

day." Quite naturally Peter was horrified. He could not imagine that his Master, the great Lord of the universe, could actually suffer a humiliating death. As any one of us would probably have done, he turned to Jesus in consternation, and began to rebuke Him, saying, "Be it far from thee, Lord: this shall not be unto thee." Here we find a strange occurrence. Jesus, who has just praised Peter for his insight, now rebukes him in very strong language, saying, "Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men." So important did Jesus consider the fact of His approaching humiliating death to be, that He did not hesitate to call His leading follower "Satan", for contradicting Him on this point.

This leads us to a fact that is hard for most of us to realize. The most important fact about the earthly life of Jesus, was not His teachings, nor His character, but His suffering and death!

His teachings were superior to those of all others. In them we find a marvelous ideal; but if we try to save ourselves simply by following them, the attempt is apt to lead only to despair. It is universally admitted that the Golden Rule sets a standard unparalleled elsewhere. "Do unto others as you would that they should do unto you." Can any person expect to enter heaven on the ground that he has fully lived up to this standard? Let's be honest with ourselves. If we are to be judged by the degree in which we have followed the teachings of Jesus, no one of us can have any hope of entering heaven.

Jesus did not come simply to exhibit His peerless character, in order that we might follow in His steps. He set us a marvelous example. We ought to try to follow Him in all things. Yet if we base our hope of heaven on truly living up to the standard which He set, we might as well give up. If one of us is foolish enough to think that his own life is free from fault or flaw, he can be speedily disillusioned by getting a frank opinion from someone who knows him well. The teachings and the