

ings and slaughter against the disciples of our Lord;" now the love of Christ constrained him to a great sacrificial service.

The events following this visit to Jerusalem illustrate in a most remarkable manner how God maketh the wrath of men to praise him. Four great addresses resulted from Paul's arrest, one to the mob, one before the Sanhedrin, one before Felix, and one before Agrippa. The more remote results of his arrest were the epistles which emanated from his pen during his consequent imprisonment at Rome. These were the epistles to Philemon, to the Colossians, to the Ephesians, and to the Philippians. Now it will be seen that, taken together, these addresses and epistles constitute no inconsiderable portion of the precious inheritance of Scripture possessed by the Church. How much more important that these should be given to the world than that even Paul should be free to go where he chose! The severest human limitations often prove the supreme opportunities for God and his kingdom. Bunyan's imprisonment and Milton's blindness are notable instances. From out the meanest material conditions many a man has spoken words which shall never die. It is from a cross with a thief on either side that our Lord speaks most loudly to the world to-day.

THE ACCUSATIONS AGAINST PAUL.

These were of a very vague character. "Some cried one thing, some another." The general tenor of them suggested treason, law-breaking, and blasphemy. The flimsiness of their accusations soon becomes apparent. They had seen Trophimus a Greek, a friend of Paul's, in company with him, and upon this concluded that Paul had taken him into the temple. As a matter of fact, he had done nothing of the kind. The movement against Paul was an appeal to prejudice and ignorance.

THE RESCUE.

Rumors of the brawl came to the ears of the chief captain, Claudius Lysias, who with very commendable promptness took steps to rescue Paul from the hands of the mob. The scene is thus described with most realistic effect in the Twentieth Century New Testament, Acts 21. 31-39: "They were bent upon killing him when the news reached the colonel of the garrison regiment, that the whole of Jerusalem was in commotion. So he instantly got together some officers and men, and ran down upon the crowd. When they saw the colonel and his men they stopped beating Paul. Then the

colonel went up and arrested Paul, and ordered him to be doubly chained; and proceeded to inquire who he was and what he had been doing. Some of the people said one thing and some another, and as he could get at nothing definite on account of the din, he ordered him to be taken into the barracks. When Paul reached the steps, he was actually being carried by the soldiers, owing to the violence of the mob; for the people were following in a mass, shouting, 'Kill him!' Just as he was about to be taken into the barracks Paul said to the colonel: 'May I have a word with you?' 'Do you know Greek?' the colonel asked. 'Are you not the Egyptian who once before raised a rebellion and led the four thousand bandits out into the desert?' 'No,' Paul said, 'I am a Jew of Tarsus, in Cilicia, a citizen of a city of some note; and I beg you to give me permission to speak to the people.'"

PAUL MASTER OF THE SITUATION.

Paul was a wonderfully resourceful man. However great the difficulty, his tact never failed him. In these trying circumstances notice he used every power at his command, his Roman citizenship, his social position, his knowledge of law and quick wit. Four times in the events recorded here and in the following chapters we note his quickness of resource. (1) His claim of Roman citizenship; (2) his taking advantage of the antagonism between the Pharisees and Sadducees; (3) the use he made of the plot against him; (4) his appeal to Caesar. His perfectly poised and serene spirit is in marked contrast with the general turmoil about him. His strength, too, was "in quietness and in confidence;" perfect picture of the ideal man of God in the hour of conflict.

Prismatic Lights on the Lesson.

BY BISHOP WARREN.

"MAN PROPOSES BUT GOD DISPOSES."

This ancient saying is worthy of profound consideration. It is illustrated in the lives of all great men.

Paul, the homesick wanderer, had come home bringing alms to his nation and offerings. He was received with ardent affection and grateful appreciation. Thirteen years before he had departed on his great missionary tours, and he had been home but twice since. Might he not now close his life in peace at home?

But some intense legalists, without a particle of the Christian spirit, raised a mob and went about to kill him. It is easier to incite a crowd to lynch a good man than to help to