6—15. THE ACTS. 711   
   
 there was a certain disciple at Damascus, ® named Ananias ; gb. xxii.   
   
 and to him said the Lord in a vision, Ananias. And he   
 said, Behold, I am here, Lord. 11 And the Lord said unto   
 him, Arise, and go into the street which is called Straight,   
 and enquire in the house of Judas for one called Saul, " of »sh:z4'-%   
 Tarsus: for, behold, he prayeth, !and hath seen [4 in   
 a vision] a man named Ananias coming in, and putting   
   
   
 his hand on him, that he might receive his sight. 183 Then   
 Ananias answered, Lord, I have heard ¢ dy many of this   
 man, ‘how much evil he hath done to thy saints at Jeru- iver.   
 salem: Mand here he hath authority from the chie   
 priests to bind all \* that call on thy name. k yer.   
 15 But the vii.   
 © render, from. 1   
 4 omitted by some ancient authorities.   
   
   
 effect produced on him by the heavenly true as this is, we have sometimes proofs   
 vision (ch. xxvi. 19), aided by his own and illustrations unexpectedly appearing,   
 deeply penitent and remorseful state of as rescarch gocs on, which identify as   
 mind, rendered him indifferent to all sus- authentic, sites long pointed out by tradi-   
 tenance whatever. 10.] Paul adds, tion. So that our way seems to be, to seek   
 ch. xxii. 12, with particularity, as defend- for all such elucidations, and meantime to   
 ing himself before the Jews, that Ananias suspend our judgment: but never to lose   
 was “a devout man according to the law, sight of, nor to treat contemptuously at   
 having a good report of all the Jews which first sight, local belief. of Tarsus]   
 dwelt there?’ saying nothing of the com- The first place where he is so specified.—   
 mand received by him, nor that he was a Tarsus was the capital of the province of   
 disciple. Inch. xxvi., speaking before the Cilicia, large and populous city in a fruit-   
 Roman governor, he does not mention him. ful plain on the river Cydnus, which flowed.   
 —Mr. Howson remarks on the close analogy through the midst of it, aswift stream   
 between the divine procedure by visions of remarkably cold water. Strabo speaks   
 here, and in ch. x. Here, Ananias is pre- most highly of its eminence in schools of   
 pared for his work, and Saul for the reeep- philosophy ; and says that they excelled   
 tion of him as a messenger, each by a those even of Athens and Alexandria. He   
 vision: and similarly Peter and Cornelius enumerates many learned men who had   
 in ech, x. I may add, that in ch. viii., sprung from it. It was a “ free city,” i.e.   
 where the preparation of heart was already one which, thongh under Rome, lived   
 found in the eunuch, Philip only was super- under its own laws and chose its own   
 naturally prepared for the interview. magistrates. This freedom was granted to   
 11] “ We are allowed to bear in mind that it by Antony: and much later we find it a   
 the thoroughfares of Eastern cities do not Roman colony. It is now a town with   
 change, and to believe that the ‘straight about 20,000 inhabitants, and is described   
 street,’ still through Daimas- as being a den of poverty, filth, and ruins,   
 cus in long perspective from the eastern There are many remains of the old town,   
 gate, is the street Ananias spoke to behold, he prayeth] This word   
 Saul.” (Conybeare and Howson, p. 115.) would set before Ananias, more powerfully   
 the honse of Judas] The houses of. than any other, the state of Saul.   
 Anvanias and Judas are still shewn to tra- 12. a man named Ananias] A man, whose   
 yellers. Doubtless they (or at least the name in the same vision he knew to be   
 former) would long be remembered and Ananias. The sight of the man and the   
 pointed out by Christians; but, in the long knowledge of his name were both granted   
 degradation of Christianity in the East, him in his jon. 13. thy saints]   
 most of such identities have been lost ; This is the first time that this afterwards.   
 and imposture is so easy, that it is 3A well-known appellation oceurs as applied   
 possible to cherish the thought that the to the believers in Christ. 14.] It   
 spots now pointed ont can be the true ones. could hardly fail to have been notified to   
 And so of all where we have not un- the Christians at Damascus by their bre-   
 alterable or unaltered data to Still, thren at Jerusalem, that Saul was on his