

and choose among the interests that crowd upon them only those that most require their thought.

II. The shortness of life is bound up with its crowded fullness. So much to do and enjoy—so little time for it all.

III. The shortness of life, rightly considered, will lead us to a wise economy of its resources.

The argument from this fact. "It remaineth," etc., that is: in comparison with life's grander destiny just at hand. The present things should stand in a new relation and proportion—the light of eternity shining on them will give them a new color. Life short, but long enough to secure the life everlasting, long enough to say at its close, I have no pleasure in it. Life rooted in God through faith in Jesus Christ is not vanity, since *because* He lives, *as* He lives, *so long* as He lives we shall live also.

The Sepulchre in the Garden.
Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, etc.—John xix: 41-2.

How many desolate hearts have, like the Marys', beaten early at the door of the Sepulchre? Beauty around but sorrow within. All their past a garden in which the rose of Sharon bloomed—the present hour a tomb!

I. An exposition of the infatuation, vanity and wintry disappointment of life. There is a sepulchre sooner or later in every one's garden.

The experience of every new mourner is: "I knew that death was in the world but I never thought *my* beloved could die." No man is sure of anything except a grave and a resurrection.

II. The blessing in this—not realized till interpreted by God. Sorrow is like writing with invisible ink. Great and salutary things are written by it, but they do not come out till God's light draws them out. The Marys saw not through their tears the centuries of salvation to spring from that sepulchre. Nor do we the

resurrection of a more fruitful life from the tomb that seems to end all.

III. There is no death to them that know how to die beforehand. Crucified with Christ, nevertheless we live. May the angels say of us, "He is not here—he is risen. Why seek ye the living among the dead?"

Communion Service. The Traitor's Kiss.

And forthwith he came to Jesus, and said: Hail, Master; and kissed him.—Matt. xxvi: 49.

JUDAS ISCARIOT has signed a contract with Satan, and receiving the price of blood, fulfils his part of the covenant by betraying his Lord. His end, suicide. We see Christ betrayed by a kiss continually.

I. A traitor among the disciples. Many of the disciples were weak in faith and carnal in apprehension of the real Christ. Continually wounding Him by their misapprehension of His character and kingdom, but only one of them was a traitor.

II. The characteristic of his treason. He betrayed his Lord into the cruel hands of His foes.

Professed followers of Christ may betray Christ to the scorn of the world, giving the skeptic arguments for his infidelity and the worldly excuses for their rejection of Christ.

III. The manner of the betrayal. A kiss.

(a) It was the accepted token of affection.

(b) It was here prostituted to the basest of uses.

(c) It was received with lamblike meekness by Him who knew it meant treachery.

IV. They betray the Son of Man with a kiss who (a) compliment Him and deny Him with the same lips.

(b) Who profess to be united with Him at the Communion table and then all the month long act as lovers and servants of the world.

(c) Who exalt His humanity to the skies and deny His rightful divinity and the efficacy of the atonement.