

chosen ones had confessed him as Christ : Henceforth he set his face toward his death.

For him it was a solemn consecration for the cross.—One of the forms of the Temptation had been to take the kingdom without the ministry of suffering. This temptation Peter renewed. Jesus set it again aside, but it must have cost him sore trial. His unfailing resource was prayer. In view of his sufferings he spends a night in prayer taking three of his disciples with him. As he sets himself apart for his work and seeks strength for it, his glory flashes forth, Moses and Elijah minister to him, and the Father declares his pleasure in the sacrifice.

It was a foretaste of his coming glory.—Having begun to drink of the cup of sorrows, he sees of the travail of his soul for his satisfaction. The glory was that which he had with the Father before the world was. It was not the halo of feeling and will, the glory of his

self-devotion, but that raiment of God which is light. The presence of Moses and Elijah was an earnest of his risen and glorified saints, and the voice of the Father, of that approval which shall be his when he renders up the kingdom that God may be all in all.

It was an assurance of the sympathy of heaven.—One of the sources of his sorrow must have been the want of sympathy from men with that dearest to him. Since he could not speak with his own disciples of his death, how welcome it must have been for him to commune with those who could speak of it with the calm wisdom of heaven."—Nicoll.

It brought the approval of his Father.—"We can never understand how much the approval of the Father gladdened and uplifted the wearied soul of Christ, and so we leave it, remarking only that it must have meant much to him when it was three times repeated at the great turning points of his life."—Nicol.

PRACTICAL LESSONS.

The lesson-truth.—

The death of the Son of God for the sins of men is the truth of all truths hardest for the heart of man to receive.—Christ crucified for them is still a stumbling-block to many who would follow in the train of an ideal and idolized hero. Men are more willing to accept the moral truths of the Bible than its positive precepts, which must be accepted upon a simple word of God. Yet the supreme test of faith lies in receiving the word of the Saviour upon his own authority.

But unto all his elect God unveils the glory of the Divine Sufferer, and of suffering for his sake.—God often bestows his most marked favors to help his people's feeble faith. Many of life's most precious lessons can be learned only when we are apart with Jesus. Every supreme manifestation of Christ's power was preceded by prayer; so must every lofty privilege of our, and every efficient service, be entered into. Jesus receives all who come unto him, but not all are taken into the mount. Would you be of the favored few? According to your faith be it unto you. But if you go with him into the mount, you shall go also into the Garden of sorrows.

Jesus is transfigured before everyone who receives him as the Saviour.—From being 'the Nazarene'

he becomes 'the Lion of the Tribe of Judah.' The loathed cross of the Roman slave becomes the Christian's symbol, glorious beyond all words.

Christ is a transfiguring power in his people's lives.—Moses' face shown after communion with God; Stephen's was as the face of an angel when he gave his life preaching Christ. So may every believer's life be glorified by communion and service. The Christian affections do now give to every face in which they are seen a beauty lovelier than the play of any other emotion.

The state of the believing dead is a happy one.—They come as conscious, active persons, with thought and feeling engrossed in the kingdom of Christ.

The death of Christ is the most glorious part of his work.—If his decease be so absorbing a theme, should we not glory in the cross? He sits upon the throne, bearing, not the insignia of the creator, but the crown of thorns. Let us join in the song 'Worthy the lamb for he was slain for us.'

It is good for us to be where the Saviour is.—It is good for us to dwell upon all testimony which exalts him. But it is not good to expect the crown without the cross. Nor is it good to admire his character but turn from