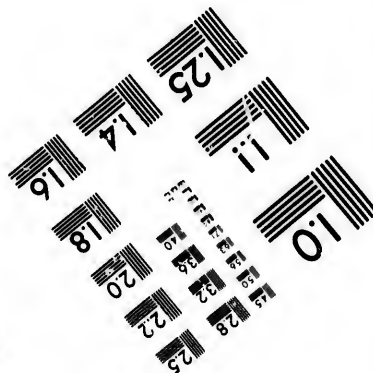
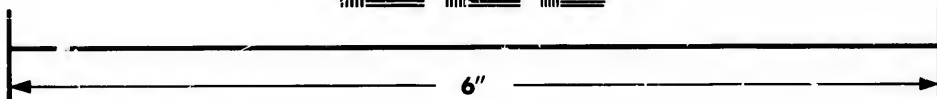
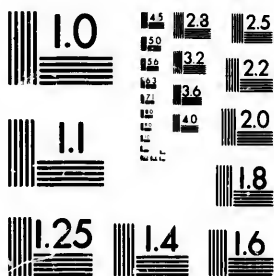


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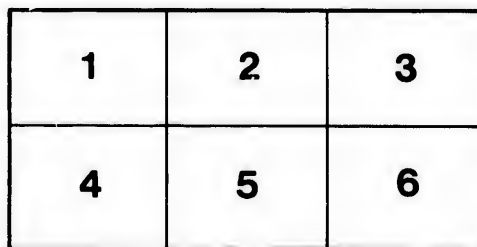
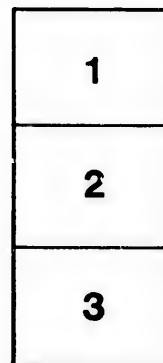
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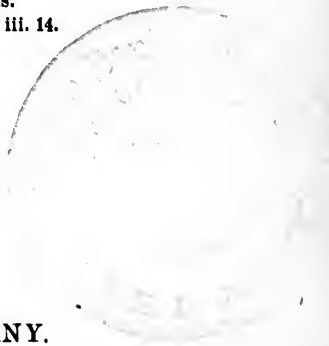
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BY  
D. H. TAYLOR.

"I press toward the mark for the prize of  
the high calling of God in Christ Jesus."

—PHIL. iii. 14.

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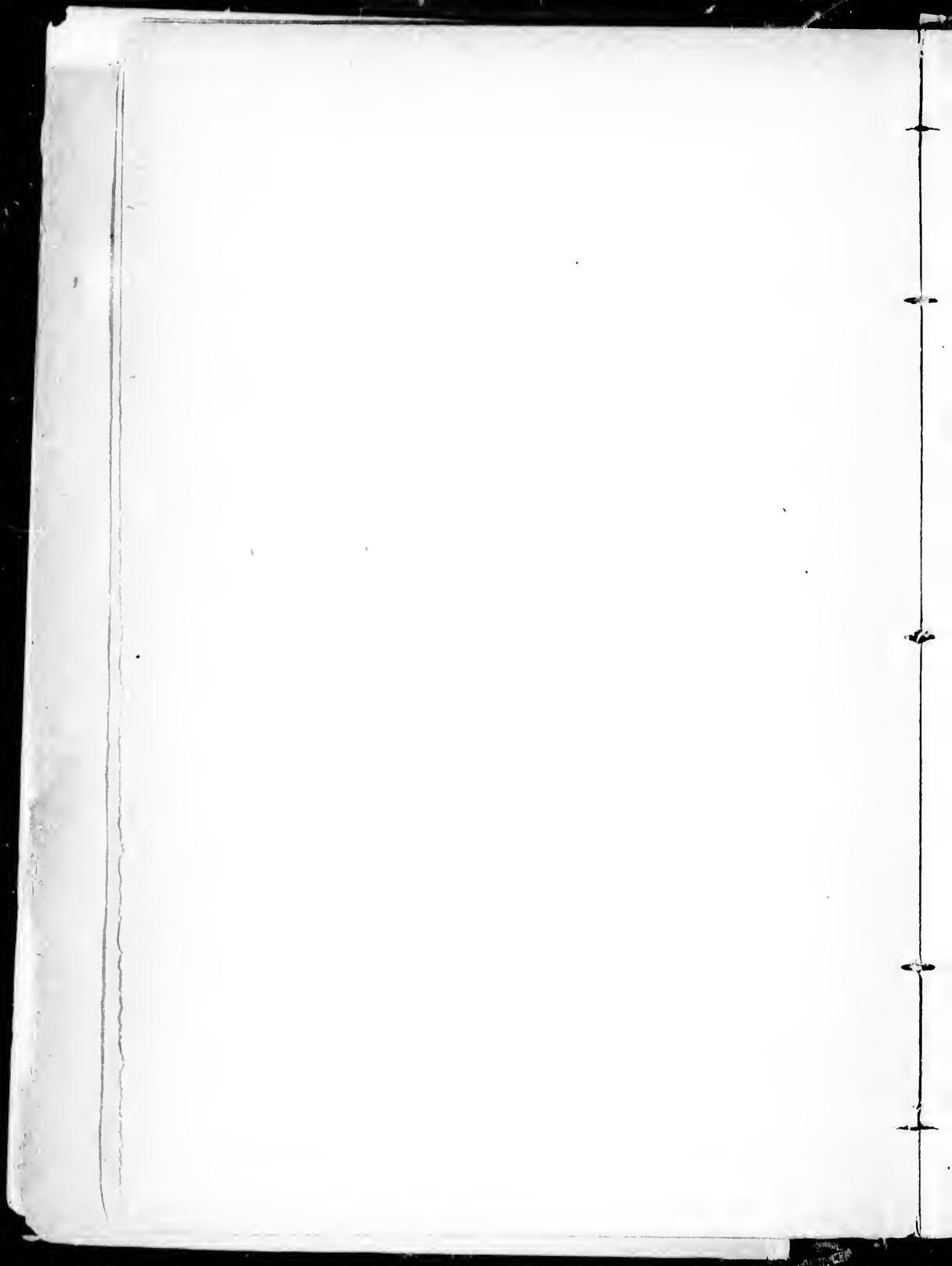
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*To the Memory*

OF THAT MOST SCHOLARLY, CATHOLIC, AND REVERENT  
STUDENT AND TEACHER OF THE  
WORD OF GOD,

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THIS LITTLE BOOK IS AFFECTIONATELY INSCRIBED  
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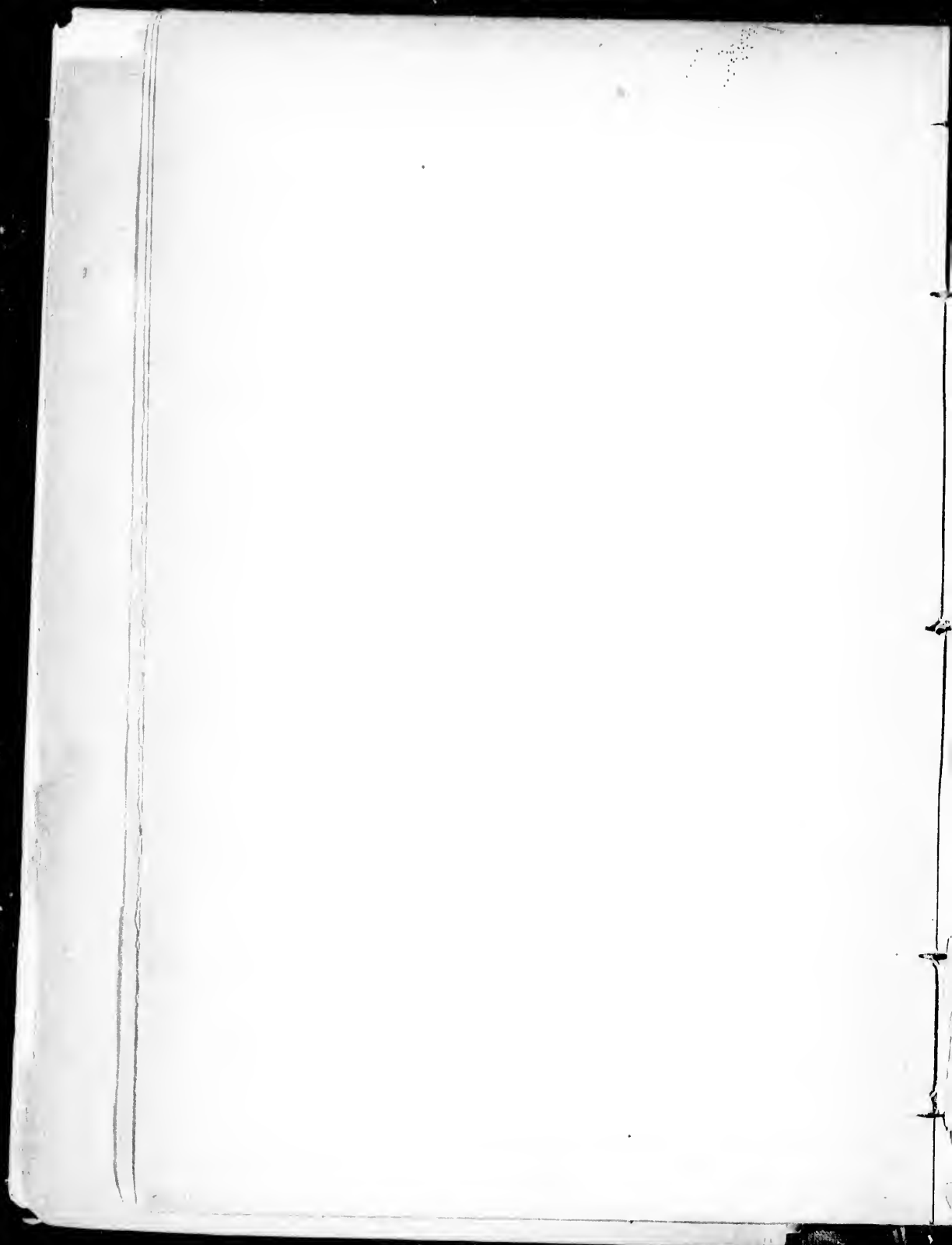


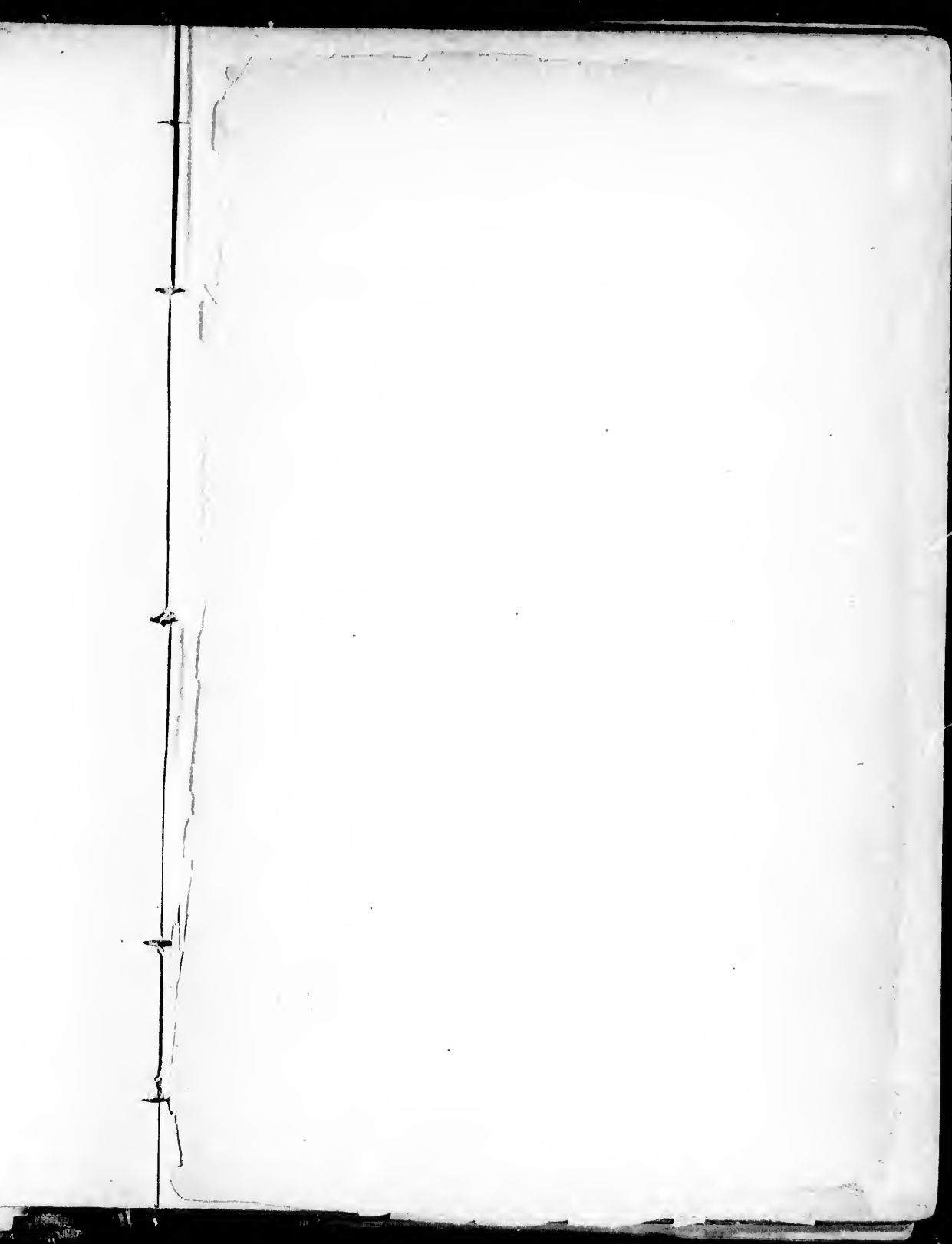
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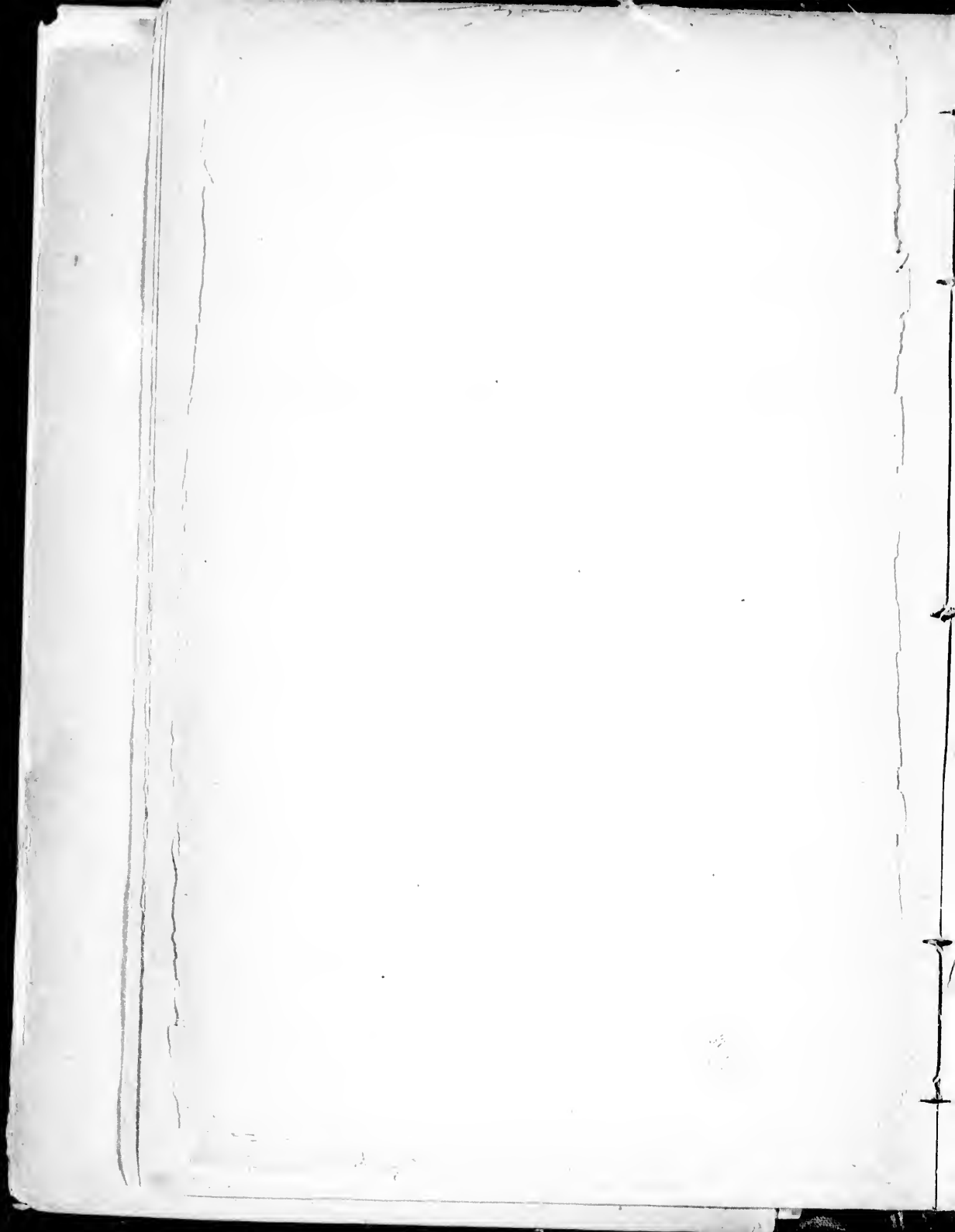
THE following pages are an attempt to present a picture of the life of Paul, and of the scenes through which he passed, within such limits that every person who desires to, may become familiar with at least the outline of that grand career. The writer has nothing new to say, unless it be those old things that are always new and true and good. Other men have labored, and he has entered into their labors, availing himself, as far as he has been competent to do so, of the latest and best results of their work. Care has been taken to secure historical as well as exegetical accuracy. The writer believes that the book is truthful, and he hopes that it may do good.

JAMAICA PLAIN, December, 1883.









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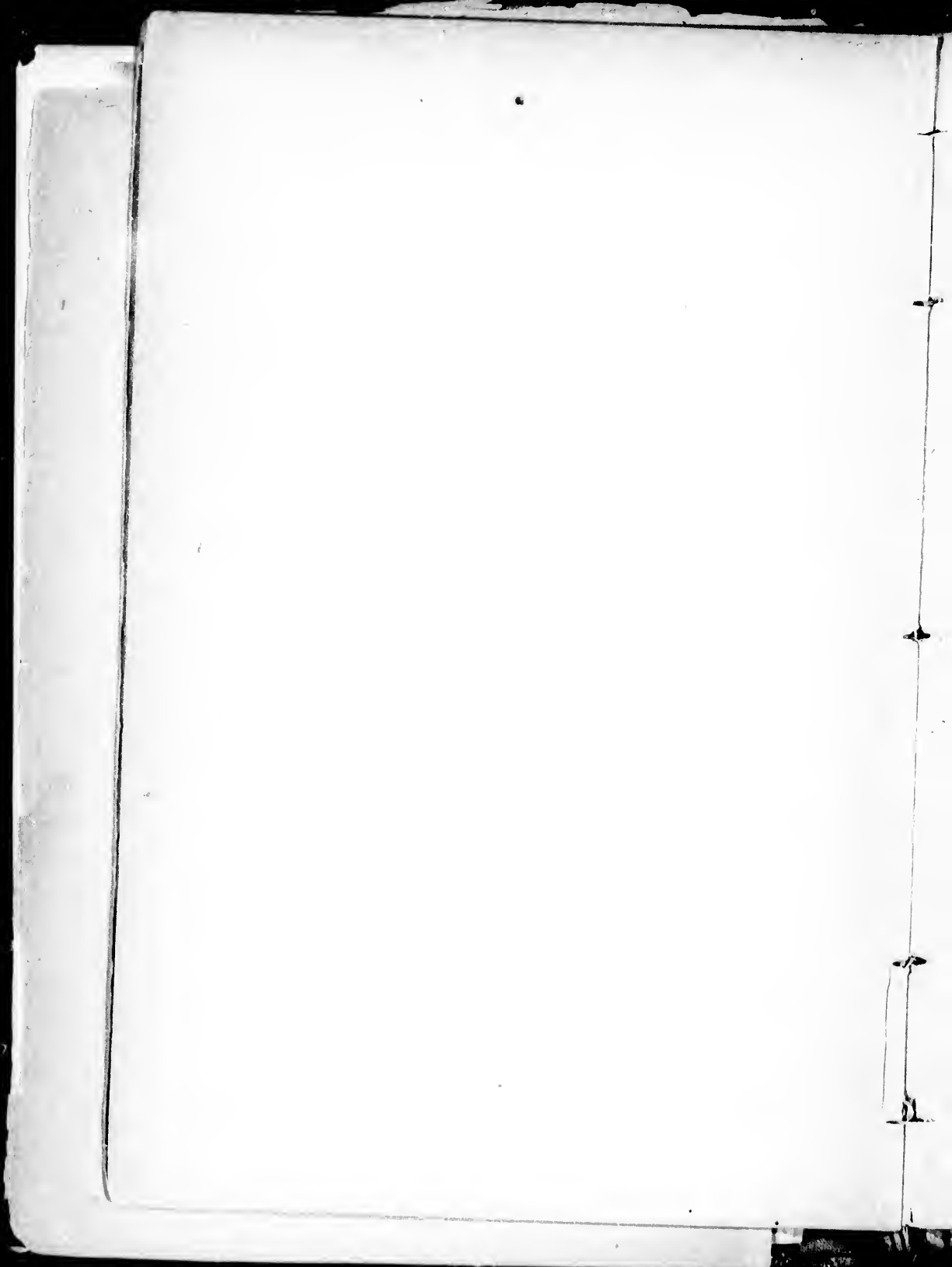
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PART FIRST.

*Preparation for His Life-Work.*



# LIFE OF PAUL.

---

## CHAPTER I.

### SCHOOL-DAYS.

“A citizen of no mean city.”—ACTS xxi. 39.

“The thoughts of youth are long, long thoughts.”

H. W. LONGFELLOW.

**A**WAY up, almost at the extreme northeast corner of the Mediterranean, there is a Turkish city called *Tersoos*, the most important city of eastern Asia Minor. It is situated twelve miles from the coast, on the western bank of the *Cydnus*, — a cold mountain stream, which tumbles down from the perpetual snows of the *Taurus*, and makes its way rapidly across the *Cilician* plain to the sea. This plain is described as beautiful and fertile. In the summer its grain-fields gleam in the sunshine, and the meadows are so luxuriant that rippling under the wind they look from a distance like a billowy ocean. The plain, however, is narrow, being invaded, not many miles back of where *Tersoos* stands, by the foot-hills. In these hills roam the flocks of goats whose long



coarse hair gave the name to the country, and the manufacture of which has always constituted the principal enterprise of the people. Over this resort of flocks and shepherds rise the snowy peaks of the Taurus range which makes the northern wall of Cilicia. Through its most famous pass, the Cilician Gates, the highway crosses from Tersoos to Central Asia Minor and the West. The eastern boundary of Cilicia is marked by the Amanus. The traveller going eastward from Tersoos follows the road across the Cydnus through the fertile plain to the village of Adana, over the river Seihun and through the Syrian Gates to the valley of the Orontes and Antioch.

The capital of Cilicia is half hidden in gardens and orange-orchards; and yet, as in most Oriental cities, so here, the streets are narrow, the houses low, and filth and squalor abound everywhere. There is a population of about thirty thousand,<sup>1</sup> occupied in various ways, — some in agriculture, some in tanning, others in making ropes and sacks and tents of goats' hair; still others in buying and selling grain, fruit, wool, goats' hair, and hides, wax, galls, and such other produce as the surrounding country affords, while many spend their days in indolence and poverty.

<sup>1</sup> Plumptre: "St. Paul in Asia Minor," p. 32.

∟ Tersoos is very ancient. Long ago it was the most illustrious city of Cilicia. Tradition relates that it was founded about a hundred years after the time of Solomon, by Sardanapalus, king of Assyria. ∟ Four centuries before the Christian era Xenophon wrote that it was large and prosperous. ∟ Here Cicero made his residence while governor of the province of Cilicia. It was here that Mark Antony summoned Cleopatra to explain some of her political movements. This Venus of the Nile "sailed up the river in a magnificent galley, its stern covered with gold, its sails of purple, its oars of silver."<sup>1</sup> The queen lay under a golden canopy, fanned by boys dressed as Cupids, while the sailors appeared as Nereids and Graces. The river banks were black with the wondering crowds, who, in their admiration at the advent of the supposed goddess, made the air fragrant from burning incense. Antony himself was so fascinated with the beauty of this wonderful creature, and with the luxury which surrounded her, that instead of becoming Cleopatra's judge, he became her lover and facile slave.

∟ At this time Tersoos, or, as it was then called, Tarsus, ranked among the first cities of the world. It was one of the busiest mercantile ports of the Mediterranean; while in scholar-

<sup>1</sup> Plumptre: "St. Paul in Asia Minor," p. 15.

ship and the fine arts it was excelled only by Alexandria and Athens. Here were schools to which young men from all parts of the world came to complete their education.<sup>1</sup> "Rome," we are told, "was as full of men who had been trained at Tarsus as of those who had been trained at Alexandria, and the one education was as much a passport to the post of tutor or director as the other." The language of the cultivated classes was Greek, — a language which nearly all the inhabitants understood, though some retained their native dialect. There were also many Jews and persons of Jewish descent who in their homes and places of worship and private schools used the Aramaic and the ancient Hebrew. There was a variety of religions or of forms of worship. Most of the people were ready to adopt the forms prescribed by the Roman government; but some maintained their devotion to the deities of Greece, while others clung to the traditional religion of Assyria. The Jewish residents, however, held tenaciously to their own faith and form of worship. They read their scriptures and taught them to their children; they met in their synagogues on the

<sup>1</sup> "Tarsus, from which we know at least one splendid specimen of a student, — the Apostle Paul, — always had a high and solid reputation for work; and it is very remarkable how the most serious of all the practical systems, the Stoic, is identified with that part of Asia Minor." — J. P. MAHAFFY: "Old Greek Education," p. 138.

Sabbath and worshipped with their faces toward Jerusalem.

It was in such a city, among such a people, that, a few years after the birth of Christ, Saul was born. We know little about his parents, except that they were Jews, and Pharisees, and that his father was a Roman citizen. We know also that he had one sister; but whether there were any others — sisters or brothers — we are not told. There is no doubt that while Saul was a small boy he was taught to read the Hebrew Bible, and instructed in the history and religion of his nation. As he grew older he probably attended the schools of Tarsus, where he would study geography and mathematics, poetry, and even metaphysics. Sometime too, while yet a boy, he learned the trade of tent-making (at which in later life he frequently worked to earn a living); for every Jewish boy was required to learn some trade, no matter whether his parents were poor or rich. It is also quite probable that Barnabas, then a boy, was sent from his home in Cyprus to the excellent schools in Tarsus, and that here sprang up that friendship which on several occasions in later life drew the two men together. We think of the boy Saul at this period as studious, devout, rather impetuous and fiery in his disposition, and inclined to obstinacy and pride — a burly little

Jew. He was very much such a boy, probably, as the boys of the best families in Tarsus are at the present time. He saw too the same luxuriant fields, played upon the banks of the same mountain stream, lay on the ground in the shade of the same species of trees, picked the same kinds of flowers, listened to the same bird-notes, watched the cloud-shadows drifting across the same snowy peaks in the distance.

But the schools of Tarsus, excellent though they may have been, were not adapted to the training of a Jewish boy. Young Saul's parents saw that he was likely to be something more than an ordinary man, and they were anxious to give him the best possible education. For this purpose he must go to Jerusalem. It is not improbable that his parents entertained the hope that their son might be a Scribe or Teacher of the Law. The most famous school in which to prepare for this profession was that of Gamaliel.<sup>1</sup> To this boys were admitted at the age of thirteen, provided they were able to pass the entering examination. The curriculum for those who took the full course lasted from fifteen to seventeen years.

We can imagine Saul making preparation to exchange his home-life for that of the school in Jerusalem. His thoughts would naturally

<sup>1</sup> "The University of Jerusalem," Lewin, I. 9.

be occupied with the future. That city of David, of which he had read, about which his mother had told him so many fascinating stories, of whose walls and towers and palaces and Temple he had often dreamed, he was going to see! Hope was keen in the young Pharisee. His mother, we may believe, had taken pains that everything should be ready for his departure. Perhaps his father had put into his hand, with a word of timely advice, a few Roman coins. At the last moment father and mother bid him good-by, and in a few hours he is on board ship, and feeling, possibly for the first time, the swell and roll of the sea. The eager boy takes a farewell look at the shores of Cilicia, sees the familiar mountains fading from view, and then turns his face toward the new shores, — the shores of that promised land, visions of which had been filling his young mind.

Palestine at this date was no longer the home of a distinct nation. Rome had become "mistress of the world." Other nations were only provinces under the sway of her magnificent empire, which, enthroned in the city of Romulus, was ordering the affairs of all mankind; and Palestine was merely a small and remote part of one of the most distant provinces of the empire, namely, Syria. Jerusalem, the ancient

capital of Palestine, was three hundred miles from Antioch, the illustrious capital of Syria. Saul must have come to Jerusalem about the time of the death of the great and much loved Augustus, when Tiberius became emperor.

We should remember that while Palestine was a part of the province of Syria, it maintained, on account of the peculiar difficulties in controlling the Jewish population, and for other political reasons, a partial independence. The whole province of Syria was under the rule of a governor, or *proconsul*, residing at Antioch. Palestine also had its own governor, or *procurator*, residing at Cæsarea, appointed directly by the emperor, and in the main independent of the governor of Syria. Valerius Gratus was made procurator of Palestine on the accession of Tiberius, and continued in office until A.D. 26, when he was succeeded by Pontius Pilate.

The Romans had made great changes in Palestine. They had built at least two new cities, Cæsarea and Tiberias, and they had almost transformed Jerusalem. Herod, a petty king by the grace of the emperor, had erected here a palace famed for its grandeur; had enlarged and strengthened the fortress and named it Antonia; had built and adorned a theatre, and had also rebuilt the Temple on a scale of magni-

ficence far surpassing the work of Solomon. So that while Saul, as a patriotic young Jew, would be disturbed that his beloved fatherland should be under the yoke of a foreign government; yet in all its external aspect the entire country, and its one great city, presented a finer appearance than it ever had presented before the Roman conquest.

Already there are several other boys in Palestine who will some day be great men; and with whom, later in life, Saul will have much to do. There is one whose name is John, living with his aged parents somewhere in the hill-country of Judea. There are others in Bethsaida, who, scarcely old enough yet to manage a fishing-boat on the Lake of Galilee, are no doubt busy part of every day drying and mending the nets, and washing and drying the fish their fathers have caught, who will yet be brothers to Saul. And at the village of Nazareth there lives one JESUS with his father, Joseph the carpenter, and his mother Mary, whom, as Saul grows to manhood, he learns to despise and hate with great bitterness. At length, however, he learns to love this Jesus so well that life is too small to give Him, and death is sweet for His sake. Probably none of these boys were in circumstances to attend the great school at Jerusalem. Saul's school companions prided themselves on being of an



entirely different class. Most of them belonged to the aristocracy of the Pharisees.

X During the fifteen years that Saul was at Jerusalem we know only that he sat "at the feet of Gamaliel, taught according to the perfect manner of the law of the fathers." We may feel sure that he followed the whole course of studies laid down in the school, that he was a diligent student, and was among the best scholars. His vacations were most likely spent in Tarsus resting at his father's, or perhaps working at his trade, or possibly on pleasant days going down the Cydnus to the seaside, or away to the mountains to ramble among their tremendous solitudes.

There developed in Saul during this period a strong, active, independent character. The impetuosity and wilfulness of the boy had been tamed and disciplined into force and fearlessness. He was proud of his nationality, and looked with scorn upon all who were not Jews. His days were spent in rigid conformity to the Jewish law, while he observed with scrupulous care all the rites and ceremonies which that law imposed, attending the religious festivals, submitting to the fasts, offering the sacrifices, paying the fees, making and fulfilling the vows, reciting the Hebrew scriptures, and both in private and in public repeating long prayers.

Before he had arrived at the age of thirty he was one of the foremost young Scribes in Jerusalem, looked upon by the older Jews as a pillar of orthodoxy, and put forward as the champion of their venerable religious creed.<sup>1</sup>

<sup>1</sup> "We infer, from the whole bearing of the Apostle, that he was bred to all those amenities of the higher circles of life, which so stood him in stead when he was compelled to deal with men of high rank or culture. Through all the vicissitudes of his eventful life he seems always to have borne

'without abuse

The grand old name of gentleman.'"

W. T. BURNS.

"We may assume, as a matter of course, that he took the degree of Rab, the first step to honor among his countrymen; and that he afterwards became a Rabbi, the second step amongst the learned doctors. The diploma of Rabbi, conferred by the University of Jerusalem, was of the greatest service to Saul in his subsequent labors; for it enabled him to address his countrymen in the synagogues abroad, and to command, from his rank, their respectful attention." — LEWIN, I. 13.

## CHAPTER II.

### THE MARTYRDOM OF STEPHEN.

“Foremost and nearest to His throne,  
By perfect robes of triumph known,  
And likest him in look and tone,  
The holy Stephen kneels,  
With steadfast gaze, as when the sky  
Flew open to his fainting eye,  
Which, like a fading lamp, flash'd high,  
Seeing what death conceals.” — **KEBLE.**

“The first Apostle who died was a traitor, the first disciples of the Christian Apostles, whose deaths are recorded, were liars and hypocrites. The kingdom of the Son of Man was founded in darkness and gloom. But a heavenly light reappeared with the martyrdom of Stephen.” — **J. S. Howson.**

**W**HILE Saul is yet at Jerusalem, events occur which give direction to all his subsequent life. That John, who had been brought up in the hill-country of Judea, commences preaching about the city, and at last establishes himself in the vicinity of the River Jordan, where many go to hear him. He is telling the people that they must repent and live holier lives, and that very soon the Messiah will be among them to call out His followers and set up His kingdom. Many out of the listening crowds are persuaded by John's burning words,

and, as a sign of their penitence and reformation, are baptized in the river. One day there appeared among the people a new face. Jesus, the son of Joseph the carpenter, has come down from Nazareth, and he also is baptized. Very soon Jesus himself commences to preach, and one by one gathers a little company of disciples, with whom for three years and a half he goes through the towns and villages and cities of Palestine, healing the sick, speaking with authority, rebuking the religious formalists, and offering eternal life to all who believe the words he speaks. At length the Jews are so irritated by the claims of Jesus that he is violently arrested while at prayer, hurriedly tried, falsely condemned, and impiously crucified.

While these remarkable events were taking place Saul was probably at Jerusalem, or, if absent for the time, he must have heard of them; for he was so patriotic as a Jew, and so prominent in the political and religious life of his nation, that he was not likely to be ignorant of the character and teaching of Jesus; of the accusations made against him, of his death, and the report of his resurrection. By this time we must think of Saul not as a student in Gamaliel's school, but as an active Scribe or teacher. As a lawyer he has been "admitted to the bar"; and, more than that, has been ap-

pointed one of the seventy-two judges, and occupies a seat on that supreme bench called the Sanhedrim.

During the three or four years immediately following the death of Christ there were several remarkable events, which need only to be mentioned in this connection, since they have merely an incidental bearing upon the life of Saul.

The first was that miraculous occurrence on the day of Pentecost, ten days after the ascension of our Lord, when, as Luke tells us, His disciples being all together in one place, "Suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance."<sup>1</sup>

In the autumn of the same year Peter cured a man, who had been a helpless cripple all his life, at the Beautiful Gate of the Temple, by simply taking him by the hand and bidding him, "in the name of Jesus Christ of Nazareth, rise up and walk."<sup>2</sup> A great crowd gathered to listen while Peter and his companion John explained the means by which the lame man was made to

<sup>1</sup> Acts ii. 2.

<sup>2</sup> Acts iii. 6.

walk, and the result was that a large number were converted. The Sadducees, however, made complaint, caused the arrest of the apostles, and brought them before the Sanhedrim; but, not being able at this time to substantiate their charge against them, were obliged to let them be dismissed. After this, the apostles were arrested, tried, and imprisoned; at one time released from prison by an angel in answer to the united prayer of the assembled church; at another, escaping death only by the temperate advice of Gamaliel.<sup>1</sup>

Another event in the record is the startling and terrible death of Ananias and of his wife, Sapphira.<sup>2</sup> These two secretly agreed upon a falsehood which they would tell to make the apostles believe that they had given away all that they possessed, while in reality they were keeping back one half. But "lying lips are an abomination to the Lord." They both fell dead, neither knowing the other's miserable end.

Four years have passed since the crucifixion of Christ. They were years crowded with activity and development on the part of Christianity. The disciples, who had been scattered at the death of Christ, came together again immediately after His resurrection, and from that time exhibited such intensity of devotion

<sup>1</sup> Acts v. 34.

<sup>2</sup> Acts v. 19.

to Him and His memory that their cause attracted the attention of all classes in Jerusalem. It was a time when religion was at a low ebb. Attention enough was given to the formalities of worship; but there was very little in either the teaching or the example of any of the religious leaders to satisfy the cravings of the people or to incite them to good lives. Even Saul, while he maintained such remarkable devotion as he did to the religion of the fathers, must have sometimes been less than satisfied with its universal dulness, coldness, and fruitlessness. This state of things, however, furnished a favorable opportunity for the warm, pungent, personal Gospel preached by the apostles of Christ; and the people liked it, even as they had, so many of them, gladly heard Jesus himself. Accordingly, the number of Christ's followers increased, not only from the poor and uneducated, but also "a great company of the priests were obedient to the faith."<sup>1</sup>

Among the most prominent of those who believed the Gospel, and who met together to worship Jesus and take counsel for their work, was Stephen.

That first church had in it some poor and helpless widows, who, if they had remained faithful to the old Jewish religion, would have

<sup>1</sup> Acts vi. 7.

X I N E S E A

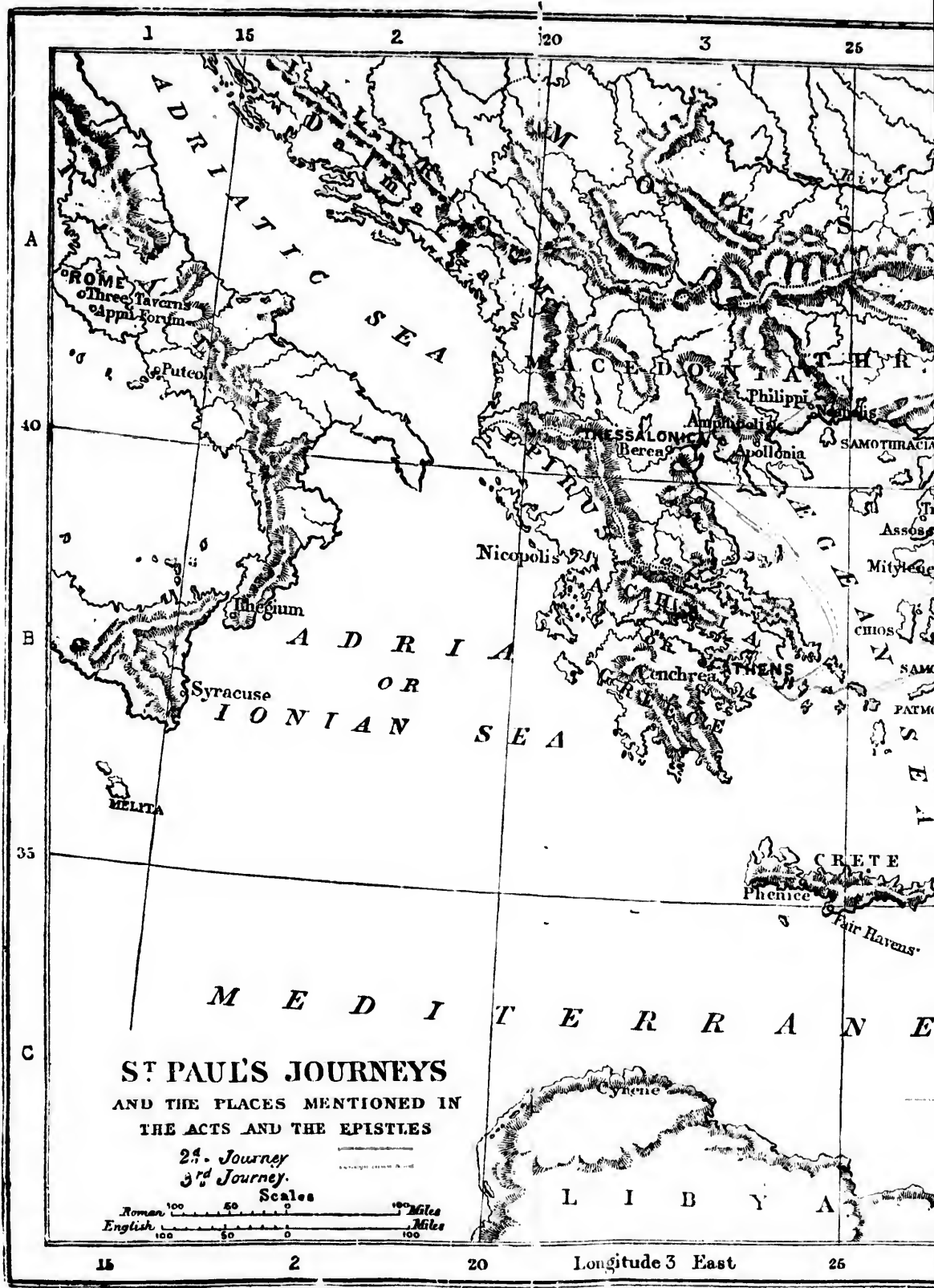


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B





**ST. PAUL'S JOURNEYS**  
 AND THE PLACES MENTIONED IN  
 THE ACTS AND THE EPISTLES

*2<sup>d</sup>. Journey*  
*3<sup>d</sup>. Journey*

Scales  
 Roman Miles 100 50 0 50 100  
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been provided for by the Corban fund, but, having left the synagogues, and meeting now with the disciples, some other means must be devised for their support. The first disciples of Christ were generous; but it was necessary that there should be some system as well as generosity in their benevolence. Accordingly, seven deacons were chosen, part of whose duty it was to attend to the needs of the poor. Stephen was one of these. He was a young man of far more than common gifts, — a Jew who had received a Greek education. He was vigorous, strong and bold, and, as tradition paints him, beautiful. It was natural that such a man should come quickly into notoriety. With Peter, John, and Philip he was soon recognized as a leader; so that he was not only a deacon to distribute charity among the indigent, but also an eloquent evangelist preaching the Gospel of Christ with so much force and zeal that many were converted, while, on the other hand, some were enraged.

At length there was a public discussion, at which Stephen maintained the truth of Christianity against chosen men from several of the synagogues of Jerusalem.<sup>1</sup>

It is probable that Saul took part in this debate; but even with such a champion Stephen's

<sup>1</sup> Acts vi. 9-10.

enemies were not able to hold their ground against him. All the more was their opposition stirred up. They were not only opposed to the truth which he preached, but they were alarmed at the influence which a man of such ability and zeal might exert upon all classes, low and high, in the city. They determined that in some manner he must be got out of the way.

It happened that at that time, A. D. 37, by a very exceptional combination of circumstances, the power of life and death was in the hands of the Jewish authorities. Pilate had been called from Cæsarea to Rome, and his successor had not yet arrived in Palestine. The Sanhedrim is, therefore, for the time independent and supreme. It is substantially the same body by which Jesus was condemned, except that Saul seems to have been admitted to it since that time. Again, as on that former occasion, "false witnesses" are brought forward. Stephen is suddenly arrested and dragged into the hall Gazith. Everything is unfair. There is only the flimsiest show of justice. There are no formal preliminaries. The "false witnesses" give their testimony — that the prisoner had spoken blasphemy against the Temple and the ceremonies and Moses. Stephen stood alone before his judges. He knew that like blood-thirsty wolves they were determined to have his life. The

eyes of the whole semicircle were intently watching their living prey. They saw not a face pale with fear, nor black with anger; but, a marvel in that hall of judgment, "as it had been the face of an angel."

When the High Priest, the presiding judge in this court, after listening to the testimony of the "false witnesses," said to the prisoner, "Are these things so?" Stephen had the privilege of defence — if the opportunity to appeal to a jury who have already agreed upon a verdict is any privilege. At least he could stand boldly for the truth; and immediately he opened his lips and replied to the charges brought against him. It is a remarkable address, full of historic illustration, cogent logic, and pathos. Its keynote is, that the Mosaic legislation must inevitably make way for the coming of a better religion, of which Jesus Christ is the living heart. This is the martyr's supreme thought as he stands before his judges and pours into their ears the unpleasant truth; but at the last moment, irritated into indignation by their proud self-admiration, he breaks out upon them with the keen and biting charge: —

"Stiff-necked, and uncircumcised in heart and ears! Ye do always resist the Holy Spirit, as your fathers did, so do ye. Which of the prophets did not your fathers persecute? And

they killed those who foretold the coming of the righteous One, of whom ye have now become the betrayers and murderers; — ye who received the law as ordained through angels, and did not keep it.”

There was not a more intent man in the Sanhedrim that day than Saul. How the words of Stephen — the angelic face, the simple earnestness and devotion to his master — must have taken hold of him! For Saul was not a mere traditionalist, who would believe and rest in the teachings of other men without thinking for himself. It could not be that in a heart so deep as his there were no longings unfilled by the superficial religious notions of so many of his own people. He was a Jew outwardly, Pharisee of the Pharisees, after the law blameless.<sup>1</sup> But there is an inward grace without which every earnest soul is unsatisfied; and Saul must have felt, while Stephen was addressing them, that the martyr possessed something to which he himself was a stranger. But education, custom, pride, friendship, official position, occupation, and that personal momentum which drives one

<sup>1</sup> “Pride of birth, pride of intellect, pride of knowledge, and though last, the deadliest and the worst of all these serpents which are nurtured in the human heart, pride of religious profession, mis-called religious pride, all raised their hydra heads against the entrance of the Lamb of God into his soul.” — HENRY BLUNT: “History of St. Paul,” p. 15.

on in the direction in which he has been going, were so strong in Saul that they bore down every conviction of right and duty.

"Cut to the heart," the council unanimously and hastily condemned Stephen to death, gnashed their teeth at him in their fury, ran upon him screaming and stopping their ears so that they might hear no more, dragged him out of the judgment hall, along the street and through the gate out into the valley of Jehoshaphat. Here, "kneeling in a final act of love and intercession, he received the ministering blows of death. It was a terrible, an agonizing end. With heavy thuds of torture,"<sup>1</sup> they bruised and crushed and killed his fair youthful body, while his calm spirit gazed into heaven, and saw the Son of Man standing at the right hand of the Majesty on high, and with that vision was so at peace that he could pray for Heaven's mercy upon his murderers. No doubt Saul's voice was loud in the condemnation. We are sure; for not only does Luke record it, but the Apostle himself afterwards confesses that he stood by and "kept the raiment of them that slew him."<sup>2</sup> Perhaps he was "thinking with secret joy of the merits which he was acquiring by participating in the

<sup>1</sup> Knox Little: "Manchester Sermons," p. 236.

<sup>2</sup> Acts xxii. 20.



death" of this zealous follower of the despised Nazarene.

So Stephen fell asleep "on the hard bier of the murderous stones";<sup>1</sup> but the eyes of another great soul are soon opened in the blaze of a light brighter than the sun at noonday, and the work of the Lord Jesus goes on.

<sup>1</sup> Baumgarten: "Apostolic History," i. 167.

## CHAPTER III.

### SAUL'S CONVERSION.

"Thou from on high perceivest it were better  
all men and women should on earth be free;  
laws that blaspheme and tyrannies that fetter  
snap and evanish at the touch of Thee."

F. W. H. MYERS.

"Of Saul, what made a Paul? Faith." — ADOLPHE MONOD.

"I was unbelieving in the evening, on the morrow a Christian,  
*certain with an invincible certainty.*" — LACORDAIRE.

**T**HE martyrdom of Stephen was the signal for a general outbreak of persecution upon the Christians, until all of them living in Jerusalem, except the apostles, abandoned their homes and hurried away to hide themselves in other cities, and in obscure places in the country. It was indeed a dark time for them; but they would not yield an iota in their devotion to Jesus, though their lives were at stake.

Saul seems to have been the leading spirit in this persecution. Many years afterward he declared, in the presence of Herod Agrippa,<sup>1</sup> that he had punished the Christians, and had

<sup>1</sup> Acts xxvi. 9-11.

compelled the weak to deny their faith, that he had thrown them into prison, had voted to put them to death, and "being exceedingly mad against them,"<sup>1</sup> had driven them out of Jerusalem to other cities, and following, had continued to persecute them wherever they had fled. During these years the disciples of Christ had no enemy so much dreaded as this fierce Pharisee. He counted their lives no better than the lives of wild dogs. He had no respect for age, condition, or sex. He thrust his bloody hands into the very secrecy and sanctity of the Christians' homes, and dragged out both men and women to have them cast into prison, or, with little show of justice, to be scourged or stoned to death.

At length fuel for the fires of persecution was almost exhausted at Jerusalem; but the zeal of the persecutor was not extinguished. He had tasted the cruel delight of shedding Christian blood; but his appetite was yet keen. We may presume that Saul's visits had already struck terror to the hearts of Christians in all the principal cities of Palestine. But his eagerness carried him into "strange cities."

Of the large foreign cities, Damascus was nearest to Jerusalem. It was less than one hundred and fifty miles away, and could be reached in six or eight days. It was situated,

as now,<sup>1</sup> just beyond the mountains of Anti-Lebanon, on the edge of the Syrian desert. Although this oldest city of the world is nearly surrounded on three sides by barren sands, travellers vie with each other in attempting to portray its beauty and fertility. Some ten or twelve miles beyond the city, toward the East, are two small lakes,<sup>2</sup> out of which no stream or river runs, but the waters of which are drunk by the thirsty sand and the hot Syrian atmosphere. The river Barada (or Abana), which supplies these lakes, flows perpetually from the snowy ravines of Anti-Lebanon, and in its

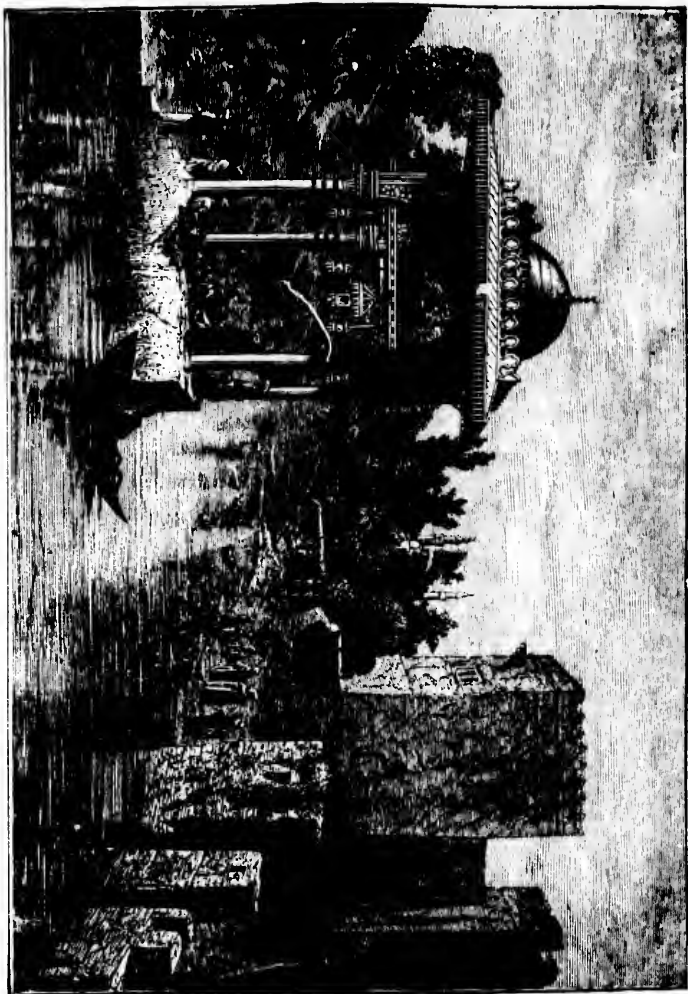
<sup>1</sup> The Damascus of to-day lies along the south side of the Barada river. There is a small suburb on the opposite bank, called Salahiyeh. The population of the city at the present time is about one hundred and fifty thousand, almost the whole of which are Mohammedans. There are a few fine buildings. The Great Mosque is one of the handsomest structures in the possession of the Mohammedans. There are some other religious buildings, and quite an imposing hotel, built of black and white marble. The principal thoroughfare is Sultany Street, which, although so narrow that two loaded donkeys can scarcely pass each other in it, and so obstructed by bends and projecting houses that one can see down it but a little way, still makes in general a direct course through the city from West to East, and was formerly called "Straight Street." Eighteen hundred years ago this was the fashionable avenue of the great city. It was one hundred feet wide, and was divided into three parallel avenues, — two broad pavements on either side for pedestrians, and a central way for carriages. Two rows of Corinthian columns stretched through the whole length of the avenue. Halfway down, the street was spanned by a splendid Roman arch, and at either end of it were the massive threefold gates.

<sup>2</sup> Porter: "Five Years in Damascus," p. 147, and his map.

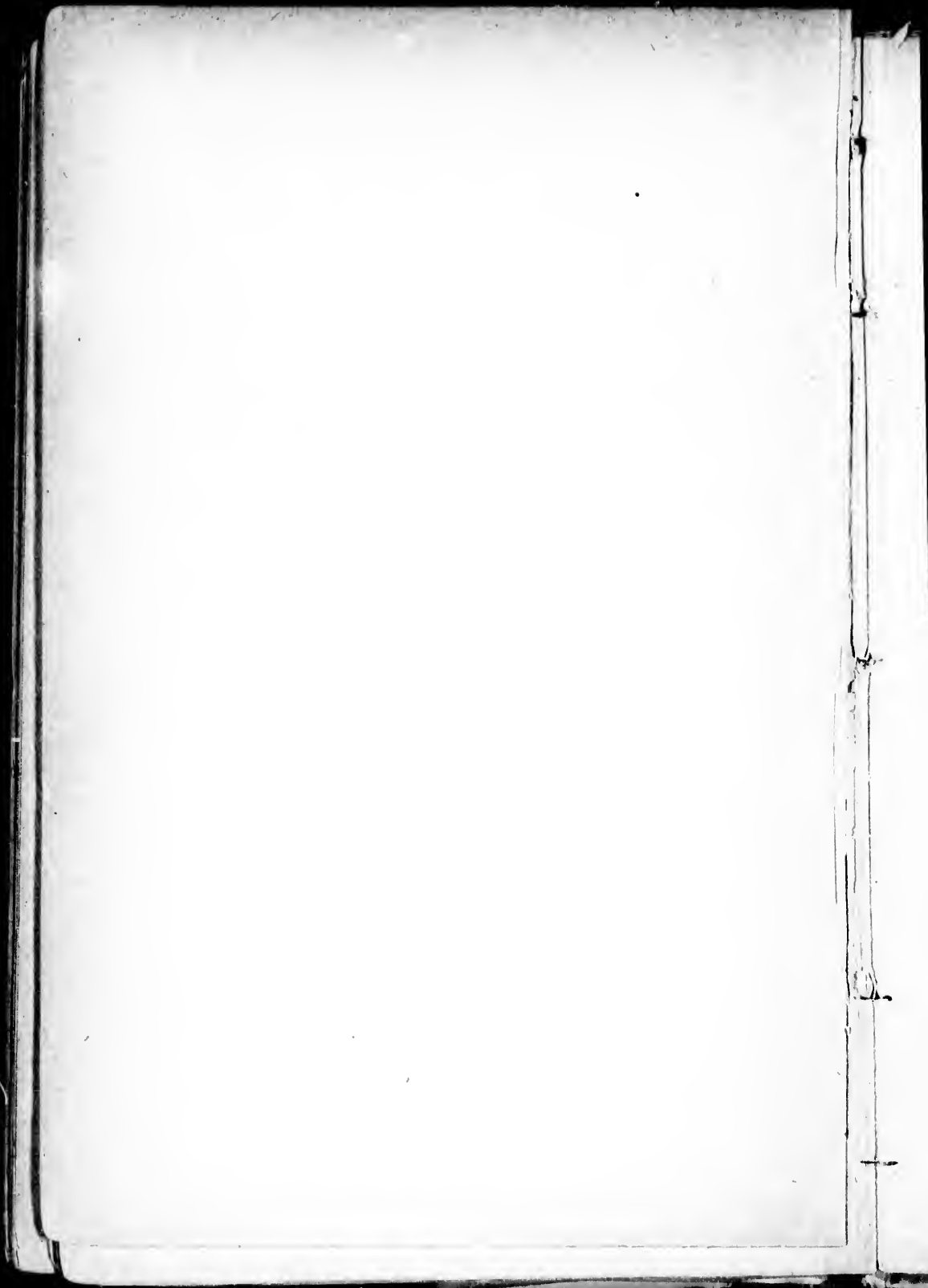
course waters that fertile spot in which Damascus sits. The Damascenes, like the Egyptians, early learned the value of irrigation. Canals were cut in all directions, and the fertilizing waters were made use of at every available point. Groves and gardens flourished. There were trees loaded with delicious fruits of many varieties, plots covered with brilliant flowers, hedges of roses, and, spreading over all, along every sparkling, melodious water-course, the stately plume-crowned palm. In the midst of such a luxuriant garden flashed the "Eye of the East." "Its white buildings," says Pusey, "embedded in the deep green of its engirdling orchards, were like diamonds encircled by emeralds."<sup>1</sup> The Arabs say, "If there is a Garden of Eden on earth, it is Damascus; and if in heaven, Damascus is like it on earth."

The political condition of Damascus at the period of Saul's visit should be understood. Just one hundred years before this time, the city had become a dependence of the Roman republic, and had so continued to be. But at the death of Tiberius (A.D. 37), the change of administration placed Damascus in the hands of Aretas, King of Arabia Petraea. Lewin summarizes the condition of affairs thus: "There cannot be a doubt that at the commencement

<sup>1</sup> "Commentary on Amos," I. 3.



GARDENS OF DAMASCUS.



of the reign of Caligula, Aretas, by whatever means he attained this dignity, was in the peaceful possession of Damascus. As a new sovereign he was anxious to gain popularity with all classes of his subjects, and in particular exhibited a conciliatory demeanor towards the Greeks and Jews, who formed no small part of the population. Aretas describes himself on his coins as Lover of the Greeks; and, as regards the Jews, he accorded to them all the privileges which they were allowed in cities where they were most favored. Not only were they allowed the free exercise of their religion, but they were permitted, as at Antioch and Alexandria, to govern their own community by their own peculiar laws; and the local chief of their nation, or ethnarch, had authority to arrest and punish any delinquent amongst his own people."<sup>1</sup>

This accounts for the large number of Jews resident at Damascus at this time, many of whom were Christians, and also explains why the High Priest at Jerusalem could confer so much authority on Saul, to be exercised in a foreign city; for Jews everywhere and in all conditions acknowledged the supremacy of the High Priest, and were subject, under penalty of death, to the authority of the Great Sanhedrim at Jerusalem.

<sup>1</sup> "St. Paul" i. 68.



Saul, therefore, "breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus to the synagogues that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem;" and, having received the letters, permitted nothing to detain him, but hurried away for a long, hot journey in "midsummer"<sup>1</sup> up through Galilee and Samaria, and across over the tedious desert roads to the eastern slopes of Anti-Lebanon. He is not alone. Soldiers and servants, some on horseback, some on foot, would be the natural attendants of such a personage, sent out from the High Priest on an embassy like this.

Who can tell what Saul's thoughts were during this week? The fancy may be correct which<sup>1</sup> pictures him now away from the heat and excitement of his cruel work, driven by the length of the journey into a comparative solitude and leisure to *think* about what he was doing, — "forced to go up into the dark tribunal of his own conscience and set himself before himself,"<sup>2</sup> — until he was filled with doubts and misgivings as to whether he was right or wrong in persecuting with such cruel severity such people as the Christians were. If these were his

<sup>1</sup> Lewin, I. 48.

<sup>2</sup> Farrar, chap. x.

thoughts during the journey to Damascus, they would only be the natural antecedents of the startling event which took place as he came near the journey's end.

The sight of his destination rouses all the energy of the inquisitor. The cavalcade is pushing forward, even in the intense heat of noon, at an hour when the traveller in the East is accustomed to spread his tent and seek shelter from the scorching sun. No rest nor halting for zealous Saul so near his work. You can almost see him urging to its utmost speed his jaded horse, bending forward in the saddle with his eyes intent upon yonder beautiful city, the home of Christians trembling because they have heard of his coming,—silent, eager, exulting,—when “suddenly there shined round about him a light from heaven,” “above the brightness of the sun.” Saul is blinded and falls to the ground, and lying there he hears a heavenly voice filled with sweetly-pleading reproof, saying to him, “Saul, Saul, why persecutest thou me?” In his amazement he only asks, “Who art thou, Lord?” and waits listening if he may hear another word from that heart-conquering voice. And the Lord said, “I am Jesus, whom thou persecutest.” Trembling and amazed he asks humbly, “Lord, what wilt thou have me do?” “Arise and enter into the city, and it

shall be told thee what thou must do."<sup>1</sup> See Saul now! He whose whole being, a little while ago, was urged on to persecute the followers of this Jesus, rises one of his followers himself. "He had fallen a proud, intolerant, persecuting Jew; he rose a humble, broken-hearted, penitent Christian."

When Saul rose from the ground to which he had been thrown by the sudden shock of the marvellous light from heaven, he could see nothing. And his blindness made him helpless. The strong man became a child. The pride of this very proud Pharisee had nothing to lean against. He, the leader of the company, with letters in the inner pocket of his robe from the High Priest, authorizing him to hunt out and arrest Christians in Damascus, came to the gate of the city an object of pity to all who saw him; for "they led him by the hand," and on they went through the avenue, — some one leading the horse on which he had ridden, some one leading Saul, — observed by every passer-by, until they came to "the house of Judas."

This, one would think, must have been keenly humiliating to Saul. Hour after hour passes. In all probability the best physician in Damas-

<sup>1</sup> There are three accounts of Saul's conversion: 1. Luke's simple story, Acts ix. 2. Paul's narrative in the Temple-court in Jerusalem, Acts xxii. 3. His statement before Festus and Agrippa in Caesarea, Acts xxv.

cus is summoned; but his diagnosis reveals nothing, and his nostrums produce no effect. But, unless we misapprehend the feelings of Saul at this time, there was something troubling him even more than the fact of his being blind. He was, before all else, a *religious* man. He believed in God, and had been in the habit of praying, and it was the chief aim of his life to serve God in the best way. And he thought he had been serving God; but very suddenly a new light has broken in upon him, and lo! all his past life is wrong,—not only wrong, but desperately wicked! He wonders how he could have made such a mistake. He recalls the words of the prophets, and each new sentence makes it plainer that this Jesus must have been the promised Messiah. He recollects the argument of Stephen, and goes over it again in detail. He remembers the face, the prayer, the patience of the youthful martyr; and the burden of condemnation grows still heavier. What can this blindness be but the judgment of God? We are not surprised that he takes no food. As the hours of bitter memory drag on, he does not know but something more terrible than blindness may be hanging over him. He betakes himself to prayer; and He who answers prayer mercifully revealed to Saul's inner sight a vision of what was soon actually to occur.

←  
to me

He seemed to see a stranger coming into the room where he was, and by the touch of his hand restoring his lost sight.

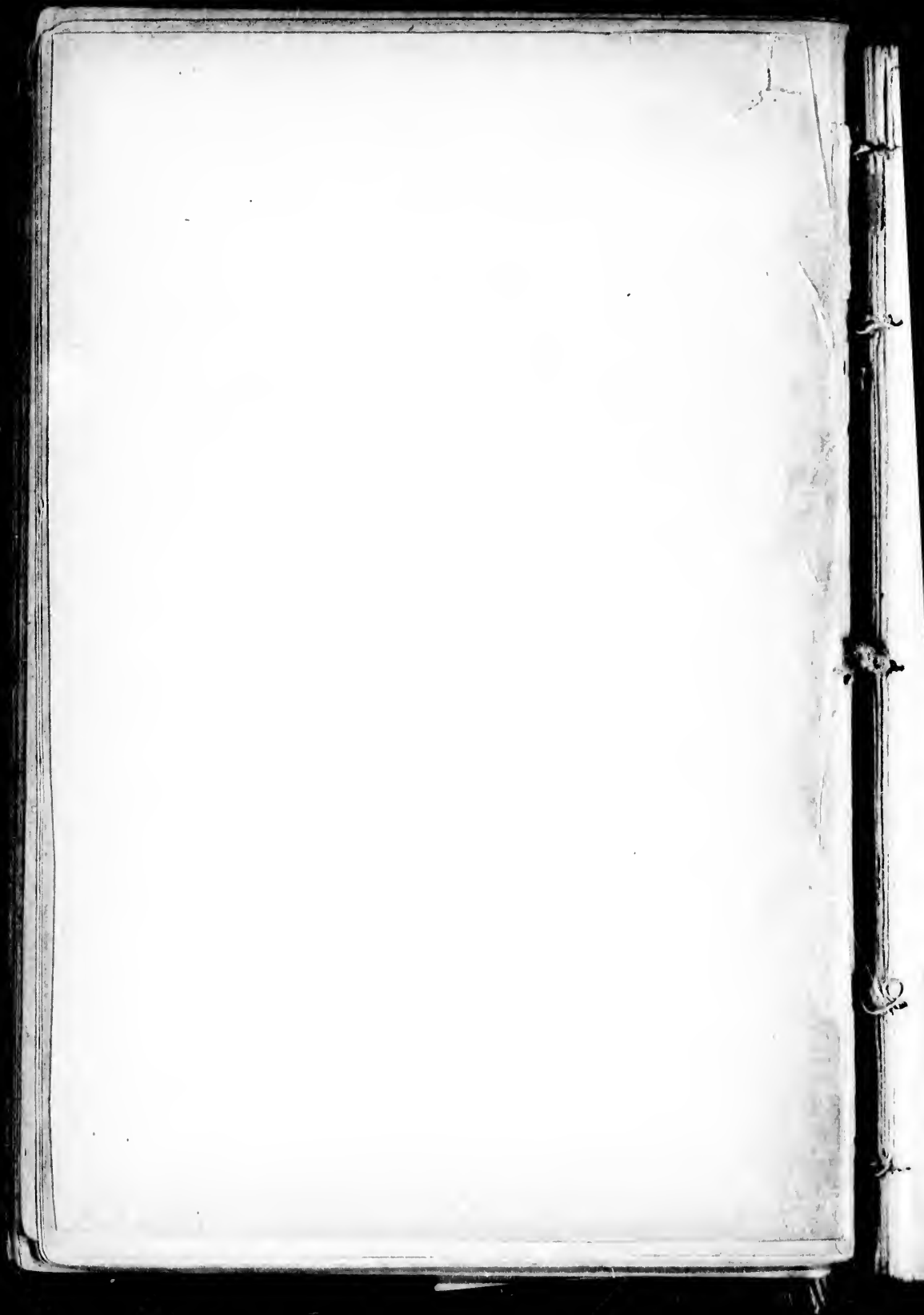
There was a disciple of Jesus in Damascus named Ananias. He too was a Jew. Whether he was a native of Damascus, and had been converted there, or, because he had become a follower of Christ, had been obliged to find refuge in that distant city, we do not know. What his subsequent history was, we are equally unable to say. He is only led out of obscurity to perform one signal act, and then steps back again to be seen no more.<sup>1</sup>

Two nights have passed since Saul was led blind into the house of Judas; and on the third day, while he is praying there, the Lord speaks to Ananias, telling him of the vision that had been given to Saul, and commanding him to go and make the vision real. Ananias had heard of Saul and of his purpose in coming to Damascus. It is no wonder, therefore, that he hesitated to put himself within reach of one whose intentions were so bloody; but the command is urgent, and with the command there is an assurance that this

<sup>1</sup> Not Peter, or James, or John, no great and eminent apostle need be sent for to instruct the learned and highly talented Saul; but Ananias, some poor, simple-hearted Christian, of whom the divine word has never before made mention, is fully sufficient, in God's hand, to teach this most richly-endowed of all the early converts.-- BLUNT: "History of St. Paul," 39.



ST. PAUL'S BAY, MALTA.



same persecutor is one of the Lord's chosen, to proclaim His name to the Gentiles and kings, and even to the Jews. So Ananias found his way through the crooked lanes of the city, out upon the broad open avenue, and coming to the house of Judas, asked if there was one there called Saul from Tarsus. This stranger was brought to Saul, and laying his hands upon the blind man's head, called him "Brother Saul." That one word must have sounded very sweet to Saul; for he was friendless now in Damascus, and everywhere else. His companions on the journey had not seen Jesus in the way, and could not sympathize with Saul in the change of mind and purpose which he had experienced; and what would those who knew him in Jerusalem say when they heard that he had become a follower of Jesus? Ananias has more to say: "The Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight, and be filled with the Holy Ghost." Sight and more! Immediately Saul lifted his eyes, and could see. There stood the Ananias of his vision. Saul was filled with gladness, because he now knew that the Lord Jesus loved him. The old husk of religious formalism was broken and thrown away; but he had in its place a Divine Person, whose voice he had heard calling him by name.



Henceforth it should be his whole purpose to serve this new Master. The zeal which had been exerted against Jesus and His followers shall from this time spend itself in making His name known, and in calling upon men to believe on Him. Saul at once submitted himself to the initiatory rite of Christian discipleship, and the waters of the Abana were sanctified anew by a use to which no doubt they had already often been put. Then the three days' fast was broken by a meal at which all were glad.

7  
As a  
Conclusion

We have the new man before us now, — Saul, the Christian; and he is a much more interesting character. To all the strength and force and impetuosity of his natural disposition there has been added an ardent personal love. All his nature is tempered by it. Before he was proud. Now he is humble. Before he was revengeful. Now his heart is overflowing with forgiveness. Before he lived for himself. Now he is to live for his fellow-men. Before he sought power and renown. Now he is seeking to glorify Christ.

At once we find him, where Stephen was a few months before, in the synagogues preaching to his own people, the Jews; and this is his theme, as it was of all the apostles, "Jesus, the Son of God, died for our sins and rose from the dead." How those Jews at Damascus must have won-

dered, — they who had never had a thought or experienced a heart-throb outside the narrow limits of their law and tradition, and who had looked upon Saul as one like themselves; how amazed they must have been to see the flame burst from a heart which they supposed was as cold as their own, toward all new things in religion! At first they would not know what it meant. Might not this be some stealthy masquerade, by which cunning Saul would draw the Christians about him only to destroy them the more easily? No, — that cannot be. He is too intensely in earnest. He must mean what he says. They see the man whom they had expected to be their champion transformed into a stronger and more positive Christian than any they had ever met before.

But Saul's preaching in Damascus at this time could not have continued very long. Only for a little while did he bear testimony to the fact that he had become a follower of the Lord Jesus; for he is not ready yet to enter upon the work of an apostle.

## CHAPTER IV.

### THE CONVERT'S FIRST SIX YEARS.

"Paul learnt more in Arabia than ever he had learnt at the feet of Gamaliel. None can teach like God; and all who will learn of him must be alone *with* him. 'In the desert God will teach thee.'"—C. H. M.

"He who would not become a merchantman, trafficking with Heaven's richest gift in a fatal, soul-ensnaring usury, will often withdraw from the crowd, as did our blessed Master; will often, like Paul, the teacher of all love's deepest lessons, retire from the souls he ministers to for a season, so that he may abide with them forever."—DORA GREENWELL.

WE come now to a period in Saul's life about which there is room for differences of opinion. If we were to read only the account in the ninth chapter of the *Acts of the Apostles*, we might think that very soon after his conversion, the Jews in Damascus were excited by his preaching, and decided to arrest and put him to death, and that thereupon he fled directly to Jerusalem. But if we turn to one of the letters which he wrote a number of years afterward, namely, the *Epistle to the Galatians* (i. 17-18), we learn that he "went into Arabia," came back to Damascus, and that it was "three years" before he was in Jerusalem

again. We do not know why Luke, the writer of the *Acts*, omitted this from his account of Saul's life; but we will be perfectly safe in inserting it, on Saul's own authority, at the place where it belongs.

We see Saul, then, leaving the beautiful city of Damascus, where such a change had passed over his life, and making his way into Arabia. How far did he go? We cannot tell. Possibly only out into that lonely waste, not many days' journey to the southeast of Damascus, where he would be safe from his new enemies, and at the same time would find undisturbed retirement for reflection and meditation. Possibly he may have been impelled away to the south, across many leagues of uninhabited and inhospitable desert, to the barren ridges and gloomy defiles of Sinai. Here the law was given to Moses. Hither Elijah fled to be taught of God, by "the still, small voice." Is it too presumptuous to suppose that Saul, the Great Apostle of the New Dispensation, might also seek this magnificent and awful sanctuary to learn more clearly, by prayer and meditation, God's purposes for him?

Nor are we able to decide with certainty how long a time Saul was away in Arabia. Three years intervene between his conversion and his return to Jerusalem; and it is probable that but

a small part of this period was spent in Damascus. When, however, he returns to this city again, he is stronger and more positive than ever in his attitude as a Christian. For some months probably he continued to preach and teach the people about Jesus. His reasoning became more and more conclusive. There was no one able to stand against the flood of his enthusiastic argument and eloquence. The most learned Scribes were no match for him. But defeat of this kind will ever be more exasperating than convincing to cold, hard hearts; and it was not long before it began to be whispered about in the higher circles of Jewish society in Damascus, "This man is destroying the religion of the fathers. Is he not worthy of death?" And at last the lesser Sanhedrim (which was the criminal court in all Jewish communities away from Jerusalem) was called together, and, after short consultation, voted to arrest Saul, and put him to death.

Saul is now almost thirty-five years old, in the very prime of life. It may seem to many not a little remarkable that he should have made the choice which he did, — abandoning all those prospects of advancement and success and popularity, which are so dear to the hearts of strong and active young men, to accept the companionship of a small and despised sect, and to incur the deadly enmity of his old friends, who

were still in power. But it only shows how strong an influence love for Christ may exert. Saul loved Jesus, and he could not love Him and his old pursuits too. He must make a choice, and so he chose, as another great man did, "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin."<sup>1</sup> From this time to his death—thirty years—Saul labored continually for one object, to make Christ known; and did it in the face of incessant opposition; for the spirit of Jewish hatred pursued him everywhere, until at last, but not before his work was finished, it compassed his death in martyrdom.

This first sentence of death made it necessary for Saul to fly from Damascus. Through some friend he had heard that the warrant had been issued for his arrest. No doubt he was willing, if need be, to die for Christ's sake; but the other disciples did not think it at all necessary that he should fall into the hands of his enemies, and they persuaded him, if possible, to leave the city. Upon the representation of the Jews to the authorities that Saul was a disturber of the peace, guards had been set at all the gates, so that no one might go out of the city unchallenged. There was another way, however, to get out of Damascus.

<sup>1</sup> Heb. xi. 25.

The high wall, which in Saul's day surrounded the city, is still standing, though partially in ruins. Close against this wall some of the houses of the city were built, many of them reaching above the wall, and some of them having bay-windows projecting over it. Through such a window, after dark, when all was still and there was no one to observe his escape, Saul's friends put him into a basket and lowered him to the ground outside the wall.

We can imagine the Christian disciples gathered in that upper room waiting for the hour when it would be safe to put Saul out. Ananias is there. Some one is watching at the window to see when the guard is at a safe distance. They are all talking hastily and eagerly together, though scarcely above a whisper. What will the Jews say when they discover that Saul has escaped? What if they should pursue and catch him on the morrow? Which way shall he go? Saul wants to see Peter, and for that reason decides to go directly to Jerusalem.

It was at noon-day that Saul, — Rabbi, Pharisee, Persecutor, — on horseback, with a considerable retinue, had approached Damascus. He leaves it under cover of night, alone and on foot, creeping away condemned, as a criminal worthy of death, by that same law which before he had so zealously obeyed.

The most direct road to Jerusalem must have been the one by which Saul went to Damascus. Picking his way, then, from the place where he was let down to the ground, across the gardens and orchards and fields, perhaps leaping or wading some of those irrigating canals that ran all about the city, he would be likely, as soon as it was safe, to strike the highway. Before dawn he was climbing the slopes of Anti-Lebanon, and when the sun rose over Damascus no doubt he turned to take a farewell look at the city, "decked in its robes of shining green," which had been to him the scene of the beginning of a new life, and almost the place of his death.

But we must not let imagination linger too long with Saul on this journey. We do not know what regretful memories came up as he retraced the steps he had taken three years before; and, indeed, we may believe that they did not occupy his thoughts very much. They must have been crowded out by the stirring hopes and eager purposes with which his devotion to Christ had filled his mind. When he came near to Jerusalem, though, the recollections of the old associations must have swept in upon him; for Saul had a warm heart, and the ties of friendship are always dear to such. His old companions, Scribes and Pharisees; the High Priest, whose letters he carried away with him; his



beloved and now venerable teacher, Gamaliel, — what would they all say of him? They would despise him, of course, as a turncoat; and they would kill him, if they could. This he knew well enough. But even if they did despise him, there were some others in Jerusalem who would welcome him. The disciples of Christ there would receive him as a brother. So, back to the city of his fathers' God he comes, past the place where Jesus was crucified, and the spot where Stephen was stoned, and into the streets with which he was so familiar. His steps do not turn toward the Temple. He is looking for Peter. He inquires of one and another. He attempts to make the acquaintance of some who he knows are followers of Christ, but they are all afraid of him; and even, when he tells them that he has become a disciple himself, they will not believe him. At length he found his old friend and school-fellow, Barnabas, who had been a disciple of Christ for several years, and who had given his money generously for the spread of the Gospel. He, knowing that Saul could not be a hypocrite, listened with joy to the story of his conversion, and at once took him to the house of Peter, who at that time was pastor of the church at Jerusalem,<sup>1</sup> and who, with his generous, enthu-

<sup>1</sup> "Smith's Bible Dictionary," III. 2451.

siastic disposition, welcomed Saul as his guest. Fifteen short days Saul spent here. He met James, who seems to have been the only other apostle in Jerusalem at this time; but most of the time was spent with Peter. It would be a delight to hear from Peter about Jesus; for Peter had been with Him so much. Probably during this visit Saul acquired most of that familiarity with the teachings of Jesus, which afterward made his own preaching and writing so clearly a repetition and development of what Jesus himself had said.

Here, though, as in Damascus the Sabbath found Saul in the synagogues. "The same zeal which had caused his voice to be heard in the Hellenistic synagogues in the persecution against Stephen now led Saul in the same synagogues to declare, fearlessly, his adherence to Stephen's cause. The same fury which had caused the murder of Stephen now brought the murderer of Stephen to the verge of assassination."<sup>1</sup> The Jews would not let Saul live and preach Christ. His influence was too great. They could endure James, for he was unenthusiastic. They would let Peter preach, for he belonged to the common people, and was uneducated; but Saul had been an aristocrat, and was acquainted by education with the strength and

<sup>1</sup> Howson: "St. Paul," 1. 103.

weakness of Judaism. Here was a knight with trenchant sword, who knew how to wield his sword, and who also was acquainted with every flaw in his opponent's armor. Such a knight must not be allowed in the lists. "They went about to slay him."

Saul was not easily driven from a work which he earnestly wanted to do. He had persecuted the disciples of Christ before in Jerusalem, and he was anxious now to do all he could for their cause. But the Lord's ways are not always man's ways,<sup>1</sup> and Saul would rather do what the Lord wanted him to than to follow out his own inclinations. In a speech that he made twenty years afterward,<sup>2</sup> while standing on the castle stairs in the Temple-court, he related how he came to leave Jerusalem on this occasion. He was praying in the Temple, — probably that he might learn what his next step ought to be. While praying, he says, he fell into a trance, and the Lord spoke to him: "Make haste; leave Jerusalem; the people here will not believe what you have to say." But he still wanted to remain, and he parleyed with the divine command until it was repeated briefly

<sup>1</sup> Very different are the intentions of God respecting our future disposal from the intentions of ourselves and our friends. Saul, perhaps, expected to spend many years at Jerusalem; the Almighty had appointed that he should remain there fifteen days. — BLUNT: "History of St. Paul," 71.

<sup>2</sup> Acts xxii.

and emphatically. "Go! for I will send thee far away to the Gentiles." Then he was persuaded. Some of the Christian brethren went with him down to Caesarea, and saw him on board ship for his native city, Tarsus, where, for the present, we must leave him.

## CHAPTER V.

### ANTIOCH OF SYRIA.

"It is probable that no populations have ever been more abandoned than those of Oriental Greek cities under the Roman Empire; and of these cities Antioch was the greatest and the worst."—J. S. HOWSON.

"O thou, resort and mart of all the earth,  
Chequer'd with all complexions of mankind,  
And spotted with all crimes; in which I see  
Much that I love, and more that I admire,  
And all that I abhor; thou freckled fair,  
That pleases and yet shocks me, I can laugh  
And I can weep, can hope and can despond,  
Feel wrath and pity, when I think on thee!"

WM. COWPER.

**W**HILE Saul is at Tarsus we turn our faces toward another city, Antioch, the capital of Syria.

In the snowy ravines of that same mountain range of Anti-Lebanon in which the Abana of Damascus takes its rise we find the sources of another river, on whose banks we trace the footsteps of the great Apostle. This river, the Orontes, runs almost due north for two hundred miles, until, near that angle where the northern and eastern shores of the Mediterranean meet, it makes an abrupt turn around Mount Silpius,

and falls rapidly in a southwesterly direction to the sea. There is an old fable that the bed of this river was formed by the writhing of the snake-legged giant, Typhon, when he was struck with a thunderbolt by Jupiter, and that the source of the river in the Anti-Lebanon is the hole through which Typhon escaped into the earth. Sixteen miles from the Mediterranean, the Orontes is a river one hundred and twenty-five feet wide. At this point its course is through a fertile valley, which on the south side rises first gradually, but soon very sharply, to the mountain Silpius, the overhanging crests of which are from one to two miles from the river. In this valley, between the mountain and the river, and hugging closely the low bank, is *Antakieh*, "a shrunken and miserable place," studded "with squalid hovels of mud and straw."

Mr. Bayard Taylor visited *Antakieh* in June, 1852. He had been skirting the eastern coast of the Mediterranean in a Syrian yacht; and stopping at *Suediah* at the mouth of the Orontes, rode up to the ancient capital. His description of that ride is so vivid that it almost transports the reader to the bank of the rippling river, and ravishes him with the sights and sounds and odors of another paradise; while the single realistic touch with which it closes sets us in the heart of the Turkish town.

"Our way was overhung with hedges of pomegranate, myrtle, oleander and white rose, in blossom, and occasionally with quince, fig, and carob-trees, laced together with grape-vines in fragrant bloom. Sometimes this wilderness of color and odor met above our heads and made a twilight; then it opened into long, dazzling, sun-bright vistas, where the hues of the oleander, pomegranate and white rose made the eye wink with their gorgeous profusion. The mountains we crossed were covered with thickets of myrtle, mastic, daphne and arbutus, and all the valleys and sloping meads waved with fig, mulberry and olive-trees. Looking towards the sea, the valley broadened out between mountain ranges whose summits were lost in the clouds. Though the soil was not so rich as in Palestine, the general aspect of the country was much wilder and more luxuriant.

"So, by this glorious scene, over the myrtled hills and down into valleys, whose bed was one hue of rose from the blossoming oleanders, we travelled for five hours, crossing the low range of hills through which the Orontes forces his way to the sea. At last we reached a height overlooking the valley of the river, and saw in the east, at the foot of the mountain-chain, the long line of barracks built by Ibrahim Pasha for the defence of Antioch. Behind them the ancient

wall of the city clomb the mountains, whose crest it followed to the last peak of the chain. From the next hill we saw the city,—a large extent of one-story houses with tiled roofs, surrounded with gardens and half buried in the foliage of sycamores. It extends from the river Orontes, which washes its walls, up the slope of the mountain to the crags of gray rock which overhang it. We crossed the river by a massive old bridge, and entered the town. Riding along the rills of filth which traverse the streets, forming their central avenues, we passed through several lines of bazaars to a large and dreary-looking khan, the keeper of which gave us the best vacant chamber,—a narrow place, full of fleas.”<sup>1</sup>

This Antakieh, then, is only another low, flat-roofed, filthy Oriental town, in which five or six thousand children of the sun spend their lazy days under the bright Syrian sky, the narrow streets of which are the common lounging-place of babies, beggars, dogs, and donkeys. To be sure, it is surrounded with scenery pleasant to look upon, and the soil is good. Antakieh, however, produces almost nothing but a small quantity of indifferent leather, some tobacco, and a few mulberry-trees. But the Antioch of the first Christian century was the

<sup>1</sup> “The Lands of the Saracens,” chap. xiv.



second, and almost the third, city of the world for the wealth of its citizens, the magnificence of its architecture, its social, intellectual, and political standing. It was one of the many cities founded by that Seleucus Nicator who, about 300 B. C., became the king of Syria, and established the dynasty, which, from that time to its close, is known by his name, — the Seleucidæ. This prince must have had a passion for building cities. He built six Laodiceas, and named them in honor of his mother; one Apamea, in honor of his wife; nine Seleucias to bear his own name to posterity; and sixteen Antiochs to immortalize the name of his father. Two of these Antiochs of Seleucus occupy places in the career of Saul; but this one on the Orontes far surpassed all the others. From the beginning its growth was rapid. This was due at first, no doubt, largely to its situation, which had been fortunately selected; for it stood on the most crowded thoroughfare between the East and the West. The valley of the Orontes above Antioch afforded a passage through the mountains always open for heavily-laden caravans from Persia and Arabia, while the harbor at the river's mouth furnished a spacious receptacle for the merchandize of Alexandria, Italy, and Greece. Besides, many rich and luxurious families were attracted by the delightful climate to select the

growing city as a place of residence. In these ways it came about in the course of years, that Antioch was a large city, when at the time of the Roman conquest, B. C. 65, it received the finishing touches of magnificence under the hands of the Roman emperors. A prodigious wall, fifty feet high, and many miles in length, carried up and along the precipitous crest of Mount Silpius, encompassed the city. Its ruins stand out to-day on the ridge of the mountain against the southern sky like the tremendous battlements of some giant's castle. "The Great Corso" traversed the city from east to west, nearly parallel with the river. This, after the fashion in ancient Oriental capitals, consisted of two covered colonnades. Between these ran a broad avenue, two miles of which, or nearly half its length, was paved with white marble. There was an aqueduct and public baths, theatres, temples, palaces, and fortresses. The population of Antioch at the beginning of the Christian era is estimated at about half a million.

But the pride and boast of Antioch was outside the city-walls. Let us take our place on that fashionable promenade through the city, with our faces toward the west. Renan's description of Daphne will help us to comprehend our surroundings. "The Great Corso, which

traversed the city, was like a theatre, in which all day long rolled the waves of a population empty, frivolous, fickle, turbulent, sometimes witty, absorbed in songs, parodies, pleasant-ries, and impertinences of every description."<sup>1</sup> Moving along with the crowd, we pass out of the city at the Gate of the Cherubim, or possibly at the Golden Gate. A well-travelled avenue, down which bowls many a chariot carrying Roman pleasure-seekers, Greek voluptuaries, and Syrian girls,<sup>2</sup> stretches along the river bank about five miles to the famous suburb of Daphne. Thitherward we are borne, and reaching the destination of the multitudes, our eyes are greeted with a view of one of the most perfect paradises that nature and art ever combined to make. Any new attempt to describe Daphne to one who has read the description in the twenty-third chapter of the "Decline and Fall" must at best be a partial failure.

"At the distance of five miles from Antioch, the Macedonian kings of Syria had consecrated to Apollo one of the most elegant places of devotion in the Pagan world. A magnificent temple rose in honor of the god of light; and his colossal figure almost filled the capacious

<sup>1</sup> Farrar: "Life of Paul," I 294, *note*.

<sup>2</sup> "Those Syrian women were always strange creatures, disputed for by God and Satan, and oscillating between the saint and the demon." — RENAN: "Apostles," p. 248.

sanctuary, which was enriched with gold and gems, and adorned by the skill of the Grecian artists. The deity was represented in a bending attitude, with a golden cup in his hand, pouring out a libation on the earth. . . . In the adjacent fields a stadium was built . . . the Olympic games were celebrated at the expense of the city, and a revenue of thirty thousand pounds was annually applied to the public pleasures. The perpetual resort of pilgrims and spectators insensibly formed, in the neighborhood of the temple, the stately and populous village of Daphne, which emulated the splendor, without acquiring the title, of a provincial city. The temple and the village were deeply-bosomed in a thick grove of laurels and cypresses, which reached as far as a circumference of ten miles, and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water, issuing from every hill, preserved the verdure of the earth and the temperature of the air; the senses were gratified with harmonious sounds and aromatic odors; and the peaceful grove was consecrated to health and joy, to luxury and love. The soldier and the philosopher wisely avoided the temptation of this sensual paradise; where pleasure, assuming the character of religion, imperceptibly dissolved the firmness of manly

virtue. But the groves of Daphne continued for many ages to enjoy the veneration of natives and strangers; the privileges of the holy ground were enlarged by the munificence of succeeding emperors; and every generation added new ornaments to the splendor of the temple."

Antioch swarmed with a cosmopolitan population, a considerable proportion of which were according to the flesh, children of Abraham, who possessed here equal rights with men of other nations. Of course the wealthy Greeks, whose fathers and grandfathers had made Antioch what it was, with the civil and military officials, who constituted the Roman court and its appendages, were the aristocracy of the city, while the native Syrians — men, women, boys, and girls — made up the working class and slaves. All this, — her situation on the river among the mountains, yet near the sea; her luxurious, enervating climate; her prosperity in trade; her increasing wealth; her extravagance; her heterogeneous populations, the great social separation between aristocrats and slaves on the one hand, and their indiscriminate mingling on the other; her brutalizing sports and lewd dramatic exhibitions; her sensuous religious ceremonials and festivals, — all combined to produce in the beautiful valley of the Orontes the worst and most poisonous spot of moral corrup-

tion that has ever broken out upon the face of the earth. Nor did the literary and intellectual activity of the city improve this condition; but rather heated and stimulated the festering immorality. "*God was not in all their thoughts,*"<sup>1</sup> and atheism in such a hotbed bore only its native fruit. Frivolity and profligacy held unceasing carnival, — "a perpetual festival of vice."

It was necessary that we should delay our attention through these few pages in order to present to ourselves a view of the character of that city which stands second only to Jerusalem in the annals of Christianity. Meanwhile Saul has been in the region of Syria and Cilicia, with his headquarters at Tarsus, among the acquaintances of his youth. We will take up the thread of his life again; after first noticing the series of events that resulted in his coming from Tarsus to Antioch.

<sup>1</sup> Psalm x. 4.

## CHAPTER VI.

### THE FIRST TEN YEARS AFTER CHRIST.

“The light that gleamed on Juda's hills,  
First kindled by the touch of God,  
Now all the dome of nature fills,  
And heralds truth where error trod.”

ANON.

“Even with so soft a surge and an increasing,  
drunk of the sand and thwarted of the clod,  
stilled und astir and checked and never-censing  
spreadeth the great wave of the grace of God.”

F. W. H. MYERS.

**A**CTS xi. 19-21 furnishes an excellent starting-point for a brief account of the first spreading movement of Christianity. “They therefore who were scattered abroad upon the tribulation that arose about Stephen travelled as far as Phœnicia, and Cyprus, and Antioch, speaking the word to none save only to Jews. But there were some of them, men of Cyprus and Cyrene, who, when they were come to Antioch, spake unto the Greeks also, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number that believed turned unto the Lord.”

Following Lewin's chronology, we may assume

that the death of Stephen occurred four years after the crucifixion of our Lord, during which time the growth of Christianity seems to have been confined entirely to Jerusalem and its immediate vicinity. The events, as related by Luke in the first five chapters of Acts, are, the selection of Matthias to be an apostle in the place of Judas, i. 15-26; the miraculous manifestation of the Holy Spirit on the day of Pentecost followed by Peter's preaching and the conversion of three thousand, ii. 1-47; the curing of a cripple at the Gate Beautiful, iii. 1-11; the arrest, examination, and threatening of Peter and John, iv. 1-22; their continual preaching with additional converts among whom appears for the first time Barnabas of Cyprus, iv. 23-37; the lies and sudden deaths of Ananias and Sapphira, v. 1-10; the performance of many miracles by the Apostles, v. 15-16; their second arrest when, after being put in prison, they were delivered by an angel, v. 17-23; their third arrest when having been beaten they were delivered by the advice of Gamaliel from the intention of the severer members of the Sanhedrim to put them to death, v. 24-40; their unconquerable zeal in that "they ceased not to teach and preach Jesus Christ," v. 42. All this took place at Jerusalem; but it was not the intention of Jesus that his followers should



be only Jews or residents of Palestine. Other countries, and people of other tongues, many who had not heard the Hebrew scriptures, or known the Mosaic law, must hear and be blessed by the words of Christ. The Apostles themselves did not understand this at first. Peter even was slow to learn it. James and the other leaders were still slower to admit that the Gentiles might receive the favor of God. So the Apostles settled, very well content with the result of their work, in the city of their fathers. The opposition with which they had to contend for the first four years was not of so severe a type as to raise the question of selecting some other field for preaching.

But the cruel blow which killed Stephen (chaps. vi. and vii.) scattered the flaming brands to kindle beacon-fires upon many a distant hillside. At first all the disciples, except the Apostles, were scattered through Judea and Samaria, vi. 1. Of these was Philip (not the Apostle, but the deacon, cf. vi. 5). We see him north of Jerusalem in the city of Samaria, telling even the hated Samaritans about Jesus; then south on the way to Gaza, where an Ethiopian eunuch is converted and baptized; and soon at Azotus, from which he preaches through the towns and villages until he comes to Cæsarea. The Gospel is spreading toward the Gentiles.

Already at the end of three years from Stephen's death, when Saul came back from Damascus to Jerusalem, there were "churches" all through Judea, Samaria, and Galilee, ix. 31. Still the middle wall is not broken down. The Samaritans were Samaritan Jews; the Ethiopian was a Jewish proselyte, who was reading the prophet Isaiah at the time of his conversion. There was a manifest tendency to extend the blessings of the Gospel beyond the strictest sect of Jews; but the entire breadth of Christ's purpose had not yet dawned upon the Apostles.

After Saul's second visit to Jerusalem and departure to Tarsus, Peter made a tour of the churches in Palestine, and came around to Joppa, the most ancient seaport of the Eastern Mediterranean, where he spent some time in the house of Simon, a tanner. Thirty miles north of Joppa was the new and beautiful city of Cæsarea, built by Herod the Great, about B. C. 20. It was the Roman capital of the province of Palestine, the official residence of the Herods, and the principal military post in the province. Festus, Felix, and other Roman governors of Palestine also made their residence here. Cæsarea had a fine harbor, protected by an artificial breakwater of magnificent proportions, which added to its mercantile importance. There

were many handsome buildings, almost all of them, however, erected specifically for Roman uses. It was "filled with temples and embellished with statues, giving it the appearance of an entirely heathen city."<sup>1</sup> We have already followed Saul, when, with hasty footsteps, he passed through Cæsarea on the way to Tarsus; and we will see him here again several times, the last of which detained him two years as a prisoner. We are tracing just now, however, not the special course of Saul, but some of the indications of that movement which carried Christianity beyond the bounds of Judaism, and brought it to the Gentiles. And here at Cæsarea one such event occurred,—*the* event, indeed, which not only marks the point at which the rising wave of Christianity broke, but which also taught to Jew and Gentile alike, that henceforth the tide could be restrained no longer behind any barriers of tradition or sectarianism.

Peter is still in the antiquated Jewish town. Surely his scruples must have been changed greatly, or he would not be lodging in Simon's house; for a scrupulous Jew would not cross the threshold of one so unclean as a tanner. But here he is; and just before noon, the last day of his visit, he retires to the quiet of the "housetop" (the upper chamber of an Eastern

<sup>1</sup> Malleison: "St. Paul," p. 88.

house) to pray. We do not know what great thoughts of the kingdom of Christ may be pressing upon him, what questions he may be longing to solve, what plans for the churches and their spread and growth he may be maturing, nor what obstacles are before him. We may be sure, though, that the care of the churches is upon him as he goes up to pray. Farrar sketches, in his inimitable way, the scene upon which Peter gazed from Simon's housetop: "A small Oriental town, with the outline of its flat roofs and low square houses relieved by trees and gardens; a line of low dunes and sandy shore; a sea stretching far away to the Isles of the Gentiles. . . . It is a meeting-point of the East and West. Behind us lie Philistia and the Holy Land. Beyond the Jordan, and beyond the purple hills which form the eastern ramparts of its valley, and far away beyond the Euphrates, were the countries of those immemorial and colossal despotisms — the giant forms of empires which had passed long ago 'on their way to ruin:' before us — a highway for the nations — are the inland waters of the sea whose shores during long ages of history have been the scene of all that is best and greatest in the progress of mankind."<sup>1</sup>

Here Peter prayed, and while he waited,

<sup>1</sup> "St. Paul," I. 270.

hungry, he slept or fell into a trance, and saw a vision, — a sheet let down from heaven, and in it all kinds of four-footed beasts, creeping things, and birds, clean and unclean, but the touch of the unclean polluting for a Jew, even that which otherwise would have been clean. Gazing upon this strange sight, he heard a voice, that said, "Rise, Peter, kill and eat." "What! I, a Jew, to satisfy my hunger, eat that which the law pronounces unclean! Not so, Lord; for I have never eaten anything that is common or unclean." He was faithful to that part of the letter of the law which he comprehended; but he must have forgotten or failed to understand many things which Jesus had said in his hearing; for this legal scrupulosity pronounced not only certain kinds of food which Gentiles ate unclean, but also that the Gentiles themselves were unclean and not to be associated with by Jews. Peter, however, is naturally generous; and this tradition must have seemed to him an inconvenient restriction rather than a covetable distinction. It stood in the way of the spread of the Gospel; and the Gospel, we may presume, was rapidly rising in Peter's mind above the law of Moses and the tradition of the Elders. Here, then, while praying, the Lord taught this Apostle that final lesson of Christian brotherhood and fellowship, "What God hath cleansed, that

call not thou common." It was so sudden that, at the very first, he could not quite believe it; but rapidly and gladly he let it transform his heart.

While Peter is praying at Joppa there is another praying in fashionable, gay Cæsarea. This man is a Roman aristocrat, an army officer, commander of a select regiment stationed at this court-city. We must remember that Philip had visited Cæsarea,<sup>1</sup> and that it is not improbable that this officer, Cornelius, had heard him preach. At any rate, Cornelius was a man of prayer and of good works. An angel bade him send to Joppa for Peter. Three men, — two servants and a devout soldier, — hastened away, travelling all night, and reached Simon's house before Peter had come down from the housetop. When Peter reached Cæsarea he found a large number gathered at the house of Cornelius to see and hear him. He met them graciously and magnanimously, and, after relating the circumstances by which he had been led to lay aside the scruples which heretofore had prevented his associating with Gentiles, he told them about Jesus, and his readiness to forgive sins. The result is described by Luke in a few simple words: "While Peter yet spake these words, the Holy Ghost fell on all them which heard

<sup>1</sup> See page 78.

the word. And they of the Circumcision which believed were amazed, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues and magnify God. Then, answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of Jesus Christ."

The news of this remarkable act of Peter flew to Jerusalem, and as soon as he returned there he was called upon by the Jewish Christians for an explanation of his conduct. He rehearsed all, and their hearts too were touched and opened; their objections were removed; they "glorified God, saying, then to the Gentiles also hath God granted repentance unto life." The Gospel has spread to the Gentiles.

Another movement still farther north completes the chain of events which prepared the way for Saul's work. The disciples who had fled from Jerusalem preached the Gospel to Jews only; but there were some great souls, Christian men, whose names we do not know, from the Island of Cyprus, and from the city of Cyrene, a thousand miles away on the northern shore of Africa, who came to Antioch, and there proclaimed to Jews and Greeks alike the

"glad tidings of great joy." What a field for the Gospel! Luxury and sin are not long satisfactory. There were in the Syrian capital thousands of sin-stained, disappointed, discouraged, broken hearts; thousands of ambitious, unsatisfied souls; thousands of eager seekers after a better way of life, to whom the Gospel came as the best news they had ever heard. It is little wonder that extraordinary success attended the preaching of the Word, and that very many became the followers of Jesus. When the church at Jerusalem heard this good news they immediately sent Barnabas to Antioch to help on the work and to assist (for which he was admirably fitted both by his natural disposition and his experience) in instructing and organizing the large number of new converts just out of the most depraved heathenism. But on his reaching the city, the magnitude of the movement was such that Barnabas did not feel adequate alone to assume the responsibility of leadership. He was a "son of exhortation;" and, being very glad to see in this city, long famous for its pride and corruption, so many followers of the pure and lowly Jesus, "he exhorted them all that with purpose of heart they would cleave unto the Lord." Then he went to Tarsus to find Saul.



## CHAPTER VII.

### THE WORK AND THE MAN.

“The sun cannot be hid  
The heavens amid.  
The sun is seen, because he shines,  
And the sun shines, because he is the sun.”

WM. C. WILKINSON.

“The first knowledge that the population of Antioch had of the presence of him whom we know as the Great Apostle was that a new shop had been opened by a Cilician Jew for the sale of tents and sackcloth.”—E. H. PLUMPTRE.

**H**E who arranges the order of events, and ordains that certain chosen men are to do certain definite work, never makes a mistake.

Saul has been at Tarsus three years, and the world outside of Cilicia knows nothing about him. His very existence is almost forgotten. Gamaliel probably, as he thinks over his former pupils, wonders what has become of that boy Saul, who promised so well, but turned out so badly. There are certain Christians at Damascus, who recall him as a meteor that shot across their sky. James and Peter at Jerusalem, and Barnabas, who has just gone down to Antioch, have rarely mentioned his name. They have been very much engaged with their great work

of spreading the Gospel; and busy men, though they may not forget, do not talk much, about the absent. But we must believe that it mattered little to Saul whether the world had forgotten him or not. He was not panting after popularity; but he was eager to make Christ known. If he went back to Tarsus a disciple of Christ, it was not to let his light be hid under a bushel. His father and mother, if they were still living, were probably grieved that their son should have departed from the belief of his countrymen, and should have yielded to the persuasion that Jesus of Nazareth was the expected Messiah. And there were doubtless many neighbors and acquaintances who sympathized with them in their disappointment. All this was not easy for Saul to meet on his return to his native city. Besides, he came back as a fugitive seeking a hiding-place. In no city where he had been since his conversion, had his life been secure a day from the plottings of the Jews, who thought it would be doing God service to put him to death. An ordinary man would have suffered very bitter dejection when he reflected that these were the results of becoming a follower of Christ. But it did not take Saul long to recover himself, even if he were cast down. He never doubted that he was right. "I know whom I have believed," was

from the first his watchword. We are not surprised, then, to find, a few years later in his life,<sup>1</sup> a reference made to churches existing in "Syria and Cilicia," the origin of which can only be accounted for by supposing that Paul's sojourn at Tarsus at this time was passed in preaching the Gospel to the people of that city, and in the towns and villages for many miles around.

Saul is now nearly forty years old, and has already had a large experience. In the city and in the country, in the workshop and in the school-room, among the illiterate and among the most highly-educated, a Scribe, a lawyer, a judge, an exhorter in the synagogues, an envoy of the Sanhedrim, with power of life and death, a fugitive hunted from city to city, — in every way Saul had learnt the sharp lessons of life.

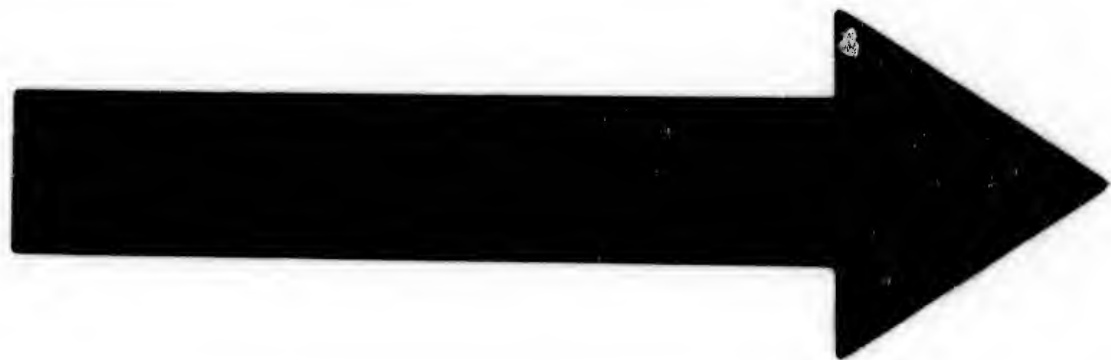
There are two things about Saul that at this point — just as we are starting out with him for his twenty years of missionary life — we would all like to know, viz., how he looked,<sup>1</sup> and what his natural disposition or character

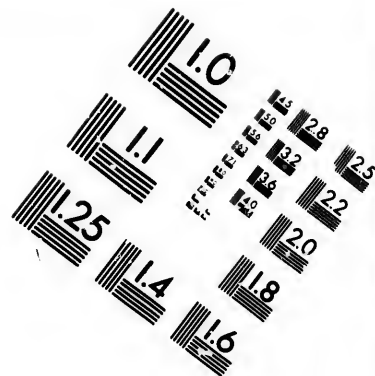
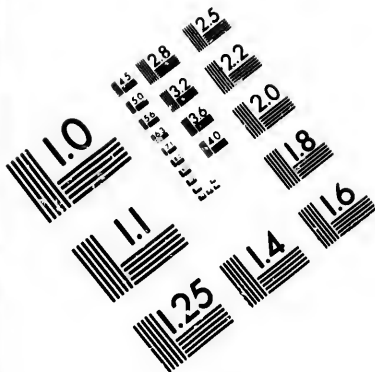
<sup>1</sup> Acts xvi. 41.

<sup>2</sup> "If he had been pointed out to us in some corner of Corinth, Athens, or Rome, we could scarcely have believed our eyes. What! — we should say, perhaps — that man, so inconsiderable in appearance, so fearful and trembling; that man, with a body so feeble, his language common, his speech contemptible; that man, who drags from place to place that grievous thorn in his flesh, — is Saint Paul, is the Apostle of Apostles?"

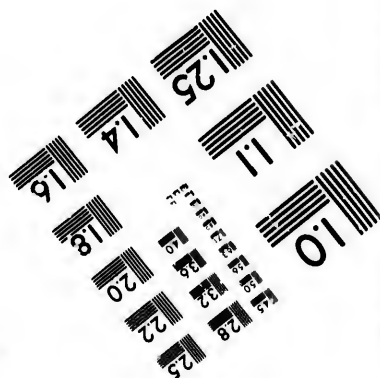
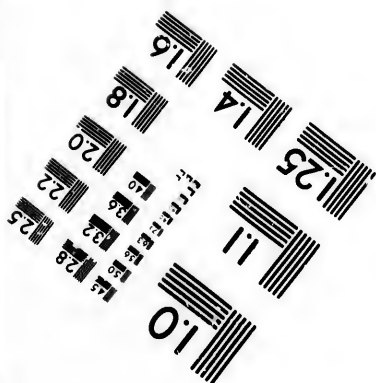
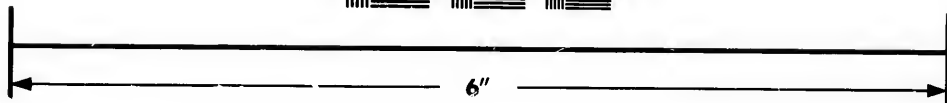
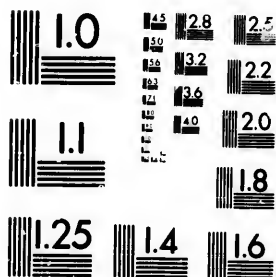
ADOLPHE MONOD: "Saint Paul," p. 119.

was. On the first of these points we have but little information, and most of this is unsatisfactory. There are several intimations in 2 Cor. x. that the Apostle was a small man. Chrysostom called him "the three-cubit man." In the Vatican library in Rome there is a bronze medal which was found in the Cemetery of Domitilla and which must have been made within fifty years of Saul's death. The heads of Peter and Paul are on it, and they are presumed to be fairly correct likenesses. "That of Paul in particular," says Lewin, describing the portraits, "is distinguished by solemnity and dignity, and the thoughtful and wrinkled brow indicates the high intellect that so remarkably characterized the man." There is a striking resemblance between this and the head of the Apostle painted by Raphael. There are two descriptions of Saul's personal appearance, both of which are quoted by Lewin, as well as by Farrar. The first is from the pen of John of Antioch: "Paul was in person round-shouldered, with a sprinkling of gray on his head and beard, with an aquiline nose, meeting eyebrows, with a mixture of pale and red in his complexion, and an ample beard. With a genial expression of countenance, he was sensible, earnest, easily accessible, sweet, and inspired with the Holy Spirit."





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The second is from Nicephorus, and was written in the fifteenth century: —

“Paul was little and dwarfish in person, and slightly crooked and somewhat stooping; his face was fair and comely; bald-headed, with light blue eyes; the nose hooked; the beard long and thick, with white hairs well sprinkled over both head and beard.”

In addition to these intimations, there is a tradition that the Apostle’s “light blue eyes” were affected by a disease not uncommon in Eastern countries, and that at times, consequent upon over-exertion or exposure, he was liable to severe and painful attacks, which not infrequently rendered him entirely blind, and which may have been that “thorn in the flesh” from which he prayed in vain to be delivered.

The physical proportions, however, and personal appearance of such a man as Saul are of less interest than the traits of his natural disposition, and the elements of his character as developed by faith in, and obedience to Jesus Christ. And for the investigation of this point, there is abundant opportunity and a fruitful field. While we have such a scarcity of material for reproducing a picture of his outward form, no man of antiquity has spread out his very heart for the gaze of the whole world as Saul has. In the thirteen letters that have



been preserved, and in the speeches that he made at different times, which are reported in the *Acts of the Apostles*, he tells us, no doubt without intending to, what kind of man he was. We do not have to read between his lines to discover the character of Saul.<sup>1</sup>

We have some glimpses of what that character must have been before his conversion. And we must place first of all, because it was the grand controlling element of his whole career, even before he became a follower of Christ, his thorough *conscientiousness*. Whatever else Saul of Tarsus was, he was a youth who revered God, and, so far as he knew, chose to do what was right in His sight. There was no lack of thorough-going principle in his conduct. He was resolute, firm, rigid, in his adherence to what he conceived to be his duty. His education had led him to believe that the law of Moses and the Jewish ritual were the highest expressions of right. These formed a wall over which he could not see until after his conversion; but inside that narrow life he would have suffered death rather than to have been disobedient to what he conceived to be the will of

<sup>1</sup> The mere titles of Howson's chapters, in his "Character of St. Paul," are instructive:

I. Tact and Presence of Mind; II. Tenderness and Sympathy; III. Conscientiousness and Integrity; IV. Thanksgiving and Prayer; V. Courage and Perseverance.

God. Now if we add to this trait of conscientiousness another, viz., *ambition*, we shall have described the two great features of his character. There is no doubt that it was the dream of Saul's boyhood to do some great thing, and to become famous. It was this that pushed him out ahead of his fellows. It was his eager ambition, coupled with his conscientiousness, which, when no other young Jew in Jerusalem cared to undertake it, spurred on Saul to request a special commission of persecution against a sect which he verily believed was blaspheming the Law, the Temple, and his God.

But in his life after conversion, there appears a very rich cluster of ripening fruits. All that clear conscientiousness and forceful ambition, all the energy of his will, the uncommon quickness of his thought, the depth and tenderness of his feeling, the strength and force of his reasoning, his discernment of men, and his masterly method,<sup>1</sup> were consecrated to the service of Christ, and became beautiful. Then we see his rare *devotion* to the Lord, carrying him away from all his former life, until he can say, out of a glad heart, too, that he counts everything else worthless if he can only have Christ ;<sup>2</sup>

<sup>1</sup> W. T. Besser: "St. Paul the Apostle," p. 5.

<sup>2</sup> Phil. iii. 4-11.

his *ambition* no longer satisfied with a corruptible crown, but reaching out after an incorruptible crown, "the prize of the high calling of God in Christ Jesus."<sup>1</sup>

It has often been that a strong and brilliant character has shone out through a weak and suffering body. Saul says of himself that his bodily presence was weak and his speech contemptible.<sup>2</sup> How hard, then, for him to undertake those journeys by sea and land, and to thrust himself forward into every crowded synagogue and into the presence of governors and philosophers, with his message of the truth. He knew that he was only "a small and ugly Jew," "physically infirm, constitutionally nervous, painfully sensitive."<sup>3</sup> He remembered this often and spoke of it; but his zeal for Christ made him self-forgetful at other times, or made him boast of his infirmities; because they formed a background against which might be seen more clearly the manifold grace of God. He was willing to be an earthen vessel of the commonest clay, if only he might be filled with the riches of Christ. There was no vanity, therefore, in Saul.<sup>4</sup> He spoke and wrote freely of himself, but only to magnify the grace and mercy of

<sup>1</sup> Phil. iii. 14.   <sup>2</sup> 2 Cor. x. 10.   <sup>3</sup> Farrar: "St. Paul," I. 341.

<sup>4</sup> "Throughout his Epistles there is not one word that savors of vanity, nor is any action recorded of him in which the least mark of it appears." — G. L. LYTTTELTON: "Observations," p. 47.

God.<sup>1</sup> We must set down *humility*, then, as one of his Christian characteristics. But *humility* may degenerate into weakness if it is not accompanied with *perseverance and courage*. These two Saul had. Christ called him to be an apostle. He could wait for the divine intimation that the hour had come for him to proceed; but from that hour to the end of life, nothing but chains or imprisonment could deter him from carrying forward the work committed to him. Add now to these qualities that *sympathy* which drew him out toward every soul that was in any distress or darkness;<sup>2</sup> that *tenderness* which, though sometimes he was carried away by the torrent of his zeal, made him always mindful of the feelings and pains of others; that *warmth of heart and affectionateness* which made him long for the companionship of his brethren, and drew from him those expressions of love which, like goodly pearls, deck the logic of his Epistles;<sup>3</sup> that abounding *grati-*

<sup>1</sup> Howson: "Character of St. Paul," p. 107.

<sup>2</sup> "One in whose character commanding ability, simple and unswerving purpose, unflagging energy, unselfish enthusiasm, and warm and wide and sunny sympathy were combined in a degree unrivalled in the history of our race." — KNOX LITTLE: "Manchester Sermons," p. 259.

<sup>3</sup> "By a rare privilege of nature (shall I term it?) or of grace, Saint Paul, combining opposite qualities in himself, and tempering force by gentleness, possessed one of the tenderest hearts that ever beat beneath the sky. I do not say merely a warm heart, but a feeling heart, with tender attachment, lively emotions, and quick

*tude* to God for the grand life he was living, and for the hope of immortality which he possessed, and we have at least an outline of the character which, under the direction of the Lord Jesus, made Saul of all men "the greatest benefactor of our kind."<sup>1</sup>

Such, then, was the man who was waiting and working at Tarsus ten years after the crucifixion of Christ. When, therefore, Barnabas, having made inquiry as to Saul's whereabouts, hurried away either to the place where he was preaching, or to the shop where possibly he was busy making and mending tents out of the bristling goats' hair, and, having come in where the great man was patiently performing the task that Divine Wisdom had assigned him, looked into his face, and told him of the crowds in Antioch who were eager to hear the Gospel, Saul recognized the well-known voice of his friend and brother, and was more than glad to see him. At the same time he welcomed the call to a larger field of activity, and the prospect of speedier and more abundant results. By ship from the mouth of the Cydnus to Seleucia, or by foot or on horseback across the plain of Cilicia and through the Syrian Gates,

to weep;—so far was his greatness from having any element of pride, or his energy any element of harshness."—ADOLPHE MONOD: "Saint Paul," p. 60.

<sup>1</sup> Monod, *Ibid.* p. 14.

they made all haste to that great and wicked city where the power of Christ had been manifested in the conversion of many to holy and happy lives. This is the second time that Barnabas has taken Saul by the hand and led him up to a higher and better work. Into the life of festering immorality, fashion, gayety, and irreligion, where every avenue was lined with the plague-smitten children of vice, passed the calm, earnest spirit of the Greatest Apostle, with quick-seeing eye, with ready hand, with earnest life, and a heart beating high with determination to bring some of these people upon their knees into the presence of the Great Physician and Saviour of men.

There were already three other preachers at Antioch: Lucius, Manahem, and Simeon Niger, about whom we know almost nothing except their names, and that Lucius was a Jew from Cyrene; Manahem, probably a Jew, who had been brought up in the household of King Herod; and that these three were the recognized leaders of the young church. They were quite ready, however, to welcome Saul and Barnabas as helpers, and, indeed, to place in their hands, as long as they remained with them, the management of the affairs of their community.

We can readily imagine how insignificant Lucius, Manahem, and Simeon Niger must have

felt themselves to be in the presence of two such towering characters as Barnabas and Saul. What graciousness of speech, what courtesy of manner in Barnabas! What keen, cogent argument, what torrent-like, earnest appeal in Saul! Saul was greatest there, even as his subsequent career reveals.

A year or more was passed in Antioch, the record of which, with the exception of two incidents, is given in a single word, "they assembled themselves with the church and taught much people." These two incidents, though, are vital.

It was here in Antioch about this date, while the activity of the disciples of Christ was stimulated by the presence of Barnabas and Saul, that they received for the first time that name which has ever since stood for all that is greatest and best. Up to this point they had called themselves "disciples," "believers," "brethren," "saints," "holy ones of the way," that is, the way of eternal life. The unbelieving Jews had flung after them in derision the despised title, "Nazarene." But they had not yet received their new name, which was forever to distinguish the followers of Christ as His peculiar people. It is remarkable too that this name, the only one that could properly characterize the followers of Christ, — the one that by its very

derivation is *the name* which every believer agrees he ought to be known by, — should have been chosen by the sneering voluptuaries of Antioch to describe those who were always talking about the *Christ*. Pompey had been in Antioch, and his followers were called *Pompeiani*. The party of Marius was known as *Mariani*. It was only natural that those who called Christ Master and Lord should be hailed *Christiani*. "Not in Jerusalem, the city of the old Covenant, the city of the people who were chosen to the exclusion of all others, but in a heathen city, the Eastern centre of Greek fashion and Roman luxury, and not till it was shown that the New Covenant was inclusive of all others, — then and there we were first called Christians, and the church received from the world its true and honorable name."<sup>1</sup> But the disciples were slow to adopt the new name. Only twice is it used in the New Testament, and in both cases as applied to the disciples by those who were not Christians themselves.<sup>2</sup>

The other incident illustrates the spirit of benevolence which from the first moved the early Christians. Among those who from time to time visited Antioch from Jerusalem was a

<sup>1</sup> Conybeare and Howson: "St. Paul," I. 120.

<sup>2</sup> Acts xxvi. 28; 1 Pet. 4: 16.



Christian Jew, whose name was Agabus. This Agabus was a prophet, who by divine inspiration was able to read in advance the signs of the times, and he urged upon the attention of Barnabas and Saul and the rest the fact that a famine was to occur over all the world, and that the disciples at Jerusalem were likely to suffer from the hard times certain to attend it. This startling prediction would not fall in very naturally with the habits and customs of luxurious and extravagant people like those in the Syrian capital. It is all the more remarkable, therefore, that the hearts of these Christians were moved at once to make up a generous collection, and to send it to Jerusalem, so as to anticipate the distress that might otherwise come upon their brethren there. The church at Jerusalem had almost impoverished itself by its generosity in former years. They had given all they possessed to promote the spread of the Gospel; and the Christians at Antioch were now reaping blessings from the seed of that self-sacrifice. It was only just that — "every man according to his ability" — they should out of their abundance, (for many of them no doubt were wealthy), send alms to Jerusalem. This was a work, too, into which Saul must have entered with all his heart, for he was not merely a preacher of doctrines. With all his

eagerness to persuade the people *to believe on Christ*, he never ceased to remind them that they must add to their faith virtuous and honest and truthful lives, and that they should, even as Christ did, deny themselves in order to do good to others. Saul commenced here at Antioch what he continued all through his life as a missionary, — the work of collecting money from those who could give it, and of redistributing it to those who were in need. To him alone we owe the preservation of those precious words of our Saviour, "*It is more blessed to give than to receive.*"<sup>1</sup>

The collection was made, — possibly not all at once; perhaps on the first day of every week, as they met to worship, something was added to it, — and then Barnabas and Saul were chosen to take it to Jerusalem.

The two apostles reached Jerusalem at a time when the church there was in greater trouble than would be caused by scarcity of money or even of food. That Herod who, at the height of his glory, fell a prey to a loathsome disease and sudden death soon after at Cæsarea, had just celebrated his unprincipled devotion to the religion of the Jews by beheading one of the most active of the Apostles, James, the older of the sons of Zebedee, who with his brother

<sup>1</sup> Acts. xx. 35.

John had been a follower of Christ ever since they were first called while fishing on the Lake of Galilee, seventeen years before. It was at the Passover; and James and Peter, who ordinarily may have been preaching through the towns of Palestine, have come to Jerusalem to observe the feast, and at the same time to address the people as they could find opportunity. Herod also was there to attend the festival. Something, perhaps, that this "Son of Thunder" said vexed the king. His vengeance was swift and keen and terrible. Peter, too, the "Rockman," he would dispose of. Him he threw into prison, — it was an afterthought, — intending, as soon as the Passover was celebrated, to put him to death also. But Peter was delivered by divine interposition. The tears of the church, however, did not cease to fall for the memory of the zealous James.

Barnabas had an aunt,<sup>1</sup> Mary, living in the city. She was a godly woman, and one of the most active members of the band of Christian disciples. She seems to have used her wealth with the same generosity that her nephew had used his for the benefit of the Christian work. Her house was open at all

<sup>1</sup> The "New Version," — Col. iv. 10; Lewin, ii. 272; Farrar, i. 358, agree in calling Barnabas and Mark "cousins." Howson and Hackett are undecided

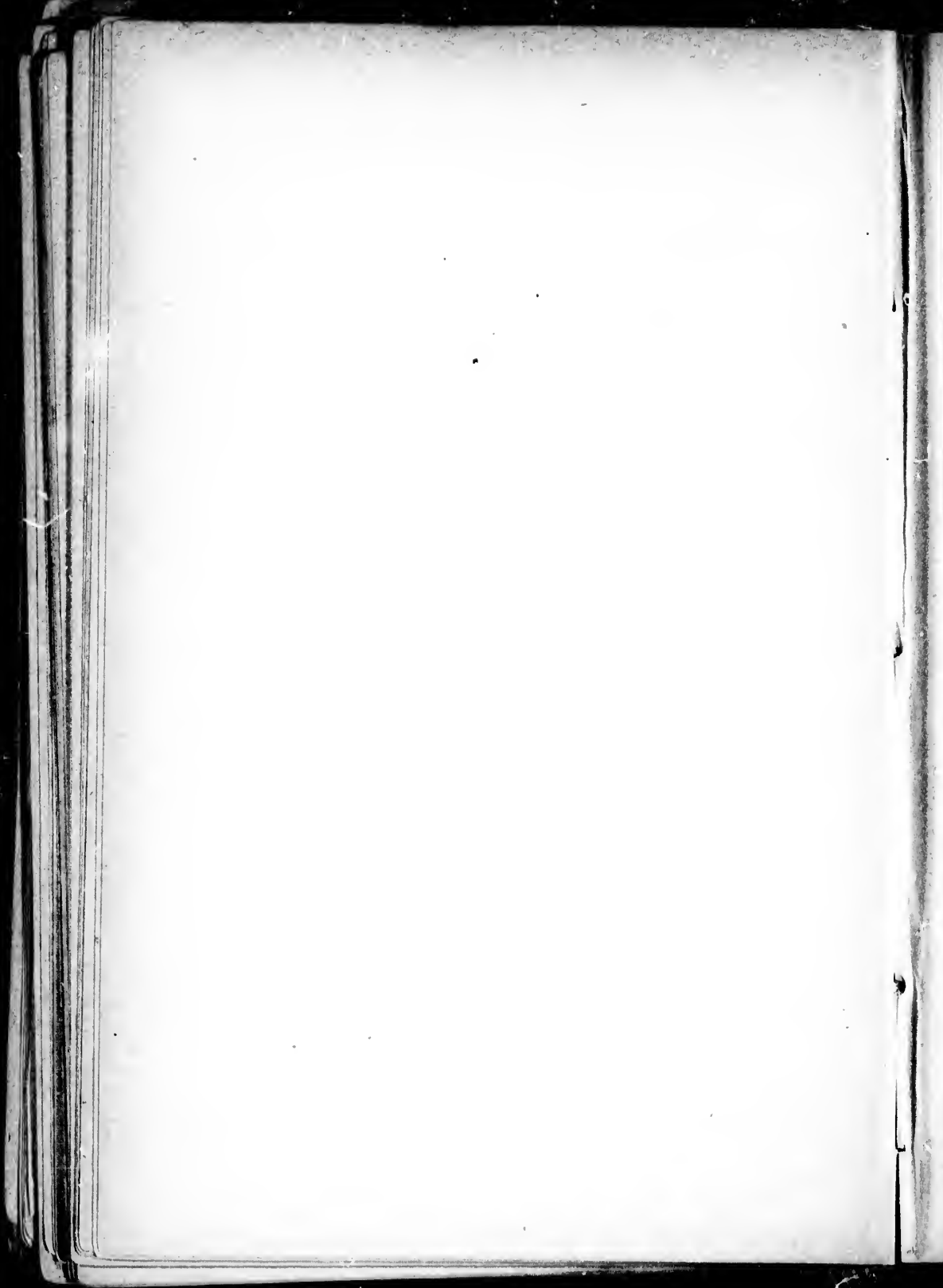
hours, and to her door, therefore, the steps of Barnabas and Saul would be most likely to turn on their arrival at Jerusalem. Here too was another young Christian, her son, Mark; and at this time of persecution many trembling followers of Christ had come together at this house to strengthen each other by one another's presence, and to pray together for deliverance from the cruelty of the tyrant king. It was while they were praying — and it is not improbable that Saul and Barnabas were there with them — that Peter knocked for admission, and after relating to them how he was delivered from prison, and telling them to make his escape known to James, the pastor of the church, and the rest, left the city.

So far as we know, Saul and Barnabas, very soon after delivering the alms they came to bring, returned to Antioch and took Mark with them, his anxious mother no doubt very willing that her son should go away with his older cousin Barnabas, for a while at least, until the lives of Christian men should be safe in Jerusalem.

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PART SECOND.

*The First Missionary Journey.*



## CHAPTER VIII.

### THE START.

"Men of a thousand shifts and wiles, look here!  
See one straightforward conscience put in pawn  
To win a world; see the obedient sphere  
By bravery's simple gravitation drawn."—

J. R. LOWELL.

"A flash of light from Syria, illuminating almost at once the three great peninsulas of Asia Minor, Greece, and Italy, and soon followed by a second, which extended over nearly the whole Mediterranean seaboard,— such was the first apparition of Christianity."

RENAN.

"That noble missionary river, whose streams are now fertilizing the world, had its little fountain-head in Antioch."—

J. R. MACDUFF.

SOME time after Barnabas and Saul had returned to Antioch, at a special service<sup>1</sup> of prayer and fasting, the Holy Spirit brought to the minds of the Christians present the conviction that these two men ought to go away to preach the Gospel to the Gentiles. The mother-church at Jerusalem had been the means of spreading the Gospel in Palestine and even to Antioch; but her powers early began to wane. It was reserved for the Syrian capital to become

<sup>1</sup> Farrar, I. 324.

✓ "the starting-point of Christian missions, and for the first century their headquarters."<sup>1</sup> Accordingly we read that, "when they had fasted and prayed, and laid their hands on them, they sent them away."

It was not a great event to the people of Antioch.<sup>2</sup> The Christians in the city would miss the two great Apostles, and at the same time would exult that they had gone to carry the "glad tidings" to other peoples; but to the gay and worldly heathen the departure from their city of two men who had been spending a year or two there, advocating the claims of a crucified Jew, would be an entirely insignificant matter. Mark went with his cousin Barnabas; and we can easily imagine them taking leave of Lucius, Menahem, Niger, and the rest, starting out, probably on foot, crossing the bridge which spanned the Orontes, and following the regular highway over the hills, twelve or fifteen miles down to Seleucia by the sea, where they were to embark for Cyprus.

What are these men undertaking? Do they know how desperately wicked the cities and towns are, and how the people everywhere are worshipping gods of wood and stone and brass

<sup>1</sup> Renan: "Apostles," 43.

<sup>2</sup> "They left Antioch with no flourish of trumpets; but with the calm earnestness of thoughtful men."—W. M. TAYLOR: "Paul the Missionary," p. 90.



and gold? Yes; and because they know it, they are eager to tell the people about the true God and of a better way of life.

The populations of the various parts of the Roman empire in the first century were perhaps the most corrupt that have ever existed. Almost the universal drift was in the wrong direction. Politics was a trade, at which men served as brief an apprenticeship as possible, to learn how to snatch most of the spoils. Art was degraded into sensualism, and religion was made a slave in chains, and compelled to perform the debasing services of unchastity and infanticide. We have seen what the moral condition was in Damascus and Antioch in the East, and the cities of the West were not perceptibly better. "The western regions, towards which the course of missions took its way, were prevalently Greek and Roman; but it was a conquered Greece and a corrupted Rome. It was a Greece which had lost its genius and retained its falsity; a Rome which had lost its simplicity and retained its coarseness. It was Greece in her lowest stage of seducer and parasite; it was Rome at the epoch of her most gorgeous gluttonies and her most gilded rottenness."<sup>1</sup> It is not improbable that there were exceptions to the general degradation of morals. Indeed, his-

<sup>1</sup> Farrar, I. 331.

tory is not wholly barren of the names of both men and women who were high-minded and pure, so that while the majorities everywhere "had sounded the lowest depths of infamy,"<sup>1</sup> there were some rare souls in whom "good nature, conjugal fidelity, probity, and the domestic virtues"<sup>1</sup> might be found; but there were not many such. The people who retained most of morality and sobriety in the general looseness were undoubtedly the Jews, who were scattered in every city and town of the empire.

The Jew had his faults. He was bigoted, exclusive, niggardly, ignorant, possibly superstitious; at the same time he was but very rarely a murderer, an adulterer or a glutton. He was proud of his rigid adherence to the Mosaic law, and of his faith in an absolutely holy God, whom he could not see. "It was his object to keep himself pure, so far as he possibly could, from all ceremonial, as well as from all moral corruption."<sup>2</sup> Jewish colonists were looked upon with aversion. Greeks, Romans, and Syrians alike, hated the very sight of them. Still they maintained their separate, independent existence and worship, uttering thereby their eternal protest against the unchaste misce-

<sup>1</sup> Renan: "Apostles," 160.

<sup>2</sup> Rawlinson: "Paul in Damascus," p. 52.

generation, and the sensuous religious rites of paganism.

We must not forget that Barnabas and Saul are Jews, "two poor Jews,"<sup>1</sup> "of obscure name, of no position, without rank, without influence." Naturally they would have felt just as other Jews felt toward Gentiles. They would neither have mingled with them nor have cared for their conversion. But these apostles were no longer the members of a mere Jewish sect, bigoted and exclusive, but the disciples of the Son of Man, whose mission was to save all men; and in both mind and heart they had embraced the idea of the brotherhood of humanity. They went out, therefore, to preach the Gospel to *men*, not to Jews alone. It may be true as Renan suggests that, "the Christian preaching seems to have followed a road already laid out, and which is no other than that of the Jewish emigration,"<sup>2</sup> but it would have been equally true if the Apostles had gone into Syria, Arabia, and Egypt, instead of into Asia Minor, Greece, and Italy; for there were Jewish communities wherever there were people of other nationalities; and the result proves that Saul and Barnabas found it more difficult to persuade their own brethren to believe in Christ than they did to persuade Gentiles.

<sup>1</sup> Farrar, I. 337; Ibid., 333.

<sup>2</sup> "Apostles," 240.

For these apostles were Jews, but perverts; Jews, but schismatics, who preached that the great Rabbis and the High Priest at Jerusalem had profaned the Holy City by putting to death the Messiah. This would render them odious to the very orthodox Jews. But, on the other hand, the fact that they were Jews would only make it more difficult for them to address Gentiles, and that, all the more, because they were travelling as religious teachers. It is well known that the women of those times, as of any corrupt age, were the greatest sufferers; and that quite frequently one of these, whose life had become burdensome under the defilements of paganism, would take refuge in the arms of the comparatively pure, at least virtuous, Judaism.<sup>1</sup> This "was an open condemnation of the men, who adhered to the old religion as shameless profligates,"<sup>2</sup> and would naturally aggravate their hatred, especially against Jews like the apostles, whose declared purpose it was to draw whomsoever they could out of "that vast weltering mass of idolatry and corruption,"<sup>3</sup> to believe in the Christ whom they preached.

As we shall see, however, there is one fact that secured to Barnabas and Saul, and after-

<sup>1</sup> Rawlinson: "St. Paul in Damascus," 71; Conybeare and Howson, I. 194.

<sup>2</sup> Rawlinson: "St. Paul in Damascus," 72.    <sup>3</sup> Farrar, I. 329.

ward to Saul alone, or with Luke and Silas, an opportunity to reach the people with the Gospel everywhere in the Roman empire. That empire, in granting liberty of thought and speech, had done what the old kingdoms had never permitted. Scientific, philosophic, and religious opinions were held and taught with entire freedom, so far as the Roman law was concerned.<sup>1</sup> So the Apostles, although frequently set upon by Jews, always felt sure of the protection of the Roman officials, at least so far as those officials were uncorrupted by bribery or popularity. It was only years afterward, when Christianity came into conflict with practical politics, that Christians were persecuted, not for their faith, but for the political attitude which they were obliged to assume.

If now we take all this into consideration, — how much wickedness there was, how few persons there were who were dissatisfied with their condition, how difficult it was to gain access to that few, and if we remember the hardships of travelling in those days, and the dangers by sea and by land, — is it not remarkable that these two Jews should start out “on foot, staff in hand, to convert the world to Christ?”<sup>2</sup> They must have been brave men; but more, they were divinely commissioned.

<sup>1</sup> Renan: “Apostles,” 259.

<sup>2</sup> Farrar, I. 337.

Saul had been waiting (with what holy impatience!) these four years for the fulfilment of that promise made to him in Jerusalem, "I will send thee far hence unto the Gentiles."<sup>1</sup> He knew the difficulties; but they did not terrify him. All the more need why the Gospel should be preached. He was like the racer who sees the crown at the goal, yet is kept chafing behind the barrier. But now the word has been spoken, and with an eager bound he enters the course, from this time to keep "reaching forth unto those things which are before," until he receives the incorruptible crown.<sup>2</sup>

Seleucia, to which they came, was one of the best and busiest ports of the Mediterranean. It was five miles north of the mouth of the Orontes, close to the shore, clustering around the base, and climbing up the slopes of Mount Coryphæus, the steep heights of which overhung the city. The harbor was entirely artificial, and consisted of an inner "basin," covering about fifty acres, and an outer one of less extent, protected by two magnificent piers, extending into the sea, and at the outer extremity meeting and overlapping each other, but so as to allow vessels to enter. It is a curious fact that one of these piers—the ruins only remain

<sup>1</sup> Acts xxii. 21.

<sup>2</sup> Phil. iii. 13.

— is called by the name of Saul, while the other bears the name of Barnabas.<sup>1</sup>

Inside the harbor, sheltered from the incessant surge of the sea, rode "many gallant vessels from all parts of the Mediterranean,"<sup>2</sup> while on the wharves, lined with storehouses, might have been heard "the din of commerce" in a Babel of tongues; for Seleucia, as already observed, was one of the principal seaports of the Mediterranean, located on the direct line of communication from the East to the West, — a line which commerce in our own day has proposed to re-open by rail through the valleys of the Orontes and the Euphrates.

The missionaries did not delay here longer than was necessary to find among the outward-bound vessels one that was going to Cyprus, for they had decided to make that island their immediate destination. We do not read of their preaching at Seleucia at all. Therefore, we may be sure, that their stay was brief. But now the two brave men stand upon the deck, the moorings are cast off, the prow turns away to the southwest, "the apostolic barque has spread her sails; the wind breathes low, and only aspires to bear upon its wings the words of Jesus;"<sup>3</sup> the treacherous sea is kind, and

<sup>1</sup> Malleson: "St. Paul," 130.

<sup>2</sup> Macduff: "Footsteps of St. Paul," 106.

<sup>3</sup> Farrar, i. 338.

bears them swiftly away from the shores of Syria. The mountains astern sink gradually to the horizon, while in the distance the hills of Cyprus rise above the cloud-banks to extend their welcome to these godly men who come, not to erect new altars upon them, but to plant here the Christian standard, and unfurl the banner of the King of Peace. The vessel speeds on past Cape Andreas, the northeastern extremity of the island, — a quick run of a few hours between dawn and sunset from Seleucia,<sup>1</sup> — and soon its keel touches the sandy shore in front of Salamis, and "the second idyl of Christianity" is commenced.

<sup>1</sup> The distance from Seleucia to Salamis is about one hundred miles.

<sup>2</sup> "The Lake of Tiberias and its fishing-banks had furnished the first. Now a more powerful breeze, aspirations towards more distant lands, draw us into the open sea." — RENAN: "St. Paul," p. 36.



## CHAPTER IX.

### CYPRUS.

“Know ye the land where the cypress and myrtle  
Are emblems of deeds that are done in their clime;  
Where the rage of the vulture, the love of the turtle,  
Now melt into sorrow, now madden to crime.” — **BYRON.**

“During the generation which elapsed from the year 35 to the year 65, the Roman empire was sown with a seed of eternal life, which comprehends the germ of a total revolution, not only moral, but domestic, civil, political, and even material.” — **ADOLPHE MONOD.**

“For first must die in him the man called Saul,  
That grace supreme might live and reign in Paul.”

**I**T must have been with peculiar interest that Barnabas and Mark greeted the first distinct view of Cyprus; for it was the native place of the former,<sup>1</sup> and probably they both had relatives still living there. Indeed, this may have been the reason why Cyprus was selected as the first place to which the missionaries should go; although it is probable that the facts, that it was one of the nearest points accessible, that there were already a few Christians there and many Jews, and that vessels were likely to have been passing frequently between the island and Se-

<sup>1</sup> Acts v. 36.

leucia, afford sufficient reason for the first apostolic journey taking this direction.

Within a few years the world has taken a new interest in the Island of Cyprus. In 1878, through the shrewd diplomacy of Lord Beaconsfield, it became a dependency of the British crown, and it is to be presumed that its future fortunes will be an improvement upon the universal neglect and desolation consequent upon three centuries of Turkish misrule. And, even before England had become the owner of Cyprus, popular attention had been called to it, by the excavations and discoveries of General di Cesnola, American consul, whose collection of Cyprian antiquities, now fortunately<sup>1</sup> deposited in the Metropolitan Museum of Art in New York, consisting of a vast quantity of Assyrian, Phœnician, Cypriote, and Greek inscriptions, coins, vases, statues, bas-reliefs, sarcophagi, engraved gems, amulets, terra-cotta lamps, and a great variety of ornaments in gold, silver, copper, bronze, alabaster, and rock-crystal,<sup>2</sup> reveals the history of ages of ancient prosperity and civilization.

The general features of the island were the same when Saul and Barnabas landed on the pier at Salamis as they are to-day. The coast-

<sup>1</sup> A writer in the *Encyclopædia Britannica*, "Cyprus," says "unfortunately."

<sup>2</sup> Cesnola's "Cyprus," p. 453.

line was the same, as were also the mountain ranges, the valleys, and the rivers. But the mountain sides, and all the central portion of the island were, in those days, covered with dense forests, while the lowlands between the mountains and the sea teemed with luxuriant vegetation. There were rich copper and silver mines here, which, it is quite probable, have not yet been exhausted. The forests for many years supplied the Greeks with timber for ship-building, — much of which, it is only fair to presume, may have been carried on upon the banks of the Pedæus at Salamis. There was, in Saul's day, only one other city on Cyprus besides Salamis, namely, Paphos, at the western end, although there were a number of small towns and villages.<sup>1</sup> The inhabitants of the island were, in the main, Greeks. These constituted the permanent population. A considerable number of Jews,<sup>2</sup> however, resided here with more or less permanency, but without becoming a constituent part of the body politic.

Venus, "Aphrodite Anadyomene," had for many generations been the embodiment of all that was divine to the Cyprians. Hither, as,

"From the sea  
She rose and floated in her pearly shell,  
A laughing girl,"<sup>3</sup>

<sup>1</sup> Lewin, i. 120.

<sup>2</sup> Acts xiii. 5.

<sup>3</sup> Homer, quoted by Farrar, i. 349.

she came ; and here, in one of the groves of the Cyprian Olympus, was "the most famous of her temples," — the chief "of all the luxurious bowers devoted to her worship."<sup>1</sup> This was at Paphos, and accordingly in this city the annual festival and procession in her honor was celebrated. But the worship of Venus did not promote virtue. The moral atmosphere of Cyprus was little better than that of Antioch, whose religious rites were prosided over by the voluptuous Daphne.<sup>2</sup>

Our three missionaries, leaving the vessel at the dock, entered the streets of Salamis. Barnabas knew the way, and soon found acquaintances, to whom he introduced Saul and his cousin Mark. On the Sabbath they went to worship ; and all that we know of their stay or doings in the city is summed up in one sentence, "They preached the word of God in the synagogues of the Jews."<sup>3</sup> From this, however, we discover that there were Jews enough in Salamis to require more than one synagogue, and also, inferentially, that at this beginning of their work, the apostles limited their preaching to the Jews. They may have remained there

<sup>1</sup> Lewin, i. 120.

<sup>2</sup> "The pictures which they [*i. e.* Herodotus and later historians] draw of the grand festival to the goddess at Paphos leave little for the imagination of man to invent, one would think, in the way of gross indulgence." — CESNOLA'S "Cyprus," p. 8.

<sup>3</sup> Acts xiii. 5.

days, weeks, or months. It is stated, in this connection, that they had John (Mark) as their minister; and this has been understood to imply that there may have been many converts, to baptize whom was the duty of Mark.<sup>1</sup>

When they left Salamis, they would naturally turn their faces toward the southwest, and, passing through "a widespread plain, with corn-fields and orchards,"<sup>2</sup> would stop at the first town or village to which they came to preach the good news of the Gospel. In this way, passing from town to town, "they went throughout the *whole* of the island,"<sup>3</sup> until they finally reached the capital, Paphos, which by the direct road was not more than a hundred miles from Salamis.

The Roman governor of Cyprus, Sergius Paulus, resided at Paphos. He was an acute and intelligent official, who, in addition to attending to the affairs of his province, was accustomed to break up the monotony of this insular residence by investigating the claims of philosophy and religion;<sup>4</sup> though, up to the time of our

<sup>1</sup> Farrar, i. 345; Lewin, i. 127; Conybeare and Howson, i. 141; Hackett: Com. on Acts, xiii. 5.

<sup>2</sup> Conybeare and Howson, i. 140.

<sup>3</sup> Lewin, i. 127.

<sup>4</sup> They found the proconsul, Sergius Paulus, a man dissatisfied with all that philosophy and the popular religion could offer for his religious wants, and anxious to receive everything which presented itself as a new communication from Heaven." — NEANDER, "Planting and Training," p. 112.

history, with little satisfaction. This "prudent" Roman kept in his service a Jew, — one of those "wise men," who at that time were looked upon as possessing more than human wisdom — whom, no doubt, he consulted not only for amusement, but in order that his choices and decisions might be more thoroughly in harmony with the purposes of the gods. This "wise man" was one of a large class of religious impostors, who made a trade of revealing, as they pretended, things which common mortals could not otherwise find out. Their methods were as various as their names, — "augurs, haruspices, Babylonians, mathematici, astrologers, magians, soothsayers, casters of horoscopes, fortune-tellers, ventriloquists, dream-interpreters,"<sup>1</sup> and they were employed and consulted on all occasions in which issues of sufficient importance were involved; and by all classes, from the maid who dropped a farthing into the "wise man's" palm to have her fortune told, to the Emperor surrounded by his "herd of Chaldeans," listening to some "divine revelation" in regard to matters of imperial policy. So that we are not to condemn Sergius Paulus without reserve because he kept hanging about him this man Bar-Jesus. In later times, every one who could afford the expense, kept a court-fool. At

<sup>1</sup> Farrar, i. 351.

that time, rich and influential heathen retained a "court wise man." At any rate, this governor of Cyprus was evidently not a slave of that fanatic faith which,

"Once wedded fast  
To some dear falsehood, hugs it to the last."<sup>1</sup>

No sooner had he heard of Barnabas and Saul preaching in the synagogues and possibly in the streets<sup>2</sup> of his capital than, hoping that these men might have some new truth to tell him in addition to the miserably insignificant tale which he had drawn out of Bar-Jesus, he sent a messenger, bidding them come to his residence, and then invited them to speak to him "the word of God." This they did, and successfully. Bar-Jesus, however, or Elymas, as he called himself, thinking, just as many another man has, that a more honorable name would add to his dignity, had no intention of permitting Barnabas and Saul to be preferred to himself in the good graces of the governor. He was the private religious adviser of Sergius Paulus, had been engaged for the year probably, and he was eager, with an impostor's headlong zeal, to retain the position he had gained. With all the arts of his trade and force of bitter denunciation he tried to silence the apostles, and to persuade the

<sup>1</sup> Thos. Moore: "Lalla Rookh."

<sup>2</sup> Macduff: "Footsteps of St. Paul," p. 108.

governor that this new religion was false, and that the way of truth lay with him and his sorceries. But Saul — not Barnabas — here Saul, for the first time, stands out alone as the champion of the faith. And it is just at this point that Luke drops the name, *Saul*, and henceforth calls the great Apostle by his new name, PAUL.<sup>1</sup> Paul, full of the wisdom and power of God, turned upon him his searching glance, and with the well-aimed rebuke of his indignation crushed the worthless, wicked coward. Such tremendous words, spoken face to face, have rarely been uttered: "O full of all guile and all villany, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold! the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season." The lips of Bar-Jesus are trembling with rage. He will fling back this insult to his dignity as the Magian of the court of Sergius Paulus. But, alas! true to Paul's words, a misty veil floats before his eyes: Paul, Barnabas, the governor, the hangings of the walls, all fade away from his vision; the darkness which only the blind know thickens about him, and he cries for some one to take him by the hand and lead him away.

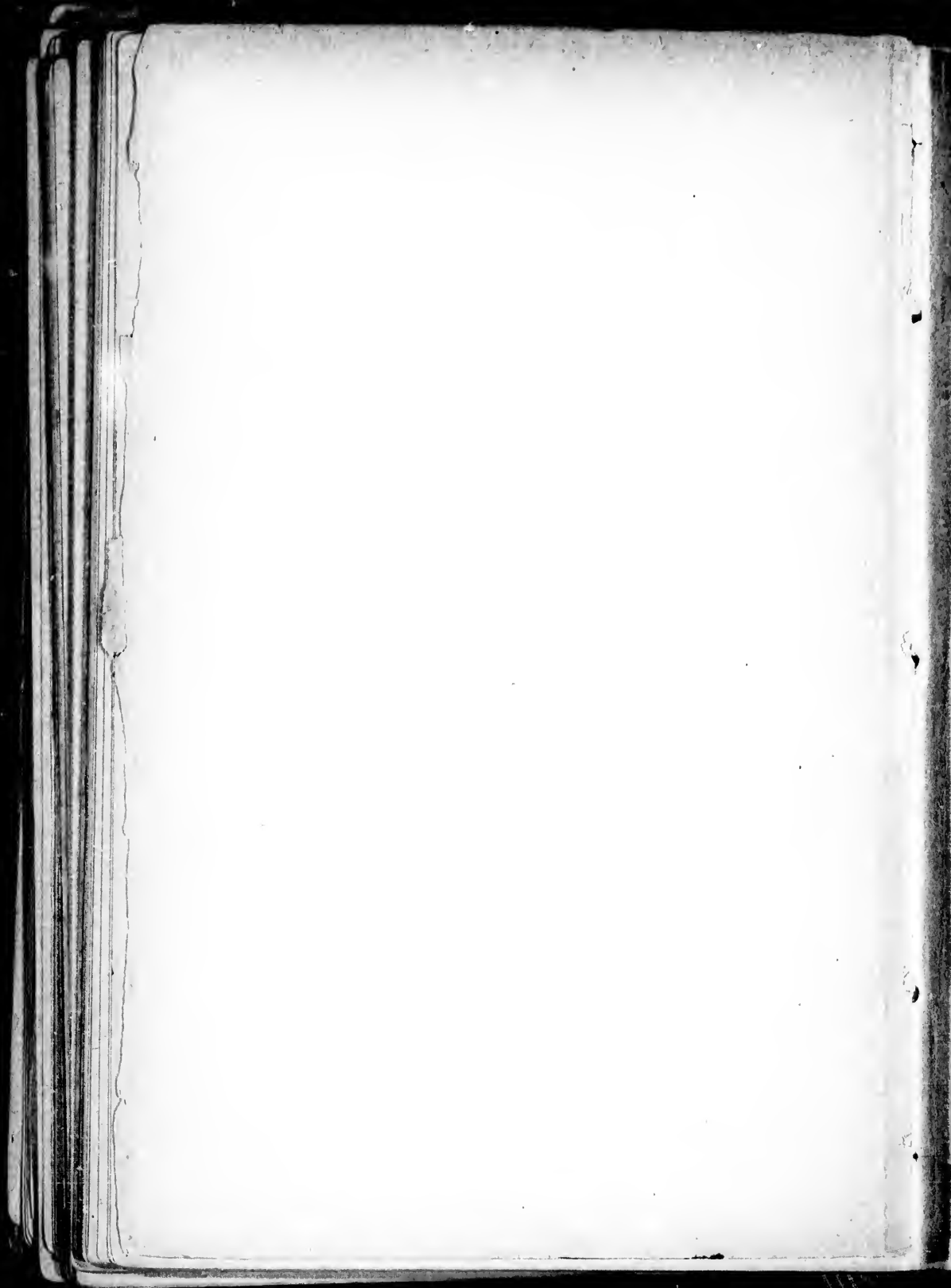
We see this wretched man no more; but we may feel sure that Paul thought of him with

<sup>1</sup> See note on the change of name on page 126.



ELIJAH STRUCK BLIND.





compassion, and regretted his stubborn opposition to the truth, which made this severe infliction necessary. He was to be blind only "for a season." Let us hope that the judgments of God led him to repentance.

The miracle, however, produced an immediate effect upon the mind of Sergius Paulus. He saw the minister of his gods instantaneously struck blind at a word from the Apostle of Christ; and the proof was sufficient. He believed. Nor do we hear of him again. Cesnola discovered at Soli a marble slab on which this man's name appears.<sup>1</sup> We have reason to hope that it is also in the "Book of Life."

The work in Cyprus in all probability had been attended with encouraging success; but it was never Paul's intention to remain very long in any one place. It was his large purpose to visit every accessible point in the world with his message of truth. So, very soon, his urgent spirit is looking with impatience across the water to the shores of Asia Minor. The three men are again stepping from the dock; the cordage rattles; the southern breeze fills the sails; the apostles wave farewell to their new-made friends at Paphos; and, after a few hours' sail, are at anchor in the Cestrus, before Perga, the capital of Pamphylia.

<sup>1</sup> "Cyprus," p. 229.

NOTE. — Up to this point I have used the name Saul. Hereafter I shall speak of the Apostle to the Gentiles by his well-known name, PAUL. I make this change in the name simply for the sake of conformity to the historian of the *Acts of the Apostles*, who uses "Saul" up to this circumstance at Paphos, and "Paul" invariably after it. As to the actual change of name by which he was called, it probably did not occur as suddenly as the narrative in the Acts seems to imply. It is not remarkable, however, that he should have two names. He may have borne both from childhood, — Saul Paul. Why not? His early associations as a Jew would naturally fix upon him that name of the two which was more peculiarly Jewish, so he was called Saul in Tarsus and in Jerusalem. But now he has ceased to be merely a Jew. He sails from Paphos fully committed to the life of a cosmopolitan; and the cosmopolitan, or, what was the same in that age, the Roman name, comes into use. Farrar quotes a sentence from Augustine<sup>1</sup> which shows how the change of name indicates the change in all the conditions of the Apostle's life; and Howson, in a striking passage, emphasizes the reasons why the use of the new name was commenced at this particular point.<sup>2</sup>

<sup>1</sup> "Paul suffers what Saul had inflicted; Saul stoned, and Paul was stoned; Saul inflicted scourgings on Christians, and Paul five times received forty stripes save one; Saul hunted the Church of God, Paul was let down in a basket; Saul bound, Paul was bound" — "St. Paul," I. 356.

<sup>2</sup> "The heathen name rises to the surface at the moment when St. Paul visibly enters on his office as the Apostle of the Heathen. The Roman name is stereotyped at the moment when he converts the Roman governor. And the place where this occurs is Paphos, the favorite sanctuary of a shameful idolatry. At the very spot which was notorious throughout the world for that which the Gospel forbids and destroys, — there, before he sailed for Perga, having achieved his victory, the Apostle erected his trophy, as Moses, when Amalek was discomfited, 'built an altar, and called the name of it Jehovah-Nissi, — the Lord my Banner.'" — "St. Paul," I. 153.

## CHAPTER X.

### ANTIOCH IN PISIDIA.

"These lingered not for song of bird, nor stayed  
To mark what hues the glittering insect glossed,  
That dipt across their path from sun to shade."

DORA GREENWELL.

"In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness." — 2 COR. xi. 26.

**T**HE Cestrus was the highway by which Paul the missionary made his triumphal entrance into the borders of the heathenism of Asia Minor. The ancient city, Perga, of which there is nothing to be seen now but a few prostrate and indistinct ruins, scattered about in a pasture that lies in a valley and on two opposite hillsides on the eastern bank of the river, was, at the time when Paul and Barnabas were there, the focus of the enterprise and fashion of Pamphylia. Later, Attalia was built directly on the coast with a good harbor; the Cestrus became innavigable, and Perga was gradually deserted for its more prosperous rival.

The country of Asia Minor, which we are now entering with the apostles, demands at

least a few sentences of description. It was an exceedingly rough country, broken in all directions by mountain-chains, torn by torrents, bristling with dense forests, infested by wild beasts, and occupied in many portions by a thoroughly barbarous population. The coasts were lined with cities and civilization; and at certain points, such as Antioch in Pisidia, Ancyra in Galatia, Lystra, and Philadelphia, was felt the influence of that life which was touched by the thousand lines of communication that crossed and recrossed the Mediterranean. The country was divided into seven provinces. *Pamphylia*, into which we have entered, and which is but a small strip of valley, lay between the Taurus and the sea. On the east of this was *Cilicia*. These two provinces covered all the southern coast of Asia Minor, with the exception of the extreme western end. North of Cilicia stretched away, over forest and mountain to the Euxine, the two provinces of *Cappadocia* and *Pontus*. North of Pamphylia lay *Galatia* and *Bithynia*. The western portion, from the Mediterranean to the Bosphorus, and looking out upon the islands of the Ægean, was known in Paul's day as *Asia*. But while the provinces were located in the positions above indicated, it must not be supposed that the divisions were exact or the

lines of separation very distinct. It was not always easy to tell where one province stopped or another commenced. These provinces were, moreover, an arbitrary division, made under the empire. Meantime many of the old names of tribes and of tribal territories were retained, so that we have such names as Phrygia, Lycaonia, and Lydia to describe parts of Asia Minor. All of these designations are used in the *Acts of the Apostles*. The population of Asia Minor "was broken up into numerous communities, varying in manners, language, and religion, and ruled partly by Roman prefects and partly by petty kings and potentates, the feudatories of Rome."<sup>1</sup> Seventeen nations, many of them speaking different languages or dialects, were scattered over this small country. In the west, or Asia Proper, Greek was almost exclusively spoken, and so far as persons of cultivation were to be met with anywhere they could use this language; but the people at large spoke in the dialects to which they were born. The religion of these provinces was the prevalent idolatry, every considerable city or district selecting its own special deity, to whom a temple was erected, a statue dedicated, festivals and processions celebrated, and in whose temple such rites were observed

<sup>1</sup> Lewin, I. 131.

as made the conscience easy, while they excused crime, and provided for the gratification of passion.

Now for three men unprotected to push into the interior of such a country as this, with the announced purpose of setting the stone rolling which should break down these false religions, required no little self-denial and boldness. Accordingly we are not very much surprised to read that at this point, while the apostles are at Perga, making such arrangements as may have been necessary for their journey into the mountains, John Mark's determination to be a missionary failed, and he "departed from them and returned to Jerusalem."<sup>1</sup> He lacked the vigorous determination of a Paul. The dark mountains of Galatia were not very inviting, and his zeal for preaching the Gospel was not strong enough to carry him through them. He had no taste for martyrdom. "Either he did not like the work, or he wanted to go and see his mother."<sup>2</sup> This one "disheartening incident"<sup>3</sup> was all that occurred at Perga. Paul and Barnabas immediately turn their faces toward the mountains, having selected Antioch in Pisidia as their destination.

<sup>1</sup> Acts xiii. 13.

<sup>2</sup> Matthew Henry: "Commentary on Acts," xiii. 13.

<sup>3</sup> Farrar, i. 358.



It has been assumed that this journey was made in the month of May,<sup>1</sup>

“The flowery May, who, from her green lap, throws  
The yellow cowslip and the pale primrose,”<sup>2</sup>

and that the apostles hurried away from Perga because they found that the annual summer exodus from the hot, low plain, to the cool heights of the mountains was in progress, that the absence of so many people would interfere with their work there, while the season would be most propitious to visit the higher districts. It would be safer, too, for them to travel with those who were going up to their summer residences; for these mountain-paths were infested with robbers and brigands, who were the terror of travellers. We imagine, then, Paul and Barnabas making the journey on foot. Starting out in the early morning, before the intense heat comes rolling through the valley of the Cestrus, they are soon climbing the zig-zag path up the mountain-side, while the sun pours its rays upon them. “As the path ascends,” to quote the fine sentences of Dean Howson, “the rocks begin to assume the wilder grandeur of mountains, the richer fruit-trees begin to disappear, and the pine and walnut succeed; though the palm-tree still stretches its wide leaves over the

<sup>1</sup> Conybeare and Howson, i. 165.

<sup>2</sup> Milton: “Song on May Morning.”

stream which dashes wildly down the ravine, crossing and recrossing the dangerous road. The alteration of climate which attends on the traveller's progress is soon perceptible. A few hours will make the difference of weeks or even months. When the corn is in the ear on the lowlands, ploughing and sowing are hardly well begun upon the highlands. Spring-flowers may be seen in the mountains by the very edge of the snow, when the anemone is withered in the plain, and the pink veins in the white asphodel flower are shrivelled by the heat. When the cottages are closed and the grass is parched, and everything is silent below in the purple haze and stillness of midsummer, clouds are seen drifting among the Pisidian precipices, and the cavern is often a welcome shelter from a cold and penetrating wind." <sup>1</sup> Up such a mountain-road our travellers pressed. But long before they reached the highest roll of this mountain-range, they pass the summer villas and tents in which the Pamphylian vacationers are enjoying the equable temperature of the highlands. It is not for these apostles of Christ, though, to delay here for an hour even of recreation. Five or six days from Perga they are crossing that table-land which stretches inward from the Pisidian mountains, described by travellers as teem-

<sup>1</sup> Connybeare and Howson, 1. 166.

ing with interest and beauty of great variety ; but "the steps which were ever on the golden streets of the New Jerusalem trod heedlessly"<sup>1</sup> through the most fascinating vistas of natural scenery, as over the most richly-stored fields of classic antiquity, without even a reference being made to them in letter or in speech. Paul was too intent on reaching the people in yonder city to muse on the scenes by the wayside.

The Sabbath after the arrival of Paul and Barnabas in Antioch finds them with their fellow-countrymen in the synagogue. The Jewish synagogues, built by these devoted people in every town where there were enough of them to support one, were generally plain stone buildings, with very little ornamentation. The regular worship consisted of prayers, of which there were more than twenty prescribed for the Sabbath ritual, and reading the Law and the Prophets. Singing, except as the Psalms and prayers may have been recited in a monotonous sing-song, did not form a part of the worship ; and if there was any speaking it was by special permission of the Rulers, and was in addition to the prescribed ritual.<sup>2</sup> If we could have looked into that synagogue at Antioch in Pisidia on any Sabbath, we should have seen it filled with men, women and children, — Jews, and Gentile

<sup>1</sup> Farrar, i. 363.

<sup>2</sup> Geike: "Life of Christ," i. 192.

proselytes, who had adopted the Jewish form of worshipping the one true God,—all devoutly standing, uniting in some of the prayers, responding “Amen” to some others, listening while the Reader read the section of the Law or fiftieth part of the five books of Moses, and giving attention to whoever might be invited to speak in exposition of the lesson that had been read.

The people on this Sabbath are expecting to hear a new voice; for it is already known that two brethren, one of whom at least is a Rabbi from the school of Gamaliel, are in the congregation. After the reading is finished, therefore, an invitation is given to them by the Ruler of the synagogue: “Brethren, if ye have any word of exhortation for the people, say on.” They had something to say,—a word that was burning in their very hearts for utterance. “This pair of men never wanted words to speak.”<sup>1</sup> It is Paul, however, who responds to the invitation. The “Son of Consolation” must rarely have spoken in public; but Paul possessed the natural poise and force, the quick mind and ready tongue of a public speaker. At once he rises and addresses the congregation:<sup>2</sup>—

<sup>1</sup> Bengel: “Gnomon,” Acts xiii. 15.

<sup>2</sup> “This discourse, the first of Paul’s discourses reported at any length, dwells on three points: the prior history of the people, and its connection with the advent; then the Messiahship of Jesus, and its proofs; and lastly, the solemn application of the truth to themselves.—JOHN EADIE: “Paul the Preacher,” p. 74.

"Listen, men of Israel, and you also who worship our God. The God of this people, Israel, chose our fathers and raised them up to be a mighty nation, even out of bondage in Egypt, and with a strong arm brought them out of that country; and for about forty years he carried them safely in his arms through the wilderness. And when He had destroyed seven nations in the land of Canaan, He gave their country to His people for about four hundred and fifty years, after which he gave them judges until the time of Samuel the Prophet. Then they desired a king, and He appointed Saul the son of Kish for them, a man of the tribe of Benjamin, to rule them forty years. And when He had removed Saul He prepared David to be their king, to whom also He bore testimony, saying: *I have found David, the son of Jesse, a man after my own heart, who shall do all my will.*

"Of this man's descendants, God, according to His promise, has brought to Israel a Saviour, Jesus, after John had first preached the baptism of repentance to all the people of Israel. And as John was finishing his ministry he said: *Whom do you think I am? I am not He. But behold, there is One coming after me whose sandals I am not worthy to take off.*

"Brethren, children of Abraham, and all you

who worship our God, to us has been sent this word of salvation; for those who live in Jerusalem, and their rulers, because they knew Him not, nor understood the sayings of the prophets which ~~we~~ read in their hearing every Sabbath, fulfilled the prophecies by condemning Him. And though they did not find him guilty of death, still they requested Pilate to put him to death. And when they had fulfilled all things that were written concerning Him they took Him down from the tree and laid Him in a tomb. But God raised Him from the dead! And He was seen for many days by those who had come up with Him from Galilee to Jerusalem, who are now his witnesses to the people.

"And we bring to you here the glad tidings of the promise made unto the fathers, how that God has fulfilled the same unto us, their children, in that he raised up Jesus from the dead, as also it is written in the second Psalm, *Thou art my Son, this day have I begotten thee.* And as concerning that He raised him from the dead, no more to return to corruption, He has spoken in these words, *The blessings of David will I give you, even the blessings which stand fast in holiness.* Wherefore it is written also in another psalm, *Thou wilt not suffer thine Holy One to see corruption.* For David, after he had been a faithful servant of God in his own gener-

ation, fell asleep, and was laid away with his fathers, and saw corruption; but He whom God raised from the dead saw no corruption.

“Know, therefore, brethren, that through this man Jesus is proclaimed unto you the forgiveness of sins; and by Him every one who believes is forgiven all those transgressions from which you could never escape by the Law of Moses. Beware, therefore, beware, lest that come upon you which is spoken in the Prophets, *Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall not believe, though a man declare it to you!*”

Rarely has a sermon or address fallen with such thrilling impression upon the listeners as this first recorded sermon of Paul's made upon Jews and Gentiles alike. At the close of the service they gathered around the apostles, and earnestly requested them to preach on the same subject again the next Sabbath; and some of them were so deeply interested that they accompanied Paul and Barnabas to the place where they were lodging, and declared their purpose to be followers of Christ, and the apostles “urged them to continue in the grace of God.”

The following week must have been a busy and anxious one; for the missionaries would want to follow up the impression they had made, by

personal conversation with all who were interested in what they had said. We can easily imagine how rapidly the news would spread, that a Jew from Tarsus, a keen and eloquent speaker, had come to the Pisidian capital with an entirely new religion, and that he was likely to speak again on the next Sabbath. Everybody was anxious to get into the synagogue. Not a seat was empty, and still the crowd tried to press in at the narrow door. The Psalms are intoned, the prayers recited, and the Law and the Prophets read. But Paul is not asked to speak to-day. The ruler of the synagogue calls upon other Jews, and as they rise to speak, jealous and angry that such a crowd of Gentiles should have come to hear "this dubious stranger,"<sup>1</sup> they undertake to contradict what Paul had said, and to ridicule and revile it. It was evident that further preaching in the synagogue would be out of the question. Paul and Barnabas, therefore, availing themselves of their privilege as Jews, spoke out boldly: "It was necessary that the word of God should first be spoken to you Jews; but since you throw it aside, and consider yourselves unworthy of eternal life, lo! we turn now to the Gentiles." And they quoted a passage from the Jews' own sacred Book to show that their decision was in

<sup>1</sup> Farrar, I. 374.



harmony with that, — "For so hath the Lord commanded us, *I have set thee for a light to the Gentiles, that thou shouldest be for salvation to the ends of the earth.*"<sup>1</sup>

This pleased the Gentiles, and they praised the Book from which Paul had quoted, and believed. Probably they soon gathered in some other place. The work went on until all the country round was talking of the new way of salvation.

But all the more were the Jews enraged. They would not have these Gentiles entering into the kingdom of God without submitting to the Mosaic rites. "This was always the sin of the Jewish people. Instead of realizing their position in the world as the prophetic nation for the good of the whole earth, they indulged the self-exalting opinion that God's highest blessings were only for themselves."<sup>2</sup> They resorted to contemptible means of preventing the work of Paul and Barnabas. They worked upon the minds of certain women who were Gentile proselytes, and through them upon other Gentile women who had influential husbands, but who had not been attracted to Paul's preaching; and these, by their position, soon brought influences into operation which compelled the apostles to abandon their work and leave Antioch.

<sup>1</sup> Is. xlix. 6.

<sup>2</sup> Conybeare and Howson, I. 179.

They shook the dust of the highway off their feet toward the city, "as a sign that their enemies, and not themselves, were to blame,"<sup>1</sup> and started out for Iconium, leaving the newly-converted disciples, not in tears, but "filled with joy, and with the Holy Ghost."<sup>2</sup>

<sup>1</sup> Lewin, i. 144.

<sup>2</sup> Acts xiii. 52.

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## CHAPTER XI.

### ICONIUM, LYSTRA, AND DERBE.

"Once was I stoned."—2 COR. xi. 25.

"Paul returned from this journey a shattered man."—F. W. FARRAR.

**F**IFTY years ago, an English explorer<sup>1</sup> discovered on a mountain-slope in Pisidia a few mounds of broken masonry, the foundation of some large building,—synagogue, theatre, or Christian church,—and twenty-one consecutive arches stretching across the plain,—the supports of an ancient aqueduct. These identified the site of Antioch. There is nothing else left of the city against which the apostles shook the dust. This Antioch was on the great Roman highway which crossed Asia Minor from east to west, connecting Antioch on the Orontes with Ephesus. When Paul and Barnabas came up here from Perga on the coast, they had in mind, no doubt, to inject into this great artery, through which so much of the life-blood of the empire was bounding, the quickening, thrilling Word of eternal life. Their work at Antioch

<sup>1</sup> See Arundel's "Asia Minor."

for the present, at least, was ended. They kept, however, to this highway and set out for the next city toward the East.

Iconium, about sixty miles from Antioch, "is pleasantly situate on the western verge of the largest plain of Asia Minor, and, therefore, like Damascus, is an oasis in the desert."<sup>1</sup> Three days' journey, through a mountainous, dreary, and uninhabited country, lay before the apostles. What conversations about the work in which they were engaged; what prayers at night before they lay down in some cave or travellers' hut to sleep; what weariness, what discouragements, what hopes! At length they enter the gates of another city, and without delay introduce themselves and their mission to the people. Again we see them in the synagogue speaking to the Jews with much the same words as those spoken in Antioch, but with more clearly marked success. One little word in Luke's account,<sup>2</sup> "so," — "so that a great multitude, both of the Jews and also of the Greeks, believed," — describes their preaching. It must have been in harmony with the Old Testament, for the Jews believed. It must have appealed to reason, for the Greeks accepted it. "Jesus" was the one thought which all Paul's preaching had in view. He never spoke to the people except to

<sup>1</sup> Lewin, I. 145.

<sup>2</sup> Acts xiv. 1.

try to persuade them to believe that Jesus was the Messiah, the Son of God, who had come into the world to be the Saviour of men. But there were some who would not believe this; and the most obstinate and bitter of these were Jews, who, always envious of the success of any new sect, were afraid that this one, unless vigorously opposed, would weaken, if not overthrow, their synagogue. Accordingly they set themselves to work among those Gentile proselytes who were interested in the preaching of the Christian missionaries, and succeeded in alienating and embittering them. But Paul and Barnabas kept on preaching. The local government of Iconium was different from that of Antioch, and the Jews could not secure social and political influences here to exclude the preachers. For a long time they continued from Sabbath to Sabbath to speak fearlessly and boldly, and God also bore testimony to the truth of what they said by enabling them to perform miracles. This, however, did not last. The whole city was aroused by the preaching of the sturdy, determined, God-fearing Christian Jew. The populace fell apart into two factions, — some for the apostles, some for the Jews; and the excitement ran so high that there was a plot to kill the two devout men. This their friends discovered, and, hurrying to them with the

information, Paul and Barnabas escaped as fugitives from this city, where, for several months,<sup>1</sup> they had been giving to the people the greatest blessings of life.

“When they persecute you in this city, flee into the next,” our Lord had told the first apostles whom he sent out.<sup>2</sup> Whether or not Paul had ever heard these words from any of those intimate companions of Jesus, we do not know; but the spirit of them certainly was in his soul. He was entirely committed to preaching the Gospel as long as his life might be spared. As a matter of course, therefore, He went with Barnabas directly on to the small mountain-town of Lystra. There were but few Jews in this place, and no synagogue. The true God was scarcely known. The people worshipped Jupiter,<sup>3</sup> to whom they had erected a rude temple near the entrance-gates of their little town. But Paul could proclaim the glad tidings without a synagogue; and we may imagine that he would feel some relief in being away from the persecutions of the Jews.

On one occasion as Paul was speaking, he noticed, sitting in the audience before him, a man who had been carried there by some friends,

<sup>1</sup> Hackett, *in loc.*

<sup>2</sup> Matt. x. 23.

<sup>3</sup> At Antioch on the Orontes Daphne was the presiding deity; in Cyprus, Venus; in Perga, Diana; in Antioch of Pisidia, the Moon; in Lystra and Derbe, Jupiter.

because he could not walk. He had never had any strength in his feet. Paul's words, whatever they were, went to that lame man's heart, and a gleam of hope and faith came into his face as he heard of Jesus. Maybe Paul was relating some of those incidents of healing in which Jesus himself appeared as the Great Physician, and this Lystrian cripple, by some sigh or exclamation of regret that he had not been where Jesus was, attracted the preacher's attention. Paul at once singled him out, and in the presence of that idolatrous congregation said to him, in a voice loud enough for all to hear, "Stand upright on thy feet!" Immediately he leaped to his feet and walked. A shout went up from the crowd in the hybrid patois of the district of Lycaonia: "The gods are come down to us in the likeness of men!" "Yes," they said one to the other, "that small one who speaks so easily and eloquently must be Mercury, the messenger of heaven; and the larger one, with such a benign and mild countenance, must be Jupiter, the father of the gods." Among the legends of the early history of the Lycaonians was the story that many years before, Jupiter and Mercury had come from heaven to visit them. This legend had been handed down from father to son, and no doubt many of them believed it was true. It was not unnatural for them, therefore, when

they saw the miracle performed by the apostles, to think that they must be the gods come again. It was a great event for those credulous and superstitious people. There was a wild and glad excitement in the village. The priest at the temple of Jupiter hurriedly puts on his robes to offer sacrifice. The fattest and best oxen are driven in. Garlands of evergreen and flowers are made. All the people come together, — men from their work in the fields, mothers with babies in their arms, old people who have not been out for months, come tottering along, until the shops and market and houses are deserted; for everybody must see the two gods just come from heaven. How discouraging such a result of their preaching must have been! To see the people carried away by an entirely wrong impression! Just as soon as Paul and Barnabas understood what the townspeople were doing, they rushed into the crowd and cried out that they were not gods, but only men like the rest of them, and implored them to abandon their worthless religion, and to worship the one true God. It was only with great difficulty that they persuaded the people not to offer sacrifices to them.

But very soon "the wind blew from another quarter."<sup>1</sup> Some of those jealous Jews, who had

<sup>1</sup> Lewin, i. 150.



driven the apostles out of Antioch and Iconium, not satisfied with doing that, took pains to come all the way down to Lystra, and made the Lys-trians believe that they had been deceived,— that these two men who they thought were gods, were impostors. The people are excited again. Paul, because he had taken the lead, was caught and stoned; and then, when they thought he was dead, was dragged out of the village and thrown by the road-side. There were a few who be-lieved what Paul had been preaching. These disciples, among whom in all probability was Timothy,<sup>1</sup> and his mother, Eunice, and his grand-mother, Lois, stood weeping around the bruised and apparently lifeless body. "Barnabas would have all the sad thoughts of preparing a grave for his honored friend in this far-off pagan city, and of a return back alone to Jerusalem with the terrible tidings — ' Paul is dead ! ' " <sup>2</sup>

But the work of the Great Apostle was only begun. He had been " cast down, but not de-stroyed." He had been stunned and was well nigh dead; but, under the tender care of loving hands, he rose up again, and found a refuge that night possibly at the house of Eunice, whose husband was a Greek. The next morning, " while the city was yet asleep," <sup>3</sup> though sore and weak, he left Lystra, and went to Derbe, twenty

<sup>1</sup> 2 Tim. iii. 10. <sup>2</sup> Macduff, " Footsteps," 135. <sup>3</sup> Farrar, I. 38.

miles farther to the eastward. It is possible that the enemies of Paul at Lystra did not know of his recovery and escape, but that they supposed him dead. We do not read of their following him to Derbe. At that town, beside the river and the lake, the missionaries preached the Word, apparently without opposition, and with cheering success. Among the "many disciples" there, was one who himself afterward became a missionary and companion of Paul, — "Gaius of Derbe."<sup>1</sup>

We have reached now the end of this first journey. It may seem a little surprising that from Derbe Paul did not go down to Tarsus, for it was not many miles away; but when we remember that his whole object was to preach the Gospel and establish Christian churches, and that he had already spent three years at this work in and about Tarsus, we shall not wonder that they returned to visit again those who had recently been converted in the cities through which they had lately come. This was a brave determination; but back they went, knowing that it could scarcely be less than death for them to fall again into the hands of the Jews. Farrar suggests that "precautions of secrecy they doubtless took, and cheerfully faced the degrading necessity of guarded movements, and of en-

<sup>1</sup> Acts xx. 4.

tering cities, perhaps in disguise, perhaps only at late nightfall and early dawn."<sup>1</sup> There is no preaching in the synagogues on this return journey; no miracles, no mobs, no persecution. Quietly they meet those already Christians, teach them more fully about Christ, and so establish them in the faith, exhort them to persevere, and at the same time candidly assure them that "all that would live godly in Christ Jesus shall suffer persecution."<sup>2</sup> As they met each little company of Christians in Lystra, Iconium, and Antioch, they ordained elders<sup>3</sup> to watch over and take care of the church, and then with fasting and prayer they took affectionate leave of them and passed on to the next. In this way they passed from Derbe to Lystra, twenty miles; from Lystra to Iconium, forty miles; from Iconium to Antioch, sixty miles, and from Antioch across the bleak and frigid<sup>4</sup> table-land again, down through the mountain-gorges, the plain of Pamphylia, and the valley of the Cestrus to Perga, one hundred and twenty

<sup>1</sup> "St. Paul," i. 389.

<sup>2</sup> 2 Tim. iii. 12.

<sup>3</sup> "The term is plural, because each church had its college of elders." — HACKETT: "Commentary on Acts," xiv. 23.

<sup>4</sup> Conybeare and Howson assume (Vol. i. 200) that the apostles "went up from Perga in the spring, and returned at the close of the autumn, and spent all of the hotter months of the year in the elevated districts." It is not impossible that the work of evangelizing these cities occupied a year and a half.

miles, having travelled through a wild and dangerous wilderness, though part of the way by the main road, a distance of nearly five hundred miles.

At Perga they find the inhabitants returned from their summer resorts, and avail themselves of the opportunity to preach to them about Jesus, but without any marked results. From there, instead of taking ship down the Cestrus, as they came up, they walked across to Attalia, sixteen miles southwest of Perga and directly on the coast, from which port — “for they never seem to have lingered among the fleeting and mongrel populations of these seaport towns”<sup>1</sup> — they sailed to Seleucia, and were soon again with the Christian brethren in Antioch on the Orontes, telling them “all that God had done with them,” — how they had preached in the synagogues of Salamis; how Bar-Jesus had been made blind, and Sergius Paulus converted; how, after many Jews and Gentiles had been converted in Antioch, they were driven out to Iconium to win more converts to the Christian faith; how, still pressed by opposition, in Lystra, the power of God was manifested; and how, in Derbe many believed. This was the good news they brought back. Perhaps Paul spoke of their

<sup>1</sup> Farrar: “St. Paul,” i. 390.

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hardships by the way, their persecutions, and the manner in which the Lystrian mob almost stoned him to death; but he was more likely to tell of the victories that had been won in the name of Christ.

## CHAPTER XII.

### THE COUNCIL AT JERUSALEM.

"It was a great crisis in the history of the church, and of mankind." — NEANDER.

"There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all." — COL. iii. 11.

**A**MONG the first persons who came to Jesus was "a man of the Pharisees, named Nicodemus."<sup>1</sup> He seems to have wanted to be a disciple of Jesus; but his position was never clearly defined. It may be difficult in our day to appreciate the obstacles that would stand in the way of one who had always been a strict Pharisee becoming a follower of Christ. And yet, of those whose names appear in the annals of early Christianity, a considerable number were from that "most straitest sect." All the great leaders in the establishment of the first churches were Pharisees, — men who had been born and trained to exclusiveness in religion, who believed that only Jews could be pleasing to God; that circumcision was the only badge of salvation

<sup>1</sup> John iii. 1.

that would be recognized in heaven ; and that not one out of all the myriads of the Gentiles could become an heir of eternal life, who refused to submit to the least requirement of their law and tradition, no matter how distasteful, how opposed to reason, how contrary to nature, that requirement might seem to be. Bigotry and narrowness were held as high Pharisaic virtues.

We can see how, sooner or later, the teachings of Christ must either revolutionize or else come into direct contact with this spirit in those Pharisees who became Christians. Paul had been revolutionized. In him the change from a strict, punctilious, sectarian Jew to a Great-heart, to a most philanthropic and wide-minded citizen of the world, and brother of all men, was instantaneous and complete ; but there were other Pharisees in whom the change was slow. This was especially the case in the church at Jerusalem, which must have been almost entirely composed of Jews, the larger part of whom were Pharisees, though there were some Sadducees, and others also who could not strictly be classed with either sect. All these originally held opinions which were antagonistic to the principles of Christianity ; and it is not surprising that they were many years in learning the folly of their traditional and inherited beliefs, and in coming into the largeness and light of

the Gospel. We have seen how Peter was taught by a vision that an Italian might be as much a child of God as a Jew, and how the conversion of certain Samaritans opened the eyes of the Jews at Jerusalem. But it was not until Gentiles had been admitted into the church at Antioch in Syria on equal terms with Jews, and Paul had returned from his first missionary tour declaring that God "had opened the door of faith unto the Gentiles"<sup>1</sup> in Cyprus and Asia Minor, that the time was ripe for the final settlement of the question regarding Jewish exclusiveness in the Christian church.

Some time after Paul and Barnabas came back to Antioch, certain brethren from the church at Jerusalem who knew more about Moses than they did about Christ, but who, nevertheless, desired to be leaders of opinion in the churches, visited Antioch, to set in order there some things which they thought were wrong. They asserted that one could not become a Christian who was not already a Jew. To belong to this peculiar people, and to share in its religious privileges, however, it was not absolutely necessary that one be born a Jew. Gentiles who bound themselves by solemn vows to observe the seven precepts: (1) against idolatry; (2) against blasphemy; (3) against blood-

<sup>1</sup> Acts xiv. 27.



shed; (4) against uncleanness; (5) against theft; (6) of obedience; (7) the "prohibition of flesh with the blood thereof."<sup>1</sup> were admitted as proselytes of the gate. This, though, was only the first step, and by the strictest Jews it was considered of very little significance. Full admission required formal separation from the old life, — submission to the rites of both circumcision and immersion, and offering sacrifice. In this way were made proselytes of righteousness, who stood ceremonially, at least, on an equal footing with the native Jew. But Paul and Barnabas had received into the Christian churches persons who were neither proselytes of righteousness nor even proselytes of the gate. Behold, then, the prejudice of these Jewish Christians in Jerusalem! To them the uncircumcised Gentiles were entirely outside of the covenant and promises of God, and it would be neither faithful to the law nor fair to the Gentile Christians themselves to suffer them to be deceived into supposing that they were saved, when there could be no salvation without circumcision. This seems to be about the way the matter stood in the minds of those men who came to Antioch, declaring to the Christians there, "Except ye be circumcised after the manner of Moses, ye cannot be saved." It was

<sup>1</sup> Smith's Bible Dictionary, III. p. 2606.

not merely a question as to whether Jews who had become Christians and Gentiles who had become Christians, were to meet together as equals or to remain apart as two castes, — the Jews always being the superior order, while the Gentiles must be satisfied with a more humble attitude, — but whether Gentiles could be Christians at all or not. This was the question which these Judaizing interlopers stirred up in the church at Antioch. But Paul and Barnabas met them squarely with the truth as Jesus taught it, "He that believeth on me hath everlasting life."<sup>1</sup> The church, however, was divided; and it seemed as if the very foundations of Christianity were to be shaken to pieces, even before they were completed. It was especially perplexing to the Gentiles who had become Christians, to see those to whom they had looked as guides contending over a question of such vital importance. Many of them must have believed that not only their standing in the Christian church, but their eternal life, depended upon the settlement of the debate. It was an occasion of great anxiety for the church at Antioch. They preferred, however, to have the matter thoroughly examined, and settled upon an indisputable basis. Accordingly they agreed to send a deputation to

<sup>1</sup> John vi. 47.

Jerusalem to confer with the pastors and apostles there in regard to it. Barnabas, Saul, and Titus,<sup>1</sup>—a young Greek Christian, who himself had not been circumcised, — with others, were appointed for this purpose.

The journey overland from Antioch to Jerusalem would occupy nearly a month. The apostles followed the coast-road, traversing a narrow strip of beautiful country that lay between the chain of Lebanon and the sparkling sea, passing on their way through fertile grain-fields and luxuriant orchards, and halting in every town and village to tell the Christians, who would hastily gather to listen to them, how the Gentiles had been converted; for already there were Christian churches all along this coast, and Paul wanted them to know the good news. In this way they passed through Phœnicia and Samaria, gladdening all hearts, until they reached the ever-famous city sitting on its two hills, and crowned with that temple which looked from a distance like "a mount of snow, fretted with golden pinnacles."<sup>2</sup>

James, Peter, and John were the representatives of the mother-church; and with them Paul, Barnabas, and Titus held their first conference, and apparently these six men came to

<sup>1</sup> Acts xv. 2; Gal. ii. 1.

<sup>2</sup> Milman: "History of the Jews," II. 343.

a mutual understanding. But they were not competent to decide authoritatively upon the questions at issue without consulting the church. A public meeting was called, and, as was inevitable, but not necessarily harmful, there followed considerable sharp questioning and discussion; and the Christian Pharisees again asserted, what had already been declared with great positiveness at Antioch, that the Gentile Christians must be circumcised and keep the law of Moses. At length Peter rose to speak. He reminded them that God had taught him to make no distinctions of this kind; that, as a matter of fact, even there in Palestine, Gentiles had been converted, and that Jews as well as they might hope to be saved only "through the grace of the Lord Jesus Christ." The great audience was silent. Peter's argument was unanswerable. In a few moments Barnabas addressed the assembly and also Paul, both of whom related the wonderful things God had done through them on their recent missionary tour in Pisidia and Lycaonia.

But there was still another whose opinion was waited for by the multitude, — the pastor of the Jerusalem church, "James the Just."

God uses for the progress of His work both men of extreme and of radical opinions, and also men of moderate views, — middle men, who,

on occasions when the church is divided into factions, can stand between, and, reaching a hand toward each, can draw the two parties together. Such a man was James. The Pharisaic Christians respected his judgment, as did also those who had adopted the larger and more spiritual view of Christianity. This man "now came forward, and solemnly pronounced that the Mosaic rites were not of eternal obligation,"<sup>1</sup> and that the Gentile Christians ought not to be troubled about them; that if they abandoned the worship of idols and the immoral practices to which they had been accustomed, and believed on the Lord Jesus, it was enough. This carried the assembly, and immediately a vote was passed unanimously adopting the following letter as the expression of the mother-church to all the mission-churches; and Judas and Silas, "chief among the brethren," were appointed the accredited messengers to accompany Paul and Barnabas and Titus on their return to Antioch as the official bearers of the decree of the Council.

*"The Apostles and the Elders and the Brethren, to the Gentile Brethren in Antioch and Syria and Cilicia.*

"GREETING: <sup>2</sup>

"Whereas we have heard that certain men who went out from us have troubled you with words, and unsettled

<sup>1</sup> Conybeare and Howson, *l.* 216.

<sup>2</sup> Compare Conybeare and Howson, *l.* 221.

your souls by telling you to circumcise yourselves and keep the Law, although we gave them no such commission :

“It has been determined by us, being assembled with one accord, to chose some from amongst ourselves, and send them to you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent, therefore, Judas and Silas, who themselves also will tell you by word the same which we tell you by letter.

“For it has been determined by the Holy Ghost and by us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols, and from blood and from things strangled and from fornication. Wherefrom if ye keep yourselves it shall be well with you.<sup>1</sup> Farewell.”

This letter went to the churches a messenger of wisdom and peace. It lifted a great burden from the hearts of the Gentile Christians, while at the same moment it set definite bounds for their conduct on the side toward heathenism. See, in the assembly of Christians at Antioch, what eagerness sits upon every face while they wait for the reading of the letter! Not one word is lost; but there may have been some

<sup>1</sup> Paul adds, in the second chapter of the Epistle to the Galatians, three facts, not mentioned by Luke: 1. That Titus, who accompanied them from Antioch, though a Greek, was not circumcised (v. 3). 2. That John, who had been silent in the Council, united with James and Peter in giving Barnabas and him the hand of fellowship on their departure (v. 9). 3. That the brethren in Jerusalem urged him in his future travels among the wealthy Gentiles not to forget the poor saints at Jerusalem (v. 10).

things not clearly understood until Judas and Silas explained more fully just what the church at Jerusalem meant. Where now are those busybodies who in the first place stirred up this trouble by asserting that the Gentiles must be circumcised? They have entirely disappeared. The strong and clear statement of the truth has been like a rising tide, which cleanses the sands and buries in its beautiful depths many an offensive mass of death and decay.

The two men who went from Jerusalem to Antioch with the letter to the churches soon afterward returned; but Silas had become so much interested in Paul and his work that not long after he is in Antioch again, and afterward went with the Great Apostle to visit the churches in Asia Minor, and accompanied him into Greece.

All these men, Paul, Barnabas, Titus, Silas, Mark, with perhaps those first ministers in Antioch, Simeon Niger, Lucius, and Menahem, and no doubt some others whose names are unknown, continued to preach Christ to the people of the great and wicked city. But the good work of God never moves on with special success without meeting some obstacles; and on this occasion the obstacle arose in an unexpected quarter. Peter also was at the Syrian capital, and had apparently been engaged in the



work of the Gospel with the rest.<sup>1</sup> In harmony with the decree of the Jerusalem council, and also with his own conduct at Cæsarea,<sup>2</sup> he mingled freely with the Gentile Christians, even to eating with them. This he continued to do, until some of those Jewish Christians of James' church, who had not yet learned by heart that "God is no respecter of persons," came and saw how free and liberal he was. At once they commenced to find fault and ridicule and argue with him, and to protest against such questionable conduct. Peter was always a vacillator, and under the pressure of these men he weakly yielded, and withdrew from the fellowship of the Gentile Christians. Others went off with Peter, and even Barnabas was carried away by the false representations, to deny to the Gentiles that larger liberty which he had advocated and practised in Cyprus and Lycaonia, and, "in remembering that he was a Levite forgot that he was a Christian."<sup>3</sup> This was a thrust at the truth from one of its friends, which Paul must parry. In public, therefore, on some occasion when Peter was present, the holy indignation of this younger but truer man broke out in rebuke of the one who had been so much longer a disciple, and who had enjoyed personal companion-

<sup>1</sup> Gal. ii. 11-21.

<sup>2</sup> Acts x. 34, 35.

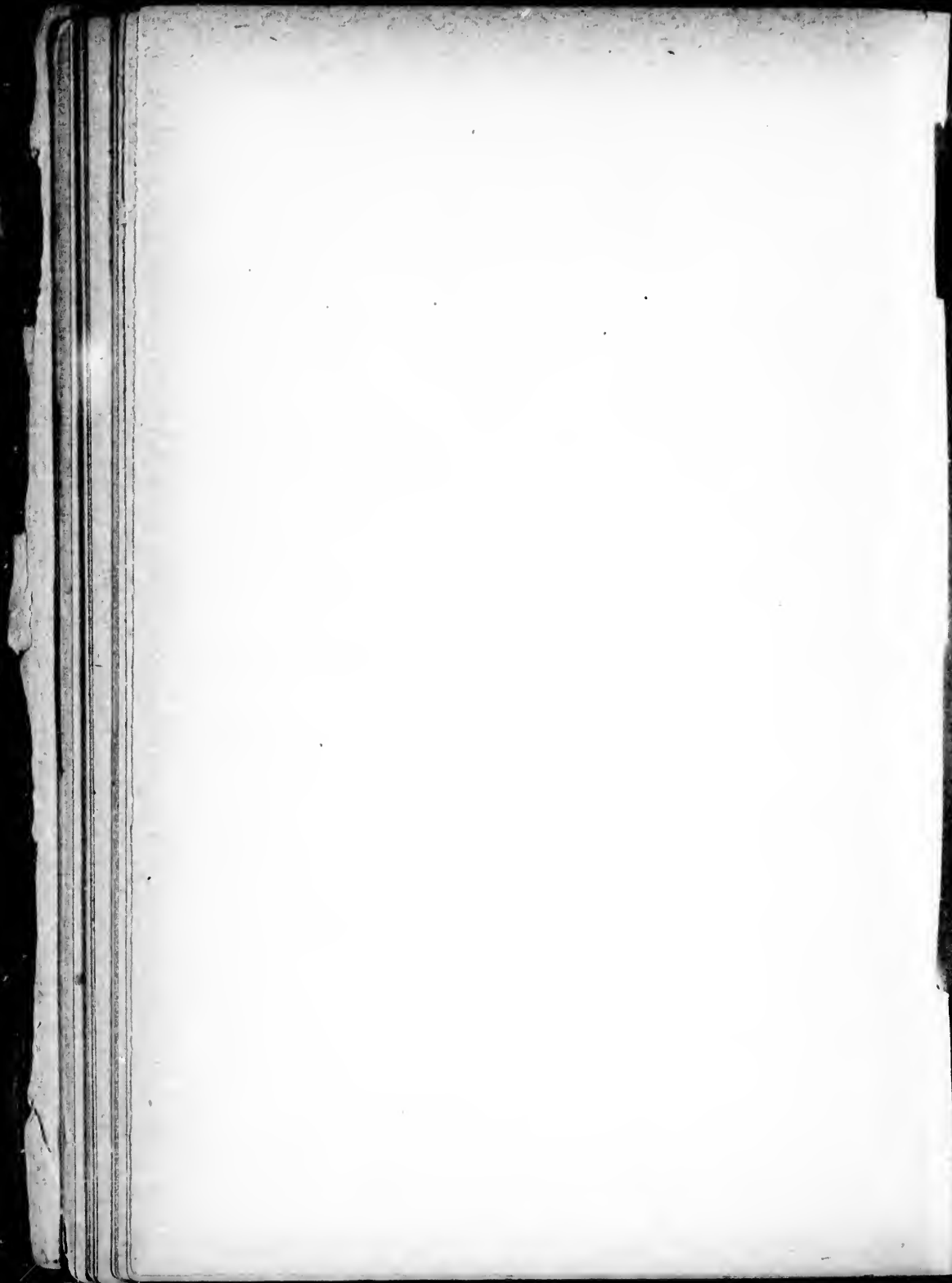
<sup>3</sup> Farrar: "St. Paul," i. 441.



ship for three or four years with the Lord himself, but who had through fear denied the truth.

It may be that this was the beginning of that alienation of Barnabas from Paul, which ended very soon in their final separation as missionaries. But between Peter and Paul there was no quarrel. It is more than probable that Peter, with his natural susceptibility, was convinced of his error on the spot and acknowledged it. We read the generous, loving words he wrote years afterward, "*our beloved brother Paul*";<sup>1</sup> and with them in mind can throw the cloak of charity over the mistake of this impetuous, large-hearted servant of our Lord, and, thinking of our own faults, can pray for a spirit of repentance as quick and as thorough as his.

<sup>1</sup> 2 Peter, iii. 15.



PART THIRD.

*The Second Missionary Journey.*

24

## CHAPTER XIII.

### THROUGH ASIA MINOR.

"For thine own purpose, thou hast sent  
The strife and the discouragement."

H. W. LONGFELLOW.

"Awake! why linger in the gorgeous town,  
Sworn liegemen of the Cross and thorny crown?"

KEBLE.

**A** GAIN peace reigned in the Antioch churches; and, as soon as this was evident to him, "the old mission-hunger seized the heart of Paul," and he must be away to the regions beyond. He could not remain at Antioch, where there were so many others who could do the work. His heart was turning toward the little churches Barnabas and he had gathered in Asia Minor. To Barnabas, therefore, he made the proposal that they go and visit the brethren in every city where they went before, and see how they do.<sup>1</sup> It was about five years before that these two men left Antioch to go to Cyprus, taking John Mark with them. That young man did not

<sup>1</sup> Acts xv. 36.

prove to be a very bold champion; and so, when Barnabas proposed to try him again, and insisted even that they should take him, Paul objected. To Paul friendship and relationship were of small importance compared with the success of the Gospel; and he feared that, instead of being helped, they would only be hindered, by a companion who at a critical moment might desert them. There was a "sharp contention" between the missionary pioneers. It is not to be wondered at that these two great positive characters could not always agree upon subordinate matters. The same God who made them great also made them different; and we can now see how their separation may have resulted in greater good than their continued companionship might have, for by this means two lines of operation instead of one were opened. Barnabas would not relinquish the idea of taking his cousin Mark with him. He took him, therefore, and, leaving Antioch, went to Cyprus, his native island; and whatever sphere of usefulness he may have filled in the churches there, either at Salamis or Paphos, the history from this point onward never mentions his name, nor makes the slightest reference to his work. On the contrary, Paul chose Silas; and, while Barnabas and Mark went away unnoticed, these

two receive at their departure the distinguishing honor of being "commended by the brethren to the grace of the Lord."

Paul's first object was to visit the churches which Barnabas and he had organized in Cilicia and Lycaonia and Phrygia, and to carry to them the letter sent from the Jerusalem church. With Silas, therefore, he left Antioch, and probably took the road directly to the north across Mount Amanus by the Syrian Gates, at the northern exit of which they came to the town of Alexandria, and a few miles farther to Issus. Still pushing on, they would soon turn their faces toward the west, descend into the plain of Cilicia, cross the rivers Djihan and Seihun, pass through Mopsuestia, Adana, and the rich, beautiful country lying around these towns, to the swift-running Cydnus and to Tarsus, the great missionary's native city. This was a spot dear to Paul. He had preached in Tarsus three years, and doubtless there was a Christian church here. It was still a heathen city, "the temples and statues of false gods lining its streets;"<sup>1</sup> but the good seed had been planted and was bearing fruit.

The upper valley of the Cydnus, into the snowy Taurus, and by the cliff-guarded Cilian Gates, opened a highway to the table-

<sup>1</sup> Macduff: "Footsteps of St. Paul," 159.

land of Central Asia Minor, and by this road the apostles go, — Paul again braving the dangers and hardships of a wild and robber-infested country. Three or four days from Tarsus would bring the travellers to that little mountain-town of Derbe, the last point which Paul and Barnabas reached in their former journey from the opposite direction. Their coming now must have been a delightful surprise to the Christians. In the absence of historical statements we are left to wonder, Was Gaius the pastor of the little flock?<sup>1</sup> Did they press inquiries upon Paul about Barnabas, why he did not come again? Did they welcome Silas? Did they make a contribution for the poor saints in Jerusalem? Had they kept the faith?

They came next to Lystra, where Paul had been stoned and carried out supposed to be dead. It was strange that in this obscure town, away back of the mountains, Paul should have found the one Christian heart whom he loved more than any other, — the one whom, from this time to the end of his life, he distinguished by the affectionate titles: "My own son in the faith," "My beloved son," "Son Timothy," "My brother," "My work-fellow."<sup>2</sup> There was no one, in the Great Apostle's estimation, like Timo-

<sup>1</sup> Acts xx. 4.

<sup>2</sup> Phil. ii. 20.



thy. "He was, more than any other, the *alter ego* of the Apostle. Their knowledge of each other was mutual; and one whose yearning and often lacerated heart had such deep need of a kindred spirit on which to lean for sympathy, and whose distressing infirmities rendered necessary to him the personal services of some affectionate companion, must have regarded the devoted tenderness of Timothy as a special gift of God to save him from being crushed by overmuch sorrow."<sup>1</sup>

Probably, on entering the town, Paul and Silas went directly to Timothy's home, and their wants were provided for by his mother, Eunice, while the aged grandmother, Lois, conversed with them of all the wonderful things that God had done the last twenty years, and the youth, Timothy, listened. Already Paul, seeing that he possessed the spirit of a missionary, had set his heart upon him, and he would take him away to the work. Timothy's mother was a Jewess; but their residence in this heathen district, where there was no Jewish synagogue, had resulted in the neglect of circumcision. This rite having been performed, because Timothy was a Jew, and "because of the Jews which were in those quarters," "the gentle boy of Lystra" was formally ordained to the minis-

<sup>1</sup> Farrar: "St. Paul," I. 459.

try, henceforth to endure hardships as a good soldier of the cross of Christ.

From Lystra the Apostle with his two companions proceeded to Iconium, and on to Antioch in Pisidia. This was the end of the mission Paul had purposed when he left Antioch on the Orontes; but the "mission-hunger" would not let him rest. There was still a vast and widening circle where the Gospel had not been preached; so that, after they had visited all the fields where the Word had been spoken, and had seen the churches settled upon good foundations, he set his face toward the wildest and most neglected district of Asia Minor, feeling that the people there most of all needed the knowledge of Jesus the Saviour.

Antioch lay in the northern corner of Pisidia, hugged around, north, east, and west, by the province of Phrygia. Into this province, then, the apostolic band went, crossing the mountain-ridge Paroreia to the town of Philomelium, where they would strike the main road. The New Testament gives us no particulars at all of this journey, except that they went through Phrygia and the region of Galatia.<sup>1</sup> We are obliged, therefore, to content ourselves with following what would be the most natural course for them to take in traversing these provinces. This course,

<sup>1</sup> Acts xvi. 6.

probably, brought them to the largest cities of these districts, — to cities many of which are known now only by their ruins: Synnada, Docymeum, Doryleum, Midæium and Tricomia,<sup>1</sup> until they came, as they travelled east through Phrygia, to the borders of Galatia.

Galatia has a special interest for us, on account of the letter which Paul afterwards wrote to the churches there, and of the warm affection he maintained for those whom he met on this first visit. Its history is curious. In the first place, the name *Galatia* takes our thoughts back to ancient *Gaul*, which Cæsar conquered, and which in our day is France. The Gauls were a brave and pushing race of people; but they did not possess the spirit or genius of permanent localized nationality.

Their migrations and constant wars with the surrounding nations scattered them. Some remained upon the original territory, and were the progenitors of the modern French. A remnant of them found their way into the north of Scotland, to become the fathers of the *Gaels*, and to develop the *Gaelic* dialect. Another branch is seen in Wales, originally called Wallia, or *Gallia*; still another appears in Ireland; while one pushed south through the Pyrenees, swarmed across northern Italy into Macedonia, leaped the

<sup>1</sup> Lewin, i. 177, and map, p. 164.

Hellespont, spread their tents for a little time in the plains around ancient Troy, pillaged and desolated the less warlike countries of Asia Minor, until finally, by the consolidation of other tribes, they were driven back to a limited territory in the heart of the peninsula, to which was given the name *Galatia*. This territory was originally divided between three tribes having three capitals: Pessinus, Ancyra, and Tavium. When, in B. C. 25, *Galatia* became a Roman province, Ancyra — possibly on account of its central position — was made the capital of the whole province.

Paul and Silas and Timothy would come first to Pessinus. This had been for centuries the religious heart of *Galatia*. Here the "Nature-worship which found its centre in Cybele, the great mother of the gods,"<sup>1</sup> had been maintained, and it was not entirely dead in Paul's day. At Ancyra (the bright, busy, modern city of Angora) they saw "the gorgeous temple of white marble,"<sup>2</sup> built in honor of Augustus, to whom divine rites were here celebrated. Still farther east was Tavium, the commercial emporium of this part of Asia Minor. Five great roads centred in this city, which, in addition to the fact that it was situated on the banks

<sup>1</sup> Plumptre: "St. Paul in Asia Minor," p. 155.

<sup>2</sup> Lewin, i. 183.

of one of the tributaries of the Halys, are sufficient evidence of the amount of traffic which passed through Tavium. To each of these cities the missionaries went with the story, so new and strange to the people, of the Saviour, Jesus; and in each of them, probably, Christian churches were at this time organized.<sup>1</sup>

Paul's letter, written to these churches from Corinth several years afterward, speaks from the heart the memory of his first reception by the Galatians.<sup>2</sup> He seems to have been ill on his arrival there or soon after, and this may have obliged him to remain longer than he otherwise would. Lewin and Farrar assume that this "infirmity of the flesh" was "acute ophthalmia, accompanied, as it often is, by violent cerebral disturbance,"<sup>3</sup> which was so severe as "not only to injure the vision, but also to render him a distressing object to every beholder."<sup>4</sup> The Apostle's condition appealed to the sympathy of the warm-hearted Galatians, and they treated him with enthusiastic devotion. Many of them had received the word of eternal life from his lips; and, as he reminds them in his letter, they

<sup>1</sup> One of the leading churches of the first centuries was that at Ancyra. Councils convened there in A.D. 314 and 358. See Milman's "History of Christianity," III. Book iv. chap. 1.

<sup>2</sup> Gal. iv. 12-15.

<sup>3</sup> Farrar: "St. Paul," I. 467.

<sup>4</sup> Lewin, I. 186.

would have dug out their own eyes and given them to him, if it had been possible.

We must, however, hasten out of this interior province, following the restless footsteps of the hurrying herald and his companions, as they fly from one great centre to another with the glad tidings. "The world was to be Christianized by a few fishermen from Galilee and a tent-maker from Tarsus, and it was necessary that their labors should be so husbanded that the Christian ministry might be the most effective."<sup>1</sup>

We see them going through Phrygia, apparently with the intention of turning southwest into the province of Asia, to visit all the rich country and flourishing cities in the valley of the Maeander, and of making Ephesus the termination of their journey; but "the inward guidance, in which they recognized the teaching of the Spirit,"<sup>2</sup> turns them from this purpose. They push on to the borders of Mysia, thinking that they will go north into Bithynia; but again a true and strong conviction is borne upon their minds that this is not just the course which will best promote the Kingdom of Christ, and they keep straight on, until they come into that classic ground lying in the morning-shadow of Mount Ida, where, —

<sup>1</sup> Lewin, i. 192.

<sup>2</sup> Plumptre, p. 173.

“ When both armies were arrayed for war,  
Each with its ships, the Trojan host moved on  
With shouts and clang of arms, as when the cry  
Of cranes is in the air, that, flying south  
From winter and its mighty breadth of rain,  
Wing their way over ocean, and at dawn  
Bring fearful battle to the pigmy race,  
Bloodshed and death. But silently the Greeks  
Went forward, breathing valor, mindful still  
To aid each other in the coming fray.”<sup>1</sup>

Having passed around the southern spur of Mount Ida, they went down its western slopes, before them in the distance the “ blue waters of the Ægean ” bathing Tenedos, Imbros, Lemnos, and Samothracia, while at their feet lay Alexandria Troas, — a port at whose docks they were quite sure to find vessels waiting to carry them back to Antioch, to Jerusalem, or forward to Athens, to Rome, or to any other point on the Mediterranean where they might decide to go. In this city the footsore travellers find a lodging-place. The soft wings of night are spread over them. They commit themselves to the care and guidance of Him who never leaves nor forsakes His followers ; and blessed sleep comes to the weary eyes of Paul and Silas and Timothy in this strange city, while they do not know what their next step will be.

<sup>1</sup> Iliad, Bryant's transl., III. 110.

## CHAPTER XIV.

### UP TO PHILIPPI.

“Go ye, therefore, and make disciples of all nations.”—MATT.  
xxviii. 19. (Revised Version.)

“And we glode fast o'er a pellucid plain  
Of waters, azure with the noon-tide ray.  
Ethereal mountains shone around: a fane  
Stood in the midst, beyond green isles which lay  
On the blue, sunny deep, resplendent far away.”—SHELLEY.

“Thrice was I beaten with rods.”—2 COR. xi. 25.

I CAN never picture to myself without emotion,” said a great French preacher, “the moment when St. Paul reached the seashore at Troas, and for the first time stood gazing across the blue waters of the Hellespont towards Europe. Already, in the first rapture of his missionary ardor, had he traversed the entire Western Asia, proclaiming Jesus Christ. . . . But . . . beyond the sea rolling at his feet he sees Greece, with her arts and her divinities, which had charmed the world; he sees Rome, the mistress city, with all peoples kneeling before her; he takes in this world with the broad glance of his apostolic ambition; he



dreams this dream, strange, extravagant, of subjecting it to Jesus Christ."<sup>1</sup>

Not a day seems to have been spent at Troas. That night in a vision the form of a Macedonian stood before Paul and said, "Come over into Macedonia and help us!"<sup>2</sup> This he understood to be, as it no doubt was, the divine direction; and with devout promptness he obeyed the command of his Lord, delivered by the lips of a man from Macedonia, and at once in the early morning the apostles might have been seen on the wharves inquiring about the sailings of different vessels, and securing their passage for Neapolis ✓ in the northern province of Greece.

Another figure appears at this point in the apostolic group,—"Luke the beloved physician." This is indicated by the single word "we," by which the writer of the history modestly introduces himself with the other three as they are leaving Troas. Up to this point he has invariably used the pronoun "they." Luke was a resident of Antioch in Syria, and Paul and he probably began in that city the acquaintance which, during the great missionary's life, afforded him so much comfort; for there was no one, except Timothy, to whom Paul was so much attached as to Luke. It has been assumed that it was probably not by mere accident that they left

<sup>1</sup> Eugene Bersier: "St. Paul's Vision."

<sup>2</sup> Col. iv. 14.

Troas together ; but that Paul's health was in such a condition that he needed the care of some experienced and loving hand. Luke accompanied them to Philippi, where they parted company to meet again after several years, when on the third missionary journey Paul once more returned to this city.<sup>1</sup>

The vessel on leaving the dock at Troas turned her dancing prow straight to the northwest ; and, while the south wind filled her sails and the glad sailors sang a rolling song in time with her quick movement, she sped on from shore to shore a hundred miles or more, till the plains of Troy sunk out of sight and Mount Ida grew dim behind a purple veil. Gliding around Tenedos and Imbros, she anchored for the night under the northern lee of Samothrace, from far above whose snow-crowned peak (from which, as Homer tells, Neptune watched the battles of the Greeks and Trojans before the gates of Troy) the Infinite God watched over the little vessel with its precious freight, rocking by the shore. In the morning the first ray

<sup>1</sup> "The natural inference is, that during the interval Luke had continued at his post in Philippi. It was probably during this period that Luke composed his Gospel for the Greeks, as Matthew had done before for the Hebrews, and as Mark did afterwards for the Latins. When Paul returned to Philippi, in A.D. 57, and wrote the Second Epistle to the Corinthians, the Gospel of Luke had been recently published, for Paul speaks of him as 'the brother whose praise is in the Gospel' [2 Cor. viii. 18]." — LEWIS, I. 221.

of sunlight that shot across the waves saw them leaving their anchorage at this island, and carried forward by a most favorable breeze. Soon they are watching the mountainous coast of Macedonia, and before nightfall they pass between Thasos and the mainland and run into the harbor of Neapolis.

The apostles of Christ are now upon the soil of the most remarkable and farthest-famed country of the world. At that date Greece was cut up into a number of Roman provinces; but her glory and life had not departed. She was Greece still, — the Greece of Homer and Demosthenes and Pericles and Alexander. Her name was then, as it has been ever since, the talismanic symbol for all that is most ideal in literature and art. Her cities were the most beautiful in all the world, and her citizens were the proudest of their citizenship. They had good reason for their dignified pride. "There were never any better soldiers; never any better sailors; never any better colonizers and traders; never any better sculptors, painters, architects; never any better orators, poets, historians, critics, rhetoricians, philosophers, mathematicians; never any better leaders, statesmen, diplomatists; never any better gymnasts, any better gentlemen, any better wits, than you will find among the ancient Greeks; and certainly, in proportion to the

number of the whole people, never so many eminent, in the various ways thus indicated." <sup>1</sup> We may add to this that, with the exception of one small nation, there were no people in the first century whose ideas of religion were in advance of those of the most devout Greeks. Yet how far they were from the worship of the true God, one might learn by going from city to city, and observing the myriad statues which lined their streets, and the myriad altars to deities, known and unknown, which crowded their temples. The most advanced religious thought of Greece did not dare to entertain a conception of deity higher than Olympian Jove, with all his weakness and wickedness. This country, rich in literature and art, rich in the memories of heroes and the stories of divinities, was yet ignorant of the love and patience of the Father in Heaven, and of the Gospel of His only-begotten Son. What a field for the seed which is the word of God!

The Egnatian Road, the great thoroughfare which crossed Macedonia from east to west and tied together the four capitals of its four great divisions, had its eastern terminus at Neapolis. From here it crossed the pass of Pangæus, back of the port, and descended on the opposite slope to PHILIPPI, about ten miles. Then turning to

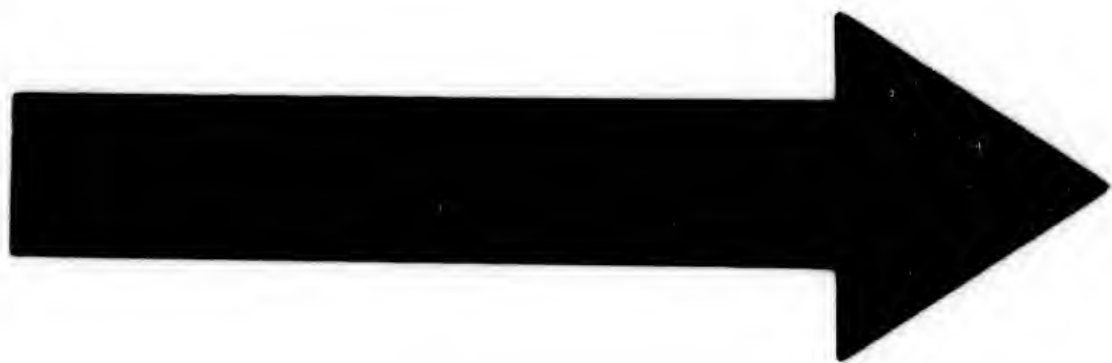
<sup>1</sup> W. C. Wilkinson: "Preparatory Greek Course," p. 9.

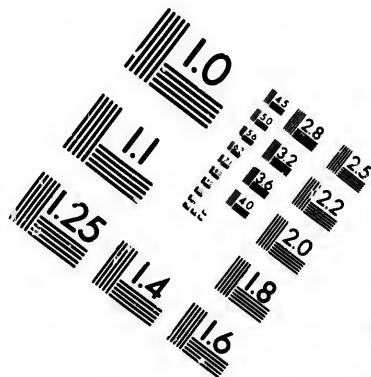
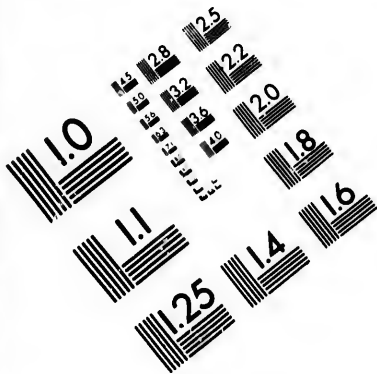
the southwest it reached THESSALONICA through a distance of a hundred miles over mountains and valleys. From here, passing westward, the next capital, PELLA, was taken in, and last, PELAGONIA or HERACLEA, in the interior of the province, after leaving which the great road made as straight a course as was possible in those days to Apollonia on the western coast. It was a passage of only a few hours from Apollonia to Brundisium, where the traveller to Rome set foot upon the Appian Way.

When then Paul and his companions landed at Neapolis they were on the highway to the Imperial city; and if it had been the purpose of the Apostle to go directly there, and on the way to preach the Gospel in the cities of Macedonia, his first steps would have been the very ones he took. They went directly to Philippi.

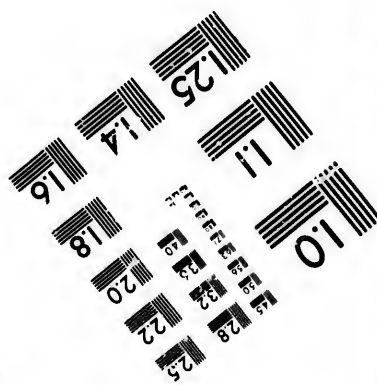
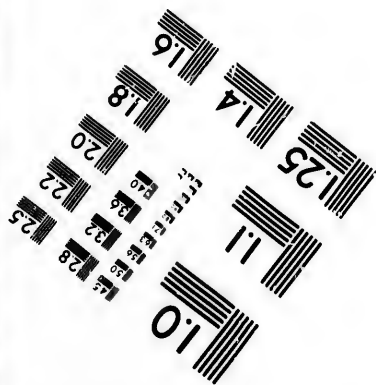
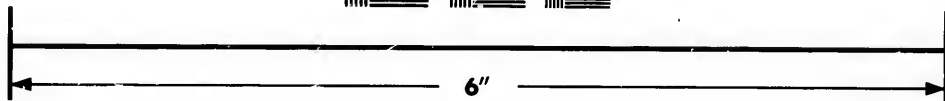
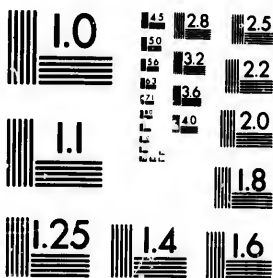
We might linger for hours delighted along this road going out of Neapolis, and climbing the steep hills. We would often stop and look back at the town below, — the forest of masts, the beautiful bay, and in the distance the summits of Samothrace, Thasos, and Athos. At length the top of the ridge is reached, when another view opens, — a valley stretching from east to west, across which the cool Gangas<sup>1</sup> streams.

<sup>1</sup> See Lewin, i. 208, and Hackett, "Commentary on Acts," xvi. 13; called by Farrar "Gangites"; by Howson, "Gaggitas."





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The background is dark, forest-covered mountains, on the southern slope of which lies a city, the present destination of our four missionaries. "One feels himself," so Renan writes, "in an atmosphere similar to that which gave birth to the bucolic and sentimental poetry of Virgil. The plain, ever-verdant, presented the varied cultivation of vegetables and flowers. Fine springs, gushing out from the foot of the mountain of golden marble, spread, when well-directed, richness, shade, and freshness. Groups of poplars, willows, fig-trees, cherry-trees, and wild vines, breathing out the most delicious odor, hide the streams which flow on every side. Elsewhere, fields inundated, or covered with high reeds, contained herds of buffalo, with dull, white eyes and enormous horns, their heads alone above the water; while bees and swarms of black and blue butterflies whirl about the flowers. The Pangæus, with its majestic summits covered with snow till the month of June, advances as if to cross the marsh and join the city. Beautiful chains of mountains close in the horizon on all the other sides, only leaving one opening through which the sky escapes, and shows us in the clear distance the basin of the Strymon."<sup>1</sup>

About four centuries earlier than the period which we are studying, Philip of Macedon, in

<sup>1</sup> "St. Paul," p. 112.

the first flush of his victorious career, in order to protect his northern border, seized the little town of Crenides, erected a strong fortress on the overhanging mountain, and re-named it after himself, Philippi. By continued patronage Philip raised the insignificant town into a large and prosperous city,—an eminence which it maintained through all the varied fortunes of the next four centuries, until Augustus conferred upon it the privileges of a free Roman colony, with exemption from taxes and with local self-government. At the same time he settled there a colony of native Italian soldiers. Philippi, therefore, was another Rome on a small scale. It was peopled by Romans, its citizens spoke the Roman tongue, and prided themselves in Roman manners and customs. There were very few Jews in the city, and there was no synagogue.

The apostles arrived two or three days before the Sabbath,—days which, we may presume, were spent to good purpose in making the acquaintance of those who were inclined to the worship of Jehovah. When the Sabbath morning came they went to the place or house "where prayer was wont to be made." This place was outside the city-walls, toward the west, not far from the Egnatian Road, and on the bank of the Gangas. If Paul's vision at Troas of "a man "

calling for help; if the work of the four missionaries during the days before the Sabbath had led them to expect a congregation of men, they must have been disappointed, for they found women only. Women only! But where, since Christ was born, have not women been readiest to receive the Gospel and most zealous that others should be blessed by its message? There are men in our day who cannot quite understand that a woman is in every way as important a factor in the cause of truth as a man. Paul, eighteen hundred years ago, understood this thoroughly. It was with no faintheartedness, on account of the supposed insignificance of the occasion, that he spoke the word of life that day. There was one, at least, and possibly more, whose names are not mentioned, who listened to catch every word; for she wanted to know a better way of life. Lydia had been for some years in Philippi, engaged in the business of importing purple goods from Thyatira for the Philippian market, and had become independently rich. Her heart the Lord opened. She accepted the salvation offered through the death of Jesus, and sealed her profession of faith by being baptized. Lydia's "household," too, whether servants or children, believed with her and followed her example.

And then we are presented with a picture of

Christian hospitality in that remote Macedonian city which shines like a gem of purest ray. These men of God had brought great joy to Lydia; and it would be only an additional pleasure to take them to her home and share it with them as long as they remained in the city. This she insisted upon doing, until the four missionaries, leaving the lodging-house where they had found such meagre accommodations as they could afford to pay for, accepted the comforts of this Christian home. So the sun shone upon the commencement of the mission in Europe, and comfort and joy gladdened the hearts of teachers and disciples. But it is not in this way that the work always goes on. The true soldier is not surprised when summoned to "endure hardness"; and to this Paul was soon called.

Among the evil practices of the old days was a pretension, on the part of certain men, that they were able to discover the divine wishes and intentions, and the mysteries of the future, which were a sealed book to ordinary mortals. We have already seen one such pretender,—Elymas of Cyprus. Here in Philippi some men, two or more, owned a maniac girl,—possessed with an evil spirit,—whose wild ravings they palmed off upon the credulous people for the utterances of Apollo; and the people gladly paid

for the imposition. One day, as the apostles were going along the street to the place of prayer and worship, this girl met them, and turning about followed them, and with frantic gestures screamed after them: "These men are the servants of the Most High God, who shew unto you the way of salvation." Day after day, as they passed by, she repeated this exhibition. It was very much the same as that which occurred on several occasions in the presence of Jesus. "Unclean spirits, when they saw him, fell down before him and cried, saying: Thou art the son of God.<sup>1</sup>" And at length Paul did for her that which our Lord had done for many similarly afflicted. It troubled him sorely,—not, we may believe, on his own account, but for her sake, that she should be in such a debased condition. The word was put into his mouth; and the authority to speak it was thrust upon him, as he turned and said to the frantic spirit that possessed the girl: "I command thee, in the name of Jesus Christ, to come out of her." The ravings ceased. She came to herself. But when the evil spirit came out of this slave her owners' hope of gain came out too. Their purses were touched and their fury was let loose. As soon as they heard of the event, therefore, they violently seized Paul and Silas

<sup>1</sup> Mark iii. 11; Matt. viii. 29; Luke iv. 41; viii. 28.

and dragged them before the magistrates in the market-place or forum. It was a new excitement for the ordinarily quiet city; and it did not take long for a crowd to gather of those who were most likely to be in sympathy with the owners of the exorcised slave. The charge brought against them was in three counts: they were Jews, they were making trouble in the city, they were teaching unlawful religious rites. To these charges the crowd unanimously agreed; and the pusillanimous magistrates, carried away by the shout of the multitude, without giving the apostles an opportunity to defend themselves, ordered the lictors to scourge them. See the two holy men, hurried into the open Agora amid the hisses of the mob, their hands tied to a post, and their clothes torn from them until their backs are bared! See the lictors loosening their fasces, testing the tough elm-rod, and then laying on the sharp, whistling blows, till the quivering flesh is lifted in ridges, and the blood runs! But this cruel indignity is not enough to satisfy these men for the loss of their infatuated, gain-producing slave. Near at hand is a frowning prison, in the most safeguarded ward of which is an inner prison, where lie the stocks. Away to the inner prison with these disturbers of the pagan peace of our city!

Wedge their feet fast in the stocks ! Double-bolt the prison-door !

Such treatment was not only unjust and cruel ; it was unlawful, for Paul and Silas were no ordinary wandering Jews. They were both Roman citizens. This fact the magistrates may not have known ; and it would have been almost impossible for Paul or Silas (who at this time at least probably could not speak Latin) to make them understand, in the haste and confusion of the arrest and condemnation, that they possessed equal rights with the magistrates themselves.

Midnight has settled in upon the city. Mount Pangæus towers over it, black and portentous. There is silence in the market-place and every street. The injudicious magistrates, the hard-hearted lictors, the shouting mob, are all asleep. Silence reigns around the grim old prison. The guards are drowsy, the jailer is sleeping. But there are two men in Philippi this midnight awake. The soft echoes of trustful, pleading prayer are heard from "the inner prison," followed by two manly voices in unison, singing praises to God "for his goodness and for his wonderful works to the children of men." It was a new sound within those walls. Curses and groans and threats had often made the nights there terrible, and disturbed those who

would sleep; but "that hymn, falling and swelling, with its strange music and foreign words,"<sup>1</sup> produced an impression upon the listening prisoners such as they had never experienced before. From cell to cell, and through every corridor, the song of praise is floating, when "suddenly" there comes crashing under and through the ground a roaring earthquake, shaking the foundations of the prison, and loosening the prisoner's chains "from the staples in the wall."<sup>2</sup> The song ceases. The prayer is answered. The arrest, the scourging, the few hours in prison, the prayer, the song, the earthquake, are so many stages in the progress of the Gospel to greater conquests. See! "The jailer, roused out of sleep, and seeing the prison-doors open, drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried out with a loud voice, saying, Do thyself no harm: for we are all here. And he called for lights, and sprang in, and, trembling for fear, fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus, and thou shalt be saved, thou and thy house. And they spoke the word of the Lord unto him, with

<sup>1</sup> Eadie: "Paul the Preacher," 158.

<sup>2</sup> Farrar: "St. Paul," I. 499.



all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house and set food before them, and rejoiced greatly, with all his house, having believed in God."<sup>1</sup>

In this way the remainder of that sleepless night was passed. When morning dawned there came a message to the jailer from the magistrates, ordering the release of the prisoners. With an overflowing heart the glad new convert carried the word in to Paul: "The magistrates have sent to let you go." But it was unwelcome. "Sent to let us go?" said Paul. "No, no,—that is not the way in which men should be treated who possess the rights of Roman citizenship, as we do. Tell them that we are Romans; that they have publicly scourged us without legal condemnation or trial; that we have been thrown into prison contrary to the Roman law. Tell them that, if they desire to escape the disgrace that will follow them by our appealing to the emperor, or to the proconsul at Thessalonica, they will do well to come here themselves." This reply startled the magistrates. They had abused the occasion, partly intentionally and partly through ignorance of what these

<sup>1</sup> Acts xvi. 27-34.

men were. "They were liable to an action for damages, or might be criminally indicted, and if convicted would become infamous and incapable of again serving in the magistracy."<sup>1</sup> Very humbly, therefore, they came down to the prison, apologized to the apostles, and besought them to go quietly out of the city. But even this the apostles were not ready to do. Leaving the prison they went back to Lydia's, and once more before their departure saw and spoke with those who had become the followers of the Lord Jesus.

<sup>1</sup> Lewin, i. 221.

## CHAPTER XV.

### ON TO ATTICA.

"The Apostle while at Thessalonica was at one and the same time the Christian advocate and the industrious artisan."—LEWIN.

"The mountains look on Marathon,  
And Marathon looks on the sea;  
And musing there an hour alone,  
I dreamed that Greece might still be free."

BYRON.

**T**HESSALONICA is seen to best advantage from the harbor. It lies upon the slope of a hill, the foot of which sinks into the blue waters at the northern extremity of the Thermaic Gulf. The city is surrounded by "serried battlements and projecting towers," which climb the limestone hills on either side, and stand along their crest behind it in grim guardianship. Inside this uneven circuit of walls, on the heights above, stands the fortress. On the circle of the Gulf project the busy docks; while between the fortress and the docks warehouses and residences are huddled together picturesquely, though not conveniently; among which appear clumps of foliage, and in some places the gray,

hard faces of the limestone rock. "The traveler who approaches it by sea on a summer morning might think he was coming to one of those cities of enchantment which he had read of in Eastern romances."<sup>1</sup>

The population of Thessalonica was composed in the main of two classes, manufacturers and mariners. The looms of Greece were at the head of the Thermaic Gulf. The working classes of the city knew how to card and spin and weave. Agriculture received but little attention. The valleys of the Axios, Haliaemon, and the Strymon afforded pasturage for herds of sheep and goats, whose fleeces kept thousands of hands busy, and in the markets of the world brought ready money to the Thessalonian weavers. Manufacture involved traffic, and accordingly the harbor of Thessalonica was alive with vessels from many ports coming in and going out, and the streets near the wharves were frequented by sailors, and lined with shipping offices and warehouses. These two classes gave the city its character. There was no predominantly wealthy aristocracy of retired merchants as at Corinth; none of the pride of learning which characterized Athens. The people were "industrious handicraftsmen," thoughtful, accessible, and not so much in love with the

Davies: "St. Paul in Greece," p. 122.

present world that they could not think earnestly of a better. Besides, there were many Jews in Thessalonica. We found few at Philippi; but in this city they are at least strong enough to maintain a synagogue,—*the* synagogue, probably, for all the surrounding country. Although the Jews were frequently the bitterest opponents that the apostles had to contend against, yet their religious faith was so far in advance of heathenism that the fact of there being considerable numbers of them in any heathen city must have been a help in introducing the Gospel there. Some of these Jews were waiting for the fulfilment of the promise that a Messiah should come. Their preaching, or synagogue exhortation, was colored with the hope of a coming One, and had prepared the minds of the people to give attention to Paul preaching that He *had* come.

Bidding farewell to those whose "fellowship in the Gospel"<sup>1</sup> had been of so much comfort in the days of affliction, Paul and Silas and Timothy left Philippi. Luke remained behind. Following still the Egnatian Road, they came, at the evening of the first day, over a distance of thirty-three miles, to Amphipolis. Tarrying only for necessary rest they pushed on the next day thirty miles farther to Apollonia; and the day

<sup>1</sup> Phil. i. 5.

following, after making forty good miles, they came in the deepening twilight to Thessalonica, and, inquiring the way to Jason's house, found a cordial welcome and a temporary home.

These missionaries were without money ; but they preferred to be independent. Their first object, then, was to find employment by which to support themselves. Paul was as much at home among the weavers and the tent-makers of Thessalonica as in the company of the learned Areopagites of Athens. Accordingly, in all probability, he went to work at the trade which he learnt when a boy in Tarsus, and so labored, sitting at "the creaking and straining loom" during the hours of the day when he could not be preaching, and late into the night. He reminded the Thessalonians of this in the first letter<sup>1</sup> he wrote them after his departure, as a proof of the ardor of his zeal for their conversion. We should remember, too, in this connection, that those affectionate disciples in Philippi did not forget the man who had led them to Christ. With tearful eyes they had seen him go away sore and sick from the cruel treatment he had received at the hands of the Roman magistrates ; and they were not slow to send after him the aid which delicacy, perhaps, would not permit them to urge upon him while with them.

<sup>1</sup> 1 Thes. i. 9.

"In Thessalonica ye sent once and again unto my necessity."<sup>1</sup>

For three Sabbaths, at least, Paul preached in the synagogue of the Jews at Thessalonica. We may suppose that the place was crowded; that not only Jews, but proselytes of the Greeks and Romans, and others who were curious to hear what might be said, came together. But Paul directed his words to the people of his own nation, and, using their scriptures, Sabbath after Sabbath, by reasoning and appeal, endeavored to show them that the Christ of the Prophets must suffer; that he must rise from the dead, and that, therefore, Jesus whom he preached must be the Christ. The argument was unanswerable. "Some" of the Jews, "a great multitude" of the Gentiles, and "not a few" of the leading women believed the word preached, and declared themselves on the side of Paul as followers of Jesus the Christ. But there were many Jews, who, "slow of heart to believe all that the Prophets had spoken,"<sup>2</sup> rejected the testimony of Paul. Besides, they were envious that he should have secured so large a following. Their jealousy led them to adopt desperate and contemptible means for retaliation. They had lost their hold upon the Greeks and the leading women, and in their

<sup>1</sup> Phil. iv. 16.

<sup>2</sup> Luke xxiv. 25.

madness they determined to make use of the mob. There were plenty of lazy loafers in the city who lived by dirty work, whom money could hire to do anything. Even a Jew would scatter his gold to protect his fanatic faith. So they drew to them "the scum that gathered about the shallowest outmost waves of civilization," "roughs and scoundrels,"<sup>1</sup> and raised a mob. Every idler in the city was in the crowd that, surging and shouting, pushed down the street to Jason's house, burst open the door, scattered the frightened servants, and swarmed through every court and hall and chamber, looking for Paul, Silas, and Timothy. But these men were not to be found. Jason himself, however, was there, and some friends of his who had recently become Christians. Not being able to secure its prey, the mob seized Jason and the brethren who were with him, and dragged them away to the magistrates. The charge preferred against these citizens of Thessalonica by their fellow-citizens was, that they were guilty of complicity with certain seditious disturbers of the public peace, who had already made great disturbance in other places, and had come here for a similar purpose. Jason had received them into his house, and had invited his friends to meet them there,

<sup>1</sup> Farrar: "St. Paul," i. 513.



and to listen to such revolutionary speeches as this: "There is another king, — one Jesus." What a desperate character this Jason must have been, and how dangerous these others who associated with him! The magistrates, however, do not seem to have been deeply impressed with these charges against Jason. They required only that he and his friends give security, after which they let them go.

That night Paul and Silas left Thessalonica. They had already accomplished the purpose they had in coming to this city. A strong body of believers had been gathered, and one of the most promising of the Apostolic churches had been organized. In his first letter to them, written within two or three months from the time he left the city, Paul speaks of them in the highest terms of commendation: "Ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad."<sup>1</sup> With joy, therefore, at the success of their mission, the apostles accepted the proposal of Jason and his friends, and turned their faces inland toward the town of Berea, situated fifty miles west of Thessalonica, on the eastern slope of that famous range

<sup>1</sup> 1 Thes. i. 7.

of mountains which is crowned by Olympus, the home of the twelve great gods of Greece.

It is remarkable that in this mountain-town, under the very shadow of the majestic sanctuary of Jupiter and his peers, people should be found eager to search the word of God. "These were more noble than those in Thessalonica." How delightful to the missionaries, after their experiences at Philippi and Thessalonica, to meet here daily these true-hearted Bereans, who were willing to search the Scriptures to find out the truth about Jesus! What wonder that many were persuaded and believed? But peace did not last long. Those Jews at Thessalonica, who had tried without success to take Paul, heard of his preaching at Berea. Very soon their emissaries are in the quiet town, working secretly to prejudice the people against the preacher. Again the air is full of warning. Paul is informed. He must leave the peaceful companionship, the choice fellowship of those who love the Scriptures, and go away to a strange people. Leaving Timothy and Silas, but accompanied by friends from Berea, he hurries directly to the sea-coast, probably to the port Dium. There they find a ship bound to Athens.

Farewell, Macedonia! Farewell, Olympus, crowned with snow and ice, home of gods!

Farewell, beloved fellow-disciples in Philippi and Thessalonica and Berea! Farewell, ye who seek the poor life of this chief of sinners!— who yet lives, by the grace of God, to tell of his Saviour's love.

## CHAPTER XVI.

### IN TEMPLED ATHENS.

“And trust me, while I turn'd the page,  
And track'd you still on classic ground,  
I grew in gladness till I found  
My spirits in the golden age.” — TENNYSON.

“There were more statues in Athens than in all the rest of Greece put together.” — PAUSANIAS.

“Wherefore God also gave them up to uncleanness.” — ROM. i. 24.

**S**OUTHERN Greece had two great cities, Athens and Corinth, — one, the intellectual, the other, the commercial centre. They were about fifty miles apart, separated by the Saronic bay. With the first of these cities Paul had little to do; with the other, very much.

If Paul left Macedonia by ship, as in all probability he did, he must have spent three or four days on the Ægean sea, skirting the eastern shores of Greece. The first day he would lose sight of Mount Olympus, pass Ossa and Pelion; then on by the long island Eubœa, and into the archipelago, where, turning toward the west, he would soon see the temple of Athena perched on the Sunian promontory,

the modern Cape Colonna. After beating around Cape Sunium, the Apostle was upon the far-famed waters of the Gulf of Ægina, while around him lay those shores so rich in classic art and story.

In a few hours the ship had run in past Ægina and Salamis, and dropped her anchor in the harbor or made fast to the dock at Piræus, the principal port of Athens.

We will understand Paul all the better if we stop here in port Piræus, for a brief glance at the province and the city which he is about to enter.

In all the world there is not another spot so remarkable as the little province of Attica. For hundreds of years before Paul's time, Greece had held the highest position among the nations, and Attica had always been the throne and crown of Greece. If we attempt to discover the reasons for this extraordinary distinction, we may not be entirely satisfied. The country in itself, certainly, would not be considered favorable to the development of a mighty people; unless, indeed, it be granted that natural obstacles are conducive to such development. Attica was, as it is still, a broken ridge of limestone, thinly covered with a sterile soil. Mountains, hills, and gorges were everywhere. There were but few spots available for cultivation, — neither

forests nor vineyards nor grain-fields nor pastures. In such a barren country as this a people sprung up, whose vitality leaped out along every possible avenue of activity until it touched all people and all times.<sup>1</sup>

The children of the mountains are always brave and enterprising. The very barrenness of their country pushed the natives of Attica out after the spoils of other lands, while it offered little inducement to immigrants or migratory plunderers. Moreover, these people were born patriots. When they became rich they preferred still to reside in their own native hills and walled cities; and when, after many years, the triremes of Greece sailed in all the navigable seas, and her phalanxes marched through all countries, and encamped around the gates of the most powerful cities, and her statesmen sat as kings on all the golden thrones, still Attica was

<sup>1</sup> "There is no region of the civilized world which is not breathed on by the air of Attica. Its influence makes itself felt in the thoughts, and shows itself in the speech of men; and it will never cease to do so: it is not enough to say that it lives in the inspirations of the Poet, in the eloquence of the Orator, and in the speculations of the Philosopher. It exhibits itself everywhere in visible shapes; it animates the most beautiful creations of Art. The works of the Architect and of the Sculptor, in every quarter of the globe, speak of ATHENS; even our manufactures are imprinted with her ornaments; the galleries of Princes and States, the temples and palaces, the libraries and council-rooms of capital cities pay homage to Athens, and will do so for ever."—WORDSWORTH: "Greece," p. 132.

their fatherland, and they considered all their conquests as tributaries to her. So Attica became the world's heart.

Standing at Piræus with Paul, with our faces toward the northeast, we look away five miles to the capital of Attica, Athens, —

"The Eye of Greece, mother of arts  
And eloquence."

The most conspicuous object in the city, and one upon which Paul's eye must have rested, as he sailed up the bay, was the ACROPOLIS. The flat, oblong rock which constituted the Acropolis was about three hundred feet high. On this height stood that superb specimen of architecture, the PARTHENON, or the temple of the Virgin Goddess, Minerva, the ERECHTHEUM, and the colossal STATUE OF MINERVA, made of bronze by the great master, Phidias. This was seventy feet in height, armed with a long lance and an oval shield, and wearing a helmet, all of which flashed so brightly in the sunlight as to be visible many miles at sea.

A little to the west of the Acropolis stood the Hill of Mars, or the AREOPAGUS. It was an abrupt, rugged rock, rising steeply on the southern side, and sloping gradually toward the north. On this hill sat the venerable and sacred Court of the Areopagus, whose province was to legislate upon all religious questions, to confer relig-

ious honors upon heroes, and to weigh and decide upon the claims of the gods. Steps, cut in the limestone rock, provided a way of ascent from the AGORA, or "market,"<sup>1</sup> to the Areopagus. In that Agora were shops, temples, statues, arches, porches, colonnades. It was the resort of the busy and the idle, philosophers and gossips. Two schools of philosophers especially — the Stoics, disciples of Zeno, and the Epicureans, followers of Epicurus — had their principal places of meeting in the Agora.

Leaving now the Piræus with Paul, we start for the city at which we have been looking. There is a straight avenue the entire distance, on either side of which lie the ruins of the "Long Walls" that formerly made this a thoroughly-guarded and safe transit from the port to the city, or rather made it virtually an elongated extension of the city. Through this Paul walked to the Piræic Gate.

In the streets of Athens nothing would attract the eye of a stranger so much as the magnificent temples and the myriads of statues. The latter especially would be likely to impress a Jew brought up in Jerusalem, where the existence of a statue would have been a direct violation of the Law. In Athens, on the contrary, the

<sup>1</sup> Acts xi. 17.



law required that statues of the gods should adorn the public squares and streets as well as the inner sanctuaries of the temples. There were more than three thousand of these beautiful marble figures, made by the best artists of Greece, and dedicated to gods, goddesses, demi-gods, and heroes. Some of the streets must have been galleries of statuary, finer indeed than any modern galleries. But all this beauty and artistic skill had been perverted to bad uses. The statues were not only dedicated to the gods, but they represented them. Devout Athenians prayed before them, made vows to them, and brought them gifts of gold, silver, flowers, and fruits. All this idolatry was debasing to the people. The statues of Athens, beautiful though they were, were the means of her religious and moral degradation.

We might well wonder, therefore, whether Paul, the moralist, the reformer, the man who was giving his whole life to making Jesus known as the only One who had revealed and represented the true God, would not turn with grief and pain from the lifeless statues of innocent white marble which the foolish Greeks worshipped as devoutly as he worshipped Christ. We might wonder, if we did not read that "his spirit was stirred within him" by the sight. Along those magnificent avenues lined with beautifully-fash-

ioned but morally ruinous deities, in and out among the gay and chatty men and women who lived in this proud city, and who spent much of their time in the clear and pleasant outdoor air, passed the sober and earnest Christian Jew. From their heights the snowy Parthenon and Erechtheum and the statue of Minerva looked scornfully upon him. The brave man, though, was not silenced by the magnificence of this heathenism. At once he sought a synagogue, — for there were Jews in Athens as in every other city. These were his countrymen. They would recognize him as a son of Abraham. To them first, therefore, he brought the word of salvation through Jesus the Christ.

But Paul could do more than preach to Jews. There were congregations in the synagogue only occasionally, — probably not oftener than once a week. It was the custom in Athens, though, for those who had anything to say to the people to go to the Market-place, or Agora. This, as we have noticed, was the resort of the best classes, the most thoughtful portion of the population. It was the great "exchange" for news and opinions. It was at the same time a busy, noisy market. Here were the shopkeepers' booths, the stands loaded with fruit and flowers and honey; there the auction-block, where there was a slave-auction every day; at

other places, shelves spread with parchments; at still others, the tables of the money-changers.

To the men lounging and strolling in the Agora the philosophers were accustomed to address themselves, to tell their latest conclusions, and to display their ingenious rhetoric. People and philosophers "spent their time in nothing else but either to tell or to hear some new thing." Paul availed himself of the opportunity which the custom of the city offered, and spoke in the Agora. He attracted attention. From a half dozen his audience grew. The shopkeepers came; the impatient customers stopped to see and hear, the slaves stood up and strained their ears to catch the words of the distant speaker; the Epicureans and the Stoics even condescended to approach the crowd and listen to the swift, eager words of the apostolic evangelist. If Paul was familiar with Athenian philosophy and theology, he did not care to display his knowledge of those subjects; but preferred rather to hold himself exclusively to preaching Jesus and the resurrection.

Every day Paul kept on preaching to the people in the Agora. No doubt the common people listened with great comfort to the new hopes he held before their imagination. How dreary the future must have looked to them, with such poverty of hope as their own relig-

ion afforded! But the philosophers, who were accustomed to receive the devout admiration of the people, could not have been pleased to see a foreigner receiving popular attention. Some of them were curious to hear a definite statement from him concerning the new God he declared, while some others were disposed to ridicule him as a foolish, hare-brained fanatic.

From the Agora a flight of steps, cut in the rock, led up to the Areopagus. Up these Paul was taken, whether by invitation<sup>1</sup> or by force,<sup>2</sup> is not altogether clear. No doubt there were some serious men in Athens, who would welcome new truth if they could be certain that it was truth. But most of those who led or followed Paul from the Agora to the open court of the Areopagites were too deeply settled in the mud of their own superstitions; their worldly interests were too much involved in their philosophic positions; their patriotism was too closely allied to the worship of their gods, for them to think otherwise than curiously or scoffingly of a preacher of new and foreign doctrines.

Paul, however, was ready to preach Christ to the philosophers of Athens. But what a congregation! How different from those in wicked Antioch of Syria, or those in Galatia, or in

<sup>1</sup> Conybeare and Howson: "St. Paul," I. 374.

<sup>2</sup> Farrar: "St. Paul," I. 539.

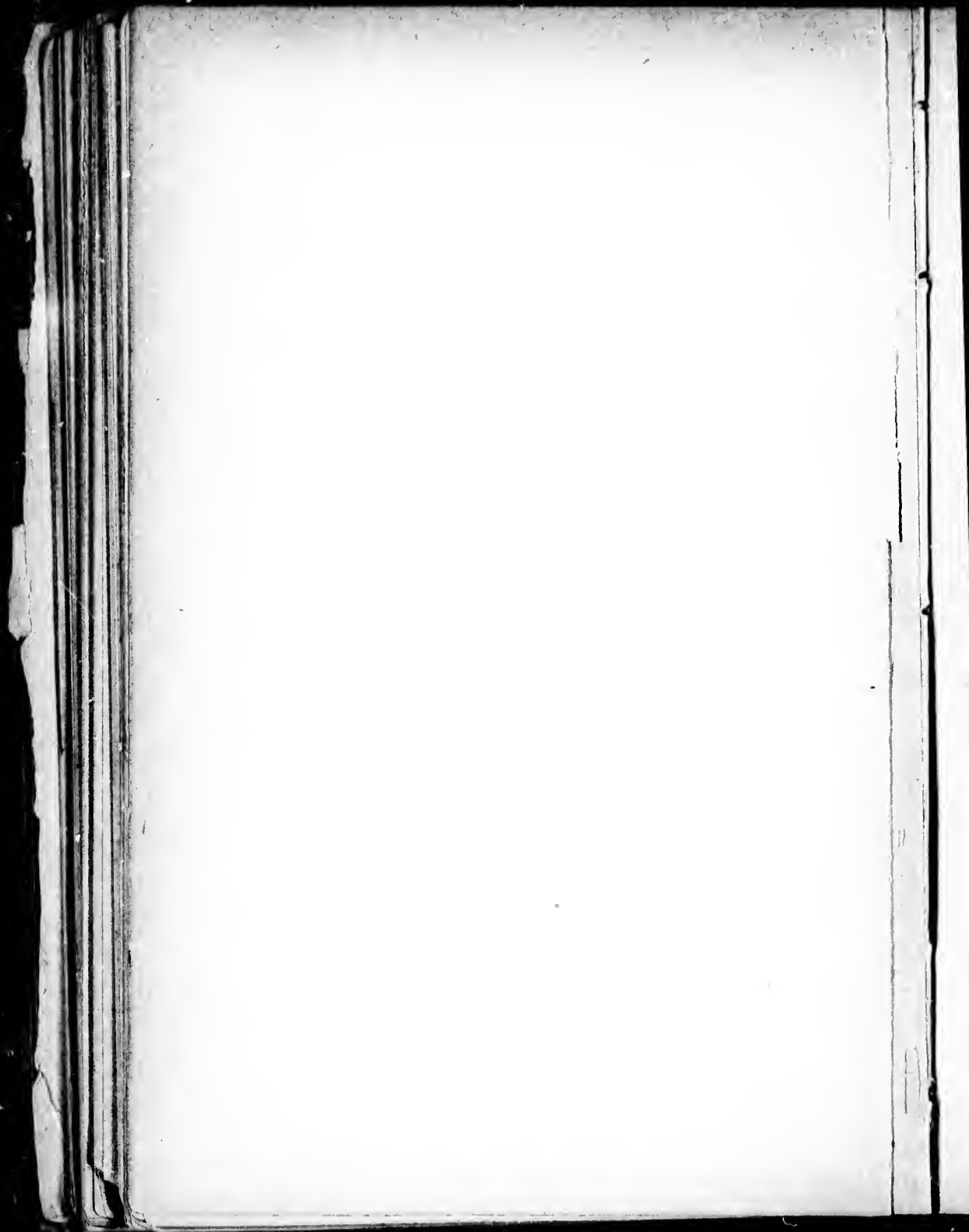
Philippi, or in Berea or Thessalonica. The men who listened here on the Areopagus assumed to be judges. They would have laughed to scorn the man who had intimated that they needed a Saviour. Such a congregation will always be the severest test of the preacher's ability and heart. They did not wait for Paul to speak, but, inquisitor-like, put a plain and direct question, "May we know what this new teaching is, which is spoken by thee? For thou bringest certain foreign things to our ears; we would know, therefore, what these things mean." The position is very significant. One lonely man, with a new and incredible Gospel, stands in a city famous for its wisdom and wealth, among the cleverest representatives of its most sacred religious faith, in the presence of its grandest temples and marble gods, to give a reason of the hope that is in him.<sup>1</sup> Strange, indeed, that those temples should become mere ruins, and that the whole religious fabric of Greece should have so entirely passed away, while the religion which Paul preached, at once became the controlling force in history, shaping the fortunes of nations and turning the world upside down.

Paul's reply to the assembled sages of Athens was wise and strong, beginning with a well-known object that he had seen while passing

<sup>1</sup> 1 Peter iii. 15.



PAUL PREACHING AT ATHENS.



through the city, and leading right on to the theme of all his preaching:—

“MEN OF ATHENS: Everything which I see bears witness to your very great zeal for religion. For as I passed along the street yonder and observed the objects of your worship, I perceived one altar with this inscription: ‘TO THE UNKNOWN GOD.’ This One, therefore, whom you worship, though you do not know Him, I make known to you. The God who made the world and all that is in it, since he is Lord of Heaven and earth, does not dwell in temples made with hands. Neither is he served by the hands of men, as though he needed anything; for he himself gives to all men life and breath, and all things. He also made of one blood all the nations of mankind to dwell upon all the face of the earth, having determined their appointed seasons and the bounds of their habitation, that they should seek God, if possibly they might feel after Him, and find Him, though He is not far from each one of us; for in Him we live, and move, and have our being; as certain also of your own poets have said:—

“‘For we are also His offspring.’

“Being, then, ourselves the offspring of God, we ought not to think that the Godhead is like gold or silver or stone, shaped by the art and skill of man. The times of ignorance, however, God overlooked; but now He commands all men everywhere to repent, inasmuch as He has appointed a day in which He will judge the world in righteousness, by the Man whom He has ordained, whereof He has given assurance unto all, in that He has raised Him from the dead.”<sup>1</sup>

The preacher was suddenly interrupted. That one word, “resurrection” was hostile to

<sup>1</sup> Acts xvii. 22-31.



the worldly-hearted Athenians. They would not think of any other world than this. Some of them burst out laughing at Paul for mentioning such a thing in their presence; while others said, "Some other time, Stranger; some other time, but not now, we will hear you again."

That was the close of Paul's work among the Athenians. He left them then, having been in Athens probably three or four weeks. Not much had been accomplished — at least, to the human view. One of the Areopagite judges believed, and a woman whose name was Damaris, and also a few others. But the Apostle left no church in that city. His thoughts do not seem to have gone back very often to the disciples there. He never visited them again, nor, so far as we know, ever even addressed a letter to them.

## CHAPTER XVII.

### TWO YEARS AT CORINTH.

“Not every man can go to Corinth.”—OLD PROVERB.

“Paul departed from Athens, and came to Corinth.”—ACTS xviii. 1.

**T**HE next city which Paul visited played an important part in his great life-work. On this first visit to Corinth, he spent nearly two years there. From there the two letters to the Thessalonians were written at this time. Two letters also were sent to Corinth a few years afterwards, — one from Ephesus, the other from some point in Macedonia. Five years later we will find the Apostle back in Corinth again.

Corinth was the capital city of the province of Achaia, which, under the Romans, included the whole of Southern Greece. The character of this city was very different from that of Athens. Athens was the repository of the culture of Greece, — the quiet home of her learning, the school of her philosophy, and the temple of her religion and of her gods. Corinth was the residence of the Roman court, — the proconsul

or governor, and his attendant legions. Here was the home of wealth and fashion, the mart of commerce, and the resort of gayety. Athens was aristocratic; Corinth democratic. Athens was wise — at least in her own conceit; — Corinth was filled with folly. Athens was cold and reserved; Corinth was social and passionate.

At the present day the site of ancient Corinth is occupied by a small and insignificant village, composed of forty or fifty wretched hovels. Scarcely a vestige remains of the glory of that city which in Paul's day was the centre of beauty, brilliance, and sin of the Roman province of Achaia. Seven fluted columns still stand erect, the remains of a temple that once adorned the city. Several miles to the east may be seen the remnants of the Stadium, or Race-course, "the shell of a theatre," and the rock-hewn seats of an ancient amphitheatre.<sup>1</sup> These are the most significant memorials of Corinth's former grandeur.

In this year, A.D. 53, Corinth was moving on in her career of magnificence. She had entirely recovered from the destruction with which she had been visited by the conquest. Her position between the two seas, with the port of Cenchrea inviting the traffic of the East, and the port of Lechaëum open to the

<sup>1</sup> Wordsworth, "Greece," p. 447.

commerce of the West, gave her great natural advantages. These advantages her citizens were not slow to use for the prosperity of the city. She became the most prosperous and the wealthiest city of Greece. Wealth blossomed into grand avenues and fine buildings. Corinth was beautiful. Corinthian architecture was the most finished and tasteful that the world had seen. The religious element, however, was not prominent among the Corinthians. Indeed, the growth of irreligion and immorality kept pace with the increase of riches. The very temples were little more to the people than club-houses, where vices were deified. There was a large foreign population in Corinth.<sup>1</sup> The city stood in the highway of travel. Men with money, and women with vanity and ambition, thronged the streets, and met in the luxurious palaces. The rich set the fashion for the poor. Sailors, slaves, and the so-called priestesses, with the intermingling of all classes, constituted a population as bad, if possible, as that which rolled under the frowning battlements of the Syrian Antioch.

Lucius Junius Annæus Gallio was sent out

<sup>1</sup> "The multitude of sailors drawn together by the two ports had made Corinth the last sanctuary of Venus Pandemos, — a remnant of the ancient Phœnician establishments. The great temple of Venus contained more than a thousand sacred courtesans. The entire city was like a vast evil resort, where numerous strangers, above all sailors, went to spend their fortunes foolishly."—RENAN: "Life of Paul," p. 146.

from Rome as proconsul of Achaia while Paul was at Corinth. He was a man of remarkable placidity of disposition, — a gentleman with all the dignity and cultivation that result from good education and choice companionship, and with that fine sense of justice combined with firmness which was so strikingly characteristic of the older Romans.

When Paul arrived at Corinth he was alone, as he had been most of the time while at Athens. When he left Troas, Luke, Silas, and Timothy accompanied him. Luke was left behind at Philippi, Timothy at Thessalonica, Silas at Berea. Timothy, indeed, in obedience to Paul's urgent request sent back from Athens, had hastened to meet Paul there; but his representation of the condition of things in the church at Thessalonica<sup>1</sup> was such as to persuade Paul to deny himself the consolation of this beloved brother's company, and to send him back to establish and comfort the little church he had left.

But there were new friends for the lonely Apostle in this great city. There was a man and his wife, natives of Pontus up by the Euxine, who, being Jews, had been expelled from Rome by a recent edict of the emperor, and had sought Corinth, because it was a good place to

<sup>1</sup> 1 Thes. iii. 1-2.

carry on their business ; for they were tent-makers ; and because there were already a great many of their countrymen in this city. Paul, too, was a tent-maker ; and we may be sure that, finding himself in such a city as Corinth, and desiring with all his heart to recommend the Gospel to the people, his first aim would be to make himself independent by the labor of his own hands. He was looking for work at his trade, perhaps, when he fell in with Aquila, and found employment in his shop. Priscilla, too, —

“ Spinning and spinning,  
Never idle a moment, but thrifty and thoughtful of others,”

who worked at the same trade with her husband, welcomed the preacher-tentmaker to her home and table. This became one of the sacred places that Paul called home, like the house of Lydia at Philippi. It could not have been long after their first acquaintance with Paul before both of these excellent people, Aquila and Priscilla, were converted to Christ, and became “ helpers in Christ Jesus.”<sup>1</sup>

Six days of the week Paul worked in the shop ; but on the Sabbath he went with the brethren of his own nation to the synagogue, where Jehovah was worshipped, and where the people knew at least the name of Messiah. Every

<sup>1</sup> Rom. xvi. 3.

Sabbath, as opportunity was given, Paul spoke to the congregation. Unquestionably his message was concerning Him who had already come as Messiah, — Jesus. But it did not ring out with the accustomed apostolic clearness ; for the Apostle was weary and lonely and disheartened, on account of his experience at Athens, and by the absence of the brethren. Not many weeks, however, passed before Silas and Timothy rejoined Paul at Corinth ; and that was a happy reunion.

Timothy had come directly from Thessalonica, where he had been acting as pastor of the church. Paul would have many questions to ask about the Christians there, whom he had been compelled to leave so soon after their conversion. It was a good report, on the whole, that Timothy had to make of the church ; though there were some things in it which made the Apostle wish that he could be back in Thessalonica for a few days, to gather the church around him, and, as they had done at Berea, search the Scripture together. A return to Thessalonica, however, at this juncture was out of the question. But Paul was not entirely prevented from warning and encouraging and instructing the disciples. Since he could not go to them, he would write them a letter. This was the occasion of his writing the *First Epistle to the Thes-*

*salonians.* The *Second Epistle to the Thessalonians* followed soon afterward.

But these Epistles, though they have exerted so great an influence since Paul's day, and in our own time are read with so much profit, were only incidental to the work which he was in Corinth to accomplish. He was there to preach Christ crucified to her citizens. Encouraged by the presence of Timothy and Silas, and relieved from his daily work by a contribution sent for his support by the churches of Macedonia<sup>1</sup> Paul could give himself more entirely to the work of preaching. Up to this time he had spoken only on the Sabbath and in the synagogue. Now he can preach wherever he finds listeners, and every day of the week. He also spoke more positively than before. Before he reasoned and argued. Now he affirmed and declared. He no longer apologized for Jesus, but asserted that he was the Christ. The Jews bore with him while he reasoned merely. Indeed, they very likely enjoyed that dialectic exercise; but, when he opened the floodgates of his heart and bore testimony to what he knew about Jesus, and without qualification declared that this very same Jesus of Nazareth was the Messiah-king foretold by the Prophets, the Jews became very angry, and strenuously op-

<sup>1</sup> 2 Cor. xi. 9.



posed him. When Paul saw that the same old obstinacy that had appeared in the Jews wherever he came in contact with them was strong and bitter in them here also, he withdrew from them.

But the burning words that he had already spoken had kindled fires in many hearts. Jews and Greeks were interested and convinced. "Many of the Corinthians hearing, believed, and were baptized."<sup>1</sup> Of those who believed, Epænetus was the first.<sup>2</sup> Crispus, also, chief of the Jews, and Ruler of their synagogue, with his entire family, became Christians. This is the first whole family of Jews the conversion of which is reported.<sup>3</sup> There must have been a high excitement in Corinth, especially among the Jewish population, when Crispus with his wife and children went over to the Christian church. There were two other significant conversions about this time,—those of Gaius and Stephanas. Crispus and Gaius Paul himself baptized,<sup>4</sup> contrary to his usual custom; for Paul (possibly on account of some infirmity) rarely baptized.<sup>5</sup> Paul also baptized the family of Stephanas, and some others, whose names are not mentioned. There was at least one man of

<sup>1</sup> Acts xvii. 8.

<sup>2</sup> Rom. xvi. 5.

<sup>3</sup> Baumgarten, "Apostolic History," II. :214.

<sup>4</sup> 1 Cor. i. 14.

<sup>5</sup> Ibid. i. 17.

some financial ability among those converted, namely Justus. His house was beside the synagogue where Paul had preached; and, when the rupture occurred between Paul and the Jews, this was the man who opened his doors and invited the Christians to hold their public meetings in his house. It is probable that Paul continued to preach in that house as long as he stayed in Corinth, while he made his home with Aquila and Priscilla.

This was the beginning of a great work; but, lest the servant should not appreciate the extent of the Master's purposes here, the Master spoke to the apostle one night in a vision: "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall attack thee to harm thee, for I have much people in this city." So encouraged and commanded, Paul kept right on for a year and a half, until he had gathered the people and laid the foundations for a strong Christian church.

It was about this time that the new proconsul, "the sweet Gallio," came to Corinth. The hatred of the Jews against the Gospel which Paul preached, and their envy at the steadily increasing number of its adherents, grew so strong and fierce that they at length determined to take steps towards silencing him altogether. They presumed upon the inexperience and good-

nature of Gallio so far as to imagine that he would give a favorable hearing to a complaint preferred by so large a body of citizens as they were. Therefore, soon after the proconsul's arrival, the Jewish citizens of Corinth, led by Sosthenes, the Ruler of the synagogue since the conversion of Crispus, brought Paul before Gallio with the charge, "This man persuades the people to worship God contrary to the Law." But Gallio was not deceived; for, while the Roman government allowed freedom of worship to the Jews, it did not require its representatives to settle disputes among the Jews themselves. The proconsul, therefore, was only just in refusing to have anything to do with this accusation.<sup>1</sup>

Paul was about to speak in self-defence, but Gallio prevented him and made short work of the case, — "I will not be judge of such matters;" and so, having given the Jews the final word, because they persisted in clamoring in the court-room, he forcibly drove them out.

<sup>1</sup> "Gallio acted with firmness and with justice. He at once perceived the frivolity of the charge; did not even call upon the apostle for his defence; but stating decidedly that he was set there to be administrator of Roman law, and to preserve public order, and not to be an interpreter of Jewish laws, he contemptuously dismissed the charge. He has, by a singular misinterpretation of the sense of the whole incident, been held up as a type of an 'indifferent Christian.' What he really seems to have been was a just and impartial heathen." — DAVIES, "St. Paul in Greece," p. 173.

A crowd of sport-loving Greeks had observed the proceedings. These Greeks despised the Jew, both because he was miserly and because he was virtuous; and they were always ready to ridicule or maltreat him. Encouraged by the forcible ejection of the Jews from the judgment-seat, the Greeks crowded around Sosthenes, the leader and head of the Jewish party, dragged him away from his friends, and beat him. Gallio did not interfere. Taking into consideration the troublesomeness of the Jewish population in Roman communities, it may not be too much to suppose that he "looked through his fingers and enjoyed the scene."<sup>1</sup>

All this was helpful to the Christian cause in Corinth. The Jews were defeated, and Paul found himself on the people's side. The positiveness and boldness of his convictions won for him the sympathy of the Corinthians. They saw that he was no penurious Jew. They must have admired the man, even though they did not all believe his doctrine. If he had preached the philosophy of Epicurus, instead of forgiveness of sins through Christ crucified, half of Corinth would have been at his feet. The Apostle continued a considerable time — "yet many days" — after the encounter with the Jews. It is probable that during these days Sosthenes

<sup>1</sup> Hackett, "Commentary on Acts," xviii. 17.

became a Christian.<sup>1</sup> Maybe the beating he received for leading an accusation against Paul started a train of reflection that brought him to see his need of a Saviour. Maybe Paul went to him with his great heart of brotherly sympathy, and by that sweet pressure compelled him to be a brother with him in Christ.

But the time came for Paul to bid farewell to the beloved friends he had made in Corinth. He turns his face once more toward Palestine, determined to go to Jerusalem. We see him taking leave of the brethren, and, accompanied by Aquila and Priscilla, leaving Corinth for Cenchrea, the port, where they find an eastern-bound vessel. Before embarking, however, an incident is mentioned that shows how Paul remained a devoted Jew after he became a thorough Christian. It had been for fifteen hundred years the custom for devout Jews on special occasions, such as recovering from severe sickness or escaping from any calamity or danger, to take upon themselves special vows. The law concerning vows may be read in the sixth chapter of Numbers. Abstinance for a definite length of time from certain luxuries of food,

<sup>1</sup> "As Paul was himself unable to write his own letters, and always employed a scribe, it is more than likely Sosthenes penned that Christian epistle [1 Cor.] from Ephesus to his old fellow-citizens of Corinth!" — MACDUFF: "Footsteps of St. Paul," p. 241. See also 1 Cor. i. 1.

allowing the hair to go uncut for the same time, and offering special sacrifices at the Temple in Jerusalem, constituted the principal features of most vows. At the expiration of the period covered by the vow, if the person was at Jerusalem, the head must be shaved and the hair burned upon the altar with the peace-offering. If, however, the person was not able to reach the sacred city, the hair might be cut off and preserved until such time as the devotee reached the Temple, when the ceremony should be completed by shaving the head, burning the hair, and offering the vowed sacrifices. It appears likely, that while at Corinth, for some reason, Paul made a vow, the time of which expired while he was at Cenchrea.

The journey to Palestine bears the marks of haste. The Apostle's chief object is to be at Jerusalem to observe the "feast." Aquila and Priscilla, and perhaps Timothy and Silas,<sup>1</sup> embark with him at Cenchrea. We watch their vessel pushing across the sunny sea among the beautiful islands waving with forests, and rich in legendary and mythological lore, by Patmos and Samos, until her anchors cleave the tide in the harbor of Ephesus. Only a brief stop here,

<sup>1</sup> "Paul, Silas, Timothy, and Titus made the whole voyage from Ephesus to Judea; but Aquila and Priscilla, having no call to Jerusalem, remained at Ephesus, and continued there until the Apostle joined them again." — LEWIN, I. 302.

until another vessel should sail to the East. During this short, forced visit Paul is in the synagogue again, speaking to the Jews. But they cannot persuade him to remain with them. For some especial reason which is not mentioned, and which we cannot surmise, — unless it were on account of his vow, — Paul must keep the approaching feast at Jerusalem. "But I will return again unto you, if God will," was his parting word. He landed at Cæsarea, but making no delay, hurried immediately up to Jerusalem.

This is the fourth time Paul has been in Jerusalem since his conversion: Once when he came back from Damascus; again, when he brought a contribution to the poor Christians from the generous souls in Antioch in Syria; and once when, as delegate with Barnabas and others, he came to attend the council in which the mutual relations and privileges of Jewish and Gentile Christians were determined. But Jerusalem had never a warm welcome for the Apostle to the Gentiles. James and his people did not more than half approve of his work in foreign countries. They were still a little fearful that the Gospel would be made too common. Paul "salutes the church," but there is no welcome to him. He is only a foreign missionary!

But there was one warm-hearted city where

the brethren would be very glad to see Paul. Straightway he went to Antioch, where, among those who had first heard the Gospel from his lips, and who had been, under his persuasion, brought to Christ, and who had labored and suffered and rejoiced with him, he spent some time in the peace and fellowship of the Christian Church.





PART FOURTH.

**The Third Missionary Journey.**



## CHAPTER XVIII.

### EPHESUS AND APOLLOS.

— “the first and greatest metropolis of Asia.” — INSCRIPTION IN THE TEMPLE OF DIANA.

“Remember, therefore, from whence thou art fallen.” — REV. ii. 5.

ON the last day of December, 1869, the buried ruins of the great temple of Diana of the Ephesians were discovered. Mr. J. T. Wood had been employed for nearly seven years exploring the site of the ancient city. Step by step he had advanced, until, late on the day mentioned, a workman whom he had set to sink a trial-hole, laid bare the white marble pavement about twenty feet below the surface. This, one of the most interesting discoveries of modern times, was due entirely to the shrewd calculations and unflagging determination of Mr. Wood.<sup>1</sup> It corrected all former impressions of the plan of Ephesus, and of the location of the temple.

The temple of Diana stood outside the city-walls, at a distance of about a mile and a

<sup>1</sup> “Discoveries at Ephesus,” especially p. 155.

quarter from either of the two great gates, the Coressian and the Magnesian. The site was not on an elevation; but in an open plain of low, flat ground, lying in the angle where two streams almost meet, just before they fall into the sluggish Cayster. Here a temple, probably the original one, was erected about B.C. 500. This building, according to Mr. Wood's account,<sup>1</sup> must have been either destroyed, removed, or enlarged, so that in B.C. 356, a second temple stood over the same spot. This is the temple with which the name of Herostratus, "the ambitious youth who fired the Ephesian dome," will always be remembered. After that was a destruction, the Ephesians set to work eagerly to reconstruct the shrine of their deity on a still grander scale. The work was rapidly pushed to completion. "The ladies of the city sold their jewelry, and neighboring cities sent contributions, many of the massive columns being the gift of kings." No finer model of Ionic architecture was ever erected. It was a magnificent structure. The white marble platform on which it stood measures nearly four hundred and twenty by two hundred and forty feet,—or exactly four hundred and eighteen feet, one inch, by two

<sup>1</sup> "Discoveries," p. 262-3.

hundred and thirty-nine feet, four and a half inches, — on each of the four sides of which, extending the entire length and breadth, was a flight of fourteen steps. One hundred Ionic columns, six feet in diameter, and fifty-five feet in height, stood in a double row of majestic beauty around the temple proper, and supported the mammoth and magnificent roof.

The interior of the temple was very fine. The columns were decorated with the exquisite work of the finest sculptors. Rich ornamentation hung from the lofty capitals. Threads of gold formed delicate tracery in the white marble. Brilliant colors adorned the walls. Pavements of unrivalled design and beauty were spread through every corridor, hall, court, chamber, and open space. Paintings and sculpture, by the best artists, were brought in profusion to the walls and niches of this greatest temple. Jewels and treasure of almost incredible value were stored in the coffer dedicated to the great goddess Diana.

And what was this Diana of the Ephesians? Was it something beautiful, chaste, elegant? If we had been admitted into the gorgeous temple, and passed on from one stately court to another, until we came to the inner sanctuary, which was held most sacred by the Ephesians, and then had been allowed to lift the rich,

embroidered, purple curtain which screened from vulgar gaze the strange goddess, we would have been almost startled by the hideous "ugly wooden idol." This roughly-hewn and disfigured block, with the head and breasts of a woman, was the deity of Ephesus, "which fell down from Jupiter," as the people had been told, and as they probably believed. No one knows where the image came from, nor when it was made. Enough that it was there, the central object in one of the most wonderful fanes the sun shone on, and worshipped by myriads of people.

Around the temple, enclosing a space of a half-mile in diameter, stretched the peribolus wall. It is said that Mithridates stood on a corner of the roof of the temple and shot an arrow, having declared beforehand that the spot where the arrow fell would mark a boundary, inside which should be "asylum." No matter what crime a person had committed, inside that wall, even the justice of the law could not touch him. Of course this place soon became a resort of all the worst criminals, until, under the very shadow of the shrine of the goddess, lay the densest and darkest criminality. This became so bad that later emperors limited the privileges of asylum, until the peribolus wall was built by Augustus.

At the head of the harbor of Ephesus, and inside the city-walls, though a mile and a half or more from the Temple of Diana, was located the immense Theatre. It was excavated from the side of Mount Coressus, and was the largest structure of the kind erected by the Greeks. The ruins have been uncovered from their long burial, and circular seats are disclosed, capable of seating fifty thousand spectators. This is the theatre referred to in Acts.

If we could look into the life of ancient Ephesus, we would find it, in its general aspect, much like that of the other great cities we have already visited. The population consisted of Asiatics, Greeks, Romans, and Jews. It has already been noticed<sup>1</sup> that Ephesus was the western terminus of the great Roman highway which connected the Eastern countries of the empire with the capital. Her port was one of the busiest in the world, and the stream of commerce which was incessantly running through the city, and away across the sea to other ports, not only made profitable activity for many hands, but left in its passage the customary deposit of wealth.<sup>2</sup>

Its highest and most famous art was the production of shrines and images of Diana. This became an important branch of manufacture, upon

<sup>1</sup> P. 141.

<sup>2</sup> Lewin, pp. 319-324.



which a large number of artisans were dependent for their daily bread. Those who made the greatest pretensions to learning were sorcerers and miracle-workers, of whom there was an unusually large proportion in the population of the vast metropolis.

The decline of this ancient city from its former glories and vanities to the deserted ruin that now lies in the plain, was due to two causes. The first cause, undoubtedly, was the building of an extensive mole at the mouth of the river Cayster, with the hope of improving the harbor. It produced the opposite result. The currents were so affected that the river gradually filled up, and in Paul's time it was scarcely possible for vessels to reach the city at all. The consequent interruption of commercial traffic, of course, very rapidly drew away the wealth and population of the city. Moreover, the checking of the currents, and the filling of the river-bottom with the wash from the upper country, produced marshes, which in time bred malaria. Ephesus soon became unhealthy. The second cause, and the one which resulted in her complete overthrow was the sacking of the city by the Goths in A. D. 262. These Vandals pillaged and burned the city, and killed or enslaved or put to flight the inhabitants. Ephesus has been nothing since then, although sev-

eral attempts have been made to restore her to her position among the great cities of the world. Her grandeur and pride, like that of Corinth and Antioch and other cities of the Orient, is only a melancholy remembrance.

Paul will soon be in Ephesus again; but before he comes we must make the acquaintance of another Christian teacher. Since our Apostle's brief visit to Ephesus, one has come to the city whose name is soon upon the lips of many. All the Jews have become acquainted with him; for he is one of their own nationality, and he has spoken eloquently and clearly in their synagogue. This Jew, Apollos, had recently come from Alexandria, his native city, at the mouth of the Nile. He was a deeply religious man, and thoroughly devoted to the work of spreading the truest and highest conceptions of religious life that he knew. The schools of Alexandria, (which was one of the most famous university-cities of the world at that time) had given to Apollos, while yet a youth, an excellent education. At that time, too, he had heard of the preaching of John the Baptist, or possibly he may have been up to Jerusalem while John was preaching, and have gone out with the crowds that gathered by the Jordan to hear the new Elijah. Evidently he had been greatly moved by the ideas which John endeavored to impress

upon his hearers, — that the people must repent, forsake wrong-doing, and prepare to welcome the Messiah, who was to come. It is twenty years or more since John preached the coming of Messiah, and during that time Jesus has come and preached and died, has risen from the grave, and ascended to heaven, and sent the Holy Spirit. But for some cause, of which we are ignorant, Apollos knew only what John had preached, and was ignorant of what Jesus had done. He came to Ephesus, therefore, preaching only what John had said, though he preached this with all the grand eloquence and earnestness of which he was capable.

We have seen already that two disciples of the Lord, Priscilla and her husband, Aquila, who were familiar with the full Gospel story, having been associated with Paul for two or three years at Corinth, came to Ephesus with Paul on his last eastward journey, and remained in that city. This devoted couple heard Apollos with great pleasure. They were enchanted by his fervid zeal and brilliant oratory. At the same time they felt that there was a great lack in his preaching. He urged repentance and good works, which was excellent, so far as it went; but it could not do the Jews at Ephesus, nor any other people, much good to be told of their sins, unless they were also told of a Saviour from sin. Such a per-

son as a real SAVIOUR they had never thought of. Priscilla and Aquila, though, knew that the Jesus whom the Jews had crucified was the very Saviour they all needed. So, earnestly desiring to show Apollos a more excellent way, not only for his own sake, but also for the sake of those who were attracted by his words, and seeing that he was of such a spirit as to receive what they might say to him, and to give it due consideration, this devoted Christian wife and husband took Apollos to their home, and explained to him the word of God in the light of the Gospel of Christ. There is no doubt but that Apollos, became, in the true sense, a believer in Christ. It was perhaps right there in the humble lodgings of Aquila and Priscilla, where their work of goats' hair and tent-cloth lay about on the floor, that the "eloquent"<sup>1</sup> Apollos, mighty in the Scriptures; the preacher of repentance and righteousness, found out Him who was mighty and ready to save all who would put their trust in Him.

Soon after this conference with Priscilla and Aquila, Apollos decided to go across to Greece, especially to Corinth in Achaia; and that he might be at once received by the Christians there, those in Ephesus who had learned to admire him so much, and who had such entire

<sup>1</sup> Acts 18:24

confidence both in his ability and good spirit, gave him letters of introduction to the church at Corinth. Arriving in that city, from which some months before Paul had departed, Apollos at once gave himself to the work of encouraging and teaching the disciples who had been left without an apostle to lead them. His preaching was with great power. The Jews especially were borne down by its persuasion. He "mightily convinced" them, by interpreting the very Scriptures which they heard every day in their synagogues, and showing that Jesus of Nazareth was the Messiah whom the Prophets foretold.

We know little more of Apollos than this. From 1 Cor. iii. 4-6, it seems that he must have remained in Corinth long enough, at least, to attach many of the Corinthian Christians to him. There was a Paul party and an Apollos party in the church there. That Apollos subsequently left Corinth, is evident from the last chapter of the same epistle in which Paul, writing from Ephesus, tells the Corinthians that Apollos will come to them, "when he shall have convenient time."<sup>1</sup> His name is mentioned once more in Titus iii. 13, and that is all. What part he took in the establishing and developing of the early Christian churches can probably never be known.

<sup>1</sup> 1 Cor. xvi. 12.

## CHAPTER XIX.

### EPHESUS AND PAUL.

"Paul having passed through the upper coasts, came to Ephesus." — ACTS xix. 1.

"Now by St. Paul the work goes bravely on." — COLLEY CIBBER.

**W**E left Paul at Antioch, resting, after the severe strain of his last missionary journey, with the beloved friends whom in former years he had brought to Christ. He spent "some time" in this city, until his physical energies having been restored, the old consuming zeal for the Master's glory would permit him to remain no longer. He directed his steps again towards the west. It is the last time that the disciples at Antioch will see him. He never returns again after this to the scene of his early and wonderfully successful labors.

Whether Paul was alone or not when he left Antioch, we can only conjecture. Farrar says that he was "cheered in all probability by the companionship of Timothy and Titus, and perhaps also of Gaius, Aristarchus, and Erastus."<sup>1</sup> How-

<sup>1</sup> "St. Paul" II. 6.

son thinks that Titus may have travelled with Paul and Timothy through the earlier part of the journey.<sup>1</sup> Lewin affirms that Paul "took Titus with him, but by whom else he was accompanied we have no data upon which to form even a conjecture."<sup>2</sup> And Renan agrees with this. "He set out from Antioch, probably accompanied by Titus."<sup>3</sup>

The journey took the Apostle through his native city, Tarsus, across the familiar Taurus by the Cilician Gates, descending from which he may have visited Derbe and Lystra and Iconium. We know that he went into Galatia and Phrygia to revisit the churches which were formed there three years ago, and which, left without a leader, had not kept themselves entirely free from heresy of doctrine and immorality of conduct. The visit was made rapidly, however; for Paul was eager at last to be among the seething population of Ephesus.

It was a long and wearisome journey that, all the way from the Orontes across the entire length of Asia Minor, six hundred miles or more. But Paul was a brave man, who thought not of weariness when there was good work to be done. He has come to the last stage. The road has left the high and bleak table-lands, and

<sup>1</sup> "St. Paul," II. 11.

<sup>2</sup> I. 310.

<sup>3</sup> "St. Paul," 204.

runs down the valley of the Lycus, past Colossæ and Hierapolis and Laodicea, where Christian churches already exist, or are soon formed, along through the fertile meadows watered by the Mæander, until it reaches Magnesia, where it turns toward the northwest, skirts Mount Prion, which it passes on the eastern spur, and brings the traveller out into full view of the capital of Asia Minor, with its towering gates and battlemented walls. A mile and more to the north, gleams, like a star in the sunshine, the white marble Temple of Diana. Down there, in front of the city, beyond its avenues and residences, beyond the great Stadium, and the fifty thousand rock-hewn seats of the Theatre, lies the artificial harbor, in which, a mile away from the sea, are huddled the masts of ships from every port of the Mediterranean.

The first incident mentioned in connection with Paul's eventful stay of three years in Ephesus was his meeting with a dozen men who seem to have occupied precisely the same position in regard to John and Jesus that Apollos had; that is, they accepted John's teaching, and expected that Messiah was soon to come. It is possible, indeed, that they may have taken a step farther than this, and hoped that Jesus, about whom, perhaps, they had heard in general terms, was to come again, then to appear



as Messiah. Certainly they knew only John's baptism; and, as for the promise of the Holy Spirit, they admitted that they had never so much as heard that there was such a person. These men Paul instructed, and they were baptized in the name of the Lord Jesus, and received the Holy Ghost, through whom was given to them the gifts of tongues and prophecy.<sup>1</sup>

It is altogether likely that Paul lived in about the same manner in Ephesus as he had lived in Corinth. Aquila and Priscilla were here; and it is only fair to suppose that he made his home with them again, and that he worked<sup>2</sup> part of the time, at least, making tents. On the Sabbath he went with the faithful Israelites to the synagogue, and addressed the congregation. He was bold here, as he always was, and patient too; for he had confidence that the seed he was sowing would in due time bring forth fruit. For three months, accordingly, he pursued this method, in order that the field might be as wide and as fertile as possible among the people of

<sup>1</sup> "And thus those twelve men, who came forward so abruptly in our history, disappear as suddenly, leaving us in doubt whence they came, where they had been, and, in some respects, what particular phase of religious belief they represented. The episode is one of strange interest from the very fact of its suggesting so many questions, the solution of which our imperfect knowledge of the first Christian age has put beyond our reach." — HACKETT: "Commentary on Acts," xix. 7.

<sup>2</sup> 1 Cor. iv. 11, 12; Acts xx. 34.

his own nation ; for he loved his own, — that peculiar people, to whom had been entrusted the word of God, and from whom, according to the flesh. Christ sprung. Moreover, they had urged him, on his former visit, to remain among them. With "onset of argument" and persuasion kind he plied his listeners Sabbath after Sabbath. But the result was as usual. Many of them were only the more obdurate and stubborn against the claims of the Gospel the more they heard of it. Pride filled their hearts, — the pride of aristocratic exclusiveness, — and left no place for faith in the Friend of sinners. They broke out against Paul, and publicly, before the congregation, derided and ridiculed the way of salvation which he preached.

Further progress in that direction being impracticable, the Apostle turned aside from the Jews, forsook the synagogue, carrying with him all who believed in the Lord Jesus, and, having secured the lecture-room of Tyrannus, — a philosopher, probably, who, having been converted, had no other use for the place where his former pupils met, — spoke there every day to the people. Here Paul's work continued two years, — only a brief pastorate, but productive of great results.

During these years, what a faithful pastor he was ! With what earnestness did he preach in

public, and go "from house to house"<sup>1</sup> teaching the way of salvation! His "tears"<sup>2</sup> tell of the tenderness of his heart, and his longing for the conversion of the Ephesians to Christ. He left no means untried. With large and confident hope he worked on, feeling sure that his labor would not be in vain in the Lord. And in due time the Lord prospered the work. Nor is it probable that Paul confined himself to the city. There were other smaller cities, not far away, and the surrounding country teeming with people. All the province rang with the words of the messenger of the Gospel, until every ear had heard the glad news.

One remarkable incident occurred some time during these two years, which resulted in helping forward the cause of the Gospel at the expense of its enemies. The Ephesians believed in and practised the arts of magic. No city in the world had so many magicians in it as Ephesus. Astrology, sorcery, charms, exorcism, and the black art constituted one of the liberal professions, — practised, not by wandering gypsies merely, but by men and women of all classes, from the lowest to the highest. Now God gave Paul special power at Ephesus to perform miracles; and he did not hesitate to use the power given him. The sick were cured,

<sup>1</sup> Acts xx. 20.

<sup>2</sup> Ibid. 31.

and evil spirits were cast out. Even the handkerchief he carried and the apron he wore when at work were made the means of carrying supernatural efficacy and healing to those who were at a distance. We might think that the immediate result of such manifestation of power would have been the convincing of all observers; but it was quite different. The people, accustomed to magical performances, were ready at once to attribute these miraculous acts also to magic. Besides, some strolling Jews, who themselves had professed to be able to cure those who were possessed with evil spirits, or who were insane, seeing that Paul really accomplished, by using the name of Jesus, what they only pretended to do, undertook themselves to use the same formula, — "We adjure you by Jesus, whom Paul preacheth."

There was a Jewish chief priest, an old man, whose name was Sceva. This man had seven sons, who had deserted the religion of their father, and the holy city of Jerusalem, and were wandering about the world together, making a living by magic and exorcism. These fellows agreed together to make use of the holy name of our Lord, as Paul had done, to drive an evil spirit out of a certain man. But the man only screamed wildly at them, "Jesus I know, and Paul I know; but who are you?" Then,

before they could get away, he leaped upon them, and, with the ferocity of a madman, tore off their clothing and struck right and left, so that when they did escape they were "naked and wounded." Such a scene could not be kept a secret in Ephesus. Everybody, Jews and Greeks alike, knew and talked about it.

It would have been ludicrous if it had not been very serious. But it was serious, indeed. God, the Almighty, had come into Ephesus, and had allowed himself to be called by the name of Jesus. This was what they thought. Fear settled down upon them. They did not dare any longer to meddle with the mummeries and arts of magic. Many of these magicians made open confession of the ways in which they had deceived the people, and brought together costly books, in which were the secrets of their wicked trade, and made a bonfire of them in an open square. It is an indication of the depth of the current of feeling which was running among the Ephesian magicians that these men were willing to sacrifice so much that was of real value; for the books they burned might have been sold for "fifty thousand pieces of silver," or more than ten thousand dollars. A mighty revival followed. So does God make the wrath of man to praise him.

There were at Ephesus at this time a large

number of leading Christian men, whose names have come down to us. PAUL was the leader and inspiration of them all. With him we may associate TIMOTHY, TITUS, AQUILA and his wife; APOLLOS, GAIUS, and ARISTARCHUS, SOSTHENES "our brother,"<sup>1</sup> who was whipped by the Jews in Corinth, TROPHIMUS, "an Ephesian,"<sup>2</sup> and TYCHICUS and ERASTUS. In the neighboring city of Colossæ were EPAPHRODITUS, ARCHIPPUS, NYMPHAS, PHILEMON, and ONESIMUS. These, with the many faithful helpers whose names are known only in heaven, constituted a strong force for the evangelizing of the city and neighboring country. The work spread rapidly. Paul himself, during the three years at Ephesus, must have visited the cities that were within easy reach of the capital, and preached to the people the Gospel concerning Jesus. Very soon a belt of Christian fortresses lay around Ephesus. Six of these are mentioned in the second and third chapters of Revelation, — Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea.

Laodicea was one of three cities — Laodicea, Hierapolis, and Colossæ — which were situated on the banks of the Lycus, a tributary of the Mæander. These three cities were within a circuit of twelve miles of each other, and about

<sup>1</sup> 1 Cor. i. 1.

<sup>2</sup> Acts xxi. 29.

a hundred and fifty miles east of Ephesus. "Laodicea and Hierapolis stand face to face, being situated respectively on the southern and northern sides of the valley, at a distance of six miles, and within sight of each other, the river lying in the open plain between the two. The city of Colossæ is somewhat higher up the stream, at a distance of perhaps ten or twelve miles from the point where the road from Laodicea and Hierapolis crosses the Lycus. . . . The three cities lie so near to each other that it would be quite possible to visit them all in the course of a single day."<sup>1</sup> Paul, probably, passed through these cities on his last journey westward. He may have visited them again during his stay in Ephesus. If not, he had sent others there to preach. He was so closely attached to the Colossian Christians that he wrote them a letter several years afterward from his prison in Rome, in which he refers also to Laodicea and Hierapolis.<sup>2</sup>

It is possible, also, — though the information is so scant that we cannot be certain about it, — that at some time while at Ephesus the Apostle made a hurried trip to Corinth. We are at least sure that he wrote a letter to the Christians

<sup>1</sup> Lightfoot: "The Churches of the Lycus." Intro. to Commentary on Colossians.

<sup>2</sup> Colossians iv. 13.

in that city,—*The First Epistle to the Corinthians*,—which was forwarded by the hand of Titus. It was some time after this, that, having in mind to go very soon himself through Macedonia and Greece, and then back to Jerusalem, he sent in advance two of his best workers north across the *Ægean* sea to Thessalonica, Berea, and Philippi. These were Timothy and Erastus. Paul may have received some message from Macedonia that convinced him that there was need of the immediate presence of some one who was able to counsel and direct the churches, or he may have had some special message of his own which he desired to communicate. He was not quite ready to leave Ephesus himself. "A great door and effectual" had been opened in that city, and the work was not yet completed. His purpose, however, was to get away soon after Pentecost.<sup>1</sup>

From this date, it is natural to presume, that the last weeks of Paul's stay in Ephesus were those preceding Pentecost. It was probably in the month of May. Eleven years ago in May we were with Paul and Barnabas as they hurried away from the low plains of Pamphylia to the Pisidian mountains. We are with him now in the heated city. He has seen strange experiences in eleven years. He has had much to endure, as well as much to encourage him.

<sup>1</sup> 1 Cor. xvi. 9.



The whole of May was dedicated by a special decree to the Ephesian Diana, and the month was called on that account Artemision, or the month of Diana. "It is enacted, that the whole month Artemision in all the days of it shall be holy, and that throughout the month there shall be a continued celebration of feasts and the Artemisian festival and the hieromenia, seeing that the entire month is sacred to the goddess." So ran the decree. It was a festive moon that hung over Ephesus in May. The balmy days and the soft, still nights of the Levantine spring were given up to indulgence in every sort of festivity, frivolity, and sin. Sports and games, processions and races and theatrical performances, drinking and dancing, and revelry and debauch made the city gay and wicked. Ten men, elected annually, called Asiarchs, "Chiefs of Asia,"<sup>1</sup> had charge of these festivities, and were responsible for the entire expense; so that all the entertainments and amusements were public and free. People flocked to the capital in Artemision from all parts of the province. Fairs were open, and trade was brisk. There was one branch of trade that was particularly profitable while this festival was running; namely, the sale of images of Diana and of the temple.

<sup>1</sup> Acts xix. 31.

The thousands of visitors to the city from distant rural districts, and other cities and towns, were accustomed to purchasing these images as sacred mementos and souvenirs of the festival. But this year, A. D. 57, purchases had fallen far below what they usually had been. Three years of preaching the Gospel had produced positive results. The people at large had begun to see the folly of worshipping the ugly image that fell down from Jupiter. There was a popular movement away from Diana, and there was "no small stir" about Christianity. It is always an encouraging indication when religion affects business. Paul had the privilege of observing an effect of this kind from his teaching.

The silversmiths and coppersmiths of Ephesus were the ones who suffered. They had on hand a large stock of silver and copper representations of Diana and of the great temple, for which they had expected to find a market during Artemision. When, however, the month was drawing to a close, and the people were scattering, — while the traders' shelves were still loaded with wares for which they were likely to find no purchasers, — there was no little fault-finding over the changed state of affairs. And Paul — that Jew who was incessantly talking about Christ, and telling the

people that they were no gods which were made by men's hands — was the object upon whom all the muttered vexation centred.

At length Demetrius, a silver-manufacturer, who employed a large number of workmen, called a public meeting — “a trades-union meeting”<sup>1</sup> — of silversmiths and apprentices, his own workmen and others, and addressed them : —

“Gentlemen : You know very well that our income is dependent upon this business. You see and hear, too, how, not only in Ephesus, but almost throughout all Asia, this Paul has persuaded and turned away a great many people, saying that they are no gods which are made with hands. Now, not only is there danger that this trade of ours may fall into disrepute, but also that the very temple of the great goddess Diana may be ignored, and that even she herself shall be deposed from her magnificence, whom all Asia, ay, the whole world, worships.”<sup>2</sup>

This outspoken word was enough. The men cheered Demetrius to the echo ; and, with one unanimous shout, “Great is Diana of the Ephesians !” the meeting broke up. The crowd surged through the street. There was the utmost confusion, no plan or concert of ac-

<sup>1</sup> Farrar : “St. Paul,” II. 36.

<sup>2</sup> Acts xix. 25-27.

tion having been determined upon. Two of Paul's companions, Christians, were unfortunate enough to be upon the street, and to fall in with the mob as it rushed on pell-mell toward the theatre. The crowd at once seized and carried these two men along with it, — very likely with the wild intention of adding to the Artemisian festival a scene that would outrival all the rest, and would show to the people of Ephesus the color of Christian blood. Paul was soon informed of the disturbance, and of the danger in which his two friends stood. It was like the brave Christian that he was, to hasten to their rescue, or at least to lay down his life in the attempt; but other, if not wiser, counsels prevailed. The disciples who were about him, and who knew better, perhaps, than he himself did, the value of his life, would not permit him to go into that angry crowd. Some of the Asiarchs, too, — those rich men who provided for the expenses of the festival, — "being his friends," sent an urgent message to him not to encounter any such risk.

Meantime, the mob that swarmed through the fifty thousand sittings of the vast theatre were shouting in confusion. Most of the people did not know what they were there for, nor what was to be done. One side rang with one thing, the other echoed something else. There were Jews

in the crowd; and they, having found out what was the cause of the disturbance, and fearing that they might be identified with the Christians, — for Paul the Christian was a Jew, — pushed forward a coppersmith of their own nationality, <sup>1</sup> one Alexander, to speak for them. This man had scarcely stretched out his hand to invite the attention of the assembly, when, turning their eyes upon him, they saw the unmistakable Jewish features. No Jew should be heard that day. They drowned his foreign accent in their popular cry, "Great is Diana of the Ephesians! Great is Diana of the Ephesians!"

They kept up this monotonous and wild shouting for about two hours, until the City Recorder, "the legitimate president of the assembly, and, as such, entitled to respectful attention," <sup>2</sup> poured oil upon the troubled waters in a very adroit and unanswerable speech, in which he assured them that the dignity and magnificence of their goddess were above the possibility of reproach, and, moreover, that they had dragged up two men, Gaius and Aristarchus, who were not guilty of any sacrilege against Diana. Then he turned upon Demetrius, the instigator of the movement, and reminded him that if he or his friends had any grievances,

<sup>1</sup> Farrar, "St. Paul," I. 40; Lewin, "St. Paul," I. 410.

<sup>2</sup> Lewin, I. 411.

they must settle them in the courts, and not by a mob. Finally, he declared that the concourse was a violation of the law, for which they might be called to account.

The assembly broke up, and in a short time the theatre was empty. The tumult accomplished nothing at all. The tide of truth continued to rise. Ephesus became one of the most influential centres of Christianity in the world.

But Paul's work there was finished. Once more he gathered the disciples about him, — probably in the school of Tyrannus, the hall where they had been accustomed to meet for nearly three years, — exhorted them to stand firm in the faith they had accepted, and then bade them farewell.

## CHAPTER XX.

### A FLYING JOURNEY.

“The care of all the churches.” — 2 COR. xi. 28.

“So day by day and week by week,  
In sad and weary thought,  
They muse, whom God hath set to seek  
The souls His Christ hath bought.” — KEBLE.

**W**HEN Paul left Ephesus he had a definite purpose, namely, to visit the churches already organized in Macedonia and Greece. He had at least two specific objects in making such a visit. One of these objects was to instruct and direct the Christians in those churches, for some of them were very ignorant of the obligations and privileges of the Christian life. He also felt it necessary to correct certain abuses that had arisen, and to institute a healthy course of discipline for persistent and impenitent wrong-doers. A second object was to take a collection from these Gentile churches to aid the poor Christians of Judea. He may also have had in mind, as a third object, to select from the various churches certain representative disciples, who should accompany him to Jerusa-

lem, for the purpose of showing to the aristocratic Christians of Judea that the grace of God had really reached to the Gentiles.<sup>1</sup>

From Luke's account, and from letters Paul wrote while on this circuit, we obtain the following outline : —

"Paul departed [from Ephesus] to go into Macedonia."<sup>2</sup> "When I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus, my brother, but, taking my leave of them, I went from thence into Macedonia."<sup>3</sup> "When we were come into Macedonia . . . God . . . comforted us by the coming of Titus."<sup>4</sup> "When he had gone over those parts" . . . "round about unto Illyricum I have fully preached the Gospel"<sup>5</sup> . . . "he came into Greece, and there abode three months."<sup>6</sup>

Troas was about one hundred and fifty miles north of Ephesus. Thither Paul directed his steps, expecting soon to meet at that point Titus, who, a few weeks before, had been despatched to Corinth with instruction to join the apostolic company at Troas. Paul had been in this city five years before, but not to stay, however; for a vision of a man from Macedonia had called him

<sup>1</sup> Baumgarten, "Apostolic History," II. 316.

<sup>2</sup> Acts xx. 1.

<sup>5</sup> Rom. xv. 19.

<sup>3</sup> 2 Cor. ii. 12.

<sup>6</sup> Acts xx. 3.

<sup>4</sup> 2 Cor. vii. 6.



immediately across the Ægean. But, Titus does not come, and Paul is anxious to hear how matters are going in the church at Corinth. Hoping to meet the messenger sooner, therefore, he passes over to Neapolis and up to Philippi. Here he finds Luke, who was left at Philippi several years before; and here, also, Titus comes with a message from Corinth. This news was, on the whole, good; though there were some of the members of the church in Corinth who would not submit to the Christian rule. Paul wrote another letter, — the *Second Epistle to the Corinthians*; and Titus, accompanied by two others, and bearing this letter, hurried away again to Corinth.

For several months Paul remains in Macedonia, — at Philippi with his “*best-loved church*,” at Thessalonica among the Christian spinners and weavers, at Berea with disciples who “*searched the scriptures daily*,” and far away to the northwestern boundary of the province, preaching the Gospel, gathering new churches, and increasing the collection for Jerusalem.

It was in the early winter when he went south to Corinth. He had with him Timothy, his long-time companion, Tychicus and Trophimus of Ephesus, Sopater of Berea, Gaius of Derbe, Aristarchus and Secundus of Thessalonica. “*All these formed a sort of apostolic caravan*”

of a very imposing aspect."<sup>1</sup> Titus and the two other brethren were already at Corinth. Paul was the guest of Gaius,<sup>2</sup> on this visit, as he had been the guest of Aquila on the former.

For three months now the Apostle is very busy in Corinth. The church had not made the progress during four years that it ought to have made. Soon after Paul's departure it had fallen into divisions, — Apollosites, Cephasites, Paulites, — after which, questions about the genuineness of the Christian faith were thrust in among them by envious Jews; then came conformity of life to the heathen, and with this, gross immorality. In addition to the care and discipline and edification of the Corinthian church, Paul suffered an additional trial by the news that came from Galatia, that the Christians there also had grown careless in the absence of the pastor who first led them to Christ. This news was the occasion of his writing the *Epistle to the Galatians*. About the same time, while the Apostle is still at Corinth, the *Epistle to the Romans* was written, and sent to Rome by Phœbe, a Christian woman, who resided at Cenchrea, about seven miles from Corinth, and who was going to Rome to attend to some business matters of her own.<sup>3</sup>

<sup>1</sup> Renan: "St. Paul," 272.

<sup>2</sup> Rom. xvi. 23.

<sup>3</sup> Rom. xvi. 2.

After this, Paul decided to return once more to Jerusalem. He wanted to celebrate the Feast of Pentecost that year in the courts of the Temple in the city of his boyhood's dreams. It was part of his plan, evidently, to go directly by sea, sailing from Cenchrea. But those old enemies, the Jews, who on his former visit had failed so entirely to drive him out of Corinth, laid a secret plot to assassinate him on the road, and at the same time to rob the messengers of the churches who accompanied him with the collection. But Paul was informed of their intention, and with his accustomed rapidity of movement changed his plans, sending Timothy and some of the rest off by sea to Troas; while he himself, with some others, made the journey overland to Philippi, which was reached just before the Passover.

From this point and date we are able to trace the Apostle through the days of the month and of the week, until his arrival in Jerusalem at Pentecost.<sup>1</sup>

March 27,	Monday,	Passover at Philippi commenced.
April 3,	"	Passover at Philippi closed.
" 4,	Tuesday,	Paul went to Neapolis.
" 8,	Saturday,	Arrived at Troas.
" 16,	Sabbath,	Preached at Troas.
" 17,	Monday,	Walked to Assos, and sailed that evening to Mitylene.

<sup>1</sup> See Lewin: "St. Paul," II. chap. ii.

April	18,	Tuesday,	Left Mitylene.
"	19,	Wednesday,	Arrived at Samos.
"	20,	Thursday (afternoon),	Reached Miletus, and sent messengers to Ephesus.
"	23,	Sunday,	Delegation came from Ephesus.
"	24,	Monday,	Sailed from Miletus.
"	25,	Tuesday,	At Rhodes.
"	26,	Wednesday,	At Patara.
"	27,	Thursday,	Passed Cyprus.
"	30,	Sunday,	Reached Tyre, and remained one week.
May	8,	Monday,	Sailed to Ptolemais.
"	10,	Wednesday,	Came overland to Cæsarea.
"	15,	Monday,	Started on the journey up to Jeru- salem.
"	17,	Wednesday,	Arrived at Jerusalem in time for the Pentecost at 6 P.M.

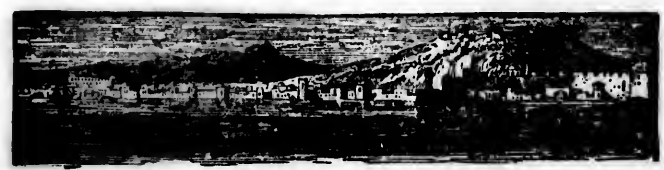
This is an outline of the rapidest journey Paul ever made. The delays before he reached Palestine were, apparently, only such as were necessary. At Philippi he stopped, as any devout Jew would be likely to have done, during the Passover. Between Philippi and Troas the passage must have been lengthened by heavy weather and head-winds. At Troas we may presume that they were waiting for a vessel bound East. The week there, however, was not spent without earnest preaching and good results.

On the last Sabbath at Troas, in the evening, the whole church came together to listen to Paul, who was to preach to them for the last time, and

to administer the Lord's supper. They were assembled in a room in the third story. Although the night was dark outside, the place where this meeting was held was well-lighted with lamps. Paul preached a very long sermon that evening. The streets of Troas had become perfectly still. The lights in the houses were out long ago; but still Paul kept on an unbroken stream of intense speech until midnight, and the people listened with unflagging attention. There was a lad, however, who, not being able to find a seat in the crowded room anywhere else, sat on the sill of the open window. He could not listen so long; but got very sleepy. His eyes would close; his head nodded. No one seems to have noticed him, until, falling fast asleep, he leaned over so far that he lost his balance, and with a scream of terror tumbled out of the window to the ground below. The people rushed down the stairs, and the poor boy Eutychus, — for that was his name, — was picked up dead. Paul came down with the rest. There was great lamentation; but Paul had power given him, as he had to heal the sick in Ephesus, and to cure Publius, also to bring this boy to life again. After quieting the people with a comforting word, — "Weep not, for he is alive," — Paul went up again to the upper room, and the meeting, so suddenly interrupted, was resumed. The Lord's supper was observed,

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after which they continued to talk together until dawn. Then Paul left them and started across the country alone, nineteen miles to Assos, where he was to meet his companions who had already sailed for the same point around the Cape. Their good ship sailed away south from Assos as the sun set Monday evening ; and in the afternoon of Thursday, having touched at



Mytilene on Lesbos, and at Chios, and crossed the harbor of Ephesus, so close to the city where, a year before, there had been such confusion and danger, and passed safely through the narrow gut between Samos and the rocky promontory of Trogilium, where they were obliged to anchor for a night, they ran into the port of Miletus, some thirty-six miles south of Ephesus. It was likely to be several days before they could continue their journey ; and Paul, anxious to see some of the Christians from Ephesus, sent word to them, that if they would make haste he might see them at Miletus before he sailed again.

There was a strange presentiment in Paul's mind during this journey. He felt that he was compelled, by some authority superior to his own will, to go to Jerusalem, while all the time he did not know what a melancholy fate might be preparing for him there. He was quite sure, though, that whatever happened he was not likely ever to see his Ephesian brethren again; and he wanted once more to repeat to them the plain truth of the Gospel, and to warn them of the enemies of their souls, who would creep in among them, "not sparing the flock."

When the men came from Ephesus to Miletus, Paul addressed them in these familiar and earnest words: —

" You know, from the first day I set foot in Asia, the manner of my life among you all the time,—how I served the Lord with humility, and with many tears and trials which come upon me by the plots of the Jews; and how I withheld nothing that would be helpful to you, but taught you both publicly and from house to house, testifying to both Jews and Greeks their need of repentance towards God, and of faith in our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing what may happen to me there, except as the Holy Spirit testifies to

me in every city that bonds and afflictions are waiting for me. But none of these things trouble me; nor do I count even my life dear, if only I can finish my course with joy, and the ministry which I have received of the Lord Jesus to declare the glad tidings of the grace of God. And now, behold, I know that all of you, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to witness this day that I am pure from the blood of all; for I have not shrank from declaring unto you the whole counsel of God. Be watchful, therefore, of yourselves, and of all the flock for which the Holy Spirit has made you pastors; that you feed the church of God which he purchased with his own blood. For of this I am sure, that after my departure atrocious wolves shall come in among you, who will not spare the flock; and from your own number men will arise who will speak perverted words that they may lead away the disciples. Therefore, be watchful, and remember that for three years I ceased not to warn every one of you, night and day, with tears. And now I commend you to God, and to the word of his grace, which is able to build up and to give an inheritance among all them that are holy. When I was



with you, I coveted no man's silver or gold or clothing. You know yourselves that these hands worked to provide the necessities of life for myself and for those who were with me. In all this I gave you an example, to show you that so laboring we ought to support the helpless, and to remember the words of the Lord Jesus, — how he said, '*It is more blessed to give than to receive.*'"<sup>1</sup>

At the close of this touching speech they all together fell upon their knees, and Paul prayed. His heart was overflowing, and, as the last word of the earnest prayer passed from his lips, they gathered about him and fell upon his neck and kissed him and wept, grieved most of all at that one sad sentence, "You shall see my face no more."

It was with no little difficulty that the apostolic band tore themselves away from the clinging hearts of these Ephesian disciples, who must go back to the city of Diana alone. But the ship was ready to weigh anchor, and when all had hurried aboard, she sped rapidly south, past Cos and Rhodes to Patara. Here the passengers to Judea are obliged to change vessels again, and, finding one bound for Tyre in Phœnicia, they engage passage in her. It is about three hundred and fifty miles from Patara to

<sup>1</sup> Acts xx. 18-35.

Tyre, — a voyage with a fair wind of from two to four days. The open sea lies before the vessel as she leaves Patara. It is the evening of April 26, and the moon is full.<sup>1</sup> Day and night the green waves fall away from the bows of the vessel, and rush hissing along her hurrying keel. Cyprus is sighted on the left, and passed rapidly. The next land in sight is the lofty range of Lebanon, and in a few hours more they are at anchor in the harbor of the capital city of Phœnicia.

Tyre, the capital of Phœnicia, was splendidly situated at the head of a peninsula which jutted out into the Mediterranean. The extremity of this peninsula was, until later centuries, an island, between which and the mainland the sand has been carried by the currents, until the channel has gradually been entirely filled. The city at the present time is only a miserable ruin, in which two or three thousand Orientals drag out an existence. The glory of Tyre has departed. There is nothing to remind the traveller of the riches and brilliance of the ancient city, — of its far-famed arts and manufactures, and of the extensive trade it held with the Eastern and the Western worlds, both by land and sea.

<sup>1</sup> Conybeare and Howson: "St. Paul," II. 227.

“ Dim is her glory, gone her fame,  
Her boasted wealth has fled;  
On her proud rock, alas! her shame,  
The fisher's net is spread.  
The Tyrian harp has slumbered long,  
And Tyria's mirth is low;  
The timbrel, dulcimer, and song  
Are hushed, or wake to woe.”<sup>1</sup>

In all probability Paul had visited Tyre before, on some of his journeys going to or returning from Jerusalem; and he may have organized the Christian church in this city. It is very likely, too, that Jesus himself had preached there. It was only thirty miles from the little town of Nazareth, where Jesus lived most of his life, and He may often have gone there while yet an unknown carpenter;<sup>2</sup> and during his ministry, if he did not enter the city, he was in its neighborhood, where he performed some of his miracles.<sup>3</sup>

The ship that brought the Apostle and his companions from Patara had to discharge her cargo at Tyre. This would take several days. While the ship-hands are busy removing the grain or wine from the hold of the vessel to the docks and warehouses, Paul and the rest go up into the city to find the Christians who live in Tyre. According to our previous reckoning

<sup>1</sup> W. M. Thomson: "Central Palestine," p. 627.

<sup>2</sup> Smith's Bible Dict., III. 3335.

<sup>3</sup> Mark vii. 24.

they arrived at Tyre on Sunday, and remained there seven whole days, until the Monday of the following week. During this time the Tyrian Christians urged Paul to stay away from Jerusalem. They had a premonition that it was a dangerous place for him.

Their ship is ready to wing her way south again. She is already in the offing. How affectionate the farewell! The missionaries have been here only a week; but that is long enough for hearts to knit closely. The Christians, — men, women, and children, — all together, followed them out of the city, and down to the shore. There, upon the beach, under the open sky, while the sea-breeze cools the summer morning, they kneel and pray; then say "Good-bye," and "God bless you," one and all. The travellers go on board, and the Christians of Tyre watch them with tear-dimmed eyes, and then return to their homes.

That Monday afternoon Paul and his companions landed at Ptolemais, the modern Acre, and the long voyage was ended. One day only is spent in this place. On Wednesday they made the journey, about forty miles, overland to Caesarea, the political capital of Palestine.

Philip the Evangelist, that brave man, who, though driven out of Jerusalem by the persecutions set on foot by aristocratic and narrow-

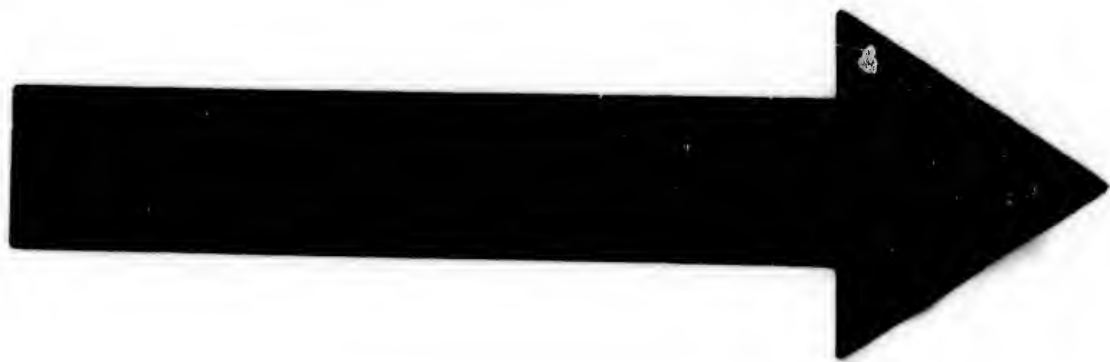
mindful Jews, dared, nevertheless, to baptize an Ethiopian eunuch, and to preach the Gospel to the Samaritans and to the Philistines, resided at Cæsarea. Philip was as large-hearted as he was brave. He was well-known in the city, having lived there many years. To his house the missionaries all go, and receive the welcome of warm Christian hospitality. Paul has now several days to spare; for it will be a week before the Pentecost, and three days are ample time for the journey from Cæsarea to Jerusalem. He prefers to spend these days with Philip and his family. The Evangelist had four daughters, all of whom had inherited their father's zeal, and "had devoted to the service of the Gospel their virgin lives."<sup>1</sup> It was a sunny, earnest, Christian home. What a comfort for Paul, weary, and anxious for the future, to have these four days of loving companionship and peaceful rest with persons of opinions and feelings so much like his own.

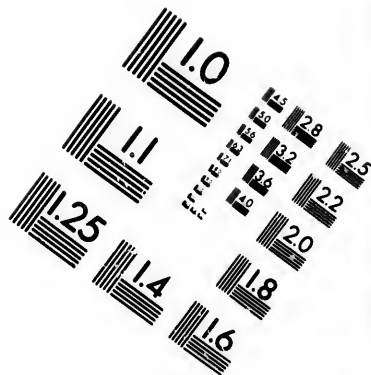
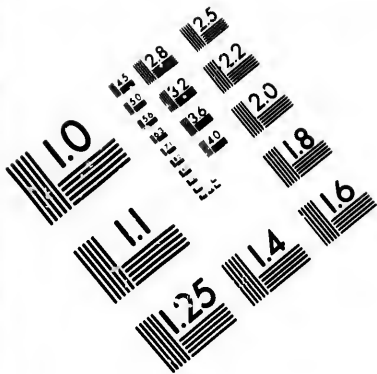
While these pleasant days were passing, the prophet Agabus came down from Jerusalem, and found his way also to Philip's house. He met Paul. Taking the Apostle's girdle he quickly tied it around his own hands and feet, and said in his abrupt and positive manner, knowing very well that he was uttering the

<sup>1</sup> Farrar: "St. Paul," II. 289.

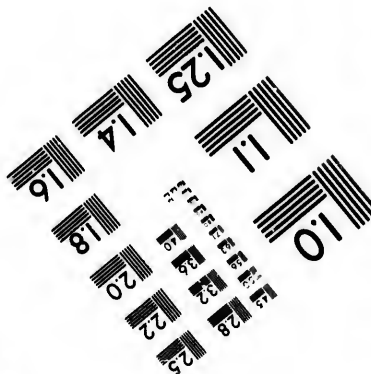
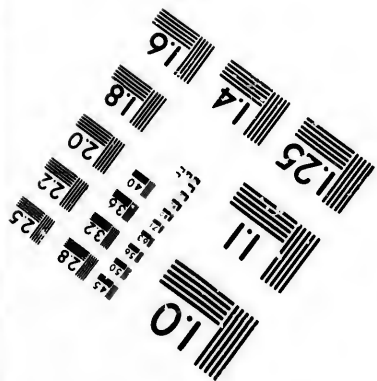
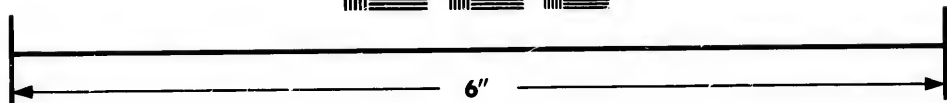
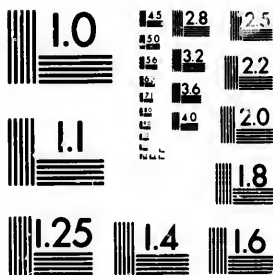
truth: "So speaks the Holy Spirit. In this way shall the Jews at Jerusalem bind the man who owns this girdle, and deliver him to the Gentiles." This was no more than Paul already suspected, if he did not know it as well as Agabus did. He was making this journey, although willingly, yet under the shadow of very dark apprehensions. His friends, alarmed by the warning of Agabus, united in endeavoring to persuade him that he should not go to Jerusalem. Paul however remained firm to his purpose. The Divine finger pointed onward. No human voice could allure him back. "What do you mean?" he cried, "to weep and break my heart? for I am ready not only to be bound, but even to die at Jerusalem for the name of the Lord Jesus." They said no more, except to add that one word of Christian resignation, "The will of the Lord be done."

We like to linger with Paul at Philip's home, these few quiet days; for we will never see him again under such peaceful circumstances. We dread the inevitable hour when he must pack up his baggage, and start on his journey across the country to Jerusalem. But the days move relentlessly on. Monday morning dawns after a Sabbath of blessed Christian communion. Wednesday evening at six o'clock the opening service of the Feast of Pentecost commences.





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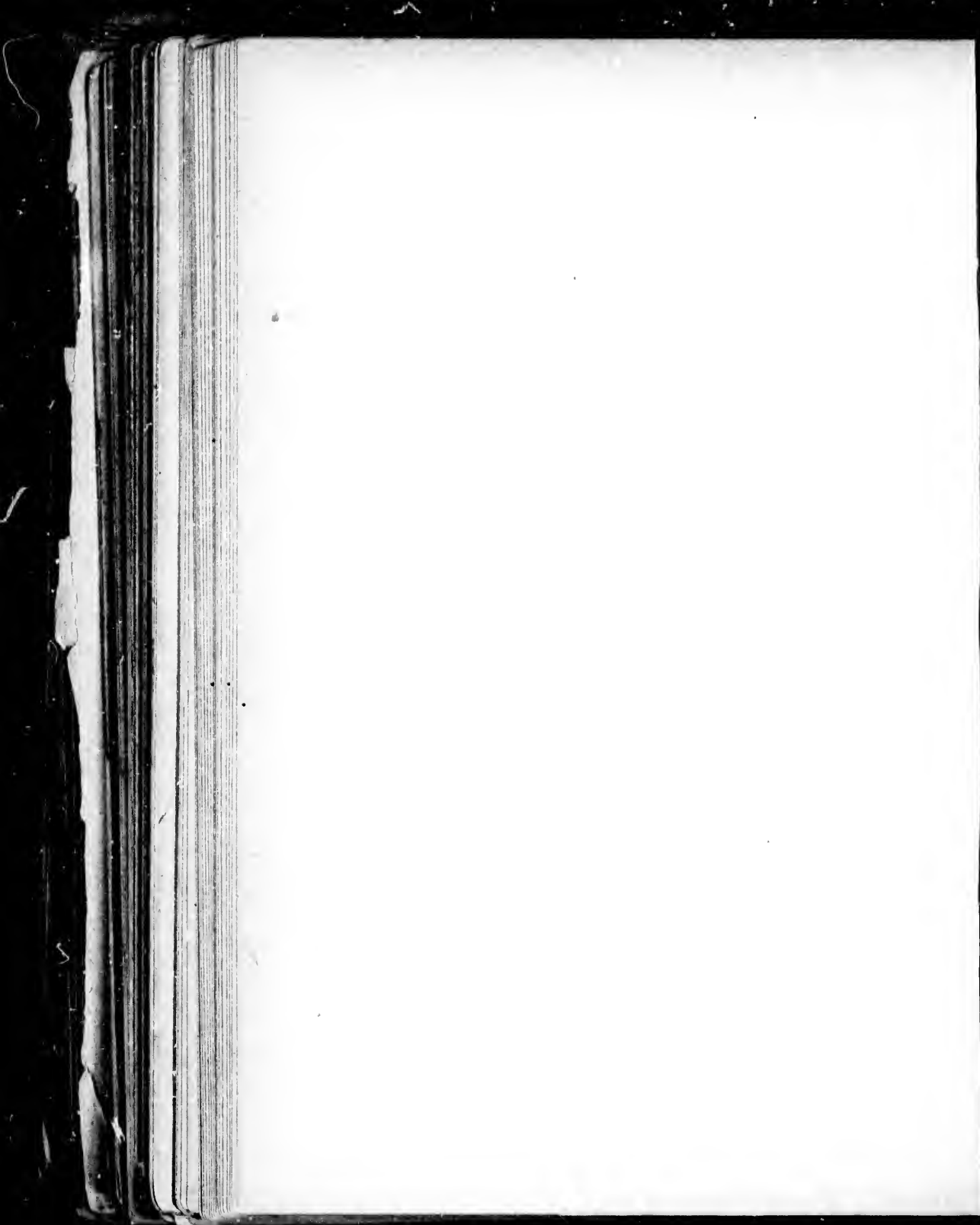
A large number of Jews are going up from Cæsarea, and some also of the Christian Jews. Paul and his company leave the city attended by disciples who love him too well to let him go alone. He will return to Cæsarea in a few days; but with a different kind of escort, and to be the guest of a very different host from Philip the Evangelist.

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PART FIFTH.

*Arrest, Trial, Imprisonment.*



## CHAPTER XXI.

### THE ARREST AT JERUSALEM.

"They shall lay their hands on you, and shall persecute you, delivering you up to the synagogues and prisons, bringing you before kings and governors for my name's sake." — LUKE xxi. 12.

"Why, let him do it! — I am here, prepared  
For all things and their pangs." — MRS. BROWNING.

ALL the loveliness of opening summer covers the plain of Sharon, through which the road passes from Cæsarea to Jerusalem. The early corn is rustling in the fields, the hills and meadows are mantled with green, the roadsides are sprinkled with bright flowers. At this season of the year, Nature is extravagant in her display of luxuries throughout Palestine; and no part of Palestine is more beautiful than Sharon. "The rose of Sharon," the lilies of the valleys, the forests, the flocks, all are of the sweetest, fairest, grandest, best.

Through this scene of beauty and freshness an old man is passing, — not a very old man in years, indeed, but one worn with care and travel and exposure and suffering. He is accompanied by friends who know and love him well. All

who really knew Paul loved him. There is little conversation as they move along. Paul is silent. A great anxiety about the result upon his work of this visit to the Christians at Jerusalem absorbs all his thoughts. He desires most of all, now, to heal the wounds and bind up the separations that have always existed between the Jewish and Gentile believers in Jesus. This is his purpose in going to Jerusalem. This is why he has with him the representatives of the Gentile churches. It is for this purpose that they come bringing the generous contributions of the Christians in Asia and Macedonia and Greece.

On their arrival at Jerusalem, Wednesday, they are conducted by their friends from Cæsarea to the house of one who had been a disciple many years, — Mnason, a Cyprian, who was well-known as a hearty Christian and a genial host. Here they received a warm welcome from Mnason himself, and from other brethren who assembled as soon as they knew that Paul had arrived.

The next day, the Day of Pentecost, James, the venerable pastor of all the churches of Jerusalem, with the "conclave of ordained ministers"<sup>1</sup> of the city, came together to receive, in a more formal and public manner, the Great Apostle and

<sup>1</sup> Lewin, II. 139.

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his companions. This meeting was the point to which Paul had been looking forward. The first thing to do was to present the money collected from the Gentile Christians. One after another the delegates stepped forward, and, taking from under their girdles the leathern bags, poured their contents upon the table. The whole made a handsome pile of gold coins, and the eyes of James and his companion Jewish ministers glistened and grew large at the sight. Then Paul recounted to them all that he had done and experienced while away these last four years. They were interested to hear about cities and churches that could furnish such contributions; and some of them rejoiced to know, that under the preaching of the Gospel, so many had been induced to believe on Christ. When Paul had finished, they praised the Lord; but their praise was feeble, and very soon it turned into a cold criticism of the Lord's faithful servant.

“Do not think, brother, that the Gentile Christians are everything. See how many thousands of Jews there are which believe,—Jews who at the same time are zealous to observe all the law of Moses! We hear—is it true?—that you teach all the Jews which are among the Gentiles that they need not observe the law. What must happen then? Everybody will soon know that you are in the city;

and when it is known that you are here, then look out! Take our advice. Here are four Christian Jews who have a vow upon them; but they are so poor that they are not able to discharge it. Take these men, go with them to the priest, and tell him that you will furnish the necessary sacrifices, — will submit with them to the ceremony of purification, and will remain in the Temple, in the Nazaretes' Chamber, for a week, until the time for offering the sacrifices and shaving the heads. Then the people will believe that you are as careful to obey the law as they themselves are, and further criticism will be disarmed."<sup>1</sup>

All this Paul was willing to do, in order to secure peace and union. The charge made against him was wholly false. He was not there, however, to defend himself, but to do the best thing he could for the cause of the Master.

The week was almost over, and Paul had not once passed out of the sacred enclosure. He loved that grand Temple, although it was in the hands of bigots and villains. Ananias, the High Priest, was one of the very worst men in Jerusalem. He had made himself rich by openly robbing the inferior priests of their tithes. He had no regard for human life when

<sup>1</sup> Compare Acts xxi. 20-24.



it stood in his way ; no respect for virtue when it could afford him pleasure. He was a glutton and a drunkard. Although High Priest for eleven years, he was murdered at last by assassins, who found him crouching in a filthy sewer to hide. Paul knew that, from this villain down, there was scarcely a holy man among all those who served in the Temple. Still he loved that sacred pile, just as we all love the places with which memory associates the scenes of pleasant past years ; and, as he walked about through corridor after corridor, and under the spacious cloisters, and looked at the magnificent gates, and up to the Holy Place which stood above on a broad marble platform, overlooking the three surrounding courts, no wonder if many thoughts of the time when he came as a boy to the school of Gamaliel, swept through his mind.

Some of those Jews who lived in Ephesus, and who had failed in their attempt in that city to silence Paul, are visiting Jerusalem ; and, passing through the court of the women, who should they see, walking back and forth, but that Christian Jew, whom they hated with all the bitterness of their vengeful hearts ! " Men of Israel, help ! help ! See, here is that contemptible heretic, — that profane preacher of lies ! Seize him ! Crush him ! Kill him ! " The cry flew

from mouth to mouth, echoing across the Temple area and over the bridge, until the whole city was in an uproar. As James and his assistants had said they would, the people had found out that Paul was in Jerusalem. There was a tremendous rush. Paul was seized and dragged out of the sacred enclosure into the court of the Gentiles, through that beautiful gate, by the side of which Peter had healed the lame beggar; and the immense doors that always stood open from dawn to sunset were closed.

The venerable missionary was wholly at the mercy of a bloodthirsty mob. They will not wait for trial or defence. No Sanhedrim nor magistrates shall come between them and their prey. The fingers of the foremost of the infuriated gang are upon the Apostle's throat. They will kill him at last.

But what comes here? There was a castle, Antonia, at the northwestern corner of the Temple, manned by a Roman garrison; for in those days outbreaks of a similar character to this one were not uncommon among the fanatical and inflammable Jews. Lysias, the commandant, informed of the disturbance, immediately summoned a force of officers and soldiers to follow him, and running down the staircase forced his way into the crowd. The clatter of soldiers and the gleam of Roman spears were a

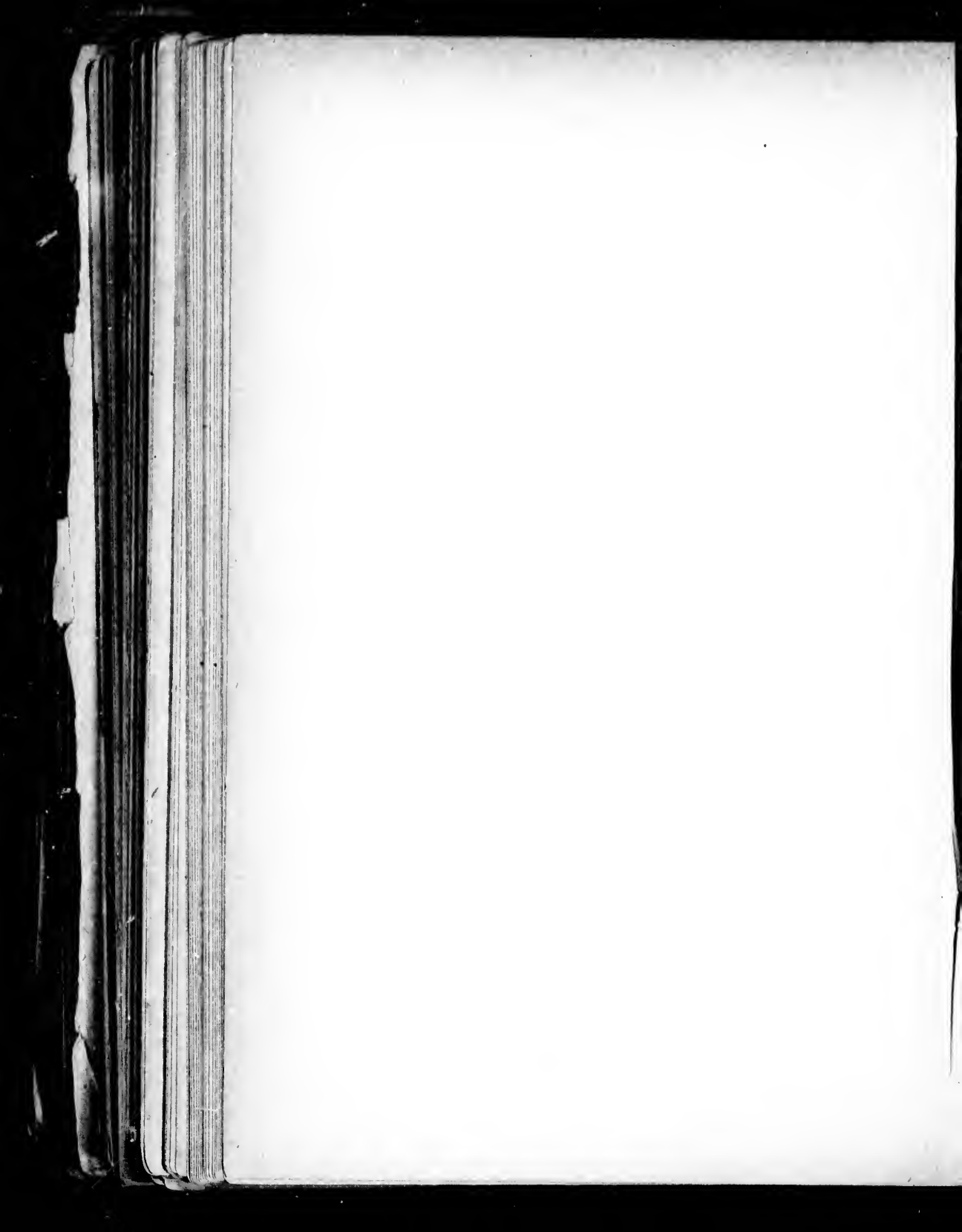
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quick reminder to the people of the slaughter those same spears had made among former rioters. They had little desire to repeat the experience, and therefore let Paul go. They had beaten him cruelly. When Lysias saw the object of the people's rage, supposing that he was an Egyptian, who, a short time before, had put himself at the head of a band of ruffians, he commanded the soldiers to bind him with two chains. Then he asked who he was, and what he had done? But there was such confusion in the court, such a Babel of accusation, that Lysias ordered Paul into the castle.

As Paul was hurried along toward the castle-stairs between two soldiers, with a hand chained to each of them, the people pressed after them, yelling furiously: "Away with him! away with him!" When they reached the top of the stairs, up which the crowd would not dare to come, Paul said to Lysias:—

"Allow me to say a word to you."

"What!" said Lysias with surprise, "can you speak Greek? I thought you were the Egyptian robber!"

"No, I am a Jew; a native of Tarsus, in Cilicia—a citizen of no mean city. I beseech you let me speak to the people."

Lysias wondered, no doubt, what this man could have to say to a crowd which a moment

before had tried to kill him : but, nevertheless, he gave him permission to speak ; and, that the speaker might be more at ease, unfastened the chain from one of his wrists.

Paul, standing at the head of the stairs before that sea of upturned faces, understood the situation perfectly. He knew the people, and he remembered his Lord. Never for a moment did Paul plead for himself. He would plead with these his enemies, for their good, and for the Master's glory. There was no way, however, by which he could secure their attention so quickly as by putting himself in the attitude of defence. Nor was there anything he could say to them so likely to impress them for good as the story of his own conversion. It was a master-stroke of oratory, to be calm himself just then, and able to control and command the attention of that impatient throng. He was equal to the occasion, though. At a single gesture of his outstretched hand, a profound silence fell upon the people ; and, dropping the Greek language, in which he had just been talking to Lysias, he addressed his auditors in their native tongue, Hebrew. The people were pleased to hear their own language on the lips of an orator, — it was an unusual occurrence, — and listened with all the more attention.

“Men, Brethren, and Fathers,” so Paul com-

menced. Is it not wonderful how courteous he was to that murderous crowd? He goes on to tell them, how, being a native of Tarsus, he received his education in Jerusalem from Gamaliel, and was a thorough Jew, hating the Christians and persecuting them. He repeats, in most vivid light, the story of his conversion on the way to Damascus, until he comes to the Lord's word to him by Ananias. "Thou shalt be his witness unto all men," and that other message which he heard right here in the Temple, after he had returned to Jerusalem, "Make haste; leave Jerusalem, for they will not receive your testimony concerning me. Go! for I will send you far away to the GENTILES."

To this point they listened; but that word, "Gentiles," was too much for a Jew to endure. It was like a spark to their explosive passion. They were enraged to a perfect frenzy, — tearing their clothes and throwing them upon the ground, scraping the dust from the pavement, and flinging it into the air, and screaming, "Away with such a fellow from the earth! He is not fit to live."

Lysias could not understand Paul's address in Hebrew; but, seeing the rage of the people, and supposing that he must have said something particularly offensive, gave orders that he should be put to the rack till he confessed his crime,

whatever it might be. The commandant himself withdrew, and left the prisoner in the hands of a subordinate officer, a centurion. Paul was brought to the torture-post; his clothes were stripped off, and his back, scarred already by the beating he received at Philippi, and the stoning at Lystra, was laid bare. His hands are tied down to the stake, and in this stooping posture he is ready to receive the stinging crack of the scourge, when he asserts his right of Roman citizenship.

"Does the law permit you to scourge a Roman uncondemned?"

"What!" cries the officer, and the descending lash drops by the executioner's side. Hurrying away to Lysias, the centurion said,—

"Look out what you are doing! This man is a Roman."

The captain himself came in, and looked sharply at the prisoner.

"Tell me, are you a Roman?"

"Yes, I am."

"I," said Lysias, "paid a great sum of money for my Roman citizenship."

"But I," replied Paul, "am a Roman by birth."

It was the captain's turn now to be afraid. He had carelessly violated the law; for, according to the law, he had no right to scourge a Roman citizen.



That night Paul lay in the castle. The next morning, Lysias — in order that he might find out definitely the accusation which the Jews made against the prisoner — issued an order to the High Priest to assemble the Sanhedrim. This was the same body of Priests, Elders, and Scribes, in all seventy-two, before which Stephen made his noble but exasperating defence. The same body also condemned the Lord Jesus himself, and delivered Him to Pilate to be crucified. It was the same body, but not composed entirely of the same persons. Paul himself had formerly been one of these judges, and many of them knew him well.

When the Sanhedrim was ready, Captain Lysias released his prisoner, and, bringing him down under guard, placed him at the bar for examination. At the upper end of the long and dimly-lighted hall sat the High Priest, — the contemptible Ananias, — while, ranged on either side, in a half-circle, sat on one side the Pharisees of this august court, and on the other the Sadducees. Paul, looking with a searching gaze into the faces of his judges, commenced to speak : —

“Brethren : I have lived before God in all good conscience to this very day.”

That word, “Brethren,” from a prisoner, with the claim that he had lived conscientiously, made

Ananias angry, and he gave orders to the attendants who stood near Paul to strike him on the mouth. Paul heard the order, and, with just and fearless indignation, said, —

“God shall strike you, you whitewashed wall ! Do you sit there to judge me by the law, and give orders that I be struck, contrary to the law?”

Paul had forgotten that it was the real High Priest to whom he was speaking, until the bystanders rebuked him, — “Do you revile God’s High Priest?” — when he immediately apologized. “I did not bear in mind, brethren, that he was the High Priest ; for it is written, ‘Thou shall not speak evil of the ruler of thy people.’”<sup>1</sup>

This incident, however, was a very clear indication of the kind of justice that Paul was likely to receive before this court. Instantly, therefore, he determined to escape from that injustice, upon which, if he threw himself, he was sure to be put to death. He took advantage, accordingly, of the old feud between the Pharisees and Sadducees, and, asserting the fact that he himself was a Pharisee, claimed the sympathy

<sup>1</sup> “ Paul admits that he had been thrown off his guard ; the insult had touched him to the quick, and he had spoken rashly. But what can surpass the grace with which he recovered his self-possession, the frankness with which he acknowledged his error ? ” — HACKETT. — “ Commentary on Acts.” xviii. 5.

and protection of that side of the court. "I am charged with believing in and preaching the resurrection of the dead." This was the favorite doctrine of the Pharisees; but the Sadducees despised it. The two parties were ready at any moment to take up arms in defence of their opposite views. Very soon the two sides of the council were in a clamor of debate against each other. The Pharisees at once took Paul under their protection, saying, "We find no evil in this man." The excitement increased; and, when mob-law was likely to prevail among these wicked dignitaries of Jerusalem, Lysias, fearing that they would kill the prisoner, sent down a guard to take him away from them, and to bring him back into the castle.

Paul was disheartened. That night, as he lay on the stone floor, he could not but wonder what another day might bring. But the Lord, who knew the heart of his servant, had not deserted him. In the darkness, Jesus stood by the prisoner's side and said: "Be of good cheer, for as thou hast testified concerning me at Jerusalem, so must thou bear witness at Rome also." This was encouraging. Now let come to-morrow what may come.

Early in the morning, more than forty of the worst Jews in Jerusalem, creeping around through the lanes and slums of the city, bound

themselves together with a terrible oath, that they would neither eat nor drink again until their daggers had been bathed in Paul's blood. These men went directly to the chief priests and the elderly men of influence, and told them what they intended to do. They proposed that the Sanhedrim should request Lysias to give it another opportunity to examine the Apostle in its council-room; and, when Paul was on his way down from the castle, they would lie in wait near the stairs, or in the corridor, and unexpectedly rush out upon him and kill him.

Paul had a nephew in Jerusalem, who, in some way or other, got wind of this bloody conspiracy, and knowing that there was no time to be lost, went to the castle, and gained admission to see the prisoner, his uncle. As soon as Paul heard the story, he beckoned to the guard and said, "Take this young man to Captain Lysias. He has something to tell him." Lysias was anxious to learn anything that would clear up this extraordinary case. When the guard introduced Paul's nephew as one whom Paul had sent with a message, the captain took the young man's hand in his and drew him aside, where they could talk together without being overheard, and asked him what it was he had to say. The young man told him the whole story, -- how the conspirators had taken an

oath to kill his uncle ; how the priests had fallen in with the plot, and were ready to help it on ; and how they were waiting, at that very moment, to see the captain, and make their arrangements to have Paul brought down. That was enough for Lysias. He knew what desperate men he had to deal with. He dismissed his informant, reminding him that a close mouth, just then, was of the utmost necessity.

At nine o'clock in the evening, all the preparations having been made during the afternoon, while the shadows were deepening, and the darkness was settling down upon country and city, the rattling of horses' hoofs might have been heard in the court of the castle. Paul was to be sent to Caesarea under military escort. He was a Roman, and Roman law would protect him from conspiracy and murder. Nearly five hundred soldiers, cavalry and infantry, marched out at the lower gate of the Castle of Antonia that night, Thursday, May 25,<sup>1</sup> A.D. 58, with Paul the missionary mounted in the centre of the troop, and hurrying out of Jerusalem, passed rapidly up the highway across the country toward the Roman capital. In the morning they reached Antipatris, where they made but a brief halt. Leaving part of the soldiers to return to Jerusalem, the cavalry

<sup>1</sup> Lewin . ii. 155.

pushed on, and arrived at Cæsarea, probably that evening. Paul was taken directly to Felix, the governor of the province, and the letter of explanation<sup>1</sup> from Captain Lysias was presented.

Felix read the letter, and then inquired what province the prisoner was from. Learning that he was a native of Cilicia, he said to Paul: "I will hear your defence when your accusers also have come," and gave orders that he be kept in some part of that magnificent Herodian palace or castle in which the governor himself resided.

<sup>1</sup> Acts xxiii. 25-30.

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## CHAPTER XXII.

### THE PRISONER IN CÆSAREA.

"As I walked through the wilderness of this world, I lighted on a certain place where was a den." — JOHN BUNYAN.

"You say that you are my judge. . . You are not my judge; you are my enemy! I came from God: leave me to the judgment of Him who sent me. Beware what you do; for I am in truth the envoy of God." — JOAN OF ARC.

**F**ELIX, in whose power Paul now lay, was governor of Judea, and resided in the palace which Herod the Great had built at Cæsarea. Felix was only another of the worst men that ever lived. Originally he was one of two brothers who had been driven down from the hills of Arcadia, sold in the market of Athens or Corinth to the highest bidder, and taken to Rome to serve as slaves in the household of the Emperor Claudius. Here the passions of the boy soon developed into crime; but it was crime which was applauded in Rome, and which made him a favorite among the shameless women of the Imperial court. Step by step he advanced in favoritism and influence, until he was made a freedman, a soldier, an officer, and at

last, Governor of a Roman province. He carried with him, however, the heart of a slave and the unprincipled lawlessness of a criminal. He had been six years Governor of Judea, when Paul was brought to Cæsarea a prisoner, — years which he had stained with crimes of every shade and name. This is the man into whose hands the holy Apostle has fallen.

Twelve days, crowded with terrible events, have passed since Paul left Cæsarea. The friends who went up with him to the Feast, doubtless, have returned. Philip is back again with his family. It must have been with very grave sorrow that they heard that their dear brother Paul was in their city again, — not now their guest, but a prisoner in the guard-room of Felix's palace. Luke, and Aristarchus too, very probably, came from Jerusalem to Cæsarea as soon as they could after Paul's hurried removal.

The priests at Jerusalem would soon discover that their prey had escaped ; but their vengeance would not let him off without making a desperate effort to get him again into their clutches. When, therefore, a message came up from the governor, that, if they had any accusation to make against the prisoner, they should come immediately to Cæsarea and make it, they were more than ready to go. To be sure, it was



seventy miles, and to those priests, who were not accustomed to being disturbed at all, the journey could only be disagreeable; but Ananias, the chief, had not forgotten the stinging words of Paul, "You whitewashed sepulchre!" He hated, with all the venom of his wicked heart, the man who had thus branded him. It was only five days, therefore, before Paul stood in the Judgment Hall in the presence of Governor Felix, and face to face with Ananias and the other Jews from Jerusalem. They had brought with them a lawyer, Tertullus, whom they had engaged to conduct their case in the Roman court, with which they themselves were not thoroughly familiar.

Tertullus opened the case by preferring the indictment against the prisoner in three counts, namely, — that Paul was a general disturber of the peace; that he was a ringleader of the Nazarene sect; and that he had violated the holiness of the Temple. After drawing out, to some length, this charge, every word of which was false, and having flattered the governor, and found fault with Lysias for hurrying the prisoner away from Jerusalem to Cæsarea, he appealed to Ananias and his companions to confirm the statement which he had made. They unanimously assented. It was now Paul's turn to speak. A nod from Felix told him that, if he

had anything to say in self-defence, he might say on. Paul spoke with his accustomed directness and accuracy. After expressing his satisfaction because he was appealing to such a judge as Felix, who had resided in the country long enough to be familiar with its customs and with the character of his accusers, he proceeded directly to refute, point by point, the charge made by Tertullus. He spoke to the governor:—

“Most gladly do I answer to this charge before your Excellency, because I am well aware of your long residence in this country as governor and judge.

“It is an easy matter for you to ascertain that it is only twelve days since I went from this city up to Jerusalem to worship. During that time no man has seen me disputing with any person, or causing any disorderly disturbance, either in the Temple or in the synagogues, or even in the streets. They cannot prove before you the charges they bring against me.

“This, indeed, I acknowledge, that after the way, which they call a ‘sect,’ I worship the God of our fathers, — at the same time believing everything which is written in the Law and in the Prophets; and holding a hope toward God, which these also hold, that there will be a resurrection both of the just and of the unjust. In this faith I endeavor always to keep a conscience

free from self-accusation in my dealings with both God and man.

"Now, after several years I came to Judea to bring a collection and offerings to my people. I was presenting my offerings in the Temple, after having submitted to the ordinance of purification, with no crowd and making no tumult, when some Jews from Asia, who ought to have been here before you yourselves to make accusation, if they have anything to say against me! Or, let these men here say definitely of what offence they found me guilty, when I stood before the Sanhedrim, unless they consider an offence that one sentence which I used as I stood there among them crying out: 'Concerning the resurrection of the dead, I am this day called to answer.'"<sup>1</sup>

It was impossible that such a strong, straightforward, fearless defence should not make a deep impression upon Felix even. But Felix was not a true Roman. He was only an Arcadian slave, steeped soft in indulgence. He was not accustomed to making decisions with reference to justice, but to turning all cases so that the result would be most favorable to himself. He did not care to render an immediate decision against the Jews. Besides, he fancied that, if he held Paul as a prisoner, Paul's friends might

<sup>1</sup> Acts xxiv. 10-21.

make up a generous ransom for his release. He therefore gave no verdict, but postponed the case indefinitely, saying that he would settle the matter when Captain Lysias should come down. Tertullus, Ananias, and his followers swept out of the Judgment Hall, concealing their disappointment under a haughty bearing; while Paul, with a heavy heart, though cheered by faith in his Lord, heard the *indefinite postponement* of the decision. Who could tell how long he might be obliged to wait? The Governor gave orders that he was to be held a prisoner, though with certain liberties inside the castle, — among which was the privilege of being visited by his acquaintances and friends.

It was not many days before another significant incident occurred. Felix had talked with his wife, Drusilla, about the remarkable Jew, Paul. She, being a Jewess, thought she would like to see and hear him speak. Drusilla was a very beautiful woman, about twenty years of age. She was the sister of Agrippa, king of Trachonitis, and had lived a very reckless and wicked life, — her last act of crime being the desertion of her lawful husband, the king of Emesa, to become the paramour of Felix. It is very remarkable that these two dissolute people should want to hear Paul discourse on the Christian faith. It may have been from mere

curiosity to see one whose name was familiar to every Jew, or, possibly, from a desire for some new amusement, which they thought they might derive from listening to one who had travelled far, and who was also master of the arts of eloquence.

Paul had addressed many audiences; but never before had he been asked to preach his Gospel to such an audience as the one before him. What should the prisoner say? How should he carry himself before the Governor of Judea and his wife? They were rich. He was poor. They were dressed regally. He was clad in the coarsest cloth. They were master and mistress of the palace. He was a prisoner, with a chain at his wrist. They were the favorites of the emperor. He had no friends of influence. Will he not temper his message to the occasion? No, no! The ambassador of the King of kings stands before those two guilty wretches, and at once recognizes the true relative position of himself and them. They may have expected compliments or sentimentalism, or at most an abstract statement; but Paul thrusts the shaft of truth to their very hearts. He does not even say anything about faith here, so far as we know. Felix and Drusilla needed far different treatment. Righteousness, temperance, and judgment to come, — these were

the high themes, awful to this man and woman, upon which Paul chose to discourse. Felix shook like an aspen under the sharp torrent of rebuke, and with white and trembling lips he dismissed the preacher: "Go, leave me for the present. Some other time, when it is more convenient, I will send for you again."

The weary round of days and long, long months ran on. Many a night Paul must have hoped that the morrow would bring some change, —if not release, at least a fair trial. Why does not Lysias come down from Jerusalem? Why does not Felix give attention to this case? But Felix does nothing, except occasionally to send for Paul to come and talk with him, hoping that the Apostle, wearied out with the long imprisonment, will offer a bribe for freedom. Paul has no intention of purchasing liberty by such an indirect method. He demands only justice. It is a wearing life. Whenever he moves, the chain which fastens his own right hand to the left hand of his guard rattles beside him. His eyes are weary with the same bare stone walls, and the coarse, sensual faces of the common soldiery. His ears are tired of the ribald jest and blasphemy. He cannot even go away alone to pray. We do not know what Paul's occupation was during these two years of prison-life; but we feel sure that, if there

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was anything he could do for the good of the churches he had founded, or for the soldiers who guarded him, or for the wicked occupants of the palace, in a part of which he was confined, he did not fail to do it.

One day, about two years after Paul was brought a prisoner to Felix, there was a bloody riot in the streets of Cæsarea. A collision occurred between the Jewish and Gentile residents of the city. They attacked each other with brutal vengeance, each hating the other with old and relentless hate. The screams of the wounded and the groans of the dying may have been heard by Paul in his prison. It was, of course, the duty of the governor to quell such a riot; but instead, Felix let loose his soldiers upon the Jews, with orders to enter and pillage their houses. This crowning act of cruel injustice aroused the Jews throughout the province; and a charge was made against the governor, which occasioned his speedy removal to Rome to answer for the manner in which he had discharged the duties of his office. Felix therefore left Cæsarea; but before he went, in order, if possible, to conciliate the Jews, he announced that he would not release Paul (as, in all justice, he ought to have done), but that he would leave him as a state criminal, to take his chances under the new administration.

Porcius Festus succeeded to the governorship of Judea. He had scarcely landed with his suite at the capital, when he went up to Jerusalem to visit that city. Among the first things that occurred after his arrival there was the presentation to him, by the chief priest and the leaders of the Jews, of the old charges against the prisoner at Cæsarea. Paul had not lost his influence, although buried from public view. Nor was he forgotten. Dear friends remembered him, and his enemies relaxed neither their vigilance nor the intensity of their hate. They were still bent on killing him. With this object in view, they requested the new governor to send him up to Jerusalem for trial again before the Sanhedrim. Festus, however, assured them that Paul should be kept at Cæsarea; but that in a few days he was going back to the capital, and would then gladly attend to their charges, if they would come with him themselves and state them there. Eight or ten days later, Festus returned to Cæsarea; and on the day following his return he opened the court, took his seat as judge, gave command that the prisoner be brought in, and notified the Jews of his readiness to listen to them. Their complaints were numerous and severe; but they were without proof. Paul spoke for himself. His words were few, and to the point,—a straightforward denial:—



"I have committed no offence at all, either against the law of the Jews or against the Temple or against Cæsar."

Festus cared little for Paul, and wished to favor the Jews if he could do so without violating the law. He therefore asked Paul, if he were willing to go to Jerusalem for trial. Paul's reply was decided:—

"I am before Cæsar's tribunal, where a verdict ought to be given. I have done no wrong to the Jews, as you perceive. If I am guilty of any unlawful conduct in the past, or have committed any capital crime, I do not beg off from dying; but if there are no such things as these accuse me of, no one may turn me over to them. *I appeal unto Cæsar!*"

This was the turning-point in Paul's prison-life in Cæsarea. From this moment his back is turned upon Jerusalem, and his face is looking toward Rome. Festus delayed the court a moment to consult with his legal advisers in regard to the prisoner's right to appeal from his decision to that of the supreme authority at Rome. Then, turning to Paul, he gave his decision in the brief, abrupt form of the law: "To Cæsar you appeal. Unto Cæsar you shall go."

The court is adjourned; but with what new expectations does Paul follow his guard back to his prison quarters! At last going to Rome!

Not, however, a free man, at his own charges and independent, to preach to the citizens of Rome "the unsearchable riches," but a prisoner, with a chain, held fast in the meshes of the law to which he had been unjustly committed, but from which he could not easily escape. There were other prisoners to be sent to Rome. All was not ready for the ship to sail. Paul must wait still longer; but he had learned the grace of waiting. The Lord often has work for those to do who wait.

After certain days, Agrippa, the Jew, king of Trachonitis, and his sister, the beautiful Bernice, came down to Cæsarea to pay an official visit of welcome to the new governor. They had often been here in Felix's time on social visits, for Felix and Agrippa were brothers-in-law. During this visit Festus talked with Agrippa about the remarkable prisoner whom he was going to send to Rome. He told him how he found him there as Felix had left him; how the Jews renewed their accusations against him, but without any evidence of crime,—only charging him with certain heresies, and with preaching about Jesus, who was dead; but who, they said, Paul declared was alive. He told him also how, being in doubt himself about these religious questions, he asked Paul if he would not go to Jerusalem for trial; but that Paul

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thereupon appealed to Cæsar. Agrippa was interested. He had probably heard about Paul before, and now said that he would like to hear the man himself. "Very well," said Festus ; "to-morrow you shall hear him."

"To-morrow" was a remarkable day. Festus knew how fond Agrippa and Bernice were of ostentatious display. He arranged, accordingly, that there should be a brilliant assemblage. The Prætorian Hall was prepared. The chief officers of the army were ordered to be in attendance. The most fashionable and wealthy citizens of Cæsarea were invited. Agrippa, undoubtedly, was arrayed in the purple robes which were the symbol of his kingly rank, and Bernice sparkled with jewels. He wore a crown, and her forehead, too, was pressed with the golden circlet, for the pleasure of wearing which she had thrown away the virtues of sisterhood, and had consented to be her brother's wife. Their attendants were numerous, and gorgeously dressed. When this magnificent company was seated, at a gesture from Festus, there came in "the poor, worn, shackled prisoner, pale with sickness and long imprisonment."<sup>1</sup>

Every eye was centred upon the prisoner. It was to hear him plead his own cause, as well

<sup>1</sup> Farrar: "St. Paul" ii. 354.

as to pay court to the king, that all these dignitaries had assembled. Festus introduced the proceedings and the prisoner: "King Agrippa and all who are here present: You see this man, who all the Jews say ought not to live. I have not been able to find that he has committed any crime deserving death; but, since he has appealed unto Cæsar, I have decided to send him. Still, I have nothing definite to write to the Emperor in regard to him. It was on this account, therefore, that I have summoned him to appear before you, — especially before you, King Agrippa, that, after an examination, I might have something to write; for it seems to me unreasonable to send a prisoner without stating the charges preferred against him." Festus finished speaking, and Agrippa, without any additional words, told Paul that he might now speak for himself. This would have been a very gracious act if Paul had been an ordinary criminal; but as it was, the graciousness was all on Paul's part. Though worn and impatient with prison-life and long delay; though brought here into this assemblage to gratify the curiosity of this low-lived king, who was a stranger, both by birth and position, to virtue and honor; though surrounded by the glitter and pomp of riches and power, and invited to "speak for himself," — yet he does not forget that he is an Apostle of

the Lord Jesus, and that he has something to say to this company of men and women, of greater importance than any mere self-defence. He does defend himself; but at the same time he speaks of his Lord and Saviour. After expressing his pleasure at being permitted to speak before the king, — especially because, the king himself being a Jew, could understand his position, he proceeded to give a detailed story of his life; of his education as a Pharisee and his zealous persecution of the Christians; of his conversion and subsequent ministry of preaching to the Gentiles that they ought to repent and turn to God. "For these causes," he continued, "the Jews seized me in the Temple, and tried to kill me. But God being my helper, I still live, as a witness to small and great, saying nothing but what Moses and the Prophets foretold, — namely, that Christ should suffer; that He should be the first to rise from the dead; and that He should reveal light to the people, even to the Gentiles."

All listened attentively until Paul spoke of the resurrection of Jesus. This seemed absurd and foolish; and Festus, interrupting the impetuous stream of the Apostle's eloquence, exclaimed, "You are insane, Paul! You have studied so much that it has turned your head."

"I am not insane, most noble Festus, but

speaking words of truth and soberness. The king knows about these matters. Therefore I speak freely in his presence; for I am sure that none of these things are unknown to him. This thing was not done in a corner. King Agrippa, do you believe the Prophets? I know that you believe them."

This direct appeal to Agrippa surprised him. At any other time he would have admitted at once that he believed the Prophets; but he feared what Paul's next question might be. If he admitted that he believed the Prophets, the prisoner's relentless logic might insist that the Prophets then pointed directly to Christ. He had wit enough to evade the whole matter with an ambiguous jest. "A little more, and you will persuade me to become a Christian!" No wonder if a half-suppressed laugh ran over the assembly of gay infidels and hard-headed aristocrats at the notion of this Agrippa becoming a Christian, like the prisoner before them. But, as Paul was courteous in his reply to Festus, so is he the true man, earnest yet undisturbed, in what he says to Agrippa. He took the king's word at its best, and said:—

"Ah! I could pray to God that sooner or later, not only you, but also all these who hear me to-day, were such as I am, except"—and he lifted, as high as he could, the arm which

was fastened to the ever-present soldier — “except these chains.”

Perhaps some hearts were touched at such a pathetic scene, — a courteous old man, a prisoner with a chain, so manifestly grateful to God that he is a Christian, so earnestly trying to persuade the king, not to intercede in his behalf with the emperor, but to seek for himself, on account of his many sins, the intercession of the Lord Jesus.

The assembly broke up, and, as Festus and Agrippa talked the matter over in private, they were agreed that Paul was guilty of no capital crime; and Agrippa even said that, if Paul had not already appealed to Cæsar, he might be set at liberty. It was too late, however; for the governor's verdict had already been given: “Unto Cæsar you shall go.”

## CHAPTER XXIII.

### THE VOYAGE AND SHIPWRECK.

"Go as some ship, outworn and overladen,  
Strains for the harbor where her sails are furled."

F. W. H. MYERS.

"Though the strained mast should quiver as a reed,  
And the rent canvas, fluttering, strew the gale,  
Still must I on; for I am as a weed,  
Flung from the rock, on ocean's foam to sail  
Where'er the surge may sweep, the tempests' breath  
prevail." — BYRON.

THE summer winds from the sea blew out of the west straight into the harbor of Cæsa-rea. They were cooling and refreshing to the heated city. Paul was tired of the long waiting. We can imagine the feeling of relief which he experienced, when at last he heard that there was a vessel ready to take him and the other prisoners who were to go to Rome away from the bloody walls of the prison in the Herodian palace.

The ship belonged in Adramyttium, away up on the east side of the Ægean sea, a little south of Troas. She was on her homeward voyage, and could take passengers some distance on their



way toward Rome. Orders having been given for the removal of the prisoners, they are taken on board. An officer by the name of Julius, a centurion of Augustus' band,<sup>1</sup> with a sufficient body of soldiers, is put in charge of this company of captives, to be responsible for their safe delivery in the "Eternal City." This Julius was a man of marked kindness and courtesy. The prisoners fared as well at his hands as they could well expect to. His treatment of Paul at least was considerate.

Aristarchus, the disciple who came with Paul from Thessalonica to Judea more than two years before, is still with him, probably a prisoner like his great teacher and friend. Luke, too, — the physician and the writer of the story of Paul's life, — accompanies him on the voyage.

Weighing anchor from Cæsarea the well-laden ship takes her course northward along the Phœnician coast, under the promontory of Carmel, past Ptolemais and Tyre, until her anchors are dropped again into the clear, blue waters before the busy port of Sidon. Here she touched, possibly to discharge part of her cargo. Paul was permitted to go ashore "to refresh himself." It is quite probable that the miserable prison-

<sup>1</sup> "It has been supposed that this band was a company of the prætorial guard, which may have been recently sent as an escort with Agrippa from Rome, and was now under orders to return." — **MÉRIVALE**: "St. Paul at Rome," p. 49.

life of the last two years, and the violent change from that to the hold of a ship, rolling along the coast under a westerly wind, produced their naturally bad results upon him. There were Christians at Sidon, however, who would be only too glad to do anything for the relief of this servant of God.

It was only for a few hours, though. Again they are all aboard, and this time the prow is turned toward the open sea. If you will look at the map, you will notice that the most direct course from Sidon to the Ægean, to which this ship of Adramyttium was going, lies just south of Cyprus. Luke tells us, however,<sup>1</sup> that "the winds were contrary." Now we know that the prevailing wind in the Mediterranean at this season of the year is from the northwest, which would have been almost dead ahead. The straighter course, therefore, on this account was to be avoided. Besides, by sailing northward to the east of Cyprus, the vessel would soon strike, upon the southern shore of Asia Minor, the current which runs strongly westward. Accordingly, we see them making their way through the sea of Cilicia and Pamphylia, between Cyprus and the mainland on the north, and running up to Myra.

Here they left the ship. Whether it was the

<sup>1</sup> Acts xxvii. 4.

original intention of Julius to have gone all the way to Adramyttium, and from there crossing to Neapolis, to have made the journey with his prisoners by land through Macedonia, we are not informed. At Myra there was a grain-vessel from Egypt on her way to Italy. She had probably been driven into this port under stress of weather; but she was now ready to continue her voyage. Julius thought this a fortunate opportunity, and engaged passage for his whole troop of prisoners and guards.

The grain-ships which ran from Alexandria to the ports of Italy were the largest vessels at that time. In addition to her cargo, this vessel could accommodate at least two hundred and seventy-six persons.<sup>1</sup> She was, however, in all probability, but a clumsy tub in comparison with the beautiful ships of our time. Navigation, too, was an unknown science in those days. The sailor had neither charts nor compass. If the day was fine and the night clear, and the wind steady and fair, he could pick his way across the Mediterranean; but if the sun were hid or the winds unfavorable, he was safe only when in sight of land.

Whatever comforts the other passengers may have enjoyed on shipboard, we are sure that the prisoners would be stowed away in the most

<sup>1</sup> Acts xxvii. 37.

wretched hole unoccupied by the cargo or the crew. We have seen Paul in no such unpleasant surroundings as these, although we have visited him in the dungeon at Philippi and at the whipping-post in the castle Antonia. The fetid hold of this grain-ship, tumbling for months through the cold, storm-lashed billows of the Mediterranean; the vulgarity and profanity of the criminals with whom he is herded; the ever-present soldier, and the chain which clanks at every movement from the prisoner's wrist,— must have been very hard for the sensitive nature of such a man as Paul. But we can readily believe that even in these circumstances he thought less about himself than about the condition, physical and spiritual, of those around him. His greatest anxiety was, not his own comfort, nor whether the ship should go to the bottom, but what was to become of the churches he had planted, and who, if he failed, would preach the Gospel in Rome.

Leaving Myra, they beat along under the lee of the shore against a strong head-wind nearly a hundred and fifty miles to the island of Cnidus. It would seem as if the captain intended to make his way across the mouth of the Ægean to the southern extremity of Greece; but the wind, still blowing from the northwest with great severity, he did not dare to venture

out among the small islands and reefs which, he knew very well, it would be almost impossible to escape. Finding no safe anchorage, therefore, at Cnidus he determined to strike almost directly south to Crete, on the south side of which there was a safe harbor, protected from the northern gales. Bounding along with a whistling wind behind them, they fetch Salmone, the eastern promontory of Crete, passing around which they again work to windward, until they reach "the Fair Havens," — "the farthest point to which an ancient ship could have attained with northwesterly winds."<sup>1</sup>

We are interested in this ship, because she carries Paul. If Paul were safely on shore, we would not care to follow her fortunes; but, as it is, we are anxious for her, lying in this poorly protected harbor, so far from her destination, and with the season of safe navigation just closing. Day after day passes while the captain watches the clouds and feels of the wind, hoping that before a severer storm breaks, the wind may shift and allow him to continue his voyage. But the season is advancing with unfaltering rapidity. The close of September is upon them, and they are still wind-bound. All hope of seeing Rome before winter is now at an end. But they must get away from Fair Havens

<sup>1</sup> Smith's "Voyage and Shipwreck of St. Paul," p. 77.

if possible. About forty miles farther to the west, on the southern coast of Crete, is the safe port of Phœnix. This they are anxious to reach.

The Fast,<sup>1</sup> or Day of Atonement, which every Jew on board the ship, whether sailor, passenger, or prisoner, would remember and very likely observe, passed by. It occurred on the 24th of September. Five days later was the joyous Festival of Tabernacles. It was certainly time for every vessel to be safely harbored for the winter. The captain and owner, however, could not abandon the hope of yet getting away from this poorly-protected port. It appears as if they held a council composed of the officers of the ship and the centurion, and that Paul also was present. We do not know by what stretch of courtesy in their extreme anxiety these men permitted Paul, the prisoner, to express his opinion. Perhaps the real greatness of his character, and the fact of his past experiences on the sea (for he had been three times shipwrecked),<sup>2</sup> commanded the respect of those in a superior position. He advised them by all means to take the lesser risk, and stay at Fair Havens.

"Gentlemen," he said, "I am sure that this voyage will result not only in injury and dam-

<sup>1</sup> Acts xxvii. 9.

<sup>2</sup> 2 Cor. ii. 25.

age to the cargo and the ship, but also in peril to our lives."

But the centurion, however much he respected Paul, had more confidence in the judgment of the captain and the owner, both of whom were on board, and were no doubt experienced seamen. The result was, that the majority advised to be ready with the first favorable change of wind to leave Fair Havens and make around Cape Matala to Port Phœnix.

They were not obliged to wait many days. The wind veered round and blew softly from the south. With this breeze they could with perfect safety round the cape. All was stir on deck. The officers and crew, disheartened before with the prospect of wintering at Fair Havens, were now hopeful and merry with the anticipation of being, in a few hours, in the quiet harbor of Port Phœnix. But south winds in October are not to be relied upon. That was a treacherous breeze that lured the vessel away from her moorings. Scarcely had she come off Cape Matala and looked across to the coveted port, when the wind fell away, and an ominous flapping of the sails made every face on deck look serious. Dark clouds came up the sky behind the hills of Crete, and threw their gloomy shadows over the black waters. That weird stillness, which is the precursor of furious

storms, hung over land and sea. The waves crouched trembling for very fear of the lash of the typhoon. The storm came on. The sailors could see it sweeping down from the hills, throwing before it clouds of dust and dry autumn leaves, and soon they felt it driving its great rain-drops sharp into their faces. It was only a moment. There was no time to furl the clumsy sail, nor take up the boat, which had been towed astern. The sailor's terror, the merciless *europaquilo*,<sup>1</sup> was upon them. All hope of running into Port Phoenix in the face of such a hurricane was at once abandoned. No ship, much less the Alexandrian corn-ship, could face that tempest. There was only one thing to be done, and that was to turn her heel to the storm and scud before it.

Twenty-three miles to leeward lay the little island of Clauda. To this the ship was headed, and the gale was driving her on through the roaring sea with tremendous speed. Running under the lee of the island, they hove-to, and with all the alacrity of which the frightened sailors were capable, took in part of their sail, hoisted the boat, and, to prepare the vessel to resist the

<sup>1</sup> The *europaquilo* was a fierce east-north-easter. The translation "euroclydon," in the Authorized Version is incorrect. Indeed, the translation of the entire account of the shipwreck is very imperfect. The Revised Version is a great improvement, and ought to be read in this connection.



furious storm, undergirded her with stout cables.<sup>1</sup>

It was not safe to turn the vessel's prow to the west again, and let her drive before the gale; for she would in this way inevitably be stranded upon the sand-bars of Northern Africa. The only other thing was to let her lie-to with her head pretty well up to the wind. In this position she would drift, almost entirely at the mercy of the storm.

The night settles down, and the helpless ship — freighted with Egyptian wheat for the ovens of Rome, and with two hundred and seventy-six men, one of whom carries in his heart and mind a seed, which, dropped in the world's metropolis, will bring forth a harvest of eternal life — is driven on through a hissing sea to an unknown fate.

The next morning the light crawled heavily up from the east, and the tempest was unabated. The vessel labored. To relieve her, part of the cargo was thrown overboard.

The third day came; but the fury of the *eueraquilo* still smote the trembling ship. She

<sup>1</sup> To undergird "is to pass four or five turns of a large cable-laid rope round the hull or frame of a ship, to support her in a great storm, or otherwise, when it is apprehended that she is not strong enough to resist the violent efforts of the sea." — Quoted from "Falconer's Marine Dictionary," by Smith: "Shipwreck," p. 108.

must ride more lightly or be broken and go down. They threw over, therefore, "the tackling," — very likely the main-yard, with all its rigging. The prospect now is gloomy enough. Upon a dismantled ship, over which the sea is incessantly breaking from stem to stern, with no certainty as to her position, and little hope of ever seeing land again, no wonder that no one cared to eat. There was one on board, however, whose faith triumphed amidst these most perilous surroundings. It was for that little, aged, pale, and weary Jew, that prisoner who, if he should escape from the fury of the storm, was only to fall into the bloody hands of Nero, to stand out during those sunless days and starless nights, when the tempest lay heavy upon the doomed ship, and speak a true, manly, Christian word of good cheer and hope. He reminded them all that it would have been better if they had followed his advice to remain at Fair Havens, and then assured them that no harm would come to any one, though the ship would be lost; "for," he continued, "there stood by me this night an angel of God, whose I am, whom also I serve, saying fear not, Paul; thou must stand before Cæsar, and lo! God hath granted thee all them that sail with thee. Wherefore, sirs, be of good cheer; for I believe God that it shall come to pass just

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as has been told me. Howbeit we must be cast away upon a certain island."

For two long weeks the strained and creaking ship tumbled across the rolling sea. The storm may have gone down somewhat, but the sea was very heavy. About midnight of the fourteenth day, the men on the lookout thought they detected the peculiar roar of breakers. Immediately the lead was thrown, and to their surprise they discovered that there were only twenty fathoms (one hundred and twenty feet) of water. This indicated that land might be near. In a little while they sounded again. They had only fifteen fathoms. They were evidently running upon some shore; and a stormy shore at midnight is certain destruction and death. It was with all possible promptness, therefore, that they dropped four anchors astern, and brought their weather-beaten craft to a stand.

Impatiently now they waited and longed for the dawn. Everybody was aroused. The sailors, afraid that the ship might go to pieces before morning,—under pretext of carrying anchors out from the bow,—attempted to lower the boat, intending, when they struck the water, to make for the shore. Paul detected their intention, and at once informed the centurion and his soldiers. "Except these sailors remain in

the ship, you cannot be saved." Immediately the soldiers severed the ropes by which the boat hung at the ship's side, and let it tumble into the sea.

Slowly to these anxious people the night wore on. They were cold and hungry. They had fasted many days. The most self-possessed and the calmest man of them all was Paul. He knew that when daylight came every man of them would need to be at his best in order to get safely ashore. He urged them, therefore, to eat; and set the example by taking bread, returning thanks to the Giver of all good things, and commencing himself. All were cheered, and bread passed from hand to hand, until every one was satisfied. With a will, then, they went to work again upon the cargo, emptying into the sea basket after basket of that good wheat from the Nile valley.

At last daylight came; but no one on board recognized the shore. They were close to the land, however, and just before them was a bay,<sup>1</sup> wind-swept, though, — for it lay open to the northeast. Into this bay they decided to run the ship and beach her. The small sail (the only one left after the hurricane) was hoisted, the lashings which fastened the rudders were unloosed, the hawsers were cut, leaving the anchors (which

<sup>1</sup> The present "St. Paul's Bay."

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it would have been impossible to lift out of the clay where they were bedded), and the ship was run upon the clayey beach. The bow stuck fast ; but the breakers pounding with tremendous force against the stern stove it in, and were likely, in a very little while, to scatter the whole of the shattered hulk along the shore. There was the utmost confusion. Some leaped overboard and swam ashore ; but the soldiers were too familiar with the unyielding severity of Roman military discipline to abandon their post of duty, even to save their lives. Each one was responsible for a prisoner, for whom, if he allowed him to escape, he must answer with his own life. Therefore, in the panic which accompanied the breaking up of the wreck, the soldiers clamored for an order from their centurion to kill the prisoners ; but Julius had no heart to stain the deck of a stranded vessel with the blood of men who had not yet been tried for the crimes for which they were under arrest. Especially would he spare the man Paul. He silenced the demand of his men ; and, instead of permitting such an act of barbarity, assumed the responsibility of releasing every prisoner, and first commanded those that could swim to jump into the breakers and get to the shore ; while the rest must help themselves as best they could with broken fragments of the wreck.

Drenched, shaking, and breathless, one by one they were carried in on the rolling surf, until every one of the two hundred and seventy-six soldiers, sailors, prisoners, and passengers stood together on the beach. The rude natives of the island, who had doubtless observed the vessel coming ashore, and had witnessed the struggles of the shipwrecked voyagers in reaching the land, gathered around them with offers of such hospitality as they possessed. They called their island Melita or Malta. There was no house in the vicinity of the wreck, if indeed there was a house within several miles large enough to accommodate all these strangers. But they were shivering in their drenched clothing, and a cold rain was falling. Already the people of island have kindled a fire. Paul was busy, with others, gathering such brushwood and roots as were lying about, and heaping them on the blaze, when a viper, which in the cold had probably crept into the cavity of some half-decayed root or limb, aroused by the flame, darted out and fastened itself to his hand. The superstitious natives were amazed; and falling back, whispered among themselves that this man, one of the prisoners, was no doubt a murderer, who, although he had escaped from the wreck, was overtaken by vengeance when he least expected it. And although Paul shook

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the creature off into the fire without feeling any bite or sting, still they kept a sharp eye upon him, expecting that the hand and arm would swell, or that he would suddenly drop dead. They watched in vain. The viper had not injured him at all. When they were sure of this, they were as enthusiastic in their admiration as they had been quick in their suspicion, and said that Paul must surely be a god.

It would have been impracticable to leave Malta during the winter. For the next three months, — November, December, and January, — therefore, the storm-bound mariners must make the best of their surroundings. Five or six miles from the place where the vessel was lost, Publius, the governor of the island, resided. This man, being of hospitable disposition, sent an invitation for the entire company to come to his town, and provided accommodations for them for three days. The aged father of the governor was very sick. We wonder if Luke — who, it must be remembered, was still with Paul, and who was a physician — would not be asked to see the sick man. Luke does not speak of himself, however, but he does say that Paul went to the side of the old man's bed, put his hands on him, prayed, and healed him. When it was known that Paul could heal the sick, the people came from all parts of the

island, beseeching him to heal them also. This he was ready to do, and in turn the people conferred marked attention and kindness upon Paul and his friends.

During those three winter months, undoubtedly, Paul preached Christ to the idolaters of Malta; and, from the fact that at the time of departure, the people loaded them with such things as they needed for the remainder of the voyage to Rome, we may believe that the Gospel was received by many who heard it that winter.

Spring comes early in the Mediterranean. Navigation was open, the storm-tossed sea was at peace again, early in February. The *Castor and Pollux* — another Alexandrian ship, more fortunate than the vessel which, driven by the gale, was stranded on the north side of Malta — had wintered in the snug harbor of Valetta. She was now waiting to proceed to Rome with the first available wind. Julius engaged passage on her for his soldiers and prisoners. The first day out from Valetta would bring them to the shore of Sicily, directly north from Malta. Here, apparently, they met a head-wind, and were obliged to run into Syracuse and wait three days. The wind still being unfavorable, they sailed by a circuitous route into the mouth of the straits of Messina, and, not being able to pass the straits, dropped anchor in the harbor



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of Rhegium. The next day was fine. The wind came in from the south. The clouds flew away. The sunlight fell upon the peaks — not far away — of smoking *Ætna* and blazing *Stromboli*. It was a pleasant run through the straits, along the shore of Italy, to the charming bay of Naples, where, —

“Not a grove,  
Citron or pine or cedar, not a grot  
Sea-worn and mantled with the gadding vine,  
But breathes enchantment. Not a cliff but flings  
On the clear wave some image of delight,  
Some cabin-roof glowing with crimson flowers,  
Some ruined temple or fallen monument,  
To muse on as the bark is gliding by.”<sup>1</sup>

<sup>1</sup> Samuel Rogers: “Italy.”

## CHAPTER XXIV.

### THE PRISONER AT ROME.

“ I must also see Rome.” — ACTS xix. 21.

“ I am in Rome! Oft as the morning ray  
Visits these eyes, waking at once I cry,  
Whence this excess of joy? What has befallen me?  
And from within a thrilling voice replies,  
Thou art in Rome!” — ROGERS.

**P**AUL will soon be in the capital of the world, the largest, richest, and most splendidly ornamented city of the first century. In its external aspect the magnificence of Rome would have compared favorably with that of modern Paris. It was not a city of temples and statues like Athens; but rather a city of avenues and arches, theatres, baths, and palaces. Augustus, during a long and prosperous rule of nearly half a century, had rebuilt Rome, — “having found a city of brick, and left one of marble in its stead.”

The population of the city of Rome at this time is estimated to have been about two millions. Half of these were freemen, only a small proportion of whom, however, were native Romans. Even the freemen were largely foreigners, who had secured, in one way and another,

the freedom of the state. The other half of the population was composed entirely of slaves.

Slavery was the poison and curse of Rome. The slave was a mere chattel. His master purchased him at the lowest figure, allowed him no personal rights at all, used him for any service which he pleased, scourged him if he was disobedient or unfortunate, killed him if he pleased, or if the slave was old and worthless, drove him into the street to beg or starve. Slaves were cheap. Rich people owned thousands. As many as twenty thousand slaves belonged to a single owner; and ten was the smallest possible number that a person of respectability could think of keeping in attendance. One of the worst features of slavery was that there were so many female slaves. Young girls from every part of the world, selected for their attractiveness of form and features, were brought in hordes to Rome to be the slaves of rich men, until ruined and made vicious and reckless, they were thrown into the streets to deepen the terrible corruption of the city's morals. "Horrors such as only the most depraved imagination could conceive were made possible through slavery."<sup>1</sup>

Religion of every kind was at its lowest ebb in Rome. It was practically an irreligious city.

<sup>1</sup> For a full account of slavery in Rome, see Döllinger, "The Gentile and the Jew," i: 259-277; Brace, "Gesta Christi," 41-70.

There were, as there always have been, some who revered the old gods, and who endeavored to do right. But the most religious and purest people in Rome at this time were the Jews, the larger part of whom worshipped God and regarded the Law of Moses. Among even this people, however, there were noted cases of compliance with the spirit of the times. There were a few Christians in Rome, "faithful among the faithless," though, up to the time of Paul's arrival, there may have been no organized Christian church.<sup>1</sup>

In a splendid palace on the Palatine Hill, having been lifted by the circumstances of birth and intrigue to rule this weltering mass of "luxury and squalor, wealth and want," young Nero lives. He has been emperor seven years. At the age of sixteen, a year before he assumed the purple, he was married to Octavia, whose virtues soon becoming tedious to his fervid fancy, he abandoned her, and lived on terms of lawless intimacy with Acte, a Greek courtesan. Acte, however, did not long hold the affections of this youthful monster, but was soon displaced from his embraces by the adulterous Poppæa,<sup>2</sup>

<sup>1</sup> Merivale: "St. Paul in Rome," 52.

<sup>2</sup> "This infamous woman, not content with inducing her paramour to divorce his young wife Octavia, had demanded and obtained the death of her rival; and had gloated over the head of her murdered victim, which was forwarded from Pandataria to Rome for her inspection" — CONYBEARE and HOWSON: "St. Paul," ii. 431.

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who already had two husbands. Nero had been a pretty boy. His principal instructors were a barber and a dancing-master. He "had handsome features, was of a ruddy complexion, with blue eyes, and wore his light hair, like a girl, in tresses; and when he visited Greece it was even bound in a filet at the back of his head. He was usually attired in the most fantastic dress, and never put on the same robe twice."<sup>1</sup> This fanciful and soft-looking fellow was a fiend in disguise. He threw one of Rome's best statesmen, Narcissus, into a damp dungeon to starve and die; poisoned his unsuccessful rival, Britannicus, at the age of thirteen; murdered his own mother, Agrippina; divorced and permitted the death of his wife, Octavia; compelled Seneca to take his own life, because he was so immensely rich; to gratify a mere boyish whim, is reputed to have burnt a large part of the city with great destruction of property and life; in a fit of passion kicked Poppæa, his paramour, to death; and ended his career by suicide at the age of thirty-one.

It was toward such a city as this, compact with every form of folly and vice, taking the tone of its irreligion and immorality from the example and law of such a wretch, that the great Apostle to the Gentiles was moving.

<sup>1</sup> Lewin, ii. 227.

The *Castor and Pollux*, in all probability the first grain-ship that had arrived from Egypt that spring, ran into the bay of Naples and up to Puteoli with all her canvas set. The arrival of these vessels, upon whose cargoes so much of the prosperity of Italy depended, was watched with eagerness; and this first one of the season was likely to be welcomed with a genuine ovation. The people gathered in crowds upon the wharves, and gave themselves up to the recreation and hilarity of a public holiday.<sup>1</sup> There were Christian brethren at Puteoli, who were soon made aware of the arrival of the three Christian men from Judea, — especially of him whose letter to Rome three years before some of them had heard. Julius was quite willing that his prisoners should remain in Puteoli a week. Indeed, we may imagine that this officer of the army, who had been compelled to pass the last six months in such hardship, would have a keen appetite for the pleasures and luxuries of the gay watering-place. Paul, however, would be likely to find another kind of recreation. It was always his highest joy under whatever circumstances, to preach to and to teach men of every class and nationality, the good news of the Gospel. At the end of seven days Julius was ready to move on to Rome.

<sup>1</sup> Merivale: "St. Paul in Rome," p. 50.

The Appian Way, the "Queen of Roads," which connected Brundisium with the capital, passed through Capua, a few miles inland from Puteoli. Portions of the carefully-fitted pavement of this celebrated road are still to be seen, though it is more than two thousand years since it was made. This was the highway to Rome. We have no information in regard to the means of conveyance chosen by Julius; but we may presume that the prisoners walked. Paul, however, was a good pedestrian. We remember how he preferred to walk from Troas to Assos, when his companions went by ship. So, on they "went toward Rome."<sup>1</sup> The Appian Way presents a scene of animation at this time of year. The season opens early in Italy. The willows by the roadside are tossing their little tufts of green in the soft air. The people from the city are beginning to scatter to the hills and the seaside, — to Capua, Cumæ, Formiæ, Baiæ, Neapolis, Puteoli, and Capræ. As Paul and his friends go on, carriages with richly attired ladies roll along the pavement; heavy wagons with grain for hungry Rome rumble by; the vine-clad Falernian hills look down upon them; the valleys are bright with coming summer; the sea, which is so near at some points as almost to touch the Appian pavement,

<sup>1</sup> Acts xxviii. 14.

sparkles and dances in its free delight. But Paul is a prisoner. Emperors and generals have swept along this avenue, dragging thousands of captives in triumphal procession to Rome. Envoys from foreign courts with resplendent retinues have passed this way. But here comes one, — an ambassador of the Lord, and in bonds!

The delay at Puteoli had been long enough to permit the news of Paul's arrival to reach the Christian disciples in Rome, one hundred and forty miles away. These brethren came to meet him all the way to Appii Forum, some forty miles. It was a great pleasure to Paul to receive such a welcome. Ten miles further, at the Three Taverns, another group of Christians were waiting for him. When Paul looked into the eager faces of these, — we cannot but wonder if his dear friends, Aquila and Priscilla, were not among them, — he thanked God, and took courage."<sup>1</sup>

At last we are in Rome. We have entered by the Capena Gate, past the Circus Maximus, the great race-course, under the brow of the Palatine Hill,<sup>2</sup> upon which towers the imperial

<sup>1</sup> Acts xxviii. 15.

<sup>2</sup> "The Palatine was the most conspicuous spot on the earth, not merely for crime, but for splendor and power. This was the centre of all the movements of the empire. Here were heard the causes of all Roman citizens who had appealed to Cæsar." — CONYBEARE and HOWSON: "St. Paul," II. 419.



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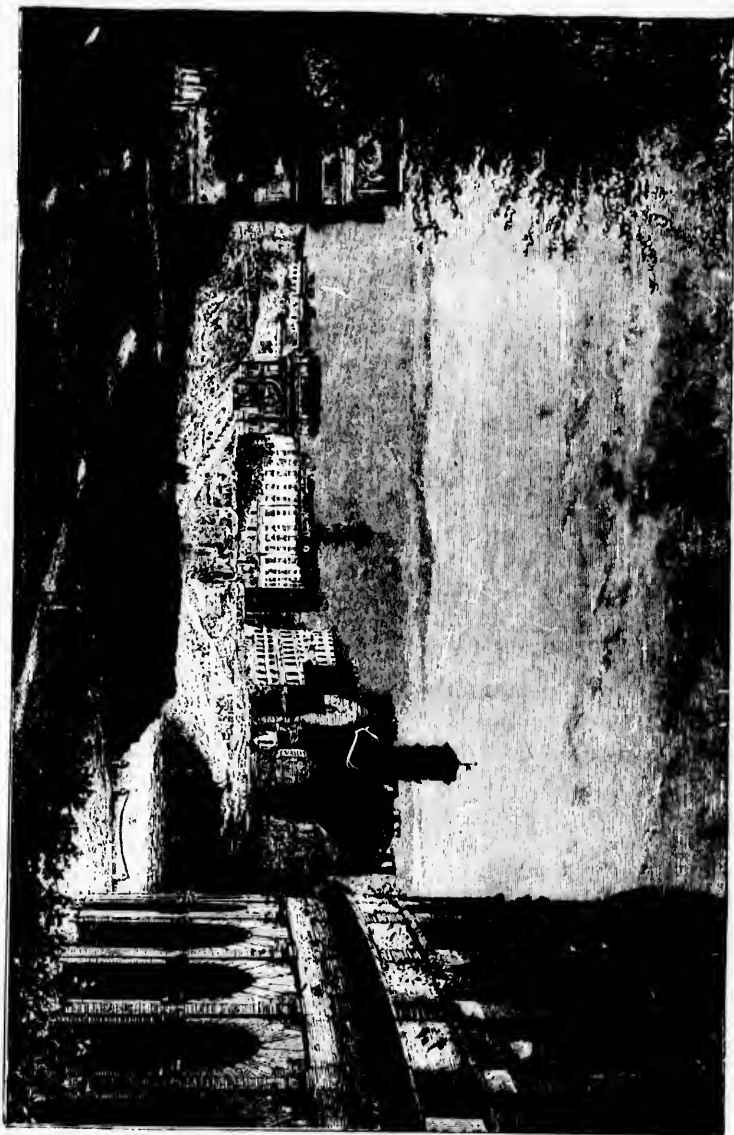
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ENTRANCE TO ROME.





palace, around to the entrance of the Prætorium or barracks, where, after the customary formalities, the centurion relinquished his charge to the officer in command, Burrus, the præfect of the Prætorium.

In addition to the comparatively small barracks on the Palatine, which could accommodate few more than the body-guard of the emperor, there was the spacious Prætorian camp just outside the walls on the northeast side of the city. This camp was a large square or parade-ground surrounded by the quarters of the Prætorian cohorts, that part of the standing army of the empire stationed at the capital. It is impossible to ascertain with absolute certainty in which of these places Paul was kept. We have reason to believe, though, in whichever camp he was, that his confinement was relieved of some of the customary severity. Julius had treated him with marked courtesy, and no doubt when the centurion delivered his remarkable prisoner to Burrus, he commended him to the special kindness of that official. The Roman law which required that every prisoner's right wrist should be chained to a soldier's left could not be relaxed; but Paul could have his own apartment in which, with the ever present guard at hand, he might reside, and where he could receive his friends, or strangers even, who would

seek him for religious instruction and consolation. Probably during the first days after his arrival at Rome some of the Christian brethren were with him continually, busy securing as good a room as might be available at the price they could pay, providing such things as he would need for his comfort by day and night, and some of them talking incessantly of past days when they had been together.

Three days passed when an event occurred, for which we can discover no explanation, except it be in Paul's magnanimous devotion to his own people, the Children of Israel, and in his hope that they might yet accept his Saviour. He would make one more attempt to reach the hearts of his countrymen, even here in Rome. Not one of them had come near him; but he wanted to see them, to lay before them the facts in regard to his arrest and commitment. Accordingly, he sent for the representatives, "the chiefs" of the Jewish community in Rome, asking them, since he could not go to them, to do him the favor to come to him. When they had assembled, Paul related to them how the Jews at Jerusalem had seized him and delivered him to the Romans; how, upon examination, the Roman governor discovered no offence and would have acquitted him but for the persistent accusations by the Jews, in the face of which he was

obliged, in self-defence, to appeal to the emperor. He would have them know that he was a prisoner, not because he had committed any crime, but simply because he held that the Jewish hope of a Messiah had been fulfilled in Jesus of Nazareth. The reply of the Jews to Paul's appeal was very gracious, if indeed it but poorly concealed their purpose to be entirely unmoved by his words. They had not received any letters from Judea in regard to him, nor had they heard any rumors or reports to his disadvantage. They would like, however, to hear his opinions; for they had heard that the sect to which he belonged was everywhere spoken against.

The Jews agreed upon a day when they could hold a larger and a more general meeting of their people to listen to Paul. They pressed in and packed Paul's apartment,<sup>1</sup> and he preached to them, explaining the Scripture and telling them about Jesus. It was an all-day meeting, the results of which were good. Some were not persuaded; but some others were persuaded, and believed what Paul had said. It was not to be expected that all those Jews would become followers of Christ. We may imagine that

<sup>1</sup> It is presumed that there were not less than sixty thousand Jewish residents in Rome at this time. There were seven synagogues, the officers of which would probably fill Paul's lodging. See Farrar's "St. Paul," II. 394.

through that day, from early morning until the dusk of evening, they listened, asked questions, argued, and debated. But they could not agree. When they were about to withdraw, Paul spoke one more word to them, quoting from the same prophet to whose writings, doubtless he had referred many times during the day, —

“Well spoke the Holy Ghost through Isaiah the prophet unto your fathers, saying,

‘Go thou unto this people, and say,  
‘Hearing ye shall hear, and shall not understand,  
‘And seeing ye shall see and shall not perceive;  
‘For this people’s heart has become gross,  
‘And their ears are dull of hearing,  
‘And their eyes have they closed,  
‘Lest they should see with their eyes,  
‘And hear with their ears,  
‘And understand with their heart,  
‘And should be converted,  
‘And I should heal them.’

“Be it known therefore unto you, that this salvation of God is sent unto the Gentiles. They also will hear it.”

This is the last incident in the life of Paul which is here recorded. And is it not remarkable and significant, that this closing scene in the Acts of the Apostles should have been a formal declaration by the principal representative of Christianity of the facts, — that the Jews

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had wilfully and stubbornly rejected the Gospel, and that, because they had so done, the Gospel would go to the Gentiles? Henceforth the Jew, wrapping himself closely in the robes of his religious exclusiveness, will stride through the centuries with ears and eyes and heart closed to the appeals of the Gospel.

Paul's prison-life in Rome continued through two whole years. He had appealed to the Cæsar, and now he must wait for the dilatory motion of Cæsar Nero or of his deputy, and abide the inevitable consequences of "the law's delay." Before his trial could come on, witnesses against him must appear. It was in the autumn of A. D. 60 that he made his appeal from Cæsarea, and it is not probable that the Jews would do anything about sending witnesses to Rome before the next summer,<sup>1</sup> especially since they could feel that the hated Apostle would be safe in a Roman prison, and they could not be sure but that when the trial came he would be acquitted and set at liberty. So Paul waited, but not idly. Thanks to the kind attention of friends, he occupied his own apartment.

<sup>1</sup> "Their witnesses *must* be summoned from Judea, from Syria, from Cilicia, from Pisidia, *from* Macedonia; in all cities from Damascus to Corinth, in all countries from Jerusalem round about unto Illyricum, must testimony be sought to prove the seditious turbulence of the ringleader of the Nazarenes." — CONYBEARE and HOWSON: "St. Paul," *ii.* 376.

Here he was accessible at all times, so that, while he could not visit the synagogues, nor establish any public preaching-station; nevertheless, within his own four walls he had the completest liberty to receive, converse with, and preach to all who desired to come. We are ready to believe that rich results came from these two years, while the captive waited and labored. Stone walls cannot imprison enthusiasm like Paul's. He was throwing into the mass of infamous immorality, of enervating luxury, and of desperate philosophy at Rome, the leaven which some day would save her from the utter ruin for which she was recklessly preparing herself.

No doubt persons from all classes in the city came under Paul's personal influence. Sober men and women, who were heartily sick of heathenism and wanted a better religion, might be found seeking out the prisoner. Some of the soldiers who took their turns to guard him, might have received and scattered the truth. There were, probably, thousands of slaves of all grades in attendance upon the imperial palace, all of whom were at liberty to visit the man of the Lord Jesus Christ. Some of these became Christians.<sup>1</sup> Of this class was one for whom Paul conceived a very tender affection. Is it

<sup>1</sup> Phil. i. 13; iv. 22.



not surprising how a thorough conversion will make a veritable slave to be the chosen companion of so great and good a man as Paul?

One day a miserable slave found his way into Paul's lodging. A sharp word startled his dull conscience. The thought of his past life overwhelmed him and he became a Christian. He told Paul that he had belonged to Philemon, one of Paul's acquaintances at Colossæ. He had robbed his master and run away. For all this he was thoroughly penitent, and in his penitence and determination to be a Christian, Paul took him to his heart. "He who had been the slave of Philemon is now made the 'brother' of the saints. He who had been a runaway thief is now worthy of the highest trust."<sup>1</sup> But Christianity is not merely penitence and forgiveness, but a righteous life and, if need be, and — as far as possible — of restoration. Paul, accordingly, sent the converted slave back to his master, and made him the bearer of a letter, — the *Epistle to Philemon*, — the briefest, the most purely personal, and one of the kindest and most tenderly considerate of all Paul's letters that we have.

While Paul was still a prisoner, Epaphras of Colossæ, probably the pastor of the church in that city, came to Rome. He reported that

<sup>1</sup> Howson: "Companions of St. Paul," Onesimus, 156.

dangerous heresies were creeping into the church. How Paul longed for liberty, that he might hurry away to the Christians in Colossæ, and correct these errors! But this he could not do. His only method of reaching them was by letter. With great care and painstaking therefore, he wrote the letter, — the *Epistle to the Colossians*, and sent it by that same Tychicus whom we saw with Paul once before.<sup>1</sup>

It must have been about the same time, also, that Paul wrote the letter called the *Epistle to the Ephesians*. It was a general letter, and "though addressed to the Christians at Ephesus, was designed for circulation in all the churches"<sup>2</sup> in that part of Asia.

Still later, and near the end of the two years, a most refreshing incident occurred to break the monotony of Paul's life. This was no less than the arrival, from that warm-hearted church at Philippi, of Epaphroditus, with gifts to supply any need that the Apostle might have. Paul's circumstances were not so hopeful as they had been. Burrus, the lenient and considerate Præfect of the Prætorium, had recently met death under suspicious circumstances, and one of Nero's parasites had been appointed to the office. The prospect was

<sup>1</sup> Acts xx. 4.

<sup>2</sup> Ellicott: Intro. to Commentary on "Ephesians."

[A.D. 63.

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cheerless. Read now the *Epistle to the Philippians*, which Epaphroditus took back with him (after a long detention by sickness), and see how Paul prized the attention of his old friends, and how Christian love and gratitude glow in almost every sentence of this letter to them.

## CHAPTER XXV.

### THE LAST YEARS.

“ The great design unfinished lies,  
Our lives are incomplete,  
But in the dark unknown  
Perfect their circles seem,  
Even as a bridge’s arch of stone  
Is rounded in the stream.”

H. W. LONGFELLOW.

“ There is laid up for me a crown of righteousness.” — 2 TIM. iv. 8.

WE have no thoroughly reliable account of the last years of Paul’s life.<sup>1</sup> If Luke had written another chapter of *The Acts of the Apostle*, we would read it now with gratitude; and why he did not write that additional chapter, we are at a loss to comprehend. It is by no means necessary, however, that our curiosity on this particular point should be gratified.

The general opinion of early Christians was, that after the expiration of the two years’ imprisonment mentioned by Luke, Paul was set at liberty; that he used his freedom to visit many of the churches that he had founded, and

<sup>1</sup> “ At this instant, we pass from the firm and solid ground of authentic and credible history, upon the quaking and insecure footing of legendary tradition.” — MILMAN: “ History of Christianity,” vol. I, book II, chap. iii.

also to preach in places which he had not visited before; and that after some years he was again arrested, and sent back to Rome, where he was tried, condemned, and beheaded. This is the view taken by almost all writers on Paul. The authority for it is derived mainly from two sources.

In the first place, we have two Epistles, First Timothy and Titus, which seem to have come from Paul's hand during a time of freedom, and *after* he had been a prisoner at Rome; while Second Timothy bears unmistakable evidence of having been written at Rome, and apparent indications that at the date of its composition, Paul was a prisoner there for the second time. There are hints and allusions scattered through these letters that cannot be so well accounted for in any other way.

In addition to this there are a few definite statements by writers, all of whom wrote within three centuries and a half of Paul's time.<sup>1</sup>

Jerome, who lived from A.D. 340 to A.D. 420, wrote that "*Paul was dismissed by Nero, that he might preach Christ's Gospel in the West.*"

Chrysostom, who lived from A.D. 347 to A.D. 407, said that "*Paul after his residence in Rome departed to Spain.*"

<sup>1</sup> Conybeare and Howson: "St. Paul," II. 438.

Eusebius, who lived from about A.D. 264 to A.D. 340, calls attention to the fact, that, "*after defending himself successfully it is currently reported that the Apostle again went forth to proclaim the Gospel, and afterwards came to Rome a second time, and was martyred under Nero.*"

We assume then, on the strength of such testimony as this, that Paul, after living two years in his own rented apartment in the Prætorium, receiving all who came and faithfully preaching the Word of Life to them, was, either with or without a formal trial, released. We do not know in which direction he first turned his steps. Conybeare thinks that he may have gone to Spain, and remained in that country between two and three years. Lewin with great confidence traces Paul's footsteps in Spain, but assumes that his visit there lasted only a few months. Farrar rejects entirely the supposition that the Apostle ever visited Spain. There is better reason for believing that, whether Paul went to the West from Rome or not, a considerable part of this period of freedom was passed in Greece, in Attica, Epirus, and Macedonia, — where he met old friends and made many new ones. In Philippi he would rejoice to be once more with those Christians whose love had never forgotten him, who had ministered to him once

and again. It was perhaps while in Philippi or possibly, at an earlier date, while in Attica or Epirus, that the two letters, the *First Epistle to Timothy* and the *Epistle to Titus*, pastor on the Island of Crete, were written. There is a fair presumption that from Macedonia Paul once more crossed the Ægean to Troas, where he enjoyed the hospitality of Carpus.

On the night of July 19, A.D. 64, a frightful conflagration burst out in Rome. It was discovered first in some wretched houses on the northern side of the city near the Tiber. There was a high wind. The buildings in that part of the city were of the most combustible character and, many of them being shops — were stored with various kinds of woods, oils, and gums.<sup>1</sup> Besides it was the dryest time of summer. The flames swept from house to house, and from street to street. Nothing could check the raging fire. For nine long days and nights Rome was ablaze, until at last when the conflagration had exhausted itself, the terror-stricken inhabitants found, as they crept through the smoke and over the scorching pavements, that there was left scarcely a vestige of their beautiful city. The palaces of the rich and the hovels of the poor alike, had gone down in the burning. Rumor whispered that the emperor

<sup>1</sup> Davies: "St. Paul in Rome," p. 143.

himself was responsible for the fire; that he had burned Rome in order that he might gratify his vanity by rebuilding it on a scale of surpassing magnificence and splendor. It is said that in order to protect himself against this charge, Nero sent the report flying through the excited city, that Christians had been the incendiaries. The exasperated people were quick to catch up this insinuation against the Christians. Rome was in a frenzy. The wildest projects were on foot. The smarting, infuriated populace was ready on the instant to wreak its revenge upon those against whom suspicion had been started. Christians were hunted as if they had been the most venomous pests. They were dragged out of their hiding-places, kicked, scarified and butchered. Some were sewed up in the skins of beasts and thrown to hungry dogs. Others wrapped in cloths, saturated with grease, or smeared with wax and pitch, "with a stake under the chin to keep them upright," were placed for torches in the gardens and parks, and permitted to be slowly consumed, while their agonized groans and screams were drowned by the vengeful shouts of those who, in this grim fashion, made "a Roman holiday."

The persecution set on foot in the capital spread throughout the empire. The very name of Christian became hateful to Romans every-



where. The slightest pretext was sufficient to condemn to death a believer in Christ, wherever he might be found, or in whatever occupation he might be engaged.

Such was the popular feeling against the Christians when in A. D. 65 Paul came to Troas. The general opinion is, that while Paul was at Troas in the home of Carpus, those same Ephesians — with whose business Paul's preaching had interfered years before — heard of his whereabouts, and, taking advantage of the universal clamor against the Christians, once more arrested and sent to Rome this chief and head, teacher, leader, and inspiration of the pestiferous Christian sect. One historian,<sup>1</sup> however, advances a different opinion, namely: that Paul, hearing of the "Roman Church, persecuted, scattered, decimated, — worse than decimated, — by the fierce persecution," went to Rome of his own accord to console and to help his brethren there, and to reorganize the shattered church. In whatever way, whether having been brought as a prisoner or having come as an apostle, about the year A. D. 66 we trace the prints of Paul's weary feet to the smouldering city. Persecution is still rife in Rome. It will be remarkable if this most conspicuous fig-

<sup>1</sup> Milman: "History of Christianity," Vol. I., Book II, Chap. iii., appendix.

ure, this zealous preacher of Christ's Gospel, is permitted to live in Rome. We seem to see him a prisoner again. He writes one more letter, — *The Second Epistle to Timothy*. The letter is full of strength and tenderness. "The true, loving, undaunted, and trustful heart of the great Apostle,"<sup>1</sup> overflows into every sentence and word. It is a dying message, and filled with the victor's triumph. He reviews the past hardships only to say, "Out of them all the Lord delivered me."<sup>2</sup> He glances up at the advancing fury of his enemies, and with all the calmness of faith, repeats: "The Lord shall deliver me from every evil work, and shall save me into His heavenly kingdom."<sup>3</sup>

And this is the end.<sup>4</sup> The historian of the fourth century wrote that Paul "was martyred

<sup>1</sup> Ellicott: "Commentary on 2 Timothy," Introduction.

<sup>2</sup> 2 Tim. iii. 11.

<sup>3</sup> Ibid., iv. 18.

<sup>4</sup> "The place of execution was not far distant; and there the sword of the headsman ended his long course of sufferings, and released that heroic soul from that feeble body." — CONYBEARE AND HOWSON: "St. Paul," xi. 488.

"After the usual preliminaries, the passive martyr was blindfolded and laid his head upon the block. The executioner did his work, and Paul was in the world of spirits." — LEWIN: "St. Paul," xi. 402.

"The word of command to halt was given; the prisoner knelt down; the sword flashed, and the life of the greatest of the Apostles was shorn away." — FARRAR: "St. Paul," xi. 578.

"One stroke of the fatal weapon, and the soul of the glorious Hero is carried up by angels to Paradise!" — MACDUFF: "Footsteps of St. Paul," 415.

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under Nero." Imagination pictures "Paul the aged," a criminal, with a hissing crowd at his heels, led out by a centurion, two miles from the city to a secluded hollow, where he was beheaded. Tradition points out the spot, and reverence for the man, who of all men was the greatest benefactor of mankind, has erected over it a Christian church.

## TABLE OF PAUL'S EPISTLES.

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<i>Where written.</i>	<i>To whom.</i>	<i>Date.</i>
CORINTH . . . . .	Thessalonians (I.) . . . . .	A.D. 52.
“ . . . . .	“ (II.) . . . . .	“
EPIHESUS . . . . .	Corinthians . . . . .	A.D. 56.
MACEDONIA . . . . .	“ (II.) . . . . .	A.D. 57.
CORINTH . . . . .	Galatians . . . . .	“
“ . . . . .	Romans . . . . .	“
ROME . . . . .	Philemon . . . . .	A.D. 62.
“ . . . . .	Colossians . . . . .	“
“ . . . . .	Ephesians . . . . .	“
“ . . . . .	Philippians . . . . .	A.D. 63.
MACEDONIA (?) . . . . .	Timothy (I.) . . . . .	A.D. 64.
“ (?) . . . . .	Titus . . . . .	“
ROME . . . . .	Timothy (II.) . . . . .	A.D. 66.

ES.

## LIST OF BOOKS.

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The following brief list of books may be helpful to those who desire to study the life and times of Paul:—

<i>Date.</i>	<i>Author.</i>	<i>Title.</i>
A.D. 52.	Conybeare and Howson,	Life and Epistles of St. Paul.
"	Lewin . . . . .	" " "
A.D. 56.	Farrar . . . . .	Life and Work of St. Paul.
A.D. 57.	Malleson . . . . .	Acts and Epistles of St. Paul.
"	Macduff . . . . .	Footsteps of St. Paul.
"	Eadie . . . . .	Paul the Preacher.
	Taylor . . . . .	Paul the Missionary.
A.D. 62.	Howson . . . . .	Character of St. Paul,
"	" . . . . .	Companions of St. Paul.
"	" . . . . .	Metaphors of St. Paul.
A.D. 63.	Smith . . . . .	Voyage and Shipwreck of St. Paul.
	Rawlinson . . . . .	St. Paul in Damascus.
	Plumptre . . . . .	" Asia Minor.
A.D. 64.	Davies . . . . .	" Greece.
"	Merivale . . . . .	" Rome.
	Myers . . . . .	St. Paul, a poem.
	Monod . . . . .	Discourses on St. Paul.
	Pressensé . . . . .	" "
A.D. 66.	Paley . . . . .	Horæ Paulinæ.
	Hackett . . . . .	Commentary on the Acts.
	Gloag . . . . .	" "
	Meyer . . . . .	" "
	Baumgarten . . . . .	Apostolic History.
	Porter . . . . .	Five Years in Damascus.
	Di Cesnola . . . . .	Cyprus.

- Wood . . . . . Discoveries at Ephesus.  
Wordsworth . . . . . Greece.  
Milman . . . . . History of Christianity.  
Uhlhorn . . . . . Conflict of Christianity and Paganism.  
Döllinger . . . . . The Gentile and the Jew.  
Brace . . . . . Gesta Christi.  
Neander . . . . . Planting and Training.  
Fisher . . . . . Beginnings of Christianity.  
Farrar . . . . . Early Days of Christianity.  
Stanley . . . . . Essays and Sermons on the Apostolic Age.  
Arnot . . . . . The Church in the House.  
Emma Leslie . . . . . Glaucia.  
E. F. Burr . . . . . Dio, the Athenian.  
Becker . . . . . Gallus.  
" . . . . . Charicles.

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