

THE
QUARTERLY REVIEW
OF THE
METHODIST EPISCOPAL CHURCH,
South.

Vol. XI.

OCTOBER, 1857.

No. 4.

ART. I.

• THOMAS CHATTERTON.

The Poetical Works of Thomas Chatterton; with notices of his life; a history of the Rowley controversy; a selection of his letters; notes, critical and explanatory. and a glossary. In two volumes. Boston: Little, Brown & Co. 1857.

IN one of his Imaginary Conversations, Landor discourses upon the disinclination manifested on the part of contemporaries to render to men of genius the honors justly due them. The fact is universal, and has been frequently referred to. Contemporary judgments and the judgment of posterity so frequently and so widely differ, that we are not authorized, from the possession of present reputation, even to infer the possible guaranty of future fame. The rule would seem to be just the reverse: that the present and the future are at such discord that he who would secure the favors of the present must consent, in large part, to relinquish the honors of the future. But for the obscurity of the shell, the pearl would never have ripened; and all the fame (properly so called) which is worth the reaping has been strictly posthumous—chiefly the fruit of present obscurity and toil.

The career of the wonderful Chatterton forms no exception to this rule. While he had won notoriety during his life; while his name had been

ART. III.

THE ASCENSION.

 By the Rev. T. V. MOORE, D.D.

It is a little remarkable, that an event that strikes us so forcibly as the Ascension should not have occupied a larger space in the sacred records. To us the Ascension is even a more wonderful event than the Resurrection, and we naturally crave a full account of it, to satisfy our curiosity. But the sacred writers never attempt to satisfy mere curiosity, or the demands of imagination. Their silence and reserve are often more wonderful, and more indicative of Divine guidance, than their revelations. The Ascension is regarded by them as so closely linked with the Resurrection, so necessarily following it, and so blended with it in significance, that they dwell much more on the latter than on the former. Hence, whilst all the Gospels record the Resurrection, but two of them record the Ascension. Mark (xvi. 19) gives a very brief record of it: "So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Luke, writing at probably a later date, when the importance of the event was more fully apprehended, gives us a fuller account of it. In his Gospel (xxiv. 50-52) he states: "And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy." In the Acts, he gives another account of it—(i. 9-12): "And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight. And while they looked steadfastly toward heaven, as he went up, behold two men stood by them in white apparel, which also said, 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. Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a Sabbath-day's journey." It is alluded to by Paul in several of his larger Epistles; by Peter twice in his first Epistle, and is implied in the visions of the Apocalypse.

Hence, it is not from any want of evidence as to the fact that it is not

more frequently alluded to; but because it is so closely connected with the Resurrection as to stand or fall with it; and because the great contest was necessarily in regard to the first, and not the second event. Admit the Resurrection, and the Ascension will follow without any difficulty.

But, notwithstanding this infrequency of allusion, the Ascension is a most important fact in the life of our Lord, and one that deserves our most careful study. It will be well worth our while to obtain a clear notion of the fact itself, with the reasons for its occurrence, and the results that flow from it.

The time of its occurrence was forty days after the resurrection. Why this precise number of days was selected is matter of mere conjecture. It was forty days after his birth that he was brought to the temple to be dedicated to the Lord by his parents; and during forty days that he was tempted in the wilderness, before entering on his public ministry; and during forty days he was to remain on earth after the Resurrection, before entering into glory. It may be that these successive periods of forty days were designed to point backward to the forty years' sojourn in the wilderness before entering Canaan; and not only to link these histories together, but also present the same great lesson of a season of painful preparation before entering upon the fulfilment of the promise. There is a minute interlacing of analogies between the history of the Jewish people, the history of Jesus, and the history of the followers of Jesus, that cannot be wholly undesigned. They seem designed to show the oneness of God's plan of redemption, however various be its outward form of dispensation or administration.

The place of this transaction is stated to have been the Mount of Olives, near Bethany. The Mount of Olives lies between Jerusalem and Bethany. On the one side is the Holy City, separated from it by the valley of Jehoshaphat; on the other is the village of Mary and Martha, separated from the mountain by a little ridge of hills. It was here probably, in the recess furnished by these hills that project from the Mount of Olives and overhang Bethany, that this glorious event occurred. There is a spot on the summit of the mountain, directly in view of the city, which is traditionally designated as the place, and marked by the Chapel of the Ascension. But it is too far from Bethany to meet the terms of the narrative, and too directly in view of the city to comport with the retired character of the event. Hence, the spot that answers best to the narrative is one that is immediately above Bethany, and yet on a projected spur of Olivet. Mr. Stanley says of this spot:

“On the wild uplands which immediately overhang the village, he withdrew

from the eyes of his disciples, in a seclusion which, perhaps, could nowhere else be found so near the stir of a mighty city—the long ridge of Olivet screening those hills, and those hills the village beneath them, from all sound or sight of the city behind, the view opening only on the wide waste of desert rocks and ever-descending valleys, into the depths of the distant Jordan and its mysterious lake. At this point the last interview took place. ‘He led them out as far as Bethany,’ and ‘they returned,’ probably by the direct road, over the summit of Mount Olivet. The appropriateness of the real scene presents a singular contrast to the inappropriateness of that fixed by a later fancy, ‘seeking for a sign’ on the broad top of the mountain, out of sight of Bethany and in full sight of Jerusalem, and thus in equal contradiction to the letter and the spirit of the Gospel narrative.”*

The facts of the scene are few and simple. He may have been with the disciples in one of those nightly meetings, in an upper chamber, which had before been seasons of so much joy to their hearts; and having given them his lessons of wisdom and love, perhaps until the morning began to break on the hills, he led them forth for the last time over Olivet, until they came to that quiet and secluded spot above the village of Bethany, where he had probably spent many an hour in prayer. There, as the rich glow of the coming day was gilding the mountains, and the earth was waking in the gladness of the morning, he held his parting interview with them, and uttered his last words of benediction. Whilst these words were yet on his lips, and the blessing unfinished, he began slowly and majestically to ascend from the ground, still uttering the accents of benediction; and as he went up, a bright cloud—the Shekinah, the symbol of present Deity, that for so many years hung between the cherubim and above the ark—descended from heaven to meet him, and, enfolding him in its encircling brightness, carried him up until he was lost in the far-off blue of the empyrean and disappeared from their sight. As they gazed wistfully upwards, two bright forms appeared suddenly to them, and, gently chiding them for this longing, tearful, and perhaps doubtful gaze, assured them that this same Jesus should return from heaven in the same way in which he had gone up thither. Cheered by this assurance, they returned to Jerusalem rejoicing.

Such are the recorded facts of the Ascension. And the question now meets us, Why was this scene in our Lord’s history necessary? That it was necessary is proven, not only by the fact that it actually took place, but also by the predictions of it made by our Lord himself, and also by the Old Testament prophets. In the memorable discourse on the way to Emmaus, he said: ‘O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things and

* Sinai and Palestine, pp. 189, 190.

to enter into his glory?" The sublime ascription of the 68th Psalm, "Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them," is expressly referred to the Ascension by Paul, in Eph. iv. 9, 10. After quoting this verse from the Psalm, he says: "Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things." Here Paul not only makes the Ascension matter of ancient prophecy, but states that it was necessary in order that Christ "might fill all things." The Epistle to the Hebrews presents similar views, in yet more elaborate detail: Heb. iv. 14; vi. 20; ix. 12, 24; x. 12. When our Lord met Mary Magdalene he refused to allow her to touch him, with the view she then had of his return to life, because he was not yet ascended to his Father. He told her to go to the disciples and tell them, "I ascend unto my Father and your Father, and to my God and your God." And before his death, in the touching farewell discourses recorded in the closing chapters of John, he says: "If ye loved me, ye would rejoice because I said, I go unto the Father; for my Father is greater than I." John xiv. 28. These passages of Scripture are sufficient to prove that there was an absolute necessity for the Ascension, as a part of that wondrous scheme of redemption which Christ came to fulfil on earth. Wherein then consisted this necessity?

The main grounds of this necessity are found in the priesthood of Christ, in the fact that he appeared on earth to make atonement for sin, and that this great work would have been incomplete without the Ascension.

In the Mosaic ritual, which Paul assures us was a "pattern of heavenly things," we have this fact set forth very significantly. The high-priest was required, on the great day of atonement, to enter the holy of holies, and present an offering for sin in the very presence of the Shekinah, sprinkling the mercy-seat with the sacrificial blood, for himself, and then for the people; and as he came forth from that awful presence alive, he gave assurance that the atonement was complete, the offering accepted, and man allowed to have entrance to the presence of God in favor. This was further presented by the Cherubim, which symbolized redeemed man, and dwelt perpetually in the presence of the fiery symbol of Jehovah. This yearly entrance of the high-priest to the most holy place prefigured the entrance of Christ into heaven at his Ascension. For this we have the express assurance of the Epistle to the Hebrews. In the eighth and ninth chapters this point is argued in elaborate detail. After showing

(chap. ix. 1-6) the peculiar facts of the tabernacle and the entrance of the priests daily into the holy place, he adds, in regard to the most holy place, that into it "went the high-priest once every year, not without blood, which he offered for himself and for the errors of the people: the Holy Ghost thus signifying that the way into the holiest of all was not yet made manifest. . . . But Christ being come an high-priest of good things to come, by a greater and more perfect tabernacle,—he entered in once into the holy place, having obtained eternal redemption for us. For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us." Heb. ix. 7, 8, 11, 12, 24.

The reason for the fact here asserted is by no means an abstruse one. Man had sinned, and therefore been banished from the presence and favor of God. Heaven was closed to him, and he lost all right to its enjoyments. The law, with its inflexible demands, excluded him, and no work of his own could meet those demands. If he suffered the penalty of that law, there was no space left for hope, since that penalty was the extinction of hope itself—*death, eternal death*. To save man from this penalty: to satisfy the claims of that law, and thus remove the obstacle to an admission to the favor and presence of God in heaven, Jesus assumed this nature that had sinned, and united it in mysterious oneness with his Divine nature, that a mediatorial person might be formed capable of this great work, and then obeyed both the precept and the penalty of the law; so that our nature suffered, obeyed, died, rose again, and entered into heaven as a permanent dwelling-place, in the person of this second Adam. Now, every step of this process was demanded before the work was complete in itself, or could be so manifested to us. Had Christ not assumed a human nature, he could not have atoned for the sins of a race with such a nature. Had he not obeyed the precept of the law, it could not have been written that "by the obedience of one man many are made righteous." Had he not died, he could not have redeemed us from the curse of that law, whose penalty was death. Had he not risen from the dead, there would have been no assurance to the world that he did not die for his own sins, and no authoritative declaration from God that his atoning work was accepted, and the penalty of death remitted to those who believe. Hence, his resurrection was needful as God's endorsement of his work, and an assurance from the eternal throne that the law was satisfied. But suppose this had been all, and Christ had remained on earth, or at least not visibly ascended into heaven, would not the work and the proclamation of it be incomplete? The resurrection only assures us that the penalty of death and banishment from heaven is remitted; but this is not enough. We want to know that

our nature is to be admitted to an eternal dwelling-place in heaven, and that it is to be allowed to live for ever in the presence of God above. It was this that we lost by the first Adam, and it is this that we would gain by the second. A mere deliverance from death and hell gives no assurance that we are certainly by this atoning Saviour to be admitted hereafter to heaven. Hence we need another stage in this magnificent work. We need that this great representative nature, God manifest in the flesh, man manifested and represented in the Mediator, that this nature shall visibly and openly ascend into heaven, and remain there, the first-fruits of our perpetual and rightful dwelling in heaven, as in its resurrection it was the first-fruits of them that slept. Thus only is that exiled, doomed, and wandering nature restored to what it lost. It was banished from heaven, and its work of restoration cannot be proclaimed as complete until it has publicly been restored to that dwelling-place in the person of its great representative. As the first Adam was banished from the paradise below, the second must openly be admitted to the paradise above, and *dwell there*, before the dread work of sin is undone, and the world assured that the Son of man has destroyed the works of the devil. Hence it is most obvious that the Ascension was absolutely necessary. The Resurrection proved, indeed, that the curse of the law was gone, and our nature escaped from hell. But it might still be true that no provision was made to secure our entrance to heaven, and our right to do so might still hang in uncertainty. It was, then, further needful that this representative nature should ascend to heaven, be welcomed to its glittering mansions, and occupy them as a permanent habitation. This was done by the Ascension, and hence, as a completion of the work of redemption, and also as a declaration to the world that it was complete, it was needful that he should thus be received into glory.

The necessity is obvious, then, when we take only this earthward view of it. But there are other views opened up by the Scriptures that we cannot pass by, if we would thoroughly comprehend this transaction.

There was a glory to be assumed by our Lord after his work of suffering that demanded this public entrance upon it. In his intercessory prayer, he alludes distinctly and very touchingly to this: "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John xvii. 4, 5. Here he distinctly intimates that there is a glory on which he is now to enter that is a result of his work of redemption. This thought is often alluded to in the New Testament, and especially in the Epistles of Paul. The memorable passage in Philipians (ii. 5-11) is an elaborate statement

of this fact. Heb. i. 1-4 states the same truth, and Eph. iv. 7-10 is but another presentation of the same thing. There are facts in heaven thus intimated that we can but imperfectly comprehend. There are faint and far-off glimpses of a mighty coronation-day in the heavenly kingdom, of a glittering triumphal entrance into the city that hath foundations; when from the long and far-flashing ranks of the heavenly hosts there went up the shout, "Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in;" and when to the lofty challenge of the one choir of rejoicing ones, "Who is this King of glory?" there came the responsive strain, like the voice of many waters, "The Lord, strong and mighty, the Lord mighty in battle;" and when the ascending Redeemer entered into his glory, sat down on the right hand of God, and assumed the sceptre of his mediatorial kingdom, and entered on that royal authority which he shall hold to the end: "For he must reign till he hath put all enemies under his feet." Hence the Ascension was necessary, that there should be a display in heaven of his mediatorial glory in the assumption of that kingly rule that he is now exercising, and will continue to exercise until the work of redemption is done.

But it is equally required to display his Divine majesty as the God-man, the Eternal Son. Had he remained on earth, it is possible that the world might have grasped the great doctrines of his Divinity, and of the Trinity of persons in the Godhead, that are now so clear. But it is most probable that it would have been with difficulty. Were he to appear in all his Divine glory, as he does in heaven, the whole character of the dispensation as one of faith would have been changed, and heaven robbed of one of its strongest attractions. Were he to appear in the ordinary form of humanity, it would be a perpetual humiliation, implying that his work of atonement was yet incomplete; and it would have been most difficult for men to believe that this lowly man, doomed to an undying humiliation on earth, was in very deed the Son of God. But when he has been visibly taken to heaven, and welcomed by rejoicing angels; when the pillar of fire, after many centuries' absence from Jerusalem, descends to carry him in its chariot of glory to the upper skies; and when he is unveiled to us at the martyrdom of Stephen, and in the visions of the Apocalypse, as at the right hand of God and in the midst of the throne, we have no difficulty in believing that he is indeed "God over all, blessed for ever." Hence, just so far as a revelation of the Divinity of the Son is needful to man, was the Ascension, by which that evidence was made complete, a necessary event.

Another necessity for it is found in its connection with the work of the

Holy Spirit. What the reason of this connection is, we are probably unable to comprehend, but the fact is very clear that the Ascension of Christ was a necessary preliminary to the descent of the Holy Ghost. This he asserts himself in the most explicit terms: "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." John xvi. 7. So also in John vii. 39, it is stated, "The Holy Ghost was not yet given, because that Jesus was not yet glorified." Why this is true we cannot tell with any degree of certainty, for we see but dimly the wondrous arrangements of the Divine economy. It may be that this Spirit could not work, in its plenitude, until the redemption was completed, and the Son acknowledged in heaven as the Lamb slain from the foundation of the world. But the fact is clear, that the Ascension must take place before the Spirit could descend in his New Testament power. Then just as priceless to the world as is the work of the Blessed Paraclete, inspiring the tongues and pens of holy apostles and evangelists; regenerating and converting the thousands that were dead in trespasses and in sins; comforting and sanctifying the suffering people of God; and dwelling in the hearts of the saints, and making their very bodies to be temples more hallowed than that of Moriah—just as absolutely necessary to the Church and to the world as are the gifts and graces of the Holy Comforter, so necessary was that Ascension of Jesus, without which he could not descend in pentecostal or in New Testament power. Hence, the very offices of the Church to which men are called by the Holy Spirit, are placed by the apostle, in Eph. iv. 8-12, as among the Ascension gifts of our Lord, when he led captivity captive and obtained gifts for men.

Another reason that the Scriptures give for the Ascension is, that Christ might make *intercession* for us. Paul assures us in Heb. ix. 24, "that Christ is entered into heaven itself, now to appear in the presence of God for us;" and (vii. 25) that he "ever liveth to make intercession for us;" and Rom. viii. 34, that he is at the right hand of God, making intercession for us. He is also said to be an Advocate with the Father. What is the precise nature of that mysterious transaction which is here alluded to, we in our blindness cannot tell. But it is a sweet thought to the trembling sinner, who fears, like the publican, to come even near to the altar, that there is One beside the throne who is interceding for him with that "blood of sprinkling that speaketh better things than the blood of Abel;" and that "if any man sin, we have an Advocate with the Father, even Jesus Christ the righteous." We come then, in our feebleness and frailty, to a throne of grace, with a more cheering encouragement, when we know that we come not alone, but that a Heavenly

Pleader is interceding for us, presenting our prayers and struggles before the throne covered with his own infinite merits, and that him the Father always heareth. To enable him to thus intercede, it was needful that he should ascend.

Another reason that he gives himself is, that there was a work of *preparation* for his people to be done in heaven. "In my Father's house are many mansions: if it were not so, I would have told you. I go to *prepare a place* for you." John xiv. 2. Here again we are at fault as we attempt to grasp these high themes. What is meant by preparing a place for us? Is not heaven already garnished with a glory that was from the foundation of the world? Is it not the perfection of beauty? How, then, could it be prepared for us more gloriously than it always has been? The answer to these queries is probably found in the fact that our place in heaven will be determined by our lives on earth. He whose pound has gained ten pounds shall have rule over ten cities; he that has gained five, but five; he that has gained two, but over two cities. As is the cross, so shall be the crown. As is the burden and heat of the day on earth, so is the exceeding great and eternal weight of glory in heaven. O! it is a blessed thought to the toiling and faithful servant of Jesus, that though homeless and penniless below, without a place to lay his head, as he labors for his Master, that precisely as his place on earth is lonely and weary by reason of his faithful working for Christ, by the same, yea, an infinitely greater ratio is that blessed Saviour preparing a place of peopled loveliness and eternal glory for him above. Then we can see why he told his sorrowing disciples, who shrank from the toil and trial before them, that it became them rather to rejoice that he was about to leave them and ascend to his Father's house, with its many mansions, for there, as they were toiling in weariness and tears, he was preparing for them a warmer, brighter welcome, that they might be glad according to the years in which they had been made to see sorrow. For this work of preparation, it was needful that he should ascend.

Another reason given by Paul is, that as our *forerunner* and great example, it was needful that he should enter the rest of heaven after he had finished the labors of earth. We are prone, in dwelling on the character of our Lord, to overlook the fact that he was truly man in contemplating the fact that he was truly God. As man, he had all the feelings of a sinless humanity. He could be touched with a feeling of all our infirmities that were without sin. He was weary, hungry, thirsty, faint, lonely, sorrowful, indignant, as he encountered the various trials of his earthly life. Hence, even without any specific assurances, we would have inferred that he felt the same longing for heaven that the lonely and weary often have

on earth. But we have such assurances most explicitly given. Paul declares to us that he, "*for the joy that was set before him*, endured the cross, despising the shame, and is sat down at the right hand of the throne of God." Heb. xii. 2. Hence, this Ascension or return to heaven was a thing that cheered and sustained him in his sorrows on earth. To him the hope of heaven was something far more vivid and bright than in any other soul that has ever longed for it. We know not how far the consciousness of the humanity shared the knowledge of the Divinity, but we know that there was some impartation of that knowledge. "What and if ye shall see the Son of man ascend up where he was before?" (John vi. 62) was a question that indicated this fact. But it was yet more touchingly declared in the intercessory prayer in the seventeenth chapter of John's Gospel. The whole prayer breathes the home-sick longing of a child for his Father's house, and a soul ripe for heaven yearning for its rest. Take, for example, the unutterable tenderness of the heart-gushing words, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." John xvii. 4, 5. There is a wonderful depth of beauty and tenderness in these words. They are the longing of a weary heart that is conscious of having faithfully done its work, and now wistfully looks for its release and repose. We cannot doubt that to the lonely man of sorrows there came visions of the better land, memories of the sweet rest above, echoings of the minstrelsy of the heavenly harps, whisperings of angels, and thoughts of the city that hath foundations, and the home and the throne that awaited him, such as none other ever had, and such as none other ever needed. As he trod the dusty streets of the cities of Palestine, laid his head beneath the lowly roof of Bethlehem, spent the long cold night on the mountain-top and the sea-shore, we are assured by these words of Paul that his eye was often lifted to the everlasting hills, gazing on the throne that glittered there in reserve for him in the land that was afar off. These hopes cheered him in his toils and sorrows.

Now, as a holy being, toiling on earth, it was needful that when this work was done he should return to that holy city and holy company that awaited him above. Heaven is the great gathering-place of all that is holy, and lovely, and grand in the universe, and by its mighty magnetism is drawing to it all that is loveliest and purest in creation, and clustering it in a bright eternal harmony around the throne. Hence, had Jesus been only a mere and ordinary creation, it would have been a fitting thing for him to ascend to this glorious rest when his work is done. But he was not such a creature. He was the second Adam, the representative of

redeemed humanity, and as such, it was needful for him to enter paradise regained, as our forerunner. And to show that heaven was a place as well as a state, and that he was the Saviour of the body as well as of the soul, it was needful that he should go up in his human body, and enter the heavenly city as our great Leader, take possession of it in our name, and thus give us assurance that the body as well as the soul should be saved; and therefore that there should be hereafter a resurrection from the dead in glory of all who sleep in Jesus.

The great fact of instruction and comfort to us, then, in the Ascension of our Lord, is, that it is at once the pledge and the picture of our future glory as Christians. The fact that it was the same body which died that also arose and ascended to heaven is an assurance to us that the same body that we carry about us in our earthly pilgrimage shall be taken hereafter to heaven, and that this vile body shall be made like to Christ's glorious body. As he ascended, so also shall we. As he lingered, after his new life, for forty days on earth, and then went up to heaven, so shall we, even after our new life, our spiritual resurrection, linger for a time on earth, and then ascend to heaven, first, in our disembodied spirits at death, and afterwards, in both body and spirit, hereafter at the resurrection and second coming of Jesus. Hence, death is not a descent into the grave to the Christian, but an ascension to heaven. It is a going up to Jesus, an entrance into the heavenly city; and as our risen bodies shall be caught up to meet the Lord in the air at the Resurrection, so at death we shall be conveyed by angels to our rest, and shall see the everlasting doors lifted up to welcome us home to the King of glory.

Another reason for the Ascension is found in the kingly office of Christ. It was necessary that he should ascend in order that he might "sit on the right hand of God." This expression is of course a figurative one, as God has neither right nor left hand as a literal fact. To sit on the right hand is to occupy a place of the highest confidence and authority; and when spoken of a king, in Eastern idiom means to share his royal authority. Hence it implies, that our Lord, at his ascension, entered upon a mediatorial kingdom, in which he rules all things in heaven and earth for the accomplishment of the great work of redemption. This is the kingdom referred to in 1 Cor. xv. 24-28 which the Son shall deliver up to the Father when the end has come. This kingly power of the Mediator is a fact of great comfort to the people of God at all times. It cheers them in every time of darkness and confusion to know that Jesus is ruling and governing all things by his almighty power, and will bring order out of confusion, and cause his little flock at last to inherit the kingdom. It sweetens every joy, brightens every sorrow, and confirms every hope to

know that they are all beneath the kingly power of him who sits at the right hand of God.

We had intended to dwell at length on the angelic announcement that accompanied the Ascension: "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." It is a most pregnant and magnificent announcement, linking the Ascension with the advent, and the advent with the hopes and faith of the Church until it comes. There is much precious truth involved in this promise that we shall see that *same Jesus*—the same, and yet in some respects how different!—come in *like manner*, bodily, with the form that was pierced on Calvary; visibly, so that every eye shall see him; in clouds, not of darkness, but of light; in glory, with the pomp of attending angels, the grandeur of the resurrection, and the terrible magnificence of the judgment. The time, the nature, the attendants, the circumstances, the necessity, and the results of the predicted coming, all are topics of the deepest moment; but must be omitted now for want of room. We can only say, in view of the glorious revelations of that day of terror and of glory: "Even so, come, Lord Jesus, come quickly!"

ART. IV.

THE ORDER OF JESUITS.

By Prof. REUBELT, A. M., Trenton, Tenn.

THE attempt to draw a correct picture of Jesuitism; to account for the gigantic achievements of this order on rational and scientific principles; to trace their actions to their true sources; to do justice, at the same time, to the order and to the world, is a task of no ordinary magnitude; and the difficulties are still increased by the almost boundless literature on the subject, and the diametrically opposed and fixed opinions held by the world with regard to this almost unique phenomenon of modern history. Our aim is to give an objective statement of their rise, progress, achievements, principles, etc., in order to enable the reader to pass a correct judgment for himself; being fully persuaded that by this course alone the