

glad? (Matt. 5: 10-12; 2 Cor. 4: 17; 12: 10; Phil. 1: 29; Jas. 1: 2, 3; 1 Pet. 4: 12, 13, 14).

26. When was a similar testimony given to the divine presence? (Acts 4: 31). Compare Peter's deliverance from prison (ch. 5: 19; 12: 7). On what other occasion did supernatural earthquakes occur? (Matt. 27: 51; 28: 2, contrast Kings 19: 11).

27. An instance in which guards suffered death for the escape of a prisoner (ch. 12: 19). When was Paul's life in danger owing to this law? (ch. 27: 42).

30. What answer did John the Baptist give to a similar question? (Luke 3: 10). How does James reconcile the two? (Jas. 2: 26). What answer was given on the day of Pentecost? (Note and explain the difference). What answer was given to Paul? (ch. 9: 6).

31. Shew that the children of believers are received, along with their parents, into covenant relationship with God (Gen. 17: 7; Acts 2: 39; Rom. 9: 8; Gal. 3: 14, 29).

33. Shew the improbability that the mode was immersion (vs. 36-40). Give another instance of household baptism (ch. 11: 4; 1 Cor. 1: 16).

PRACTICAL LESSONS.

I. PAUL AND SILAS IN PRISON.—What a strange place to find them in, after the good they had done. We would have looked for them any where but in prison. The palace doors ought to have been thrown open to receive them. What evil have they done?

We have lived to very little purpose in this world if we imagine that good men and good deeds are always welcome. When evil men see that "the hope of their gains" are gone, then look out for trouble. One would suppose that even the "masters" of the poor damsel would rejoice at her deliverance from the cruel and pitiless bondage of the evil spirit. But the devil in them was more virulent and had a greater grip of the masters than ever it had upon the slave.

Ah, wasn't it Christ who said "Beware of covetousness." "The desire of money is the root of all evil and they that lust after it, pierce themselves through with many sorrows." 1 Tim. 6: 10.

And let us remember that the spirit of covetousness which leads to an over-value and over-love of money is independent of amount. A poor man may make an idol of his little, just as much as the rich man makes an idol of his much.

We know our blessed Lord's own declaration, how the poorest person may exceed in charity and liberality the richest; and that is by giving more than the wealthy in proportion to the whole that is in his possession. So in like manner a poor man may be more covetous than a wealthy man, because he may keep back from the treasury of God more in proportion to his all, than the rich man keeps back

from his all. If the christian character is debased and heaven is lost by such indulgence of covetousness as to make a man a worshipper and idolater at the shrine of Mammon, it is of little consequences whether the heart be set on an idol of gold or an idol of clay. And this is certain, that we took nothing into this world and we shall carry nothing out.

"How much did he leave" was asked of the lawyer of a very rich man who had just died. "Why he left it all," was the answer. "He left it all." Notice, however, that the masters did not make the loss of their gains the party cry to stir up strife. "These men being Jews do exceedingly trouble our city and teach customs which are not lawful for us to receive." What good men they were; and how zealous for the "city" and its morals. It's the old trick but ever new of working from one motive and trying to get credit for another. "The heart is deceitful above all things and desperately wicked."

Now they are beaten and cast into the inner prison with their feet made fast in the stocks. "Make them as sure as ye can, for these are uncanny men, oh jailer. Thou mayest have heard of one Peter who was delivered from prison, see that these escape not from under thee." "Like master like man." When the jailer saw the treatment they had received at the hands of the magistrates he thought it was only his duty to be severe in his authority too.

II. AT MIDNIGHT PAUL AND SILAS PRAYED AND SANG.—Christ spake a parable once to this end, "that men ought always to pray and not to faint." Midnight turned into mid-day, A prison transformed into a pray-