

These signs were quite insufficient for the religious leaders of the people, who wished for signs of power rather than of love. So once more refusing any further sign than His Resurrection, "He left them and departed."

After coming back to His daily life, Jesus, in response to an appeal for mercy and help, incidentally healed the lunatic whom His disciples had failed to cure. On them His Spirit had not yet wholly fallen. So He showed them that to work as He did they needed the qualifications of the successful missionary—aggressive faith; prayer and self-denial (fasting); self-sacrifice and daily surrender with reference to what He had just previously told them; and confiding trust as children of the King, in their Father in heaven (17: 20-27).

Steadfastly setting His face for His great trial, Jesus left Galilee and came into Judæa, and healed the great multitudes which followed Him.

When He left Jericho for Jerusalem, with a heart as full as ever of pity for the troubles of men, whether of soul or body, seeing and hearing blind Bartimæus and his companion, He "had compassion on them" and healed them.

Arriving in Jerusalem, there in His Father's house, where He first went about His Father's business, He finished the missionary work which His Father had given Him to do. And how did He finish it? "The blind and the lame came to Him in the Temple, and He healed them." So ends in this Gospel the record of the missionary work of Jesus among the people.

In an epilogue, as it were, in speaking of the *final judgment*, the Lord Jesus sets forth that only those shall enter into the kingdom of heaven who have shown that in this present life they have followed in the footsteps of the Master, who "went about doing good"—who in simple faith and for His sake have fed the hungry, given drink to the thirsty, provided for the solitary, clothed the destitute, cared for the sick, and visited those in any bondage.

Christians are in this world as their Master was in this world. It is by seeing their good works—as once they saw those of Jesus—that men are to be led to glorify the Father. As to what those works are, they are an indissoluble combination of verbal testimony to Jesus with such practical work as is to-day only just beginning to receive recognition by Christians generally—the work, namely, of a typical medical missionary. Can this combination be separated without direct challenge of the method of Jesus? Is it not tautology to talk of missions and medical missions? Are those not the same if they resemble those of Jesus and His apostles and disciples? It is true that the work of preaching and the work of healing must be generally in different hands. Is not the one kind of work, however, the necessary complement and supplement of the other? Are they not the two sides of the same thing—the human and Divine sides of the gospel of goodwill? Joined, then, as these are by God, can they be put asunder by any man without detriment to the work of God?