

This exhibition of peace and order and unselfishness, in the midst of a divided and wrangling humanity, at once attracted the attention of the nations. It expressed both the love of God to man, and the love of man to God, and also, reluctantly, the love of man to man. And the world said, 'Behold how these Christians love one another.'

And it was this *oneness of thought and action* and life among Christians which gave Christianity its power with the world. Hearing the one thing declared by all Christians to be the revelation of God, people were inclined to listen and accept; seeing the one life declared to be the life of God incarnate, they were inclined to live it; beholding one professed apostolic authority, recognized in all lands and languages, and respected everywhere, they were inclined to regard it as from Him who really gave it, and to obey.

And more than this *unity* prevented waste, confusion and misdirection, and yielded the force of *corporate* action. It afforded the Church efficiency to do the work assigned it. The Saviour knew this. Indeed, for that matter, any one knows that God has so constituted things, that, as far as we are informed, this result invariably ensues. And so Christ, in the hour of His agony, when he was preparing for the greatest love that man hath; for 'greater love hath no man than this, that a man lay down his life for his friend,'—when he was preparing for the love that God hath; for 'God commendeth His love toward us, in that, while we were sinners, Christ died for the ungodly,' died for those who were not friends but 'enemies . . . by wicked works,'—in the hour of His agony, with the Apostles (which he had given) about Him, He prayed for His Household, 'Neither pray I for these alone, but for them also which shall believe on Me, through their word; that they may all be one; as Thou, Father, art in Me, and I in Thee; that they also may be one in us; that the world may believe that Thou hast sent me'—(Note, a visible oneness the world can see in order to believe.)—'And the glory which Thou gavest Me I have given them, that they may be one, even as We are one, I in Thee, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them as Thou hast loved Me.'

And after Him, St. Paul, full of His Spirit, and with a lively sense of the urgent necessity of the case, says, 'Now I beseech you, brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.'

(To be continued)

ASCENSION DAY.

The great forty days draw to their close, and the day "which crowned and consummated the Incarnate Life of our Lord on Earth" is again at hand. Although regarded by The Church as one of the chief days set apart in honor of our blessed Lord,—being preceded by the three Rogation Days, and having not only its special Collect Epistle and Gospel, but also a proper Preface in the Communion office prescribed to be said, 'Upon Ascension Day,' (clearly indicating a celebration on that day), and also 'seven days after'—the experience of the past as to its due observance would not we fear redound to the credit of our clergy generally. It is much to be feared that in many parishes the day is as yet unobserved by either service or celebration. Although there has been a remarkable advance amongst our denominational brethren in the recognition of some of the chief festivals of the Church, specially Easter and Good Friday,

attention to this,—one of the very ancient festivals of the Church Catholic—can hardly be expected whilst Churchmen themselves are indifferent regarding it.

We would express the hope that throughout this Ecclesiastical Province of Canada there may be this year a better recognition of this festival; and that in every parish and mission at least one service may be held. The comparative neglect of it says Bishop Barry is 'entirely at variance with the intention of the Prayer Book. In itself it is clear that The Ascension completing the triumph of the Resurrection and being the entrance of our Lord in His Mediatorial Kingdom in Glory, occupies a co-ordinate place with the Incarnation, the Passion and the Resurrection in the manifestation of Our Lord.' Proclus, Archbishop of Constantinople speaks of the festival as one 'of the days which our Lord has made—considering that the great act of our Lord so far consecrated the day as to need no further 'separation' from common days'; and St. Augustine supposes the observance of the day to have been of Apostolic origin, so thorough and universal was it in his time.

The article of the Creed, He ascended into Heaven links together the declaration of belief in the Resurrection of our Lord and in His continuous mediatorial work at the right hand of the Father. He ascended up on high in His 'very and true Body and Soul, new immortality conjoined to His Divinity by which He hath entered into the Holiest.' He received 'gifts for men' and sent in virtue of His Ascension the Holy Ghost to His Apostles to abide with His Church that the Lord God might dwell among men. In anticipation of this glorious and triumphant return of the King of Kings to his throne the Psalmist sung 'Lift up your heads O ye gates, and be ye lift up ye everlasting doors and the King of Glory shall come in,' and shall we cease with joyous acclaim to celebrate the event accomplished?

ASCENSION.

The departure of Christ from earth, not through the gate of the grave, but by a visible ascension into the heavenly space, was a reasonable termination to a life which had begun, not in the ordinary way, but by a miracle. The Ascension is a sequel to the birth of Christ and confirms the supernatural character of the incarnation. It was necessary that by this act Christ should show that He was not of the earth, earthy, but the Lord from heaven. He stepped off the surface of this terrestrial globe as a Being who had come to visit it from another world and was returning as He had come. He left no crumbling ashes behind Him; He did not vanish as the soul of man vanishes in the hour of death. At the same time He revealed the destiny of man after death. He taught the world that at the general resurrection body and soul, in the case of each individual, shall be reunited, and shall be caught up to meet the Lord in the air.

There is, therefore, something eminently consoling in the incident of Christ's Ascension. It reminds us of our own ascension. It suggests to us that one day we shall claim our citizenship in heaven, and leave 'this dim spot called earth,' as really and completely as Christ left it. This is a great thought and contains a real truth. The final exaltation of the human race, their reception into a lot equal with the angels, their association with one another in the visible presence of God and circled round by the walls of New Jerusalem, these are the transporting subjects set forth for meditation at the Ascension tide, which realizes in the Person of Christ the highest destiny of man. The gates and the everlasting doors which opened to receive the King of Glory are standing open still to receive His followers, for 'where He is there shall we be also.'—*The Churchman, N. Y.*

THE RISEN CHRIST.

"But chiefly are we bound to praise Thee for the glorious resurrection of Thy Son, Jesus Christ, our Lord; who, by His death has destroyed death, and by His rising to life again hath restored to us everlasting life. Therefore, with angles and archangels, and with all the company of Heaven, we laud and magnify Thy glorious name!" This is the language in which the holy Church throughout all the world renders most high praise for the glorious resurrection of the Son of Man—the Son of God. It is the language of adoration, not of definition. As the woman in the garden, when she recognised her risen Lord, could only cry 'Rabboni' and fall at His feet and worship Him, so the Church of Christ has ever bent the adoring knee in contemplation of the resurrection, and seldom have her saints or doctors dared to cast upon the risen body of their Lord the eye of a too searching curiosity. To St. Paul himself the time came when he no longer even wished to know Christ 'after the flesh,' and later saints of the Church have no more dared to tell how Christ rose from the embrace of death into His glorious state of resurrection and ascension than they have dared to tell how 'the Word was made flesh.' They have believed the one fact as they have believed the other; they have adored the mystery of both; they have devoutly striven to realise how much the two facts mean; and they have shrunk from guessing what they do not, or may not, mean. The one sure corner-stone of Christian faith is this, that, in whatever way of God's most secret operations, 'Now is Christ risen from the dead, and become the first fruits of them that slept.' 'How are the dead raised up, and with what body do they come?' is an unanswerable question when applied even to the ordinary bodies of the dead; much more must it for ever be unanswerable when applied to Christ's body; yet the Saviour's resurrection body is the pattern of the resurrection bodies of His saints, and somewhat concerning it has been recorded for our comfort. The schoolman love to linger in the recorded evidences of its nature which are given in Holy Scripture. It 'dieth no more,' they said; that is, in its very nature it is immortal. It can suffer no more; in its very nature, it is impassible. It rose like vapours from the Mount of the Ascension, because of its agility, which no material can control. It could pass the locked door of the chamber where the trembling disciples were assembled, because of a quality of subtilty which no material obstruction can impede. It could be handled for the confirmation of the faith of a true but still doubting disciple, and it ate and drank in the presence of the whole eleven, because of its reality. And even then it bore the marks of His tremendous passion, because of its identity, in all its majesty of glory, with the crucified and spear-pierced body of His humiliation. All these facts might be told in fewer words if one should say that, when the Conqueror of death returned from 'preaching to the spirits in prison,' and His resurrection power revived the uncorrupted body that lay sleeping in the new-made tomb of Joseph, then, in one instant, it became a 'glorious' and spiritual body, still retaining every power of a material body, but no longer subject to material limitations or constraint. That statement summarises facts of which there is indisputable evidence, and represents the future of the Christian's hope. What shall we say then? Why say anything at all but this, 'Rabboni!' and, like Mary, fall down at His feet and worship Him? That is the great joy and duty of the Christian at Easter-tide.

We, then, that are strong ought to bear the infirmities of the weak, and not to please ourselves.—*St Paul.*