

of Samaria and Judea, to hear Philip in the one and Peter in the other, and let us take heed that we have both ears open.

Opening the eighth chapter of the Acts, we are first informed that persecution upon a large scale was raging against the Church of Christ in Jerusalem city. All saving the apostles, were scattered abroad, some in remote sections of the province of Judea, and others in the province of Samaria. And while Saul—the afterwards zealous Paul—was actively assisting the persecuting party, (much more popular than the friends of the gospel (deacon Philip, also Philip the evangelist, made his appearance in the city of Samaria as a messenger of the cross. The faithful Philip “preached Christ to them.” How? Here let us turn to Peter and listen to him in Jerusalem while he preaches Christ to the people; for the historian records a portion of Peter’s address, but Philip’s words are not given. Peter, filled with the Holy Spirit, in the midst of his brethren apostles, standing before an assembly numbering its thousands, on the most interesting of the Jewish Feast Days, Pentecost, preaches Christ to his hearers by telling them that God had recommended Jesus of Nazareth to them by miracles, wonders, and signs—that He, by the counsel of God being given up, was taken by them and with their wicked hands crucified—that it was not possible for him to remain with the dead, and that he arose after he was buried—that he was crucified as a wretch unfit to live, now occupied the throne of David and was always David’s Lord—that he was at the right hand of God, and had shed forth the Holy Spirit, which could then be seen resting upon the apostles—and that this Jesus, being both Lord and Christ, the whole Jewish people should assuredly know he was not a Malefactor nor a Martyr, but a Saviour—that He whom they had judged worthy of death by the cross for blasphemy and disloyalty, was now worshipped by angels, and with the wreath of coronation on his brow shared the throne of God, and rightfully claimed the homage of men. These sublime particulars are taken from Acts ii, verses 22 to 26.

Such was the apostolic way of preaching Christ, and such, therefore, was the preaching of Philip in the Samaritan capital; for Philip and Peter were not sectarians, and hence they would not preach against each other, or the one contrary to the other.

Following the narrative given of Philip’s labours among the Samaritan citizens, we learn that the people unanimously give heed “to the things” spoken by Philip. We are told by the inspired penman that there was “great joy” among those who gave heed to the things preached by the evangelist. It is related that “they believe