

glorious. Their faith needed a palpable object-lesson. Tabor gives it. They accept his death, perhaps also their own, as an event connected with the eternal glory. And how much the transfiguration meant to the world at large as the completion of its idea of Christ! He had shown his power over nature in stilling the tempest, in feeding the hungry thousands; over man's body by healing his diseases, by giving sight to the blind and tongues to the dumb; over man's soul by forgiving sins; over the lower world of evil spirits by casting out demons from those who had been allowed to receive that peculiar visitation. But there remained one other department in which there was need that he should show his sovereignty. Had he power over the world of holy souls? Was heaven also allegiant to him? Would it acknowledge him? Would those who do God's will in the highest places of the universe, the most select spirits, come at *his* bidding, as demons had gone at his command? See! The heavens open. Moses, the greatest of lawgivers, and Elias, the greatest of prophets, who for centuries had been serving in heaven, *came at his word!* When works are done that show power over nature, the world thinks, though incorrectly, of physical might. When works are done that show power over