

tures and typical Mercy-seat; but Deity incarnate—"the Desire of all Nations"—honoured it with His presence on several occasions, and thus the true Mercy-seat, in the person of the One Mediator, was there revealed. Never in that Temple did the officiating high-priest behold with wondering awe the Divine Shechinah bathing with glorious light the overshadowing wings of the symbolical Cherubim, and listen with trembling joy to those merciful utterances of a propitiated and sin-forgiving God: but other eyes beheld within that sacred edifice a sight more strange, more glorious, and more significant than was ever witnessed in the Temple of Solomon. For where else did God fulfil the great prophecy of Joel in the out-pouring of the Spirit?—which certainly filled the house with glory. Here then, as we believe, "the promise of the Father" was realized, and the Holy Comforter received,—under whose irresistible energy and truth-revealing agency, symbolized by "the mighty rushing wind," and the "cloven tongues like as of fire," a few despised fishermen were miraculously empowered to proclaim the glorious Gospel of Peace in languages they had never learned, securing, as the result, the conversion of intelligent thousands to a crucified Redeemer! Were scenes of equal interest, sublimity, and glory ever witnessed on earth by wondering mortals?

This, then, is the position we assume: That the fulfilment of Joel's prophecy, by the glorious events of the Christian Pentecost, included also the accomplishment of the prediction,—*"I will fill this house with my glory."* In support of this position we submit the following arguments:—1. That the "house" in which the Disciples received "the promise of the Father" must also have contained *many other persons*, who instantly circulated the tidings through the city, and must have been large enough to afford accommodation for the astonished multitudes that rushed to the place, and there heard themselves addressed in their various native tongues. But it appears from Acts i. 13., that the *upper room* spoken of was only the private residence of the Apostles for the time being, "where *abode* Peter and James," etc. We conclude, therefore, that the "upper room" was *not* the place where the Disciples were "all filled with the Holy Ghost," and where they immediately afterwards proclaimed "the wonderful works of God." 2. It is further evident from Acts i. 14., and from chap. xi. 1., that the Disciples "all continued with one accord"—i. e., unitedly—in prayer and supplication till "the day of Pentecost was fully come." But the closing words of St Luke's Gospel assures us that they "*were continually in the Temple, praising and blessing God,*" where also they continued "*daily with one accord*" after the Pentecost, according to the same authority,—Acts ii. 46. Hence we conclude that the *second Temple*, and not a private upper room, was honoured as the scene of those