

cluded spot of prayer seemed suddenly invaded by evil forces. No more quiet shining of the stars, but the storm-clouds hang a pall over them. The wind goes wailing by. Already the tempest seems to be beating down. Everything changes.

I see Jesus toiling under a cross going Calvaryward. I see him fainting and falling under his painful load. I follow him to Calvary, where he hangs upon his bloody tree. O cross of Jesus, how imperative thy summons!

But hark again!

Jesus is saying his followers must bear their cross. What a great multitude swarms before our eyes, even the followers of Jesus, and on the shoulders of every one rests a cross! An army all cross-burdened. Who saves his life will lose it, Jesus says, and who loses it shall save it.

On one side there is a gathering in, a hugging, a saving, but, O, somehow it is all gone when death comes. On the other hand, there is a surrendering, a giving, a losing all the time, and yet when death comes, how great are the granary doors hiding the treasured harvests.

And O, if the savings all accumulate into a mass great as this world, what poverty sets in at death! "Mine, mine, mine," some one is saying, as he gathers and grabs and piles up; and O, at death he looks into an empty barn!

And now what a solemn, bewildering, awing scene comes before our thoughts as Christ speaks of the last things!

Christ coming in the midst of glorious angels, a convoy from heaven, to north, to south, to east, to west, a great royal retinue witnessed by each one ashamed of Jesus on the earth! And O, what shame and confusion of face when the Son of man, in the midst of all the holy angels, turns away from the soul ashamed of him and passes on to know and reward the faithful disciple not ashamed of Jesus!

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 18-20 and 26. Confession of Christ. The confession of John the Baptist was followed by the glorifying of Christ in the witness of God at his baptism. This confession of Peter was followed by the glorifying of Christ on the Mount of Transfiguration. The connection between human confession and the glorifying of God is very apparent. By what men say of him he finds his way to other hearts. He is the vine. The vine bears no fruit. We, his branches, bear the fruit. All that is done on earth to-day by Christ must be done by those who confess him. His transfigurations still follow Peter's confession.—J. E. Tuttle.

Verse 20. "The Christ of God." If Jesus Christ were not the Son of God, we are guilty of the worst sin, because the first commandment is, "Thou shalt have no other gods before me." Look

at the millions of people who would be guilty of idolatry if Christ were not God in the flesh. What are we to do with these texts?

"I and my Father are one" (John 10. 30).

"Before Abraham was, I am" (John 8. 58).

"I am the Son of God" (John 10. 36-38).

"He that hath seen me hath seen the Father" (John 14. 9).

"All things are delivered unto me of my Father" (Matt. 11. 27).—Moody.

Verses 22, 23. I stood before Rubens's famous picture, "Christ's Descent from the Cross," and I noticed that the lovely woman at the foot of the cross was trying to hold the feet of her dead Master, and the blood had flowed from the wounds over her beautiful dress. And the pierced, stained feet rested on the soft fabric which covered her shoulder. And then I thought of that verse, "That I may know the power of his resurrection and the fellowship of his sufferings." The two things go together. We must share the cross if we would share the exaltation. Rubens's beautiful woman did not shrink from the cross and blood stain, and in her face was the light of resurrection.—Margaret Bottoms.

Verse 24. Continually in the affairs of the world men are sacrificing the present for the future, the lesser good for the greater. It is not strange that Christ lays this down as a law of his kingdom. The man who would be more than an animal must deny his animal life, must sacrifice it in order that his business life or intellectual life may be saved. So Christ asks us to give up the lesser world-life that we may find the heavenly life. The world is being saved by this sort of people.

John Patteson went out into the Pacific islands with a heart full of love. One day he saw upon the dim horizon an island. He said, "No one has ever yet visited that island." He went to the island, and when his boat had barely touched the shore there was hurled at him a volley of spears, and he fell dead. They took him back and found upon his body just five wounds. Through his death that whole island was converted. And they say now that up to this day, if you want to move the heart of that people where he was murdered, just mention the missionary with the five wounds. Was there not one who came, the first missionary to this world, who was sent back to heaven with His five bleeding wounds upon his person?—A. J. Gordon.

Verse 25. What shall we say of a man who is going to another continent to spend his life, and who yet builds houses for himself in this country, and spends all his time heaping up treasure which cannot be transported, and must soon make him a bankrupt in a strange land? Such are those who make every preparation for this life, and none for the next life. Accumulated property is worth to a dying soul as much as the weight of gold was worth