

opens their minds, that the truth may pass within. Gathering up the lamps of prophecy suspended through the Scriptures, He turns their varying lights upon Himself, the ME of whom they testify. He shows them how it is written in their law that the Christ must suffer, the Christ must die, the Christ must rise again the third day, and "that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem." And then He gave to these preachers of repentance and remission the promise of which the Book of the Acts is a fulfilment and enlargement, the "promise of the Father," which is the gift of the Holy Ghost. It was the prophecy of the Pentecost, the first rustle of the mighty rushing wind, that Divine breath which comes to all who will receive it.

Our Evangelist passes in silence other appearances of the Resurrection Life, those forty days in which, by His frequent manifestations, He was training His disciples to trust in His unseen Presence. He only in a few closing words tells of the Ascension; how, near Bethany, He was parted from them, and taken up into heaven, throwing down benedictions from His uplifted hands even as He went; and how the disciples returned to Jerusalem, not sorrowing, as men bereaved, but with great joy, having learned now to endure and rejoice as seeing Him who is invisible, the unseen but ever-present Christ. That St. Luke omits the other Resurrection appearances is probably because he intended to insert them in his prelude to the Acts of the Apostles, which he does, as he joins his second treatise to the first. Nor is it altogether an incidental coincidence that as he writes his later story he begins at Jerusalem, lingering in the upper room which was the