

thing is settled, and his brother claims the property. The widow contests his claim, and it is carried to the courts, where she gives evidence on her own behalf, and her claim is confirmed.

Had taken security. Going security for an-

other is quite old, and in the Proverbs is a warning, arising, probably, from experience, of the danger of doing this too rashly. In political matters the giving of hostages as security for the fulfilment of pledges was always demanded.

BIBLE SEARCH LIGHTS.

What other message did the jailer receive in the morning? What did Paul say? What was the effect of his words upon the magistrates? What did they do? Where did Paul and Silas go?

1. Why did they not preach in Amphipolis and Apollonia? What do you infer from the use of the pronoun "they" instead of "we"?

2. What does Paul say about these three days preaching? (1 Thess. 1: 5; 2: 7). We can gather some of the substance of his sermons from 1 Thess. 1: 5; 2: 1, 2, 5, 10, 11; 3: 3, 4; 4: 1, 6; 5: 2; 2 Thess. 2: 15. Did he preach elsewhere than in the synagogue? (1 Thess. 1: 9). How was he supported and why did he take this course? (1 Thess. 2: 9; 4: 11; 2 Thess. 3: 6-15).

3. Who first proved the same truth? (Luke 24: 26, 46).

4. It is interesting to note the influence of the synagogue upon earnest-minded gentiles (ch. 17: 12; 10: 2; 11; 21: 13; 48: 14; 1 & c). Luke specially notices female piety (Acts 6: 13; 17: 12, 34).

5. What warnings against envy? (Prov. 14: 30; 27: 4; Ecc. 4: 4; 1 John 3: 12; Gen. 37: 4, 11; Rom. 13: 13; 1 Cor. 3: 3; 13: 4; Gal. 5: 21; Jas. 3: 14, 16; 1 Pet. 2: 1). Jason was at Corinth with Paul afterwards (Rom. 16: 11).

6. What was the charge made at Philippi? (16: 20, 21). Had Christ predicted these troubles? (Matt. 10: 34; Luke 12: 53).

7. Is there anything in the epistles to the Thessalonians to indicate that Paul dwelt upon the doctrine of the Kingdom of Christ? (1 Thess. 2: 12; 2 Thess. 1: 5). Did intelligent Romans give any heed to this charge? (John 19: 12, 15). Does christianity inculcate loyalty? (Matt. 22: 21; 1 Pet. 2: 13, 17; Prov. 24: 21; Rom. 13: 1-7; Titus 3: 1).

8. This bond may have been the obstacle interposed by Satan to Paul's return (1 Thess. 2: 17, 18; 3: 10).

9. Mention another similar night adventure of Paul's? (Acts 9: 25).

10. Wherein did the "searching" of the Bereans differ from that of the? (John 5: 39).

PRACTICAL LESSONS.

Once again we find Paul in a city having a Jewish synagogue, and "as his manner was," he went into it.

We cannot very easily get away from habit. Paul was a habitual church goer, wherever he was. It is a good thing for children to be taught in their youth to attend the services of the church, and to form habits of regularity and punctuality. Some one has said that there are four good habits, punctuality, regularity, steadiness and despatch. Without the first of these time is wasted; without the second, mistakes the most hurtful to our own interests and those of others are often committed; without the third nothing can be well done; and without the fourth, opportunities of great advantage are lost, which it is impossible to recall.

I. THE MODEL PREACHER.—In verses 2 and 3 we have Paul's mode of address to the Jews in the synagogue.

(a) "He reasoned with them." The Christian teacher must not only be scriptural, but reasonable, and each of these two attributes should go hand in hand. Reason must not be set up in competition with scripture, but it must be made use of in explaining and applying the scriptures.

(b) *He was not discouraged.*—For three sabbath days he kept at his task; "precept upon precept, line upon line." Let us not be weary in well-doing, but patient and gentle and forbearing.

(c) *His theme.* "This Jesus whom I preach unto you is Christ." Paul is never very