

face as it had been the face of an angel. (Acts 6 : 15.) And it has often been noticed that those who are pure in heart and live close to God acquire a beauty of expression, a peaceful radiance, that is like the light of another world.

Spake of his decease, v. 31 ; a subject of infinite interest in heaven and to the redeemed, because so vital to the welfare of mankind. We do not understand Jesus unless we give a large place in our thinking of Him to His death. The preacher must preach Christ and *Him Crucified*. (1 Cor. 2 : 2.) The believer must accept Christ, not only as His teacher and His example, but as His atoning Saviour whose blood cleanseth from all sin. (1 John 1 : 7.)

Let us make three tabernacles, v. 33. Immediately following the account of the Transfiguration we have the story of the demon-

iac boy whom Jesus healed on His descent from the mountain. (vs. 37-43.) If Jesus had acceded to Peter's suggestion, Peter and his companions might have enjoyed the delights of protracted communion with heavenly visitors, but the afflicted people at the mountain foot would not have been relieved. Jesus knew that these times of refreshing must not be unduly prolonged ; His work lay yonder among the sick and suffering. His people should remember this. The Christlike life is not one that is spent in voluntary retirement, seeking to cultivate holiness and save one's soul by shutting oneself up from the world. It is right to withdraw at times into solitary communion with God that our souls may be refreshed. Then we must out into the world again, bravely to face its tasks and bear its burdens, all the stronger for the talk with God.

POINTS AND PARAGRAPHS

We are likest to God when we pray. Prayer is sharing in the divine nature. vs. 28, 29.

Communion with God transfigures us also. v. 29.

"We shall know each other there" ; for if Moses and Elijah could be identified and recognized, why not others also ? v. 30.

The theme of this conversation is the theme of heaven's song (Rev. 5 : 9). v. 31.

No man took Christ's life away from Him, He laid it down of Himself. (John 10 : 18.) v. 31.

"They saw His glory." All Christ's people will one day see His glory. (John 17 : 24.) v. 32.

Times of spiritual communion are intended not to keep us from our work but to fit us for it. v. 33.

We shall not escape if we turn away from Him that speaketh from heaven. (Heb. 12 : 25.) v. 35.

Dante says of Beatrice, as he saw her in Paradise, that

"She smiled so joyously
That God seemed in her countenance to
rejoice."

This is what I mean by *the solar light in the face of men*.—Joseph Cook.

Like beacon fires flashing good news from neighboring hills, these sons of the mountain tops connect the widely-scattered incidents of the divine plan—Sinai and Nebo, Horeb and Carmel. With this spur of Hermon, lordlier than all, and this transfigured Man, greater than all, are united Moses, who died on Nebo, 1500 years before, and Elijah, who 850 years before had heard the still small voice on Horeb. These are links in the long chain of the redemption purpose.—R. F. Horton, D. D.

Lord, it is good for us to be
Here on the Holy Mount with Thee.
When darkling with the depths of night,
When dazzled with excess of light,
We bow before the heavenly voice
That bids bewildered souls rejoice :
Though love wax cold, and faith grow dim,
"This is My Son ! Oh, hear ye Him."

The story of this lesson formed the subject of the last picture painted by the great artist, Raphael. The original painting is in the Vatican at Rome. It is said that Raphael who loved to paint scenes from the Saviour's life, spent years of study upon this picture. He was only thirty-seven years of age, and the picture was scarcely finished,

See Lesson I