HISTORY OF LOWER AYLESFORD BAPTIST CHURCH.

From 1828 to 1893. By J. H. Hall. Read before the Central Association at Halifax, June 23, 1893

In the month of September, 1828, I. E. Bill and Ezekiel Masters, both young men recently licensed by the First Cornwallis church to preach the gospel, visited Aylesford on their first missionary tour. After spending a few days there, I. E. Bill went to Nictaux, and Ezekiel Masters remained at Aylesford and Upper Wilmot and proclaimed salvation to the few, there being only eight or ten Baptist families in the township of Aylesford at that time. The Lord blessed his labors, sinners were converted, backsliders reclaimed, and saints comforted. The field was large, extending from Stronach Mountain (Margaretville), in Annapolis county, on the west, to Cornwallis on the east, and from the top of the South Mountain to the Bay of Fundy on the north. The people were anxious to hear the Word; so meetings were held in the different sections, and many turned from darkness unto light. On the 4th day of March, 1829, a council met, by previous appointment, at Lower Aylesford for the purpose of organizing a Baptist church in that place. Thirty-three persons dismissed from the Nictaux church and four from 1st Cornwallis and 1st Horton churches—thirty-seven in all—presented themselves for that purpose. The council consisted of Fathers Edw. Manning, Wm. Elder, T. H. Chipman and I. E. Bill. I. E. Bill was ordained the day previous at Nictaux. On the day following, March 5th, Ezekiel Masters was ordained as pastor; Ebenezar Stronach, Sidney Welton, Henry Saunders and Abel Parker, deacons; and Thos. Tupper was chosen clerk of the newly organized church. The field being large much labor was required. The Lord blessed the efforts put forth, and the first year 109 members were added to the church by baptism.

On the third day of July, 1831, Henry Saunders, a deacon of this church, was ordained as an evangelist. Also on the 23rd day of May, 1833, Ebenezar Stronach, another deacon, was ordained to preach the gospel of Jesus Christ, and thus the word of God was spread abroad.

Elder Masters, after a pastorate of four and one-half years, removed to Pleasant River, Queens county. During the four and a half years he baptized 125. In 1835 there was no pastor, and only two were baptized. January, 1836, the church called Elder Masters to the pastorate again, after an absence of one year. Elder Masters had many friends; was an earnest worker; yet he lacked wisdom, and even prudence in some things. In consequence of this we find, in the year 1837, when the association met at Yarmouth, a council was appointed, consisting of Elders T. S. Harding, Richard Cunningham, Nathaniel Vidito and Major Chipman, to visit those brethren dismissed from the Aylesford church, and to judge the expediency of organizing them into a separate church, and if worthy, to give them the hand of fellowship. As the result, the next year, at Chester, Second Aylesford church was received into the association. Elder Masters remained pastor of the 1st Aylesford church until May, 1842. Baptized during that time, year by year: 61, 9, 1, 71, 20, 1, 22—total 185. Elder Ebenezar Stronach resumed the pastoral charge of the church for three months. Baptized during that time, 34.

In August, 1842, William C. Rideout, a young man of much earnestness, licensed by the St. Andrews church, N. B., visited us and preached with good acceptance.

September 14, 1842, the church called a council, consisting of the following brethren: viz., Elder Edw. Manning, Wm. Chipman, N. Vidito and I. E. Bill. Bro. Wm. C. Rideout was ordained to the work of the Christian ministry. He threw his whole energy into the work to which he was called. The general interests of the church were advanced. He remained pastor five years. During that time sixty-six were added to the church by baptism. Elder Ebenezar Stronach greatly helped the pastor on this extensive field during those five years.

In March, 1846, the brethren at Upper Aylesford asked for letters of dismission in order to be organized into a separate church. This request was cordially granted. About this time the Second Aylesford church made proposals to unite again, as that church was not a geographical division, but one to please themselves, the centre being at Melvern Square. This proposal was favorably received, so that on the 14th day of October, 1847, the First and Second Baptist churches of Aylesford met together by previous appointment for the purpose of reunion. We find this entry in the church book: "The First and Second Baptist churches of Aylesford, finding their former difficulties removed to a great extent, and believing it will be for the glory of God and our own best interests, therefore resolved, that we unite together in one church, to be known and designated as the Lower Aylesford and Upper Wilmot Baptist church. That both pastors resign; also the deacons of both the present churches resign their offices. That all members in good standing in both churches are eligible for membership in the new church." Forty-one members of the two former churches united at this time in forming the new church. The old difficulties grew beautifully less as time wore on, and have long since become only a thing of the past, and many of the old members of the former churches continued to unite with the present church. Elder E. Stronach was chosen pastor; Sidney Welton, Calvin Baker, Joseph Goucher, Abram Reagh and Zebina Roach, deacons of the consolidated church. Elder E. Stronach faithfully discharged his duties throughout the whole field. Elders Obed Parker and Robt. Walker rendered him much assistance. Elder Stronach continued pastor two and one-half years, baptizing in that time twenty-five.

In the early part of the year 1850, Wm. C. Rideout, a former pastor, was with the church three months, and baptized twenty-four. The church was one year without a regular pastor. The ministering brethren in the church conducted meetings in the several sections during that time.

In the early part of the year 1851, Elder Chas. Tupper was called to the pastoral care of the church, and he entered upon the duties of his office on the first of July following, and for over twenty years faithfully discharged those duties throughout the entire field, with great earnestness, and satisfaction on the part of the people. For some years he labored one-fourth of the time with the church at Upper Aylesford. In 1854, the Lord graciously favored both those churches with an extensive revival of religion; eighty-five were added to the Lower Aylesford church and fifteen to Upper Aylesford by baptism. Rev. Willard Parker greatly helped the pastor at this time. In 1859, this church was again visited in mercy, and during four months one hundred and thirty-eight were added by baptism. Bros. Abram Stronach and R. S. Morton rendered much valuable assistance to the pastor. In June of this year, the ninth session of the Western Baptist Association was held with us. In 1861, ten years had elapsed since the commencement of Elder Tupper's pastorate. At that time the church numbered 214. Since then there had been added by baptism 274, making the membership 514; net increase, therefore, during the ten years was 300, being an average increase of thirty members annually.

In 1865, commencing with the week of prayer, meetings were held in several sections of the church, which, during the winter and spring, were greatly blessed, and thirty-six were again added by baptism. In the following year, 1866, as the result of special services commencing at the beginning of the year, in which the pastor was greatly helped again by Bros. Abram Stronach and R. S. Morton, on this extensive field, seventy were added by baptism.

In 1870, at the annual meeting of the church, Dr. Tupper thought proper to tender his resignation. This resignation, however, was not accepted, as the church thought best to retain the services of their old pastor, and give him a retiring salary of two hundred dollars annually to the end of his life, with the privilege of laboring when and where he pleased, engaging I. R. Stubbert, lic., as his coadjutor for one year.

In 1871 Dr. Tupper retired, having spent twenty years of the prime of his mature manhood as pastor of this Lower Aylesford and Upper Wilmot church, and having baptized during that time, with his associates, four hundred and nineteen, and welcomed them into the church.

In 1872, the church having grown to such proportions, there being six or more regular preaching stations, and believing that it would be for God's glory and our own best interest to divide this church, therefore due notice being given in all the sections, a meeting was convened at Melvern Square, and a large number of the brethren being present, it was unanimously resolved that a division of the church take place forthwith; that Upper Wilmot church embrace all those living in Annapolis county and north of the Annapolis river, and that Lower Aylesford church include those living in the county of Kings and south of the Annapolis river in Annapolis county. This division gave Lower Aylesford church a membership of two hundred and sixty-one, with three preaching stations at that time.

January 1st, 1873, the church called Bro. H. Bool as pastor three-fourths of the time. Dr. Tupper divided his time between this and the Upper Wilmot church. Bro. Bool remained one year; baptized one. The new "Bethel" was dedicated in July to replace the old one burned a few years before.

In 1874 the week of prayer was observed in some sections of the church, and it soon became apparent that God was about to visit us in mercy. Dr. Tupper became unable, on account of age, to discharge all the duties required of him, so he invited Elder N. Vidito to come to his help. He came the first of March and the power of the Lord came with him, and in three months 140 were added to the church by baptism. Bro. Vidito visited us several times during the summer and fall.

In June, 1875, the Western Association of N. S. held its twenty-fifth annual meeting at Tremont. Seven were added to the church during the year by baptism.

In January, 1876, Bro. E. O. Read was called to the pastoral care of the church. He accepted the call and faithfully discharged the onerous duties of his high vocation. The work advanced. "Harmony" became a regular preaching station, and a growing interest was manifest where heretofore only occasional services had been held.

In 1877 a new "meeting house" was opened at North Kingston, one section of this church. Not having owned a parsonage we concluded to arise and build one, which we did at a cost of $1,800.

In 1878, believing it would be to our advantage to withdraw from the Western Association and unite with the Central, as this is most convenient, therefore the change was made.

In the early part of the year 1880, Bro. E. O. Read tendered his resignation to the church, as he had not been able to preach for some time on account of loss of voice and failing health. This the brethren did not accept at the time, hoping that with rest he might be able to resume his duties again soon. In this, however, they were disappointed, and after some time concluded to accept it. Thus closed a successful pastorate of five years—fifty-three having been baptized and welcomed into the fellowship of the church during that time.

About this time it became apparent that Dr. Tupper's work with us was done; he was drawing near the close of his earthly pilgrimage, and on the 19th of January, 1881, he gently passed away to the "better land." "Mark the perfect man and behold the upright, for the end of that man is peace." Only those best acquainted with Dr. Tupper knew how to appreciate his real worth.

In the early part of the year 1881, Rev. Frank Beattie entered upon the pastorate, having been previously called. He was honest in his convictions, plain, outspoken and fearless as to whether men heard or whether they forbore. He remained pastor over four years. In 1884, the Central Association held its thirty-fourth annual session with us at North Kingston, one section of this church. In May, 1885, Rev. F. Beattie resigned and removed to Parrsboro, Cumberland Co. He baptized during his pastorate fifty-nine. For some time we had only irregular supply of preaching.

Early in the winter of 1886, Rev. J. W. S. Young, the well known evangelist, made us a visit and held meetings in the several sections of the church. His labors were greatly blessed. The good seed sown in years past was quickened into life, and many turned from their evil ways and sought the Saviour of men. As a result, in three months one hundred and seven were added to the church by baptism alone. Yet the real good done cannot always be fully estimated by the numbers baptized. On the first of May following, when the present pastor, Rev. E. H. Howe, commenced his labors with us, reaction had already set in, and the alloy soon became discernable from the pure gold. Bro. Howe proved himself an earnest worker, and one hundred and twenty have been added by baptism in seven years. In 1829, the church had no place of worship; only school and dwelling houses. Now the "old church" and her colonies own eleven churches and three parsonages; value of church property, $22,000. The total number of baptisms in the church since 1829 to the present was 1,405; number baptized into the Upper Wilmot church to date was 986. Up to the same date the Upper Aylesford church received 510 by baptism. These, added to the number baptized into the mother church, make a total of 2,901 baptized. The membership of the "old church" at this date is 501; Upper Wilmot, 501; Upper Aylesford, 396; making a total membership of 1,398.

We would record our devout thankfulness for the spirit of holy ambition for higher education that has ever been evinced by the "mother church" and her colonies, by the large number of ministers who have been chosen to the highest calling—that of preaching the gospel—who have all been resident members of one of these churches. I call to mind the following names: Henry Saunders, Ebenezar Stronach, Robt. Walker, Abram Stronach, James Parker, Willard Parker, Obed Parker, James H. Tupper, S. J. Neily, Chas. Randall, L. B. Gates, Obed Saunders, James Palmer, Bennett Taylor, E. N. Harris. All these have passed the boundary line that divides the present from the future, and have entered upon their eternal reward. J. C. Morse, D. M. Welton, E. M. Saunders, Aaron Cogswell, J. E. Goucher, G. O. Gates, W. L. Parker, W. H. Robinson, C. E. Baker, F. I. Goucher, E. E. Gates and John West are all in actual service in this "fair Canada" of ours; while E. C. Spinney, D. D., I. R. Wheelock, W. P. Palmer, E. L. Gates and S. E. Miller are doing good work in the neighboring republic; with a large number of deacons and lay members who have done and are doing earnest, faithful work in their own churches at home.

In conclusion, we would desire for Lower Aylesford church nobler, higher, grander allotments in the future than it has been hers to enjoy in the past.

WANTED, A CHURCH THAT CAN PUSH.

BY H. F. ADAMS, TRURO, N. S.

If churches want ministers who can "draw," it is as true that ministers want churches that can "push." When a pastor is called from one church to another, people frequently think that the main consideration that influences the good man in his decision is financial; but in most cases a pastor has changed his sphere of labor for another, chiefly because he was tired of having to do *all* the *drawing*, and all the *pushing*. Take a parable. The pastor and members desired to get a big "bus" to the top of a hill. It was a formidable task, but the pastor said that if the members would go behind and *push* he would go ahead and *draw*, leading it straight and true; and thus hearty co-operation would end in success. They all voted to carry out the well-conceived and well-received plan. The day arrived and each got into his place with a resolve to push his best, and the pastor took the pole. For a time all went well, and good progress was made. Harmonious co-operation got the "bus" up the gentle ascent of the hill. But as the incline grew steeper, the work became harder and the speed slower. The pastor was, however, faithful to his charge, and he pulled until the perspiration fell from his brow in large drops. He pulled, and pulled, and pulled, until all his strength gave out, and he felt he could not pull the big "bus" one inch further. Thinking that something was wrong, or that the wheels needed oiling, &c., he called for the brakes; then turning round, he looked, and lo! to his amazement, all the members had got *inside*, on *top*, and the deacons comfortably nested on the driver's seat. Every one looked very pleasant, and each was eloquent on the "drawing" abilities of their pastor. But the pastor soon resigned. He wanted, *not a larger salary*, but a church that can "push" and keep on as it began. He was willing to do his best, but not willing that his members should do their worst; willing to guide the old "bus" to the top of the hill of success, but not willing nor able to get it up there *alone*.

Every pastor wants a pushing church, and nine of every ten pastors would prefer a pushing church and a moderate salary, before a church dominated by 18th century conservatism and a large salary. Give us pushing churches with pushing deacons, who will push around and keep the finances in proper shape. Pushing deaconesses, who will push among the sick and poor. A pushing Sunday-school superintendent, with a band of pushing teachers. A pushing choir that will give the congregation only those tunes that they can sing. Pushing ushers, who will be at the services first and charm visitors by their gentlemanly ushering. Pushing members in the pews, who will in a Christian spirit push their hand out to the strangers shown to their pews; inviting them to prayer meeting; ascertaining their names and addresses; calling on them, and with a tact pleasing to the most fastidious, enquiring after their spiritual welfare. Give a pastor such a church, and with his drawing and their pushing, they will get the biggest "bus" to summit of the hill of success. Then pastoral changes will not be so frequent.

— Are you troubled with sour stomach, nausea, nightmare? Take K. D. C., the king of dyspepsia cures. It is guaranteed to cure you.

Our Institutions of Learning.

In this issue we present engravings and statements of interest concerning several institutions of learning identified with the Baptist denomination. An exhibit of the whole work of our people in this direction would show how general and deep an interest is taken in higher education in our churches.

In 1890 we copied from one of our contemporaries the figures concerning the property and endowments of educational institutions controlled by various denominations, as follows:

Baptist,	$11,867,181
Methodist Episcopal,	11,572,920
Presbyterian,	9,282 000
Congregational,	7,911,257
Episcopal,	3,309,733

It will be seen that then the Baptist denomination was in advance of all others. Since that time there have been larger gifts for our colleges and seminaries than ever before known. In the four years since the American Baptist Education Society began its work, its report of this year states that $12,000,000 have been added to the funds of our educational institutions. While there has been a considerable addition to the educational endowments of Presbyterian and Methodist institutions of learning, it is probable that the property and endowments of Baptist institutions exceed that of both these denominations. The University of Chicago has now $7,000,000. The munificence of Mr. John D. Rockefeller has placed that institution in the very front rank, and Mr. James B. Colgate by his gifts for Colgate University has given to Hamilton an opportunity for development which few institutions in the state can command.

With the exception of founding the new university at Chicago, for which there was imperative need, the money which has been secured of late years has been devoted to strengthening existing institutions. Long established colleges and seminaries have received help by which for the time to come they will be able to do better work. At the same time the principle on which the appropriations of the Education Society have been made, have brought the people of various States into more intimate and interested relations with the colleges. Having given money for them they care for and appreciate them as never before.

The great need of the times is not new colleges, but more academies, as feeders for our higher institutions. We could wish that somewhere within easy access of New York and Brooklyn there was in this State a first-class academy. Many parents shrink from sending their children to academies 150 or 200 miles away, but would be rejoiced to know of a good academy, under denominational control, within fifty miles of the metropolis.

The work that is being done by Colgate and Cook in the interior of this State, by Peddie and West Jersey, and at Suffield in Connecticut, shows what might be done in this State, near this city, if we had an institution of the right class. There is also need of more academies in other States.

If there ever was a time in the history of American Baptists when a discount was placed on the higher education, that time has long gone by. The last man who thought that ignorance would be an aid to the Holy Spirit, and culture a hindrance to grace, went off the continent about the time that Cannonicus gave up the ghost and was laid to rest with his fathers. The subject of higher education began to be agitated among our people soon after the founding of Providence, and the agitation culminated in the planting of what became Brown University in 1765, eleven years before the Declaration of Independence. The beginning was made in Warren, the institution was known as "Rhode Island College," was removed to Providence in 1770, but still had its most influential patrons among the Baptists of Philadelphia. By its charter, 22 of the 36 trustees are forever to be Baptists. Of the twelve fellows eight are and must be Baptists. Moreover, the president must be of the same faith. Otherwise, the university is free from denominational bias. "Religious tests" are excluded by the charter, the professors' chairs being open to men of all denominations, and to instruction the youth of all religions are freely invited. It is a Baptist university but utterly unsectarian, and meets fully the wants of the country in respect to higher education. It obtains its name from one of its earliest donors, Hon. Nicholas Brown, whose benefactions led the trustees in 1804 to call it Brown University. Its Board of Instruction has always been of a high order, and its curriculum up to the most approved standards of scholarship. James Manning, Jonathan Maxcy, Asa Messer, Francis Wayland, Barnas Sears, Alexis Caswell, Ezekiel G. Robinson, and Elisha B. Andrews have successively presided over the institution, which, to-day, is in a flourishing and influential condition among the universities of our land. It loses nothing when compared with Yale, Harvard and other better endowed universities.

It was very soon found that one college could not meet the wants of our great and growing denomination, and colleges were founded in several states in the Union in rapid order, until now we have thirty-five universities and colleges exclusive of the colleges and seminaries for the colored people of the South, seven well endowed theological seminaries, and eighty-one academies of various grades. The whole number of educational institutions supported by Baptists in the United States is one hundred and fifty-three, with a property value including endowments of $31,761,222, and 26,552 students in process of education. These institutions are permanently endowed to the extent of $16,782,820.

Among the institutions for female education is Vassar College at Poughkeepsie, which has property to the amount of $1,850 000 including an endowment of $1,018,000. The library and educational apparatus of Vassar is valued at $146,000, and the reputation of the college is second to none in the land. It has had a succession of able presidents, and is now presided over by the gifted and cultured James M. Taylor, D. D., so well known in this city and in Brooklyn, where he was reared.

Of the youngest of the Baptist educational institutions, the Chicago University, it is easy and yet hard to speak. It has an amplitude and vastness quite in proportion to the spiring domes and vaunting ambition of the city in which it is located. Baptist educational movements in Chicago have not always been fortunate. A university located there, and planted on land given by the late Stephen A. Douglas, was lost to the denomination through mismanagement, misfortune and the misunderstandings of leading men. The new university, with Prof. Harper at its head, and the noble endowments of Mr. Rockefeller to support it, promises to be the most magnificent educational institution in America. It has not the age of Harvard, nor the pedigree of Yale, but it has all the life and energy that brain and money can give to a seat of learning. It is the ambition of Dr. Harper to make Chicago the greatest university in the world; and though he cannot provide the moss, rust and dust of Oxford and Cambridge, he is securing professors of the highest order, and filling his university with educators who have been tested elsewhere, and who bring to their new positions the widest gifts of educational experience.

Brown and Chicago are like the buttresses of the great bridge spanning the East river. One bears the inscription "1765"; the other is marked "1890." The founders of the first are dead; the founders of the other are living, full of brawn and brain, money-making and money-giving, and pushing their educational scheme to the very front of the world's educational enterprises; their ambition knowing no stopping place. Between these two grand buttresses, East and West, are scores of colleges, seminaries, academies that make up the preponderance of Baptist educational work. It compares well with the educational work of any other denomination, and with its widening, deepening power, must have an extensive influence on the religious future of the United States.

Colby University in Maine, with its young and broad-minded president and its noble professors, is a light in the East. Colgate with its $1,650,000 endowment, soon to have a president worthy of its fame, and Rochester bristling at every point, open up our educational work in New York. Bucknell, beautiful for location, provides for the State of William Penn; while Denison, Shurtleff, Franklin, Kalamazoo, Ottawa, Sioux Falls, with other colleges, north and south, dot the land. To the importance of the academy we are waking up, as Colgate, Cook, Colby, Granville, Peddie, Worcester, and many others, fully show.

Every great sect is recognizing the power of education. Every denomination is planting great colleges, and the history of those bodies will show their wisdom. The Baptists should develop the Columbian University in Washington, and by more ample endowments, and enlarged facilities, and more complete equipment, make that institution the peer of the other metropolitan universities. We cannot afford to neglect the seat of government—the seat of political power. The Catholics understand that—so should we. On all our schools should be stamped the old Harvard motto—"*Christo et Ecclesia.*"—*Christian Enquirer.*

— A friend of mine told me that he saw in a city in Belgium two pictures painted by the same hand. One was the first work that ever came from the hand of the artist Rembrandt,—a little picture, almost like a daub in its appearance, the first effort of his youthful genius. The other was his masterpiece; and there hung the two side by side. Now, what made the vast difference between those two pictures? Each was wrought by the same hand; each was inspired by the same genius; each came out of the same mind. That which made the difference between the two is just expressed in the one word "training."—*J. L. Hurlbut, D. D.*

— There's a famous French maxim that tells us that it is the "first step that costs." It is a pity that the proverb does not finish the thought, and add, "It is the last step that pays." The tedious and difficult first steps,—in how many things we take them, paying a big price in money, time and toil; and in how few of these many things do we have patience and constancy sufficient to finish the last and easier part of the course, and receive the pay!

R. R. R.

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THIRD QUARTE

Lesson V. July 30. Act

PAUL AT EPHES

GOLDEN TEXT.

"When the spirit of tru
He will guide you into all t
16: 13.

EXPLANATORY.

Paul remained a year a
Corinth, founding and stren
church in that city. Ther
for Jerusalem to be present
feast, probably that of
which occurred this year
Sept. 16. After a brief sta
lem he went to Antioch,
point of his missionary tou
Antioch early in A. D. 54, r
churches which he had
founded in the provinces of
Phrygia; thence he came

1. *While Apollos was*
Apollos was an eloquent,
tured Alexandrian Jew, w
converted with a very inad
ledge of Jesus and His r
preached with great power
He was taught the gospel n
Aquila and Priscilla, and
Corinth before Paul reache
this journey. *Paul ha*
through the upper coasts. F
try, not sea-coasts. *Came to*
the Ægean Sea. *And fin*
disciples of Christ, Christ
the fruit of the preaching
ing his few days' stay, and

2. *Have ye received the*
since ye believed? The m
rendering is far more e
clear. "Did ye receive the
when ye believed?" Did t
fluence in any way affec
time of your baptism? W
conjecture what prompted
The most natural explanati
Paul noticed in them, as t
the meetings of the churc
spiritual gifts, perhaps al
the peace and joy and br
showed itself in others. W
much as heard whether ther
Ghost. Again here the m
translation of the original
us to the true interpretatio
swer of these followers of
"On the contrary, we did
time of our baptism) so m
whether the Holy Ghost
3. *Unto* (or into) *John's*
the profession and the purpo
in baptizing. It was a con
pentance, a hope of a Mess
to lead a new life, but wi
of a present Christ and the
the Spirit. They were lead
fasting, and prayers, and al
had not passed on to "right
peace, and joy in the Holy
4. *That they should beli*
which should come. John's
a preparation for the Mes
now repentance is an essent
of being a Christian; but t
ly higher and nobler life
hating sin and leaving it
ing for a better life, as sum
new impulses of life, its joy
growing, is vastly more tha
from the cold and deadnes
5. *When they heard;* i. e.
disciples of John. *They*
This state of things shows
is important, but not of lis
of salvation. *In* (or into)
the Lord Jesus. It does no
this that the full form of
was not used. The New
phrase is "baptized in," or
press the close union wi
which men are brought by
6. *The Holy Ghost ca*
Manifested by its effects
mentioned. *They spake wi*
prophesied. Better, "They
ing with tongues and prop
verbs implying continuous
prophesied. Here, as usu
to speak with inspiration,
future events. It appears
12: 29, 30, that these gifts
possession of all believers.
7. *And all the men,* etc.
sion in the original is some
and may be designed to p
tion that the Ephesian be
as a rule, in this condition
8. *And he went into th*
According to their inv
months before (18: 19, 20)
ing to his habit and pr
spake (at their religious se
He preached with great
fearlessness. It required
to preach to these Jews th
the Messiah, the Saviour
9. *But when divers* (som
ened. Confirmed in their
in opposition to the truth.
not, or, as in the Rev. Ver.,
bedient." This explains h
hardened—by resisting goo
by disobeying known du
ling on their convictions, b
believe what was true. B
of that way. The commo
result of hardening the h
will not change their lives,
to oppose the teaching th
them to change. *He d*
them; i. e. ceased to take p
lic services at the synagog
rated the disciples. The
of the congregation, with
Jews who were more inter
rest in his teaching. *Disp*
ing, discussing) *daily in th*
Tyrannus. Of him nothi
He may have been the
school whose building, hir
a preaching-place, still b
10. *This continued by* (fo
two years. These two ye
clude the whole of Paul's
sus. To them must be ad
months' preaching in the
gogue, the time which
three months (chap. 19: 1
bably the time of the ev
after ver. 20, the two ye
that verse. Thus we wo
three years which Paul sa
Ephesus (chap. 20: 31).
12. *So that from his bod*
(see Luke 8: 46). They
course probably, because
so great that the sick
brought directly to the
some instances were too
removed from their hou
. . . *evil spirits.* Here, a
the two are distinguished.