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Here is something a man soon learns after he marries: Nothing that is fashionable is too thin for winter or too heavy for summer.—Acheson Globe.

It was a week after Peter's confession of the Messiah's Divinity and Jesus' revelation of the suffering in store for Him—a week spent in the same locality, and crowded with converse about these matters—that the Master went up at night into one of Nature's oratories on some spur of Mt. Hermon.

Lifted toward heaven and above the possibility of intrusion, the four bowed in prayer. Then, as afterward in Gethsemane the Savior went apart for a season of personal communion with His father, and the apostles wrapped themselves in their outer robes and fell asleep.

It has been well said that He who for us is to enter by a voluntary death into glorification, must first learn and actually experience in regard to himself, otherwise than by the knowledge arising from faith, that the glory of life and light is already present in his humanity; that it cannot break forth in him, and radiate from him, even without his passing through death.

The decent from the Mount of Transfiguration was like a second descent from heaven—Jesus' earthly life in miniature. We see whence He came, what glory He laid aside when He humbled Himself and took the form of a servant.

We have an example of the honor and joy of the ministering spirits sent forth to minister. What unapproachable dignity—to hold high converse with the Man of Galilee, and soothe and fortify Him as He approached His crucial experience!

These ministrants came from the grave, but from the grave conquered. Elijah experienced the "change" which those who are alive at Jesus' second coming shall undergo. Moses died, but his body was probably immediately raised alive again. So the two are samples of the paradisaic form and appearance.

The transfiguration scene, aside from its revelation to Jesus Himself, may well be considered a revelation of the resurrection body. We see, as in a mirror, the nature and appearance of it. This transient transformation was a prelude to the permanent. It was a glimpse of what Jesus shall be in the eternal world. And all shall finally be like Him.

The doctrine of evolution has so far prevailed that it is now conceded that there has been an age long and successful, aspirational and struggle of life from lowest and low forms to higher and highest. The resurrection body may be considered, in a sense, the last step of the ascent of man.

The old form in which the doctrine was presented was that upon a fixed, but distant day, there should be a universal and simultaneous resurrection. The new form asserts an instantaneous clothing of the spirit in the hour of death with a new body which shall be suited to the sphere.

The bodily appearance of Moses and Elijah at the transfiguration favors this latter view. They were apparently not in any "intermediate state," certainly there was no "soul-sleeping" for them.

The new body with which the spirit will clothe itself is as St. Paul describes it, incorruptible, glorious, powerful, spiritual, and immortal. We may fairly believe it will in appearance be like the transfigured body of Jesus.

THE TEACHER'S LANTERN.

The transfiguration is the heavenly Amen to the earthly confession of the Divinity and Majesty of Jesus. Hardly had that comprehensive creed framed itself on Peter's lips, and been consented to by the apostles, than they were all shaken by the revelation of the ignominious death in store for the Messiah. That ineffable scene on Hermon fixed and settled a faith that was tottering to its fall. It nerved them for

There is always a vision for the prepared and receptive mind. These men were "apart by themselves. The vision of today comes in the prayer-closet. It makes one inspirational and masterful with his fellows.

Jesus and the disciples went into the mountain for the express purpose of praying. They sought further light and instruction upon this specific question of his humiliation and death to be accomplished at Jerusalem.

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