

## II. AN EXAMPLE IN COURAGE.

*God shall smite thee....whited wall.* v. 2.

"Fear not them....kill the body." Matt. 10. 28.

"Righteous are bold as a lion." Prov. 28. 1.

## III. AN EXAMPLE IN LOYALTY.

*Thou shalt not speak evil.* v. 5.

"Subject unto the higher powers." Rom. 13. 1.

"Subject to principalities." Titus 3. 1.

## IV. AN EXAMPLE IN FACT.

*He cried out in the council.* v. 6.

"Wise as serpents... harmless as doves." Matt. 10. 16.

"In wisdom toward them....without." Col. 4. 5.

## V. AN EXAMPLE IN FAITH.

*Hope and resurrection....in question.* v. 6.

"In Christ shall all be made alive." 1 Cor. 15. 22.

"I am the resurrection." John 11. 25.

## VI. AN EXAMPLE IN COMMUNION.

*The Lord stood by him.* v. 11.

"I am with you always." Matt. 28. 20.

"Our fellowship is with....his Son." 1 John 1. 3.

## VII. AN EXAMPLE IN TESTIMONY.

*Just testified of me.* v. 11.

"I continue....witnessing." Acts 26. 22.

"Straightway he preached Christ." Acts 9. 20.

## THOUGHTS FOR YOUNG PEOPLE.

## How God Helps his People in Trial.

1. God helps his children in trial by giving them a consciousness of their innocence. v. 1. One can endure evil if he feels within him the comfort of a clean conscience.

2. God helps his people by taking from them the fear of men. v. 3. Paul's words to the high-priest were not the best words to speak, but they certainly showed that his heart was fearless, and his courage came from God.

3. God helps his people by giving to them wisdom and tact in the time of need, so that they may know what to say and to do. v. 6-9. Christ promised that the Spirit would show them what to say in the hour of trial. Matt. 10. 19.

4. God helps his people by bringing to their aid the power of earth to deliver them. v. 10. The Roman officer was overruled by an Almighty hand in rescuing the apostle, for the earth is the Lord's and the fullness thereof.

5. God helps his people by giving them the presence of Christ in their trials. v. 11. Paul would not have exhorted that meeting with his Saviour, though in a prison, for the privilege of living in a palace. We may praise God for the trials which bring Christ nearer to us.

## English Teacher's Notes.

Our last lesson showed us Paul taking advantage of the opportunity given him by the Roman captain Lysias to speak, not for himself, but for Christ, thus acting in conformity with his question: "What shall I do, Lord?" In the passage for to-day we shall find a continuation of the same subject—the witness of the tongue for Christ.

A first sight it would hardly seem so. In those of Paul's words which have been recorded, before the council, there is no mention of the name of Jesus. And a cursory reader might say rather that he was speaking of himself, and for himself, and

not at all in accordance with his speech on the previous day.

But the circumstances were very different. The multitude gathered at the foot of the castle listened to Paul with profound attention. He was able to tell his story and to deliver his testimony for some time undisturbed. But in the council it was not so. This assembly, where we might have expected to find some decorum, gravity, and dignity, seems to have been a scene of utter confusion and disorder. Paul's first utterance was rudely interrupted. There was no attempt at a fair examination of his case, nor a fair discussion upon its merits. There was no plan, no unity, in the assembly. And in order to get a hearing at all Paul was compelled to raise his voice and make a declaration which he knew would catch the ear of all and would enlist the sympathy of one part of his audience. Instead, therefore, of an address such as he had delivered the day before, we have but four unconnected and fragmentary sayings to look at. It is a fine sight to see a spreading tree, clothed with rich verdure, waving gently in the breeze. But a solitary branch with a few fading leaves upon it will suffice to show which way the wind blows. And these few disjointed sayings sufficiently proclaim the moving spring and power of Paul's life, "Not I, but Christ liveth in me."

His intention was, apparently, to give such an account of himself and the change which had been wrought in him as he had given to the crowd on the previous day, and as he afterward gave to King Agrippa. Taken alone, his first words appear slightly egotistical: "I have lived in all good conscience before God unto this day;" but comparing the opening of his previous speech we see at once that they were meant to lead on to the narration of Christ's appearing to him. Christ was his first thought, and his words were ordered so as to glorify Christ.

But there was one in the council who could not bear these first words of Paul. The high-priest Ananias felt that they conveyed a reflection upon his own unprincipled life, and he commanded the yet unjudged prisoner to be struck on the mouth. This brought out an indignant retort. But why? Not for the injustice done to him personally, (he had suffered far more than this already) but because it was a public disregard of the law, and that in the place where the law should have been most honored. "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?" His speech, as we know, was prophetic, and Ananias perished miserably at the hand of an assassin.

Yet it would seem that Paul spoke without knowing whom he was addressing, perhaps owing to his imperfect sight. This appears to me the most probable explanation which has been given of his next remark: "I wist not, brethren, that he was the high-priest," for I cannot imagine this to have been said ironically. The words that follow imply a distinct apology for any disrespect unwittingly shown to one who held such a sacred office: "It is

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