SUNDAY SCHOOL LESSON

June 11, 1916 Lesson XII.

The Philippian Jailer.—Acts 16; 16-40

COMMENTARY—I. An evil spirit cast out (vs. 16-18). Evil spirits undertook to testify of Jesus during his earthly ministry (Mark 1:24; 5:7), and he was unwilling that the declaration of his Messiahship should be made by demons, so he cast them out. The demon-possessed girl in Philippi undertook to declare the reliability of the apostles as religious teachers, and Paul, in the name of Christ, commanded the evil spirit to come out of her. The apostles were unwilling to have such witness borne to their mission. The young woman was cured of her malady, and this was the occasion of a bitter outbreak against the apostles. She was a sorceress, pretending to foretell future events and to give advice regarding mysteries.

II. Paul and Silas imprisoned (vs. 19-24). 19. Hope of their gains was gone—The young woman was a slave and her masters were receiving money for her utterances. When they found that she had lost the spirit of tended prophecies, or oracles, and divination, they knew that they could receive no more money for her pretended prophecies, or oracles, and they were enraged. Drew them into the marketplace unto the rulers—It was the custom for the complainants to drag the defendants before the magistrates. The market-place was the great place of assembly and was where the magistrates held court. "Rulers" is the general term for authorities. 20. Trouble our city—It was difficult for the masters to bring a charge against the apostles for ruining their business, hence they accused them, as Jews, of bringing trouble and confusion upon the city by their new teachings. 21. Not lawful for us to receive—The apostles were preaching the gospel of Christ, and this they had a right to do if they did not interfere with the religion of the Romans. 22. The multitude rose up—This accusation had the desired effect and the people were aroused to join with the masters of the sorceress in opposition to the apostles. Rent off their clothes—The magistrates stripped off the garments from Paul and Silas and gave orders to the officers to beat them. 23. Laid many stripes upon them—The Roman lictors who beat the apostles were armed with rods and used them upon the bare bodies of their victims. 24. Having received such a charge—The charge was to keep the apostles securely imprisoned. There must have been a fear that Paul and Silas might escape unless a strict guard was maintained. The inner prison—They were pestilential cells, damp and cold, from which the light was excluded, and where the chains rusted on the limbs of the prisoners.—Howson. Feet fast in the stocks—The feet of the apostles were placed in heavy wooden frames so securely that they could not move them.

III. The Prison Opened (vs. 25-28). 25. Paul and Silas prayed, and sang praises—The situation the apostles were in was not conducive to sleep, even if they were disposed to rest; but they doubtless chose to spend the time in prayer and song. They praised God for his great mercy to them and for the privilege of suffering for Jesus' sake. The tense of the verbs in this sentence is the imperfect, which indicates that they kept praying and singing praises to God. The prisoners heard them—It is safe to say that no such sounds were ever before heard in the jail at Philippi. 26. and suddenly there was a great earthquake—While Paul and Silas were praying and singing with loud voices, the place was shaken with an earthquake. During the service that followed Peter's miraculous release from prison some time before this, the place was shaken where the Christians were assembled (Acts 4:31). Immediately all the doors were opened.....bands were loosed. In the presence of God's power, strict orders to keep prisoners securely, inner prisons, stocks and guards were unavailing. The Almighty set one of his many agencies into action and his servants were set free. God employed one of the most powerful agencies in nature to do delicate work that night. Prison doors were opened, stocks were unfastened, and no one was injured. 27—Would have killed himself—The jailer was responsible for keeping the prisoners committed to his care, and if they escaped, his punishment was death. He saw the prison doors open and concluded that the prisoners had escaped, hence his purpose to take his own life. 28. Paul cried with a loud voice.—In the dim light the jailer could not see the prisoners, but Paul could see him, and saw what he was about to do. In the place where Paul and Silas then were it was dark but the jailer was outside where some light fell upon him. Paul was in earnest in warning the jailer not to injure himself, assuring him that no prisoner had escaped.

IV. The jailer converted (vs. 29-30.) 29. Called for a light—The Greek has lights. The jailer was in haste to see the condition of things in the prison. Trembling—The jailer at once recognizes that God has testified for these men as his own ministers and messengers by the terrible shaking he has given the prison. He recognizes his own guilt in being the instrument of the magistrates in violating the sacredness of their persons.—Whedon. Fell down before Paul and Silas—An act of fear and reverence. 30. Brought them out—The jailer brought Paul and Silas either into the court of the prison or into his own apartment. He had no fear now that they would escape. Sirs—Lords. The jailer addressed his prisoners as his superiors. What must I do to be saved—The jailer was not asking how to be saved from punishment for allowing his prisoners to escape, for they were all in custody still; but he was asking about the salvation of his soul. He was moved by the Spirit and by the influence of the apostles to realize his sinfulness and his need of salvation. 31. Believe on the Lord Jesus Christ—This included the acceptance of Jesus as his Saviour, and complete surrender to him. It meant the giving up of paganism even in the midst of pagan influences. Thou shalt be saved—Saved from sin and placed in the way of final salvation. And thy house—All would be saved on the same conditions. 32. Spake... the word of the Lord—Paul and Silas preached the gospel to the jailer and his household in the night and amid the marvelous results of the earthquake. 33. Washed their stripes—The jailer tried to make amends for the severe treatment the apostles had received at the hands of the people of his city. Baptized.... straightway—The jailer and his household made no delay in makinf full declaration of their faith in Christ and receiving the seal of entrance into the Christian church. 34. Set meat before them—It was a wonderful night, both for the apostles and the jailer's household. The jailer fed the apostles and it seems as if he could not do enough for them.

V. The apostles dismissed (vs. 35-40). By morning the magistrates were convinced that Paul and Silas had been unjustly dealt with, and ordered their release. Paul declared that he and Silas were Roman citizens and their rights had been seriously violated. He objected to being dismissed secretly and demanded that the magistrates release them as publicly as they had imprisoned them. The officers were glad to humble themselves and beg the apostles to leave the city. Paul and Silas went to the home of Lydia and comforted the saints before leaving Philippi.

Questions.—Where is Philippi? How did Paul come to be there? Who was with Paul at this time? Why were he and Silas arrested? What did the magistrates command? What was the Roman custom as to beating? What is meant by the inner prison? The stocks How did Paul and Silas spend the time? What occurred at midnight? Why did Paul insist on a public release? Why did the magistrates fear? What did they do?

PRACTICAL SURVEY.

Topic. Apostolic ministry defined.

I. By the statement of a slave girl.

II. By an overruling Providence.

III. By a converted Roman jailer.

I. By the statement of a slave girl. This lesson presents a remarkable example of the champions of faith and falsehood and the characteristics of each. The apostles appear as men of transparent integrity, living for one object, the presentation of truth to men for their present and eternal good. The masters of the slave girl represent self-interest in arms against the truth. The message of the apostles was directly antagonistic to paganism and idolatry, and they were right in guarding it against all perilous association. Paul had to dissociate the conjurer from Christianity to prevent the gospel from being regarded at Philippi as another form of divination. Paul was grieved to see a human being the victim of demoniacal power; to see the malignant design with which her testimony was given and to see the sordid motives of the masters of the girl. Paul did not act from impulse, but upon the principle of compassion for the girl. Her owners cared nothing for her benefit. They cared not how her nature was degraded if only their mercenary desires were satisfied. When their profits were gone their anger knew no bounds. The statement of the slave girl was truth. Paul wished her to experience the benefits of that truth. When the kingdom of Christ was brought into contest with the kingdom of Satan it revealed its victorious might. The weapons of falsehood, the root of opposition to truth, were no longer effective.

II. By an overruling Providence. The magistrates of Philippi hastily adopted the opinions of the clamorous multitude. This was the first time Roman law was invoked against Christians. While his servants suffered in silence, God conducted their affairs. By his permission of their affliction God made ready for the first ingathering of souls among the heathen of Europe. The apostles knew they were not imprisoned by chance or accident, but were under the wise control of the eternal Father. They were not moved from their steadfastness. Abounding joy in suffering for Christ overflowed. Only heroes of highest type could have prayed in such a place. Their fervent devotion was superior to physical discomforts. The consciousness of having done right was a sustaining power. The results were extraordinarily great, proofs of the divine presence, an illustration of the divine power, a sign of the divine indignation, a symbol of the divine goodness.

III. By a converted Roman jailer. The conversion of the Philippian jailer was a glorious consummation of the persecution. He had rightly connected the earthquake with God and the presence of his servants. The supernatural aspect of things aroused his conscience, and smote him with a sense of guilt and alarm. His question implied a sense of peril and a sense of necessity of individual effort. He asked the most weighty question a man can ask or that God in His mercy can answer. It was the great cry of the human soul. Simplicity and immediacy characterized Paul's answer. It was from the sleep of sin that the jailer was called. He was ignorant of the ground of a sinner's hope. He looked to something he might himself do rather than what might be divinely done for him. Following his emotion came the necessary instruction. What the marvelous event could not do was done by the gospel. Paul's "we are all here" exactly met the occasion. The apostles were there with the prayer of love ready to prevent the jailer from self-destruction and to direct him to true safety. As soon as faith entered the jailer's heart it was manifest in a deed of kindness. Paul had not forgotten the spiritual interests of the jailer in his own spiritual uplift. The jailer did not forget the spiritual needs of the apostles in his new-found deliverance. Instead of the sudden and hopeless death the jailer received the gift of temporal and spiritual life. That Philippian jail was the first in Europe to contain a mercy-seat A complete evangelistic service was conducted, consisting of prayer, praise, preaching and conversions. This was the beginning of the Christian Church in Europe.

T. R. A.

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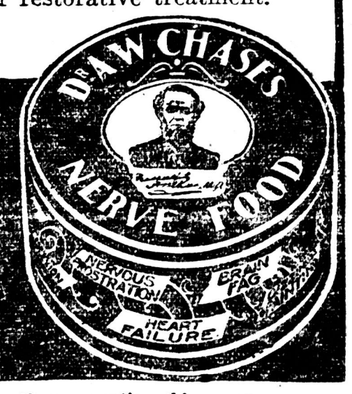

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FARM AND GARDEN

WARRING ON WEEDS.

June is the month of weeds and the cultivator must be kept on the move. One hoeing is better than three waterings.

Prof. Bailey gives this advice on keeping weeds in check:

1. Practice rotations; keep ahead of the weeds. Certain weeds follow certain crops; when these weeds become serious change the crop.

2. Change the method of tillage. If a weed persists, try deeper or shallower plowing or a different kind of harrow or cultivator, or till at different times or seasons.

3. Harrow the land frequently when it is in fallow or is waiting for a crop. Harrow it, if possible, after seeding, and before the plants are high enough to be broken by the implement. Potatoes, corn and other things can be harrowed after they are several inches high, and sometimes the land may be harrowed before the plants are up.

4. Practice frequent tillage with light surface working tools throughout the season. This is hard on weeds and does the crop good.

5. Pull or hoe out stray weeds that escape the wheeled tools.

6. Clean the land as soon as the crop is harvested, and if the land lies open in the fall, till it occasionally. Many persons keep their premises scrupulously clean in the early season, but let them run wild late in the fall, and thus is the land seeded for the following year.

7. Use clean seed, particularly of crops that are sown broadcast and which, therefore, do not admit of tillage.

8. Do not let the woods go to seed on the manure piles, in the fence corners and along the highways.

9. Avoid coarse and raw stable manure, particularly if it is suspected of harboring bad company. Commercial fertilizers may be used for a time on foul land.

10. Sheep and pigs sometimes can be employed to clean the weeds from foul and fallow land. Land infested with Jerusalem artichokes is readily cleaned if hogs are turned in.

11. Induce your neighbor to keep his land as clean as you keep yours. Rank pigweeds and their like as a compliment to a man's soil. Land that will not grow weeds will not grow crops, for crops are only those particular kinds of weeds a man wants to raise. Weeds have taught us the lesson of good tillage. There is no indication that they intend to remit their efforts in our behalf.

GOOD FARMERS NOT TROUBLED.

Where the soil is properly tilled and attention given to a suitable rotation of crops, weeds are of little consequence. The Farmers Cyclopedia of Agriculture says the possibility of a luxuriant growth of weeds simply furnishes an urgent reason for thorough tillage of the soil, and the result is seen in better crops of cultivated plants.

In gardens, cultivation and hand-pulling are the sovereign remedies for weeds. In lawns, annual weeds may be destroyed by repeated mowing. Perennial weeds may be eradicated by digging and pulling and by sowing more and better grass seed. Weeds in grass lands are to be crowded out by securing a thick sod. If the grass seeds is impure and the stand of grass is poor, it may become necessary to plow and reseed.

In cereal and other field crops the use of horse-power weeders has been attended with good results. Where a rational rotation of crops is followed, weeds seldom obtain a foothold.

Special attention should always be given to waste-places and roadsides in order to prevent weeds from going to seed in such localities

Many weeds may be destroyed by repeated cutting before the seeds have become mature. If, for example, the oxeye daisy is cut within ten days after blooming it will be prevented from reseeding.

In recent years extensive experiments have been made in destroying weeds by means of chemicals. At the Rhode Island station it was found that common sorrel could be gradually driven out of acid soils by liming. Lime increases the yield of timothy, orchard grass, brome grass and clover, but greatly checks the growth of sorrel. This may be accomplished by applying five tons of air-slaked lime per acre, followed by an application of three tons per acre during the next year. In North Dakota it was found that nearly all the annual weeds commonly found in grain fields could be killed by spraying with copper sulphate without injuring the grain. About one barrel (30 to 60 gallons) of a solution of copper sulphate in the proportion of one pound to four gallons of water is required per acre. This application is not effective in dry weather. Spraying should be done when the young weeds are just out of the ground, while the grain stands from five to ten inches high. Experiments in Vermont showed that the various species of wild mustards could be cheaply destroyed in this manner. A number of other chemicals have been tested in spraying weeds, but usually without satisfactory results.

FARM NEWS AND VIEWS.

Rhubarb is usually propagated by division of the fleshy roots, small pieces of which will grow if separated from the old established roots and planted in rich, mellow soil in either spring or fall. Poor soil should be made rich by spading out at least three feeting of the surface, filling with well-rotted manure to within one foot of the level, throwing in the top soil, setting the roots with the crowns four inches below the surface and firming them with the feet. The stalks should not be cut for use until the second year. See that the plant does not want for water when it is making its heavy leaf growth.

In fall, coarse manure should be thrown over the crown, to be forked or spaded in lightly when spring opens. Cultivation will not be necessary throughout the summer if a mulch is placed over the ground on each side of the plant. The great overhanging weeds are quite effectual discouragers of weeds, and few, if any, will grow in the immediate neighborhood of the root.

Old rhubarb plants in the garden should be dug up, divided—and plants with only two or three buds should be replanted in very rich soil every four or five years. The seed should be cut off as soon as it appears, so as to throw the strength into the leaves and stalks. If given good care and well manured these plants will live for many years and yield abundantly.

Skim milk fed to calves should be supplemented by oats, bran, cornmeal and hay and pasture.

The best indication of the breeding value of a bull is furnished in the milk records of his dam.

A FURRED TONGUE.

It May Mean Wrecked Nerves and Not a Disordered Stomach.

"I suppose that there is no more ineradicable idea in the mind of the doctor than that the furred tongue is essentially an indication of a deranged stomach," writes Sir James Goodhart, consulting physician to Guy's hospital, London, in the London Lancet. Yet, according to Sir James, it is by no means always so. And he goes on to prove it by cases in his own extensive practice.

One of these was of a man in a very responsible position, a leader of men, to whom he had to give orders that had to be obeyed and from whom he had to hear much grumbling; a very hard worker and "the fastest talker I have ever struck," full of energy and playing every ounce of it. He was in splendid health, but suffered from a furred tongue and a bad taste in the mouth. In his case these were not due to the stomach at all, but to a disordered state of nerve control.

"Nervous fears and nervous tastes are common enough, and they deserve a special thought," says Sir James. He believes that man is kept sweet and wholesome largely by nervous control, and when he loses this control "the parts become fevered, the mucous membrane dry, the nerves irritated, and taste is perverted." The men so affected are those who are nervous, anxious, hard workers, taking their work home with them to think about and dream about in bed.

MARKET REPORTS

TORONTO MARKETS

FARMERS' MARKETS.

Potatoes, bag	1 70	1 80
Eggs, new-laid, doz.	0 27	0 30
Butter, good to choice	0 26	0 30
Chickens dressed, lb.	0 27	0 30
Fowl, dressed, lb.	0 22	0 25

MEATS—WHOLESALE.

Beef, forequarters, cwt.	$11 00	$12 00
Do., hindquarters, cwt.	16 50	17 50
Do., choice sides, cwt.	13 50	14 50
Do., common, cwt.	12 00	13 00
Veals, common, cwt.	7 50	9 50
Do., prime	14 00	15 50
Shop hogs	14 50	15 00
Do., heavy	12 50	13 50
Spring lambs	20 00	21 00
Mutton, light	14 00	16 00

SUGAR MARKET.

Sugars are quoted as follows:

Royal Acadia, granulated, 100 lbs.	$8 10
Lantic granulated, 100 lbs.	8 25
Redpath, granulated, 100 lbs.	8 25
St. Lawrence, granulated, 100 lbs.	8 25
St. Lawrence, Beaver, 100 lbs.	8 21
Lantic, Blue Star, 100 lbs.	8 21
Lantic, brilliant yellow, 100 lbs.	7 86
St. Lawrence, golden yellow, 100 lbs.	7 86
Dark yellow, 100 lbs.	7 66

20-lb. bags, 10c over granulated bags. 10-lb. bags, 15c over granulated bags. 2 and 5-lb. packages, 30c over granulated bags.

LIVE STOCK.

Trade in cattle was steady, with prices unchanged. Hogs were a little stronger.

Export cattle, choice	9 35	9 60
Butcher cattle, choice	8 75	9 15
do. do. medium	8 25	8 75
do. do. common	7 75	8 00
Butcher cows, choice	7 50	8 40
do. do. medium	7 00	7 35
do. do. canners	4 50	5 50
do. bulls	6 00	8 50
Feeding steers	8 00	8 75
Stockers, choice	7 50	8 00
do. light	7 00	7 50
Milkers, choice, each	75 00	100 00
Springers	75 00	100 00
Sheep, ewes	9 50	12 00
Bucks and culls	6 50	8 50
Lambs	10 00	13 50
Hogs, fed and watered	10 50	
Calves	7 50	12 50

OTHER MARKETS

WINNIPEG OPTIONS.

	Open.	High.	Low.	Close.
Wheat—				
July	1 11¾	1 12¾	1 10¾	1 10¾
Oct.	1 09¾	1 08⅞	1 07¾	1 07¾
Dec.	1 07¾	1 08	1 06⅜	1 06⅜
Oats—				
July	0 45¾	0 46¼	0 46¼	0 45⅞
Oct.	0 40¾	0 41¼	0 40¾	0 41
Flax—				
July	1 61½	1 62	1 60⅞	0 60⅞
Oct.	1 60			

MINNEAPOLIS GRAIN MARKET.

Minneapolis.—Wheat—July, $1.10 3-4; September $1.19 3-8; No. 1 hard, $1.17 1-4; No. 1 Northern, $1.10 3-4 to $1.13 3-4; No. 2 do. $1.07 1-4 to $1.11 3-4. Corn—No. 3 yellow, 72 to 73c. Oats—No. 3 white, 38 to 38 1-2c. Flour unchanged, shipments, 29,451 bbls. Bran—$18.00 to $19.00.

DULUTH GRAIN MARKET.

Duluth.—Wheat—No. 1 hard, $1.13; No. 1 Northern, $1.12; No. 2 Northern, $1.06 1-2 to $1.09 1-2. Linseed, $1.82 1-4; July $1.83 1-4 asked; September, $1.82 1-4 asked.

CHICAGO LIVE STOCK.

Cattle, receipts 3,600.
Market steady.

Steers, native	8 00	11 30
Stockers and feeders	6 00	8 85
Cows and heifers	3 90	9 25
Calves	8 25	11 75

Hogs, receipts 11,000.
Market strong.

Light	8 75	9 40
Mixed	9 00	9 50
Heavy	8 90	9 55
Rough	8 90	9 10
Pigs	6 85	8 30
Bulk of sales	9 25	9 45

Sheep, receipts 13,000.
Market steady.

Wethers	7 00	8 25
Springers	8 25	11 25
Lambs, native	7 75	10 40

BUFFALO LIVE STOCK.

East Buffalo, Report.—Receipts, cattle 275; slow.

Veals, receipts 200; active, 4.50 to 12.00.

Hogs, receipts 2,000; active; heavy 9.75 to 9.80; mixed 9.70 to 9.80; yorkers 9.75 to 9.75; pigs 9.00 to 9.10; roughs 8.25 to 8.50; stags 6.00 to 7.00.

Sheep and lambs, receipts 600; active, unchanged.

MONTREAL LIVE STOCK.

Butchers' steers, choice, $9 to $9.10; medium $8.30 to $8.50; common $7.30 to $7.90; bulls, choice $7 to $8.10; fair to good $6.65 to $7; medium $5.65 to $6.40; cows, choice, $7 to $7.75; fair to good $5.65 to $6.40; canners and cutters $3.75 to $4.75.

Sheep, light, $7 to $8; spring lambs $5 to $8 each.

Calves, choice, $9 to $10; medium $7 to $8.

Hogs, selects $11.25 to $1.50; heavies and sows $9.25 to $9.50.

Receipts (East End Market)—Cattle 200; hogs 600; calves 1,100.

LIVERPOOL PRODUCE.

No. 1 Manitoba—11s, 1d.
No. 2 Manitoba—10s, 11d.
No. 3 Manitoba—10s, 8d.
No. 1 North spring—11s.
No. 2 red western winter—10s, 11d.
Corn, spot steady.
American mixed, new—10s, 6d.
Flour, winter patents—47s.
Hops in London (Pacific Coast)—£4, 15s; to £5, 5s.
Hams, short cut, 14 to 16 lbs.—85s.
Bacon, Cumberland cut, 26 to 30 lbs.—77s. 6d.
Short ribs, 16 to 24 lbs.—83s.
Short, clear backs, 16 to 20 lbs.—80s.
Clear bellies, 14 to 16 lbs.—80s.
Long clear middles, light, 28 to 34 lbs.—85s.
Long clear middles, heavy, 35 to 40 lbs.—83s.
Shoulders, square, 11 to 13 lbs.—64s.
Lard, prime western, in tierces, new—73s. 6; old—74s. 6d.
American, refined—74s. 9d.
American refined in boxes—72s.
Cheese, Canadian, finest white, new—98s; colored, new—98s.
Australian in London—47s. 7 1-2d.

Gott's Mitt Us Yet!

"With burning hearts we thank God, who has helped us so far."—Dr. Theobold Von Bethmann-Hollweg, the Imperial German Chancellor.

Gott of our Kaiser, known of man,
King of our world-known nation fine,
Beneath whose mighty arm we plan
Possession over land and brine:
Ach, Men of Mein, don't let's forget,
Gott's mit us yet, Gott's mit us yet!

The anguish and the horror rise;
A people and their king depart;
Fast swings the torch while frantic flies
A nation weak, with sickened heart:
Ach, Men of Mein, don't let's forget,
Gott's mit us yet, Gott's mit us yet!

Far-famed our navy sails away
To rake and wreck and tumble down;
Ah, see our pride return to say
We've ruined yon defenceless town!
Ach, Men of Mein, don't let's forget,
Gott's mit us yet, Gott's mit us yet!

So drunk with hope of power, we loose
Our ships that sail the upper air,
And floating do ye put to use
These engines dire on all that's fair:
Ach, Men of Mein, don't let's forget,
Gott's mit us yet, Gott's mit us yet!

Yon simple folk we do not spare
From submarine and seeking 'scope:
We slyly thrust them unaware,
For worldly gain through shell and shot.
And turning leave them without hope
Shed favor on thy people, Gott!

—Observo, in Montreal Star.

"Your son is a product of the university, I take it?" said the visitor. "A sort of a by-product," replied Mr. Selphmade. "He was fired out of three of them."—Puck.