

Christ upon earth. But the powers of darkness seem to have carried out their wishes; the King of the Jews, the hope and expectation of Israel is crucified, dead and buried; his sorrowing disciples gaze on the extraordinary scene with amazement; and turning their eyes from Calvary's summit to Joseph's tomb, where all their fond hopes of a king are now buried, they give vent to their baffled feelings and sorrowing hearts in the words of the Eastern sages "Where is he that is born King of the Jews?"

But as we follow the history of Christ's life, we find a *change of scene*. From another high summit in the vicinity of Mount Calvary, we can take a more encouraging observation. It is Mount Olivet. Here we see some glimpses of glory which attest the presence of no ordinary personage, and make us think that hitherto we have been looking at a *Prince in disguise*. The now risen King of the Jews holds a friendly parley with his collected followers, and after assuring them that they shall receive the Holy Ghost, and supernatural power in consequence, "a cloud receives him out of their sight" as they wistfully gaze upwards; and now the hitherto despised Nazarene is w. in a chariot of triumph to the third heaven, and is there seated at the right hand of Majesty. Two celestial beings arrayed in white, as commissioners from the high court of Heaven to be eye witnesses of the glorious ascension, interrupt the upward gaze of the eleven astonished disciples and thus accost them:—"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." How wonderfully has the scene changed even to the eye of sense—how glorious the *coronation* of the King of the Jews! His *friends* may now take courage and dispel forever the gloom and doubt which his previous career of humiliation had produced. His *enemies* may well take the alarm, as they are now forced to believe that the Son of Man, the despised Jesus, is coequal with the Father. And *all*, friends and foes, are now desired to look *aloft*, and, as they see Jesus installed upon the throne of his purchased possession, "far above all principality, and power, and might, and dominion, and every name that is named," they are *then* prepared to see the true nature of his character and person, and now, at length, to receive a *satisfactory* and decisive answer to their inquiry "where is he that is born King of the Jews?"

From this time forth we are to see the King of the Jews in his true and kingly character, and no longer to have those views of him which

have hitherto been so offensive to the eye of sense, and so apparently inconsistent with his regal character. This character we see him to assume from the time he "ascended up on high." No sooner do we find him installed on the throne of his kingdom, than he manifests his royal prerogative in the outpouring of the plenitude of his grace. His few but faithful subjects wait patiently in Jerusalem, and continue in supplication and prayer, until they had received the fulfilment of the *promise* made to them on the eve of his ascension. Nor do they wait in vain. The promised shower of grace descends, and, with its hallowed unction neutralising the gloomy effects of the crucifixion, and inspiring them with new zeal and life, prepares them to be the efficient instruments in the propagation of his cause, and the extension of his Kingdom. From this *first-beginning* of the new Testamental kingdom, Christ's cause must be owned to have advanced with a brilliancy of career, and astonishing success, as at once to evince the presence of a *supernatural* power. How *else*, from such small beginnings, so few, and these illiterate, followers, and the cutting off of its founder, *can we account* for the extraordinary success of Christ's kingdom? where her worldly resources—where the outward pomp of worldly grandeur, to dazzle the eye, and captivate the mind of the multitude—where the countless number of soldiery, and the might of artillery, to *force* a way despite of opposition—where her long list of silver-tongued orators, her artful sophists, and her silencing priests to defend and recommend her cause in the ages of the world? They are *all wanting*—or rather they are *all in league against* her. And yet in the sole exercise of her own inherent power, she continues her holy and hallowed march, gaining sway and ascendancy over the minds and consciences of the people with whom she came in contact, until she had soon embraced in the list of her devoted *adherents* the names of emperors, kings and priests of various tribes and languages, and embraced as her territory the extensive boundaries of the Roman Empire. Now these amazing strides in her progressive march were made within a comparatively short period after the ascension. And as we view it in reference to the high claims advanced by the King of the Jews, we are bound to receive it as a *presage of his future conquests*; and must own the force of the prophetic truth, that "he shall have the heathen for his inheritance and the uttermost parts of the earth for his possession." Towards the fulfilment of this prophecy her progress has been tending ever since her first beginning. This is a matter which is with-