

John McKay  
Atlas City

# SUNDAY SCHOOL BANNER

for  
TEACHERS  
AND  
YOUNG PEOPLE.

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FEBRUARY, 1884.

[No. 2.

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# SUNDAY SCHOOL BARRER

for  
**TEACHERS**  
AND  
**YOUNG PEOPLE.**

Vol. XVIII.]

FEBRUARY, 1884.

[No. 2.

### Rock of Ages.

Rock of Ages, save a child,  
Tossed upon an angry sea;  
Mid life's billows rolling wild,  
I am clinging now to thee;  
From my sin and sorrow save,  
Else I perish in the wave.

Rock of Ages, help I pray,  
Or I sink to rise no more;  
All too far from thee away,  
Let me reach thy gracious shore;  
Prove from self and sin a haven,  
Make me now thy child forgiven.

Rock of Ages—strength Divine,  
In thy cleft, oh, let me lie!  
Take my sins, they're too much mine,  
Take them from me, else I die;  
Now to me my Saviour prove,  
Let me know and feel thy love.

Rock of Ages, dear to me,  
Shelter in a weary land,  
Covert from the tempest be,  
Refuge from the desert sand;  
Let me hide beneath thy shade,  
Till my guilt-stains all shall fade.

Rock of Ages, still the same,  
As the shadows longer grow,  
And I feel this weary frame  
Bend beneath its age and woe,  
And the billows higher roll,  
Rest my weary time-tossed soul.

Rock of Ages, hear my cry,  
Now, and when to die I come;  
When I heave my latest sigh,  
Take my weary spirit home;  
Let thy peace mine eye-lids close,  
Sweetly bear me from all woes.

Then, amid the hosts above,  
I shall sing for evermore,  
Lost in wonder at thy love,  
As I tread the heavenly shore,  
"Rock of Ages, cleft for me,  
All I am, I owe to thee."

And as praises louder rise,  
Echoing through the courts of heaven,  
Where no tears on any eyes  
Call to mind the sins forgiven,  
Louder still my song shall be—  
"Rock of Ages, cleft for me."

Never more shall cease the song,  
Ne'er shall shadow dim the light;  
"Glory doth to Christ belong,"  
Sing ye saints and angels bright;  
This our song forever be,  
Rock of Ages, cleft for me.

CHAMBLY, Dec., 1883.

J. C. G.

How greatly a well-organized system of home study is appreciated is shown by the success of the Chautauqua Literary and Scientific Circle. Each year since its commencement the number pursuing its course has been augmented, until now about fifty thousand names are enrolled. The members of the Circle are scattered over broad portions of the globe, some of them being in India, others in the Sandwich Islands. The magnitude of the good results no man can estimate.

Be slow to stir inquiries which you do not mean particularly to pursue to their proper end. Be not afraid to suspend your judgment, or to feel and admit to yourselves how narrow are the bounds of knowledge. Do not readily assume that to us have been opened royal roads to truth, which were heretofore hidden away from the whole family of man; or the opening of such roads would not be so much favor as caprice.—*W. E. Gladstone.*

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## The Sunday School Banner

W. H. WITHROW, D.D., Editor.

TORONTO, FEBRUARY, 1884.

### Our Periodicals.

WE are glad to announce, that although we had expected and made preparations for a large increase in the circulation of our Sunday-school periodicals, that increase has quite surpassed our most sanguine expectation. From all quarters come testimonies of the high appreciation in which our Lesson Helps are held—numerous Sunday-school workers, most competent to judge, preferring them to any others published. This is a strong incentive to increased effort still further to improve all our periodicals. The improvement in the *Methodist Magazine* has especially called forth hearty commendation. We trust that it will circulate largely in our schools, for which special inducements are offered. Write for free specimens and special rates to schools. Our space in the BANNER is so limited that a large amount of matter of special interest to Sunday-school teachers and older scholars is given in *Home and School*, which, we trust,

will, with its older sister, *Pleasant Hours*, find its way to every one of our schools. They have both copious lesson notes taken from the best authorities. The *Sunbeam* has also lesson notes specially adapted for the little folks, and all have the catechism questions taken from the new Wesleyan Catechism—the best, we think, ever prepared.

### S. S. Teachers' Decalogue.

I. Pray for inspiration, wisdom, and patience. "Be gentle unto all men, apt to teach, patient." 2 Tim. 2. 24. "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." James 1. 5.

II. Have faith in your convictions. "Have faith in God." Mark 11. 22. "Believe also in Me." (Jesus) John 14. 1. "For the time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets." Heb. 11. 32. These had faith in their convictions, so must you have faith that God will bless your work.

III. Respect your pupils, "for of such is the kingdom of heaven." If they seek truth give it them. "If a son shall ask bread of any of you that is a father, will he give him a stone?" Luke 11. 11.

IV. Understand your own purpose. "The wise man's eyes are in his head." Ec 2. 14. "Wisdom is before him that hath understanding." Prov. 17. 24. "Knowledge is easy to him that understandeth." Prov. 14. 6. "Can the blind lead the blind?" Luke 6. 33. Can the ignorant teach the ignorant? therefore study the lesson.

V. Obtain the affection and attention of your pupils. If you don't you will be casting your pearls before swine. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet and turn again and rend you." Matt. 7. 6. "But we were gentle among you, even as a nurse cherisheth her children: So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls because you were dear unto us." 1 Thes. 2. 7, 8.

VI. Express thought precisely; illustrate freely. "I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." 1 Cor. 14. 19. "All these things spake Jesus unto the multitude in parables." Matt. 13. 34. Example, Parable of the Sower.

VII. Teach arrangement and classification. "Study to shew thyself approved unto God, rightly dividing the word of truth." 2 Tim. 2. 15. "To convince of sin, of righteousness, and judgment." John 16. 8. "All Scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: "A time to every purpose under heaven."

VIII. Look for fruit. "The law of the Lord is perfect, converting the soul." Psalm 19. 7. "Except ye be converted and become as little children ye shall not enter into the kingdom of heaven." Matt. 18. 3. Therefore look for the fruit of conversion in your scholars.

IX. Review frequently. "For precept must be upon precept, precept upon precept: line upon line, line upon line; here a little and there a little."

X. Expect great results and don't get discouraged. "Cast thy bread upon the waters: for thou shalt find it after many days." Ec. 11. 1. "And let us not be weary in well-doing: for in due season we shall reap if we faint not." Gal. 6. 9. "But other fell into good ground and brought forth fruit, some an hundred fold, some sixty fold, some thirty fold."

All these instructions may be summed up in this one—Sit at the feet of Jesus (Luke 10. 39.) and then—"It is not ye that speak, but the Spirit of your Father which speaketh in you." Matt. 10. 20.

Thou, therefore, that teachest another, teachest thou not thyself?

CUPIDS, NEWFOUNDLAND.

JOS. A. CAFILL.

### Opening and Closing Service.

I. Silence.

II. Responsive Sentences.

*Supt.* Come hither, and hear the words of the Lord your God.

*School.* The word of the Lord is tried. Every word of God is pure. Moreover by them is thy servant warned: and in keeping of them there is great reward.

*Supt.* The entrance of thy words giveth light.

*School.* Thy word is a lamp unto my feet, and a light unto my path.

*Supt.* Blessed are they that hear the word of God, and keep it.

*School.* Search the Scriptures.

*Supt.* Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.

*School.* How sweet are thy words to my taste! yea, sweeter than honey to my mouth.

*Supt.* And I will delight myself in thy commandments, which I have loved.

*School.* My hands also will I lift up unto thy commandments, which I have loved: and I will meditate in thy statutes.

*Supt.* The grass withereth, the flower fadeth: but the word of God shall stand forever.

### LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

### CLOSING SERVICE.

*Supt.* Stand up and bless the Lord your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

*School.* Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father: to him be glory and dominion for ever and ever. Amen.

### THE TEN COMMANDMENTS.

*Supt.* The First Commandment.

*School.* Thou shalt have no other gods before me.

*Supt.* The Second Commandment.

*School.* Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

*Supt.* The Third Commandment.

*School.* Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

*Supt.* The Fourth Commandment.

*School.* Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.

*Supt.* The Fifth Commandment.

*School.* Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

*Supt.* The Sixth Commandment.

*School.* Thou shalt not kill.

*Supt.* The Seventh Commandment.

*School.* Thou shalt not commit adultery.

*Supt.* The Eighth Commandment.

*School.* Thou shalt not steal.

*Supt.* The Ninth Commandment.

*School.* Thou shalt not bear false witness against thy neighbor.

*Supt.* The Tenth Commandment.

*School.* Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

# INTERNATIONAL BIBLE LESSONS.

## FIRST QUARTER—STUDIES IN THE ACTS AND EPISTLES.

### FEBRUARY, 1884.

NOTE.—The Scripture verses to be committed to memory are indicated by an index [437] at the side.

A. D. 51.]

#### LESSON V.—PAUL'S SECOND MISSIONARY JOURNEY.

[Feb. 3.

Acts 15. 35-41, and 16. 1-10.



35 Paul *a* also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

*a* Chap. 13. 1.

36 And some days after, Paul said unto Barnabas, Let us go again and visit our brethren *b* in every city where we have preached the word of the Lord, and see how they do.

*b* Chap. 14. 1.

37 And Barnabas determined to take with them *c* John, whose surname was Mark.

*c* Chap. 12. 12; 13. 5; Col. 4. 10; 2 Tim. 4. 11; Philemon 24.

38 But Paul thought not good to take him with them, *d* who departed from them from Pamphylia, and went not with them to the work.

*d* Chap. 13. 13.

39 And the contention was so sharp between them, that they departed asunder one from the other; and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

1 Then came he to *e* Derbe and Lystra: and behold, a certain disciple was there, *f* named Timothy (the son of a certain woman, which was a Jewess, and believed; but his father was a Greek);

*e* Chap. 14. 6.—*f* Chap. 19. 22; Rom. 16. 21; 1 Cor. 4. 17; Phil. 2. 19; 1 Thess. 3. 2; 1 Tim. 1. 2; 2 Tim. 1. 2.

2 Which *g* was well reported of by the brethren that were at Lystra and Iconium.

*g* Chap. 6. 3; 2 Tim. 3. 15.

3 Him would Paul have to go forth with him: and *h* took and circumcised him because of the Jews which were in those quarters; for they knew all that his father was a Greek.

*h* 1 Cor. 9. 20; Gal. 2. 3; 5. 2.

4 And as they went through the cities they delivered them the decrees for to keep, that *i* were ordained of the apostles and elders which were at Jerusalem.

*i* Chap. 15. 28.

5 And *j* so were the churches established in the faith, and increased in number daily.

*j* Chap. 15. 41; Col. 1. 23; 2. 2; Jude 20, 21.

6 Now when they had gone throughout

Phrygia, and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia.

7 After they were come to Mysia they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia came down to *k* Troas.

*k* 2 or. 2. 12; 2 Tim. 4. 13.

8:9 And a *l* vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

*l* Num. 12. 6; chap. 10. 30.

8:10 And after he had seen the vision, immediately we endeavoured to *m* go into Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them.

*m* Ps. 119. 69; Eccl. 9. 10; Rom. 12. 11; 2 Cor. 2. 13.

#### GENERAL STATEMENT.

Once more we return to the Church at Antioch, quickened with spiritual gifts, and strong with its many workers. But precious as are its fellowships, and abundant as are its opportunities for labor, they are not sufficient for the tireless zeal of the Apostle Paul. He longs to reach out for new fields, but first proposes to revisit the scenes of quarrel and separation between the two foremost workers in the Church, were it not that the Spirit has left it on record for our instruction, and the Lord overruled it for the gain of His cause, since now four workers go forth instead of two. For the last time on earth Paul and Barnabas look into each other's face, and sadly turn to their separate fields of labor. Paul, with a new companion, sweeps rapidly through the Churches from Damascus to Tarsus, then through the Cilician Gates enters the broad plain of Lycaonia, in other days watered with his own blood. There are glad meetings with old friends, earnest inquiries after the progress of the work, and a close inspection of the Churches. At Lystra he is joined by a new companion, the young Timothy, destined to share his sorrows during many years. The apostolic company journey through Phrygia, and are received with eagerness by the warm-hearted Galatians. Then they turn toward the sea-coast provinces, but find the will of the Lord shutting them out of all the Asiatic lands. They stand at last upon

the classic ground of Troy, and here a new friend greets them, Luke, the beloved physician, the biographer of St. Paul and of his Lord. Beyond the crested waves appear the highlands of Europe, and at night rises upon them the form of a man of Macedonia, imploring the apostle for the word of life. Quick to follow the leadings of the Spirit, on the morrow they are cutting the waves of the Ægean, with prow turned Europeanward, bearing in their vessel the hopes of a continent.

**EXPLANATORY AND PRACTICAL NOTES.**

**Verse 35. Paul also and Barnabas.** They were now at Antioch, having returned from the conference at Jerusalem (Lesson I.). **Continued in Antioch.** Antioch was situated on the Orontes, near its mouth at the north-eastern corner of the Mediterranean Sea. It was one of the principal cities in the Roman Empire, and its Christian Church was the first to send out missionaries for the evangelization of the Gentile world. Far more than Jerusalem, it was the centre of Christianity in that age. **Teaching and Preaching.** Teaching the disciples and preaching the Gospel to the unconverted; thus at once building up and bringing in souls. 1. Note here the two great duties of every Christian worker. **With many others.** Among whom were Simeon, Lucius of Cyrene, Manaen (Acts 13. 1), and perhaps also the martyr, Ignatius. 2. Every living Church should train up its members to work for the Lord.

**36. Some days after.** An expression which may mean weeks, months, or even years. **Paul said.** The suggestion of the journey came from Paul, whose tireless spirit knew no rest while the world was without Christ. He felt that he was a debtor, owing the knowledge of the Gospel to every man who had not received it. Rom. 1. 14. **Visit our brethren.** His first purpose was to visit the Churches already planted, but the Spirit enlarged his plans. **Where we have preached.** In Cyprus, Pamphylia, Pisidia, and Lycaonia, during the first missionary journey. **How they do.** Both the general condition of the Churches and the spiritual state of their members.

**37. Barnabas determined.** Rev. Ver., "was reminded." He was influenced in his choice by relationship and the natural kindness of his heart. **To take with them.** In the capacity of helper, aiding them in travel, arranging for their work, and perhaps baptizing the converts. **John, whose surname was Mark.** He was the nephew of Barnabas, and son of Mary of Jerusalem (Acts 12. 12), and had started with Paul and Barnabas on their earlier journey, but left them at Cyprus. This departure, in a time of need, caused him to forfeit Paul's confidence; but it is pleasant to know that he afterwards regained it. 2 Tim. 4. 11. To his pen we owe the graphic Second Gospel.

**38. Paul thought not good.** Paul's intensity of purpose could scarcely make allowance for indecision and weakness; he thought solely of the work, while Barnabas was actuated by generosity toward the young worker. **Who departed from them.** See the account in Acts 13. 13. By his desertion in time of need Paul felt that he had shown himself fickle and untrustworthy. **Pamphylia.** A sea-coast province of Asia Minor, between Cilicia and Lycia, and south of Pisidia. **Went not with them.** He was with them through Cyprus, the early home of his family, but forsook them at their entrance upon the hardships and persecutions encountered in Asia Minor. 3. See how early error and failure will follow a man in his after endeavors.

**39. The contention.** The original word shows that it was not only a disagreement, but a quarrel, implying sharpness on both sides. Each acted in accordance with his character—Paul, controlled by high principles of devotion to the cause, Barnabas in the spirit of generous affection. Both were right, both wrong, and both suffered; but God overruled their differences to the advancement of His work. 4. We can find but one perfect example, and should follow even Paul only as he followed Christ. **Departed asunder.** Each chose his own helper, and went in different ways; and there is no reason to suppose that the two friends ever met again. **Barnabas took Mark.** Barnabas is not again mentioned in the history, and we have no knowledge of his after life. An epistle bearing his name was circulated in the second century, but its poverty of thought shows that it is not genuine. **Unto Cyprus.** The island-home of his youth, and probably the resting-place of his later years.

**40. Paul chose Silas.** He was one of the messengers sent to Antioch with the conclusions of the Jerusalem council, and was a "prophet" or teacher by inspiration (Acts 15. 27, 32), and therefore well qualified to be Paul's helper. **Being recommended.** A farewell service was held, and the two missionaries were sent forth with the prayers of the Church. Though it does not follow that Barnabas failed to receive the same commendation; yet it would appear that the majority was with Paul.

**41. Went through Syria.** The large province extending from Palestine to the Euphrates, and having Antioch and Damascus as its principal cities. Perhaps at this time Paul revisited the scenes of his conversion and early trials. **Cilicia.** The province of Asia Minor between Mount Taurus and the Mediterranean, and nearest to Syria, having Tarsus, Paul's birthplace, as its capital. He entered the province through the gorge known as the Syrian Gates (now Beilan Pass), and left it for the interior land of Lycaonia by the Cilician Gates, a ravine through Mount Taurus.

**1. Derbe and Lystra.** Two cities on the Lycaonian plain, where Paul had preached

on his first journey (Acts 14. 6), and in the latter of which he had suffered stoning. **A certain disciple.** Who had been brought to the knowledge of Christ at Paul's former visit, while he was still a youth. 5. One such trophy as Timothy was well worth the stoning at Lystra. **Named Timotheus.** Rather, Timothy, as in Rev. Ver. He was Paul's constant companion until his final imprisonment, and by his youthful spirit and tender affection cheered the apostle's trials. **Son of a certain woman.** Her name was Eunice, and her mother's name Lois. 2 Tim. 1. 5. **Which was a Jewess.** And as such trained her son carefully in knowledge of the Scriptures 2 Tim. 3. 15. **And believed.** That is, believed on Jesus as the Christ. **His father was a Greek.** There is no reason to suppose that he was a Christian; and probably he still remained a heathen, and followed the religious customs of his people. 6. See what a pious mother can do, even when not aided by the piety of a father!

2. **Well reported of.** As showing the fruits of the Spirit, and gifts for the Gospel work. **The brethren.** Paul's labors had not been in vain, for a brotherhood of saints had grown up in the field of persecution. **Icönium.** Ten miles or more north-west of Lystra.

2. **Him would Paul have.** As helper in his work, for which his connection with Jews on one side and with Gentiles on the other, together with his gifts and spirit, made him peculiarly fitted. **Circumcised him.** Performing upon him the rite of initiation into the Jewish Church, not as necessary or desirable to salvation, but because, at that transition period in Christian history, only as a Jew he could labor successfully among both Jews and Gentiles. **Because of the Jews.** Not for fear of them, or compelled by them, but that he might reach and win them on their own level. See 1 Cor. 9. 20-23. 7. We should conciliate men, but never forsake principles.

4, 5. **Through the cities.** Among them, Iconium, and Antioch, in Pisidia. **The decrees.** The conclusions of the Council at Jerusalem (Lesson I), giving to Gentiles a standing in the Church, and the recommendations concerning their conduct. **And so.** Because the principle of Gentile salvation had been maintained, and peace given to the Church. **Established . . . and increased.** The visit of the apostles, the inspection of the work, the encouragements given, and the unity of the Church recognized, all tended to confirm the old members and win new ones to the faith. 8. **Happy is that Church** which thus grows in faith and numbers.

6. **When they had gone.** The labors in half of Asia Minor, with all their journeyings, trials and cares, are compressed into a line, that the historian may reach the story of the Gospel's planting in Europe. **Phrygia** The great central province of Asia Minor.

**Galatia.** A province north-east of Phrygia, named from a race of Gauls, or Celts, who had conquered it. They were a brave, enthusiastic, but fickle people; at first receiving Paul gladly, but afterward in danger of forsaking his Gospel through certain Jewish teachers. To these Churches he afterward wrote the Epistle to Galatians. **Forbidden of the Holy Ghost.** Either by some hindrance in their journey, or by the direct influence of the Spirit. **In Asia.** Not the continent, nor the peninsula of Asia Minor, but the Roman province, governed by a pro-consul, and including Lydia, Caria, and Mysia. Ephesus was its metropolis. Though for the present forbidden, Paul soon afterward laboured three years in this region.

7. **Mysia.** The northern portion of Proconsular Asia. **Into Bithynia.** The province north-east of Mysia, and bordering on the Black Sea. **Suffered them not.** Evidently shutting up their path in all directions save across the Aegean Sea to Europe. In the Rev. Ver. "the Spirit of Jesus" is named as giving the direction.

8, 9. **To Troas.** On the border of the Aegean Sea, the site of ancient Troy, and the scene of the world's greatest epic poem. What a picture—Paul, the Apostle, standing on the ruins of Troy, and looking over the blue Aegean toward the dimly-seen hills of Europe! **A vision.** Not a dream, but a manifestation by supernatural power upon the spiritual nature. **Appeared to Paul.** 9. Notice the constant and close communion of the early saints with the spiritual world. **A man of Macedonia.** Known perhaps by his dress and utterance, or more likely recognized through the quickened spiritual insight of the apostle. **Come over into Macedonia.** The "Macedonian cry," voicing the unconscious needs of a world in darkness, with its sense of guilt, its longing after God, and its dim hope that somehow there is divine help. 10. From the heathen lands still comes this cry for help sounding to the Christian Churches.

10. **Immediately.** The little company of missionaries at once saw why they had been hindered from preaching in Asia, and were prompt to follow God's leading. **We endeavored.** The change in the pronoun is the only token that at Troas Paul, Silas, and Timothy were joined by another noble soul, the modest and quiet, yet watchful, Luke, who wrote the only record of that age in the Christian Church, yet in it failed to mention one word or act of his own. **Macedonia.** The Roman province in Europe, north of Greece, and south of Thrace.

#### GOLDEN TEXT.

Come over into Macedonia, and help us.  
Acts 16. 9.

#### OUTLINE.

1. The Sharp Contention, v. 25-39.
2. The Three Companions, v. 40-5.
3. The Macedonian Call, v. 6-10.



**HOME READINGS.**

- M.* Paul's second missionary journey. Acts 15. 35-41; 16. 1-10.  
*Tu.* The first visit to Lystra. Acts 14. 5-20.  
*W.* The character of Timothy. 2 Tim. 1. 1-14.  
*Th.* All things to all men. 1 Cor. 9. 16-27.  
*F.* Paul's preaching. 2 Cor. 2. 9-17.  
*S.* The preachers of the Gospel. Rom. 10. 1-15.  
*S.* The workman's wages. John 4. 27-38.

TIME.—A. D. 51. For rulers, see Lesson I.

PLACES.—Antioch in Syria, Lystra in Lycaonia, Troas in Mysia.

CONNECTING LINKS.—1. The report of Paul and Barnabas. Acts 14. 12. 2. The address of James. Acts 14. 13-21. 3. The letter to the Churches. Acts 14. 22-29. 4. The return to Antioch. Acts 14. 30-34. 5. Peter's visit to Antioch, and his rebuke by Paul. Gal. 2. 11-14.

EXPLANATIONS.—*With many others*—Some of their names are given in Acts 13. 1. *Let us go again*—To the places in the first missionary journey. *John, whose surname was Mark*—The young man who had left them while on the first journey. *Thought not good*—Did not think it was right. *Contention*—Even apostles had differences and divisions. *Divided asunder*—And never worked together again. *Confirming*—Encouraging the Churches already founded. *A certain disciple*—A believer in Christ. *Son of a woman*—Her name was Eunice. *Father was a Greek*—A heathen, not a Christian. *Would have*—As his companion and helper. *Circumcised him*—The right or form by which a Gentile became a Jew. *Because of the Jews*—He could not work among the Jews as a Gentile. *The decrees*—The agreement in Lesson I, that Gentile Christians should not be required to become Jews. *Forbidden of the Holy Ghost*—The Spirit kept them at that time from preaching in Asia, in order to send them to Europe. *A vision*—This was a dream sent by the Lord to direct Paul. *To go into Macedonia*—This was across the Ægean Sea in Europe.

**LESSON HYMNS.**

- No. 186, S. S. Hymnal.  
 The morning light is breaking.  
 No. 184, S. S. Hymnal.  
 Tell it out among the heathen that the Lord.  
 No. 181, S. S. Hymnal.  
 Hail to the Lord's Anointed.  
 No. 183, S. S. Hymnal.  
 Jesus shall reign where'er the sun.

**QUESTIONS FOR HOME STUDY.**

1. The Sharp Contention, v. 35-39. What journey did Paul propose? What companion did Barnabas choose? Who objected? Why? What did this difference cause? What was the result of this quarrel? How ought brethren to behave toward each other? Rom. 12. 10. What voyage did Barnabas and Mark make?

2. The Three Companions, v. 40-45. What companion did Paul choose? Who approved of his journey? Through what provinces did Paul and Silas journey? Through what cities? What new helper did Paul find on his journey? What was his parentage? His character? What was the effect of this journey upon the Churches?

3. The Macedonian Call, v. 6-10. Name the provinces through which Paul journeyed. Who directed their journey? What vision did Paul see? What was the message of the vision? How was the vision obeyed? Do you obey God's call to duty?

**TEACHINGS OF THE LESSON.**

Where in this lesson are we shown—

1. That good men may differ in their judgment?
2. That quarrels separate friends?
3. That the call of duty requires prompt obedience?

THE LESSON CATECHISM.—(For the entire school). 1. What did Paul propose to Barnabas to do? To meet the brethren in every city. 2. Whom did Paul meet on his journey? Timothy. 3. In what were the Churches established? In the faith. 4. What appeared to Paul in the night? A vision. 5. Where did Paul then go? Into Macedonia.

DOCTRINAL SUGGESTION.—The authority of the Holy Spirit.

**QUESTIONS FOR SENIOR STUDENTS.**

1. The Sharp Contention, v. 35-39. What was the cause of the contention? Why was it especially unfortunate? Wherein did each side seem right? What was the result of it? What is Paul's advice in Rom. 12. 18? Can true Christians always have peace with each other?

2. The Three Companions, v. 40-5. Who were they? How was Timothy fitted for the work? What special requisite for a Gospel worker did he possess? 2 Tim. 3. 15. Why was Timothy circumcised? What "decrees" were given to the Churches?

3. The Macedonian Call, v. 5-10. In what lands and places did the missionaries journey? How were they kept from preaching in certain places, and why? Who afterward joined the three, and where? How do we know that he joined them? How were they led to Macedonia? Why were visions and dreams safer guides then than now?

**PRACTICAL TEACHINGS.**

What does this lesson teach—

1. Concerning the causes of difference among Christians?
2. Concerning the character of a Christian worker?
3. Concerning the world's need of the Gospel?

**QUESTIONS FOR YOUNGER SCHOLARS.**

In what city did Paul and Barnabas continue to teach and preach? In Antioch. What did they decide to do? To start out on a second missionary journey. Whom did Barnabas wish to take with them? John Mark, his cousin. Why did Paul refuse to let him go with them? Because he had before proved unfaithful. What came of this dispute? Paul and Barnabas separated. Who went with Paul? Silas, a prophet. Where did Barnabas and Mark go? To Cyprus. What cities did Paul revisit with Silas? Derbe and Lystra. What holy disciple did he find at Lystra? Timothy. What does Paul call Timothy? "His beloved and faithful child." What were the results of their missionary journey? The Churches were strengthened and increased. Where were they forbidden to speak by the Holy Spirit? In Asia. In what city did Paul have a vision in the night? In Troas. What was the vision? A man of Macedonia asking for help. How did Paul accept this vision? As a call to go over to Macedonia and preach the Gospel.

**WORDS WITH LITTLE PEOPLE.**

Christ calls YOU to work for him.  
There is home-work—Is your home any happier because you are in it?  
There is school-work—Do you stand up for Jesus among your companions?  
There is Church-work—Are you working earnestly and lovingly, or carelessly and coldly?  
There is something every day to do for Christ.  
"Whatsoever God hath said unto you do."

**ANALYTICAL AND BIBLICAL OUTLINE.****Paul's Spirit in the Gospel Work.**

- I. A SPIRIT OF ZEAL.  
Let us go again and visit. v. 36.  
"Clad with zeal as a cloak." Isa. 59. 17.  
"Send forth labourers. . . harvest." Matt. 9. 37.
- II. A SPIRIT OF FIDELITY.  
Thought not good to take him. v. 38.  
"Eye be single. . . full of light." Matt. 6. 22.  
"This one thing I do." Phil. 3. 13.
- III. A SPIRIT OF CONCILIATION.  
Took and circumcised him. v. 3.  
"To the Jews. . . as a Jew." I Cor. 9. 20.  
"Not seeking mine own profit." I Cor. 9. 33.
- IV. A SPIRIT OF DISCIPLINE.  
Delivered them the Decrees. v. 4.  
"Let us walk by the same rule." Phil. 3. 16.  
"No greater burden than. . . necessary." Acts 15. 28.
- V. A SPIRIT OF SUBMISSION. •  
The Spirit suffered them not. v. 7.  
"Whatsoever I command you." John 15. 14.

"Submit yourselves. . . to God." James 4. 7.

**VI. A SPIRIT OF INSIGHT.**

A vision appeared to Paul. v. 9.

"Led by the Spirit. . . sons." Rom. 8. 14.

"Revealed. . . by his Spirit." I Cor. 2. 10.

**ADDITIONAL PRACTICAL LESSONS.**  
**The Lord and His Workers.**

- The Lord has work for his workers, in the instruction of believers, and the salvation of sinners. v. 35, 36.
- The Lord can have fellowship with his workers, even when, through mistakes and imperfections, they cannot have fellowship with each other. v. 37, 38.
- The Lord overrules the differences of his workers to the furtherance of his work. v. 39, 40.
- The Lord watching over his work, raises up new workers for increasing needs. v. 1-3.
- The Lord brings to pass gracious results from the labour of his workers, in the increase and establishment of his cause. v. 5.
- The Lord directs his workers, sometimes by closing the way before them, and sometimes by opening it. v. 6, 7.
- The Lord encourages his workers by giving them direct manifestations of his will in their work. v. 9, 10.

**CATECHISM QUESTION.**

7. In what other ways did he show this?

By the heavenly wisdom, the authority, and the graciousness of his teaching.

And all bare him witness, and wondered at the words of grace which proceeded out of his mouth.—Luke 4. 22.

Never man so spake.—John 7. 46.

And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the Scriptures?—Luke 24. 32.

He taught them as having authority, and not as the scribes.—Mark 1. 22.

**ENGLISH TEACHER'S NOTES.**

BY SARAH GERALDINA STOCK.

WHEN I was a child, one of the first lessons taught in geography was that there were four quarters of the world, namely, Europe, Asia, Africa and America. To this was added later, with somewhat questionable correctness, a fifth quarter, Oceania. I am not aware in what manner, or in what order, these great divisions are presented to the youthful mind in America, but no doubt they are familiar to the youngest Sunday

scholar; and probably most of these are aware that in respect of Christianity and of civilization the lead is taken by Europe and America, while Asia and Africa are, for the most part, heathen and comparatively uncivilized. And yet it was in Asia not only that the human race first saw the light, but also that the Christian Church took its rise, and that the Gospel was first preached, and the name of Jesus first adored. Of the wide plains and great cities of America, as well as of the historic fields of Europe, it might once have been said that "darkness covered the land, and gross darkness the people." Isa. 60. 2. When that council at Jerusalem, of which we heard a few Sundays ago, declared that Jew and Gentile were saved in the same way—by faith in Christ and not by the works of the law—our ancestors were still worshippers of idols.

The passage for to-day, therefore, should have a peculiar interest for us, since it relates how the first missionary was led to pass by the thriving and populous cities of the Eastern world, and cross over into what was then the Land of the West.

It is true we only come to this at the end of the passage, but the whole of it seems to point forward to that end, while the choice of the Golden Text turns our attention in the same direction.

Paul and Barnabas might seem to have settled down in Antioch, since after their return from Jerusalem, they "continued there some days." Chap. 15. 36. It was well that, after suffering the disturbing influences of the Judaizing teachers, the Church at Antioch should be nourished and built up by the instructions of these two apostles. But Paul had not forgotten his calling. He knew that he was chosen to go forth into distant lands with the Gospel message; and no doubt when he made the suggestion to Barnabas (chap. 15. 36) this further step was in his mind.

And he was determined to be thoroughly prepared for it. Mark, who forsook the apostles on their first missionary expedition, when all before him was strange and unknown, might have been trusted to continue with them on their journey to the "brethren in every city" where they had already preached the word of God. But this was not enough for Paul. His work was to begin with these brethren, but not to end there, and his companions must be men whom nothing would daunt, and who would count nothing too hard to endure for the name of Christ. And sooner than encumber himself with one whom he felt to be unreliable, he parted from the friend who had been his companion up to now, painful as such a parting must have been.

The visits to the brethren at Syria, Cilicia, and other parts, are passed over in a few words. But one incident in those visits is specially noticed. Either at Derbe, or at Lystra, probably the latter, Paul found one suited to "go forth with him," one on whom he could rely for faithful and whole-hearted service. As a child of a Gentile father, Timothy was specially fitted to be the companion of the Apostle of the Gentiles, and to aid him in the carrying of the Gospel into the western world. As the son of a Jewess he stood in close relationship to the Jews. But circumcision was necessary, in order that they might recognize him as one of themselves. The very thing against which Paul, later on, warned the Galatians, because they were inclined to trust in it as a ground of acceptance with God, he laid upon Timothy for the furtherance of the Gospel.

A companion in the work rejected—a companion in the work accepted—this is what two-thirds of the passage for to-day is mainly occupied with. For the work was a great and a far-reaching one. And so the historian passes shortly over the visit to Phrygia and the forced sojourn in Galatia, (Gal. 4. 13), and passes on to the main point at which he is aiming—the approach of the apostle to the world of the West.

Paul had set his face toward the rich and populous cities of "Asia," that is, the western part of the present "Asia Minor." But he was stopped by the direct intervention of the divine Spirit. Nor was he suffered to return in the contrary direction, and go into Bithynia. The hand of the Lord guided him down to the shores of the Ægean—brought him where, from the beach, he could see, when the glory of the sunset rested on it, the lofty summit of Mount Athos, on the Macedonian coast. But he was not told that this distant shore was to be his destination. The call came in another way.

It was not the voice of the Lord that spoke to him in the night vision. It was the voice of a man, the voice of a stranger, a foreigner, a man in darkness, a man in need. But in this cry Paul heard the call of his Lord. "Come over and help us" implied a divine "Go over and help them." And so, without doubt, without hesitation, without fear, without regret, he prepared to cross the sea into Macedonia.

Thus the Gospel came into Europe, in time leavening the whole of it with a softening, purifying, and elevating influence, bringing thousands of souls from darkness to light, winning thousands to the service of Christ. Thence, after long centuries, it passed to the New World of the West, to the fair and fertile shores of America. The

"Asia" of Paul's day had, indeed, its turn; but "Asia," as we understand it, that great quarter of the globe where the Gospel trumpet first was blown, has up till to-day heard comparatively little of the joyful sound. From those distant shores the cry reaches Christian America, "Come over and help us!"

Are we to answer that cry? It was answered once from Asia. It is our turn to help now.

Are we to neglect the calls nearer home? Paul did not so. He "confirmed the churches" and preached the Gospel on his way toward the West.

Are we to wait till all the need at home has been met? That is exactly what the Spirit forbade Paul to do.

If we value the Gospel brought to us from Asia, let us send it back thither.

### BEREAN METHODS.

#### Hints for the Teachers' Meeting and the Class.

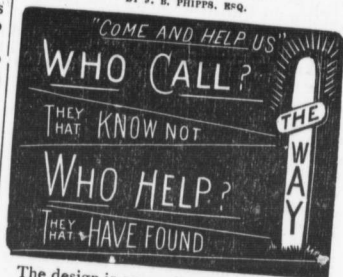
Begin by drawing, or showing, a map of Asia Minor, from Antioch westward. . . Show the situation of the provinces of Asia Minor, and if time permit drill the class and the school on their names, which should be reviewed at every session until thoroughly learned. They can be remembered readily by arranging their names in groups. Three on the south, or Mediterranean, Cilicia, Pamphylia, Lycia; three on the west, or Aegean, Caria, Lydia, Mysia; three on the north, or Black Sea, Bithynia, Paphlagonia, Pontus; four in the interior, north Galatia, east Cappadocia, south Pisidia, west Phrygia. . . Trace on the map the journeyings and places visited by Paul, and also the route of Barnabas to Cyprus. . . Notice the places, and associate events with them: Antioch—the contention; Lystra—Timothy; Troas—the vision. . . Show the teachings concerning God's work in the Additional Practical Lessons. . . Show the spirit of Paul in the Analytical and Biblical Outline, and have the class. . . The duties of the lesson: 1. Work for Christ; 2. Avoid quarrels with other workers; 3. Go on working, even if differences arise; 4. Train up young workers; 5. Be conciliating in ways of work; 6. Submit to and follow the Spirit in work; 7. Be ready to follow opportunities for work. . .

**ILLUSTRATION.** Two good men in a Church in Scotland once quarrelled, and remained apart. Soon after one of them died suddenly before peace could be made, and that night the other had a vision of his former friend saying to him, with beaming face, "There's nae strife up here, Jeemie."

**References.** FOSTER'S CYCLOPEDIA OF ILLUSTRATIONS: Vers. 36-39: Poetical, 3735. Ver. 39: Prose, 1021, 7469. Ver. 3. Prose, 4278. Ver. 6: Prose, 7961. Vers. 6-10: Poetical, 3725. Ver. 9: Prose, 8040, 10586.

### Blackboard.

BY J. B. PHIPPS, B.S.Q.



The design is an application of the Macedonian call. It should be placed on the board before the session of the school. Make the words, "Who call?" and "Who Help?" very prominent. If you have coloured chalk, make the upper words red, shaded with red; the lower words yellow, shaded with yellow. The cross can be white, shaded with dark blue, or brown, with the words, "The Way," in white. Leave off the words, "They that knew not," and "They that have found."

**REVIEW.** What is the thought of the Golden Text? [Come and help us.] Who makes that call now? [Here, by questions, bring out the different mission fields, including home work. At conclusion write, "They that know not," so that it will be opposite the words on the cross. Ask "Who Help." Question as before, and bring out the different ways of helping spread the Gospel. Write, as a conclusion, "They that have found [the way.]

### Primary and Intermediate.

BY M. V. M.

**LESSON THOUGHT.** *God helps through his Children.*

1. Print in large letters, with coloured crayon, the title of the lesson. Children should not be required to learn this until it means something to them. Some will remember Paul's first missionary journey. Question about a journey—Paul had made the first, now he makes the second. What kind of a journey? The children will readily tell what Paul's business was—preaching Jesus, and this will make it plain to them that one who is sent to make Jesus known is a missionary. Ask who Paul's helper was

in Antioch, and, if you have a map, let some child point out places where the two had been. Show that Paul and Barnabas had preached in many places, and now Paul thought it best to visit each of these places to see if all was going on well.

2. Ask if the children remember John Mark, the nephew of Barnabas, and how he proved an unfaithful helper. Barnabas said, "Let us take John Mark with us," but Paul said, "No, we cannot trust him." Teach that it makes trouble for us to do wrong even once. Paul would not try John Mark again, so he took Silas, a good man and a prophet, and went to his own country, Tarsus, where he had first preached the Gospel, while Barnabas took Mark and went to Cyprus. Whose missionary journey is it that we are to follow now? Yes, Paul's. Paul and Silas went over some high mountains, called Taurus, or the bull, mountains with snow on their peaks, and came to Lystra. Ask what the people there once did to Paul, and show why he was not afraid to go there now. The Gospel makes hard hearts tender. Follow the journey, interesting in Timothy, and tell of Paul's dream.

3. Print "Come over and help us," and lead children to see that all who do not know Jesus are in as great need of help as were the people of Macedonia. Ask who is the great Helper, and show that Jesus helps people through his children. Give instances where children have helped, and try to stimulate children to get acquainted with Jesus so that they can help others. Print

"Help," "Hinder," and show that Satan's children hinder, while Jesus's children help.

#### Lesson Word-Pictures

Whither next? How baffling a question! Who shall stand with beckoning finger and tell Paul and Silas where to journey? It was in old Troas, down by the sea; Troas, along whose shores never rested the deep monotone of the breaking surf. To-night, Paul and Silas are there, perplexed it may be, by that question of their proper course. Tomorrow shall they journey on? Why did the Spirit forbid them to go into Asia and Bithynia? Why do they come to this old seaport? Still uncertain, it may be, they begin their sleep. But in the very pathway of their dreams stands a man and beckons them away. Out of the shadows of the night rises up this strange form, this mysterious one, and with serious, pleading, imperative voice, he calls them afar, calls them over the blue sea to Macedonia. O beckoning vision of the Lord! What can the Lord's own do but follow! Soon, there is a group of disciples at the water's edge. There is a vessel chafing at her moorings and eager to be gone. There is a tearful good-bye said. Hands on the shore are waving a prayer for safe keeping to hands on board the receding vessel. There is a vanishing speck on an azure sea, and at last the night shuts down on lonely waves once cleft by the vessel's keel but now without a human presence. To Macedonia Paul and Silas are on their loyal way, the Spirit that beckoned still going before.

A.D. 52.]

### LESSON VI.—THE CONVERSION OF LYDIA.

[Feb. 10.

Acts 16. 11-24.



11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis;  
12 And from thence to a Philippi, which is a the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days,  
*a* Phil. 1. 1. *a* Or, the first.

13 And on the *b* Sabbath we went out of the city by a river-side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.  
*b* Sabbath-day; ch. p. 13. 42; 18. 4.

14 And a certain woman named Lydia, a seller of purple, of the city of *b* Thyatira, which worshipped God, heard us: whose heart *c* the Lord opened, that she attended unto the things which were spoken of Paul.  
*b* Rev. 2. 18. — *c* Luke 24. 45; Eph. 1. 17.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful *d* to the Lord, come

into my house and abide there. And she *e* constrained us.

*d* Gal. 6. 10. — *e* Gen. 19. 3; 33. 11; Judges 19. 21.

16 And it came to pass, as we went to prayer, a certain *f* damsel possessed with a spirit *c* of divination met us, which brought her masters *g* much gain by soothsaying:

*f* 1 Sam. 28. 7. — *c* Or, of Python, — *g* Chap. 19. 24.

17 The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation.

18 And this did she many days. But Paul being *h* grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. *i* And he came out the same hour.

*h* Mark 1. 25, 31. — *i* Mark 16. 17.

19 And *j* when her masters saw that the hope of their gains was gone, *k* they caught Paul and Silas, and *l* drew them into the *d* market-place unto the rulers.

*j* Chap. 19. 25; Phil. 3. 19. — *k* 2 Cor. 6. 5. — *l* Matt. 10. 18. — *d* Or, court.

20 And brought them to the magistrates, saying, These men, being Jews, do *m* exceedingly trouble our city.

*m* 1 Kings 18. 17; chap. 17. 6.

21 And teach customs, which are not lawful for us to receive, neither to observe, being Romans.

22 And the multitude rose up together against them: and the magistrates rent off their clothes, and *n* commanded to beat them.

*n* 2 Cor. 6. 5; 11. 23.

23 And *o* when they had laid many stripes upon them, they cast them into prison, charging the jailer to keep them safely:

*o* Luke 21. 12; Eph. 3. 1, 13; Rev. 2. 10.

24 Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the *p* stocks.

*p* Jer. 29. 2.

#### GENERAL STATEMENT.

A ship lies rocking in the harbour of Troas, bearing the fortunes of all Europe and America in the four men who stand together on its prow. Borne by favourable winds it cleaves the blue *Aegean* waters, passing *Samothracia*, and leaves the shores of *Asia* in the distance. It anchors at *Neapolis*, and the four missionaries stand for the first time on the soil of Europe. They press inland to the metropolis of *Philippi*, where the Roman eagles proudly flaunt their wings above the wall. Here they find no Jewish synagogue, but learn that on the Sabbath a meeting for worship is held outside the wall. The four evangelists turn their steps toward it, and by a river-side meet a little company of women, the sole worshippers of the True God in the great city. 'Tis but a small field for labour, but the disciples, like their Master, despise not the day of small things. They tell the story of redemption, for the first time heard in the air of Europe, while the lowly assemblage eagerly listen to hear of Him who bore our sins in his own body on the tree. One heart at least is opened by the power of the Lord. *Lydia*, the purple-seller, becomes the first European convert to the Gospel. Her home becomes the dwelling-place of Christ, and her household follow her example of faith. The evangelists now find an abiding place under her hospitable roof, and toiling at their trade through the week, on Sabbath-days meet an increasing congregation by the river-side. Suddenly a storm of persecution bursts on the head of Paul and *Silas*. Satan's kingdom has been entered, and a lamb torn from his jaws. This arouses the hate of human greed and cruelty, a mob is excited, the two preachers of the Gospel are seized, brought to the magistrates on a false and frivolous charge, condemned without trial, and scourged without mercy. The noblest man in all human history suffers the indignity of the lash, and with his companion is cast into a deep dungeon, there to suffer more torture in the stocks. In patience they submit, knowing that all things work together for good to them that love God.

#### EXPLANATORY AND PRACTICAL NOTES.

**Verse 11. Therefore.** Influenced by Paul's vision, as related in the last lesson. **Loosing.** Revised Version, "setting sail." **Troas.** The site of ancient Troy, in Asia Minor, near the *Aegean* Sea. **A straight course.** A nautical expression, one of many instances showing that Luke was familiar with sea-life, and implying that they sailed before the wind. **Samothracia.** A small rocky island, now called *Samotraki*, off the coast of Thrace. **Neapolis.** The harbour of *Philippi*, ten miles distant. Now, for the first time, Paul and his companions stand on the shore of Europe.

**12. Philippi.** This was an ancient town, conquered, rebuilt, and renamed by Philip, the father of Alexander the Great. It was the place where Augustus and Antony gained a victory over Brutus and Cassius, and won the Roman world; and where Paul, a greater than either, was to win the first triumphs of the Gospel in Europe. The chief city. Rev. Ver., "the first of the district," that is, the first city in that province which Paul reached. The expression refers to location, not to greatness. **A colony.** A city having peculiar privileges under the Roman government. Its people were free citizens of Rome, having the right of self-government, and its magistrates bore Roman titles. **Abiding certain days.** Waiting for the Sabbath, in order to commence their work among the Jews.

**13. On the Sabbath.** The Jewish Sabbath, on the seventh day. **We went.** Paul and his three helpers, *Silas*, *Timothy*, and *Luke*. **By a river-side.** The brook *Gangas*, which flows in winter by the ancient wall of *Philippi*, but is dry in summer. **Where prayer was wont.** Rev. Ver., "where we supposed was a place of prayer." In cities where the Jews were too few to form a synagogue, they were accustomed to meet for worship in some room, or in the open air at some retired place. Such a meeting-place was called a *proseucha*, or place of prayer. **We sat down.** The posture of teachers in the Orient. **Spake.** The word used shows that it was a conversation rather than a set discourse. 1. Sometimes greater results come from a personal talk than from a sermon. **Unto the women.** The worshipping company on that day was composed wholly of women, and not all of them were Jewesses. Yet on that day was formed the Christian Church in Europe. 2. From so small a seed can God bring a great harvest. 3. Let us not wait for great opportunities, but make use of those which God puts in our path.

**14. A certain woman.** Worthy of all honour as the first Christian convert in Europe, as far as is known. **Named Lydia.** All her story is told in these verses. She was, 1. A working woman; 2. A worshipper of God;

3. A faithful follower of her conviction; 4. Generous and self-sacrificing; 5. Steadfast in time of persecution. **A seller of purple.** Of purple dyes, and probably also of goods dyed purple; a trade for which the Thyatirans were famous. She possessed a place large enough to receive the four missionaries in addition to her own household. **Of the city of Thyatira.** She was a native of this city in the province of Lydia in Asia Minor, but residing in Philippi. Notice that the first convert in Europe came from the very province in Asia where the Spirit had prevented the apostles from preaching. **Worshipped God.** An expression used only of Gentiles who had forsaken idolatry, but not yet united with the Jewish Church. She was therefore an earnest seeker after truth. **Heart the Lord opened.** God led her to recognize and receive and believe the truth, and to rejoice in the knowledge of salvation. 4. The earnest heart is sure to be led in the right way. **She attended.** Rev. Ver., "to give heed." 5. Notice the divine power opening the heart and the human will attending to the truth.

15. **When she was baptized.** She followed out her convictions by a public putting on of Christ. This meant much more in a heathen community than now in our Christian world. **And her household.** Either her family, or the dyers and workers associated with her. 6. See the power of one person's example and influence. Lydia is followed into the kingdom by her household. 7. The first field for Gospel work is the home. **She besought us.** The word shows that it was not a mere formal invitation, but an earnest entreaty. **Judged me to be faithful.** "If you deem me a true believer in Christ." **Come unto my house.** Up to this time the evangelists had supported themselves by their work, Paul as a tent-maker, and Luke probably as a physician. 8. Where the heart-door is opened, the house-door is not kept shut.

16 **It came to pass.** Not immediately, but during the further stay of the apostle and his companions. **As we went to prayer.** On a Sabbath after the events just related. **A certain damsel.** She was a female slave, owned by several masters in partnership. More than half of the population of the Roman Empire were slaves, having no rights, and absolutely in the power of their owners, for life or death, without even the check of a public sentiment against cruelty toward them. **Spirit of divination.** Literally, "a pythonic spirit;" a demoniac influence, similar to that of possession by evil spirits in the time of Christ, and giving some strange power of insight, like that of modern clairvoyance, which is its modern manifestation, partly preternatural, partly delusive, and altogether of the devil in its origin and tendency. **Soothsaying.** Telling fortunes and making predictions, by which fortunes have been amassed even in our intelligent age. In ancient times, even emperors and statesmen kept their private necromancers, and consulted them constantly.

17. **Followed Paul and us.** Not on one occasion, but day after day. **Cried, saying.** This was not the mocking voice of a demon, but the outcry of a mingled consciousness. By the strange spirit that possessed her she recognized these men as messengers of God, and her own nature also spoke out with longing for deliverance. 9. As the incarnate Christ was the recognized Master of all spirits, so is the ascended Christ. **Most high God.** The God above all the false gods of heathenism. **Way of salvation.** Even demons know that there is salvation, and tremble because of it, for not all who know salvation desire to seek it.

18. **Many days.** Paul did not cast out the demon sooner, perhaps because the Gospel was meantime effecting a lodgment in the darkened mind of the girl, perhaps because he did not wish to precipitate the inevitable conflict with the forces of heathenism. **Being grieved.** Because, like his Master, he would not accept the endorsement of evil spirits, and also he felt a deep sympathy for the doubly enslaved woman. **I command thee.** Spoken, not to the girl, but to the evil spirit in her. **In the name.** Notice that while the disciples wrought miracles in the name of Christ, he wrought them in no higher authority than his own. **To come out.** There was then a definite spiritual personality, apart from that of the girl which up to this time possessed and controlled her actions and utterances. **He came out.** Submitting to the mightier power of Christ, the Name above every name.

19. **Her masters.** This heathen persecution, like that afterward at Ephesus, was actuated by love of gain. To these men money was of more consequence than souls. **Caught Paul and Silas.** As the leaders. Timothy and Luke escaped, perhaps because they were not Jews. **Drew them.** Revised Ver., "dragged them." **Into the market-place.** The *agora*, or *forum*, in the centre of the city, an open place where business was done and courts were held. **Unto the rulers.** Who were perhaps holding a session of the court at the time.

20. **Magistrates.** Greek, "praetors;" a Roman term, as this was a Roman colony, where the people took pride in giving their rulers Roman titles. One trait of Luke's writings is his accuracy in the various titles of the rulers in different parts of the Roman world. **Being Jews.** Jews were found everywhere, were a hated and despised race, and had recently been banished from Rome. The mob did not know of any difference between Jews and Christians.

21, 22. **Teach customs....not lawful.** The Jews were permitted to worship in their own way, but not to make proselytes among the Romans. **Being Roman.** Boastful of their colonial privileges in the Empire. **Multitude rose up.** A mob when aroused is most unreasoning; and now masters, mob, and magistrates were all of one

mind. **Magistrates rent off.** Willing to satisfy the crowd, they decided without justice or law, and sentenced without trial. **To beat them.** Perhaps in the confusion there was no opportunity for Paul and Silas to claim their rights as Roman citizens.

**23. Laid many stripes.** The Jewish law forbade more than forty stripes, but there was no such limitation among the more cruel Gentiles. Eight times in his history this torture was endured by the Apostle Paul, whose physical frame was far from strong. **Into prison.** The ancient prison in the Roman world was a wretched dungeon, with none of the rigorous comforts of a modern jail. **Charging the jailer.** Often the jailer in a colony was a discharged Roman soldier.

**24. Inner prison.** This may mean either the innermost cell in the building, or the lowest dungeon, as the cells were often arranged in three stories, of which the lowest was underground, and entered only by a hole in the roof. **Fast in the stocks.** Wooden blocks with holes into which the hands and feet of prisoners were placed, holding them apart, and giving great torture.

#### GOLDEN TEXT.

Whose heart the Lord opened, that she attended unto the things which were spoken of Paul. Acts 16. 14.

#### OUTLINE.

1. Mission Work, v. 11-13.
2. Success, v. 14-15.
3. Opposition, v. 16-24.

#### HOME READINGS.

- M.* The conversion of Lydia. Acts 16. 11-24.  
*Tu.* Patience in suffering. Gal. 1. 1-13.  
*W.* Prayer in trouble. Psa. 107. 1-15.  
*Th.* Joy in trouble. Phil. 4. 1-13.  
*F.* Rejoicing in tribulation. 1 Peter 4. 12-19.  
*S.* Faithfulness to the end. Rev. 2. 1-10.  
*S.* God's grace in trouble. Psa. 34. 1-22.

TIME. A. D. 52, directly following the events of the last lesson. For rulers, see Lesson I.

PLACE.—Philippi in Macedonia.

EXPLANATIONS. — *Loosing* — Setting sail. *Colony*—A Roman city having the right to govern itself. *River-side*—The Jews worshipped by rivers when they had no synagogue. *Spoke unto the women*—The first Gospel sermon in Europe was preached to a little company of women. *Seller of purple*—Of purple dyes, or of dry-goods dyed purple. *She attended* — Heard with willingness to believe. *Faithful to the Lord*—A disciple of Christ. *Constrained*—Urged earnestly. *Damsel*—A young girl who was a slave. *Spirit of divination*—Having a power through an evil spirit to foretell some events. *Soothsaying*—Telling fortunes and making predictions for pay. *Cried, saying*—The evil spirit was compelled to confess the power of Christ. *Grieved*—Paul was unwilling to receive honour from evil spirits. *Hope of their gains*—They could now make no more

money out of her utterances. *The marketplace*—The public square, where courts and public meetings were held. *Teach customs*—The worship of Jesus. *Not lawful*—This was false, for the Gospel was not forbidden. *Beat them*—With heavy rods. *Inner prison*—The inside or lowest dungeon. *Stocks*—Wooden fixtures for fastening the feet.

#### LESSON HYMNS.

No. 58, S. S. Hymnal.

Come, every soul by sin oppressed.

No. 62, S. S. Hymnal.

I will go and tell my Saviour.

No. 67, S. S. Hymnal.

Only thee, my soul's Redeemer.

No. 76, S. S. Hymnal.

Take my life and let it be.

#### QUESTIONS FOR HOME STUDY.

1. **Mission Work**, v. 11-13. What city was visited by Paul and his companions? What cities were passed through on this voyage? How long a stay was made in Philippi? How was the Sabbath spent? What was done on this day? How may we rightly employ the Lord's day?

2. **Success**, v. 14-15. What devout woman listened to the teaching? What made her ready to hear? What will aid you in hearing God's word? What public act followed her obedience? How was her gratitude to her teachers shown?

3. **Opposition**, v. 16-24. Who was met on the way to prayer? What was her cry? What caused her to act thus? What did Paul do to cure her? What effect had this cure on her masters? What accusation did they bring? What was done by the magistrates? How did the jailer treat them?

#### TEACHINGS OF THE LESSON.

Where in this lesson is it shown—

1. That God's word finds its way to praying hearts?
2. That there may be right speech and a wrong heart?
3. That self-interest unites men in hatred of the truth?

THE LESSON CATECHISM.—(For the entire school). 1. What is said of Lydia? The Lord opened her heart. 2. Whom did Paul meet on his way to prayer? A damsel possessed with an evil spirit. 3. What did Paul command the spirit? "To come out of her." 4. When the spirit came out what did her masters do? Brought Paul and Silas to the magistrates. 5. What did the magistrates do to Paul and Silas for this act? Beat them and cast them into prison.

DOCTRINAL SUGGESTION.—Evil spiritual agencies.



**QUESTIONS FOR SENIOR STUDENTS.**

1. **Mission Work**, v. 11-13. Who were engaged in the work? Through what places did they pass? Where did they begin, and why there? What was their method of working? Under what circumstances was the first Gospel sermon preached in Europe?

2. **Success**, v. 14, 15. Who was the first convert to the Gospel in Europe? What elements of character did she show? How do we see her influence over others? What showed the fullness of her consecration to Christ? What does the GOLDEN TEXT say of the divine power in her conversion?

3. **Opposition**, v. 16-24. What was the source of opposition to the Gospel? What was the nature of this spiritual possession? How was it shown subject to the power of Christ? What trouble came to the two missionaries? How did this show the injustice of persecution?

**PRACTICAL TEACHINGS.**

Where do we find in this lesson—

1. An example of diligent labour for souls?
2. An example of faith and its effects?
3. An example of suffering for Christ?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What city in Macedonia did Paul and his friends visit? Philippi. Where did they go on the Sabbath-day? Down by the river-side. Who were there? A few women gathered together to pray. What did Paul do? He talked to them. Who was converted by Paul's preaching? Lydia, a seller of purple. What is it to be converted? To be changed from a self-life to a Christ life. Whose power can destroy the self-life? The power of God. What did Lydia ask Paul to do? To baptize her and her household. What invitation did she give to Paul and his friends? To come and stay in her house. Who followed Paul and Silas about the city? A slave-girl possessed of an evil spirit. What did she call them? Servants of God. What miracle did Paul do in Christ's name? He cast out the evil spirit. Who were angry with Paul and Silas? The owners of the slave-girl. What did they do? They caused Paul and Silas to be scourged and cast into prison. Why were they angry? Because the doings of the evil spirit brought them money.

**WORDS WITH LITTLE PEOPLE.**

How long is it since you first heard about Christ? Did you begin then to *love and obey* him? Did you begin then to *work* for him? Have you been willing to *suffer* for him? "Be ye therefore followers of God as dear children."

**ANALYTICAL AND BIBLICAL OUTLINE.****The Example of Lydia.**

- I. AS A SABBATH WORSHIPPER.  
On the Sabbath... women. v. 13.  
"Not forsaking the assembling" Heb. 10. 25.  
"With one accord in prayer." Acts 1. 14.

## II. AS A SINCERE INQUIRER.

Which worshipped God. v. 14.  
"Seek the Lord... find him." Acts 17. 27.  
"Search... with all your heart." Jer. 29. 13.

## III. AS A TEACHABLE HEARER.

Heart... opened... she attended. v. 14.  
"Open thou mine eyes." Psa. 119. 18.  
"Willing... day of thy power." Psa. 110. 3.

## IV. AS A PROMPT CONFESSOR.

When she was baptized. v. 15.  
"Confess me before men." Luke 12. 9.  
"Repent, and be baptized." Acts 2. 38.

## V. AS A GENEROUS HELPER.

Come into my house. v. 15.  
"Entertain strangers... angels unawares." Heb. 13. 2.  
"Use hospitality... without grudging." 1 Peter 4. 9.

## VI. AS A STEADFAST FRIEND.

Entered... house of Lydia. v. 40.  
"Your fellowship in the Gospel." Phil. 1. 5.  
"Remember them that are in bonds." Heb. 13. 3.

**ADDITIONAL PRACTICAL LESSONS.****How the Lord Helps the Gospel.**

1. The Lord helps his Gospel by controlling in its behalf the influences of nature, giving fair winds to send his workers on their way. v. 11.
2. The Lord helps his cause by the institution of the Sabbath and its worship. v. 13.
3. The Lord helps his cause by opening the hearts of hearers of the truth. v. 14.
4. The Lord helps his cause by opening homes, and supplying helpers to his workers. v. 15.
5. The Lord helps his cause by compelling the testimony of spirits to its truth. v. 17.
6. The Lord helps his cause by making persecutions minister to the progress of the Gospel. v. 19-24.

**CATECHISM QUESTION.**

8. *And what was the last and greatest proof?*  
His rising from the dead, as he himself foretold.

The Jews therefore answered and said unto him, What sign showest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up... But he spake of the temple of his body.—John 2, 13, 19, 21.

This Jesus did God raise up, whereof we all are witnesses.—Acts 2. 32.

[Matthew 16. 21; 1 Corinthians 15. 14, 20.]

## ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

The passage for to-day relates how the Gospel was first preached in Europe. And there is one word in the Golden Text chosen to illustrate the lesson, which is most peculiarly applicable to the subject before us. I mean the word "opened." When a new tract of land is explored, new roads discovered or constructed, and facilities afforded for its communication with other and more civilized parts, we say that the country is "opened up." Whatever meaning may be attached to the latter word, the real thing we want to express reveals itself in the former. We mean that the country can be got at, can be entered, that it can share in the advantages of other lands, and that its own resources can be developed and used. No such opening as this was needed in the part of Europe where Paul and his companions began their ministry. A large part of the whole continent was, in the fullest, material sense of the word, open. Transit was easy by means of the great Roman roads, and the many vessels trading in all parts, and communication frequent between province and province. And thus the way for the messengers of the Gospel was prepared. But spiritually the land was closed. The glad tidings had not yet entered there. It had as yet no share in the blessings of Christianity, and accordingly its best powers had never yet been called out. The inhabitants had never yet beheld the glories of divine grace. They were shut up in darkness and in sin. What was needed was an opening, such as the Lord Jesus came to work, and with which he charged his messengers. See Isa. 35. 5; 42. 7; 49. 9; 61. 1; Acts 26. 18.

And looking at the fruit of Paul's first labors at Philippi, we find,

1. *A heart opened.*

As a Roman military colony, and not a place of commerce, there was nothing to attract a Jew to reside there. Between the soldier-citizens and the little band that had just come from Troas there seemed nothing in common—no link to draw them together and make way for the gospel message. But in a humble spot outside the city Paul found those with whom he had something in common, for a few women came there to pray to the living God instead of idols. These worshippers, who came Sabbath after Sabbath, were probably Jewish wives of Gentile husbands, or Gentiles who had become proselytes to the Jewish faith. Among the latter was Lydia, for she is spoken of as one who "worshipped God." Yet though there was something in common, there was a great difference between them. These women knew nothing

of a Saviour who had died, or of the forgiveness of sins. Their need was twofold. They needed to hear and to receive the word of the gospel. Paul could supply the first need, and to him they seem to have listened readily. But for the word to enter and transform their hearts and lives, an opening was needed. The gardener may tend the flower, but he cannot cause the bud to open. The light and warmth of the sun does that. And the first bud that opened in Europe under the influence of the divine "Sun of Righteousness" was the heart of Lydia. Then followed,

2. *A home opened.*

Receiving the word into her heart, Lydia did not shut it up there out of sight. Her example and her faith influenced her household, whether children or servants. And into this Christian home she compelled the apostles to enter. Like the women who ministered to the Lord Jesus, she delighted to minister to his messengers. As homeless strangers the disciples had entered Philippi with the gospel of God. They were not received with open hearts into an open home. And for a while the work went on in peace and quiet.

When a railroad is being made, the work may be for a while comparatively easy. But by and by the workers may come to a rocky wall, which seems to bar their advance. What is to be done? The rock must be blasted and an opening made by strong force. Then where formerly was but a dead, closed mass, living beings may enter and pass to and fro. So at Philippi. We find next,

3. *A closed soul opened.*

Day by day the messengers of the gospel were met by a poor girl possessed, like so many in the time of our Lord, by an evil spirit. Whatever may have been Paul's feelings with regard to the testimony of the spirit, we may be sure that his compassion and indignation were excited on behalf of the girl. As long as that spirit kept possession, the word of life could not enter her soul. The way was fast barred against the light, and joy, and peace, and all the blessings of the gospel. Here was no folded bud which would sweetly open beneath the rays of the sun. A mighty blow must be struck to make entrance there. And it came. The name of Jesus, uttered in faith, was sufficient. The evil spirit was driven out. The passage into that soul was opened. Can we doubt that the word entered there, and that the once wretched slave was made spiritually free?

But when the hard rock is blasted, woe to those who stand in the way! A shower of sharp stones will come forth, ready to strike and wound those it can reach. So in Philippi we see,

4. *A store of angry passions opened.*

Is this what the gospel of Christ ought to do? See Matt. 10. 22, 34, etc.; Luke 12. 51, 53; John 15. 19, 20. When Satan's kingdom is attacked war must follow. So we do not wonder at the rage of their masters when the "hope of their gains" from their poor slave's ravings was gone, nor at the excitement of the multitude, the wrath of the judges, and the harshness of the jailer. Nor were the apostles perplexed when they found themselves bruised and bleeding, lying fast bound in the innermost prison at Philippi.

This is what the gospel is doing to-day: Opening hearts, opening houses, opening closed passages, setting loose angry passions.

*Opening hearts.* Even the well-instructed, the moral, the devout, need the open heart, that Christ may enter and reign.

*Opening homes.* If there is no difference in the home and the daily life, can the heart be truly opened?

*Opening closed passages.* An evil spirit of pride, temper, selfishness, etc., often bars the way now. But the name of Jesus is still all-powerful.

*Loosing angry passions.* When victories are won for Christ, Satan and his followers will rage.

Which of these has the gospel done for us?

**BEREAN METHODS.**

**Hints for the Teachers' Meeting and the Class.**

Begin with a rapid review of the last lesson, showing the events leading to the journey to Europe. . . . Draw a map of Macedonia and Asia Minor, and show the voyage from Troas to Philippi. . . . Word-picture of Paul and his fellow-workers, with the worshipping women by the river-side. . . . Show the example of Lydia. (See Analytical and Biblical Outline.) . . . The traits of the workers: 1. Prompt; 2. Worshipping; 3. Teaching, instructing; 4. Sympathizing with the suffering; 5. Patient under persecution. . . . Notice in this lesson how the Lord helps his cause. (See Additional Practical Lessons.) . . . See illustrated the power of the gospel: 1. In sending out workers; 2. In opening hearts; 3. In imparting a spirit of generosity; 4. In awakening sympathy for those in Satan's power; 5. In breaking Satan's chain; 6. In giving submission and patience under evil. . . . **ILLUSTRATIONS.** At Philippi was fought a great battle between Augustus and Antony on one side, and Brutus and Cassius on the other, having for its prize the Roman Empire. Show how a greater warfare was begun, and a greater victory was won on the same ground by Paul. . . . The great rivers are found to begin in small lakes high among the mountains: so in that little prayer-

meeting outside the wall began the Church of Europe and America.

**References.** FOSTER'S ILLUSTRATIONS. Ver. 12-18: Poetical, 3725. Ver. 13: Prose, 11061. Ver. 14: Poetical, 3723, 2826. Ver. 15: Prose, 3255, 9632. Ver. 16: Prose, 8914. Ver. 20, 21: Prose, 4405. . . . FREEMAN'S HAND-BOOK. Ver. 13: Places of prayer, 838. Ver. 24: The stocks, 839.

**Blackboard.**

BY J. B. PHIPPS, ESQ.



The heart with an open door represents the heart of Lydia. Her heart was opened to Christ, and she heard with a willingness to believe. *Application.* Is your heart open to Christ? He knocks, will you let him in? Another design for the blackboard:

**TWO WOMEN.**

ONE WITH

A HEART filled with the Spirit of Christ.

A HEART filled with the Spirit of evil.

**ARE YOU TRUE OR FALSE?**

YOU CAN BE LIKE LYDIA. WILL YOU?

Or this can be used:

THE		RIGHT WORDS, and a
TRUE.		HEART.
THE		RIGHT WORDS, and a
FALSE.		WRONG HEART.

**Primary and Intermediate.**

BY M. V. M.

**LESSON THOUGHT.** *God can open the heart.*  
1. What did Paul see in a vision? What did he hear? What kind of help did the people of Macedonia need? Teach that whatever else we may have, if we do not know Jesus we are in great need, and ought to be crying out for help. Print names of the men who were ready to help for Jesus' sake: Paul, Silas, Timothy, and Luke. Tell that Luke was a doctor, and that he not only

wrote the Gospel of Luke, but the Acts of the Apostles also. We do not know where Paul first saw Luke, but he must have been very glad to have him as a companion. Show picture of a ship, and draw word-picture of the four friends on their journey to Macedonia. How happy they must have been together, for they all knew and loved Jesus!

2. Point out on the map the city of Philippi. Tell that, as there were few Jews in the city, there was no synagogue, but there was a little house for prayer down by the bank of the river. The people who feared God used to go to this house to pray. Paul and his friends went there on the Sabbath and found a few women there. Of course they talked about Jesus, and a woman named Lydia listened and believed all they said. This was because God opened her heart. Teach that our hearts are closed to God by sin, but that when God finds a heart that is willing to be opened he opens it. No one else can do it. Teach the little prayer, "Lord open my heart." Show how Lydia's heart at once opened to these servants of Jesus, so that she took them into her house and cared for them. When our hearts are opened to God we love all his children.

8. Tell how trouble came to Paul and his friends. Satan hates the truth; so that when wicked men saw that the truth about Jesus hindered them from money-making, they were angry, and seized Paul and Silas, beat them cruelly, and put them into prison. Tell the story of the slave-girl and how her heart and life were changed by the power of this same Jesus. Make a large heart on the board, print inside "open," "changed," "make new," and "Jesus has power" above, letting children read slowly several times, "Jesus has power to open the heart," "Jesus has power to change," etc.

#### Lesson Word-Pictures.

Could it ever be forgotten, that scene by the river side, the bright, mirror-like water, the prayer-house, the curious throng of listeners, the serious, earnest preacher, and Lydia with her eager, intent look—Lydia so soon to be a disciple and not a seeker? And

A. D. 52.]

### LESSON VII.—THE CONVERSION OF THE JAILER.

[Feb. 17.

Acts 16. 25-40.



25 And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

a Matt. 5. 10, 11; chap. 5. 41.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed.

b Chap. 4. 31. — c Chap. 5. 19.

then comes that other scene, Lydia leading the Hebrew visitors to her home as theirs. Could those hours of Christian hospitality, so grateful to the pilgrims of God be forgotten, the clustering about the family-altar and family-table, and then sleep under the roof not only covering sympathetic hearts but the tents of celestial, unseen watchers pitched all about the sleepers? But who is that, another day, attending the disciples, that damsel with the "spirit of divination" and the spirit of a devil also, led about by masters who received "much gain" from her? Watch her sharp, restless eyes and her frenzied manner. Hear her outcries. Again and again, she screams out after the disciples. One day they halt. Paul turns and faces her, faces, too, the evil one looking out through her dark eyes, and commands him to leave her.

What, venture to break with the blow of a word that stubborn chain binding the devil and a human soul? How the crowd looks on, wondering at the result! And these angry sneerers are the damsel's masters who would add other links to the chain binding her to the devil. But by the blow of a mighty word that chain is broken! That soul is free! There she stands, quiet, with drooping face. Her power of "divination," though, is gone. But who is this that would rob us of our gains? the masters say. Who dares to cross their path? Seize them, seize them, these fanatics with their novelties! On this side, on that side, are eager, violent arms. They drag the disciples into the market-place. They rush them before the magistrates. With hateful face, the damsel's masters make their charges. Quickly a riotous clamor is made in the market-place, the people angrily shouting. It is a maelstrom of hate in which all mercy and all justice is swept away. Bare their backs, is the cruel demand, and there they stand, unflinching, while faster, faster, more and more bloody fall the merciless "rods" upon those who only follow their Master in this roadway of pain. And to the prisoner goes the Master with them, to hold them by the hand, to rest them, weary and faint, on his bosom through the night.

27 And the keeper of the prison awakening out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 But Paul cried with a loud voice, saying, d Do thyself no harm; for we are all here.

d Exod. 20. 13; 1 John 3. 15.

29 Then he called for a light, and sprang up, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

35 And when it was day, the magistrates sent the serjeants, saying, Lay those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 And the serjeants told these words unto the magistrates: and they feared, when they heard that they were Romans.

39 And they came and besought them, and brought them out, and desired them to depart out of the city.

40 And they went out of the prison, and entered into the house of Lydia: and when they had seen the brethren, they comforted them, and departed.

#### GENERAL STATEMENT.

It is midnight in Philippi. The mob has scattered, having for the present satisfied their ignorant rage; the pretors have lain down to uneasy couches, in the consciousness that they have perverted law and trampled upon the rights of the innocent; around the prison-walls perhaps a few disciples are hovering, anxious for their leader's fate, yet afraid to show themselves as his friends; the stern jailer has left his prisoners, bruised and bleeding, in the cruel stocks, and, wondering at some strange words he has heard from their lips, has locked up his prison and gone to his home. All is still, save the measured footstep of the Roman sentry in the corridor. Suddenly a strain of song comes borne upon the midnight from the inner prison, while within the cells the convicts listen in wonder, and without the wall the timid saints catch up the sound in joy. Out of the filth and misery of the dungeon, with battered bodies, resounds the triumphant tones, showing how God comforts His chosen ones with songs in the night. Suddenly a thunder-roll is heard, the earth shudders, the walls of the prison are shaken, iron doors fall from their hinges, chains are loosed from their fastenings. There is terror everywhere save in one spot. Prisoners stand trembling, not daring to fly, and the

jailer, beholding the open doors, draws his sword for self-slaughter. Conscience awakes in that awful moment; like a fiery flash his sins rise before his sight, and judgment to come unsheaths its sword. He cries out for help to the men whom but yesterday he bound, and receives an answer guiding him in the way to peace. On that night a soul enters into liberty, and receives the baptismal token, confessing Christ. In an hour he has trodden the steps upward from darkness to light, from Satan's power into Christ's service. The morning comes, and with it the opportunity of escape. But Paul and Silas have rights as Roman citizens, which they assert, and the pretors, yesterday so arrogant, now come cringing to their feet with fair words. The prisoners walk out of the open doors of the prison with honour, and enter the house of faithful Lydia. There the young Church is gathered, words of parting and comfort are spoken, and Paul and Silas turn their faces toward new fields of conquest for the Lord.

#### EXPLANATORY AND PRACTICAL NOTES.

Verse 25. At midnight. Paul and Silas were fettered in the stocks and unable to stand or to kneel, yet their hearts and their tongues were free. Sang praises. Perhaps the psalms of David, familiar to all Jews; perhaps some newer Christian song. Prisoners heard. These were not generally in separate cells, but in large rooms; perhaps some in the dungeon with the apostles. 1. A prison may be made happier than a palace if Christ be there. 2. What men are is of more importance than where they are.

26. There was a great earthquake. This was God's answer to their prayers, and was the divine sign that the prisoners were not unnoticed from on high. Foundations... shaken. 3. God knows how to deliver his people from the power of their enemies. All the doors were opened. Flung apart, perhaps off their hinges, by the shock. Bands were loosed. As the prisoners were chained to rings or staples in the wall, they were set free when the stones were loosened.

27. Keeper of the prison. The Roman jailers were generally hard, brutal men, made unfeeling by their contact with criminals, and by the tortures which it was their business to inflict. Would have killed himself. Suicide was considered an honorable death in the ancient world. At this very city Brutus and Cassius killed themselves to avoid falling into the hands of Augustus. 4. Christianity has educated the world to higher views of the value of human life. Supposing that the prisoners. By the severe Roman law, he would be required to receive the same punishment as his prisoners, if they escaped while in his keeping.

28. Paul cried. In the confusion, as everywhere, Paul was calm and self-possessed. Do thyself no harm. Perhaps some utter-

ance of the jailer showed his purpose. 5. This is the message of the Gospel to everyone who harms himself, as every sinner does, by a life of wickedness. **We are all here.** The prisoners may have been terrified by the earthquake, or perhaps in the darkness could not find their way out of the prison.

**29. Called for a light.** "Lights," Rev. Ver. Lights were needed to know the condition of the prison and bring it to order. **Sprang in.** Into the cell where the prisoners were confined. **Came trembling.** Overwhelmed with the consciousness that there must be something supernatural in the event, and that it was connected with the two men whom he had fettered. Thoughts move quickly in such exciting moments. **Fell down.** Not worshipping them as gods, but recognizing them as messengers of divine truth, and as having power above ordinary men.

**30. Brought them out.** From the dungeon into the hall or vestibule. **What must I do to be saved?** As in the storm the sailor feels the need of prayer, so in all great and sudden crises souls awake to spiritual realities and spiritual needs. Perhaps, too, the jailer had heard the preaching of Paul and Silas, or they may have spoken with him about his own salvation, as we know the persecuted saints often did to their captors. It is clear that it was the salvation of his soul which he sought, and not any temporal relief.

**31. They said.** Silas as well as Paul took part in the conversation, which was doubtless longer than the mere sentence given, though that sentence embodies its essence. **Believe.** The word means more than a mental process. It includes an act of the will; the complete surrender of self to Christ, with submission to His will, and dependence upon Him for salvation. **The Lord Jesus Christ.** He had called them "Lords" (translated "Sirs"); they answer that there is one Lord. **Thou shalt be saved.** Taken out of sin and placed in a condition of salvation: forgiven, renewed, and made a child of God. 6. There is but one way, and that an easy way, for every man to be saved. **And thy house.** Not that his family could be saved merely by his act, but that his faith would influence theirs. 7. No man goes to heaven, or to hell, alone.

**32. They spake.** This was after the lights had been brought, the prisoners led out of the corridor into the jailer's quarters, and his family gathered around him. **The word of the Lord.** An account of the way of salvation, presented in a brief but clear manner. **To all... in his house.** His family, the under jailers, and perhaps some of the prisoners, were gathered in the company. Strange place and strange circumstances for an inquiry-meeting; but the word of God is not bound.

**33. Washed their stripes.** The wounds of the prisoners had remained thus far unwashed

and undressed; now the clotted blood was washed away, and they received careful ministration from grateful hands. **Was baptized.** This was the token that he had taken Christ as his Master, and henceforth was to be recognized as a disciple. Dr. Wheelon says, "It can hardly be supposed that so many persons should be successively immersed at midnight in the same well, fountain, or tank." **He and all his.** In nearly every mention of baptism in the Acts we find the whole family baptized with its head—a recognition of the unity of the family, and a hint that children, as well as adults, should receive this sacramental sign of consecration.

**34. Into his house.** Which was connected with the prison. **Set meat.** Literally, "set a table." Paul and Silas had received no food since their arrest. **Rejoiced.** Now transformed from a cruel heathen into a joyous Christian. 8. God's people are the only ones who have a right to be happy. **Believing in God.** This expression could be used only of one who had been a heathen. Of a Jew it would have been said, "believing in Christ."

**35. The magistrates.** On their title "praetors," see notes in the last lesson. **Sent the serjeants.** Greek "lictors," the constables or officers who executed sentence, and bore as their badge a bundle of rods tied together. **Let those men go.** They knew that there was no lawful cause for the violence and imprisonment of the day before, and were willing quietly to release the two men and drop the matter.

**36, 37. The keeper of the prison.** Now no longer a jailer, but a brother in Christ. **Go in peace.** A Christian salutation, showing a very different spirit from that in which he had received his prisoners. **Paul said.** Paul was not revengeful, nor haughty, but desired to place the disciples and the Gospel in Philippi in right relations to the law. His claim to his rights would also protect the disciples after his departure. **Beaten us openly.** Rev. Ver., "publicly;" making the stigma and the shame all the greater. **Uncondemned.** Committing two crimes—injustice in abuse of the innocent, and insult to the sacred person of a Roman citizen. **Being Romans.** Indicating that both Paul and Silas possessed the high privilege of citizenship in the Roman Empire. No officer could award stripes or imprisonment to a Roman citizen without a formal trial and the privilege of appeal; and death was the penalty upon any magistrate who refused to heed the claim of citizenship. As an Englishman in India is not amenable to native law, so was a Roman in the conquered provinces. **Thrust us out privately.** To depart in this manner would leave a stain on their own names, and a peril to the little Church which they had founded. **Fetch us out.** Show our innocence by a public release. Paul might have demanded the punishment of the officials, for the Romans were very

jealous of their privileges, and punished severely any breach of them.

**38. They feared.** The Roman law made the officers liable to the penalties for treason, which were death and confiscation of estates. Only a few years before the island of Rhodes had been deprived of all its privileges in the empire because a few Roman citizens had been there put to death.

**39. Besought them.** The same word is here used as that translated "comforted" in the next verse; words of kindness, of apology, and petition to the men they had wronged. **Desired them to depart.** In order to avoid further disturbance, or too close questioning concerning their own conduct.

**40. They went out.** Not in haste, but with dignity, and not at once leaving the city. **House of Lydia.** Who showed a constancy in her friendship, and courage in facing public opinion, even at the risk of loss in her business. **The brethren.** Showing that amid all the opposition a Church had been planted. To this Church, ten years afterwards, Paul addressed the tenderest of all his epistles. **Comforted them.** By words of encouragement. **They departed.** The language shows that Luke remained, perhaps to watch over the Church.

#### GOLDEN TEXT.

**Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.** Acts 16, 31.

#### OUTLINE.

1. Songs in the Night, v. 25-28.
2. The Joy of salvation, v. 29-34.
3. Out of Prison, v. 35-40.

#### HOME READINGS.

- M.* The conversion of the jailer. Acts 16, 25-40.  
*T.* The conversion of Zaccheus. Luke 19, 1-10.  
*W.* The conversion of the Ethiopian. Acts 8, 26-40.  
*Th.* The conversion of Saul. Acts 9, 1-19.  
*F.* The conversion of Cornelius. Acts 10, 30-44.  
*S.* The need of salvation. Rom. 3, 10-24.  
*S.* The way of salvation. Eph. 2, 1-13.

**TIME.**—A. D. 52, directly following the events of the last lesson. For rulers, see Lesson I.

**PLACE.**—Philippi in Macedonia.

**EXPLANATIONS.**—*At midnight*—While in prison and in the stocks, after being scourged. *Prayed*—Even in prison they were near God. *Sang praises*—Happy in their troubles because their Saviour was with them. *Earthquake*—This was God's answer to their prayers. *Bands were loosed*—By the chains being made loose from the wall. *Would have killed himself*—His own life being made the penalty if his prisoners escaped. *All here*—The prisoners were too frightened to escape. *Do to be saved*—Perhaps he had already heard Paul preach, and now saw his own danger. *Believe*—Trust for salvation. *Saved from sin*, its guilt and penalty. *Thy house*—Saved himself, he would show his

family the way of salvation. *Baptized*—As a sign of his faith in Christ. *Set meat*—Any kind of food is meant. *Serjeants*—The under-officers. *Being Romans*—Paul and Silas were Roman citizens, and it was a crime to imprison or beat them without trial. *Fetch us out*—Bring us out honorably. *House of Lydia*—See Lesson VI. *Departed*—Since they could do no more work in that city.

#### LESSON HYMNS.

- No. 28, S. S. Hymnal.  
 There is a fountain filled with blood.  
 No. 29, S. S. Hymnal.  
 Jesus, the water of life will give.  
 No. 30, S. S. Hymnal.  
 Flow down, thou stream of life divine.  
 No. 39, S. S. Hymnal.  
 Arise, my soul, arise.

#### QUESTIONS FOR HOME STUDY.

1. Songs in the Night, v. 25-28. How did Paul and Silas employ their prison hours at night? Who heard their songs and prayers? What strange event occurred? Who was frightened by it? What did he attempt to do? Why? What prevented the deed?

2. The joy of Salvation, v. 29-34. Whom did the terrified jailer seek? What question did he ask? What was the prisoners' answer? What other way of salvation is there? Acts 4, 12. Have you faith in this name? What act of kindness was shown by the jailer? What act of faith in what he heard? How did he show his love for his teachers?

3. Out of Prison, v. 35-40. Who gave the order of release? What did the jailer say to Paul? What answer did Paul give? Why were the magistrates afraid? How did they show their fear? What did the prisoners do when set free?

#### TEACHINGS OF THE LESSON.

Where in this lesson are we taught that God gives—

1. Comfort in communion with him?
2. Safety in peril?
3. Salvation through faith in his name?

**THE LESSON CATECHISM.**—(For the entire school). 1. What happened while Paul and Silas were singing in the prison? There was a great earthquake. 2. What was the effect? All the doors were opened. 3. What did the keeper of the prison ask Paul? "What must I do to be saved?" 4. What did Paul reply? "Believe on the Lord Jesus Christ." 5. What did the magistrates do at daybreak? They released them.

**DOCTRINAL SUGGESTION.**—Salvation by faith.

#### QUESTIONS FOR SENIOR STUDENTS.

1. Songs in the Night, v. 25-28. Under what circumstances were the songs sung? What spirit did the songs show? Who gave the power

thus to sing? What took place during the night? Why did the jailer wish to kill himself? How did his feelings contrast with those of the apostles?

2. **The Joy of Salvation**, v. 29-34. What led the jailer to the consciousness of need? How may fear lead men to seek salvation? What are the terms of salvation? GOLDEN TEXT. How would this save his house? How did he show a true repentance and renewal? Why does salvation cause rejoicing?

8. **Out of Prison**, v. 35-40. How were the apostles set free? What privilege did they possess? Why did this make the rulers afraid? What spirit did the apostles show?

#### PRACTICAL TEACHINGS.

What does this lesson show?

1. Conviction of sin.
2. The way of salvation.
3. The joy of salvation.

#### QUESTIONS FOR YOUNGER SCHOLARS.

What did Paul and Silas do at midnight? They sang praises unto God. What suddenly shook the prison? A great earthquake. What did it do? Opened the doors and loosed the bonds of the apostles. Who was terrified and tried to kill himself? The keeper of the prison. What did Paul say to him? "Do thyself no harm, for we are all here." What did the jailer do? Came in and fell down before Paul and Silas. What question did he ask? "What must I do to be saved?" What was their reply? "Believe on the Lord Jesus Christ." What great change followed? The jailer, with all his house, believed. What message came from the judges in the morning? "Let those men go." "What reply did Paul send back to the judges? "Let the judges come themselves and let us out." Why did Paul send such a message? Because they had been unjustly condemned. What did the judges do? They came and begged them to leave the city. Who are honored and protected above all others? God's servants.

#### WORDS WITH LITTLE PEOPLE.

The jailer unconverted was—An unbelieving heathen. A rough, wicked man. A cruel persecutor. The jailer converted was—A repentant sinner. A true friend. A humble believer. "Ye who sometime were far off are made nigh by the blood of Christ."

#### ANALYTICAL AND BIBLICAL OUTLINE.

##### The Steps of the Jailor's Salvation.

#### I. AWAKENING.

Awaking out of sleep. v. 27.

"Dead in trespasses and in sins." Eph.

2. 1.

"Awake thou that sleepest." Eph.

5. 14.

#### II. CONVICTION OF SIN.

Came trembling and fell down. v. 29.

"Pricked in their heart." Acts 2. 37.

"Of sin, because they believe not."

John 16. 9.

#### III. EARNEST INQUIRY.

What must I do to be saved? v. 30.

"What shall we do then?" Luke 3. 10.

"What wilt thou...me do?" Acts 9. 6.

#### IV. FAITH IN CHRIST.

Believe on the Lord Jesus Christ. v. 31.

"Whosoever...everlasting life." John 3. 16.

"A man is justified by faith." Rom. 3. 28.

#### V. CONFESSION OF CHRIST.

Baptized, he and all his. v. 33.

"Put ye on the Lord Jesus." Rom. 13. 14.

"Repent and be baptized." Acts. 2. 38.

#### VI. REJOICING IN SALVATION.

Rejoiced, believing in God. v. 34.

"Kingdom of God...peace and joy." Rom. 14. 17.

"Ye rejoice with joy unspeakable." 1 Pet. 1. 8, 9.

#### ADDITIONAL PRACTICAL LESSONS.

##### God's Help in Trouble.

1. God helps his people in trouble by giving them peace and happiness, the assurance of his presence. v. 25.

2. God helps his people by filling their lips with the songs of Zion to sing in trouble. v. 25.

3. God helps his people by controlling the powers of nature for their deliverance. v. 26.

4. God helps his people by making them messengers of mercy to their enemies, to whom they show the way of salvation. v. 31.

5. God helps his people by raising up for them comforters and friends in their trial. v. 33.

6. God helps his people by giving them honour in the eyes of their enemies. v. 37-39.

#### CATECHISM QUESTION.

9. *Have believers an eternal evidence that Christ came from God?*

They have, according to their faith, the witness and the fruit of the Holy Spirit in their hearts.

In that day ye shall know that I am in my Father, and ye in me, and I in you—John 14. 20.

Hereby know we that we abide in him, and he in us, because he hath given us of his Spirit.—1 John 4. 13.

The fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, temperance.—Galatians 5. 22, 23.

[John 7. 17; 16. 14; Acts 5. 32; 1 Corinthians 12. 3; Ephesians 1. 13; 1 John 5. 10].



## ENGLISH TEACHER'S NOTES.

BY SARAH GERALDINA STOCK.

THE teacher of this lesson cannot, perhaps, do better than take, as in the preceding one, a word out of the Golden Text and make it the pivot of the whole. From the story of the conversion of Lydia we took the word "opened." From the story of the jailer's conversion let us take the word—expressive, like the other, of the great mission of our Lord and of his messengers, (Matt. 18. 11; John 3. 17; 12. 47; 1 Tim. 1. 15; 14. 16; Jude 2. 3.)—"saved."

I suppose most children know (in some sense) the meaning of the word "saved." A shipwrecked sailor brought to shore, a man under sentence of death receiving a free pardon, a child snatched from a burning house, at once suggest the idea. Looking at the scene with which our lesson commences, the question presents itself: Who were in need of being saved?"

We look into the prison at Philippi. Close shut in a dark, unwholesome cell, with their feet fastened in the stocks, lay Paul and Silas, the messengers of the Gospel. Thrust in here by the order of the angry magistrates, they seemed completely in the hands of their enemies. To endeavour to escape was out of the question, for they could not even rise, and special precaution had been taken for their secure keeping. The jailer had performed his task thoroughly, and without mercy, and had now probably retired to his own dwelling, which was connected with the prison. Who needed saving? Surely, it will be said, the prisoners, for they were in bodily pain and bodily danger.

But what were they doing. Do songs of praise and gladness come from men in danger? They come, rather, when the danger is past. When the Red Sea is crossed, and the hosts of Pharaoh overthrown, then the children of Israel sang. It must have been with surprise and wonder that the other prisoners "were listening" (as the original has it) to Paul and Silas. And perhaps also they gathered from the words the reason of the song. For, whatever was sung, it is certain the apostles addressed the Most High God with glad confidence as their friend, their deliverer, as one near unto them, and one caring for them. How came men to be on such a footing with God? Could the listeners but address themselves thus to the Roman emperor, they would count themselves saved already, for at Cæsar's mandate the prison doors would fly open. We can imagine them listening yet more eagerly. And they might possibly hear such words as these: "My soul, which thou hast redeemed;" "Thou

hast redeemed me, O Lord God of truth;" "Let the redeemed of the Lord say so," etc. Psa. 31. 5; 71. 23; 107. 2. Yes, Paul and Silas were already "saved" from sin and wrath, and therefore from doubt and terror and distress.

Suddenly the song was interrupted by the dread shock of an earthquake, slight and short, such as is not unfrequently felt in those parts, but mighty enough to shake the foundations of the prison, to set open the barred cells, and to loose the rings or staples in the wall to which the chains of the prisoners were fastened. In a moment all were free, yet none stirred. What held them rooted to the spot? Surely the conviction that God was near.

But why did not the prisoners flee? They had no need to "make haste," (Isa. 28. 16,) and there was one there to be saved. The jailer knew what was before him if the prisoners escaped. Chap. 12. 19. No doubt it was his cry of despair which revealed to Paul his intention to destroy himself. Another moment and the persecutor would have perished. The voice of the apostle recalled him to life and hope.

But another fear arose in him. Here were the men he had treated with purposed cruelty concerning themselves about his safety instead of making haste to get away themselves. This was not the natural way of men. What could it mean? They professed to be messengers of God, and surely it was true, and God was with them. But if God were near, what of him? His own sin rose up before him. Comp. 1 Kings 17. 18; Luke 5. 8. He might elude the sword of the magistrates, but how could he escape God? No use to attempt that; so in a few moments the flaring torch-light showed to Paul and Silas the trembling form and anxious face of their persecutor. He knew now who needed to be "saved." It was not the prisoners, it was himself. It is a grand moment when a soul discovers that.

But many a man has looked around him in the hour of peril, when there was no way of escape, and found no way to be saved, none to save him. Not so with the jailer. He had heard something about a "way of salvation." Ver. 17. These two Jewish prisoners knew the way. He must hear it. He would do any thing, make any sacrifice, that he might be "saved." But they set no hard task before him. They told him, not what was to be done, but what One had done—they showed him a Saviour. They "spoke unto him the word of the Lord, and to all that were in his house."

What, then, was his part? Simply to "believe in the Lord Jesus," not to believe there was a Saviour, but to believe in that

Saviour, as the shipwrecked crew believe in the lifeboat. But when such a crew trust themselves to the lifeboat, they leave the ship behind. And so when the jailer trusted himself to Christ, and was baptized, he left his old life of sin behind.

For (1) his cruelty was gone. The prisoners whom he had treated with extra harshness were now tenderly cared for; (2) his fear of man was gone; he never stopped to inquire what the magistrates might think of his proceedings; and (3) his sense of guilt and his terror were gone, and he "rejoiced."

And now that this man was saved, set free spiritually, the prison work of Paul and Silas was done. The consciences of the unjust magistrates were roused, and when to this was added the knowledge that the men they had so shamefully treated were Roman citizens, they were eager to restore them to freedom. After that precious soul had been saved in the prison, Paul and Silas were delivered out of the prison. How much the Lord cares for one soul!

Let the question be asked:

Who in this class needs to be saved?

Who has found out that he needs it?

Who is willing to trust himself to the Saviour?

#### • BEREAN METHODS.

##### Hints for the Teachers' Meeting and the Class.

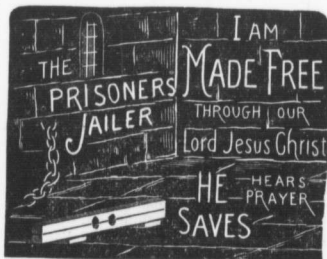
In the teachers' meeting, take up the verses, ascertain the difficulties, and discuss them freely.... In this class, begin with questions bringing out the condition of Paul and Silas, where, how situated, what spirit we should expect to show, etc.... Then present one or more of three lines of thought: I. How God helps his people in trial. (See Additional Practical Lessons.)... II. How God's people act in trouble; the example of Paul and Silas, as shown in these verses: 1. Joy in trial; 2. Calmness in the midst of terror; 3. Forgetfulness of self; 4. Interest in others, and in the salvation of souls; 5. Clear understanding of the way of salvation. 6. Self-respect, etc.... How a sinner may be saved, as shown in the example of the jailer. (See Analytical and Biblical Outline.)

... ILLUSTRATIONS. Instances of Christians rejoicing in tribulation: for example, Bunyan in Bedford Jail. He wrote, "So was I had home to prison."... Madam Guyon in her French prison... Samuel Rutherford dating his letters, "Christ's palace—Aberdeen Jail."... John Huss, of Bohemia, singing at the stake... Dr. Taylor, of Norwich, on his way to execution by fire, "One stile more and then I am at my Father's house!"

**References.** FOSTER'S ILLUSTRATIONS. Ver. 25-40: Poetical, 3862. Ver. 25: Prose, 4693. Ver. 28: Prose, 2681. Ver. 29-31: Poetical, 3556. Ver. 30: Prose, 4093, 7567. Ver. 31: Prose, 2122, 12074. Ver. 33: Prose, 5176.... FREEMAN. Ver. 25 and 33: The hour of midnight, 806. Ver. 27: Responsibility of jailers, 840. Ver. 37: Roman citizens not to be beaten, 841.

#### Blackboard.

BY J. B. PHIPPS, R.R.Q.



The idea of the design is this: The stone walls represent the prison; the chain and the stocks, the suffering of Paul and Silas. They were made free through the power of Jesus Christ. The jailer was made free from sin by the mercy of Jesus Christ, and even so I am made free.

**DIRECTIONS.** The lines representing the walls can be made with brown chalk, the chain with white, the letters with yellow. All of the design can be put on the board before the school assembles, except the words "He saves," and the words connected with it. Write those after questioning the school in review of the lesson.

FREE! HOW?  
WHEN GOD'S WILL IS MY WILL.

#### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Believe and be Saved.*

#### THE PRISONERS.

Recall the preaching and teaching of Philippi. Whose heart was opened by God? Why did evil men hate Paul? What did they do with him? Tell how Paul and Silas were not only put into a dark prison, but their feet were made fast in the stocks so that they could not get away. Ask children what they would feel like doing if they were locked up, and their feet made fast so that they could not walk. Then tell what these prisoners did—prayed and sang praises to God. When do we feel like praising a per-

son? Yes, when they have given us some good gift or some pleasure. What had God given to Paul and Silas? Ask different ones to tell, and then show that God had given them, as he has given us, Jesus! And those who have Jesus are happy anywhere. Ask who the prisoners were. Print "Paul" and "Silas" on the board, and tell children that there was still another. Describe the keeper of the prison, a man who did not know Jesus, and teach that all who do not know Jesus are prisoners in the dungeon-house of sin, with Satan for their keeper. Show that little children who do not let Jesus save them from their sins are in that same prison, and need to be set free by that same Jesus.

#### THE FREE MEN.

Ask, after describing the opening of the prison, who the real prisoners were? Teach that those who believe in Jesus are always free, and those who do not believe in him, that is, obey him, are always slaves. Show a chain, and ask what it is for. Satan has chains with which he binds even little children. Name some of the links in the chain, writing them on the board, and teach that there is but one way of breaking this chain—by believing in Jesus. Tell what the keeper of the prison did as soon as he became free, that is, as soon as he believed in Jesus—he began to minister to Paul and Silas, he was baptized, and "he rejoiced, believing in God." Teach Golden Text, and teach strongly that to believe is to obey. Let us try to teach the children that believing is not a matter of the head, but of the heart, and urge upon the children the importance of choosing now whether they will believe (obey) Jesus.

#### Lesson Word-Pictures.

What is the jailer saying as he turns away from the heavy doors of the prison? He has just hustled into a filthy old dungeon, and clapped into the stocks, two Jewish disturbers of the peace, busy bodies, fanatics, brawlers, prating of a changed life and a change through one Christ. "Nonsense," does he say? "I wouldn't go to hear them!" Services to-night, services in Philippi! They must be in the market-place, then, of Philippi, the Agora. How those Jewish street-brawlers would like to preach there! They are snug in jail though, penned like cattle, cramped like felons in the stocks, scourged like slaves, backs bruised, sore, and stiff!

Midnight at Philippi, and no services in the Agora yet. Hark, that voice of prayer and now singing! The services must have begun, but can they be in the jail? Singing in the old jail? Men curse there, men revile there, but song, pure, happy, holy song? What choir is it? Those Jews are singing, and it is one of the old Hebrew psalms, so sweet and yet so majestic in sentiment, so jubilant in tone. And the other prisoners—a defaulter, a mountain-robber, a rebellious soldier, they crouch in the dark and listen to the song that follows the prayer and precedes the sermon. But hark! What is that deep bass rolling beneath the voices of the two singers? It is a rumble under ground. It is a roar. It is the shattering, jarring, trembling of the earthquake! Even the jail foundations tremble as if leaves in the wind. The heavy doors fly open. The fetters of the prisoners drop. Across the wood of the old stocks runs a deep split that liberates the Jews. The jailer, aroused, is drawing a sword to take the life forfeited by the prisoners' escape. Not gone? Bring a light and let him see. Moving carefully along, over any door that may have fallen, any stone in the way, lifting his light above his head, the jailer enters the prison and looks about. Ah, the defaulter, the robber, the soldier, the Jews—one, two, three, four, five—all are here. But why is the jailer troubled? The earthquake is going through his soul. He thinks how he left those Jews hungry and with unwashed wounds, and in return they refuse to run and endanger his life. He recalls other cases of neglect, perhaps. O how deficient! What if the earthquake's rumbling wheels had gone over him and buried him! On his knees he cries to them in his alarm. And now comes the sermon in these prison-services, so short, so full, preached to one man, and repeated to millions. He leads them into his house, the disciples tell that sweet, sweet story of Jesus' power to savingly change a soul. And he gives one proof that he has been changed, for he takes water, cool, soothing, healing, and washes their wounds. They turn round and administer to him and his the waters of baptism. And the meal that followed, was there ever such in his house before, a Christian meal? He himself serves them. He cannot do too much for them, this new man in Christ Jesus, and giving such proof of his change. Blessed fruit, immediate fruit, of a midnight service at Philippi!

A. D. 52.]

## LESSON VIII.—THESSALONIANS AND BEREANS.

[Feb. 24.

Acts 17. 1-14.



STUDY.

1 Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews :

<sup>a</sup> 2 And Paul, as his manner was, went *a* in unto them, and three Sabbath days reasoned with them out of the Scriptures :

*a* Luke 4. 16 ; chap. 9. 20 ; 13. 5, 14 ; 14. 1 ; 16. 13.

<sup>a</sup> 3 Opening and alleging *b* that Christ must needs have suffered, and risen again from the dead ; and that this Jesus, *a* whom I preach unto you, is Christ.

*b* Luke 24. 26, 46 ; chap. 13. 28 ; Gal. 3. 1.—*a* Or, whom, said he, I preach.

<sup>a</sup> 4 And *c* some of them believed and con-sorted with Paul *d* and Silas ; and of the devout Greeks a great multitude, and of the chief women not a few.

*c* Chap. 28. 24 —*d* Chap. 15. 22, 27, 32, 40.

5 But the Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city on an uproar, and assaulted the house *e* of Jason, and sought to bring them out to the people

*e* Rom. 16. 21.

6 And when they found them not, they drew Jason and certain brethren unto the rulers of the city, crying, These *f* that have turned the world upside down are come hither also ;

*f* 1 Kings 18. 17 ; chap. 16. 20.

7 Whom Jason hath received : and these all *g* do contrary to the decrees of Caesar, saying *h* that there is another king, one Jesus.

*g* Ezra 4. 12 ; Dan. 3. 12.—*h* Luke 23. 2 ; John 19. 12 ; 1 Peter 2. 15.

8 And they troubled the people and the rulers of the city, when they heard these things.

9 And when they had taken security of Jason, and of the other, they let them go.

10 And *i* the brethren immediately sent away Paul and Silas by night unto Berea : who coming thither went into the synagogue of the Jews.

*i* Chap. 9. 25.

11 These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched *j* the Scriptures daily, whether these things were so.

*j* Isa. 34. 16 ; Luke 16. 29 ; John 5. 39.

12 Therefore many of them believed ; also of honorable women which were Greeks, and of men, not a few.

13 But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, *k* they came thither also, and stirred up the people.

*k* Luke 11. 52 ; 1 Thess. 2. 15.

14 And *l* then immediately the brethren sent away Paul, to go as it were to the sea, but Silas and Timotheus abode there still.

*l* Matt. 10. 23.

## GENERAL STATEMENT.

Under the portals of Thessalonica pass two travel-stained men, without retinue or companions. They seek a lowly lodging-place, and engage during the week in manual labour. On the Jewish sabbath they enter the synagogue to worship the God of their fathers. There they meet a company of worshipers, some formal, others sincere ; some Jews, and many inquiring Gentiles, who, sick of the folly of idols, are groping after the true God. In the gallery above, through the lattice, they may perhaps catch the gleam of eyes which show that women are eagerly listening. One of the two travellers, "the chief speaker," delivers an address, presenting the wondrous news that the long-expected Messiah had come, and come just as the Scriptures foretold, to suffer, to die, to rise again, and, greatest of all, to save all mankind on the same condition of faith. Narrow-minded Jews listen with scorn and hate, but a few liberal souls, and many Gentiles, are touched to the heart, and accept the Gospel. There is the old story of enraged enemies, of false accusation, of truth misrepresented, of a mob, and a sudden escape. Paul goes forth from Thessalonica, but not until he has founded a Church, too deeply fixed to be destroyed ; a Church ever after held in the heart of the apostle, and addressed in his earliest epistles ; a Church from which sounded forth in trumpet tones the truth to all the lands around. The missionaries seek a quiet refuge at Berea, where the word falls upon good ground, and springs up an hundred-fold. Here the hearers listen with candid minds, and search the Word for its testimony to the truth. As a result the Gospel enters many hearts, and brings its abundant fruit. The Bereans become a pattern to ages after and to lands afar, in diligent study of the Scripture and obedient following of the truth.

## EXPLANATORY AND PRACTICAL NOTES.

Verse 1. When they. Paul, Silas, and Timothy ; Luke having been left at Philippi. Passed through. Without stopping to plant churches, probably because they found no Jewish population and no synagogues. Amphipolis. A city thirty-three miles west of Philippi, almost surrounded by the river Strymon, whence its name, which means "surrounding the city." Apollonia. A small city, south-west of Amphipolis. Thessalonica. A city named after a sister of Alexander the Great, and still existing as the second in importance in European Turkey, known as Salonica. It was the metropolis of Macedonia and northern Greece, and hence an appropriate place from which to extend the Gospel in Europe. A synagogue. The meeting of the Jews for worship offered a foothold for preaching Christ, as it brought together not only the religiously minded of the Jewish

people, who were familiar with the Old Testament, but also the thoughtful Gentiles, who were inquiring after God and ready to renounce idolatry. Thus to many the synagogue became the vestibule of the Church.

**2. As his manner was.** According to his custom, making the first offer of the Gospel to the Jews. **Went in.** To the synagogue worship on the Sabbath. Through the week he worked at his trade of tent-making. **2 Thess. 3. 8. Three Sabbath days.** This shows the number of his discourses in the synagogue, not the length of his stay, which was continued among the Gentiles for some weeks or months. **Reasoned with them.** Held discussions, with arguments *pro* and *con*, in the services; as was allowed by the Jewish custom in the synagogue, where the worship was less formal than in the temple. **Out of the Scriptures.** Showing the prophecies of the Old Testament accomplished under the Gospel. **1. We should use the word of God as our weapon in Christian warfare. 2. The Old Testament is as full of Christ as the New.**

**3. Opening and alleging.** Presenting the truth, and supporting it by proof. **That Christ must needs have suffered.** Rev. Ver., "that it behooved the Christ to suffer." The doctrine of a suffering Messiah was repugnant to the Jewish mind, though clearly presented in all the sacrificial system. Paul probably gave the line of argument on this subject shown in the Epistle to the Hebrews. **Jesus... is Christ.** All Jews believed and looked for the coming of the Christ or Messiah, as their national deliverer. Paul showed that he had come in the person of Jesus of Nazareth. **3. Let us keep Christ ever in the foreground of our thought and teaching.**

**4. Some of them.** Mainly the proselytes to Jewish views from among the heathen, not the Jews by birth, as it is evident from the epistles that the Thessalonian Church was principally of Gentiles. **Believed.** Accepted Jesus as the Christ, and embraced him as their Saviour. **Consorted with Paul and Silas.** Forsook the synagogue for their companionship, and cast in their lot with those who shared their views. **4. Christians in faith will seek Christians for fellowship. Devout Greeks.** Gentiles who had renounced idolatry, and were worshipers of God, but had not received circumcision as proselytes to Judaism. Such were often called by the Jews "proselytes of the gate," that is, at the door of the Church. **Chief women.** Throughout the Roman world many women, especially those of the higher rank of society, attended the worship of the synagogue, sitting in latticed galleries apart from the men. Many of them became proselytes, and by their zeal and social position exercised great influence. Some of these were among the listeners to Paul's teaching, and eagerly accepted the Saviour.

**5. The Jews.** The Rev. Ver. omits

"which believed not," for nearly all the Jews were enemies to the Gospel. **Moved with envy.** Rev. Ver., "jealousy," at the rapid progress of the Gospel among the intelligent classes of worshipping Gentiles. **Lewd fellows of the baser sort.** Rev. Ver., "vile fellows of the rabble:" the idle and shiftless vagabonds of an Oriental city, the very scum of the population, always ready for a riot. **Assaulted the house of Jason.** At whose house Paul and his companions were entertained during their stay. **To bring them out.** To drag out Paul and his companions for trial, which was held in the free Greek cities, of which Thessalonica was one, before an assembly of the people. **5. Persecution is ever unreasoning and unreasonable in its dealings with the Gospel.**

**6. Found them not.** Probably they had retired to some other house for safety. **Jason.** There is no reason to suppose that this is the Jason of Rom. 16. 21, a kinsman of Paul. **Certain brethren.** Members of the young Christian Church, and converted as the result of Paul's labours. **Unto the rulers.** Greek "politarchs," not the same title as at Philippi, an instance of Luke's accuracy. It is remarkable that this title should appear on an ancient arch at Thessalonica still standing, which Paul may have seen. **Turned the world upside down.** This declaration shows the rapidity with which the Gospel was spreading, and the deep impression made by Paul's labours. **6. When the world is wrong side up, its greatest need is to be turned upside down.**

**7, 8, 9. Contrary to the decrees of Cesar.** The title of the Emperor at Rome. **Another king.** A manifest perversion of Paul's teaching, which was loyal to the State, even when the government was not friendly to the Church. **Troubled the people and the rulers.** The people feared a tumult, and the rulers were alarmed at the charge of disloyalty. **Taken security.** Rxacting a pledge that the peace should not be broken, and that there should be no further cause for the riotous demonstrations. **Let them go.** The rulers of Thessalonica, though somewhat controlled by public sentiment, were far more just than those of Philippi.

**10. Sent away.** They could do no more good in a city where they were under bonds, and their presence endangered the Christians of the place. **By night.** A journey of fifty miles, at night, crossing three rivers, and in an unknown region. **Berea.** A small and retired place, where Jewish hate would not soon find out the apostle. It is now a town of twenty thousand people, called *Pherca*. **Into the synagogue.** As everywhere, the synagogue gave opportunity for the Gospel, and an audience prepared, by acquaintance with Scripture, to receive it. **7. Let no past discouragements keep us from bearing testimony to the Saviour.**

11. **More noble.** Literally, "of higher birth;" here referring to the generous, loyal character. **Received the word.** Rarely, indeed, did Paul find his countrymen willing to receive, or even to hear, the truth which he preached. **Searched the Scriptures.** This willingness was not like the credulity of Lystra, (Acts 14. 11), nor the impulsiveness of Galatia, (Gal. 4. 14), but an intelligent, thoughtful hearing, followed by close investigation. 8. The Gospel welcomes the most searching study, provided it be in a candid spirit. 9. We should seek God's word as the test of all truth. 10. May these ancient worthies find many followers in the Bereans of to-day!

12. **Therefore many of them believed.** Not all, yet many; for most are convinced who give the Gospel a fair investigation. **Honourable women.** Rev. Ver., "Greek women of honourable estate." These were women of the higher orders, who attended the synagogue, and had renounced idolatry; as in verse 4. **Not a few.** So the Church in Berea, of which we would like to know more than is contained in this brief mention, was made up of intelligent people, Bible students, both Jews and Greeks, of the better class in society.

13. **The Jews of Thessalonica.** On the alert to find this disturber of their peace. **Came thither.** A journey of fifty miles only to stir up strife. **Stirred up the people.** By circulating false reports, falsifying the teaching of the apostle, and exciting an ignorant hate. 11. Often the enemies of Christ will do more to destroy, than his friends to build up, his cause.

14. **Sent away Paul.** Notice that it was not Paul, but "the brethren," who yielded to the adverse influence. The apostle was never afraid of mobs. **As it were to the sea.** This reads as if it were a feint to deceive his pursuers, which would have been as right as to set a pack of wolves on the wrong track. But the Rev. Ver. has the correct rendering "to go as far as to the sea." From the fact that no stopping places are named, it is likely that Paul took the route by sea to Athens, his next place, a journey of two hundred and fifty miles. **Silas and Timotheus.** Whom Paul expected would soon follow him to Athens; which, however, they failed to do, so that he was left alone in that city of idols.

#### GOLDEN TEXT.

These were more noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Acts 17. 11.

#### OUTLINE.

1. The Devout Believers, v. 1-4.
2. The Envious Unbelievers, v. 5-9.
3. The Noble Bereans, v. 10-14.

#### HOME READINGS.

M. Thessalonians and Bereans. Acts 17. 1-14.  
 Tu. The earliest Scripture. Deut. 5. 1-22.

W. The books of Scripture. Deut. 31. 1-13.  
 Th. The Scriptures discovered. 2 Kings 22. 8-20.  
 F. The Scriptures read. Neh. 8. 1-13.  
 S. The Scriptures explained. Luke 24. 13-32.  
 S. The Scriptures precious. Psa. 119. 97-112.

TIME.—A. D. 52, immediately following the events of the last lesson. For rulers, see Lesson I.

PLACES.—Thessalonica and Berea, both in Macedonia.

EXPLANATION.—*Synagogue*—A place where Jews met to worship. *Went in*—To the meeting on the Sabbath. *Scriptures*—The Old Testament from which Paul proved the truth of the Gospel. *Opening*—Showing from the Scriptures. *Alleging*—Declaring. *Consorted*—Became friends and companions. *Devout Greeks*—Gentiles who worshipped God. *Chief women*—Women of noble rank. *Levied fellows*—Idle and worthless people. *Assaulted*—Made an attack with a mob. *House of Jason*—Where Paul was entertained. *Turned the world*—By the excitement of their preaching. But the fault was in the world, not in the Gospel. *Another king*—Our duties to Christ are never opposed to our duties to the State. *Taken security*—A pledge that they would not cause trouble or disturbance. *More noble*—Of a better spirit, more willing to learn the truth. *The word*—The truth as preached by Paul. *Whether these things were so*—They believed what they found taught in the Scriptures. *Honorable women*—Women of noble rank. *To go as it were*—This should read "as far as," *Abode there still*—To care for the Church.

#### LESSON HYMNS.

- No. 157, S. S. Hymnal.  
 Father of mercies, in thy word.  
 No. 158, S. S. Hymnal.  
 Holy Bible, book divine.  
 No. 159, S. S. Hymnal.  
 No book is like the Bible.

#### QUESTIONS FOR HOME STUDY.

1. **The Devout Believers, v. 1-4.** What did Paul find at Thessalonica? How did he spend his Sabbaths? What great truth did he preach? What great fact did he proclaim? What class especially received the truth?

2. **The Envious Unbeliever, v. 5-9.** Who made opposition? Why? Where did they seek for Paul? Whom did they take in his place? What charge did they bring against Paul and Silas? What against his friends? What was the effect of this tumult upon the rulers? What did they do to quiet it?

3. **The Noble Bereans, v. 10-14.** What night journey was made by Paul and Silas? At what place did they seek to labor? What was the character of the Jews at that place? How was the word received? How was truth tested? What command of our Lord in regard to Bible study? John 5. 39. What was the result of this Bible study? In what should we imitate the Bereans? Who opposed Paul's preaching? What defeated their opposition?

**TEACHINGS OF THE LESSON.**

Where do we find in this lesson—

1. An example of the fruits of envy?
2. A model Bible student?
3. An example of brotherly love?

**THE LESSON CATECHISM.**—(For the entire school). What did Paul declare to the Thessalonians? That Jesus was the Christ. How many of the Greeks believed? A great multitude. 3. How did the Jews who believed not receive his preaching? "They set the city in an uproar." 4. How did those at Berea receive the word? "With all readiness of mind?" 5. What did they do? "Searched the Scriptures daily."

**DOCTRINAL SUGGESTION.**—The authority of Scripture.

**QUESTIONS FOR SENIOR STUDENTS.**

1. **The Devout Believers**, v. 1-4. Where did Paul preach after leaving Philippi? Why did he go into the synagogue? What great truth was the theme of his preaching? What was the result of his labours? How do believers show their faith?

2. **The Envious Unbelievers**, v. 5-9. What class refused to believe Paul's preaching? What was the effect of Paul's preaching on the unbelievers? How did they act? How did they misrepresent the Gospel? In what respect does the Gospel turn the world upside down?

3. **The Noble Bereans**, v. 10-14. Under what circumstances did Paul go to Berea? What was the character of the Bereans? How did they regard the Scriptures? What result of Scripture study did they show? What led to Paul's leaving Berea?

**PRACTICAL TEACHINGS.**

Where does this lesson show—

1. The great truth of Gospel preaching?
2. The authority of the Scriptures?
3. The way to use the Scriptures?

**QUESTIONS FOR YOUNGER SCHOLARS.**

What was Thessalonica? The largest, richest city in Macedonia. Where did Paul preach to the people? In the synagogue. What did he try to prove to them? That all the prophets had spoken of Jesus. What would this show them? That Jesus was the true Messiah. How many believed? A few Jews and a multitude of Greeks. Who tried to harm the apostles? Some jealous Jews in the city. Who hid the apostles in his house? Jason, a kind friend. Whom did the mob bring before the judges in the apostles' place? Jason and his friends. Were they punished? The judges released them. What did they do with Paul and Silas? Sent them by night to Berea. Why did they do this? For fear the Jews would kill them. What was the difference between the Bereans and Thessalonians? [Repeat the GOLDEN TEXT]. Where was Berea? About forty-five miles from Thessalonica. Was

Paul's work blessed in Berea? Many believed, both Jews and Greeks. Who followed the apostles to persecute them? The unbelieving Jews of Thessalonica.

**WORDS WITH LITTLE PEOPLE.**

The story of Jesus' love—The apostles told it everywhere. Told it amid scorn and hatred. Told it amid ridicule and threats. Told it in the face of death. How often have you told it? "Who is on the Lord's side?"

**ANALYTICAL AND BIBLICAL OUTLINE.****The Berean Spirit.**

- I. A NOBLE SPIRIT.  
These were more noble, v. 11.  
"An Israelite indeed . . . no guile." John 1. 46.  
"Understanding . . . and . . . of heart." 1 Kings 4. 29.
- II. A CANDID SPIRIT.  
Received the word . . . readiness, v. 11.  
"Seed into the good ground" Matt. 13. 23.  
"Receive with meekness . . . word." James 1. 21.
- III. A DILIGENT SPIRIT.  
Searched the Scriptures daily, v. 11.  
"Buy the truth and sell it not." Prov. 23. 23.  
"Give attendance to reading." 1 Tim. 4. 13.
- IV. A REVERENT SPIRIT.  
Searched the Scriptures . . . things were so, v. 11.  
"Search the Scriptures" John 5. 39.  
"Written for our learning." Rom. 15. 4.
- V. A BELIEVING SPIRIT.  
Therefore many of them believed, v. 12.  
"The meek will be teach." Ps. 25. 8.  
"Do his will, he shall know." John 7. 17.

**ADDITIONAL PRACTICAL LESSONS.****The Sincere Seeker after Truth.**

1. The sincere seekers after truth are to be found in the assemblages where God is worshipped and his word is read, v. 1.
2. The sincere seeker recognizes the authority of Scripture, and turns to it as the final test of truth, v. 2, 11.
3. The sincere seeker seeks the companionship of those who hold the truth and can explain it; so that he learns by fellowship as well as by listening to the word, v. 4.
4. The sincere seeker appeals not to prejudice, but reason; and meets opposing views with arguments, not with force, v. 5, 8.
5. The sincere seeker represents the views of others fairly, not striving to pervert their statements, v. 7.
6. The sincere seeker is candid, open to receive knowledge, and willing to investigate it, v. 11.

7. The sincere seeker, following his convictions, and acting according to the light received, attains to an enlightened faith in Christ. v. 12.

#### CATECHISM QUESTION.

10. What does our Lord say of those who reject him?

He declares that they ought to believe in him; and that they would believe in him if they humbly and patiently listened to his words.

The works that I do in my Father's name, these bear witness of me. But ye believe not, because ye are not of my sheep. My sheep hear my voice, and I know them, and they follow me. John 10. 25-27.

[John 3. 19; 18-37; 1 John 4. 6.]

If I say truth, why do ye not believe me? He that is of God heareth the words of God; for this cause ye hear them not, because ye are not of God. John 8. 46, 47.

#### ENGLISH TEACHER'S NOTES.

When one American President follows another, and one sovereign of England succeeds the previous one, no actual change takes place in the laws and institutions of the country. The personal influence and patronage of the new ruler may differ widely from that of his predecessor, but, in the main, things remain as they were before. Very different was it with the kingdoms of former times. A new monarch often meant a new order of things in the country over which he became ruler. The accession of Queen Mary to the throne of England meant the overturning of the Reformation which has been carried out in the Church. The succession of Elizabeth meant the overthrow of Popery and the re-establishment of Protestantism. In both cases another ruler meant a reversal of the acts of the former one, and the announcement of the event must have caused disquietude and even alarm to many. But the cry of "another king" has at times signified something worse. When the throne has been already occupied it has meant disorder and rebellion, and all the miseries of civil war. And the sound has been full of distress and horror to all prosperous and peace-loving citizens.

Now this was the cry that Paul and Silas were accused of raising at Thessalonica, and which caused the clamor that obliged them to flee. "These that have turned the world upside down are come hither also. . . . these all do contrary to the decrees of Cesar, saying that there is another king, one Jesus." Such was the charge brought against them. Let us see how far it was a true man.

What had Paul and Silas been doing at Thessalonica? They had been teaching in the Jewish synagogues, and their reasoning out of the Scriptures had won over some of their own countrymen, and many of the Greeks who assembled with them. But all seems to have gone quietly. We are told of no notable miracle, or anything that could attract special attention. And yet suddenly a tumult arose. A private house was assaulted, and the host of Paul and Silas, with others, dragged before the magistrates, and the city was "troubled." But when we look for the cause of this tumult we find it in the envy of the unbelieving Jews; it was a thing got up by them in order to rid themselves of the men of whom they were jealous. And the charge brought against the apostles was, as their accusers meant it, utterly untrue. They had raised no disturbance, preached no rebellion, stirred up no sedition.

But what had the apostles preached? They had preached about the Christ (ver. 3), the Messiah expected by every Jew, him to whom they looked forward as their future deliverer and king; him of whom David had prophesied that his dominion should be "from sea to sea, and from the river unto the ends of the earth." Yet it was not a future Messiah of whom they spoke. They showed from the Scripture how this Messiah might be known, and specially by his suffering and rising again. Then they told of Jesus, and proved that he was the Messiah, or Christ, whose kingdom had already begun. Thus in very truth they had proclaimed "another king."

But had they "turned the world upside down?" A new king coming in those days brought new decrees, and altered much that had gone before. Some Roman emperors, for instance, had favored the Jews, while the one then reigning had expelled them from the imperial city. Chap. 18. 2. Could this new King, the long-expected and the long-promised Christ, come and not change what he had found on earth? Suppose the rightful monarch of some country finds a usurper enthroned in his place, must he not reverse that, and all that has sprung out of it! So the messengers whom he commissioned to proclaim his kingdom did seek to reverse what they found. They found idols engrossing the worship of men. The preaching of Christ reversed this. 1 Thess. 1. 9. They found rioting, revelling, and pleasure uppermost; the preaching of Christ reversed this. 1 Thess. 5. 6-8. And they proclaimed that personal coming of Christ which shall one day overturn all that exalts itself against him. 1 Thess. 1. 10; 2. 19; 3. 13; 4. 16; 5. 2, 3, 23.



But the Jews, who ought to have welcomed the tidings they brought, did not want their own righteousness, their own self-sufficiency, and their own influence overturned. They would not have the Christ, the king whom the apostles preached. So Paul and Silas departed into another city, where their preaching was very differently received. Why this?

If an inheritance of place or power is claimed for any man, his title to it must be clearly set forth and proved good. Paul did not simply announce that Jesus was Christ and King. He showed out of the old records what his title was. The Jews of Thessalonica, as a body, refused to look into the matter. But the Bereans took it up, and "searched the Scriptures daily, whether those things were so." And they found for themselves that in the divine archives the right of Jesus of Nazareth to be "Lord and Christ" was fully set forth. They found that he was indeed the one whom God had sent, the Messiah who was to come. And so they yielded him their allegiance.

The world generally is wrong side up, because Satan is its "prince." John 4. 30. So the preaching of "another king, Jesus," is reckoned a disturbance and hotly opposed by many. Some hear of the claims of the Lord Jesus, but they don't like them. They want their will, their pleasure to be uppermost, while if he is king all this must be "turned upside down."

So they reject his claims, like the Thessalonian Jews. But those who, like the Bereans, hear and search the word of God, find that he is indeed both the Saviour whom they need, and the king whom God has chosen. And they who are not afraid of being "turned upside down," find that turning to be from darkness to light, from poverty to riches, from emptiness to peace and joy.

Which are we, Thessalonians or Bereans?

#### BEREAN METHODS.

##### Hints for the Teachers' Meeting and the Class.

Draw a map showing Paul's journey through Philippi, Amphipolis, Apollonia, Thessalonica, Berea. . . Show Paul's method of working: 1. Labour at tent-making through the week; 2. At synagogue on Sabbath (why use synagogue?); 3. His subject of preaching, v. 3; 4. His use of Scripture; 5. The classes of people who were influenced, v. 4, 12; 6. The opposition excited. . . Notice three classes of people in this lesson: 1. The conduct and spirit of the Apostle Paul; 2. The conduct and spirit of the Thessalonian unbelievers; 3. The conduct

and spirit of the Berean truth-seekers. . . The duties inculcated by this lesson: 1. Seeking opportunities for the Gospel; 2. Finding and showing the Christ in the Scriptures, especially in the Old Testament; 3. Candor and justice in representing the views of others, avoiding the perversion of truth, v. 7; 4. Perseverance in God's work; 5. Study of Scripture; 6. Fidelity to conviction of duty. . . ILLUSTRATIONS. The anthracite coal lay stored in the mountains of Pennsylvania, but its owners knew nothing of their own wealth until its use was shown. So the Jews had a treasure in the Old Testament, but they were ignorant of it until Paul showed that Christ was manifested in its pages. Then they awoke to the riches in the word. . . "Turned the world upside down!" Such the cry against Luther, against Wesley, against every reformer who comes to establish truth and righteousness. . . The Bereans, a small company, unconscious of the fact that in due time they would give a name for one of the most extensive organized efforts for the study of Scripture in "The Berean Lesson System," followed by millions of people.

**References.** FOSTER'S ILLUSTRATIONS: Ver. 2: Poetical, 240; Prose, 349. Ver. 3: Prose, 655, 663; Poetical, 3233. Ver. 5: Prose, 11533. Ver. 6: Prose, 24, 8383. Ver. 11: Poetical, 247; Prose, 6812.

#### Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *God's word gives true light.*

1. Point out Thessalonica on the map, telling the children that this was a fine city close by the sea, which a great general had built and named after his wife. There was a synagogue in the city. Paul and Silas went there to talk to the Jews about Jesus. Was Paul's word enough to show them that Jesus was the Son of God? No: man's word may not be true, but God's word is always true. Show a Bible, and tell that this was the book that Paul used when he tried to teach the Jews about Jesus. Some believed, and many Gentiles turned from their idols, and this made some of the wicked Jews angry. Tell how they tried to find Paul and Silas in Jason's house, and how the good Jason had to send the apostles away, for fear they would be killed if they stayed.

2. Tell how Paul and Silas left Jason's house in the night, and went to a quiet little town among the hills about fifty miles away. Print "Berea," and draw an open Bible below. Though Paul had been driven out of Thessalonica for teaching the truth in this book, he began to teach the same things here. Why? Because it was God's truth, and that

must live forever. Print "God's truth" in the open Bible, and "Search the Scriptures" between Berea and the Bible. Turn the leaves of the Old Testament and tell that many things are written in these books about Jesus, and when these Bereans began to search they found them. Then they believed in him, as Paul and Silas did, and began to obey him.

3. Add to the lettering on the board so as to make it read "Little Bereans may search the Scriptures and find God's truth." Tell how little ones who cannot yet read may "search." They can listen to all the teaching they hear in Sunday-school, in church, and at home. They can ask God to help them to remember it and to understand it. They can obey just as far as they understand, and that will help them to understand more. Make rays of light going out from the Bible, and teach that this is God's own light, and that he makes it to shine for every one who wants it. If we want God's light we may ask for it and have it.

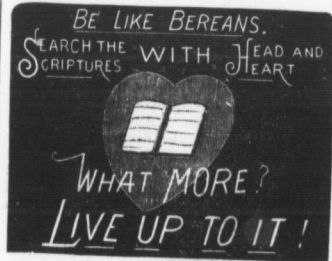
#### Lesson Word-Pictures.

Ah, Jason, you were in the synagogue and heard the discussion lately. And such a discussion! It stirred up the sleepy old elders as they had not been moved for years. On one side of the discussion was the Hebrew stranger, and on the other, all the elders, and they were kept so busy that they did not have a chance to nod once in service-time. The synagogue was crowded. Even the Greeks came who have been wont to go by the place, their noses turned up toward the zenith. Nothing like a live man behind a live subject, driving it. And, Jason, you took the strange speaker home. What a mistake you made, some would say! For what an uproar you heard afterward a-growing down at the other end of the street, a stamping of feet, a yelling of voices, a pushing and crowding and jamming, a mob hurricane that raged up to the very door, shook it, crashed against it, forced it in, and searched in every room for your guest. How the hurricane raged and roared when he could not be found! Then they pounced on you and hustled you out. They rushed you down street, pulling you and cuffing you and jeering at you, till, shamefully treated as if a murderer, you stood before the elders, almost too bewildered to breathe. Ah, Jason, it costs something to stand up for the new religion. But it is not so in Berea. What a hospitable audience before Paul and Silas, row after row of hearers in the synagogue seats! They go home, and in how many houses is that beautiful picture presented, a human soul looking

down with reverence and docility at the divine word, the spirit of God brooding over the heart thus receptive. What wonder, that "many" believe! But that Thessalonica "hurricane" is blowing this way. It rages among the people, and before it Paul is blown away, driven far beyond the city walls.

#### Blackboard.

BY J. E. PHIPPS, B.B.S.



This design is to impress the duty of Bible study. Get its truths in the heart as well as in the head. It is the guide to eternal life.

THE BIBLE IS  
**T**HE WAY OF  
**R**IGHTEOUSNESS,  
**U**NDERSTANDING, AND  
**T**O  
**H**EAVEN.

It is the way of righteousness, the way of understanding, the way to heaven, and, all combined, *The Bible is truth.* A former exercise on this subject shows how to search the Scriptures.

**S**TUDY.....Psa. 117. 24; John 5. 39.  
**E**ARNESTLY..Josh 1. 8; Psa. 119. 18.  
**A**NXIOUSLY..John 20. 31; Psa. 119. 9.  
**R**EGULARLY..Acts 17. 11; Psa. 1. 2.  
**C**AREFULLY..Luke 24, 27; 2 Tim. 3. 16, 17.  
**H**UMBLY.....Luke 24, 45; James 1. 22.

#### LESSONS FOR MARCH, 1884.

**MARCH 2.** Paul at Athens. Acts 17. 22-34.  
**MARCH 9.** Paul at Corinth. Acts 18. 1-17.  
**MARCH 16.** The Coming of the Lord. 1 Thess. 4. 13-18, and 5. 1-8.  
**MARCH 23.** Christian Diligence. 2 Thess. 3. 1-18.  
**MARCH 30.** First Quarterly Review.

# OUR S. S. PERIODICALS FOR 1884.

As a result of Methodist Union, the Sunday-school periodicals of the United Methodist Church shall be adapted to meet, to the fullest degree, the highest requirements of every Methodist school. Neither money nor labour shall be spared in making them the best, the most attractive, and the cheapest Lesson Helps and Sunday-school Papers in the world. The last year has been the best in their history. It is determined that the next year shall be better still. V.338  
MAY 1877

## THE SUNDAY-SCHOOL BANNER

Was never so popular and so useful as it is now. We shall adopt every possible improvement to keep it in the very foremost rank of Lesson Helps. In order that every teacher in every school of the Methodist Church may have the aid of this unsurpassed Teacher's Monthly, ITS PRICE WILL BE LOWERED from seventy-five to SIXTY-FIVE cents for single copies, and from sixty-five to SIXTY cents on all copies more than one to any address. This gives the school which can take only two or three copies an equal advantage with the school which can take a large number. Thus FIVE CENTS A MONTH will place in the hands of a teacher *twelve times thirty-two pages—384 pages a year*—of rich, full, concise, practical Lesson Notes and Teacher's Hints, adapted for the several grades of the Sabbath-school, and well printed in clear type on good paper. What, so-called, "cheap" Lesson Helps provide all that is required for all grades in one volume of 384 pages for the small sum of sixty cents a year, only five cents a month?

## PLEASANT HOURS

Has nearly doubled its circulation during the past year, and has everywhere been received with the greatest favour. It is even being ordered from the United States and Australia, as superior to anything that can be produced for the price in those countries. During the coming year special prominence shall be given to Christian Missions, especially those of our Church in Japan and among the Indian tribes of the North-West and the Pacific Coast. Numerous illustrated articles on these subjects, together with letters from the missionaries in "the high places of the field," will be a conspicuous attraction.

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## HOME AND SCHOOL,

Begun last January, has leaped at once to popularity and success, having reached already a circulation nearly as great as that of *Pleasant Hours* a year ago. They are twin papers—alike in size, in price, and in character. Issued on alternate Saturdays, they furnish a paper for every Sunday in the year. They both abound in choice pictures, poems, stories, and sketches, in Temperance and Missionary sentiment, in loyalty to Queen and Country, and in wit and humour; and both have copious Lesson Notes. Many schools circulate these papers instead of library books—finding them fresher, brighter, more attractive, and much cheaper.

## THE SUNBEAM

Will be brighter, better, and more beautiful than ever, with a superior grade of pictures; and will be issued every fortnight, instead of twice a month, so that at no time will the schools be three weeks without its shining presence, as now happens four times a year. It is just what the little folk of the Primary Classes need—full of pictures, stories, poems, and easy Lesson Notes.

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Has been enlarged from twenty to twenty-four pages a quarter—*ninety-six pages a year*—for eight cents! It will give full text of the lessons for every Sunday in the quarter, Golden Text, Home Readings, Connecting Links, Outlines and Questions, Brief Explanations, Questions from the Methodist Catechism, Opening and Closing Exercises, The Creed, Ten Commandments, and Form of Temperance Pledge. *Price two cents a quarter, or eight cents a year.* We cannot send single numbers of this, nor less than five, as the postage alone on a single number would be half the subscription price.

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See Advertisement at once in another page, "Fighting Fire," concerning Special Offer for 1884.

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## FIGHTING FIRE.

### Stamp Out Bad Literature!

### Shall we repeat the "26 Book Plan" in 1884?

FRIENDS OF GOOD READING, YOU MUST DECIDE THIS NOW

*The evil cannot be exaggerated.*

*The question is vital, pressing, practical!*

*Without your help the effort cannot succeed.*

### READ! REFLECT! ACT!

We are fighting this all-consuming evil, bad literature, with all our might. We are enlisted for life in this war against one of the most demoralizing and tremendous evil agencies of the day, the fruitful source of vice and crime and ruin of soul and body. And we again call upon the better part of the community; we call upon parents and teachers in all our schools; we call upon the patriot, and especially upon the ministers of Christ and the Church of the Living God, to help us in this great fight; to give us not only their moral support, but their active, personal and combined co-operation. We need and must have your continued and hearty support in this struggle, or we shall never succeed where there are such fearful odds against us.

The cause is not ours any more than it is yours. It is the cause of domestic peace and purity, of public morality and virtue. The happiness of the homes, the character and destiny of millions of our boys and girls, now exposed to this contaminating agency, and the welfare of the Church and the State, are all involved in this issue.

We have shown the practicability of supplanting frivolous, corrupt and defiling literature with that which is pure, wholesome and informing. But the "dime novel" class of books and periodicals will die hard. The number of presses and active agents constantly at work in producing and spreading all over the land the worst kind of reading is "legion." Even the best informed among us have scarcely an adequate conception of the extent and horrible character of this agency which is poisoning the minds and corrupting the principles and habits of millions.

#### Is this Evil Exaggerated?

It is impossible to exaggerate the evil of pernicious literature. It is the menace of the Republic. Satan has put his hand on the most stupendous enginery in modern civilization—the printing press.

#### The Number Ensnared in this Way Exceeds Belief.

Figures fail to compute the total. Day and night, on Sunday and week-day, in city and country, this tremendous, ubiquitous agency is at

work, enticing, corrupting, demoralizing, ruining for this world and the next, the rising generation, desolating myriads of homes, and filling our prisons, and jails, and reformatories, with blasted lives. The power of a single bad book or paper, which five cents will buy, cannot be estimated; and yet millions of them are every year printed and eagerly read. And still we slumber over this frightful evil. Parents do not take the alarm, even when their own children may be already whirling in the outer circles of this all-ingulfing vortex. The church is not awake. Ministers, teachers, guardians, do not sound the alarm and take hold of the work of reform in dead earnest.

#### The Master Scheme of Satan Today

*is to Use the Press in Creating a Cheap Sensational and Impure Literature Adapted to the Capacity and Tastes of the Young.*

#### Statistics Letting in Light on this Horrible Work.

While only a fraction of the evil results of this kind of reading comes to the surface, yet enough facts are known to startle the public and lead to instant action, if anything can do it.

Says **Anthony Comstock**, Secretary and Chief Special Agent of the New York Society for the Suppression of Vice, and Post-Office Inspector (of Mr. Comstock's competency to judge in this matter, it suffices that for eleven years, in constant peril for his life, he has fought this evil, and evils kindred to it, supported by such men as John Hall Howard Crosby, Joseph Durycs, the late William E. Dodge, etc.; this man knows whereof he speaks):  
"All sources of demoralization combined do not equal that of pernicious literature."

We quote again:

"Our youth are in danger: mentally and morally they are cursed by a literature that is a disgrace to the nineteenth century. Let no man who cares for his kind henceforth be indifferent. *Read, reflect, act.*"

#### STARTLING STATISTICS.

A large proportion of the crimes committed in this country are committed by youths under twenty years of age; and the common confession of these

criminals is that they "got the inspiration for the life of crime from the reading of corrupting literature. (See the mass of facts in the book just published, entitled "TRAPS FOR THE YOUNG," by Comstock.) Said the Grand Jury in New York recently, after passing upon 236 cases: "Not far from three-fourths of the complaints are against boys from 12 to 18 years." On one day no less than 17 boys were tried in the same court for burglary and larceny. "Fifty per cent. of all the criminals arraigned in our New York courts," says an officer of the Prison Association, "are under 21." Mr. Comstock has kept in a scrap book, in his office, items of arrest of youths from 6 to 21 years of age, which he has clipped from newspapers. The following is the total:

#### Records of Arrests of Youths from 6 to 21 Years.

Charges.	Feb. 1 to Aug. 15, 1882.	Jan. 1 to Aug. 1, 1883.
Murder.....	18	24
Attempted murder...	50	57
Burglary.....	100	80
Highway robbery....	32	38
Grand larceny.....	35	92
Forgery.....	5	9
Arson.....	5	4
Counterfeiting.....	2	0
Train wrecking.....	4	0
Mail robbery.....	2	4
Complicity to kill...	2	0
Pickpockets.....	6	4
Attempted suicides..	15	19
Drunksards.....	19	0

What frightful figures would be the grand total for crime committed in all America! The sensational press is sowing the wind, and we are reaping whirlwinds of debauchery, arson and murder.

We could fill volumes with facts illustrative of the above.

The evil is a stupendous one; a crying, pressing one.

It must be fought intelligently, persistently.

#### It is Indispensably Necessary to Victory in this Warfare

to provide at the cheapest possible rate a pure and wholesome literature to take the place of the flashy, sensational, and "blood and thunder" reading now so popular. The people will read. The young must have books that will interest them in wholesome fiction, in history, in science, and in general literature. It is possible to provide such. The chief practical difficulty is twofold. *First*, the dime novel kind of reading readily finds a large sale, and hence can be sold at astonishingly low figures. *Secondly*, it requires no effort or painstaking to get these books into wide circulation. There is a demand for them already existing. Crowds of hungry eyes and hearts are waiting to devour them. But not so with good literature. It panders to no vicious tastes.

Hence special and persistent effort is necessary to get a hearing and firm a taste for the better class of literature. The thing will not run itself. It is not enough to print wholesome books, and

offer them at a nominal price. They must be pushed. A demand for them has to be created; a public sentiment formed that will frown down the bad and bring forward the good. This service no one publisher, nor scores of men, can effectually do. Every parent, every teacher, every moralist, every minister of Christ, every lover of God and man, ought to constitute himself an active and tireless agent to call attention to this vital matter, to help form a right public sentiment, and see to it that books of the right sort are put into every home and every public library in his vicinity.

#### What has been Gained During 1883.

Over one hundred and fifty million pages of good, instructive reading have been placed in the hands of the people through *The Standard Library* during this year. How exceedingly great the success is may be judged by a fact we have already published. The American Tract Society, with a vast organization and hundreds of thousands of dollars of donations, during the year ending with the last, reported at its May anniversary that the Society had printed and distributed 77,000,000 of pages. *This is less than one-half printed and distributed in one year by our Twenty-six Book (Standard Library) plan.* We do not make this comparison to disparage the work done by the American Tract Society. God forbid! It is doing a great and good work. We say it that the magnitude of the work done by our *Standard Library* may be rightly comprehended.

Ought so great a work as this be carried through another year? It is for you to say.

#### And why You?

As we have pointed out already, a book can be sold at a low price only when the demand justifies the printing of a very large edition. The publishers of sensational, pernicious books can count always on such a demand. Such a demand does not exist for the better class of books. A taste for such reading must be cultivated, and until cultivated unusual efforts must be made to secure the requisite circulation. Look at a few facts. The manager of the Manhattan News Company, New York, sends us word:

"We cannot sell books of a religious character at our stands; we would like to, but people prefer the light and trifling. We have got to keep what the people will buy."

That is, the public taste must be better educated. And this is the work largely of the ministry.

Says the manager of a Railroad News Company which controls the sale of books and periodicals on the trains that run over 10,000 miles of railroad:

"The books that sell on railroads are light and comparatively worthless. 'Peck's Bad Boy'—there is no end to its sales; also 'Bad Boy's Diary' and 'They All Do It' have tremendous runs. Books to sell must be flashy or funny."

This is the testimony of practical men.

It shows why the *American Tract Society* and kindred societies must have hundreds of thousands of dollars of donations to publish good books at low rates.

Instead of donations we ask for a large list of subscribers for the books.

## The Plan for 1884.

1. The paper, binding, etc., will be the same as the present year.
2. A book will be issued every two weeks, twenty-six during the year.
3. Each book will be 12mo in size, with clear type, good paper, and bound in signatures (not inset), the same as cloth books are bound.
4. The books will be bound in heavy cover paper, with artistic design printed in two colors, making the book an ornament for any parlor table.
5. The books will stand erect on the Library shelf the same as a cloth bound book. THE TITLE will be printed on the back, also on the side.
6. All of the books will be new—not heretofore published in America; thus subscribers will avoid duplicating books they already have; denominational books and books on controversial or debatable questions, as evolution, etc., will be wholly excluded hereafter from the series. The series will contain books of History, Biography, Popular Science, Essays, Poetry and Travel. We will select them with utmost care from the best and most interesting books that seek publication in America and England during 1884. The series will be found an improvement in many ways on the 1883 series, as we shall be enabled to profit by our past experience.

**There is no risk; if any book does not please you, you can return it within two days after receiving it.**

No danger of duplicating any books you already have.

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**Advance Subscription** (that is, if you subscribe on or before Feb. 1, 1884.) \$4.00: \$2.00 of which to be paid when 1st vol. is ready, and \$2.00 when the 13th volume is received.

## INDUCEMENTS.

By subscribing now, you save nearly 30 per cent. of the exceedingly low price you would have to pay for the books after they are issued in our library.

By subscribing now, you help make the plan possible, for if friends of good reading do not subscribe, we dare not run the risk of publishing this class of books at these low prices.

### Why we cannot give the Names of the 26 Books.

1. As they are all to be new books, we do not as yet know their titles. However, they will consist of Travels, History, Biography, Popular Science, Miscellany—all New, Standard and Popular. (Remember, they will be mailed you every two weeks, postage free, and if you are not suited with your copy, you can return it within two days after you get it and money will be refunded.)

2. It would not be politic to give the names in advance; for, if we did, those hostile to the cheap book movement in the book trade could easily combine and cause us heavy loss by publishing in advance several of the books and selling at almost nothing. Our friends must take our guarantee that the books will be what we now represent that they will be. The present retail prices of such imported books, cloth-binding, as these aggregate from \$50.00 upward. By our plan we will be able to supply these at \$4.00 to those who subscribe in advance; \$5.00 to all others. This assurance must suffice.

As the books will be all new books, you need not fear that you will receive a book you already have in your Library.

## What we Wish the Friends of Cheap Good Reading to Do at Once.

So as to be able to make our arrangements in ample time, we must know at an early date whether the work is to continue for another year. We wish every one who read this—

1. To sign and return to us the blank acceptance for the *Standard Library, Twenty-Six Book Plan, 1884 Series*, on page 8 of this circular.
2. To write out the form of the acceptance and get those who have subscribed this year to sign the acceptance for another year's subscription.
3. To get as many new subscribers as possible. Friends, you can do this work; you must do it or it will be as impossible for us to continue the *Standard Library* another year at present prices as for us to reach the moon by railway.

## What Clergymen are Doing.

J. P. Newman, D.D., of New York, informs us that he has in preparation a sermon on pernicious books. A hundred other clergymen have written us of a similar purpose. The clergy by united and persistent effort can turn back the flood of evil literature. Will all lend their help?

## What Philanthropists Are Doing.

During the past year a number of wealthy philanthropic men each subscribed for five, ten or twenty sets of the *Twenty-Six Books*, and gave them as presents to the worthy poor. What better present can be made than a clean, strong book every two weeks for a whole year? We have printed a certificate for presents in ion. This certificate entitles the holder to the 26 Books. So any one who wishes to make a present of the books can present one of these certificates.

# Eminent Men Urging a Continuance of the STANDARD LIBRARY.

FROM LETTERS RECEIVED WITHIN THE LAST SEVERAL WEEKS.

**U. S. Chief Justice M. R. Waite**, Washington, writes Nov. 12, 1883:

"Such a republication of standard works as you propose for 1884 will be productive of a vast amount of good. What you have done in the past is good evidence of your ability to judge of what the work requires."

**Mark Hopkins, LL.D.**, President of Williams College, Mass., writes Nov. 14, 1883:

"Messrs. Funk & Wagnalls propose, if sufficient encouragement should be given, to continue for another year the publication of cheap and valuable reading for the masses. I heartily indorse the project, and wish it every success."

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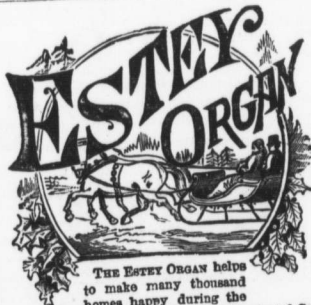
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