

perhaps, before they separated, the Master Himself might stand in the midst of them.

No; He was gone. The Voice of the Teacher was for ever silent; the seat at the table was for ever empty; no longer would they congregate on the mountain-side to hear Him preach to the multitudes hanging on His lips; and they returned to their desolated homes. We would imagine that they were overwhelmed with sorrow; we know how sorrowfully they had anticipated the departure, even in the previous verse, because Christ had foretold this: "sorrow had filled their hearts." But no, we read in St. Luke xxiv. 52, they returned to Jerusalem with great joy.

It was a magnificent triumph of faith. They had seen Him enter the cloud, they believed that beyond the cloud His ascending Body was met by ten thousand times ten thousand angels, and escorted to the central throne of the Universe of God. They had seen Him despised and rejected of men, and now by faith they "saw Jesus crowned with glory and honour," and, as they thought of their Beloved Lord receiving the honour due unto His Name, they rejoiced with exceeding great joy; and, further, they had the assurance that He would come again; though parted, it was not to be for ever! And, in the meantime, they had His promise that "it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you," and, wondering what form the blessing would take, they waited until on this Whit Sunday the fire fell.

"It is expedient for you that I go away." It is difficult for us, even to-day, to imagine that this can be true. We sometimes think what a glorious thing it would be to have the bodily presence of Jesus Christ with us. Why, suppose, if instead of the clergyman it were announced that Jesus Christ Himself would occupy the pulpit some Sunday, what a rapture, what a joy, there would be, and not only what a joy, but what a blessing! What an answer to the sceptic, if we were able to point to Christ Himself, and what a centre of unity!—there would be no room for divisions or denomina-

tions if Jesus Christ were visibly present, and what an infallible Guide!—if ever we were in perplexity we could ask Him. And yet we can see that it would never do, for Christ, being most truly man, could only, as far as His manhood was concerned, inhabit a certain place, and, therefore, if we wished to see Him we must have travelled to His place of residence. We know the horrors and abuses of pilgrimages, whether Roman or Mohammedan, but if Christ were present at some one spot there would be some reason for the pilgrimage; but this is not now necessary, for, through the Holy Spirit, Christ is everywhere present. No; the Ascension of Jesus Christ has terminated the carnal and visible and established the spiritual and the true. Hitherto there had always been a visible presence of God, where man was able to worship God. When man was expelled from Eden, the Cherubim were placed at the gate, and Adam seems to have offered his sacrifices there; the Patriarchs, wherever they journeyed, built their altars, and there God appeared to them. Then came the Tabernacle and the Temple, where God manifested Himself in the Shekinah glory, and then the Word was made flesh and tabernacled amongst us, for it was only thus, by these successive localizations of the Deity, that man could be brought to believe in the presence of God with him in his daily life. But still God was always wanting to wean man from this localization of God, and now the Ascension of Jesus Christ teaches us to look, not for a visible local presence, but for a spiritual. The Most High dwells not in temples made with hands:—

Where'er we seek Thee Thou art found,
And every place is hallowed ground.

OUR BIBLE QUESTIONS.

BY GERALD BLUNT,

Author of "Thoughts for Church Workers."

25. **W**HAT is the first Old Testament text referred to in the New Testament? 26. How did Enoch please God? 27. Where may we find the Scripture referred to in St. John xix. 36? 28. What does St. Paul say about the Fifth Commandment? 29. What does St. John say about the Sixth Commandment? 30. When did Moses speak with Jesus?

PRAYER-BOOK KALENDAR.—*May 1, SS. Philip and James, Apostles and Martyrs; 2, Invention of the Cross; 5, 4th Sunday after Easter; 6, St. John, Evangelist, ante Port. Lat.; 12, Rogation Sunday; 13, Rogation Day; 14, Rogation Day; 15, Rogation Day; 16, Ascension Day; 19, Sunday after Ascension Day, Dunstan, Archbishop; 26, Whit Sunday, Augustine, Archbishop; 27, Whit Monday, Ven. Bede, Pres; 28, Whit Tuesday; 29, Ember Day; 31, Ember Day.*

Jesus said: "He shall give you another Comforter."

ST. JOHN xiv. 16.