

ble place for meeting with the Jews and addressing them on religious subjects. Thither Paul and Barnabas went. After the reading of that portion of "the law and the prophets" which formed the lesson for the day, the rulers of the synagogue invited them to address the congregation.

The discourse which Paul delivered on that occasion is, in every way, worthy of the attention of christians, as being a specimen of Paul's manner of addressing Jews and Proselytes ; of the arguments which he employed to bring them over to believe in the messiahship of Christ and of the stile in which he applied this doctrine so as to induce them to believe, as sinners, on Christ for salvation. In a short account given of his preaching at Thessalonica it appears, that he followed the same train of argument there as he did at Antioch. "He reasoned with them out of the Scriptures, opening and alledging that Christ must needs have suffered, and risen again from the dead ; and that this Jesus is Christ." chap. 17: 2, 3. There was but one course for him to take. He needed to prove from their Scriptures that Jesus was the Messiah, and then to persuade them to believe in him. By comparing Stephen's speech before the council with Paul's at Antioch it will be seen that both travelled over the same ground. Had Stephen been allowed to finish his address, it is probable, that he would have brought it to the same point as Paul brought his. Whether Paul copied that eminent *disputer* whose speech he certainly heard, it is of little consequence to enquire, and the more especially as every man who understood the subject must have taken the same course.

Let us now attend to the manner in which Paul set his argument.

1. He takes a rapid survey of the history of the Israelites from the time of their leaving Egypt till the reign of David. His object in this seems to have been to shew, that the Israelites had been specially favoured by God, and that their whole history was a series of steps preparing for the advent of a great deliverer. Of the coming of this Deliverer many promises had been made to David, a man after God's own heart : in particular, that God would raise up one to sit upon his throne (Ps. 132: 11) whose dominion should be everlasting and universal. (Ps. 72.) This promise was made in the most solemn manner, "The Lord sware in truth to David." So far Paul and the Jews were on common ground.

2. Paul next asserts that Jesus of Nazareth was the promised Savior. This was the point to be proved. The Jews believed that the promise to David *would be* fulfilled ; Paul said that it *was* fulfilled. The first proof adduced by the Apostle was, the testimony of John Baptist, who was strictly speaking, a Jewish prophet. Now John openly declared, that he was sent to prepare the way of the coming Messiah, and more than this, he, on two occasions, pointed to Jesus as he walked and said, "Behold the Lamb of God which taketh away the sin of the world ;" saying of him that he came to do what the Messiah was promised to do.

At this stage of the argument, anxious to turn to good account the proof so far as he had gone, Paul said to his audience, "Men and brethren,