

jah. You must be altered. "Except a man be born again, he cannot enter the kingdom of heaven." If we are sharers with Moses and Elijah in decision for God and godliness, we are on our way to join them; and if otherwise, we have as yet no hope. May God lead us every one, by the power of the Holy Ghost, to share with them in their character, and thus to be followers of those who by faith and patience inherit the promises, that we with them may possess the promises too.

Let us look at the same subject in another light. Again we ask, Who are these two men—Moses and Elias? Moses was the great founder of the Jewish commonwealth; the wonderful lawgiver, the magnanimous hero, the political and ecclesiastical authority to the Jews. His books were revered as divine, kept with scrupulous care, copied with minute accuracy, read in the synagogues every Sabbath. The religious and civil polity of the Jew all was identified with the name of Moses. Elijah, though he left no writings, was a very chief among the prophets. The Old Testament is made up of "the law and the prophets"—the books of Moses and the other books. Moses and Elijah are thus representatives of the Old Testament.

The third of this wonderful company was Jesus. It was supposed that He had come to set aside the authority of Moses and the prophets, because He put on one side many false interpretations current amongst the scribes, because He taught many things that Moses and the prophets had not taught, and because He came, by the sacrifice of Himself, to supersede and set aside the emblematical sacrifices and ceremonies of the Old Testament dispensation. But He said: "Think not that I have come to destroy the Law and the Prophets; I have not come to destroy, but to fulfill." If He had come to destroy Moses and the Prophets, would Moses and Elijah have been in friendly conversation with their destroyer? The fact that they were together was a most obvious sign to the disciples of their

perfect agreement. The Law and the Gospel are but parts of the one great whole: if the Law tells us our disease, the Gospel tells us of our remedy; if the one convinces of sin, the other whispers of pardon; if the one provokes the inquiry, "What must I do to be saved?" the other says, "Believe in the Lord Jesus Christ, and thou shalt be saved." The mission of Jesus was foreshadowed in almost every ceremony of the law and in almost every prediction of the prophets: the lamb slain morning and evening, the high-priest entering once a year into the most holy place, the scapegoat, the blood of the passover—all these were types of Christ. He was the seed of the woman predicted to bruise the serpent's head; He was the prophet like unto Moses who was to be raised up amongst the people; in praise of him David swept his lyre, and with the sufferings He was to endure, and the glory that was to follow, Isaiah crowded the gorgeous canvas of his imagery. And if thus to Him the Law and the Prophets were pointing, what testimony more emphatic of this accord could have been given than this: that there were together upon the mountain Moses, Elijah, and Jesus?

Thus the mission of Jesus, as a whole, was adumbrated by Moses and the prophets; but was there anything special about the mission of Christ to which they specially pointed? Listen: what is the theme of their conversation? Events that had transpired in heaven since our Lord's incarnation? The glorious triumph preparing for Him when He should resume His throne? No; they "spake of the decease which he should accomplish at Jerusalem." What! That countenance, shining as the sun, suggestive of the countenance furrowed with grief? That crown of radiance, of the crown of thorns? The two saints, the two thieves? The voice of the Father's approval, of the bitter cry, "My God! my God, why hast thou forsaken me?" Tabor, with its glories, suggest Calvary with its woes? And yet, if you think of it, that is the very theme about which Moses, Elijah and