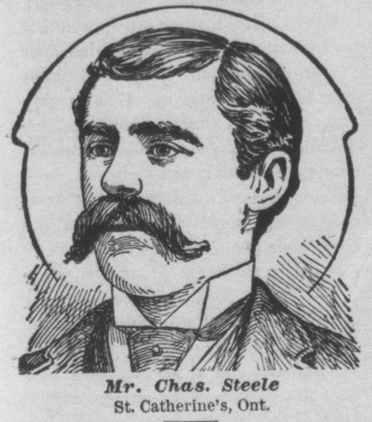
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INTERNATIONAL LESSON.

First Quarter-Lesson V.—February 3.

THE TRANSFIGURATION.
—Luke 9 : 28-36.

GOLDEN TEXT.—*This is my beloved Son, in whom I am well pleased; hear ye him.*—Matt. 17 : 5.

THE PRAYER MEETING UPON THE MOUNTAIN.—Vs. 28, 29. *About an eight days after these sayings.* Matthew says after six days; i. e., six complete days intervened. Luke's eight days include the fractional days at the beginning and end. *He took Peter and John and James.* The other nine disciples were left at the base of the mountain.

The Favored Three. (1) At the first glance it would seem as if Jesus exercised favoritism among his disciples. But this is not the fact. He simply advanced to higher studies those who, by faithfulness in the lower, had made it possible for them to understand and use the higher. (2) There were needed witnesses of the transfiguration, and three witnesses were enough. (3) Jesus, in his intense lonelines, craved the human sympathy of those who could best understand him, and to whom he could reveal something of his inner life. (4) He would bring these three into closer relations with himself, and reveal to them as much of his own nature and the truths of his kingdom as they could receive. *And went up into a mountan to pray.* This is, into some recess in some high mountain.

Jesus Praying. (1) We have glimpses of Jesus' habit of prayer. Not long before this, after feeding the five thousand, he had spent a large part of the night in prayer. And at special crises, and before special blessings he prayed as at his baptism, when he chose the twelve, at the institution of his supper, in Gethsemane, and on the cross. In the days of his flesh he offered up prayers and supplications, with strong crying and tears. (2) In this case there was not merely prayer, but a prayer meeting. And to this prayer-meeting of four was the promise fulfilled that "where two or three are gathered together in my name, there am I in the midst of them."

THE TRANSFIGURATION OF JESUS. —V. 29. *And as he prayed,* the transfiguration took place. We know not what he was praying for, but doubtless for strength to endure and to carry on his work, for the faith and enlightenment of his disciples in their gloom, for the coming of the kingdom. The transfiguration was the answer. *The fashion* (or appearance) *of his countenance was altered.* Matthew says he was transfigured before them. The original word is elsewhere in the New Testament rendered "transformed." Matthew's description of this change is that "his face did shine as the sun." *And his raiment was white and glistering.* Matthew compares the whiteness of his robes to the light; Mark to the snow (9 : 3); and Luke to the lightning

THE CONFERENCE OF THE THREE GLORIFIED ONES. — Vs. 30, 31. *There talked with him two men.* Human beings. *Which were Moses and Elias;* the Greek form of Elijah, These persons were really present. It was not a vision. *Who appeared in glory.* In their glorified bodies; something like that of the transfigured Jesus. Note the peculiarity of the ending of the earthly life of these two, of whom one had not died, and the other had no sooner tasted of death than his body was withdrawn from under the dominion of death.

The Subject of their Conversation. *And spake of his decease.* Of his going out of this evil world. Ascension was as much the natural way for Jesus as death is for us. *Which he should accomplish at Jerusalem.* By being crucified, and rising again from the dead. This conversation would enable the disciples to see the importance and necessity of that which they most dreaded, and which was to them the greatest mystery. The atonement on the cross was the great event of the world's history; this was the culmination of the salvation brought to the Messiah; this was the great act to which all the sacrifices appointed by Moses looked forward, and which gave them meaning and value.

THE PURPOSE OF THE TRANSFIGURATION.—It is possible that it may have been for the human comfort and aid of Jesus himself, as the angels strengthened him after the agony in Gethesemane. He was nearing the hour of his great trial, and he may have needed a visible manifestation from heaven and messages of assurance and comfort. For the encouragement and enlightenment of the disciples. The transfiguration opened their eyes to what was beyond,—to the crown beyond the cross, to the triumphs beyond the grave, to the true glories of their King. It must have tried their faith sometimes to believe that one in a human form, like their own, could be divine. Now their faith is confirmed by seeing his real nature, his inherent and essential divinity blazing out for once through the serge and sackcloth of his humanity.

IT IS GOOD TO BE HERE.—Vs. 32, 33. *Were* (had been) *heavy with sleep: and when they were* (fully) *awake.* The word (fully awake) appears to be used expressly here to show that it was not merely a vision seen in sleep. *They saw his glory and the two men.* It was a reality, not a dream or vision. *As they departed.* As they were departing *Peter said unto Jesus . . . . not knowing what he said.* But without realizing the full meaning of his proposal. *Master, it is good for us to be here.* So far, Peter spoke the simple fact. The experience was good, and would make him a stronger, better, more useful man all his life long. That experience which was good for Peter is good for us. We all need the highest and sweetest experiences of the love of Christ, to see him in his beauty and glory, to glance through the gates ajar, to feel the breath of heaven, and hear the voice of God. It gives a permanent uplifting to our character, a continued consciousness of a higher and better life. *And let us make three tabernacles,* Or booths, made from bushes. The booths were for the abode of the three heavenly ones, to retain them, lest they depart, as they seemed about to do. It seemed to him that the hour for the long looked for reign had come. From the slopes of Hermon he would have had the laws of the new kingdom proclaimed.

THE VOICE FROM HEAVEN.—Vs. 34, 35. *While he thus spake.* Here was the response to Peter's suggestion, a wise answer to a foolish prayer, denying the petition in order to grant the best answer. *There came a cloud.* A bright cloud, like the shekinah of old, betokening the immediate presence of the Father. *And overshadowed them:* the whole company, for *they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son.* God gives his testimony. It revealed nothing new, but confirmed the old, for it was the same voice which had once before been heard at his baptism. *Hear him:* he is worthy of your attention and obedience. He is my messenger. *And when the voice was past.* The disciples fell on their faces in great terror. Jesus came and touched them, and said, Arise, and be not afraid. Then they looked up, and *Jesus was found alone. And told no man in those days.* As Jesus commanded them, until the Son of man be risen again from the dead. Because they could not fully understand its meaning until then, so as to tell it aright, as to Jesus' nature, his death, his resurrection the full life. Those to whom they told it could still less comprehend its full meaning, and would misunderstand and pervert it. It would give the disciples ability to comprehend Jesus as raised from the dead. Its chief value would be at that time.

THE DESCENT FROM THE MOUNT. —When the disciples came down from the Mount of Transfiguration, they found themselves in a wicked world, confronting its evils, and with abundance of common work to do and daily battles to fight. They were to take their heavenly experience with them. It was to be a power to transfigure life and men. The blessing was not lost because the experience did not continue. The transfiguration was a power, a comfort, a help all the rest of their lives. A deep experience in a Christian, a true revival in a church is not lost because it does not continue in this form. It blesses all the remaining time. To retain the value of the experience, it was necessary to go down from the mount and use it in making the world better. It was by shining in the darkness that the light would retain its radiance. Christians can retain the blessings of high religious experience only as they go down from the mount and use their experience in transfiguring their daily burdens and cares and attracting men to the cross of Christ.

W. C. T. Union.

OUR MOTTO.—*If God be for us who can be against us.*

Death of a Prominent White Ribboner.

The thoughts of white-ribboners have turned in tender reflection during the past few weeks to the quiet home in Jackson, Mich., where our peerless prohibition advocate has been awaiting the call of her Master. Last Thursday, January 3, that call came and the great soul joined the triumphant throng. At noon on that day we received a telegram which for days we had been dreading. It read: "Mrs. Mary T. Lathrap died at 10.30 this morning of general neuralgia, aged fifty-six years and eight months." A letter from her husband, Dr. C. C. Lathrap, received the day previous, had announced her growing weakness and added: "For four days she has held no conversation regarding the things of this life, but her confidence in the future is so strong it seems a certainty to her and to us also." Sweetly, quietly the end came,

"Like one who wraps the mantle of his couch
About him and lies down to peaceful dreams."

In an associated press dispatch sent out from Boston by Miss Willard, occur the following tributes in which all our readers who knew Mrs. Lathrap will concur: "In the death of Mrs. Lathrap, president of the Woman's Christian Temperance Union of Michigan and the foremost prohibition orator among American women, the National Woman's Christian Temperance Union has met a loss not exceeded by any in the twenty years of its history. A woman of the highest quality of native talent, Mrs. Lathrap came to the first convention of white ribbon women in Cleveland, Ohio, in 1874, already an accomplished Christian worker, and took rank at once as one of the most forceful and eloquent advocates of the cause. Her broad and varied experience in connection with the Woman's Foreign Missionary Society had made her familiar with the needs of humanity and had given her a wide outlook toward social reform. Mrs. Lathrap was of Scotch-Irish ancestry and Presbyterian training, but became an honored preacher of the Methodist church, and as an evangelist has held meetings in the leading churches east and west. Mrs. Lathrap had a fine womanly presence, an earnest, convincing manner and her rare gift of oratory won for her the name of 'Daniel Webster of the temperance reform.' She was no less gifted as a writer of both prose and verse than as a public speaker, and her melodious songs are sung by white-ribboners the world around." While the entire temperance world will mourn Mrs. Lathrap's departure, it is to "Michigan, my Michigan," that our tenderest sympathy goes, for she has been for fourteen years the president of that state, and a leader trusted and true beyond words. In our next issue we will give to our readers a picture and sketch of Mrs. Lathrap, together with tributes and reminiscences from our National officers.—*Union Signal.*

Women in Political Politics.

BY MRS. C. B. HOPKINS.

When the recent municipal campaign in this city opened and it became evident that it was necessary to bring every legitimate influence to bear to overthrow the Tammany Hall plunderers, Dr. Parkhurst, suggested that an invitation be extended to all good women for assistance. Some of the reformers, agreeing with Dr. Parkhurst, were of the opinion that the women could do a great work; others were as decidedly of the view that they should stay in the shelter of their homes and above all shun the contaminating atmosphere of New York city politics. To justify such an invitation it was considered necessary to have a precedent and in searching for one Dr. Parkhurst communicated with Mayor Schieren in reference to the result of the work of women of Brooklyn in the municipal contest in that city last year. Mayor Schieren gave a most glowing report that Dr. Parkhurst began at once a vigorous and successful effort to enlist the women in behalf of the reform ticket.

Dr. Parkhurst had in mind Mrs. Josephine Shaw Lowell as the woman best fitted to head the movement. Mrs. Lowell went to Dr. Parkhurst of volition and offered her services. She sent invitations to women of wealth, influence and position who filled Association Hall, heard Dr. Parkhurst speak, became enthusiastic and immediately formed the nucleus of a city organization. Women who had never before appeared in public plunged into municipal politics and worked early and late until the polls closed.

As the soil, however rich it may be, cannot be productive without culture, so the mind without cultivation can never produce good fruit.

Cultivate the habit of always seeing the best in people, and more than that, of drawing forth whatever is best in them.

History is a sovereign of men; it is the clear voice of God speaking to us in mighty tones, and teaching us the greatest lessons of life.

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Pastor Baptist Church