

first argued that "mercy is more than sacrifice," and that the satisfaction of even the temporal real need of man must take precedence of the ceremonial law, and even of the law of the Sabbath; that the greater law of whole-souled love to God, and of beneficent and philanthropic love to men, fulfilled all the canon of the law of Moses.

Jesus next illustrated this by the healing of a man with a withered hand. Nor did He lay the least stress on the miraculous power shown, but compared the healing of the man simply to the lifting of a sheep out of a pit—to a deed of mercy which, being in man's power to do, ought therefore to be done. In a still more striking case—an infirm woman bent together—Jesus put this view forward very emphatically, saying in effect, "*If it would be considered cruel and unmerciful to keep an ox tied up from the watering, would it not be far more cruel, even inhuman, to refuse to loose this woman, it being in one's power to do so?*" OUGHT not the woman—if only as a deed of common humanity, how much more of God-like love—to be loosed even on the Sabbath day?" These passages give us not only the strongest indirect command, but the strongest logical argument for rendering benevolent, and especially medical help to all who need it.

In a rage the Pharisees went out to plot against Him, while He went out to continue His work of mercy among the "great multitudes" who were following Him, for "He healed them all."

The opponents of Jesus seized the occasion of His next recorded deed of healing—of a demoniac—as a pretext for ascribing His good works of mercy and love to the devil. Once more Jesus endeavored to show them how the devil is a destroyer and not a healer. Following up His withdrawal from open teaching and open works, He afterward spoke openly to His disciples only, but taught the people in parables, because they would not see that He was the Healer not only of the body, but also of the soul, lest they "should be converted and He should heal them." So under a darkening cloud of conspiracy abroad and scandal at home, He brought His second missionary journey to a close in "His own country." It will be noticed that the works of Jesus produced three effects:

- (a) The people were attracted, and glorified God for what was done.
- (b) The religious leaders of the people were filled with malice.
- (c) The governors of the nation were undisturbed, or were rendered tolerantly curious.

In His third missionary journey, immediately after the rejection and murder of His great forerunner, Jesus carried out His intention of withdrawal from open teaching and healing, and so "departed into a desert place apart;" but, followed by the crowd, "was moved with compassion toward them, and He healed their sick," even in His retirement carrying on His work of benevolent love.

To get clear of the people and to secure freedom from observation, Jesus dismissed the multitude, sent His disciples over the lake, and followed them Himself.