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The first issue of THE WEEK will appear December 6th. THE WEEK will appear with a comprehensive table of contents to the different tastes which exist within the circle of a cultured home, and will endeavor faithfully to reflect and summarize the intellectual, social and political movements of the day.

Mr. Goldwin Smith will be a regular contributor. Mr. Editor Ferguson of the "All Ambitious Woman," "A Gentleman of Leisure," etc., contributes to THE WEEK a novel of New York society, entitled, "The Adventures of a Widow." Principal Grant, of Queen's University, will write among other valuable papers, a series descriptive of a tour taken by him during the past summer. "Down the Kicking Horse and across the Selkies," Dr. Grant will also contribute articles on various important subjects, such as Indian Affairs, Progress in British Columbia, etc.

Mr. J. E. Collins will contribute, among other papers, one on the pressing subject of International Copyright. Mr. Wm. F. Clarke, late of Winnipeg, will contribute "The deal outlook in Manitoba." Contributions in prose and verse may be looked for from

Joachim Miller, Dr. Daniel Wilson, Louis Honoré Frechette, John Chas. Dent, Dr. C. P. Malvany, Wm. Houston, George Stewart, Jr., F. Blake Crofton, John Reade, G. Mercer Adam, Mrs. Kate Seymour McLean, J. Hunter-Duvar, Miss Macchar (Fidèle), R. W. Phipps, and many other writers of note.

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BIBLE LESSONS.

FROM PELOUBET'S SELECT NOTES.

First Quarter.

Lesson 7.--Feb. 17. Acts 16: 25-40.

THE CONVERSION OF THE JAILER.

GOLDEN TEXT.

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

25. Sleep being out of the question, they passed the night in devotions, Prayed, and sang praises--Of course they did not sing "hymns" like ours, rhyme being then unusual; there was probably no metre in the words, nor melody in the song. Their legs in the stocks pained them not, whose souls were in heaven. And the prisoners heard them--The inner prison appears to have held more than Paul and Silas, or it may be that bars in the inner walls allowed the sound to pass into other cells.

26. Suddenly there was a great earthquake.--There is no doubt that this is represented by the historian as a miraculous interposition. Natural explanations are inadmissible. And every one's--i. e., the prisoners--bands were loosed. That the other prisoners were released in this manner was, no doubt, miraculous; it was adapted to augment the impression of the occurrence, and to attest more signally the truth of the Gospel.

27. The keeper.--He probably slept in such a place that on rising he could observe at a glance whether the prison doors were secure, and had his weapon close at hand so that he might seize and use it on any emergency. Would have killed himself--The Roman law transferred to the jailer the punishment due an escaped prisoner, and this man preferred death to disgrace.

28. Cried with a loud voice.--Raised his voice so as to secure attention at once. Do thyself no harm, or "wrong." His purpose of suicide was harmful for his body, and sinful for his soul. For we are all here--This assurance, which Paul gives as a reason why the jailer should not kill himself, shows the apostle's quickness of apprehension and presence of mind.

29. Called for a light, or more correctly "lights," as in the Rev. Ver. Lights which could be carried in the hand. Fell down--He at once fell at the feet of Paul and Silas, recognizing them as under no mortal protection.

30. And brought them out, and said--From the inner prison where they were confined, probably into the court of the prison. What must I do to be saved?--The answer of the apostles in the next verse shows with what meaning the jailer proposed this question. It cannot refer to any fear of punishment from the magistrates; for he had now ascertained that the prisoners were all safe, and that he was in no danger from that source.

31. Believe on the Lord Jesus Christ--Faith in him is an exercise of the whole soul; of the mind, in accepting as true what we are told concerning him in God's word; of the heart, in feeling that it is true for us; of the will, in acting in view of its being true. When we believe, we are pardoned, because God has promised this. Thy house--Not that his faith would save his household as well as himself, but that the same way of salvation was open both to him and to his household.

32. The word of the Lord.--This refers to the detailed instruction in the religion of Jesus which the apostles forthwith proceeded to give, explaining the practical meaning of "faith in Jesus Christ." It was something more than a bare assent to a great truth.

33. The same hour of the night.--It was midnight, see verse 25. Washed their stripes--From the blood that had coagulated after the scourging. He washed and was washed; them from stripes, himself from sins. Was baptized--As soon as they were sure they believed, they confessed Christ in Baptism. There was little danger of hypocrisy or self-deception in those who confessed Christ under such circumstances, and in whom such a change had taken place.

34. Brought them into his house.

--Literally, brought them up, out of the inner prison, which was on a lower level than his house, ver. 24. Set meat before them--Literally, set a table before them. Rejoiced--Or, as in Rev. Ver., "rejoiced greatly, with all his house, having believed in God.

35. And when it was day, the magistrates sent the sergeants, etc.--Either from reflecting that they had acted more harshly than the case had warranted, or from hearing a more accurate statement of facts, or through alarm caused by the earthquake, or through that vague misgiving which sometimes, as in the case of Pilate and his wife, haunts the minds of those who have no distinct religious convictions, they sent new orders in the morning to the jailer. Let those men go--The message conveyed was expressed in a somewhat contemptuous form, "Let those men go."

37. Almost every word in their reply contains a distinct allegation. It would be difficult to find or frame a sentence superior to it in point of energetic brevity. Openly, or publicly. Being Romans--St. Paul was a citizen by birth (Acts 22: 28). Let them come themselves--Instead of sending their servants to us. It was notorious that they had been scourged and imprisoned as criminals; and if, after their departure, any one had suspected or could have insinuated that possibly they had suffered not without cause, it would have created a prejudice against the truth. It was in their power to save the Gospel from that reproach, and they used the opportunity.

38. And they feared--The violation of these laws rendered the magistrate liable to indictment for treason, the penalty being death and the confiscation of his property.

39. They came and besought them.--They used fair words to atone for a foul deed; they were now as obsequious as they had been tyrannical. Desired them (begged). This was not an unexampled humiliation for a Roman officer.

40. Went out . . . into the house of Lydia.--They complied with the request of the magistrates. Yet even in their departure they were not un mindful of the dignity and self-possession which ought always to be maintained by innocent men in a righteous cause. They did not retire in any hasty or precipitate flight, but proceeded "from the prison to the house of Lydia," and there they met the Christian brethren, who were assembled to hear their farewell words of exhortation; and so they departed from the city. This is the origin of the church at Philippi. In the Epistle which he wrote to them we find no censure and much praise; and so zealous was their love for Paul, that they alone (of all the churches which he founded) forced him from the very beginning to accept their contributions for his support. We might suppose from this that they were a wealthy church; yet Paul tells us that "in the heavy trial which had proved their steadfastness, the fullness of their joy had overflowed out of the depth of their poverty, in the richness of their liberality."

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