PAUL AT PHILIPPI.

REV. DR. COURT ON THE SUNDAY SCHOOL LESSON FOR JULY 9.

The Persecution of Paul and Silas Beeamin They Cast a Demon Out of an Insame Girl-The Princhers' Rejolding and the Great Earthquake,

Golden Text: Believe on the Lord Josus Christ, and thou shalt be saved (Acts xvi,

Lesson: Acts xvi, 19-34.

After Lydia's conversion the missionaries used to go to the synagogue or place prayer at regular intervals. A defined girl shouted after them as they walked several days. Paul at last ordered the demon to come out of the girl in virtue of the name of Jesus. This girl's owners became enraged against Paul for exorcising the evil spirit. She was a fortune teller, painw the art of yentriloguism to decive using the art of ventriloquism to deceive and make large gains for her owners, the loss of which caused them to accuse Parl. I-THE MISSIONARIES IN PRISON. (Verses

1. The occasion of Paul's imprisonment. (a) The miracle dried up the ill gotten gains of the poor, demon vexed slave gi-'. o compassion for her sufferings, no for her deliverance, had entered into the hard hearts of those covetous owners. A human soul's degradation was nothing to them. They made money by it, and there-fore they were enraged at the stopping of the supplies. How mean to take the rav-ings of a poor insane girl for prophecies in order to make money by them! (b) These owners seized Paul and Silas, leaving Luke and Timothy, as less prominent, untouched They dragged the missionaries into the "agora," forum or market place, where the magistrates were accustomed to hold court and try cases. This is the first persecution stirred by the gentiles that has been re-ported to us. The rulers are here called "the archous." Then we read that they were brought before the "strategoi"-the pretors. Until lately commentators used to think these two names designated the same persons. Meyer, however, says that the archons were "the city judges," but "the strategoi" were the Roman pretors-the duumviri, two Roman mag istrates who were to take cognizance of all offenses against Roman law and authority. Hence the form of the accu-sation. Craftily the real cause of their enmity to Paul is concealed, for they knew that no law was available to punish a man for curing a suffering creature. Besides their calling as showmen was mean, con-temptible, base, if not illegal. Hence they profess great regard for Roman authority and seek to stir up anti-Semitic spite, just as might be done in Russia today. (c) The charge was a false one. Conybeare and Howson thus express the charge: "These men are throwing the whole city into confusion. Moreover, they are Jews, and they are attempting to introduce new religious observances, which we, being Roman citizens, cannot legally receive or adept." 1. This was false in part, for the missionaries were not exciting any disturbance. 2. Yet

colony of Rome, would imitate the mother city. Upon the whole, the indictment was craftily got up. 2. The uproar. (a) The crowd in the market place—a chief resort in all cities— was easily stirred up. 1. Paul and Silas were foreigners—Jews—and as such objects popular spite. 2. They were accused of anti-Roman usages. 8. They had taken away the amusement of those that had patronized the ventriloquist girl. So the mob joined the owners of the girl in the movement against Paul and Silas. (b) The duumviri ordered the missionaries to be stripped of their clothes. Strange as it may seem, some learned men have thought that these Roman magistrates had, in horror of the charges brought against the missionaries, torn their own robes after the manner of the Jews. 1. Romans were not in the habit of rending their own garments for grief or wrath. 2. Criminals to be scourged were stripped of their clothes. 3. The word used means that the clothes of the preachers were torn off all round their bodies. (c) The magistrates ordered the prisoners to be beaten with rods. There was no limit to a Roman scourging. A Jewish scourging was limited to 39 strokes. The words of the command would be in the terse Latin form as follows: "Summove, lictor; despolia; verbera"—that is to say,

been expelled from Rome. Philippi, as a

them! 8. Cast into prison. (a) Many merciless blows were laid upon them. Paul and Silas bore all this brutality without a mur-mur. Though Roman citizens, they did not assert their privileges, leaving all to God. Afterward Paul remembered this horror, "Thrice was I beaten with rods" (II Cor. xi, 25). This is one of these times He never forgot how he was "shamefully treated at Philippi" (I Thess. ii, 2). Proba-bly had he then pleaded his Roman citizen-ship he would not have been listened to by those ferocious and brutal magistrates. (b) They were cast into prison, probably into some damp or miry dungeon. This is called "the inner prison." It would prevent their teaching. The magistrates seem to have intended to let them away in the morning to leave the city (verse 35). (c) To make sure they were put in the stocks. This was a wooden instrument securing the feet and hands and head, rendering not only escape but rest impossible. Compare Job xiii, 27: xxxiii, 11. Some secured the feet only. The Romans were a cruel people, rendered so by cruel amusements, such as gladiatorial combats and men fighting with wild beasts in the amphitheaters. Cruel games—for either men or beasts—harden the hearts of the beholders. Hence all fighting of living

"Take them away, lictor; strip them; flog

creatures for amusement ought to be supsed in Christian lands. II-WHAT HAPPENED IN THE JAIL

I. Songs in the night. (a) How strange were the occurrences in that mean, vile jail that night! Midnight arrives. Hark! Would not one expect to hear the groans of those tortured prisoners as with bleeding backs they crouched in terrible pain in the hard, unyielding stocks? But it is not a groan the other prisoners hear. It is a sound that they never heard before neither inside nor outside of a Roman jail. These tortured men are rejoicing, happy because "counted worthy to suffer" for Christ's sake. They prayed to God, but their prayers were in song. They expressed themselves in the accents of psalms. "The Lord, their Maker, gave them songs in the night." (c) They continued to sing, and the prisoners continued to listen. Debtors, slaves, robbers, murderers, heard cheerful strains from the lips of those tortured men and marveled. Read Ps. evil, 10-16.

2. The earthquake. (a) This shock the very foundations of the prison, doors flying n, the chains fastened to the walls become ing loose and the entire body of the prisoners being set free from their feiters. God was nigh. Think ye not that those poor wretches would not couple this manifestation of di-vice power with the singing of the apostle and his companion? May we not trust that many of them were converted afterward? (b) Lamby sees that the chains were made fast to the w I, and "the shock that burst asunder the colts of the doors also released the fastenings which held the chains in the masoury."

8. The despairing jailer. (a) The jailer was awakened by the earthquake. Seeing all the doors open, he jumped to the conclusion that the prisoners had escaped. (b) The penalty for suffering the prisoners to escape would certainly have been death, perhaps by torters. Startled by the sud den awaking, the poor man seized his sword, no deabt always near him or on his body, and he would have stabbed himself. Death anyway, he thought, was his doom Compare chapter xii, 19; xxvii, 42. Near by was the scene of the suicide of Brutus Cato was supposed by Romans to have died nobly by his own hand. Christianity is adverse to suicide, but infidelity and heathen ism seem to encourage it. No Christian can commit suicide, for, as Shakespeare says, "the A mighty has fixed His canon against self slaughter." (c) Paul saw the man from within and cried out, "Do thyself no harm, for we are all here!" This was as wonderful as the open doors. Why had they not fled? Certainly no more effective argument could Paul have used at the moment. His was the cry of a sound head.
III—THE JAMER CONVERTED. (Verse:

 The momentous question. (a) Instant ly the jailer calls for lights, probably awak ing his assistants for that purpose. The plural is used in the Greek. (b) Terror stricken, he comes to Paul and falls at his feet and hails the missionaries as his "mas-(c) He asks what he must do to be ters." saved-to be on God's side like Paul and

2. The gospel taught, (a) Paul's word is, "Believe on Jesus Christ"-trust Him (b) He will save thee from all thy sins, from all thy fears. The promise includes all the household of the jailer. (c) Paul teaches them the word of the Lord-ex

plaining the gospe!.

3. Results. (a) The jailer becomes kind washing the bleeding backs of the prisoners. (b) Then he and all his folks are baptized and become Christians. (c) Final ly he feeds the famishing servants of Jesus setting a table before them, as the Greek says. All is joy in the jailer's house—the joy of salvation—which doubtless Paul and Silas shared.

RELIGIOUS BRIEFS.

The new bishop of Massachusetts is Right Rev. William Lawrence, S. T. D., of Cam-

bridge. He is 43 years of age and comes of one of the best known families in the old Bay State. In 1888 Rev. Mr. Lawrence was made preacher at Roman law and usage were against innova Harvard college tions in religion. Later we read how the Romans came down with all their power and occupied that important post on the devoted Christians. Citizens were over four years and beheaded, and others were thrown to the wild beasts. 8. The accusation that the until his recent election to the high missionaries were Jews had at that time office he now great force. No people were so much hated and despised. Shortly before this they had

holds. Bishop BISHOP LAWRENCE. Lawrence is handsome, eloquent, learned and well equipped with brains. He succeeds the late Phillips Brooks as bishop.

Thomas Spurgeon telegraphed that he would supply his late father's pulpit for 19 months from July next, quoting II Cor iii, 5.

An aged pastor may contrive to keep very young in heart and spirit. Such a one is the Rev. J. de Kewer Williams of Hackney, London, now 76 years old, as fresh and vigorous a figure as any in any Congrega tionalist pulpit in England. He is full or fun and wisdom, preaches every Sunday, minds every duty and is loved by all. Lately at a public dinner in Hackney, where there were three men with "sir" be fore their names, he described Hackney "as the most be-knighted borough in Eng land.'

That very distinguished Greek scholar Edmund Law Lushington, brother-in-law of Lord Tennyson, professor in Glasgow university since 1838, and mentioned in "In Memoriam," is dying at 83 years old.

The Presbyterian Journal speaks of the 'admirable exposition of the Sabbath school lessons" by the Rev. Dr. Robert Court of Lowell—a graceful compliment gratefully received.

The Episcopalian Hymnal gets an appreciative review from Professor R. E. Thomp son in The Sunday School Times. He calls "hymnal" a word "both modern and mongrel." Of Bonar's productions seven are taken, and of Edward Casswall's, the Jesuit father, nine are selected. Dr. Thompson corrects some of the particulars as to authorship and date somewhat oracularly.

The real estate owned by the churches in Boston amounts in value to nearly \$15,000,

From returns of last communion's accessions in The Congregationalist it Lems as if the genteeler churches had the fewer converts.

The archbishop of Canterbury did what was the only thing consistent with his place as a Christian man—refuse to put Christianity as represented by him or the church into competition with other forms of reli-gion at Chicago. Christianity takes no see ond place and tolerates no rival while resting all on its spiritual claims.

It is queer to see Christian professors of Biblical theology quoting the antisuperna-turalists Kuenen and Wellhausen as higher authorities on the Old Testament than Je sus or Paul. It is queerer still to see men say in print that thus to depreciate the authority of Jesus and Paul increases their spiritual value!

The Marble Collegiate church on Fifth avenue, New York, was but thinly attended two years ago. It is now crowded. There are no evening classes, no soup kitchens, no entertainments to raise money. The associate pastor visits 90 hotels every Saturday and leaves 2,000 calendars for the guests. The preaching is orthodox, and personal invitation and a warm welcome do the rest. The church is richly endowed. It is eatch-The church is richly endowed. It is catching the rich and well to do. The business method of soliciting customers succeeds,

St. Bartholemew's church (Episcopal), New York, has raised for expenses and char-ities in 4½ years the sum of \$1,085,000.

Mgr. Satolli has cast his shield over the married Greek priests in communion with Rome. When will Irish or American priests enjoy like privileges?

The Salvation Army has 1,426 officers at work in the United States.

An Italian R. C. church in New York has 25,000 communicants. Another has 15,000 and has every Sunday 7,800 worshipers at air services.



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TURF TOPICS.

Carter Barker of Wisconsin has bought Homestake, 2:141, for \$2,200. Homestake won several races for Salisbury last

The fast kite track in Meadville, Pa., s a very busy place at the present time, as there are over 200 horses in training

Geers thinks Nightingale has a good chance in Buffalo's \$20,000 free for all, and he has stronger hopes for Hal Pointer in the \$10,000 pace.

The appraisers of the estate of the late W. S. Hobart valued his trotting stock at \$180,550, but under the hammer of Peter C. Kellogg it fetched \$198,395.

The spring trotting meeting at Vienna closed with a cab race, which was won by a double team, which trotted two miles and half a furlong to the cab in 6:23-about a 3-minute gait. Josh Billings used to say that the pre-

ocious boy never amounted to anything else, and there are some breeders and trainers who are beginning to think the remark will apply as well to precocious colts. Cricket, 2:10, by Steinway, is with foal

to Sidney. The produce should be a pacer, but a horseman suggests that it will have too much speed to pace and will trot simply to keep from "tearing itself to pieces. Lee Mantle, who was recently elected

enator from Montana, is a well known breeder in that state. He owns a number of trotters-Ilton, 2:281; Evening Star, 2:29, and Dan Tucker, 2:29, being among the number.

A. H. Moore proposes to encourage the training of the get of Director. He offers to give \$500 each to the owners of horses eligible to the 3:00 class that win the most races and the greatest amount of purses respectively.

Find fault with the cook if the pastry does not exactly suit you. Nor with your wife either-perhaps she is not to using for shortening. Lard is indigestible you know. But if you would always have Cakes, pies, rolls, and bread palatable and perfectly digestible, order the new shortening,"COTTOLENE," for your SOLD BY ALL GROCERS. N. K. FAIRBANK & CO., ST. LOUIS and ICAGO, NEW YORK, BOSTON president and the state of the

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