

thorn-marks in the brow, the nail-marks in hands and feet, tell of the abysmal depths of Calvary's sufferings separating present from past manifestations. Together, they revive the past, or, looking into the future, talk of that wonderful kingdom which so influenced their imagination. O this unwritten volume of the forty days! That before Calvary has been opened; across this is a clasp never broken. That kingdom to be restored! How it dazzles the disciples. They see Christ enthroned, armies tramping, fleets shooting, all nations crowding in the shadow of that golden sceptre covering the earth. And they are near the throne! Christ lifts not the mystery. "Witnesses," he calls them. Is that to be—"kings?" The fortieth day comes! Do they anticipate its experiences? They are on Olivet. They can see the walls and houses and temple—heights of Jerusalem rising in the clear air. And there is Bethany! There is the Bethany-home of Jesus. So near the hour of farewell! Do the disciples yet understand? Does Jerusalem anticipate? Summon priest and people, Roman governor and Roman soldiers, even the wide world, to see that ascending Lord. No, only a few toil over Olivet. Shepherds saw him come; fisherman will see him go. They halt. He speaks. He moves as if to bless them. They bend. They hear the "Peace be with

you!" Who chanced to look up? John. He catches a movement! The Saviour is rising! They all are warned. O look! He rises higher and higher, his face bending in love, his hands outstretched, his voice dying away! And they so eager to see, so dumb with astonishment! Suddenly a white cloud envelopes him and chariot-like sweeps him away. The disciples look up speechlessly, their empty hands pitifully raised! So much like human hearts, stumbling into the deepest experiences. But O ministry of angels waiting on our sorrow and perplexity! Heaven robs and heaven comes to our relief. Angels sang at Christmas, and they comfort at the ascension. They told of the first coming then; they tell of the second now. Easter seals Calvary, and yet ascension is needed to supplement Easter. That king, still more plainly shown to be deathless, passes to glory. Galileans have conquered and thus are saluted. In an upper room, they joyfully prepare for that power coming! Moses in Midian, Elijah by Cherith, John the Baptist in the Jordan-wilderness, Paul in Arabia, prepared for their work. The disciples make ready. We see Peter, rugged, wilful, fiery; the mystical, loving John; the practical James. There are others, Mary's spiritual face shining among them. The hush of prayer, humble, persistent, expectant!

A. D. 30.

LESSON II.—THE DESCENDING SPIRIT.

January 14.

Acts 2. 1-16.

1 And when *a* the day of Pentecost was fully come, *b* they were all with one accord in one place.

a Lev. 23. 15; Deut. 16. 9.—*b* Chap. 1. 14.

2 And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting.

c Chap. 4. 31.

3 And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them.

4 And *d* they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

d Chap. 1. 5.—*e* Mark 16. 17; 1 Cor. 12. 10; 13. 1; 14. 2.

5 And there were dwelling *f* at Jerusalem Jews, devout men, out of every nation under heaven.

f Exod. 23. 17.

6 Now *a* when this was noised abroad, the multitude came together, and were *b* confounded, because that every man heard them speak in his own language.

a When this voice was made.—*b* Or, troubled in mind.

7 And they were all amazed, and marvelled, saying one to another, Behold, are not all these which speak, Galileans?

8 And how hear we every man in our tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, *g* and Cappadocia, in Pontus, and Asia,

g 1 Pet. 1. 1.

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and *h* proselytes,

h Exod. 12. 48; Isa. 56. 6.

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

12 And they were all amazed, and were in doubt, saying one to another, What meaneth this?

13 Others *i* mocking said, These men are full of new wine,

i 1 Cor. 2. 14.

14 But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words:

15 For these are not drunken, as ye suppose, seeing it is but the third hour of the day.

16 But this is that which was spoken by the prophet Joel:

GENERAL STATEMENT.

Ten days of waiting have passed since the disciples beheld their Master entering the opened heavens—days of prayer and expectancy—and now the early morning of the day of pentecost