

them the glory of his power in *raising* a soul from sin to righteousness, no less than he shewed it to the three Apostles in *raising* the maid from death to life. And in all the circumstances of this narrative, do you not see a wonderful similarity between it and all the circumstances and mysteries connected with *raising* a candidate to the sublime degree of Master Mason.

Again, the same three disciples accompanied their Lord and Master, exclusive of all the rest, at the two most remarkable scenes of his exaltation and humiliation; that is to say, when he was transfigured upon Mount Tabor, and when he was in an agony in the garden of Gethsemane. With regard to the former we read, that *"he took Peter, and James and John, up into a high mountain, apart, and was transfigured before them."* There they beheld his mortal body suddenly clothed with light, as with a garment; they beheld his glory, as the glory of the only begotten; they saw the Sun of Righteousness shining in his strength; they saw Moses and Elias glorified with him, as the Law and the Prophets always appear, when seen in company with Jesus, the Great Master of whom they both spake; Moses representing the Law, and Elias representing the Prophets, and they heard the voice from heaven declaring him to be the beloved of the Father.

Again at his passion *"he taketh with him, Peter, and the two sons of Zebedee, James and John, and began to be sore amazed and very heavy."* There they beheld him encompassed with the infirmities of man, and beset by the powers of darkness; they beheld him humbled under the load of our sins; they saw the Sun of Righteousness overcast with a dark cloud; and heard the same divine person praying in a bitter agony, as one smitten of God in his anger, and afflicted unto death.

And happy is every disciple, whom Jesus so loves as to admit him, by faith, to behold and dwell upon the contemplation of his blessed Master, in these, his two states of exaltation and humiliation: the glory of his divine, and the sufferings of his human nature. These are subjects, on which a christian can never meditate, but with infinite profit and advantage. By ascending the holy mount, and there viewing in the transfiguration of Jesus the glory of his person, and an ensample of that glory which he shall bestow on his saints at the resurrection, he is armed against the pain and shame of the cross, and strengthened to undergo his portion of suffering in the world. By attending the Redeemer in the garden during his agony, he learns the intolerable punishments due to sin, and the amazing love of him who would descend from Tabor to Gethsemane, to bear them for sinners: he is prepared to take up his cross, and to be conformed to Christ in suffering, from thence looking back to the glory which the Son of God hath left for a time, that he might bestow it on his "beloved disciples" for ever.

To the beloved disciple, our great Patron, then, it was permitted to behold scenes, manifestations and displays, and to have committed to his trust and keeping, secrets, truths, and mysteries, to which