

whole duty of man on the human side, we should be extremely eager to understand the terms used. If Jesus puts our whole obligations in such a simple formula, we must make no mistake in our interpretation of the words. It was perfectly natural that the lawyer should ask, "And who is my neighbor?" Other questions, too, arise, such as, "What kind of love?" "How shall I know when my affections are divided in the proper proportion between myself and my neighbor?"

1. To the question, "*Who is my neighbor?*" Jesus gave the answer in the story of the Good Samaritan. Any one who sincerely asks the question is told that it must be answered by himself, not by the other fellow. He must find the source of the sociable feeling in his own heart, not elsewhere. The beautiful Christian fellowship must spring from his own love, not from the other fellow's loveliness. There was no neighborliness between either the priest or the Levite, and the man who fell among the thieves, simply because neither of them took any initiative. The Samaritan found him a neighbor because he made himself a neighbor to him (v. 36), and that again because he was a *good* Samaritan. If we have the spirit of the great author of the story, we shall find in every needy man that crosses our path a neighbor, and be able to answer the lawyer's question out of the goodness of our own hearts. It is easy to observe the commandment, if by neighbor we mean our most attractive acquaintances and friends, but if we extend the meaning of the word to cover even our natural enemies (see Matt. 5 : 43-48), it is very exacting, and leads us to our next question.

2. *What kind of love did Jesus demand of us?* Although love is the dearest of all our words, we sometimes use it very loosely. We use it in such a crude and degenerate way that we can almost say the cannibal loves his slain victim, and various emotions, ranging all the way from this savage passion to the pure love

of God, are covered by this elastic term. Sometimes, in the name of love, villainy is condoned, pettiness is pampered, children are undisciplined, purity is exploited, virtue is despoiled, and youth is initiated in vice and self-indulgence. This is not the love that fulfils the law of God.

The story of the good Samaritan again answers our question and tells us the kind of love Jesus meant. The love of this man was not based on sex instinct, natural affinity, clannishness, common interests, or even acquaintanceship. It was broad-based on human feeling, a big heart, and a good conscience. This is the true love which fulfils the whole law. Our hearts would not be right, if they warmed up to what the Germans stood for in the great War, but we are sure our hearts are not right, and not like Christ's, if we would not be willing to do anything in our power to make them better men, and work for their truest welfare, which is the real expression of Christian love. "Love thy neighbor as thyself." How do we love ourself? The love which we have for ourself is shown in our deep interest in, and continual labor for our highest welfare. This is what we are asked to do for all.

3. In carrying out this law, how can we distinguish between the rival claims of self and society? How can we know that we are loving our neighbor as ourself? Can we divide our time, our efforts, our money into halves; take one half ourself and give the other half to our neighbor with the exactitude that the Jew gave a tithe of all? Such is not the idea. It is not a question of short, or long, division. It does not belong to the sphere of arithmetic at all. It solves itself perfectly, when we learn the true view of life. We must think of the whole human family as a unity. We should do nothing for ourselves, but what is in the interest of society, and what we do for society, we should regard as in our own best interest.

FOR TEACHERS IN THE ADULT DEPARTMENT

Teachers in the Adult Department should study carefully the scholars' materials in the HOME STUDY QUARTERLY of the PATHFINDER.

Remind the class, in beginning, of how great a place the question of the teaching of Jesus in regard to matters affecting social life

has come to have in recent years. Book after book has been issued dealing with the social consequences of the things which Jesus taught.