

fair play. These are judges who have already sentenced him without trial. He can only hope to divide an opinion which he cannot destroy. He turns to the Pharisees. He avows his faith in a resurrection of the dead, and declares that he is on trial for it. Buz-z-z-z! What a babel of discussion broke out all over the room! Sadducee is hot against Pharisee. It is a wordy strife that threatens to become a war of blows. In the center of this maelstrom of debate is the apostle. Have not some clutched him to pull him one way, while others would defend, and are drawing him back? Hark! Tramp—tramp—tramp! Here they come again, the hated Romans, with resolute faces, with clanking weapons. They surround the apostle and bear him away to the castle. It is night, and it is dark and still around the Roman fortress. It is dark and still where Paul, the prisoner, is. Does the Roman commander know that a great king is at the castle gates and would see the despised prisoner? A king, and yet he bears such strange marks, blood on his brow, blood on his hands, and blood on his feet! Does the Roman sentinel pacing heavily the stone floor of the castle corridor see the great king as he strides past him? Does any one know that this king has passed all the guards and got beyond the iron door and gained admittance to Paul's dungeon? Ah, Paul himself knows, and a great joy is in his heart to see his Lord. What if the great king tells him that after Jerusalem comes Rome? The great king will go with Paul.

Blackboard.

BY J. B. PHIPPS, ESQ.



EXPLANATION. The illustration takes that part of the lesson where God comforts Paul, and strengthens his faith. The psalmist frequently referred to the divine protection and comfort as being sheltered under his wings. On the board are represented the wings of love and mercy. Draw them with white chalk, and make the words "The Divine Comforter" in colors. The words under the wings write in red.

One thing is sure: God never forsakes his disciple.

If I am tried, I will trust.

**If I own my Lord,
My Lord will own me.**

LESSONS FOR MARCH, 1885.

- MARCH 1. Paul Sent to Felix. Acts 23. 12-24.
MARCH 8. Paul Before Felix. Acts 24. 10-27.
MARCH 15. Paul Before Agrippa. Acts 26. 1-18.
MARCH 22. Paul Vindicated. Acts 26. 19-32.
MARCH 29. First Quarterly Review.

Bible Reading Lesson Analysis.

BY JOHN WILLIAMSON, M.D., D.D.

Lesson V. Paul at Jerusalem. Acts 21. 15-26.

1. The explanation of Paul's anxious, yet regretful, determination to speedily reach Jerusalem, vers. 14, 15. Acts 20. 16; Lev. 23. 15, 16; Acts 2. 1-3; Deut. 16. 9, 10; Num. 28. 26-31; Exod. 23. 16; 1 Cor. 16. 8.
 2. This was Paul's fifth and final visit to Jerusalem. The fact and purpose of his other visits to the same city. Acts 9. 23-26; 11. 30; 15. 2-30; 18. 11-22.
 3. Paul's Christian heroism shown by doing his duty at such extraordinary cost. Rom. 15. 30, 31; Acts 20. 22-24; 20. 37, 38; 2 Cor. 11. 23-29; 2 Tim. 2. 9; 4. 6-18; 1 Cor. 4. 9; Phil. 1. 12, 13.
 4. It was not remarkable that even believing Jews, in the lingering pride and jealousy of their national ecclesiastical exclusiveness, should take offense at Paul's sublime catholicity as a Christian evangelist. Rom. 1. 8, 15; 1 Cor. 1. 4, 5; 4. 14; Acts 17. 12, 26; 15. 1, 2, 5, 10, 20, 28; Gal. 2. 14, 16; Acts 18. 13-17; 13. 6-12; Gal. 5. 6.
 5. How impressively God hid wrought among the Gentiles through Paul's fidelity and labor, ver. 19. Rom. 15. 18, 19; 1. 14, 16; Gal. 2. 8; 2 Cor. 12. 12; 1 Cor. 9. 2; 2 Tim. 4. 7; Acts 16. 26-32; 17. 22-31; 26.
 6. Other instances of Paul's experience of intolerant Jewish opposition. Acts 13. 6-8, 42, 45, 50; 14. 2, 6; 15. 1, 5; 16. 3; 17. 5-9, 13; 18. 5, 6, 12, 13; 20. 3, 22; 14. 5, 6, 19; 2 Tim. 3. 11.
 7. Paul's spirit in this ordeal and in his work in general was the spirit of his Master. Matt. 16. 21; 20. 18; Mark 8. 31; 10. 32; Isa. 53; John 4. 34; Luke 2. 49; John 2. 17; 8. 29; 1 Tim. 1. 16.
 8. The craving purpose of Paul's laborious and sacrificial ministry. Rom. 1. 16; Mark 8. 38; 2 Tim. 1. 8; Jer. 23. 29; 1 Cor. 1. 18; Mark 16. 16; 2 Tim. 4. 1, 2; Tit. 2. 15; 2. 11-13.
 9. Paul subordinated his undoubted Jewish partiality for the Mosaic ritual to the supreme work of saving all men from sin through faith in Jesus Christ. 1 Cor. 9. 20-23; Acts 16. 3; Gal. 6. 10; Rom. 15. 1, 3, 8-12, 16-21; 2 Cor. 11. 29; 10. 33; Rom. 11. 13, 14.
 10. The nature of the vow taken by Paul to attest his impugned loyalty to Hebrew ceremonialism. Num. 6; Amos 2. 11, 12; 1 Sam. 1. 11; Judges 13. 4, 5; Luke 1. 15; 7. 33; Acts 18. 18; Jer. 35. 6, 8.
- Lessons:**
1. We should discreetly, tenderly visit the Jerusalem of duty at any apparent personal sacrifice, ver. 15.
 2. God's workers dearly relish, and they ought to receive from the fraternity of his people, affectionate greeting and appreciation, ver. 17.
 3. The wisest ecclesiastical as well as personal counsel should be considered in forming an opinion of duty, ver. 18.
 4. The Christian to glorify Christ should report publicly his evangelistic achievements, ver. 19.
 5. Merit, not station, or what you are, not what men say you are, is noted and recorded in heaven, ver. 19.
 6. Those who magnify liturgical observances are usually valueless evangelistically, ver. 20.
 7. How easily a total misconception of the highest motive is entertained and propagated, ver. 21.
 8. It is always wise to courteously defer to an innocent prejudice that a golden principle may remain unharmed, vers. 23, 24.
 9. Christianity never insists upon ceremonial vanities, but only upon the vital particulars of a holy heart and a blameless life, ver. 25.