

of Man was Lord of the Sabbath, He was affirming the primacy of humanity in the Kingdom of God. This does not mean that He was only a humanist ; on the contrary, He was as far removed as possible from that insidious humanism which has invaded popular religion in our day and which makes God ancillary to human ends. But Jesus's thought of the place of man in the divine purpose made him a humanist in the sense that He believed God's ends could only be achieved through a redeemed human society. He does not indeed say it in so many words, but it is a fair inference from His word and attitudes that the Kingdom of God implied a vision of mankind integrated into an organic co-operative whole by the cohesive energy of a love which denied itself to no man. But this regenerated society was made impossible by the deadly and blinding egoism which not only was eating into the social body like a leprosy, but also made men incapable of perceiving those spiritual values which break the power of secular good, and set free the creative and integrating activities of love.

When Jesus, after His breach with the synagogue, went into retirement with His little company of disciples, it was assuredly no less to think out His own personal problem than to train the twelve. His first approach to His task had been foiled by the perversity of men ; and He perceived that if this obstruction was to be broken down, there was need of some method more drastic than preaching. It is something more than conjecture to suppose that His sense of necessity—that He *must* go to Jerusalem—was born of the conviction that the