

The love of Jesus to this youth was never warmer than when He laid on him the hardest command. v. 21.

The rich youth could not persuade himself to do this "good thing" because it was a hard thing, v. 22.

The Master knows how hard the task is which he sets His followers, and makes due allowance for human weakness. v. 23.

Riches trusted in are put in the place of God and so prevent their possessor from entering His kingdom. v. 24.

The word of Jesus reached the consciences of His disciples, and they saw that they themselves were not free from covetousness. v. 25.

Only the power of divine grace can save men—the best as well as the worst. v. 26.

Of all things in the universe, eternal life is the great prize we should seek with all our hearts and souls, for it includes every other good—God, heaven, holiness, usefulness, happiness. Just so far as we have eternal life can we know God, or heaven, or any highest good. Therefore, like Bunyan's Pilgrim fleeing from the city of Destruction with his fingers in his ears, crying out, "Life, life!" so we should run from the city of Spiritual Death to the city of Eternal Life.—Peloubet.

There was everything that seemed hopeful about this young man. He was young, so his heart could not be very hard; of good moral character, amiable in disposition, and fired with noble aspirations; moreover, he did the very best thing in coming to Christ for guidance. Yet nothing came of it, because of one obstacle, which would have been no hindrance in his childhood, but which proved insurmountable now. Young as he was, his affections had had time to get intertwined about his earthly possessions, that he could not now disengage them; so that, instead of following Christ, "He went away sorrowful."

Frederick W. Robertson on *Worldliness*—Worldliness consists in these three things: Attachment to the outward, attachment to

the transitory, attachment to the unreal, in opposition to love for the inward, the eternal, the true; and the one of these affections is necessarily expelled by the other. If a man loves the world, the love of the Father is not in him. But let a man once feel the power of the kingdom that is within, and then the love fades of that emotion, whose life consists only in the thrill of a nerve, or the vivid sensation of a feeling: he loses his happiness, and wins his blessedness.

It is when our sinful desires come into contact with the laws of God that their strength appears.

"The current that with gentle manner glides,
Thou knowest, being stopped, impatiently
doth rage."

Abou Ben Adhem awoke one night from a dream of peace—so runs the Eastern story—

"And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold."

He asked, "What writest thou?" The angel answered, "The names of those who love the Lord." "Is mine there?" he asked. "Nay," replied the angel. Then Abou softly and cheerily said,

"I pray thee, then,
Write me as one that loves his fellowmen."

Next night the vision came again, disclosing the names of those whom love of God had blessed.

"And lo! Ben Adhem's name led all the rest."—Miller.

There is a story of an Italian nobleman who took this terrible revenge on one whom he had hated. He set him alive in a niche of the palace he was building, and piled row upon row of brick and stones about him, until the wall closed over his head, and shut him in this dark and terrible living tomb. This is a horrible story! And yet what that revengeful nobleman did for the body of his enemy, many are doing for their own souls. They are burying their souls. The young ruler made a tomb of his riches, and multitudes are doing the same thing to-day.