

37. Have we not in Paul here the perfect stature of this grace of firmness?—Acts xv, 24; xxi, 13. So seeing that this noble man cannot be "persuaded" (v. 44), that leave him in the might of his Christian firmness, to take up this cross and bear it after Jesus—leave him to "fill up that which is behind of the affliction of Christ, in his flesh for his body's sake, which is the Church"—Col. i, 24; and "let the spirit of the Lord be in the words of the Master, say, 'The will of the Lord be done.'"—Matt. vi, 10; xxvi, 42.

WORKING OUTLINE.

LOVE—(1) Obeying, v. 11. (2) Dismissing, v. 12. (3) Persuading, v. 13. (4) Submitting, v. 14.

OCT. 14.—Paul at Jerusalem.—Acts xxi, 27-39. A. D. 59.

GOLDEN TEXT.

The servant is not greater than his lord. If they have persecuted me, they will also persecute you.—John xv, 20.

INTRODUCTION.

There were two, if not three objects Paul had in view in this his fifth visit to Jerusalem since his conversion.—Acts ix, 26; x, 30; xi, 2; xvii, 21, 22. The first, to be present at the Pentecost (Acts xv, 16); the second, to bring the contribution of the Gentile believers (Acts xv, 17; Rom. xv, 25; 2 Cor. vii, 14) to their Jewish brethren, and thirdly, to tell them what wonderful results had followed his ministry among the Gentiles.—Acts xxi, 19. Paul had, soon after his conversion, come to the conclusion that "Christ was the end of the law for righteousness to every one which believeth" (Rom. x, 4), and eight years previous to the present events, had obtained the decision of the Jerusalem brethren on this matter.—Acts xv, 19, 20; xxi, 25. It will be noticed that their decision had simply reference to those who from among the Gentiles are turned to God" (Acts xv, 19); and in no way bound the Jews to adopt the same course. The main object of Paul as a missionary was to proclaim the Gospel to both Jew and Gentile, and while he knew the Jewish ritualism was soon to pass away, yet, whenever he saw that it would serve his purpose, "unto the Jew he became a Jew" and "to them that were without, as without law, that he might gain them."—1 Cor. ix, 19-21. News of the latter of these two courses had reached Jerusalem. Here in the city were two classes of Jews, those who believed and were zealous of the law" (Acts xxi, 20) and those who believed not.—Acts xv, 27, 28. To both of these classes, misrepresentation of Paul's attitude towards the God-given, grand old ceremonialism, had been brought.—Acts xxi, 21, 28. By the former he would be looked upon at least with suspicion, and by the latter as an apostate (Acts xi, 21, "forsake," "apostates" and a heretic. The question is, what shall he do to convince these two classes that he does not "despise" the law?—Heb. x, 28. The suggestion was made and accepted, that he shall join our four who have taken upon them for a temporary period (Examples of prominent Nazirite vows, Judg. xiii, 2-7; Luke i, 15; 1 Sam. i, 11; a Nazirite vow of abstinence, and in addition, he shall himself pay the expenses of the offerings for all five, which would be ten lambs, five rams, oil, flour, etc.—See Num. vi, 1-21. Surely this will convince them that he respects the law of Moses. The head has been shaved, the seven days are almost expired, when the scenes of our lesson transpire. Paul's movements have not only been noted by the believers and by the other Jews of the city, but foreign Jews are there who have recognized and noticed him.—Acts xxi, 27, 29. Let us look at the three scenes in our lesson.

I. PAUL IN THE TEMPLE.—v. 27-30.

1. The Location.—The Temple in its en-

tirety consisted of four courts or yards and the Holy and Most Holy places. The part of the Temple Paul is now in is the Court of the Women, which was separated from the Court of the Gentiles by a double wall, with a space between the walls fifteen feet in width, paved with marble. In the corners of this court were different structures for the various uses of the Temple.

2. The Crowd.—3 Jews of Asia, v. 27.—Acts xv, 18. Asia, a little Greek confederacy, consisting of the provinces of Mysia, Lydia and Caria, situated at the extreme west of Asia Minor, of which Ephesus was the metropolis. Men of Israel, v. 28. This would embrace Jews who believed not, and "Jews which believe," v. 20.

3. The Recognition Outcry.—Acts xiv, 2; v. 27-29. Stirred up, v. 27. Threw all the multitude into confusion, v. 34. Laid hands on him. With murderous intent, v. 31, 34; Acts vi, 21. Blind zeal.—Acts xxii, 3; Rom. x, 2. So foretold.—Luke xxi, 12; John xvi, 2. Men of Israel, help, v. 36.—2 Sam. xxi, 1; 1 Kings xii, 16.

4. Charges.—v. 28, 29. Teacheth all men against, v. 28, 21. Laxness of Moses, v. 21. This place.—Temple.—Acts vi, 13. Greeks.—Acts xx, 4. Natives of Asia Minor, speaking the Greek language, and formerly idolaters or Gentiles. Brought, v. 29. Supposed Paul brought had seen him in the way, into the Temple. The Greeks were allowed into the Court of the Gentiles, but they supposed Paul had brought him into the Court of the Women.—See above, 1. Location. Trophimus, v. 29.—Acts xx, 4; 2 Tim. iv, 20.

5. Location.—v. 31. Expulsion, v. 30. All city moved, v. 31. Took.—Seized. Drew.—Dragged.—xiv, 19; xvii, 50. Forthwith, doors shut. Now they drag him through the Beautiful Gate (Acts iii, 2), and down the steps into the Court of the Gentiles, while the Levitical guards close up the gate of Corinthian brass, lest he should flee to the horns of the altar.—1 Kings, 5; ii, 28; 2 Kings xi, 15.

II. PAUL IN THE COURT OF THE GENTILES, v. 31-34. Beating Paul, v. 32, see above, 1, 3. The spread rapidly, and all Jerusalem was in an uproar, v. 30, 34. Castle, v. 34. The castle or fortress of Antonia, a strong building, situated at the north-western corner of the Temple; built by the Maccabean kings, and rebuilt by Herod the Great. From at least one of its turrets the whole of the sacred area could be overlooked. It had flights of steps descending to the northern and western porches of the Temple. Into—Tidings came, v. 31. Came up, 32; "down," v. 34; "into," Chief captain, v. 31. The commanding officer of the Roman men (Acts xxiii, 26, 33, 37), a Greek by birth (see above, L, 4), who had purchased his Roman freedom.—Acts xiii, 25-28. Band, v. 31.—Acts x, 1; xxvii, 1. A cohort or regiment, numbering from 600 to 600. Centurions, v. 31.—Captains of 100 men. Soldiers, v. 35.—Acts xxiii, 27. Ran down... they saw... left beating, v. 32. Took him.—Acts xxiii, 27; xxiv, 7. Bound, v. 11. Two chains, Acts xii, 6; ix, 23. Demanded, v. 31. Not of Paul, but of the bystanders, v. 34. Some... could not know, v. 34. Carried, v. 34; 35; xxiv, 7; by the soldiers to where he was chained.

III. ON THE STEPS OF THE CASTLE, v. 35. 40. Multitude—the greater part. Follow... cried... away.—Acts xxii, 22; xxv, 24; John xv, 15; Luke xxiii, 18. Paul led... may I?... canst thou?... Greek.—Do you understand Greek?—John i, 46. Art not an Egyptian, 38. "Thou art not, then, (as I believed) that," etc. "His speaking Greek proves to Lydians that he is not that Egyptian."—1 Cor. iv, 13.—Idolifer. Egyptian, v. 38.—Acts v, 36, 37. He gave out that the walls of Jerusalem would fall at his command, so says Josephus. Uproar.—Insurrection. Murderers.—Acts

xv, 39. I am—indeed—a man (Acts xiii, 31 of Tarsus.—Acts ix, 11; 39; xiii, 3. No mean—Unknown; ranking with Athens and Alexandria, and made a free city by the Emperor Augustus—that is, free from tribute; with magistrates and laws of its own choice. Cilicia.—A province in the south-east of Asia Minor.—Acts xxii, 3. Desocheu... suffer... speak.—The sight of a multitude moved Paul.—Acts xix, 30. This is what he longed for—to speak for Jesus and truth. The whole verses (38, 39) may be rendered: "Nay, I am no Egyptian, but a Jew, a native of Tarsus, a citizen of no unknown city; wherever I go, I request permission to speak unto the people."

LESSONS.

A topic for adult classes might be: "The propriety of Christian policy." Plenty of material here for three word pictures. The contrast between the spirit and conduct of Paul and of these Jews; he earnestly desiring to break to them the bread of life; they earnestly desiring his death.

For the Young.

HELP, OR HINDER, WHICH?

"Harry! Harry! There, dear, I wouldn't. Harry if you please."

These were some of the mild, deferential expressions that Mrs. Linn was often constrained to use during class exercises, as her attention was unwillingly attracted toward the mischievous and demoralizing pranks of one of the brightest, and in some respects, most interesting pupils of her large class of boys.

One Sunday Mrs. Linn asked Harry to stop a few moments after school. "I've a favor to ask of you," she added in her brightest and pleasantest manner, that at once disarmed any rising rebelliousness in the lad, who knew that he had been even more than usually reckless in his annoying actions that morning, and who suspected that his teacher desired to remonstrate in private with him concerning those habits that caused her such grief and pain. But her countenance reassured him, and he waited willingly, all the chivalric element of his bright boy nature responding heartily to his teacher's implied demand upon him for loyal service.

"It's just this, Harry," said Mrs. Linn, taking the lad's hand as if to bid him "good-bye," and by the act indicating that she meant not to detain him, "you comprehend how a person may render a positive service," "Certainly," answered the boy.

"Well, I've been thinking that it may be possible for one to render service negatively. I don't know for a certainty that such a thing can be done. I know however that if it can, you are the very boy to demonstrate its possibility to me. The favor I ask of you is "Certainly," answered the boy. "Well, I've been thinking that it may be possible for one to render service negatively. I don't know for a certainty that such a thing can be done. I know however that if it can, you are the very boy to demonstrate its possibility to me. The favor I ask of you is with you in asking it; you may deal as candidly in granting or refusing it. I must have the help, the co-operation of every member of my class; the positive help if I can; if not that, then if it can be had, the negative help. You have shown plainly that you will not accord to me that positive help which I so much need, and would so highly prize. The weight of your influence you throw against me. I fear, too, that your influence may be even stronger enough to bar some of your companions out of the kingdom. I dread to