

benefit of medicine for ourselves, we must share it with those who have it not. Otherwise, "*how dwelleth the love of God in*" us?

With these words before us, and with the example of the apostles—even were we without the record of the Master's life—we should be guilty if we did not regard benevolent, and especially medical work, as an essential and important part of mission work. How much more shall we be guilty with the Master's example—four times repeated—confronting us, and with His injunction upon us to love our neighbors as ourselves, to "go (as the Good Samaritan went) and do likewise" for all others, no matter whom, whether friends or enemies, wherever and whenever we find any one in any trouble, sickness, or need. In our primary and supreme anxiety for the soul's welfare we are often, and quite naturally, apt to lose sight of one not unimportant point in regard to this injunction which the parable of the Good Samaritan brings out. Our Lord did not say that those who passed by the injured man were, for example (and as we might have supposed), a Pharisee and a Sadducee, professors and self-appointed teachers of religion, and His own special opponents in doctrine and practice; but He implied that those who were guilty of neglect were a priest and a Levite, men specially set apart by God for religious work, men with whom Jesus is never reported to have come into collision, to whom, on the contrary, He, the Great Fulfiller of the Law, had shown all deferences, as in the instances of His cleansing of lepers. Why did Jesus select these men for unfavorable contrast? Did He not mean to imply that they were wrong in interpreting their position to be one in virtue of which, as special servants of God, they were to be so exclusively occupied with spiritual things as to be warranted in passing by merely temporal sickness and trouble as something to them "on the other side" of the way—the merely human side of the way of our life here—something which did not fall within their proper sphere of duty? Did He not mean to show that the cultivation of His spirit of practical benevolence and mercy and healing was specially incumbent upon them as ministers of the sanctuary; and that in the service "of the true Tabernacle which the Lord pitched and not man"—in which He Himself is the Great Minister—the exercise of that spirit, for His sake, is of primary importance, and "a more excellent way" of service than the striving for the best gifts, the exercise of the highest powers, or the making of the greatest sacrifices? Surely it was with the teaching of this parable, and with the text upon which our Lord founded it, in his mind and heart, that St. Paul, in writing to the Galatians and through them to Christians of the present age, gave, as the final summing up of his long argument on legal bondage and Christian freedom, this one concluding sentence for Christian practice and life: "For all the Law is fulfilled in one word, even in this, 'Thou shalt love thy neighbor as thyself.'"