Jesus had a better purpose for her. So he turned ~~in the midst of the multitude~~ in the midst of ^{the presence of} a crowd whose heavy ~~footfalls~~ ^{steps} fairly made ~~the earth to tremble~~ ^{and the} and said, "Who touched me?" To Simon the question seemed the height ^Bof absurdity, ^Bbut Jesus forgot the many in the presence of the need of the one. ^Hand he refused to continue his journey until he had dealt

with that single individual, and ^{had} ~~he~~ said to her, "Go in peace, ^{thy} ~~my~~ faith hath made the whole."

There was a certain home in the village of Bethany where Jesus always found ^a welcome. I can imagine that more than once he went additional weary miles to seek the comfort of that home. It was to him as rivers of water in a dry place and as the shadow of a great rock in a weary land. But when the ~~author~~ tells us of his devotion to this home he does not say that he loved the Bethany family. He rather says that he loved Martha and her sister and Lazarus. He loved this family as you love your family, ^h Not as a group but as individuals.

Not only does Jesus fix his love upon the individual but he does so strickly as an individual and not ^{or} ~~to~~ one belonging to a certain class or to a certain group. When this shepherd found that he had lost one sheep he did not ask what kind of sheep it was. It may have been a blooded sheep that would have brought a high price. It may have been a ~~thorough~~ scrub. It may have been a silly sheep that had a habit of gettin lost. But the one fact that counted was this....That the sheep was lost, any kind of sheep.

↳ Even so Jesus was interested in people as individuals.

^H On his way into Jerico one day a beggar called out to him. The crowd tried to silence him but the more they tried the louder this beggar became in his outcry. At last Jesus heard him and stopped the whole procession till he had the man brought to him. ~~And~~ Then he fairly put the key of Heaven in his hands by asking ~~him~~, "What will thou that I should do unto the?" When the man stated the longing of his heart Jesus answered, "~~My~~^{thy} faith has made the whole." As our Lord continues his journey he entered Jerico. Arrived in that city he saw a man who had climbed into a tree to see him. This man was rich, perhaps he was a millionaire. Jesus said to him, "~~Zachrus~~, make haste and come down for today I must abide at thou house."

> These two men were as far apart as the poles. One of them was a beggar and the other was rich but Jesus made not the slightest distinction between them. By what he said one could not tell who was the beggar and who ~~was~~ the millionaire. ~~Jesus was interested in folk as folk.~~

In the third chapter of John's gospel there is the story of a certain Churchman who one night honored Jesus by paying him a visit. This visitor was a scholarly gentleman. He was a man of character and distinction. Most anybody would have been flattered by such a visitor, ~~but~~

if Jesus was flattered he gave no indication of the fact. Instead he spoke not to the words of the man's lips but to the hunger of his heart. He told him that though he had been a loyal son of the Church for so many years he had missed the best because he had not been born anew. He preached him that profound and simple sermon on the new birth.

In the fourth chapter of this same gospel, ^{our Lord seemingly} Jesus had, by coincidence another visitor. This visitor was neither a scholar ^{man} ~~or~~ religious teacher. She was a woman. Not only so but she was a Samaritan woman. Not only was she a Samaritan woman but an outcast at that. Yet Jesus treated her with the same gracious and courteous consideration that he had shown the scholarly Churchman. He no more ~~spaw~~ ^{looked} upon the one than he condescended to the other. Jesus was interested in individuals as individuals. ^{ff} Not only so but he judged every institution of his day in the light of what, ^{that institution} ~~it~~ did to the individual. He was a loyal son of the Church but he condemned a certain type of evangelism that was being practiced by ^{his} a Church. He did this because he declared that the evangelists made their converts twice as much a child of hell as they were themselves. Jesus looked upon the Sabbath with reverence. He declared that the Sabbath was made for man, that is

that it fits into human needs. It is made for man as air is made for the lungs and as light is made for the eye. Yet he saw that the religious leaders of his day were using the Sabbath in such a fashion as to make it a hindrance rather than a help, therefore, he condemned such use in hot anger. He ^{Judged} ~~was interested~~ in every movement because of its influence upon the individual.

It is in the light of what they do to the individual that we are to judge the institutions and practices of our day. Any social order that degrades the individual is to be repudiated or changed. We condemn war because it is destructive to the individual. Some of us condemn liquor because of what it does to the individual. Liquor today has become far more respectable than it was thirty years ago. Thirty years ago it was an outcast and a bum. Today it is a bit of a Cinderella. But no man can intelligently defend liquor because when it gets a hold of an individual it always gets hold of him to destroy him. We are to judge the state. We are to judge every habit and every institution in the light of what it does to the individual.

into human needs. It is ^{is made} made for man as air, for the lungs and ^{to the fact} as light ~~is made~~ for the eyes. Yet he ^{saw} could not shut his eyes/that the religious leaders of his day were using the Sabbath in a fashion ^{as to make it of a burden more than help} that did ~~more~~ more harm than good. They were trying to fit men into the needs of the Sabbath rather than ^{to} fit the Sabbath into the needs of men. Such conduct ^d let Jesus to hot anger, and to the sharp rebuke of those who were ~~so much~~ more interested in an institution than they were in ^{the} an individual.

It is in the light of what ^{they} we do to the individual that we are the judge ^{and practices of} of the institutions of our day. Any social order that degrades the individual is to be repudiated or changed. We condemn ^{was} more because of what it does to the individual. We condemn liquor because of ^{the harm} what it ^{does} does to the ~~individual~~ individual. When it lays hold on a man ^{not} it doesn't make him better, it makes him worse. No man ^{his} ever thanked ~~the~~ friend for having given him his first drink and started him on ~~the~~ his first step toward being an alcoholic. Every institution ^{is} is to be judged ⁱⁿ by the light of what it does to the individual. It is ^{by this test} in the light of this fact that we are to judge the state ^{today} today. There are states, where the individual ^{no longer counts} no longer counts. ^{Agend such state no worse change could be brought}

II

~~Part 9.~~ Now the wisdom of Jesus in ^{putting his} putting his emphasis on the individual is easily seen. ^{#1. It is} First, as we love the individual that we take the first step toward loving the ~~group~~ group or the mass or the wide world. No man can love ~~the~~ any individual ^{whole} intelligently without thereby taking an interest in the ^{wide} world. I said to a gentleman one day "I am trying to help some orphans, and I want a donation from you"., and ^{he} he answered "I have an orphan of my own to support." ^{might have been} (He ^{was really} speaking more truly than he realized.) ^{But his refusal to take an interest in children other than his own was not only selfish, but foolish. This} But what ~~is~~ the folly of that position? It is this that ~~his~~ boy ^{was the case because the boy was} is bound up in a bundle of life with other children, ^{he was true because} in the community. ^{Since} Since ^{he} he has ^d to play with other children, ~~and to live with other~~

we can pass from the one to many - Red - My people my people (Begin here)

~~children, he ought to be interested in other children. Since he ^{is} ~~ought~~ to go to school with ^{them to live with them. Therefore if} other children he must be interested not only ^{had many been unillegally interested in his own child, he would have} in the children but in the school. Since he must find amusement ^{been interested in other children, and in all that concerned them,} somewhere, he ~~must~~ ^{must} be interested in the kind of amusement that his town affords. Since his child must, ^{one day} be one of the world's workers ~~one~~ day, he ^{wants} must be interested in working conditions. Since he wants his child to live out his allotted span of life, he ~~must~~ ^{would} be interested in whether he lives in a peaceful world or a war-torn world. It is impossible intellegently to ~~let~~ ^{love} any individual without thereby taking a step to wearing a map of the world on your soul.~~

On the other hand, to love the mass or to claim to love the mass, and ignore the individual is to ignore both the mass and the individual. At the close of ^{Certain some time ago} a service, where the congregation was large and enthu- ^{an} siasmatic a gentlemen came forward ^{to} and expressed ^{his eager} to me, a longing to do ~~some~~ religious work. "What is your business?" I asked, He said "I am a traveling man." ^{he replied} "Well", I said, "Do you meet any friends on the road who are not Christians!?" ^{he said} "O! yes/plenty of them." I said, "How about talking to them and comending ^{to them} your Saviour ^{to them?}" "O!" he ^{answered} said, "I do not want to work on ^{as} small a scale as that. I want to ^{prepare} ~~get up~~ a lecture on the Prince of Peace and deliver it to your congregation." At once I saw that he was not interested in individuals, that he was not really interested in the mass, ^{as, he} ~~he~~ was only interested in ~~the~~ an opportunity to shine.

In his Locksley Hall, Tenyson looked foward to a great era, "Where the individual withers and the world is more and more." But there will never come a situation like that, because where the individual withers everything else withers ^{as well.} Where the individual withers the home withers. Where the individual withers the state withers, Where the individual withers the church withers. We are living in a day where ^{the} an individual has withered in almost half the world. But ^{this} it hasnt made ^{not} the world better or more ^{free} hopeful. It has

This personal love of Jesus for the individual gives us a bracing self-respect that ^{every} man ~~always~~ needs, and that ~~he~~ ^{Such self-respect} needs, especially in our day when, ^{so much is being done to humiliate and belittle} the individual, ~~has been so much warped by his circumstances and by his situation.~~ ^{the speaker tragically became no man in his own right but a victim to wait for} If you do not think we count for anything, then

^{I repeat} the chances are that you will not count for anything. There is nobody more tempted to throw himself away than the man who has no sense of personal worth. ^{we establish our sense by having a contempt for ourselves and others} Anything that is not of value we tend to neglect, or ^{quite ready to show their contempt and then to help themselves} throw utterly away. ^{their failure,}

I read somewhere of a gentleman who was making a voyage in northern waters. One day he put into a little cove off the coast of Newfoundland. There he found a fisherman who was living close to the edge of starvation. ^{showed his visitor} In conversation with ~~this~~ fisherman, he was ~~shown~~ a barrel of soapy looking substance that the fisherman told he had taken from the stomach of a whale. ^{was eager to know whether or not this} He, ~~baked~~ ^{showed} his visitor ~~was~~ of any value. The visitor had to answer that he did not know, ^B but he made this promise, ^{ad} he said "when I go back to the city I will take ^{back to the city,} a sample of it, and have it ^{examined,} and let you know!" ^{planning to do this} Thus when he went back to the city he took a bit of this soapy substance and had it ^{to} examined and discovered that it was ambergris, ^{a substance} something that was ^{great} very valuable. ^{he} He made his way back to the fisherman's hut as soon as he could, ^B but he was too late. The fisherman had had some need of his barrell and so ~~he~~ had poured out ~~this~~ ambergris and, thereby, thrown away some \$200,000.00 in value. Nobody, I repeat, is in greater danger of wasting himself than the ^{one} man who does not think he matters ~~anyway~~.

I am quite sure that the man of one talent felt elated as he came from the presence of his ^{Lord} Lord. He had been entrusted with a, ^{talent, that was not 1 talent I was 20} some of ^{much} it money that would have taken a laborer, twenty years to have earned, ^{But} But his self-respect soon gave way to self-contempt because he met a friend who had twice as much, ^{A fellow laborer met} and ~~then~~, another friend who had five times as much. Therefore, in his disparaging of himself he went and hid his ~~talent~~ ^{talent} money in the earth. ^{He hid it} Through his chance away, ^{for lack of} because he had no bracing

Man's sense of value is based on his own estimate of his worth. It is a tragedy when a man is so far from his own estimate of his worth that he is willing to throw away his life for nothing.

self-respect.

I am quite sure the ten spies who made such a failure of their mission were excellent men in many respects, but having gone into the land of promise and having seen giants so much larger than themselves they came to look upon themselves with contempt. They said "we were in our own eyes as grasshoppers". Therefore they were as useless as grasshoppers and even more so. When they went back from assets they became liabilities. They went back with a cowardice that was contagious and wasted their chance and helped their fellows to waste theirs.

Now just as there is something weakening in self contempt there is something bracing in a high and holy self-respect. That was what gave the Puritans his power, ^{Thomas Macaulay} ~~as~~ ^{we that every} ~~McCaulley~~ ^{tells it}. Every one of them

felt that ~~he~~ ^{he} was a being to whom ^a ~~mischievous~~ ^{mysterious} and terrible importance belonged. ^{that it} It was for him that empires ~~and~~ ^{that it} have risen and flourished and decayed. ^{that it} It was for him

that the sun had been darkened and that all nature had shuddered at the agony of ^{for} ~~our~~ ^{God,} ~~and because~~ ^{Because} of this high and holy self-esteem, even though he groveled in the dust ~~and~~ ^{before} his

~~Maker,~~ ^{Maker,} he set his foot upon the neck of his king. Thus he brought England in a few short years from a third rate power to be the mightiest power in the world. ^{to them} ~~There~~ is something debilitating in

self-contempt, ^{even so,} there is something bracing ^{in that holy} and heartening in self-esteem ^{that is born of a realization of} as ~~such as~~ a sense of the personal love of Jesus Christ,

~~who gives to every man who realizes that love~~ ^{Therefore,} ~~Finally~~ ^{FP} it is this personal love of the ^{each lost} good shepherd for his sheep that gives him his supreme drawing power. ^{drawn from the earth over} If I be lifted up, ~~to~~ draw all men

unto me." There is nothing so magnetic as being loved. We delight to go where we are wanted. We are loath to go anywhere else. That is what makes home ^{to} ~~the~~ most of us, the dearest spot in the world. We

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know that if we go, we will be welcome, ^{if} we fail to go we ^{shall} be going to be missed. ^{He is constantly saying to everyone of us,} Here again, are the personal words of Jesus to every human soul. "You mean something to me that nobody else means. You can do something for me that nobody else can do. I can do something for you that nobody else can do. I can never be contented without you. As long as you are away I am going to be ⁱⁿ touch with you and ~~when~~ ^{over} you come home there is going to be more joy in my heart over your coming than ^{over} ninety and nine decent and respectable folks who, ^{feel that they} do not need to come" ~~Hear then~~

Here then is ^{that fits into our} the gospel we need. ~~It is the gospel for sinners and for sinners only.~~ It is a gospel that lifts us by giving us, ^{a new and better} back ~~our~~ self-respect. ^{affirms} John The author of Revelation tells of this when he shouted ^s "To him that loves ^f us and loosed us from our sins and leads us to be Kings and Priests ^{with God} under Christ. He broke his fetters and ^{changes our} at the same time ^{defeat into victory} ~~seeking~~ ^{seeking} ~~is seeking~~ ^{you} today. ^{Even} ~~in~~ ⁱⁿ ~~low~~ ^{low} ~~he~~

And so the good shepherd is in quest of you and me, every moment of our waking existence. ~~man's quest of God through the centuries has been impressive but far more impressive has been God's endless quest for man. So he is on your side today and on my track and he will never find rest and he will never give us rest until he finds us. May he find us even now.~~ ^{God grant that he} ~~find~~ ^{find} ~~us~~ ^{us} ~~even~~ ^{now!}

~~The maker of man~~ ^{sure} ~~that he cannot~~ ^{sure} ~~life is purposeless and that it is good to be~~ ^{that} ~~a saint.~~