

APOSTOLIC STUDIES, ON THE PRIMITIVE OR INFANT CHURCH OF CHRIST.

(2.) THE SECOND ADVENT: Acts i.: 10-26.

WHILE the Apostles were looking steadfastly toward heaven, as Christ ascended, two angels in the form of men stood by them in white apparel (emblematical of their purity, happiness and glory), and demanded why they gazed after their ascended Lord; and told them of His second coming; that this same Jesus shall so come in like manner as they had seen Him go into heaven. See 1 Peter 3: 22. This same Jesus, clothed in human nature, will come again in glory, by His sovereign and all-controlling power, to judge the quick and the dead; that they have now lost sight of Him in the clouds, whither He has gone, and where they cannot follow; but when He comes again, all His ransomed ones shall be caught up in the clouds to meet the Lord in the air. See St. Matt. 24: 30, 31; Mark 13: 26; 14: 62; 16: 19; Luke 24: 51.

In 1 Thess. 4: 16-17, the Apostle Paul furnishes us with the order of that terribly glorious day, as follows:—

1st. Jesus, in all the dignity and splendor of His eternal majesty, shall descend from heaven to the mid-region, or the air.

2nd. The shout shall be given for the dead to arise.

3rd. The Archangel, as the herald of Christ, with the trump of God, shall repeat the order that the dead in Christ shall rise first, their vile bodies being made like unto His glorious body. See 1st Cor. 15: 42, 43, 44.

4th. Those who are alive shall be changed and made immortal.

5th. These shall be caught up together with them, to meet the Lord in the air.

Then we may suppose that the Judgment will take place, the books opened, and the soul's destiny fixed forever! See John 5: 29. They that have done good shall come unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. The eternal state of quick and dead being thus determined, all who have lived an honest life of faith in the Son of God, and who have washed their robes and made them white in the blood of the Lamb, shall be taken to His eternal glory, and be forever with the Lord! Rev. 7: 14-17.

The disciples then returned to Jerusalem and continued in prayer and supplication, waiting for the promise of the Father, according to the direction of Christ. See Luke 24: 49.

Peter having been fully restored to God's favor (see St. John 21: 15-19), discourses concerning the death of Judas Iscariot (see Gospel Studies in the last February number of the "MONTHLY RECORD," page 19, on this subject), and points out the necessity of choosing another Apostle in his place; and, in answer to prayer, Matthias is chosen by lot to succeed Judas in the sacred ministry and apostleship, thus completing the significant number of Twelve.

N.B.—As God has been pleased *not* to reveal the time of the Second Advent, it is best to avoid controversy, and leave the event to His Wisdom. C. Y.

THE REV. ALEXANDER FLETCHER VINDICATED.

IT is wicked to slander an absent man, still more a dead man, and especially a deceased Minister. God says, "Thou shalt not bear false witness against thy neighbour," "Against an Elder receive not an accusation, but before two or three witnesses." A good man "taketh not up a reproach against his neighbor."

"We were sorry to see these commands broken at the late Centennial of James' Church, New Glasgow. Our wish was to forgive and pass by the attack, as we did at the previous Centennial at Pictou. But we are urged to publish the following authentic evidence, to vindicate the memory of a devoted young Minister, who, though absent and deceased, was then and there vituperated, as "an evil-disposed person passing himself off as a Minister," "the impostor," "the trickster," "the deceiver," with "other malignants," etc., etc. (See *Proceedings at the Centennial*, page 31.)

AFTER these moral stabs, there comes a fact note, confessing doubt if Mr. Fletcher really deserved them; and yet excusing the stabbing under guise of kindness to "the panel." What will honest men say when they learn that this man was, truly, not only a licensed Minister of the Kirk, and an able preacher, but that he was urged to join the Secession Church here; that he was afterwards ordained as Pastor by a Canadian Presbytery consisting chiefly of Seceders; and that he continued to teach and preach, amidst the hardships of his pioneer ministry, and in spite of his failing health, till near the day of his untimely death in his 45th year?

The evidence we adduce is from two men well known, and so honorable, as to be above suspicion; viz., John McKay, Esq., late d