SECOND CORNWALLIS BAPTIST CHURCH.

A SKETCH OF ITS HISTORY.

(Prepared by Rev. E. M. Saunders, D. D.)

The Second Cornwallis church was organized January 9, 1828. It was mostly a colony of members from the First Cornwallis church. At an early day, people of great enterprise and courage made their way from East Cornwallis through the woods, along foot and bridle paths to West Cornwallis, which they named Pleasant Valley, which name it held until by the law of the survival of the fittest it disappeared, under the shadow of the name of the thriving village of Berwick, and there made for themselves and their descendants homes, now among the most luxurious in the Cornwallis and Annapolis Valley. A few families came from the west and mingled with those from the east.

The Rev. Edward Manning made occasional visits to these members of his flock, and preached in their houses. William Chipman, then clerk of the Canard church, and one of its deacons, went often to this part of the country and preached the Gospel to the new settlers. These services were greatly appreciated, for in going so far west the people lost the opportunity of regular attendance on the ministry of that beloved pastor, the Rev. Edward Manning. In those early days it was not uncommon for them to leave home on Saturday morning, attend conference at Canard, hear the preaching on Sunday, and then return as they came, on foot. Going on horseback was a luxury for the feeble men and for the women. From the date of its organization till March 19, 1829, the church had no pastor. There were fifty members at the time the church was formed. During this interval of more than a year, the church had frequent visits from Mr. Manning and Mr. Chipman. On the 19th of March, 1829, William Chipman was ordained its pastor. The Rev. T. S. Harding preached the sermon, text, 2 Tim. 4: 2, "Preach the Word; reprove, rebuke, exhort with all long suffering and doctrine." The Rev. William Elder questioned the candidate; the Rev. Edward Manning offered the ordaining prayer, and the Rev. I. E. Bill gave the right hand of fellowship.

At the point from which this church begins its life and labors, it may be of interest to glance over Canada and the United States and note the number and standing of Baptists at that day. Then the Rev. Alixis Caswell was pastor of the Granville street church; Halifax; John Burton of the colored church of the same place; Harris Harding was at Yarmouth; Peter Crandall at Digby; Thomas Ansley at Granville; William Elder at Bridgetown; Thomas Handley Chipman at Nictaux; Edward Manning at Canard; Theodore S. Harding at Horton; Joseph Dimock at Chester; George Dimock at Newport; George Richardson at Hammonds Plains; John Craig at Ragged Islands; James Munro at Onslow; Richard McLearn at Rawdon; Charles Tupper and Samuel McCully at Amherst; Joseph Crandall and about six others were in New Brunswick. In the Maritime Provinces there were then about twenty-three ordained ministers. Now there are two hundred and twenty-five names on the list. Then there were forty churches; now there are three hundred and ninety-two. The membership in 1828 was about three thousand; now it is nearly forty-three thousand. The Baptist population was not much over ten thousand; now it is over one hundred and thirty-seven thousand. In the United States there were 2,487 ministers; 3,852 churches; 249,460 members. To-day there are 22,703 ministers; 34,780 churches; and 3,164,227 members.

The life of the Second Cornwallis church has gone out into the world, and has done its part in contributing to this wonderful progress, indicated by this contrast of statistics. At the time this church came into existence there was a revival of hope and an assurance among the ministers and churches of the Maritime Provinces that the denomination was about to throw off the stigma of ignorance, with which it had been branded by other denominations, and take a leading position in all the legitimate work the church of Christ is called upon to do. The organization of the Granville street church gave the Baptists a status in Halifax, and in the country generally, never enjoyed before in the eyes of pedo-Baptists. The founding of Horton Academy was an attack upon the belief among Baptist churches that if, when men were called to preach the gospel they were not educated, it was wrong to seek at schools for further training. The higher education became at that time a burning question. Young ministers began to break the bonds of ignorance by striving to obtain more knowledge. In the west there was quite a sensation among the people when the Rev. I. E. Bill bought a grammar and began studying in it. Ezekiel Marsters got a dictionary and explained to his hearers the meaning of the difficult words he used in preaching. The fomentation was general. The collision of opinions for and against the new doctrines was spirited in the extreme. At this time there was a large number recruited to the ranks of the ordained ministers. In 1828 Titus Stone, Fredgrick Miles, Samuel Bancroft, Richard McLearn and William Burton were ordained. In 1829 I. E. Bill, Ezekiel Marsters and William Chipman were set apart to the ministry of the Word. Abel Parker, William Skinner, Ebenezer Huntington, and Isaiah Shaw came as delegates from this church to Horton and helped found Horton Academy. William Chipman also was was present at this association, but he was still deacon and clerk of the First Cornwallis church.

The Second Cornwallis church was born at the most important epoch in the history of the Baptists of Canada. Mr. Chipman continued his pastorate for 29 years and six months. In all this time, as well as in his previous life, he was, in the best sense of the term, what is now called a denominational man. In all these years he was tireless in advocating and in laboring for every good cause. In this he had the co-operation and active support of his deacons and members. His life in West Cornwallis was patriarchal. He settled contentions among the people, wrote their wills and deeds and all other documents requiring legal knowledge and skilful penmanship. In all the struggles for civil and religious rights, and for fair play in the civil recognition and state support for institutions of learning, Mr. Chipman and his people bore their part nobly. One public meeting in defence of the right of Acadia College to exist as an independent institution, similar to the one held about the same time at Onslow, was held at Pleasant Valley meeting-house. There Mr. Chipman was opposed by his brother, the late Samuel Chipman, and his son, the late Henry Chipman. The college was dearer to him than his own flesh. With Dr. Crawley at his side, he stood through that stormy meeting as firm as a rock. Nearly all his members were with him. It was to him a great grief that any of them should be found in opposition to their pastor. He and his church were among the first to enlist in the temperance campaign. The seed sown and the work done in those early days have made for the welfare of the community far in excess of the credit now given. This was the time of the creation of the strong temperance sentiment which, to this day, has been an honor and a blessing to that community. Missions at home and in heathen lands had in Mr. Chipman and his church firm and zealous friends. Local schools, as well as the higher education at Wolfville, had in Mr. Chipman an ardent and generous supporter. Female education of the higher type was advocated by him at an early day. He encouraged young ladies from his church to go to Mount Holyoke, Mass., for advantages not then available in these provinces. Subsequently a ladies' boarding school was founded in Berwick, and would doubtless have remained there, only for the advantage of having it nearer the institutions at Wolfville. Through the influence of Mr. Chipman, the only deaf mute in that part of the country was sent away to the United States to be educated. The reward is a Christian home, presided over by this man and his equally devout wife. The additions to the church by baptism during the pastorate of Mr. Chipman are as follows, given year by year, beginning with 1829 and closing with 1858: 25, 16, 3, 1, 4, 70, 5, 3, 5, 0, 89, 0, 0, 0, 0, 11, 12, 0, 0, 0, 88, 0, 0, 0, 0, 3, 0, 67, 10, 10—total, 428. During the remaining years of his life, Mr. Chipman was a co-laborer with E. M. Saunders, his successor. He continued preaching and visiting from house to house till within a short time before his death. Indeed there are good grounds to believe that his death was hastened by his excessive labors in his advanced years. It was seven years after he resigned his charge of the church before he was called to his eternal rewards. Not only the church, but the entire community of West Cornwallis was leavened with the sentiments of their first pastor. He caught the high ideals of J. W. Johnston, J. W. Nutting, Dr. Crawley and John Ferguson, and he reproduced them in the field of his labor. Religious papers, the *Christian Messenger*, *Macedonian* and *Child's Paper*, were generally circulated through his untiring agency. Religious books also were were purchased by him and sold at cost to the people. His house was a home for Baptists, and especially for Baptist ministers. The railroads have put an end forever to the kind of happy hospitality common in those days.

During Mr. Chipman's pastorate it was customary for pastors to go from church to church, helping each other in special meetings. The last of this kind of work in this church was in 1856. The Rev. John Chase spent some months with Mr. Chipman. The result was a general awakening and sixty-seven baptisms. E. M. Saunders, a student at Acadia College, assisted Mr. Chipman in the summer vacations of 1857 and 1858. In the autumn of 1858 Mr. Chipman resigned, and Mr. Saunders was invited to the pastorate. He accepted the invitation on the condition that the church would make an arrangement with Mr. Chipman to labor with him as far as his strength would permit. This condition was complied with. He entered upon his labors in September, and was ordained on the 19th of the following December. His pastorate continued till the spring of 1867. The baptisms of that period, as they occurred year by year, beginning with 1859, were as follows: 115, 8, 13, 1, 12, 23, 4, 10, 24—total, 230. Of this number 13 were baptized by the Rev. J. E. Goucher, who was a supply for six months while the pastor was studying at Newton.

Up to the time of Mr Chipman's resignation there was but one church building—the Pleasant Valley meeting-house—except the one at Berwick, built one year before that occurrence. As Mr. Chipman had from his farm and other sources a private income, the church gave him but a limited salary. During the pastorate of E. M. Saunders, a house was bought in Berwick for the minister; a meeting-house at Black Rock and another at Cambridge were built and paid for. The Rev. E. O. Read was the next pastor. His first pastorate continued from 1868 to 1873. The annual baptisms in this period were as follows: 1, 0, 44, 4, 4, 2—total, 55. Mr. Read's immediate successor was the Rev. I. Wallace. The baptisms of this pastorate, which extended from 1874 to 1877, were 165, 58, 34, 28—total, 285. In Mr. Wallace's pastorate a troublesome debt on the church and parsonage were paid off—a great boon to the church. It had been a source of great trouble. Mr. Wallace was followed by the Rev. S. McC. Black, who continued pastor for 1878 and 1879. In these two years the baptisms were: 3, 6—total, 9. The Rev. J. C. Blakney followed Mr. Black. This pastorate continued from 1880 to 1883. The baptisms yearly were: 0, 46, 11, 0—total, 57. About this time a sad rending of the church occurred. It grew out of attempted discipline. The matter was before the Central Association. Time, by the grace of God, has brought about a good degree of harmony. In 1884, the Rev. J. W. S. Young and E. O. Read labored together in the church as evangelists. Their united efforts did much to encourage the church after its great trouble. Seventy-eight were baptized. At the close of these labors, the Rev. E. O. Read began a second pastorate, which continued till 1889. The baptisms during his second pastorate were: 0, 5, 13, 9, 11—total, 38. In the spring of 1890, E. M. Saunders spent three months with the church, holding meetings almost daily. In that time he baptized 68 converts. A baptistry was put in the church building at Berwick. Up to this date all baptisms had been in the open air. Two had been baptized in 1889.

The total number of baptisms in the church from 1828, the date of its organization, to 1890, was 1,074. It has sent out two colonies—the Fourth Cornwallis church and the Cambridge church. The number baptized into the Fourth Cornwallis church up to 1891 was 298. Up to the same date the Cambridge church received 181 by baptism. These, added to the number baptized into the mother church, make a total of 1,553 baptisms.

The membership of the old church at this date is 511; Cambridge, 277; Fourth Cornwallis, 200. Making a total membership of 988.

E. E. Daley was student preacher for the church in the vacation of 1890, and at times through the following winter. He was engaged in the autumn of 1890 as pastor, to begin work after he graduated in 1891. Accordingly he was ordained June 8th of last year.

The spirit of enterprise and the high appreciation of education, in harmony with the traditions of the pastors and the church, are still abroad in the community. The village school, at which young men and women are prepared to enter college, is evidence of this state of things.

A large number of ministers have been trained in this church. I call to mind the following names. They were not all members at the time of receiving license to preach, but they have all been connected either with the old church or its colonies: Samuel Elder, I. J. Skinner, D. O. Parker, I. R. Skinner, Alfred Chipman, George Weathers, William George (the foreign missionary), P. R. Foster, R. D. Porter, Wm. Porter, T. H. Porter, David Pineo, L. A. Cooney, J. W. Brown, W. E. Hall, C. E. Pineo, M. B. Shaw (missionary).

There are now a number of licentiates in the church. Isaac Chipman, although not ordained, was a successful preacher of the gospel. Charles Norwood, under license from the church, has preached for the last thirty-three years.

The last Year Book omits the list of licentiates. I am not, therefore, able to say how many young men there are now holding license from the church, and looking forward to ordination. I call to mind Messrs. E. A. Read and Harry Shaw. There may be others.

Mrs. Lyall (nee Norwood) is now working as missionary in China. Mrs. Morse (nee Parker) is engaged in our Telugu mission work.

Abel Parker, father of Rev. D. O. Parker; William Skinner, father of Rev. I. J. Skinner; A. McPhail, John Rand and William Webster served the church as deacons, and are now enjoying their eternal rest.

It is a noteworthy coincidence that the Second Cornwallis church and the institutions at Wolfville were founded in the same year. As the church is near by, it has been greatly helped by these schools. In return the church has rendered some assistance to the institutions. From the day Horton Academy was founded till his death, Mr. Chipman, the first pastor, gave of his influence, time and money in a most hearty and liberal manner to these schools. He was for some time vice-president of the Education Society, and from the first one of its board of directors. The church has been closely identified with the institutions in adversity and prosperity. Professor Isaac Chipman, the self-reliant, tireless laborer in laying the foundations of Acadia College, was a gift of the Second Cornwallis church. He so enlisted its sympathies at the time when help came in all possible forms, in labor, money, building material, and in the products of the farm and the house, that from no place was there a greater outflow of help to build Acadia College.

Pleasant Valley, especially in the early days of Horton Academy and Acadia College, was a favorite resort for student ministers. The warm-hearted sympathy and overflowing hospitality of Mr. Chipman and his people had great attractions for them. They always had ample opportunity, too, to exercise their gifts in preaching.

The church is now conditioned and qualified for even greater work than in the past. It is fondly hoped that its future may eclipse its early record.

It is now a little more than one decade on its second half century. The prospect is good. If in the future it shall be as faithful as in the past, the community in which it is located, the denomination in all its enterprises, and the world at large will feel for good the influence of the Second Cornwallis church. May Christ, the great head of the church, be glorified by the service and consecration of this community of believers.

— As the leaves of trees are said to absorb all noxious qualities of the air, and to breathe forth a purer atmosphere, so it seems to me as if they drew from us all sordid and angry passions, and breathed forth peace and philanthropy.

— Ambitious men, if they find the way open for their rising, and still get forward, they are rather wise than dangerous; but if they be checked in their desires they become secretly discontent, and look upon men and matters with an evil eye, and are best pleased when things go backward.—*Lord Bacon.*

— The beatitudes in the Apocalypse are for all overcomers. Heaven's rewards and crowns lie beyond battle-plains. Spiritual life always needs opposition. It flourishes most luxuriantly in adverse circumstances. We grow best under weights. We find our richest blessings in the burdens we dread to take up.—*J. R. Miller, D. D.*

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A JOURNEY WITH THE SUN.

No. I.

Professor Roberts, in his Canadian Guide Book, says that any one going from Ontario to the Maritime Provinces should travel "with the sun." What does he mean? The sun is a train that runs only one way, makes no connections, and allows no stop-overs. How is he to land his eastward bound passengers at their destination without taking them around the globe? Prof. Roberts is a poet. Do not therefore take his words too literally. He has simply used a poetical expression for "travel by day." This is the golden rule of travelling and the sun is the prince of guides.

The sun was shining in our faces as we boarded the Empress of India at Toronto and steamed across the head of the lake to Port Dalhousie. From there it was two and a half miles to St. Catharines, on the Welland Canal, where the steamer Persia lay ready for the trip to Montreal. St. Catharines has five populations—tourist, geographical, historical, approximate, and actual. According to a small circular issued by the Cunard Line, the population of St. Catharines is about 15,000, and with its beautifully shaded walks and delightful roads, possesses the rare advantage of city and country combined. A population of shaded walks and delightful roads is not to be found everywhere. It is too good to be true. The geographies say, "St. Catharines (9,632)." Brief, terse, to the point, but not particularly interesting reading. Appealing to the testimony of the captain of the Persia we gain some additional information. "It used to be 10,000, but it t'aint more'n 8,000 now." As to the actual numbers, not even the census man can keep track of it; for figures will lie, in St. Catharines as everywhere else.

At three o'clock we were again on the lake. Two piers form a sort of projection of the canal into the lake. To the right, between these and the curving shore, is said to be the best fresh water bathing place in Canada. The water is shoal for half a mile out, and the bottom as soft and fine as a carpet. Not a bather was in sight, but the water *looked* as if dozens of them might have gone under forever.

We were now headed straight for Kingston. A stiff breeze was blowing, the sky was blue, and the lake still bluer. Midway the land sank out of sight, and only the great lake's faint blue rim outlined the horizon. But for the absence of salt in the breeze we might have fancied ourselves on the ocean. When the sun had reached the horizon, he seemed very reluctant to leave the broad expanse of sea and sky. We fancied we could see him bobbing up and down like a buoy. "If I was over there I'd punch him down!" cried the small boy of our party.

At last the small disc left on the horizon seemed to quiver for a moment and then spread over the water in molten flame. The flame burnt brightly, leaped into fitful tongues of light, sank into its still glowing embers, and went out in the all-quenching darkness.

The next morning, however, he was up again, wide awake as ever, and so were we. Kingston was in sight, and the enchanted region of the Thousand Isles just beyond. The captain pointed out the most prominent objects—the fort, the jail, the insane asylum, and the tower of the Roman Catholic cathedral; in the background, standing up against the horizon, a grove of pines marking the spot where Sir John Macdonald lies buried. Opposite Kingston is a small island, called Garden Island, which should have been named Utopia instead. It is owned by a firm—D. D. Calvin & Son. It is only three-quarters of a mile long by one-eighth broad, yet 800 people are living there in comfort and even luxury. The chief occupations are ship-building, and making into rafts for Quebec the lumber brought from Superior and Michigan in vessels. One dairy farm supplies milk and butter for the whole island. The educational facilities are unrivalled. In addition to the usual branches, every boy and girl on the island is taught shorthand and telegraphy. The finest concerts in Ontario are given here. Whether these are facts or fictions, it is certain that this, and many another island, is a source of great profit to its owners. Wolfe Island, the largest of them all, was obtained from the United States government in exchange for another further down the river, just opposite the boundary line.

Among the Thousand Isles! Isles of the blest! And the blest are not only the people who live on them in summer, but the people who are privileged to see them as well. As everywhere, the Americans are the ones who have seen that the land is good and have come up to possess it. They own most of the houses, though Canadians are building more and more every year. Some of the houses are very pretentious, verandahed, balconied, and turreted to the last degree; the grounds are laid out elaborately, and the boat-houses are resplendent in red and yellow paint. Others are simple cottages, perched, perhaps, on a rock scarcely large enough to be called an island, and yet undeniably surrounded by water. It makes one's legs ache to look at them. Fancy taking a boat from your back door around to the front, or vice versa! All along the banks of the river are little box-like houses, tucked in the coves, or peeping forth from under the thick foliage. They look like doll houses, with their tiny verandahs and gaily painted roofs.

From Kingston to Brockville the very steamer seems to glide more softly, so as not to disturb the calm beauty of the scene. The river is like crystal, reflecting a sapphire sky, and shores and islands of emerald. On you sail as in a witching dream; the river flashes, the air glows with opaline tints, islands shift like the pieces in a kaleidescope, more and more islands appear, and still the panorama keeps turning. But long before you are weary the river has cleared itself of islands and flows onward, though narrowed, in a clear stretch of nearly a mile from bank to bank. Below Prescott, perhaps sixty miles from Kingston, the current is perceptible. It gathers strength, eddies sweep round and round, the steamer goes faster and faster, and is presently in the midst of a roaring, seething mass of water, resembling nothing so much as a huge boiling caldron. This is the first rapid—pronounced *Galoo*, spelt variously Galop, Gallope and Galoupe. Next come the Rapids du Plat, and then the Long Sault, nine miles long. The others, the Coteau, Cedar, Split Rock, Cascade and Lachine Rapids, are all within forty miles of Montreal. Only side-wheel steamers run all the rapids. As the Persia is a propellor she ran only the first—the Galop—and thereafter made for the calm waters of the canals, which generally lie within a stone's throw of the rapids. The canal system of the lakes and upper St. Lawrence comprises in all nearly two hundred miles of canal. Some idea of the expense to the government may be gathered from the figures given for the Cornwall canal—nine miles in length, and which, when completed, will cost $10,000,000. As is well known, the descent of the ground is overcome by locks, whose name is legion. If you are in a hurry it takes fully three hours to pass a lock; if not, the time is about ten or fifteen minutes.

Obey Quickly.

A young man who had been away to a camp-meeting for a few days, upon his return home was asked by his father what he had learned while there, and he replied, "I have learned to obey God quickly." Someone has said that he who obeys not at once, obeys not at all; and men of God have always been men prompt to obey. The Lord said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee"; and the narrative adds, "So Abram departed, as the Lord had spoken unto him." Again we are told, "When he was called he obeyed"—not a day or two, not a week or two, nor several months afterward, but at the time. And again, when God said, "Take Isaac, thy son, and offer him up," "Abraham arose up early in the morning." So with Moses; he was always quick to obey; and even when Pharaoh called for Moses and Aaron by night, and said, "Rise up, and get you forth," they delayed not even for the dough to be leavened. Waiting for an easy time will only give your enemies time to rise in overwhelming force against you. Israel's opportunity did not come at what seemed a suitable time for starting on a journey, but God's time is always best; so let us launch our little boat upon the wide sea at His command, and leave the management of the winds and waves to Him. Afterward, when Israel came to the border of Canaan, God said, "Go up"; and men who "followed the Lord wholly" said, "Let us go up at once"; but Israel feared and wept and waited that night, but waited one night too long, and although they got up early the next morning and said, "We will go," God had already said, "Back to the wilderness." Oh, the loss of not obeying God when He calls. See Mary, when her sister came and whispered, "The Master is come and calleth for thee." As soon as she heard, she rose quickly and came unto Him. Now, beloved, some of us have heard the whispered call of the Master, a friend from His word, through His spirit, saying, "Go out quickly into the streets, lanes, highways, and hedges, that My house may be filled." (Luke 14: 21.) To some, He has called "that they should be with Him" in closest fellowship, no separated life henceforth.

Oh, brothers and sisters, obey quickly, for it sometimes seems as if we could hear Him say, "That thou doest, do quickly." All things are not as they were from the beginning, for surely the fig-tree is putting forth her leaves, and so we know spring is nigh.—*The Young People.*

Talk Up That Pastor.

"I do not remember ever to have heard in my father's home one disrespectful or unkind word concerning a minister." That is what we overheard a young woman say not long ago. She paid to her parents a very high compliment, and described a condition of things which should find a counterpart in every Christian home in the land.

Ministers are men. They are not perfect. There are flaws in character and inconsistencies in life. But many persons magnify molehill infirmities into mountains of real badness. The reckless handling of ministerial reputation is one of the flagrant sins of our times. Poisoned arrows are shot from a thousand bows. A minister's reputation is his capital. It is everything. You might a hundred times better burn his home than unjustly assail his good name. As well waylay him and stab him to the heart as break down public confidence in his integrity and religious character. A bad man should not be excused nor shielded because he carries the shepherd's crook. But the fact that he carries the crook should not subject a man to unjust and malignant criticism. We plead for fair play.

Christians should be outspoken and true-blue in loyalty to their minister. Many are against him. *They* should be for him with emphasis. Many are talking him down. They should talk him up, *up*. Suppose he does not just suit you. He cannot suit everybody, and he is an ideal pastor in the estimation of a good many people who know almost as much as you do. Kind words count. Speak them often. Allow no one to speak disparagingly of the minister in your presence. Give the faithful man a lift every little while. Talk him up. Talk him up in the church. Talk him up in the home. Talk him up in society. Talk him up on the street, in the cars, everywhere. He will take courage. Will preach better sermons. Will put increased enthusiasm into all his multiplied duties. Will win gloriously. And you will have the great joy of knowing that your bracing words proved a real tonic and helped the dear soul to conquests he never could have achieved while struggling alone.—*Epworth Herald.*

Rev. William Hollinshed,

Pastor of the Presbyterian church of Sparta, N. J., voluntarily writes strongly in favor of Hood's Sarsaparilla. He says: "Nothing I know of will cleanse the blood, stimulate the liver or clean the stomach like this remedy. I know of scores and scores who have been helped or cured by it."

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August 10.

Sabbath Sch

BIBLE LESS

THIRD QUART

STUDIES IN ACTS OF THE

(Condensed from Peloubet's S

Lesson VIII. August 21. A

THE APOSTLES PER

GOLDEN TEXT.

"We ought to obey Go man."—Acts 5: 29.

EXPLANATORY.

Arrested. Again.—25- surprise came to the Sanh bled in the morning to prisoners they had arrested evening. Not only had t escaped, but instead of hi power of the rulers, as wo be expected, they were ac *came and told them, sta temple and teaching the p standing* implies the promi daunted position the apost up."

26. *Then went the captain* ple guard. *And brought violence.* The officers were apostles made no resistance gave them another opp preaching the Gospel to t was only in some such w could reach the leaders. *F the people.* What a contr courage of the apostles! converts men into heroes into cowards."

27. *When they had broug* to the judgment-hall. *Se the council*, etc. (See Lesso

28. *Did not we straitly* (*mand you.* The best aut here an affirmative sentenc *charged you*, as in Rev. *name.* The name of Jesus whom they knew to have b but who was proclaimed again. *Ye have filled Jer your doctrine.* Noble testi success of their preaching. *blood.* It was plain that it Messiah the rulers had bee their nation. It was this stirred them so deeply.

Peter's Speech in Defe have noticed the structur brief defence as one of the mens of pleading on rec proof that the promise, "It s you in that hour what ye was amply fulfilled.

29. *Then Peter.* The u man. His thoughts were broken telegraphic commun his tongue. *And the* standing by his side, pray will give him the right wor what he says as their own.

First. The Principle w there Conduct to be righ *to obey God rather than men* principle they had uttered mer trial (4: 19. Lesson duty, conscience, God, the rights of men, approved duct. Socrates avowed thi his defence; and unless the he died as a felon, and not

Second. They were God of the Jews. 30. *Th fathers.* Whom the rulers obey. The God who had ma who had promised the M and again. *Raised up.* S world. He did all that wa making Jesus the Messia God of the Jews was on th apostles.

Third. Whom ye slew the simple truth without also without reserve. *Han* On the wood; crucified. ers, arrayed yourselves against your own God.

Fourth. God works Plans of the Rulers. And to be in the wrong. 31. *H exalted.* By raising Him fr by the ascension. *With H* Indicating the power exe divine favor. *To be a* describing His kingly prince to whom all Israel tence. Before whom ever yet bow, whose kingdom over the whole world. cross has become the ce world; the crucified has atoning Saviour; the despis King of kings and Lord o is a prince to every one to a Saviour, and we may k save us when we obey Hi *A Saviour.* By whom y saved from your sins.

Fifth. Still God desi them. Peter uses his op preach the gospel of gra rulers. *To give repentance* of the exaltation. "The rection, ascension, and eve cession are all part of one having all the one object tion of men from sin."

Sixth. Personal Testi Facts. 32. *And we are* Chosen by Him to testify originate, we only report, ness to what we have se This was their method The rulers were trying to from speaking the truth. ready to bear witness ev lives. The change in Peter testimony before the Sanh still the work of the churc ness.

Seventh. The Testim Holy Spirit. *And so al Ghost.* (1) By His sensib tions, as on Pentecost, and the baptism of Jesus, and figuration. (2) By the g whose hearts He had cha character, the fruit of the was a testimony to the gos miracles He had wrough ness. God would not wor cles through those who Him. They were the div to the gospel. (4) There w witness within all those (Rom. 8: 16; Gal. 4: 6; 1 *Whom God hath given to Him.* This was the essen of receiving the Holy Spi others is such witness rulers themselves could ing if they were willing to

Gamaliel's Address to 33. *When they heard that, to the heart.* They were cut through as by a saw-