

give all the prophets witness, that through his name, whosoever believeth in him shall receive remission of sins." Acts x. 42, 43. On what authority was this gospel preached? On the authority of the command of Christ. On what evidence was it believed? On the witness given by all the prophets. What was the result of believing upon this testimony? The remission of sins. Then it follows, that men were made true christians without any other system of orthodoxy than believing in Christ, upon the testimony of all the prophets. What formularies, or bodies of divinity, or standards of doctrine had they, with which to regulate their faith, except the living oracles of their God and Saviour?

One other quotation may suffice to close the present article. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether those things were so. Therefore many of them believed." Acts xvii. 11, 12. Thus we learn, that the people of Berea exercised their own judgment in religious matters; and brought the preaching even of Apostles to the test of God's word, which they searched daily; and the Spirit of inspiration approved of them as noble souls for so doing. Query: was "The Apostles' creed" then in existence? If it was, why did not these noble Bereans search the Apostles' creed daily, whether these things were so? This would have required far less labor, and the whole business could probably have been accomplished in half an hour; but such was their 'readiness of mind' to examine for themselves, that they were not too indolent to make the searching of the scriptures a part of the daily business of their existence. It is my purpose to show, in the sequel, that all the Apostles have abundantly sustained the view given in the above quotations, the proof of which will be taken from the epistles, which they addressed to the several branches of the one primitive church of Christ.

THE ASCENSION.

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Each event in the Saviour's life possesses superior interest; yet high above all others rises his last transaction in human

flesh. He had finished his career as a man of sorrows—had closed his toil and travel in preaching the kingdom of God—had endured the mockery of trial, and had heard the harsh clamor of "crucify him! crucify him!" He had been spit upon, smitten, scourged, and forsaken by men, and betrayed into the hands of enemies by pretended friends. He had become the Lamb of Calvary, thereby taking upon him the sins of the world—even at that place, infamous and noisome with slaughter—deriving its name from the loathsome remains of executed criminals. The holes had been dug in which to plant the cross—the hammer and the nails had been made ready; the cross was placed on the ground; Jesus lay down upon that bed of sorrows. They nail him to it; they erect it; his nerves break; his blood flows; he hangs upon his wounds, a spectacle to heaven and earth!

"He dies, the friend of sinners dies;
Lo Salem's daughters weep around;
A solemn darkness veils the skies,
Sudden trembling shakes the ground."

The counsellor of Arimathea begs his body and lays it in a new made tomb, "wherein never man laid;" an angel descended and rolled away the stone from the door of the sepulchre; Jesus came forth—

"The rising God forsook the tomb."

He showed himself to Mary, and eight times appeared to his disciples; and after giving them his last counsel and discourse, he goes with them to the Mount of Olives—

"That dear honored spot,
The name of whose wonders
Shall ne'er be forgot."

There is impressiveness in the scene at the last interview with earthly friends; even though we hope to meet again in love's indissoluble ties. To part at the bed-side of a dying friend is painful, and yet pleasure is in the pain, if the "sure and certain" of a re-union in heaven beams upon the heart. So this Olivet scene was one of hope to the tried friends of the Saviour; for although he went from them to heaven without speaking further of his return, two angels in shining garb tarried, and assured them that "in like manner as they had seen him go up into heaven, he should come again."