

may have an idea of the progress of Christianity from the Jews to the Gentiles by noticing that in the opening, Jerusalem is the centre, then Antioch, then the Grecian cities, then Rome,

A knowledge of this book is necessary in order to understand the Epistles which fol

## THE LESSON.

### I. Introduction.

1. The former treatise have I made, O Theoph ilus, of all that Jesus began both to do and teach (Luke 1: 1-4.) 2. Until the day in which he was taken up, af

ter that he through the Holy Ghost had given commandmedts unto the apostles whom he had chosen: (Luke 24: 50, 51; Mark 16: 15, 16; Matt. 28: 19, 20, 3. To whom also he shewed himself alive after

3. To whom also he snewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God: (Dan. 7: 13, 14, 27; Luke 1: 32, 33; 1. Cor. 15: 3-8; Rev. 11:

4. And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. (Luke 24: 49; John 14: 28.) 5. For John truly baptized with water: but ye shall be baptized with the Holy Ghost not many

days hence. (Mark 1: 8.

V. 1. By former treatise is meant the history of Jesus by the author. (See notes on Acts above.) He inscribes this, as he did that, to his friend *Theophilus*. It was cus-tomary among the ancients to inscribe their writings to particular persons. He was evidently a man of position and a Christian, an evidence to us that many of the first first followers of Jesus were of the higher class. Began both to do, etc.-Christ, when he ascended to heaven did not cease to teach and to do for his people. His work was bu just begun. He now teaches us with his Word, by experience, &c., and works in us according to his own pleasure, for further-ing the interests of his cause. Not only TEACH but ACT.

V. 2. Until the day, etc. Luke's gospel includes Christ's history to the day of his ascension. Commandments: Christ's instructions to his apostles before he left them, prominent among them being the commis-sion "Go disciple all nations." This is the kernel of our work as Christians, the central light before which our differences must fade away.

V. 2. Infallible proofs. The proofs of our Master's resurrection were not to be dispu-ted. He not only showed himself to his disciples who recognized him, but did this again and again for forty days, walking, talking, eating and drinking with them. That they firmly believed it was He, is evinced by the fact that they preached him with them of them night and day, and finally most of them were killed for his sake. Let us cast all doubts to the winds, for men will not suffer death for that in which they have no confi-

dence. Vs. 4 and 5. Wait for the promise of th Father. The command to continue at Je rusalem waiting for the promise, raised rusalem waiting for the promise, raised considerable expectation on the part of the apostles. The baptism of the Hely Ghost was a necessity, and it was most fitting and appropriate that they should receive it at Jerusalem, whence the gospel was to spread to the uttermost parts of the earth. It is a good thing for the people of God to assem-ble together, for Christ has promised to be with them. These people prayed, and pos-sibly some were impatient for the outpour-ing. They could not, however, force the multer, nor can we force a revival of reli-gion.

14. These all continued with one accord prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren. (John 7: 5; Matt. 13: 55; 18: 19; I. Cor. 15: 7.)

V. 12, 13. They now go back from Olivet, as Christ had told them to do, to Jerusálem, most skeptical

about three-quarters of a mile from the place of ascension. The upper room spoken of was doubtless in a private house. Not that they ate and slept here, but this was a place of meeting for them while they awaitd for the appearance of the Spirit.

V. 14. Continued with one accord in prayer and supplication, etc. Though they had been promised the Spirit, they nevertheless continued to pray for it. God delights in prayer. Incessant prayer by brethren in mity and love will accomplish the grandest Discord among brethren in a

church will result disastrously to the intersts of Christ's kingdom. Lesson II.-January 14.

### THE DESCENDING SPIRIT. [Acts 2:1-16:] HOME STUDIES.

M. The Lesson, ..... Acts 2: 1-16. T. Prophecy by Joel,.....Joel 2: 21-32. W. Promise of the Spirit, ...John 16: 1-15. T. Christ Going to the Faifests his presence. ther, .....John 16: 16-38. Christ's Prayer for his Dis-ciples, .....John ch. 17. God's Wonderful Works, Ps. 107: 1-32.

# S. Peter's First Sermon.... Acts 2: 14-36. GOLDEN TEXT.

"And they were all filled with the Holy Ghost."-Acts 2: 4. THE LESSON.

I. The Descending Spirit. 1. And when the day of Pentecost was fully

I. And when the day of rentecost was fully come, they were all with one accord in one place. (Lev. 23: 4-6, 10, 11, 15-21; Acts 1: 13, 14.) 9. And suddenly there came a sound from hea-ven as of a rushing mighty wind, and it filled all the house where they were sitting: (John 14: 26; 15. 96.)

15:26.) 3. And there appeared unto them cloven tongues like as of fire; and it sat upon each of 4. And they were all filled with the Holy Ghost

and began to speak with other tongues, as the Spirit gave them utterance. (Mark I: 8; Acts I: 5, 8; 1. Cor. 14: 2, 16.) V. 1. And when the day of Pentecost, etc.

Ten days after the Saviour's ascension. The second day of the Passover was the 16th of the Jewish month Nisan, and Pen-16th of the Jewish month Nisan, and Pen-tecost was the fiftieth day from that time. It is the Greek word Pentecoste, meaning fif-tieth. At this time there were in Jerusalem people from all countries. The disciples were here in one place and with one accord. Probably in the 'upper room'' spoken of in the former Lesson, and if in one place, doubtless of one mind and purpose. V. 2. And suddenly. Perhaps while in the act of prayer or song, when they least expected, on the first day of the week, Sun-day morning, there came a sound from hea-

day morning, there came a sound from hea-een. It was as a terrific wind, threatening to bear everything before it, and filling the house, though probably extending no far-V. 3, 4. Cloven tongues as of fire. Let it mean what it says. Not tongues of real fire, but lambent flames resembling fire.

Indy. They could not, now correct yail of religion.
II. Power From on High.
6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? (Isa. 2: 2, 3; 49: 23, 23.)
7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. (Matt. 21: 43; I. Pet. I: 11; Deut. 29: 29.)
8. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all

oromised.

their master was taken when they all for y ministered to by Mr. and Mrs. Alex. sook him and fled. Peter himself, who so Oldham, of Wilmington, at whose house he died. He was buried beneath a beautiful magnolia, planted by Mr. Oldham some bitterly denied him had beeh renewed and was at this time his most zealous and able preacher. Ye men of Judea. Notice he addresses the Jews first, for they were the wenty years ago, in his burial lot.

-The New South V. 15. Not drunken. This could not be possible to a Jew as it was but the third THE SENTIMENTALISM OF INGERhour of the day, and no Jew ever drank or ate anything before the hour of morning SOLL'S INFIDELITY. prayers. Alas, that it should ever be true that men are drunken all the time and not BY REV. JOSEPH E. CARTER. unfrequently members of the church go up to the nouse of the Lord with the smell o

the poison upon their breath. For a long time I have had, mayhap, an extravagant admiration for AT WORK AGAIN. Judge J. S. Black, of Pennsylvania, for his wonderful powers of analysis

After drifting around for so long, and the wide sweep of his mental it is a great joy to be in regular pas grasp. For this cause, whenever I hear of toral work again. We entered out anything published which he has new chanel last Sunday, and a more delightful day I never spent. The written, I seek it with eagerness and congregation is not so large as it read it with delight.

would have been but for the cold I believe it was Emerson who said slippery day. The ground was covthat one ought not to read a book unered with ice, making it dangerous for all of unsteady feet to venture t l it is a year old. I have not missed the mark wide, then, in so lately getout. But the Lord was with us, and ting hold of a back number of the it is always good to be where he man-North American Review, containing the distribe of Col. Ingersoll against

Our building is 72 x 54, and is a model inside of architectural beauty the Christian's God, with Judge Black's reply. and convenience. The outside of It was with peculiar relish that ] course does not present a finished ap-

followed the pages so long desired, but so lately secured. It is to be pearance, as it was built with a view to making additions in a few years. hoped that what appears to be my When the main church is added, it misfortune may be my advantage upon will be so arranged that the preacher the principle held by Mr. Emerson. can stand in the center and preach to Judge Black's effort, in this master a congregation in both rooms, thus piece of his, increased my already making every foot of space available high estimation of his powers. There for overflow meetings. If, in passing through Baltimore, you North Carowas no one expression in his whole essay which more arrested my attention linians will come to see us, we will and added to my pleasure than the give you the most comfortable seat we statement of the way in which he can find. The brethren and sisters would defend the cause which Mr. received us so kindly that we have Ingersoll had so defiantly attacked. felt at home from the first day of our After he had cleared his decks for arrival. Still, the sight of a "Taraction, he summed up the charges of Heel" does us good; and should any his antagonist, and with a square issue of you do as a Western brother did made in the words, "I deny all this," the other day, when he simply "poked" his card under the door and he proceeds: "How shall this be de termined? Not by what we call di-vine revelation, for that would be then "poked" off-well, we'll not be responsible for the consequences. begging the question; not by senti-The Baptists, as you know, are not ment, taste or temper, for these are strong numerically in Baltimore. The Methodists and Catholics outas likely to be false as true; but by inductive reasoning from evidence, of number all others. But there are which the value is to be measured according to those rules of logic which thousands who do not belong to any church, and our hope is in God that enlightened and just men everywhere have adopted to guide them in the search for truth." he will reach many of that class through our new enterprise. The

ground in this part of the city has been preoccupied by Episcopalians, Methodists, Catholics and Presbyte-Considering the battle that after this ensued, the victor, his victim and the victory, I can think of nothing rians. Still there is room for us. to which the above words can be so Houses are going up rapidly, and in a few years this will perhaps be the well likened as those of David to Goliath of Gath: "Thou comest to me most populous portion of Baltimore. Five or six different lines of street with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the cars centre near our church so as to afford great convenience to those who God of the armies of Israel, whom thon hast defied. This day will the may wish to attend from a distance. We start out with cheering pros-Lord deliver thee into mine hand; and pects, but our hope for success is not in the prospect, but in Him who has i will smite thee and take thine head from thee; and I will give the careasses of the hosts of the Philistines this day unto the fowls of the air and

I cannot say that I am sorry to hear of Bro. Dodson's death. Why should to the wild beasts of the earth; that we be? Missions have lost a devoted all the earth may know that there is worker and Ohristianity has lost a s God in Israel." I would ask indulgence from

Amorites, he put to the edge of the sword, how many wives he widowed or how many mothers he 'unbabed, cannot now be told. I do not even Know how many droves of innocent oxen he condemned to the slaughter. But it is certain that his refined and tender soul took great pleasure in the terror, conflagration, blood and tears with which the war was attended. \* \* \* I do not say the war was either better or worse for his participation and approval. But if his own conduct (for which he professes neither penitence nor shame) was

right, it was right on grounds which make it an inexcusable outrage to call the children of Israel savage criminals for carrying on wars of ag-gression to save the life of their government." I cannot close this article without

many Amalekites, and Hittites, and

a reference to the consummate vanity which enters into the make up of this wonderful champion of the infidelity of the nineteenth century. This was brought out by the dis-

tinguished victor from whose pen I have already quoted so much, in a paper distinct from the essay now beore ns. He was meeting Ingersoll where he had affirmed that the universe never had a beginning; that there were no laws governing the universe; and where he had based his opinion upon such reckless statements on the ground that it was contrary to HIS (Ingersoll's) idea. It was at this

point, when the inordinate vanity of he man and infidel had caused him to say this, that Black, in his own unique style, said: "Surely Ingersoll's bump of nelf-esteeni is in a state of chronic inflammation.' If nothing else had come from In-

gersoll and his infidelity, than that which this article has shown, there is enough to disgust every sober-minded individual with the man and his belief; and upon the other hand, enough to greatly strengthen the faith of the Christian, who reverently turns toward the table where it lies and, for fresh perusal of its comforting pages, says, Hand over to me THE OLD BOOK.

that they may go forward in the good work so nobly begun, and make ear-nest laborers in the Master's vine-

condition we are not perplexed with so many cares, there is not much to After intermission, the people rembled at 2 o'clock. Opening make us a

Bro. Bailey :- I had often heard of tion, and and exhortation, and heav- dryness and dullness, because they were edthe town in Eastern Carolina called en imprintsupon the earth another Scotland Neck, and I had heard kiss of affection. heart. much of the pleasure of that section,

Born again ! a new creative act, but I had no idea that all the good greater than the first; a new song is things said for Scotland Neck and on the lips of a redeemed sinner, and the surrounding country were true a new life and a new joy have begun until I went there myself. I went, I in the soul. Born again ! and God's saw, I was convinced. It was my stoning and reconciling work has tripleasure to spend the first Sunday of amphed, and the whole realm of this month with the brethren there, moral being is stirred to gladness. and a more pleasant Sabbath I hard-Born again ! and around the soul's ly remember. Although I had for spiritual cradle gathers the glory of some time known their excellent pas-Calvary, and all pure spirits view the tor, Dr. Hufham, it had never been new creation with wonder, and admy privilege to hear him preach. I miration, and joy. Born again 1 and the angels sing the psalm responsive had never thought of the loneliness of the other world just as I have to God's ineffable glory; and the heav-enly rapture finds its way to earth and since I heard him. The absence of hope and love among the spirits was

is echoed back even from the hearts presented with such force that I apof sinful men: The soul is saved ! preciated the hopes of life and the love of friends more than ever before. Died ! and the fond hopes of life's bright morning have faded, and af-Dr. Hufham save that it is both easy fection weeps for its treasure, hid in and pleasant to preach to his flock. darkness and the dust. Died ! and a thing which will not seem strange to dissolution and desolation reign; and any one who learns of the good work the grave, emblem of all that is most done in their Sunday School. I was dreaded and repulsive to human sen much pleased with it. It was pleassibility, welcomes the perishing joy. ant, too, to learn what an efficient Died ! and the sombre night-curtains work Prof. Ragsdale is doing for the fall, and all is left to silence and decay. Oh, is it all only corruption

Wake Forest realizes the advantage and hopeless min ? Died ! It was one of Christ's little that section, for some of her brightest ones-an heir of glory-and God students now are from that school. mitigates the sorrows of life's saddest and others are being prepared to be hours by surrounding them with the loveliness of a divine beauty; and the My visit to Scotland Neck was consolations of a divine compassion. short, simply because the longest That grave is the path way of life to the week has only seven days, and duties dead; and this gives hope to the living who weep by its side. Dying is the presage and prophesy of a life sublime, and the sown seed of mortality become the promise of immortal

fruits. Through the gateway of the tomb comes the light of a brighter future, and along that shining track the redeemed pass with Jesus to the possesion of eternal life. Out of the dust of mortality shall immortality come forth-immortality for the soul, and for the body. There is hope for the body-the poor, frail, sinning body-for it was redeemed by

the great sacrifice. The grave is one of our best friends: treasury of our idols, depository of God's scattered seed. It stands solemn guard over its momentous trust. and points with its misty finger to the ever nearing and brightening future glowing on the distant horizon with the light of an endless day ! Returning to the College, I felt

"Grave! thou guardian of our trust, Grave ! thou treasury of the skies, Every atom of the dust Sleeps in hope again to rise: Hark I the judgment trumpet calls— Soul rebuild thy house of clay;

Immortality thy walls, And eternity thy day.

Born ! Born again ! Died ! And glorified ! With Christ, faring as he Wake Forest College, Dec. 11, 1882 fares, partaker of his condition; AS THE LORD HAS PROSPERED US knowing him as none know him here; When prosperity smiles upon u seeing him not through a glass darkly, but face to face-the living feawe often forget the cause of Ohrist. When adverity frowns upon us, we tures, the lips that move, the eyes seldom forsake his cause. In the one that glisten; sharing the love that passes our knowledge, "forever with the Lord," in the everlasting and un-

and many of the educated preach with gres ucated. What your preachers need is more 0

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[Beaniner.] The Salvation Army in England has introduced a service of dancing as a means of drawing crowds and winning converts-the

dancing being done by girls with tambour-ines. The dancing of Herodias' daughter pleased Herod and those with him, but the ffects-well, they were as favorable to con version as they can reasonably be expected to be in this case.

We have studiously avoided speaking of this "army," because of our contempt for their methods. Is it not, instead of an agency of good, an instance in which Satan has transformed himself into an angel of light to "deceive even the elect" ?

Southern Baptist.]

We notice a parsgraph in several of our secular exchanges that there is a church in Georgia named "Break Neck Baptist church." Is it true, brother Index? hope that it is not.

To this the Index replies:

If there is a Baptist church of that name in our State, we do not know it. And to speak out frankly, we do not care to know t: the cause has weights enough to carry vithout such as this.

This is not a case of " Let the dead and the beautiful rest."

Mississippi Record.]

There are many fields of great importance which promise no salary, but, if a preacher goes there and does the best he can, in a few years they will be developed into rich harvest fields. Who is to do this, if not vou?

Dr. Gambrell said this to a class of theological students. What many preachers need is faith.

[Baptist Courier.]

A Baptist Association, then, is not a church court. If it be objected, that in case of a church's palpable departure from sound doctrine or its fall into gross immorality, the Association can have no remedy, we answer: The right to enter a voluntary association implies the right to leave it, and the right to admit necessarily involves the right to exclude.

Certainly! Though an Association possesses no ecclesiastical authority, it is nevertheless an organization, and can withdraw association from any church which has forfeited its confidence.

[Ohristian Standard]

"Uncle Peter, I heard you preach last night." "Yes, sah; and I tried to tell de cul'd people de truth as I understand it." "But, Peter, you ought to know that the most intelligent people don't believe a word of such notions, that there is a God who of such notions, that there is a God who created all things, whom we ought to love, serve, and obey. All things which you say were created came from 'molecules.'" "Now, sah, is dat really de fact?" "Cer-tainly it is; and such an intelligent man as you are ought to know it and keep up to the times in your preaching." "Wall, sah, ef dat's de way things gwine on, 'pears to me dat I'd better keep right on and 'wise de mos' intelligent ob de cul'd people to do der very best to keep on the right aide ob de pusson dat runs dem mollycules; kase ef dey don't, he mout jest let dem mollyef dey don't, he mout jest let dem molly-cules mix demselves rp with something dat mout make it very disconfortably hot for some ob de mos' intelligent sinners ob dis day."

Can "Stub-Pen," of the National Baptist

interesting inscriptions on the tombestones there, some of which are no longer legible. From Weldon to Wake Forest, enjoyed my ride with a former school mate, who has doubtless spent many anxious days, as most young minds trying to decide what he should do in life; he has at last decided to be Methodist preacher, and was accordingly on his way to join the Conference.

and Brown's school nouse, were pres-ent with the Sunday School at Cape-harts, and participated in our exer-cises. The exercises commenced promply st 10 o'clock, opened by prayer and singing, after which sev-aral speeches or declamations were erwise than happy as often as he had an opportunity of returning. delivered by the students of this school, interspersed with splendid vocal music, and a short address by Rev. W. White, and C. P. Hughes, of Bethany Church, both worthy, young brethren, and we humbly pray God's blessings upon them, and trust

yard.

at college called me back. I left congratulating these good people on being so happy, thinking that any one might be glad to cast his lot smong them, in (as they put it) The Land They Love. In passing through Halifax, a town well known in the history of the State, I was delayed long enough to visit the cemetery at the old Colonial

patrons of Vine Hill Academy.

of having one of her able alumni

sent to college in the near future.

one who had spent any appreciable time at Wake Forest, could feel oth-

Church. There are a number of very

Hendersonville, N. C., Dec. 9, 1882.

SUNDAY SCHOOL CELEBRATION.

Editor Biblical Recorder :- The Sunday Schools from Bethany Church, that though I had had a pleasant trip to Scotland Nect, I was sure that no

