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## Poetry.

### HOME OF PEACE.

When shall my soul of rest partake?  
It mourns the long delay,  
When shall the beams of Canaan break  
And chase this night away?

When shall my weary bosom gain  
That calm unbroke repose,  
And change this dark tumultuous scene  
For where no tempest blows.

Yes, soon I'll leave my latest sigh,  
And every pang be o'er,  
Soon shall I wipe my weeping eye  
Suffused in tears no more.

Soon shall the stranger's wanderings cease  
'Yond Jordan's swelling flood,  
There I shall find my home of peace  
My Father's lov'd abode.

Upon the everlasting Hills  
This way-worn soul shall rest,  
And lose in Heaven's transporting smiles  
Each burden of my breast.

Then shall we taste those Joys Divine  
Which charm yon happy host,  
And join, eternally rejoice  
All we have lov'd and lost.

## Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER]

### THE TRANSFIGURATION.

The sacred narrative of this event is most divine in its majestic simplicity. How would human genius have toiled and groaned in a vain endeavour to give effect to a scene which exceeds not only all of human majesty, but all nature's grandeur and sublimity, far as the Creator exceeds creation! Inspiration treats it with unspeakable ease, as a familiar subject, and by a masterly stroke or two, of the same hand that recorded: "God said let there be light, and there was light," completes the picture.

The Transfiguration is not only the most sublime spectacle that has been witnessed from the foundation of the world, or that can be witnessed until he who formed its

central object shall come again, but we may regard it as certain that it was not exhibited without some great and permanent use. We cannot suppose that the Divine Majesty stooped to a mere splendid pageant. And we can only account for the slight attention which an occurrence so remarkably usually receives, on the supposition that its meaning and intent are not generally apprehended.

We do indeed now and then meet with it as a point in an imaginative harangue, or we occasionally find a sober commentator making it the occasion of a few commonplace reflections. But we rarely, if ever, find it used for any purpose of doctrine or admonition, which seems at all commensurate with its extraordinary character. Ordinary expositions of it are superficial and unsatisfactory. Without quoting these individually, we take, as an abstract of them all, the notes of the illustrious Dr. Barnes, who may always be trusted for giving the popular and prevalent view of a passage:—

"The sole design of this transfiguration, was to convince them that he was the Christ; that he was greater than the greatest of the prophets; that he was the Son of God."

Without remark on this *ex-cathedra* deliverance for the present, we invite a calm investigation of the nature and circumstances of the occurrence itself.

There are three prominent objects in the description of it by the Evangelists Matthew, Mark, and Luke. First, *The Lord Jesus Christ*, of whom Matthew says, "he was transfigured before them, and his face shone as the sun, and his raiment was white as the light." Mark says, "and his raiment became shining, exceeding white as snow, so as no fuller on earth can white them." Luke has it "The fashion of his countenance was altered, and his raiment was white and glistening." Second, *Moses and Elias*, of whom Matthew says, "they appeared talking with him." Mark says, "and they were talking with Jesus." Luke adds, "and they appeared in glory, and spake of his decease, which he should accomplish at Jerusalem." Third, *The most excellent glory* or Shechinah of which Matthew says, "a bright cloud overshadowed them, and behold, a voice out of the cloud which said, 'This is my beloved Son in whom I am well pleased, hear ye him.'" Luke says, "There came a cloud and overshadowed

them, and they feared as they entered into the cloud, and there came a voice out of the cloud saying, "This is my beloved Son hear him."

An attentive consideration of these three particulars will abundantly shew that we do not speak at random when we give to the scene in which they were combined precedence over all other displays of splendour and sublimity, which this world has ever witnessed. It will shew also the insufficiency of the current explanations of the end and import of the scene. But in order to arrive at the true explanation, let us glance at the connexion in which the description stands.

In Mark it is preceded by the declaration of Jesus, "There be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power." In Luke it is preceded by the same declaration given in substantially the same language. In accordance with popular notions regarding "the kingdom of God," this declaration is understood to mean that the apostles, before their death, should see the power of the Gospel displayed in this New Testament dispensation. The passage is frequently quoted as a conclusive refutation of what are styled Millenarian views of the kingdom of God, for, it is said, whatever is meant by the kingdom of God, it must have been established within the lifetime of the twelve.

Before adopting this conclusion, it should be noticed, that the sight of the kingdom of God before death is here promised, as the peculiar privilege of some of them; or, if the death of Judas before the day of Pentecost, be claimed as justifying the term "some of them," then we suggest whether the language does not plainly imply that what some of them should see before, all of them should see after having tasted of death. We shall shew the force of this suggestion hereafter, meanwhile, if it be claimed that this is not necessarily implied, since the language would bear the supposition that the rest might never see it, then we turn to Matthew's version of this declaration, for, in his gospel also, the same prediction precedes the account of the transfiguration.

"There be some standing here," says he, "which shall not taste of death, till they see the Son of man coming in his kingdom." Now, whatever else the disciples saw on the day of Pentecost, it is certain that