

souls for CHRIST: it is yours to remind men of the great truths of immortality. It is yours to bring comfort to the weary, the afflicted, the heavy-laden. I counsel you again to be proud (in the good sense of the word) of your profession, and to remember the responsibility which the dignity of your profession entails upon you. Whether you will it or no, you are the great representative of Religion in the congregation. In your life and conduct religion will be either honored or wounded. Hundreds will look up to you as their spiritual guide. Your conduct will be carefully watched. I affectionately entreat you to be mindful of your great responsibility! There is no greater human blessing that GOD can confer upon a nation than the gift of a well-qualified, high-toned, and faithful ministry. I earnestly and affectionately entreat you to prove such a blessing in your neighborhood! And may the GOD of peace make you perfect in every good work, to do His will, working in you by His HOLY SPIRIT that which is well-pleasing in His sight, through JESUS CHRIST: to whom be glory for ever and ever: AMEN.

APOSTOLIC STUDIES ON THE PRIMITIVE OR INFANT CHURCH OF CHRIST.

BY THE HON. JUDGE YOUNG, LL.D., OF P. E. I.

NOW proceed, at your request, to furnish your readers with my notes on "THE ACTS OF THE APOSTLES," being the fifth and last of the Historical Books of the New Testament. On this account it has been placed at the end of the Gospels. It might truly be termed a fifth Gospel, as it contains the glad tidings of peace and salvation to the whole Gentile world. St. Luke was its author, and no doubt he intended it as a continuation of his Gospel; having dedicated it to Theophilus, who was a very reputable Greek or Roman, and is supposed to have been one of St. Luke's especial friends. The literal import of his name is "*Friend of God.*" Are we such?

This Book contains the history of the INFANT CHURCH OF CHRIST, and it would be well if all the Churches from that time to the present had retained the simplicity of Christian worship as laid down in these Acts of the Apostles. Here are not to be found any expensive ceremonies, nor any apparatus calculated merely to impress the senses and produce emotions foolishly said to help the "spirit of devotion." The Apostles and their followers worshipped

God in spirit and in truth, and in the beauty of holiness. Every religious act thus performed was acceptable to Him and sealed with His approval. They had but ONE GOD, and one Mediator between GOD and man, the LORD JESUS CHRIST, and this was their religion as exemplified in the blessed Book well named "The Acts of the Apostles."

(1.) THE ASCENSION—Acts 1: 1-9.

In the last May number of "THE MONTHLY RECORD," page 68, in closing the "Gospel Studies" on St. Mark, it is stated that our blessed Lord was seen ten different times during the forty days He remained on this our earth, after His resurrection, and before He ascended to heaven and sat on the right hand of God His Father, for us to intercede.

The first nine verses of THE ACTS contain a repetition of Christ's history from His passion until His ascension into heaven. But before He went on high, He spoke to the Apostles of the Kingdom of God, being nearest to His heart, and He commanded them to wait at Jerusalem for the promise of the Father, which is the Holy Ghost, being the grand assurance of the New Testament, as Christ Jesus was of the Old. And when He had spoken these things, while they beheld, He was taken up; and a cloud received Him out of their sight. See Mark 16: 19, and Luke 24: 51; Ephesians 4: 8, and Hebrews 10: 12.

This event—the ascension of our Lord—is one which Christians of every age have contemplated with most profound satisfaction. He came into the world to save sinners; He lived a suffering life, He endured the agony of the Cross, He died an ignominious death, the Just for the unjust; He rose again that man might be justified; and He hath ascended into Heaven to be the Intercessor and Mediator between God the Creator and man the created. It was in His ascension that Christ exhibited the perfect triumph of humanity over every antagonist, whether in itself or in the circumstances under which it may be supposed to exist. The contemplation of this—the entrance of the Redeemer into glory—inspired the prophets of old with the noblest views of His Kingdom. See Psalm 68: 18, and 24: 9. To complete the wonderful plan of salvation, the ascension of our Lord was involved when He Himself said, as recorded in John 20: 17—"Touch me not; for I am not yet ascended to my Father; but go to my brethren and say unto them, I ascend unto my Father and your Father, and to my God and your God."

In John 16: 7, Christ said to His disciples,