

and with him are the great Chiefs of the Old Dispensation—Moses the Lawgiver—the Prophet like unto Christ,—and Elijah the Reformer, the Restorer of the Law. The latter had never tasted death: the former having died within sight of the sweet fields of Promise was buried by God himself, and in due time (we know not when or how) God raised him again and commissioned him to testify to the Messiahship of the Man of Sorrows, and hold converse with Him on the Mount of Transfiguration. Ages before, Moses had seen the glory and terror of JEHOVAH when in obedience to His command he ascended the awful brow of Sinai, amid thunder and lightning and the sound of the trump of God. Is there not a glory that excelleth in this scene in which he now takes part? Close by, and prostrate with astonishment, fear and awe, are the three disciples, awake now and heedful, but understanding not what they see or hear; true representatives of human nature, slow to understand and appreciate the sublimest, the most loving manifestations of the Divine goodness and glory.

#### THE CONVERSE.

Death! The Son of the living God, the sinless man in company with the sinless ones must still speak of death—the reward of sin! That brow radiant with the light of heaven must bleed with the crown of thorns. That face shining as the sun must be kissed by the traitor, marred and spat upon and smitten by the hands of the wicked. That raiment white as snow must become the perquisite of rapacious “dogs.” Those hands, those feet, must be nailed to the cross, and the “decease must be accomplished at Jerusalem.” Eight days before, Jesus had foretold that “decease” to his disciples, but they could neither bear the tidings nor understand them. Now they hear Moses and Elias conversing with their Master on the same event: and in due time they shall see that this decease, so sorrowful to them now, is in accordance with the Law and the Prophets: that in it the Law is fulfilled and its penalty exhausted, and Prophecy receives its accomplishment. Moses had tasted the bitterness of death: Elias had been no stranger to the sorrows of this

life: was not their converse intended in part at least (like the visit of an Angel subsequently) to strengthen and comfort the Redeemer in the awful prospect before him?

Peter puts in a word that shows how crude still are the thoughts of the disciples. He would eagerly desire a continuance of the converse and of this strange visit. With what triumph would they descend from the holy Mount if only Moses and Elias would continue with them! How all doubt would be confounded—all opposition quelled—all hindrances swept out of the way! And even if they would but remain here in the Tabernacles on the cold mountain side, far above the strife and turmoil of daily life—would not the tidings swiftly spread, and all the people flock up to Mount Hermon to see the glorified Messiah and Moses and Elias! Such may have been Peter's thought, but “he knew not what he said.” In course of time he understood the event in all its significance, and he refers to it (in his Second Epistle) as a striking evidence of the Redeemer's glory.

#### THE VOICE FROM HEAVEN.

A cloud, the shekinah, perhaps, that manifest token of the divine presence, now came down upon them. Moses and Elias were wrapt in its mysterious folds; and behold a voice out of the cloud which said, This is my beloved Son in whom I am well pleased; hear ye Him. On the banks of Jordan this voice from Heaven sounded once before, when Jesus was entering on His public ministry of teaching and preaching and working miracles: and now it comes the second time witnessing His consecration to the ministry of suffering, to the painful and shameful death of the Cross. This is as it were a second baptism—a baptism of glory and Fatherly confidence to precede His baptism of divine wrath, of death and the grave. He was consecrated thus in the presence of the fathers of the Old Testament—Moses and Elias; and in the presence of the leaders of the New Testament Church—Peter, James, and John. Behold the scene, and let him that hath ears hear! The Old and the New—Heaven and Earth—Father and Son—the Exceeding Brightness and the Shekinah Cloud—high and solemn converse