

he was rescued by Claudius Lysias, who, in order to protect him from the mob who had sworn that they would neither eat nor drink until they had killed him, he was sent back to Caesarea, where he remained until by his appeal by virtue of his Roman citizenship, and to prevent the injustice of being sent up to Jerusalem for trial, Festus decided upon granting his appeal to Caesar. At length after a perilous voyage, during which he suffered ship-wreck and a detention of three months on the Island of Malta, he steps ashore at Putroli, where after a stay of seven days, he went towards Rome. The scene as he walks along the Appian Way, chained to the Roman soldier by his side, a small statured, battered and care-worn prisoner, towards the world's metropolis, is as impressive as it is pathetic.

Why was the Apostle so desirous of visiting Rome? We know why men usually throng the large centres of population, the seats of trade, industry and political power. We know the reason why thousands of emigrants every year leave their native land and brave the perils and discomforts of long and tedious journeys over sea and land; that it is to obtain the best markets for their wares, the best openings for their labor and skill, the best field for the investment of their capital; in short, the most favorable conditions under which to lay the foundations of fortune, or secure preferment to official position and honor. More than thirty years ago, from every land, thousands thronged the coast, valleys and mountains of this country, to get gold—to make fortunes.

Rome was the metropolis of the world. More to the rest of the world than what London is to Britain, Paris to France, and Washington to the United States. Thither men of every class and calling repaired, as offering the best prospects of business and professional success.

Were these, then, the reasons why the Apostle was so desirous of visiting Rome? His own words are the best answer to such a question,—“For I long to see you, that I may impart to you some spiritual gift, to the end that ye may be established. That I might have some fruit among you also, even as among other Gentiles; I am debtor both to the Greeks and to the Barbarians; to the wise and unwise. So, as much as in me is, I am ready to preach the Gospel to you who are at Rome also, for I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation, to every one that believeth, to the Jew, first, and also to the Greek.” There is here, as everywhere, throughout his whole Missionary career, a thorough abandonment of himself to the service of his Master, with nothing that is selfish or mercenary in the motives by which his actions were controlled. He recognized Rome as the heart of the world. Here he could come into direct communication, with statesmen and soldiers, governors and praetors, the men who controlled the destinies of the world. Here he could touch springs of influence that would vibrate to the most distant provinces, so he desired, with all his heart, with supreme confidence in its sufficiency to meet the clamant's need, to preach the Gospel in Rome. He sought nothing for himself, but his desire knew no limit but the possession of the world for Christ.

Confidence we know is an essential condition of success in an enterprise. Here we have the expression of supreme confidence, on the eve of an enterprise the most stupendous, entered upon under external conditions, that gave but little promise of success. Take him in all, the Apostle remains, intellectually, morally and spiritually, the highest character, except one, in all Christian history; but his confidence was not in himself, indeed, we know that his estimate of himself was very humble: “I am the least of all the Apostles, so that I am not worthy to be called an Apostle.” “Who is Paul? and Who is Apollos? but ministers by whom ye believed.” In this respect he does not stand alone; many of the strong characters, the