

custom, in a useful handicraft, to wit, that of making tents of the long and beautiful goats' hair, called from the name of the province "cilicium."

When the school-days at Tarsus, where the boy learned both Greek and Hebrew, were over, at about the age of thirteen, he set out, doubtless accompanied by his father, for Jerusalem. Sailing beneath the heights of Lebanon to Joppa, the port of Jerusalem, with what emotion the lad would greet the storied hills of Palestine and the city of the Great King. At the feet of the most learned doctor of his age, the keen-eyed youth became well versed in all the wisdom and dialectics of the schools. He probably received the degree of Rab, or the higher one of Rabbi, before returning to his native Tarsus. He could hardly have been in Palestine during the public ministry of our Lord, or he would doubtless have seen and heard the Divine Teacher whose name and fame stirred the whole community. After the marvellous events of the Crucifixion, the Resurrection and Pentecost, Saul is again in Jerusalem, one of the hottest of the zealots, persecuting the new faith, giving his voice against them, haling men and women to prison and to death, and holding the clothes of them that stoned Stephen.

So greatly does his fiery energy commend him to the Sanhedrim, as a suitable agent to bring bound to Jerusalem the little company of believers at the ancient city of Damascus—a city even then well-nigh two thousand years old, and which has still a busy population of 120,000 souls. But as he gazes from the rocky height upon that fairest gem of the Orient, he is met by the Jesus whom he ignorantly persecuted, and the whole current of his being is reversed. Instead of entering the city as a proud persecutor, he entered it as a blind, submissive inquirer for the light. Marvel of marvels, the persecutor becomes the preacher, and "confounded the Jews which dwelt at Damascus, proving that this is very Christ." The street which is called Straight, with the very house of Ananias, and St. Paul's Gate, are still shown the credulous traveller.

After three years' preaching, the late trusted agent of the Sanhedrim is himself a fugitive—let down by the wall in a basket. Bearding the lion in his den, he comes to Jerusalem and essays to join himself to the disciples, "but they were all afraid of him and believed not that he was a disciple." Be-