

have I observed from my youth,' and Jesus looking upon him loved him and said unto him, 'One thing thou lackest; go sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven.' Alas, it was here that he failed, the very rudiment of the love for God, was unlearned.

I know that many have construed the demand of Jesus, not that the seeker after eternal life should part with his wealth or material possessions, but with his passions and evil propensities. But the language is unmistakable in its purport: "Go *sell* what thou hast and *give to the poor*" can have but one interpretation. It is the lesson of the second commandment, "Thou shalt love thy neighbor." If thou turnest sorrowfully away under the trial because thy possessions are great, thou lackest the fundamental principle that will lead up to a love of God.

But if there could be a shadow of doubt as to the meaning of the parable, or the character of the service required of the seeker of eternal life, Luke x., 25; xviii., 18; supplements the narrative with a parallel illustration. "A certain lawyer stood up and tempted him, saying, "Teacher, what shall I do to inherit eternal life?" And he said unto him, "What is written in the law? What readeest thou? And he answering said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." And he said unto him, "Thou hast answered right; this do and thou shalt live." But he, desiring to justify himself, said unto Jesus, "And who is my neighbor?"

And, in answer, Jesus gave that beautiful parable, so familiar to us all, of the traveler who, while going down from Jerusalem to Jericho, fell among robbers, which both stripped him and beat him and departed, leaving him half dead. "A priest thereafter came that way, saw his brother in distress, and passed by on the other side.

Then came a Levite, most holy by profession, and, he too, passed by on the other side. But a certain Samaritan despised by the Jews, happened that way, and when he saw, even his enemy, in distress, "he was moved with compassion, and came to him and bound up his wounds, pouring on them oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him."

Were there left no further record of the character of the teaching of this great Master, who, that puts trust in his instruction, could hesitate to accept the lesson, "forget thyself in the need of some one else then wilt thou find thyself coming near to God." But the record overflows with similar instruction. The Sermon on the Mount is one grand demonstration that Love is the fulfillment of the law. "Be merciful; be a peacemaker; be not angry; agree with thine adversary; resist not evil; judge not; love thy enemy." What a garland of service from man to man.

The test of truth is its ability to survive—crushed to earth it will rise again. Subjected to criticism it will never fail. Germinated in the human heart it will grow till it permeates the whole life of man. Jesus taught that the way to get ready for the coming of the Kingdom of God is first to bring ourselves into the most perfect relationship with our fellow men,—and that this is done along the lines of purity, meekness, justice, kindness, forbearance, charity, love.

It was a new and strange lesson to the bigoted, sanctimonious, self-complacent Scribe or Pharisee. It was a lesson that neither of these could understand. Their "righteousness" was of such a character that love for their fellow men could find no place in it. Nor could Jesus hope much more of the people among whom, or of the age in which he lived. Going about doing good; comforting the afflicted, helping the poor, counselling the unhappy, directing his fellow men to turn