

III. A SUBMISSIVE SEEKER.

What shall I do, Lord? v. 10, 11.

"Let us return unto the Lord." Hosea 6. 1.

"Submit yourselves . . . to God." James 4. 7.

IV. A SAVED BELIEVER.

I looked up upon him. v. 13.

"Justified by faith. . . . peace with God." Rom. 5. 1.

"By grace are ye saved." Eph. 2. 8.

V. A CONFESSING CHRISTIAN.

Arise, and be baptized. v. 16.

"Forthwith . . . arose and was baptized." Acts 9. 18.

"Confess me before men." Matt. 10. 32.

VI. AN EARNST WORKER.

Send thee . . . unto the Gentiles. v. 21.

"Straightway he preached Christ." Acts 10. 20.

"Witnessing both to small and great." Acts 22. 23.

THOUGHTS FOR YOUNG PEOPLE.

The Salvation of a sinner.

1. Many people are what Saul of Tarsus was, sinners fighting against God and duty, even while they believe themselves sincere in their unbelief. v. 1-5.

2. The first step in the way of salvation is for the sinner to be awakened to a knowledge of his true state and his need. v. 6, 7.

3. The honest young man, when he finds that he is in the wrong, turns at once to Christ, and submits to his will. v. 8-11.

4. There may be a time of deep anguish, of mental darkness, of sorrow, before the light of salvation dawns upon a soul. v. 11.

5. There is always a Christian to help by his counsels, and guide to the way of salvation, as Ananias helped Saul. v. 12-16.

6. When a soul is converted thoroughly, there is a clear and certain experience of it. Saul more than hoped, he *knew*, that he had passed from death to life. v. 13.

7. The first duty of every one who has been converted is to unite with the Church by baptism, and let the world know that he is a follower of Jesus. v. 16.

8. Every one who has been saved by Jesus should become a worker for him. v. 17-21.

English Teacher's Notes.

It is not often that a prisoner bound with chains gets the opportunity of addressing a large audience, and the scene which meets us to-day is in every respect a remarkable one. We have to take our stand in thought below the Roman fortress of Antonia, which, rising at the north-west corner of the temple area, commands the whole inclosure. The steep flight of steps by which it is reached is guarded by soldiers, and at the top stands Paul the prisoner, with the Roman captain Lysias at his side. The area below is filled with an excited and angry multitude. Yet the crowd who but a few moments before had nearly torn the prisoner in pieces are listening in silence to his words, and the Roman guards are quietly waiting while he speaks. What has procured for Paul this privilege? The chief captain has evidently been favorably impressed by his prisoner's demeanor, and the crowd below have been charmed by the accents of the Hebrew tongue. But in all this we cannot but see the over-ruling

hand of Him whose servant the apostle is, and who can turn the heart of ruler and people as he will.

We should naturally expect a prisoner who suddenly found himself in the position of Paul to turn it, if possible, to his own advantage. A definite charge has been brought against him, and he has now the opportunity of meeting it, and of declaring his innocence. He might speak of the circumstances of his visit to Jerusalem, his desire to keep, as before, the yearly feast (chap. 18. 21), and of the offering which he had brought to his countrymen; he might narrate how he had taken charge of the four men who had made the vow, and had borne the expenses connected with the matter. He might disprove the accusation of having brought foreigners into the temple, and show the falsity of the idea that he taught men to disregard the law. But he does nothing of the kind. That he must give some account of himself is plain, if he is to catch the ear of the excited multitude, but the opportunity is too precious to be squandered in mere self-defense. Never before has he addressed such a Jewish audience. And he must speak to them of Jesus, the Messiah so long promised, the Saviour, and the Lord.

So he begins by referring to his earlier days and his earlier doings, so well known to all. And then he relates the great event which had utterly changed his life, and had turned Saul, the proud, persecuting Pharisee, into Paul, the prisoner. He had seen Jesus who was crucified, seen him as the Risen One. And in the course of the narrative he testifies of the risen Jesus.

(1.) *As the Lord.* "The Lord said unto me," Ver. 10. He confesses that to Jesus of Nazareth his allegiance is due, and that he has given that allegiance whole-heartedly and unreservedly. "What shall I do, Lord?" had been his question, and his way henceforth had been regulated by the answer.

(2.) *As the "Just One."* This was an appellation understood to mean the Messiah, or Christ. "My king cometh unto thee; he is just, and having salvation," had been foretold by the prophet Zechariah; David's prophecy of the king had specially noted his justice (Psa. 72. 2, 4, etc.), and the title had been already claimed for the crucified and risen Jesus by Peter and by Stephen. Chap. 3. 14; 7. 52.

(3.) *As the sender of a message of peace to the Gentiles.* This also had been foretold by Zechariah of the king who was to come. Zech. 9. 10. The commission to Paul, "I will send thee far hence unto the Gentiles," was the fulfillment of that prophecy.

Yet it is this last testimony which exasperates the multitude, so that they hear no more. "They gave him audience unto this word." The identification of Jesus with the Messiah they had heard in silence. The reference to Stephen's martyrdom they had allowed to pass. But that from Jerusalem a message should go forth to the Gentiles, this they cannot endure. Paul has increased their enmity by his speech, but he has testified of Christ.

Our Golden Text suggests the lesson to be drawn