

ASCENSION DAY.

THE observation of Ascension Day was so ancient that St. Austin could derive its origin from no other source but either Apostolical institutions or the general agreement of the Church in some plenary Council. 'For those things,' saith he, 'which are received and observed over all the world, not as written in Scripture, but as handed down to us by tradition, we conceive to be either instituted by the Apostles themselves or some numerous councils whose authority is of very great use in the Church. Such are the anniversary solemnities of our Saviour's passion and resurrection and ascension into heaven, and the coming of the Holy Ghost from heaven.'

The following is a Greek prayer for Ascension-tide:—'O, Thou who art ascended to the heavens, whence Thou didst descend, Lord, leave us not orphans. Let Thy Spirit, bringing peace to the world, come and manifest the works of Thy Power, O, Merciful Lord, to the sons of men.'

Glorious and most joyful day in which every Christian soul should be filled with thankful gladness—day on which our "Forerunner" entered the highest heavens to resume the glory which His infinite love had made Him lay aside for us, miserable sinners! Did He not re-ascend to those heavenly mansions there to prepare a place for *us*? that we, even *we*, might dwell with Him forever. Is He not pleading there that all sufficient Sacrifice through which our sins may be blotted out? Shall not our hearts and souls ascend with Him by faith, and echo the

glorious Triumph Song of the angels—"Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in! Who is the King of Glory? Even the Lord of Hosts, He is the King of Glory!"

WHITSUN DAY.

THE period between Easter and Whitsun Day was deemed one of special yet holy rejoicing. The term Pentecost was applied either to the space of 50 days or to the single Sunday at the conclusion of them. Between Easter and Whitsun Day it was customary to read the Acts of the Apostles, as specially illustrative of the effect of our Lord's Resurrection.

The observation of Whitsun Day is by some referred to the Apostolic times. St. Paul's saying, "He hastened to be in Jerusalem on the Day of Pentecost," is quoted in support of this assertion. The feast is mentioned by Tertullian, Origen, Irenæus. Of the name, Cave writes, "This feast is by us styled Whitsun Day partly because of those vast diffusions of light and knowledge which upon this day were shed upon the Apostles, in order to the enlightening of the world; but principally because this, as well as Easter, being the stated time for Baptism in the ancient Church, those who were baptized put on white garments in token of the pure and innocent course of life they had now engaged in."

It is a true saying that heaven must enter into us before we can enter into heaven. He who walks with God here walks in a heavenly