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## 

BIBLE LESSONS. QUARTER: STUDIES in
church History.
4. D. 60 Lesson tr. Paul before THE Council ; or, Sastained in Suffering. Acts $23,1-11$. THE council. The Sanhedrin, which accosation against Paui. He probably sees many familiar faces, for doubtless them. See chap. 7,$58 ; 8,1 ; 9,1$. Men nified equality and a forginng heart. II
have lived. This seems to be a continua. tion of his speech the previ
which they doubtless listened hainly to his life since which they found fault,
whole life. See chap. 26,
Ananias. Son of Nahedacus. Appointed high-priest by Herod, A. D. 48; sent
to Rome under charges of oppression A. D. 52; was acquitted, and probably re-
sumed his office. Them that stood by. Offi-
cers in charge. Smite on the mouth. Still cers in charge. Smite on the mouth. Stil
practiced in Oriental courts to command
silence. A gratuitous indignity, doubt. dess instantly done. God shall smite thee. ecy, which was literally fulfilled ten years later in the assassination of Ananias.
Whited wall. The walls of sepulchers
were annually whitewashed. Our Saviour were annually whitewashed. Our Saviour
uses the same figure for the hypocritical
pal Pharises. Natc.
judge. The whole counsel were sitting in
judgment, professedly under Mosaic law, judge. The whole counsel were sitting in
judgment, professedly under Mosaic law,
bat this command was contrary to the
very spirit of justice on which the law
was based. This indignant outburst was example, and not Paul's was given us to
follow. GoD's high-Priest. In reviling the
office of hightpriest, one reviled God. So
now God looks upon tridignities offered to his children as if they were offered to
him. I wist not. Did not know. This answer has been distorted into a denial of
the official character of Ananias, but it
simply means that Paul was not aware
that he held the offee. Many changes
 robably Lysias presided, as thesy were
fore him at his command. It is written. eal quotation from the Septuagint of
Exod.22, 28. materialists and iufidels among the Jews.
They did not believe in the immortality of
the sonl, ņor the existence of spirits. They aposties, because they taught the resur-
Tection of the dead. See Acts 4,1; 5,17 ;
Pharisees. The "orthodox" Their traditions and "creeds" were con. sidgred as binding as the written word.
Panl. in claiming to be a Pharisee, the
"son of a Pharisee," used no quibble, beson of a tharisee, distinguishing features
cause, in the grat
of their belief, he was still a Pharisee, as he always had been. Hope. "The hope
of Israel," (chap. 28, 20,) the looked-for fulfillment of the promised Messiah, and the resurrection of Christ, as the founda-
tion of Christianity, are the fundamental themes of all Paul's preaching. A Dissension. The intensely bitter was awakened in an instant, showing
Paul's tact and wisdom. Matt. 10, 16 . So sometimes in the dissension between
the sects of Christendom, the truth of God finds opportunity for triumph. Scribes. The doctors of the Jewish
Church. No evil. in this man. They his statements, if true, would be proof of their doctrines. But God caused them the cause might not suffer. Spoken to him. Referring to Paul's account of his con-
version. Chap. 27, 7-10. Let us not fight against God. A very sensible conclusion,
but wanting in scriptsting in the most important manu-
if
if if broken off by the confusion. defending and the Sadducees seizing him in wrath, the deputy might well fear for
Paul's safety. How must some of the violent disputes among Christians in these times put the very Gospel in jeepardy, in
sight of unbelievers! Go dovn. Literally true, the castle being above the place of
assembly. See chap. 22,30 . The Lord stood The Lord cares for his children. Pand
the might well quasestion in a moment of reaction, if be had not been too headstrong in coming to Jerusalem contrary to adrice;
(chap. 21, 10.14,) bat just then as (chap. 21, 10.14,) but just then as once
before (chap. 18, 9,10 , and once afterward, (chap. 27, 24,) the Lord himself came to (chap. 27,24, , the Lord himself came to
bid him be of good cheer. His testimony
 a result $P$ But more-there
tense desire to see a promise that his in-
ine and witness there shall be gratified. See Rom. $1,10,11 ; 15$, 28.25; Acts 19, 21. These words not only held him up now, bat in subsequent events
this promise must bave sford this promise must have afforded him
much comfort. Have we no promise to much comfort. Have we no promise to
cling to for comfort in trial and danger GoLDEN TEXT:-And they were not which he spake. Acts 6,10 .
Docresise:-The resurrection from the
dead. Matt. $22,31,32 ;$ Jonn 5, 28, 29. dead. Matt. 22, 31, 32; Jobn 5, $28,29$.
The next lesson is A

BODILY RECOIL
The curious fact has recently been pointed out by Mr. J. W. Gordon, in
the Journal of Anatomy and Physiology, that at every beat of the heart, the whole body is projected a small but
perfectly observable distance in a direction from foot to head-that is, so would undergo a diminution, while pressure exercised by the head would be
increased. When the heart contracts, a quanty of blood is propelled down the body is caused to recoil with a velocity
which bears the same ratio to the velocit of the blood as the weight of blood
driven out bears to the weight of the Joy is a prize unbought, and is freest,
purest in its flow, when it comes unsought No getting into heaven as a place will
compans it. You must carry it with you,
else it is not there. You must have it
in yon as the music of a well-ordered soul, the fire of a holy purpose, the ewelling.up,
out of the central depths, of eternal
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