

the Saviour. Perhaps some one at home is sick. We shall soon find out.

Kneeling, his youthful face uplifted, sincerity, earnestness, trust lighting up his features, he cries, "Good Master, what shall I do that I may inherit eternal life?"

His language is suggestive.

He has inherited much earthly property. O, if he might inherit eternal life!

He pleads for it: "What shall I do?"

The Saviour listens.

He searchingly looks.

Has the young man kept the commandments? The Saviour is specifying these.

Yes, from very youth.

How Jesus loves him!

Everybody loves him.

Here is a young man in the midst of temptations that affluence brings, yet denying himself at every point. Yes, the Saviour's heart goes out to him, and then he adds these words: "One thing thou lackest."

What can it be?

The young man eagerly listens.

"Go thy way, sell whatsoever thou hast, and give to the poor—"

What a change comes over that young man's face!

He thinks of his grain fields, that in harvest time the wind ruffles and turns up as if rich folds of golden silk. Give it all away? How can he?

He thinks of his vineyards, where every year the clusters hang down purple and pulpy like goblets of honey. Give them all? How can he?

He thinks of his beautiful home, with its gardenlike court, where the fountains tinkle musically; that home, with its rich banquet table, with its soft beds of ease. Give up all these? How can he? And then what?

"And thou shalt have treasure in heaven: and come, take up the cross, and follow me!"

What, go out homeless, and, like one of those twelve weary followers, like one of those infatuated women from Galilee, go round after the Prophet, nowhere to lay his head, society against him, the synagogue frowning, earth rejecting!

He shakes his head.

That is not what he wanted.

He rises. He turns away. He goes back to vineyard and grain field, to his good dinners and his soft beds, and eternal life he leaves behind. It costs too much.

Orientalisms of the Lesson.

The universality of the recognition of the underlying principles of the moral law are abundantly illustrated by our increasing knowledge of the universal conscience of mankind, which shows the law written on the members of the human soul.

The great *Book of the Dead*, the sacred book of the ancient Egyptian, represents the deceased as defending himself at the judgment, saying: "I gave no false testimony in court....I did not place God last....I did not make the poor poorer....I did not slander a servant to his master....I was not foul-mouthed....I was not hot in my speech....I permitted no man to suffer hunger....I pressed forth no tear....I did not kill....I did not lessen the measure of grain....I have not done injustice....I have not been a swaggerer....I have not worked witchcraft....I have not told lies....I have not turned a deaf ear to the words of truth" (chapter 125).

Thus, too, the Buddhist monk, in entering the monastic order, says, "I take the vow not to steal....I take the vow not to lie. I take the vow to abstain from all impurity." That which has been called, though improperly, the "ten commandments" of the Buddhist monk contains obligations: "Not to take life; not to take that which has not been given; not to commit fornication; not to speak falsely." The "Law" lays down ten sins, among which are the taking of life, incontinence, theft, falsehood, slander, abusive language, covetousness, anger, and malice.

Verse 25. "It is easier for a camel to pass through the eye of a needle" was a proverbial expression, very familiar, and much used in the Jewish schools, to indicate anything difficult. The Koran has a similar phrase: "The impious who, in his arrogance, shall accuse our doctrine of falsity shall find the gates of heaven shut; nor shall he enter there till a camel shall pass through the eye of a needle." A passage is quoted from the proverbs of India, where the elephant is more familiar than the camel, to show the difficulty of accomplishing anything: "Just as soon will the elephant pass through the spout of the kettle."

By Way of Illustration.

Verse 17. In Bunyan's immortal dream the awakened sinner asks Evangelist whither he shall flee, and Evangelist asks him if he sees in the distance a shining light, and he says, "Yes." Evangelist tells him to flee to the light and knock at the wicket gate. And toward that he starts, running and crying, "Life! life! Eternal life!"

Phillips Brooks at Harvard University said: "The great hunger is for life. Life is indefinable, but we can recognize its results. Life is effectiveness. It enters a tree, and the tree bears fruit. It enters a man, and he accomplishes what no other has done or can do. Christ was not a group of actions. He was a life-giver. Life he calls faith, love, obedience. The thought of obedience has been debased. He who obeys nothing does not live. Obedience is sharing life. When God states a law