

ing the way to international movement of all kinds. In every city of any importance, there might be seen, in addition to the native population, representatives of the three nations meeting in commerce and trade—in military organisation and in social relations, but always divided by a middle wall of partition. For where the Jew regarded the Gentile with a toleration politic or enforced, the Greek in his turn extended a supercilious recognition to the Barbarian, while the Roman looked with the superiority of the conquering upon the subject races of the Empire—some such medly as this went to make up the population of Philippi, when St. Paul in obedience to the mysterious call from Macedonia, landed at Neapolis and entered Europe—the Ambassador of Christ. Philippi was a name of some significance in the annals of Rome. It was on the plains of Philippi that the armies under Brutus and Cassius encountered Octavian in the contest between Republic and Empire for Rome. Octavian when he became Augustus, the first of the Roman Emperors, raised the city to the rank of a *colony* (colonia) in honour of his victory, by this means conferring on every free inhabitant the privilege of Roman citizenship. This fact was, no doubt, in St. Paul's mind when he wrote to the Philippian Church—"For our citizenship is in Heaven; from whence "also we wait for a Saviour, the Lord Jesus Christ." The Philippian colony, of some fifty years standing, was still very conscious of its dignity, and the political atmosphere was strongly Roman. This is the whole point of the otherwise rather vague charge formulated against Paul and Silas,—“These men being Jews do exceedingly trouble our city, and set forth customs which it is not lawful for us to receive, or to observe *being Romans*.” The Grecian element was probably not very strong—at least we hear nothing of the philosophers, the city full of images, the keen interest in *new things* of the Athenians. And the Jews cannot have been numerous, since there was no synagogue. Wherever this was the case, the Jews made a practice of meeting for worship by some water side, water being the emblem of purity. Hence in Philippi Paul and his companions knew where to look for the Jewish nucleus—“we went forth without the gate by the river side where we supposed there was a place of prayer.” Part of the city wall followed the stream, and there may still be seen traces of a gateway opposite a bridge—very possibly the