



### THE WALNUT TREE.

This is a very useful tree, and some of its uses are well illustrated in our cut. First you will notice the two little girls who are taking advantage of the shade afforded by its large, leafy branches. Next we see an arm-chair and three guns. These are made of the wood of the walnut-tree, which is hard, fine-grained and durable, and takes a beautiful finish. Then we glance to the right of the cut and see the large press. Into a press like this large quantities of the nuts are put and their oil is extracted. This oil is used for food just as olive oil is used. There is also a kind of painter's oil made from the walnuts by pressing them a second time. On the ground beside the press are some jars. These contain pickled walnuts, which are very delicious. The nuts are taken when they are fresh and soft and used for pickling and for making catsup. The basket is filled with walnuts, which those two little girls under the tree would enjoy eating.

## LESSON NOTES.

### THIRD QUARTER.

#### STUDIES IN THE LIFE OF JESUS.

#### LESSON V.—JULY 29.

#### THE TRANSFIGURATION.

Luke 9. 28-36. Memory verses, 33-35

#### GOLDEN TEXT.

This is my beloved Son: hear him.—Luke 9. 35.

#### OUTLINE.

1. Three Disciples, v. 28, 29.
2. Two Saints, v. 30-33
3. One Saviour, v. 34-36.

Time.—Probably A.D. 28 or 29.

Place.—Probably some one of the peaks of Mount Hermon.

#### LESSON HELPS.

28. "About an eight days after"—"Including the first and last; days full, doubtless, of sad and grave as well as joyous thoughts."—Geikie. "These sayings"—His teachings to the disciples (verses 18-27). "Peter and John and James"—"The three dearest and most enlightened of his disciples"—Farrar. "Formerly partners in secular business. His first acquaintances, and the first called."—Van Doren. "A mountain"—A tradition of the early centuries says it was Mount Tabor. Its distance, however, from Caesarea Philippi, and the fact that it was inhabited, are arguments against the claim. Modern scholarship generally believes that Mount Hermon is meant. (1) It is near Caesarea Philippi, where Jesus had been. (Matt. 16. 13; Mark 8. 27.) (2) It was evidently uninhabited. (3) It is the lofty mountain of Palestine. (Matt. 17. 1.) It rises ten thousand feet above the Mediterranean, and its top is snow-covered. Its very meaning is "the mountain." "To pray" (1) What a lesson as to the necessity and value of prayer!

29. "As he prayed"—"The characteristic addition of Luke." That this awful scene took place at night, and therefore that he ascended the mountain in the evening, is clear from verses 32, 33. (Compare Luke 8. 12.) It is also implied

by the allusions to the scene in 2 Pet. 1. 18, 19.—"Cambridge Bible." "Fashion of his countenance"—Even with ordinary men tumultuous passions, like guilt, shame, hope, and love modify the countenance and alter the attitude and gait of a man. Jesus was now experiencing the closest intimacy with the Godhead of which the human soul is capable, and his body was glorified by the excess of spiritual power.

Was altered—"The heavenly glory of his nature, which was still concealed under his earthly appearance, now broke forth."—Lange. "A change not of substance, but of equality and appearance. The fashion of his countenance was altered by being lighted by radiance both from without and from within."—Alford. "Was white"—Matthew compares the whiteness of his raiment to the light (17. 2); Mark, to the snow (9. 3). "Glistening"—His very garments were ablaze with heavenly light.

30. "Two men"—Human, not angelic. "Which were Moses and Elias"—Two leaders of the old dispensation, representing the law and prophecy. Both had fasted, like Christ, forty days and nights. One had been buried by God (Deut. 34. 6), the other had been translated (2 Kings 2. 1-11). One had been gone nine, the other nearly fifteen, centuries. "Their presence now was an attestation that their work was over and that the Christ had come."—Ellicott.

31. "Who appeared"—"It was not a

versation. "His decesso"—His "exodus" or "departure." A comprehensive word, "involving his passion, cross, resurrection, and ascension."—Cambridge Bible.

32. "Peter and they that were with him"—Peter, etc. Such a phrase is one of many evidences of Peter's strong individuality of character. Wherever he goes he almost monopolizes attention. "Heavy with sleep"—Intense feeling sometimes acts like an intoxicant, a soporific. "When they were awake"—This was no dream.

33. "As they departed"—Or, were departing. (4) Special revelations are too often short. "Peter said"—Peter was always "saying" something. He was the natural spokesman for his less emphatic associates. "Good for us to be here"—Good to remain. Such company! Such conversation! Such heavenly splendour! "Three tabernacles"—Like the little wattled booths which the Israelites made for themselves at the feast of tabernacles. He thinks only of the holy trio who blaze before him. Such mean and unworthy mortals as himself and John and James might well spend their lives shelterless on that bleak mountain top if only the three immortals would remain. "Not knowing"—He knew what he was saying, but he was talking without knowledge.

34. "While he thus spake"—The splendour of the heavenly vision was too great for mortals to long endure. The cloud of God's mercy now overshadows them, and the magnificent vision is gone. "A cloud"—The Shekinah. "Overshadowed them"—The three, or some say all the company.

35. "A voice"—Heard also on two other occasions during Christ's ministry. (Luke 3. 22; John 12. 28.)

#### HOME READINGS.

M. The transfiguration.—Luke 9. 28-36.  
Tu. Sleeping disciples.—Luke 22. 39-46.



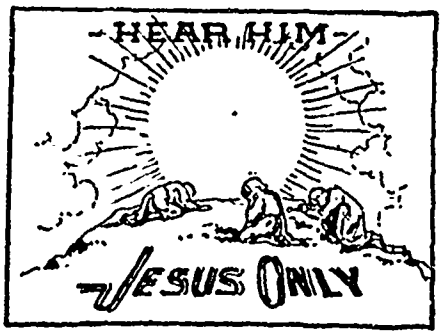
CROSSING THE MIDDLE RHONE GLACIER.

vision."—Schaff. "Both were associated in men's minds with the glory of the kingdom of the Christ. The Jerusalem Targum of Exod. 12 connects the coming of Moses with that of the Messiah. Another Jewish tradition predicts his appearance with that of Elijah."—Ellicott. That Elijah would again reappear was also the general opinion of the day. (Mal. 4. 5; Matt. 11. 14.) "In glory"—In resurrection splendour. (2) Is this a hint at the nature of the glorified body? Notice also that the disciples knew the lawgiver and the prophet. (3) Do we not learn here of the future recognition of friends? "And spake"—Luke only gives the sublime subject of their con-

W. A voice from heaven.—John 12. 28-33.  
Th. Glory of Christ.—Rev. 1. 9-18.  
F. The shining face.—Exod. 34. 27-35.  
S. The beloved Son.—Mark 1. 1-11.  
Su. Peter's remembrance.—2 Pet. 1. 16-21

#### QUESTIONS FOR HOME STUDY.

1. Three Disciples, v. 28, 29.  
Where did Jesus go?  
For what purpose?  
In all Christ's work how do we find him seeking help?  
What should this teach his followers?  
Whom did he take with him?  
What were the disciples doing while he prayed?



What change took place in Christ while he prayed?

Did his raiment also change?  
2. Two Saints, v. 30-33.  
Who were seen talking with him?  
Of what did they converse?  
When the disciples awoke what did they behold?  
What did Peter say to Jesus?  
3. One Saviour, v. 34-36.  
What happened as he spoke?  
How did this affect the disciples?  
What was heard from out the cloud?  
Golden Text.  
Who gave this testimony?  
What did the disciples do?  
How did Christ reassure them?  
What is always Christ's attitude toward the world?  
Is there any danger of our sleeping and losing some glory?

#### PRACTICAL TEACHINGS.

Where in this lesson do we learn—  
1. That the law and the prophets testify of Jesus?  
2. That his own disciples may commune with Jesus?  
3. That God the Father approves of Jesus?

#### THE RHONE GLACIER.

A glacier is a river of ice. It obeys all the laws of a flowing body. It flows more rapidly toward the centre than at the edges, at the top than at the bottom. It accommodates itself to its channel and is tossed up, as it were, into huge billows, waves, and spray of ice. It is wonderfully impressive. Coleridge's sublime hymn well describes the scene:

"Ye ice-falls! ye that from the mountains' brow,  
Adown enormous ravines slope amain—  
Torrents, methinks, that heard a mighty Voice,  
And stopped at once, amid the maddest plunge,  
Motionless torrents! silent cataracts!  
Who made you glorious as the gates of heaven?  
And who commanded (and the silence came)  
Here let the billows stiffen and have rest?"

I crossed one of these rugged fields of ice, the Mer de Glace, without a guide. Leaving the beaten track, I strolled up the glacier, which rolled in huge ridges and hollows for miles up the valley. Many of the crevasses were filled with water—clear as crystal, blue as sapphire. I hurled my alpenstock into one, and after an interval it was hurled back as if by the invisible hand of some indignant ice gnome from the fairy-grottoes of his under-world. Others were empty, but we could not see the bottom. The large stones we rolled in went crashing down to unknown depths. Into one of these crevasses a guide fell in 1820, and forty-one years later his remains were recovered at the end of the glacier, brought to view by the slow motion and melting of the mass. His body was identified by some old men who had been the companions of his youth over forty years before. Along the margin of the glacier is a moraine of huge boulders, ground and worn by this tremendous millstone. The tremendous seracs, as they are called, or blocks of ice, and splintered pinnacles, glistening like diamonds in the sunlight and ultramarine blue in the shade, were wonderfully impressive. In the picture a tourist party is seen banded together with ropes, looking like pigmies as they cross the rugged surface of the glacier, and very arduous work it is.

There are Others.—"Well," said the camel in the circus parade, "there's some comfort for me, after all." "What do you mean?" said the elephant. "My hump is pretty bad, but it might be worse; I don't ride a bicycle."

A Question of Livelihood.—"Sure, Terence, if ye go to the front, kape at the back, or ye'll be killt. Ol' know ut?" Terence—"Faith, an' isn't that the way ol' get my livin'?"