

had apparently no synagogue and were accustomed to meet for prayer by the river bank without the walls.—McGiffert.

In three respects Lydia is to be commended to the admiration of her sex. In the first place, as an industrious woman who earns for herself an honest living; secondly, as a devout woman who faithfully avails herself of the means of grace; and thirdly, as a Christian woman whose heart is opened to receive the truth.—Thain Davidson.

Mark, she was not a *wearer* of purple but a *seller* of it. To be "clothed in purple and fine linen" was a token of rank and wealth; to sell it was a sign that she belonged to what might probably be called the middle class of society. The Jews of those times had far more sensible ideas than have many in our day, as to what constitutes true gentility. Indeed, it was one of the enactments of their civil law that every young person should be taught some trade. A Jewish youth who happened to be born and brought up in a good social position, did not turn up his nose at the idea of learning a trade. A young lady of independent means did not look down upon, nor treat as an inferior, her neighbor who sold wares. Let every young lady aspire to do something for herself. No matter whether she has been born with a silver spoon in her mouth—or a gold one,

either—she will find it an enormous advantage to be occupied with some specific and practical work.—Davidson.

Great things may have small beginnings. Here was the birth of the Church in Europe.

Light from the East

COLONY.—A colony, in Roman usage, was a new settlement formed under a civil law or a grant from the emperor. When the place had been selected and the law passed fixing the quantity of land to be distributed and the share to be assigned to each person, those who volunteered to go were organized and sent forth in military order. The precise limits of the new city were carefully marked off with religious ceremonies, and the community thus formed was an exact copy of Rome. Its householders spoke the Latin language, were governed by Roman law, and possessed all the privileges of Roman citizens, freedom, exemption from poll-tax and tribute, and full ownership of the soil. Its magistrates, called by courtesy *pretors*, held in the colony the place occupied by the consuls in Rome in the days of the Republic. Philippi was originally a Greek city re-founded by Philip of Macedon, father of Alexander the Great, but was made a colony by Augustus after his victory near it over the forces of Brutus and Cassius in B. C. 42. Its first citizens were his soldiers.

TEACHING HINTS AND HELPS

This section embraces teaching material for the various grades in the school.

For Bible Class Teachers

AN ANALYSIS

The lesson is, in part, a record of Paul's second missionary journey, in which he entered upon a new field by passing from the Roman province of Asia into Europe. We note:

1. The brief reference made to Phrygia and Galatia. (a) The historian Luke is silent regarding what the apostles did in this great area. He simply says that they passed "throughout Phrygia and the region of Galatia," v. 6. It is certain that on this tour Paul founded what are spoken of in 1 Cor. 16: 1 and Gal. 1: 2 as "the churches of

Galatia," because it is stated in Acts 18: 23, that he visited them in his third missionary journey. (See also Gal. 4: 19; and 4: 13-15.) (b) The inhabitants of Galatia in the days of St. Paul were largely Celts, the same race that appeared later in England, Ireland, and the north of Scotland. About three hundred years before Paul's time the Gauls also settled in this region. The mixed population were called Gallo-Grecians. Dr. Stokes holds that the Epistle to the Galatians "shows us the peculiar weakness and the peculiar strength of the Celtic race, their enthusiasm, their genuine warmth, their fickleness, their love for that which is striking, showy, material, exterior."

2. The guidance of the apostles by the Holy Spirit. (a) It is twice stated that "they