

speaking perfectly the language of the country of his adoption, were suddenly betrayed into a form of expression which marked his origin.

That was a momentary relapse, as it were, into the language of eternity; but this last "I am" marks a change in His relations to His disciples: it is the note of the new dispensation of the Spirit. These forty days were a transition time marked by special manifestations—not wholly material as in the days of the Incarnation, nor wholly spiritual as in the days after Pentecost; but on the borderland between the two, so as to prepare the minds and hearts of the disciples for the purely spiritual relation which was thenceforward to be the rule. Whichever appearance was the last to any disciple would be the Ascension to him. To very many in that large gathering this would be the Saviour's last appearance. It was in all probability the time when the great majority of the disciples bade farewell to the Form of their risen Lord. May we not, then, call this the Ascension in Galilee? And just as the parting on the Mount of Olives left as its deepest impression the withdrawal of the man Christ Jesus, with the promise of His return in like manner, so the parting on the mount in Galilee left as its deepest impression not the withdrawal of the human form, but the permanent abiding of the Divine Spirit—a portion of the truth of the Ascension quite as important as the other, and even more inspiring. No wonder that the great announcement which is to be the Christian's title-deed, for all ages to come, of God's unspeakable gift, should be introduced with a summons to adoring wonder: "Lo, I am with you alway, even unto the end of the world."

The Gospel ends by removing from itself all limitations of time and space extending the day of the