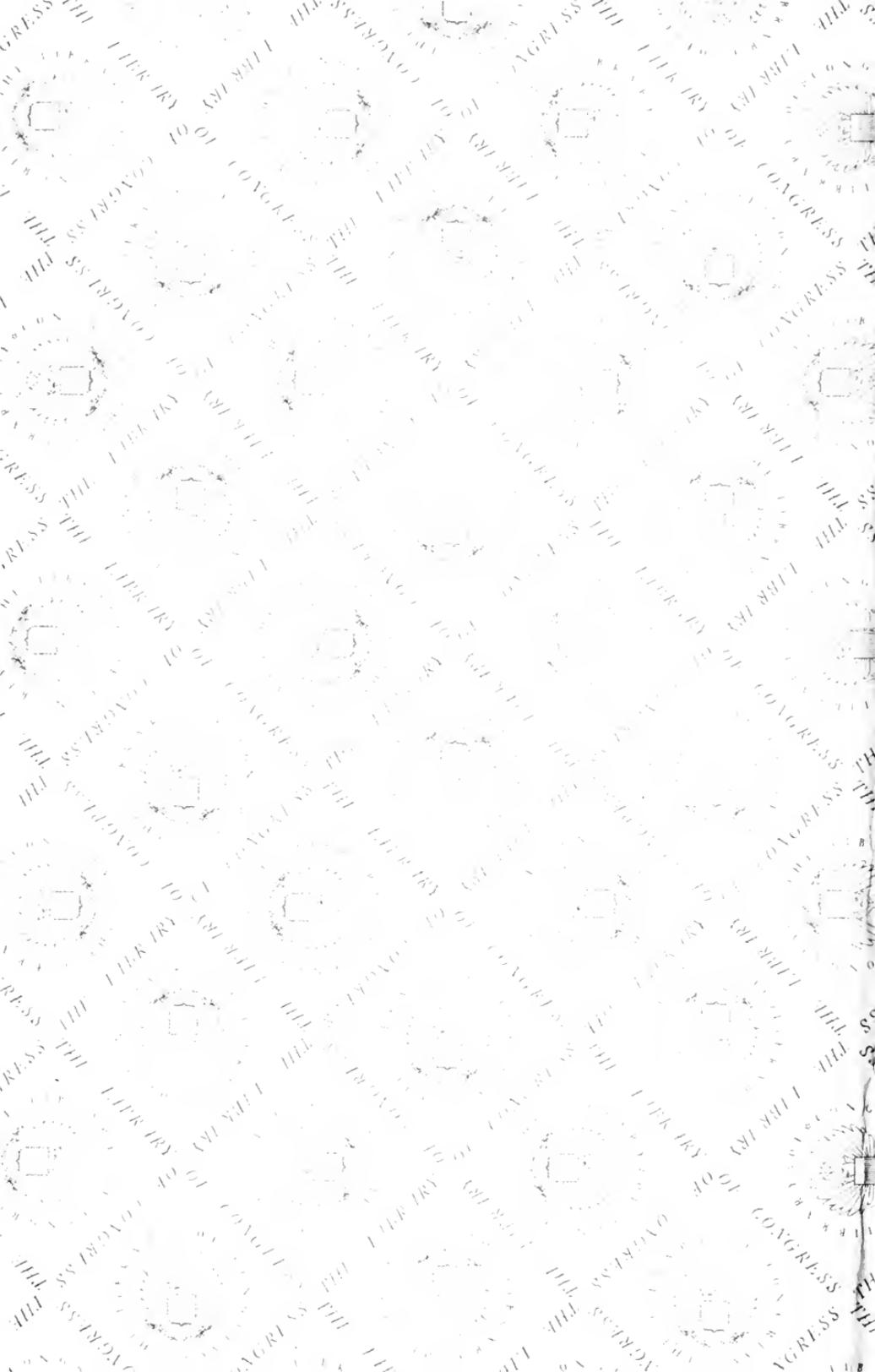




THE
APOSTLES
THEIR
LIVES AND LABORS











THE APOSTLES:

THEIR LIVES,

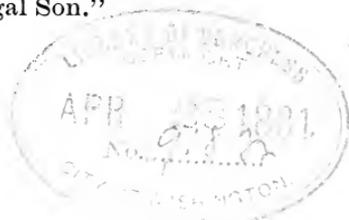
AND

LABORS.

BY

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TO
MY SAINTED PARENTS,
WHO,
DURING MANY YEARS
OF THEIR LONG AND USEFUL LIFE,
CHEERED AND UPHELD ME
IN MY
LABORIOUS MINISTRY,
AND WHOM,
AFTER THIS LIFE,
I HOPE TO REJOIN IN THE
REALMS OF ETERNAL LOVE,
THIS VOLUME
IS DUTIFULLY AND HUMBLY
INSCRIBED.

PREFACE.

The work is done, the book is written. It has closely occupied the time at my command for this purpose during the last five years.

In gathering the material for it, I held myself firmly to my original design—to write a book on the *Lives and Labors of the Apostles*, which, both as to faith and morals, might be safely placed in the hands of every one. I have, as far as possible, avoided the use of scientific terms, and endeavored to be popular both in style and the arrangement of the matter, so as to make my language easily understood also by the common reader.

Our Saviour teaches us many important lessons through the Lives and Labors of His Apostles as recorded in the New Testament—lessons, which cannot be too often pondered, or too much taken to heart. *They being dead, yet speak* in their Acts as well as in their written words. Look at the Apostles, and see them. Listen, and hear them. I have endeavored to set before the reader a continuous and consistent account of each Apostle's life and life-work, not in detached parts, but—*for so it was lived—as a unit or connected whole, har-*

monious throughout. The best authorities on the subject have been diligently consulted and freely used; and the author's indebtedness to other laborers in this field, is here and throughout the work appropriately acknowledged.

To the Rev. Isaac K. Loos, of this place, I feel grateful for important suggestions and aid in the preparation of this book. With this brief introductory, I lay my work at the feet of our Lord and Master, beseeching Him to bless its reading to the temporal and eternal welfare of His people.

D. F. B.

BETHLEHEM, PA., Jan. 1881.

INTRODUCTION.

There are few subjects which have more interest to the followers of our Lord and Saviour Jesus Christ, than the history of the lives and labors of the disciples, whom He called to be His Apostles. These men had been with the Saviour, and were personally taught by Him, at least three years. These Apostles or commissioners He also endowed with power and wisdom from on high, so as to enable them to carry forward successfully the work of salvation in the upbuilding of that kingdom which He came to establish for the Redemption of mankind. While they were thus engaged in the spread of the Gospel and the propagation of the Christian Religion, they were preserved by the Holy Ghost from committing any error.

The word Apostle means one "equipped," "fitted out," or *sent forth as a commissioner* on some important business, in the name and by the authority of Christ. The Lord had chosen twelve such Apostles, who were His most intimate friends and constant companions, during His earthly life. They were Galileans, taken from the humble walks of life, and did not possess great

natural advantages for communicating divine truth among learned foreigners, but were rather illiterate men. Their mission was namely to labor among the Jews in Palestine and the East. One of these, Judas Iscariot, became a traitor, and at last sold his Lord and Master for thirty pieces of silver. True, he repented of his wickedness when Christ was about to be condemned to the cross, but not like Peter, who repented, believed and was pardoned; no, he repented, despaired and hung himself.

After Christ had ascended into heaven, the Apostles held an election and chose Matthias to fill the vacancy of the traitor Judas.

Still later, and some time after the outpouring of the Holy Ghost, Saul the persecutor of Christians was called directly by Christ from heaven to the Apostleship (Acts ix. 5), and his name changed to Paul, after he had fully entered upon his Gentile mission. Paul was the most learned of all the Apostles, a scholar of the renowned Gamaliel, as well as the most active and powerful worker among them. He labored and wrote more than all the other Apostles put together (1 Cor. xv. 10). The missionary field was according to their peculiar qualifications so divided among them, that the Galilean Apostles labored in Palestine and the East, and Paul, the more learned, principally among the more intelligent Gentiles of the West. In their field of labor the former

were abundantly able to cope with oriental mysticism ; but with the more polished and learned philosophers of Athens, Corinth and Rome, Paul alone was able to contend successfully.

If we regard the election of Matthias as of divine authority, we have thirteen Apostles ; if we reject that election, we have only twelve ; the Apostles then must have made a mistake in not waiting quietly, as they should have done, and were requested to do by the Saviour, until after the outpouring of the Holy Ghost, which gave them more light in divine things. Those who regard Matthias as an Apostle, must either reject Paul and regard him as a deceiver, which would be detrimental to Christianity, in a great measure built upon Paul's writings ; or they will have thirteen Apostles, which does not harmonize with the language of Christ. We rather think that the Apostles were in error, for Christ promised to the twelve Apostles that they should judge the twelve tribes of Israel (Matt. xix. 28, Luke xxii. 30). We read also of the new Jerusalem, which has twelve foundations, bearing the names of the twelve Apostles (Rev. xxi. 14). Besides, we never read of Matthias after his election. Paul is sometimes called the Apostle of the Gentiles, but he labored also among the Jews. The other Apostles, though mainly employed amongst the Jews, also labored among the Gentiles.

Moreover, an Apostle cannot be called by men, but

he must be called directly and personally by Christ. Paul was so called (Acts ix. 5, 1 Cor. xv. 8). We conclude, therefore, that those who were called emphatically *the* Apostles and received their commission from Christ himself, were the eleven who had been chosen by Him while on earth, with St. Paul, whom He afterwards called directly from heaven.

Matthias was chosen by lot, and not directly and personally called by Christ. There is also something extraordinary in Paul's call, which we cannot fully comprehend. He saw the Lord, and was called by Him to be an Apostle, as one "born out of due time" (1 Cor. xv. 8). Paul is, no doubt, the true substitute of Judas, the betrayer. In Paul we have the type of Protestantism, which was also an ecclesiastical irregularity; it, too, was, as it were, like Paul, "born as one out of due time," and yet it has been accomplishing wonders during the last three hundred years. Paul's peculiar doctrine of grace was only understood and brought out by the Reformation and since.

These Apostles all followed the Lord while He was upon earth, except Paul, and heard His preaching, saw His miracles, and received His instructions. They also saw the empty grave, and were eye-witnesses of His crucifixion and death, and had seen the Saviour again and conversed with Him after His resurrection. What Paul lacked in this respect from the other Apostles, the

Saviour no doubt supplied to him while he was three years in the wilderness of Arabia. These Apostles were Christ's true representatives on earth, for the propagation of His Gospel and the upbuilding of His kingdom. They were all faithful laborers, and all, except John, sealed their faith in the Saviour by suffering martyrdom. The last one, namely John, died about the year A. D. 100.

The Saviour then, as now, passed like a heavenly Dove over the mansions of the great and wealthy, and selected the sons of toil, with honest habits formed in their youth, from among the pure society of country-places and valleys to become the organizers of that kingdom which He came to establish. A compliment paid to the poor and lowly by divine appointment. From my childhood on, I ever loved and respected the minister of God, especially the Apostles, whom I had learned to reverence with all my soul, and never thought to ask myself why; perhaps it was implanted in my youthful heart by my good mother.

It is my purpose now to write a short practical account of all these Apostles, and give the principal facts of their history, with some remarks on their writings, and the manner of their death. We feel doubly assured that such a volume will be highly appreciated by the Christian public. For reasons made necessary by our plan, we have not followed the order in which

the Apostles are named in the New Testament. In the preparation of this work, we have been greatly aided by Conybeare & Howson's Life of Paul, and Bacon's lives of the Apostles.

CHAPTER I.

THE APOSTLE PETER.

Peter, the great Apostle of Jesus Christ, was the son of Jonah, and was born in Galilee, at Bethsaida, a town situated on the western shore of the sea of Gennesareth. He was no doubt from the lower order of society, as the time of his birth is not known in history. But it is supposed by some that he was about forty years of age when called, by others that he was of about the same age with Jesus Christ. This, however, rests upon the fact that he was already married when called to be a disciple. His original name was Simon or Simeon, which means a *hearer*; he had also a brother of the name of Andrew, who was a disciple of John the Baptist. This brother brought him to Jesus. The multitude "who waited for the consolation of Israel," were strongly excited about John, and "all men mused in their hearts whether he were the Christ or not." In the midst of this excitement, John vindicated his honesty and sincerity by distinctly declaring that he was *not* the Christ, but only a voice in the wilderness preparing the way for the king of Israel, announcing that

the true Messiah stood at that time in their midst, though unknown in His real character. This fact being mentioned by John, very naturally excited the curiosity of all, and when Andrew had found Christ, he came and told his brother Peter and brought him to the Messiah. And when Jesus beheld him, he said, "Thou art Simon the son of Jonah: thou shalt be called Cephas: which is, by interpretation, a stone." (John i. 42—43.) The Syriac word for *stone* or *rock* is Cephas, the Latin *Petra*, whence the name of Peter.

§ 1. PETER WAS MARRIED.

Peter, like most of the Apostles, was married. He had his house, his wife and mother-in-law at Capernaum, on the lake of Gennesareth (Matt. viii. 14). Though Peter was married and had a wife with him, yet was he called to be an Apostle of Jesus Christ. "Learn hence," says Theophylact, "that marriage is no hindrance to virtue, since the chief of the Apostles had a wife." Marriage is truly a divine institution, and God positively declared that celibacy is *not good*. (Gen. ii. 8.)

The Roman Catholic Church, which pretends to build everything upon Peter, does not follow him very closely, in forbidding her ministers to marry; this is certainly contrary, if not to his doctrine, at least to his example. It is also very remarkable that he who is said to have been the first bishop of Rome, was a married man. His

wife also accompanied him in his missionary tours. (1 Cor. ix. 5.) Her name is said to have been Perpetua or Concordia. It is also related that Peter accompanied her on her way to martyrdom in Rome. Their daughter's name, the same legend says, was called Petronella.

Though Peter was born at Bethsaida, it seems that he lived at Capernaum. It is probable that he changed his residence to the latter city in order to be nearer to Christ, who had made it his principal residence. It is also highly necessary for us to change our residence from the world of sin to the kingdom of grace, in order to be nearer to Christ. Peter had his wife's mother with him, thereby teaching us true filial respect and care for our parents. This aged lady Christ healed of a fever. In Peter's house was the Church, the spiritual hospital, and the divine physician with power to heal. But the news of this cure soon spread over the city and brought Christ many patients. They doubtless reasoned, "He cured such a one, why not me; such a one's friend, why not my friend?"

After the two brothers, Peter and Andrew, had passed a day with the Lord, they took their leave of him, and returned to their occupation of fishing, thinking, perhaps, that the Saviour had no further use for them. This must have been in the thirtieth year of the Christian era. During the end of the same year, as Jesus was standing on the shore of the lake Gennesareth,

he saw Peter and Andrew his brother, and several others, engaged in their employment of fishing. The miracle the Saviour wrought here, was no doubt designed to show them what success they should have in catching and saving souls with the net of the Gospel. Jesus now calls them, saying, "Follow me, and I will make you fishers of men." They straightway left their boats and nets, and became from that time forward the constant followers and associates of the Saviour during His ministry on earth. (Luke xviii. 28). From this time forward, we see Peter on almost every occasion manifest his faith in Jesus as the true Messiah, and showing also the most extraordinary zeal in His service, to which we have many references in the Gospel.

§ 2. THE CHARACTER OF PETER.

Peter from the time he left his boat and fishing net, was not only a follower of our Lord, but the most forward and prominent among the Apostles. He is the organ, as it were, of the whole Apostolic college. He speaks and acts in their name. In his forwardness, he even undertakes to dissuade the Saviour from going the road of suffering and death, so necessary for the redemption of the world. Upon the mountain of transfiguration he is again hasty to build three tabernacles, one for Jesus, one for Moses, and one for Elias, entirely forgetting himself, for he felt that it was "good to be

here," having only a foretaste of heavenly glory. When the Saviour was washing the feet of the disciples, he objects and presumes to know better. What a glowing love he manifests for the Saviour, yet what dignity and self-confidence he also assumes. And when the Saviour told his disciples, saying, "all ye shall be offended because of me this night," Peter, full of self-reliance, declares that if all would forsake him, he would remain firm, and was not only ready to go with him into prison, but even unto death. What zeal he manifests in the garden of Gethsemane when he drew the sword, cutting off the ear of Malchus, instead of humbly submitting and suffering with his Lord. At the trial of the Saviour, this self-same Peter, when accused of also being a follower of Jesus, curses and swears that he knew Him not. Here comes his deep and sorrowful fall, which caused him bitter tears of repentance, by which he was deeply humbled, and at the same time taught not to put confidence in his own weak human nature, but alone in his suffering Saviour. Christ had prayed for him, that his faith might not fail, and after His resurrection, restored him again to his Apostleship.

True, a solemn and earnest test preceded his restoration, by the thrice-repeated question of "Simon Bar-Jonah, lovest thou me? lovest thou me more than these?" His pride now is humbled, he says no more that he loves Him more than these, but refers the

matter to the Lord, as the all-knowing One, who knew that he loved Him, yet painfully conscious that he does not love Him as he should. Though several times afterwards, he showed signs of weakness and inconsistency, and thereby came in conflict with Paul, to his own humiliation, yet his whole life was a true and faithful exhibition of his love to the Saviour. He suffered much, but went fearlessly forward, till at last his love to his Divine Master was rewarded with a martyr's crown.

Peter was a man of the moment, ever ready to move in his Master's cause, of hasty action, not faultless, but of noble character. He truly loved the Saviour, and was and is still held in high veneration, as Apostle and Saint, by the Church. In a word, Peter was born a Church bishop. Each of the Apostles had his proper gift, which corresponded to his natural peculiarity. These Charisms, or gifts of the Holy Ghost, they had not all in equal measure. John seems to have possessed especially the gift of love, profound knowledge and prophecy. Peter, that of Church government and discipline, miracles, and discernment of spirits. James, the qualities of the faithful episcopal superintendence of a congregation, and silent, patient service at the altar.*

Knowing how to obey, Peter also knew how to rule, and how to move in the upbuilding of Christ's

*Dr. Schaff's History of the Apostolic Church, p. 470.

kingdom, performing well the work assigned him, namely, "laying the foundation of the Apostolic Church." He was a most eminent Apostle of Jesus Christ, whose character shines brightly; not a person of extraordinary pride and ambition, as represented by some, but a person of excellent endowments, both natural and gracious; of great parts, and ready elocution. He was quick to apprehend, and bold to execute whatever he felt to be his duty.

§ 3. HIS PRIMACY.

That Peter possessed a certain primacy or priority over the Apostles, can sooner be disputed than disproven from a true scriptural stand-point. However much men may scruple, wrangle, and reason to the contrary, yet his priority seems to be fully and clearly illustrated, by the language of our Saviour, as well as by Peter's actions and life. This primacy manifested itself after, as well as before the Resurrection, and especially on they day of Pentecost. The Lord often made use of the great Jewish festivals to bring out their full meaning and significance. These festivals looked forward to those great Christian facts which were then transpiring. So the resurrection of Christ took place on a Jewish passover. The passover had reference to the deliverance from Egyptian bondage, which was typical of our true deliverance by Jesus Christ from the bondage of sin. On days like these, the Jews from all parts of

the world were assembled in Jerusalem, and the news of these occurrences were more rapidly spread and their full meaning realized.

Peter, by his life and character, possessed the requisite qualifications corresponding with the name the Lord had previously given him. Whatever others may have thought, he was the first to acknowledge with his whole soul and the energy of a living faith that Jesus Christ was the Messiah. In a critical hour, when many of his disciples went back, the Saviour addressed the Twelve, saying, "Will ye also go away?" Then Simon Peter answered for the Apostles, and said, "Lord, to whom shall we go? Thou has the words of eternal life. And we believe, and are sure that thou art the Christ, the Son of the living God" (John vi. 69). Again, when the Lord asked the question, "Whom do men say that I am?" and they said, "Some say that thou art John the Baptist, some Elias, others Jeremiah or one of the prophets." Christ says, "But whom say ye that I am?" Simon Peter answered and said, "Thou art Christ, the Son of the living God." Whereupon Christ called him blessed, because flesh and blood had not revealed this unto him, and said, "I say unto thee, that thou art Peter; and upon this rock will I build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on

earth, shall be bound in heaven ; and whatsoever thou shalt loose on earth, shall be loosed in heaven" (Matt. xvi. 16—19).

No doubt this promise of the Lord had reference to Peter's faith, as well as to his person ; to the rock-man, as the renewed Peter in Christ, for "the Church of Christ is built not upon abstract confessions, but upon living persons, as the bearers of the truth." After the resurrection, the angel at the grave speaks to the woman, saying, "Go tell His disciples and Peter, that Jesus is risen as He had told them in Galilee."

Though Peter denied the Saviour, yet had Jesus prayed that his faith should not fail, and requested that after he was converted he should strengthen the brethren (Luke xxii. 32).

If the twelve Apostles are the founders of the Church, Jesus Christ being the chief Corner Stone, it is especially true of Peter, the representative head and leader. For, before the resurrection, Peter stands at the head of the Apostolic college, he is it also very plainly afterwards, until the appearance of Paul. The Acts of the Apostles are clear on this head. He is also chief actor in the election of Matthias, who was to fill the place made vacant by Judas (Acts 1st ch.). On the day of Pentecost, the birthday of the Christian Church, he is again the leading actor. And when the house of Israel is charged with crucifying Jesus, who had risen from

the dead, and was now both Lord and Christ, the people "were pricked in their hearts, and said unto Peter, and to the rest of the Apostles, men and brethren, what shall we do?" Peter is again the speaker, and replies, that spiritual regeneration is the door by which salvation is obtained. For he said, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." For the promise of this regenerative gift is unto you and unto your children, and to all who may be called to the knowledge of God. (Acts ii. 37—39.) In the healing of the lame man, who was daily carried to the beautiful gate of the temple to ask alms, Peter acts the physician. (Acts iii. 6.) In the infliction of the divine punishment on Ananias and his wife, Saphira, he pronounces the death penalty. (Acts v. 1—10.) It is Peter who called the beloved Dorcas to life again. (Acts ix. 39—43.) It was he, more than any other, who extended the Church in Judea, and laid the foundation for the Gentile mission, by baptizing the uncircumcised Cornelius. (Acts xx.)

The most reasonable supposition is, that there was an intentional preference given to Simon Cephas, on the score of eminence for genius, zeal, knowledge, prudence, or faith, which fitted him for taking the lead of the chief ministers of the Messiah. He is also named *first*, in the list of Matthew, which is hardly unmeaningly ap-

plied. That Simon Peter was the *first* or chief of the Apostles, appears from the uniform precedence with which his name is honored on all occasions in the Scriptures, where the order in which names are mentioned, could be made to depend on rank. We have also the universal testimony of the Fathers, that Peter was the chief. Besides, this was the general impression entertained throughout the Christian world, in all ages since his time.*

In short, down to the Apostolic Council or Synod, held at Jerusalem, A. D. 50, Peter is the most important personage in the Church. He maintains the superiority so clearly assigned him by the prophecy of Christ, and confirmed by history, that nothing but blind bigotry can deny it. After the Council of Jerusalem, he was with Paul at Antioch; after which no mention is made of Peter, either in the Acts or Epistles of the other Apostles.

Peter was one of the three who witnessed the resurrection of Jairus' daughter, and also one of the three on the mount of transfiguration; and one of the three with whom the Saviour retired to pray in the garden of Gethsemane.

Moreover, the Lord did not give him this supremacy to exercise a spiritual Lordship or tyranny over his brethren in office, neither does history mention any

*Bacon's Lives of the Apostles, pp. 46, 47.

trace of such in his life. (1 Pet. v. 3.) Though he was positive and firm in the upbuilding of the Saviour's kingdom, he never stooped so low as to persecute with fire and sword, those who somewhat differed from him, either in doctrine or practice; neither did Christ ever communicate such power to any one man, or set of men. Punishment was always, if any was deserved, referred to the Lord, even by the angels themselves, who are certainly holier and purer than any *self-styled infallible man*, whose spirit of persecution always had more and savored more of the infernal regions, than of the Saviour and of heaven. The peculiar position assigned to Peter had, no doubt, special reference to the laying of the foundation of the Apostolic Church, by the continuation of which the life of Christ is made to flow over into all her members, to the end of the world.

What an immense difference "between the Galilean fisherman, who, as a common presbyter (1 Pet. v. 1), not as a Lord over the flock, but as its example (verse 3), travels from place to place, in poor raiment, accompanied by his wife (1 Cor. ix. 5), to proclaim the simple word of the cross to the Jews and Gentiles; and a *Gregory VII.*, with his unyielding hierarchic pride, and his inexorable anathemas directed against all married priests as whoremongers and adulterers; or an *Innocent III.*, who, arrayed in gorgeous pontifical attire, and bearing the triple crown upon his head, reverently en-

compassed with different patriarchs, seventy-one metropolitans and superior prelates, four hundred and twelve bishops, nine hundred abbots and priors, the lights of learning, and the ambassadors of almost all the princes of Europe, at the fourth Lataran Council, as the holy and infallible father of the whole family of Christian nations," as the vicegerent of Christ upon earth.*

§ 4. THE EPISTLES OF PETER.

We have two Epistles from this Apostle, bearing the name of First and Second Epistles of Peter. Soon after the Council of Jerusalem, we find him at Antioch with Paul and Barnabas. It is highly probable that Peter was nowhere permanently settled, but as an Apostle continued to make missionary journeys.

The first Epistle he wrote from Babylon; it is not absolutely certain which he meant, whether the ancient city, then destroyed, or heathen Rome; likely the latter city, which was at that time, a true Babylon in wickedness. In this Epistle he explains more fully the doctrines of Christianity to the newly-converted Jews, trying to persuade them to a holy conversation, and a faithful discharge of all Christian duties, whereby they would secure their own peace, and disprove all the slanders of their enemies; and, finally, encourages them to patience and perseverance in the faith, lest the perse-

*Dr. Schaff's Historical Development, pp. 42, 43.

cution coming, would cause them to apostatize from Christ and His Gospel. This Epistle is peculiarly remarkable for the sweetness, gentleness, and humble love, with which it is written. It was written about A. D. 65.

In the second Epistle, which he is supposed to have written about the year A. D. 67, he exhorts them to grow in grace and holiness, to the producing of good works, and to be constant in the faith of Christ. He warns them of the coming of false teachers, whom many would follow to their own speedy destruction. He also reminds them of the general judgment from which the wicked cannot escape, and lastly, exhorts them to all holiness of life, so as to be ready for the second coming of Christ.

§ 5. PETER AT ROME.

It is the universal tradition that Peter labored last in Rome, and there, also, suffered martyrdom with Paul under Nero. The place where he wrote his first Epistle is Babylon, from whence he salutes the brethren. We have, also, the unanimous testimony of the ancient Church that he was, for some time, in Rome. This is the only place named where he is said to have suffered, and no other Church ever laid claim to this honor. It is also the unanimous testimony of the Church fathers that Peter preached and suffered in Rome. The length of time he labored there is not fully established. Tradition says that he was there twenty-five years, which

is, however, very improbable. But that he was there, and died there, is the united testimony of all Christian writers of ancient times.

The time he came to Rome is not fully determined, either by history or tradition, but he can hardly have been there more than a few years. It is not to our credit to deny the truth of events, ascertained by early and well attested tradition, whatever use is made of such facts. He is supposed to have preached to the Jews in Pontus, Galatia, Bithynia, Cappadocia and Asia, and finally came to Rome, where he suffered martyrdom, at the advanced age of about 70 years, having been a disciple about 37 years. He is said to have been crucified, with the head downwards, under Nero. This bloody tyrant was himself accused of burning the city of Rome, but in order to screen himself from the crime he charged upon the Christians the deed, and ordered that bloody persecution, with the most savage and unsparing cruelty. Tacitus, the Roman historian, says that Rome was burned in the year A. D. 64. And tradition says that Peter and Paul suffered martyrdom together at Rome, at about the same time. But the most reliable investigation fixes the date of St. Paul's martyrdom at Rome in the Spring of A. D. 68. And if the two Apostles suffered martyrdom together, and at the same time, then Peter must have died in the year A. D. 68, and thus after the destruction of the city. There is also

a tradition that Peter made his escape from prison, trying to save his life by flight, but meeting the Lord bearing His cross, he asked, "Lord, whither art thou going?" The Lord replied: "I am going to Rome, to be crucified again." Peter hastily returned and met his death with joy. This tradition still lives in the mouth of the people of Rome.

CHAPTER II.

THE APOSTLE ANDREW.

The Apostle Andrew was also a native of Bethsaida, a son of Bar-Jona, and a brother of the Apostle Peter. The history of this Apostle is very meagre; how he lived and where he labored, and what he accomplished, is not recorded in history. He, like Peter, was poor, and, as it appears, made his living by fishing. He was a faithful laborer, and the Lord did not despise him on account of his poverty, and we must not despise the poor either.

Before his call to the Apostleship, he was a disciple and follower of John the Baptist. But after hearing John's declaration in reference to the Saviour, whom he had pointed out as the "Lamb of God which taketh away the sin of the world," he immediately came to Jesus. He also introduced his brother Simon Peter to the Saviour, who called him Cephas, which means a rock (John i. 42). This appears to have taken place about the year A. D. 30. He and Peter accompanied him to the marriage feast in Cana, where the Lord turned water into wine, but afterwards again returned to his ordinary

occupation of fishing, perhaps not expecting to be further employed in the service of Christ.

Sometime after this, probably the same year, as he and some others of the disciples were fishing, the Saviour met them and by His miraculous help they inclosed a large quantity of fishes, filling both vessels (Luke v. 7). The Saviour now calls them, saying, "Follow me and I will make you fishers of men. And they straightway left their nets and followed Him."

HIS WORK AND LABORS.

History is comparatively quiet in regard to his field of labor. We have not much that is of a positive certainty. Some of the ancients are of the opinion that he preached the Gospel in Scythia; and, according to other accounts, in Asia Minor, Thrace and Achaia. The modern Greeks make him the founder of the Church of Byzantium or Constantinople. But of this we find nothing in the early history of the Church.

After working many miracles, he is supposed to have suffered martyrdom at Petrae in Achaia, by the order of the Roman Proconsul, Aegeas, whose wife and brother he had converted, and afterwards to have been crucified on a *crux decussata*, which then came to be called "Andrew's Cross."

CHAPTER III.

THE APOSTLE JAMES.

The Apostle James was surnamed the Greater, or Elder, to distinguish him from the other Apostle who was called James the Less, or Younger. James the Elder was a brother of John the Evangelist. He was a son of Zebedee and Salome ; his mother was a sister to Mary, the mother of the Lord.

He was also of Bethsaida, and was a fisherman, who, when called by the Lord, left all to follow Him, and became, like Peter, a fisher of men (Mark i. 19, 20). James was early favored with the most intimate companionship of Jesus. When certain Samaritans, to whose country Jesus with His disciples had come, refused to receive Him, James and John desired leave of the Lord to pray that fire should fall from heaven and consume them (Luke ix. 54).

James and John were also called the sons of thunder. This may probably imply a degree of decided boldness and fiery energy, with which they should, like an earthquake or thunder, mightily bear down all opposition to the Saviour's kingdom by their preaching and miraculous power.

James was one of the select three who were present on the mount of transfiguration, and also at the Saviour's agony in the garden of Gethsemane. After the resurrection of our Saviour, when James and John were again fishing in the sea of Tiberias, he once more saw the Lord. He was also present at His ascension. That James was a particular personage in the Apostolic college, is also seen from Acts xii. 17.

HIS AMBITIOUS CLAIM.

Salome, the mother of James and John, also followed the Saviour with her two sons. This would seem to indicate that Zebedee had died soon after the time when the call of his sons took place. For Salome could hardly leave her husband and family, and go with Jesus on His journeys, ministering to His necessities, if her husband had not been dead.

Salome seems to have had more aspiring ambition than their father, for it is she who demands of the Saviour that He should grant that her two sons might sit, the one on His right hand, and the other on His left, when He reigned in His glory. Upon which Jesus asked them whether they were able to drink the cup that He should drink of, and be baptized with the baptism that He should be baptized with? To which they answered, "We are able" (Matt. xx. 20—23). This seems to have aroused among the ten a feeling of indig-

nation against the two, for their idea of Christ's kingdom was only human. The Saviour told them : The kingdoms of the world are governed by princes and 'lords, and that only the great ones exercise authority over them. But it shall not be so among you ; for he who will be great among you, must be your servant. He who will be your chief, shall be the slave of the rest. "For even the Son of Man came not to make others His slaves, but to be a slave to many."

In vain had Christ pointed out to His disciples humility, meekness and industry as indispensable qualities which must pervade His followers. They still disputed on their way to Galilee among themselves on this question as to which of them should be the greatest, or prime minister, in their Master's kingdom. But the Saviour meeting them afterwards at Capernaum, brought up this defection. "Setting a little child before them (probably one of Peter's children, as it was in his house), and taking the little innocent into His arms, He assured them that unless they should become utterly changed in disposition and in hope, and become like that little child in simplicity of character, they should have no share whatever in the glories of that kingdom which was to them an object of so many ambitious aspirations."

§ 2. HIS LABORS.

In reference to his labors we have little that is reliable. True, report says, that he preached to all the dispersed tribes of Israel, but for this we have no certainty. It is supposed that he was chiefly engaged with the government of the Church at Jerusalem, which is also quite likely, because he, with Peter and John, was previously distinguished by the Lord, and their work was of a more particular character, while that of the other Apostles was more about the general affairs of the Church. James, the Elder, is not the one who presided at the first Council or Synod at Jerusalem, A. D. 50, neither the one who wrote the Epistle; because he had been already dead some six years before that Council was held, and seventeen years before the Epistle was written.

§ 3. HIS MARTYRDOM.

He suffered martyrdom in Jerusalem (Acts xii. 1, 2) about A. D. 44. He was beheaded under Herod Agrippa, who was at that time king of the Jews, and a grand-son of Herod the Great, who caused him to be seized and executed at Jerusalem (Acts xii. 2). It is reported that when his accuser, who had brought him before the Judges, saw the constancy of James in confessing Jesus Christ and his readiness to suffer martyrdom, he was so much affected that he repented and declared himself also a Christian, and was condemned, as

well as the Apostle, to be beheaded. "He was," it is said, "then led away with James, asked his pardon, which James imparted with a fraternal kiss and the words, 'Peace be with thee.'" It was, no doubt, his prominent position in the Church which made James the first victim of persecution. It is also very remarkable that upon the oldest son of Zebedee the storm of persecution opened, and that he had to be the first on the list of Apostolic martyrs, whilst John, the younger son, closed the Apostolic age quietly and peacefully.

CHAPTER IV.

THE APOSTLE PHILIP.

This Apostle was, like Peter and Andrew, a native of Galilee and of the City of Bethsaida, which signifies the house of nets. Philip doubtless had heard the Saviour, and of the zeal and faith with which Peter and Andrew followed him, so that when Jesus saw him and said unto him, "Follow me," he was at once ready to obey (John i. 43). The Saviour has various ways of bringing His chosen ones to Himself. Some, like Peter and Andrew, are brought to Him by others, and some, like Philip, He goeth forth to call Himself. The day following Peter and Andrew's call, He findeth Philip, whom He calleth by His own word. So the Saviour calleth many before they make any inquiries after Him. When He was on earth, He called but few a day, but since the outpouring of the Holy Ghost, He calls them by thousands.

HIS ACTIVITY AND LABORS.

Philip, after his call, was so devoutly engaged in the cause of the Saviour, that he soon sought out others, whom he also brought to the Lord, that they, too, might be sharers with himself in the blessings of the Messiah's kingdom, to which he had been called. He soon after met Nathaniel, and at once told him, "We have found Him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph" (John i. 45).

Shortly before the Lord's death, some Gentiles desiring to see the Saviour, addressed themselves to Philip, who mentioned it to Andrew, and these two to Christ. At the last Supper, Philip desired the Saviour to show them the Father (John xiv. 8—10). It is not positively certain where or when he died. The New Testament gives not a word in reference to his work as an Apostle, further than that he belonged to the twelve, and was with them assembled in an upper chamber after Christ's ascension.

That he was actively engaged in preaching the Gospel, may be inferred from the zeal which he manifested already immediately after his call to the Apostleship. He, probably, survived the destruction of Jerusalem. According to ancient tradition, he was married and had several pious daughters. He is supposed to have preached in Asia Minor, in the province of Phrygia,

and died, some say a natural death, others a violent one at Hierapolis, at a good old age.

But he may at last rise from Babylon or the shades of Persia, while his name-sake, the Evangelist, shall burst from his tomb in Hierapolis. For, as Polycrates truly says, "In Asia some great lights have gone down, that shall rise again on that day of the Lord's approach, when he shall come from the heavens in glory, and shall raise up all His saints." John, the beloved disciple, sleeps at Ephesus; Polycarp, at Smyrna; Thraseas, at Eumenia; Sagaris, at Laodicea; Papius and Melito, at Sardis—all awaiting the coming of the Lord from heaven, when He shall raise them from the dead.

CHAPTER V.

NATHANIEL BAR-THOLOMEW.

§ 1. HIS BIRTH AND NAME.

At the very outstart in the history of this Apostle, we are met with a primary question in regard to the several names by which he is called in the sacred writings, as to whether, perhaps, they do not refer to two entirely different persons? This difficulty, however, will easily vanish after the matter is properly understood. This Apostle was the son of Ptolemaeus, the first syllable Bar being often prefixed to Syriac names, and means son, just as Bar-Jonah means the son of Jonah, because Bar-Tholomew is not an individual name, but a word showing parentage merely. The Bar thus means son—"the son of Tholomew, or Tholomai." Hence the name Bartholomew.

His given name was Nathaniel, which means "gift of God." He is therefore supposed to be the same person who is frequently called Nathaniel. He was also one of the first called by Christ as a disciple. The Evangelist John never mentions Bartholomew, but

always Nathaniel, while the other three Evangelists never mention Nathaniel, but always Bartholomew. In John i. 45, Philip and Nathaniel are mentioned as coming to the Lord together. The other Evangelists always associate Philip and Bartholomew. The correctness of this view is also strengthened by the fact that Nathaniel is particularly mentioned among the Apostles to whom Christ appeared at the Sea of Tiberias, after his resurrection. (John xxi. 2.) He was a native of Cana in Galilee, which is about half-way between Lake Tiberias and the Mediterranean Sea. He was probably also a fisherman by occupation. (John xxi. 2.)

§ 2. HIS CALL.

Philip, after his own call, immediately seeks to bring his friend Nathaniel to Jesus. On telling him, "We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of Joseph," he replied with contempt, "Can any good thing come out of Nazareth?" To which Philip replied, "Come and see," (John i. 46.) Nathaniel, as well as Philip, was doubtless well acquainted with the Old Testament history, and he would not lightly assent to any representation of Christ. His caution is highly commendable, for to "prove all things" is Christian. Philip brought him to Jesus, wisely judging that no argument would remove his prejudice so well as the

aspect of Jesus himself. Nathaniel was near Bethabara when found by Philip, and came with him to Jesus, partly perhaps to gratify his friend and partly to satisfy his own curiosity. When Jesus saw him, He said, "Behold an Israelite indeed, in whom there is no guile," manifesting at once, a confidential and intimate knowledge of his character, with a high tribute of praise. Nathaniel may at the time have been absorbed in fervent prayer about the coming of the long-promised Saviour, when Philip approached him under the fig tree. For the fig tree made a delightful shade, and was often sought in warm seasons, as a place of retirement for conversation, meditation and prayer. The idea of the matter seems to be this, "Thou art no deceiver, but an honest wrestler with God, that He would send the Saviour of the world and show Him to thee; thy prayer is heard. The Messiah stands before thee." Philip was surprised that one whom he had never seen, should know him so well, and replied, "Whence knowest thou me?" Jesus answered, and said unto him, "Before Philip called thee, when thou wast under the fig tree, I saw thee." Nathaniel, at once convinced, exclaims, "Rabbi, thou art the Son of God; thou art the King of Israel." (John i. 48—9.)

Nathaniel was an Israelite indeed, one who had wrestled with God alone, and not like the hypocrites who stand on the corners of the streets in order to be

seen by men. He first recognizes Christ as "Rabbi," the great teacher at whose feet we must all be brought up. Secondly, he confesses His divinity in calling Him "Son of God." Thirdly, he owns Him as the "King of Israel," whom they had long since waited for.

Jesus recognizing with pleasure the ready faith of this pure-minded disciple, replied, "Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these." Then turning to both Philip and Nathaniel, He says, "I solemnly assure you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." (John i. 50—51.)

From this time forward, he appears to have been a constant follower of the Lord. Two days after this occurrence, there was a marriage in Cana of Galilee, at which he with Jesus and the other disciples was present.

§ 3. HIS LABORS AND DEATH.

After this occurrence, no mention is made, whatever, of Nathaniel, under either name, except that the twelve were sent forth in pairs; and that he was sent with his friend Philip; and that he was fishing with the Apostles when Christ after his resurrection, appeared unto them. (John xxi. 2.)

Early tradition, however, says that he propagated the faith in India, where, according to Eusebius, he left

the Gospel of Matthew in the Hebrew language ; and that he was also in the more northern and western parts of Asia and in Lycaonia and Armenia Major.

In reference to his death, we have different accounts. Some assert that he was martyred by being flayed alive, and beheaded in Armenia, at the city of Albanopolis. Others say that in extreme old age, he was martyred at Urbanopolis, in greater Armenia, by scourging and crucifixion. There is no doubt, but that he at last suffered martyrdom somewhere in Armenia. At what age of his life, or year of the world, is not known.

CHAPTER VI.

THE APOSTLE MATTHEW.

This Apostle, also called Levi, was the son of Alphaeus. He was a native of Galilee, but to what city or tribe he belonged, is not known, neither is it known where or when he was born. Matthew and Levi are names of one and the same person, whom our Lord called from the receipt of custom. Levi was, no doubt, his old name, which may have had some reference to the Jewish legalism, while that of Matthew, the new, or assumed name, may refer to "one who is fully grown, a man, a hero," meaning "God's free man," in opposition to Levi, the servant of the law.

This Apostle was a publican, tax-gatherer, or collector of customs, at the Lake of Gennessareth, an office much despised and regarded as degrading by his countrymen, especially so by the Scribes and Pharisees. This office he held under the Romans, who were at that time masters of Palestine; it consisted in collecting a certain tax on goods and persons passing over the Lake Gennessareth. Here he sat, day by day, collecting toll, penny by penny, from the unwilling people, whose

national pride was every moment wounded by the degrading exactions of the Romans.

§ 1. HIS DIVINE CALL.

Here the Saviour called him, and he immediately left his old occupation and followed Him (Matt. ix. 9). He now became a gatherer of tribute in the kingdom of the Prince of Peace. He, no doubt, had been acquainted with the Saviour, and had frequently heard of Him before. Soon after his call, he not only renounced his former vocation for the discipleship of Christ, but hailed his new calling with such satisfaction and delight, that he celebrated it with a great feast, to which he invited his old friends, as well as his new ones, that they might share with him his joy at his hospitable board. Even the Saviour and His disciples honored him as guests. This the proud Scribes and Pharisees could not endure, and questioned the Lord's propriety of eating with tax-gatherers and sinners (Luke v. 30). But to the cavils of the Scribes and Pharisees the Saviour replied: "They that are whole need not a physician, but they that are sick. But go ye and learn what this meaneth. I came not to call the righteous, but sinners to repentance." Yet out of this hated class Jesus did not disdain to call at least one whom He chose for the express purpose of building up His kingdom of Salvation and Faith.

§ 2. HIS LABORS AND DEATH.

Of the labors of Matthew, we know very little for a certainty. After Christ's ascension, he continued with the other Apostles, to preach the gospel in Judea, but how long he remained here, is not known. It is not clearly stated, either by tradition or Church history, to what country he finally went and preached Christ. The earliest testimony on record, is that "when the Apostles divided the heathen world by lot among themselves, Matthew was assigned to Ethiopia."

At what time or place, and in what manner he died, is not positively known. According to some, he died a natural death, but others say, he suffered martyrdom. The general opinion is, that he preached and suffered martyrdom in Persia or Parthia; some say, he was burned. The Greek calendar of the saints has the 16th day of November as the day of his martyrdom. Another story is that the fire which had been kindled for his destruction, was extinguished by his prayers, and that he at last died in peace. A later legend, however, relates his martyrdom as having taken place in Ethiopia, and says, "that one of the attendants of Hirtacus, king of Ethiopia, murdered him by piercing him through the back while at prayer. The revenge of the king was prompted by the conversion of Aegyppus, his predecessor to the throne, who with his whole family had adopted Christianity in consequence of the preaching of Matthew."

§ 3. HIS GOSPEL.

The Gospel of Matthew was no doubt written in Palestine for the Jews and Jewish converts, and in the Hebrew language. This is the testimony of the Fathers, dating to within seventy five years of the time of Matthew himself, who are very decided in maintaining that it was written in the Hebrew, and that he wrote it when he was about to depart from Palestine. This he did, in order that those whom he left behind, might have an authentic record of the life of Christ. The Greek manuscript which we have, is only a translation, or perhaps another copy, which Matthew afterwards made in the Greek language.

Papias says that "Matthew wrote the divine words in the Hebrew language, and every one translated them as best he could." The value of his testimony may be best learned from his own simple and honest account. He says, "If any person who had ever been acquainted with the elders, came into my company, I inquired of them the words of the Elders,—what Andrew and Peter said?—what Thomas and James, and John and Matthew, and the other disciples of the Lord, used to say?" Pantænus of Alexandria, who lived about A. D. 180, says that he found the Gospel of Matthew in Hebrew among the Jews of Arabia Felix, towards the end of the second century. Jerome says, "Matthew composed his Gospel

in Hebrew letters and words, but it is not very well known who afterwards translated it. Moreover, the very Hebrew original itself is preserved even to this day, in the library at Caesarea, which the martyr Pamphilus most industriously collected. I had also the opportunity of copying this book by means of the Nazareans in Beroea, a city of Syria, who use this book." He also says, that Matthew wrote his Gospel in the Hebrew language, principally for the sake of those Jews who believed in Jesus.

§ 4. THE TIME OF WRITING.

As regards the time when the Gospel of Matthew was written, we have conflicting opinions. Some maintain that he wrote it nine years after the ascension; others, fifteen years after that event. But the more probable time in which this Gospel was written, is about A. D. 66 or 67. This we conclude, because he relates a fact which took place but a short time before the destruction of Jerusalem. (Matt. xxiii. 35—39.)

§ 5. THE OBJECT OF HIS GOSPEL.

The object of Matthew in writing this Gospel, was not merely to give us a history of the birth and life of the Saviour, but more particularly to correct the wrong impressions which had taken possession of the Jews, that the long foretold Messiah would come in the power

of God, and lead them on to certain triumph over their enemies, and establish his mighty kingdom upon the throne of David. This false notion drew the whole nation together in revolt, and incited them to the contest, and sustained them under the most awful calamities. While these notions were prevalent, this Gospel was written. It constantly referred to the Old Testament, and showed that Christ, who had been here, and suffered death upon the cross, was actually the person of whom the Prophets of old spake—showing that he had already come, for whom they ignorantly looked and upon whom they based their groundless hopes as a coming deliverer. He also mentioned that the destruction of their city and temple would soon follow after the cessation of the daily sacrifice in the temple, clearly showing that the actions of Jesus, even in the most trifling incidents, correspond with ancient passages of Scripture, which foreshadowed the Messiah. In a word, his object was to correct the false hope of the Jews, and also to strengthen and preserve those who already professed Jesus.

CHAPTER VII.

THE APOSTLE THOMAS.

The Apostle Thomas is also called Didymus, *a twin*. We have no information of his parentage, rank in life, or occupation, before he was called to the Apostleship. He was, probably, from Galilee. He is represented to us by some as a man of a melancholy, skeptical and willful turn of mind, who would believe only after the most palpable and obvious testimony of the understanding and experience; but, with great decision and fidelity, he would hold fast to what he had once come to believe. This is rather too harsh a judgment upon one who was so ready to believe after he was truly convinced.

§ 1. HIS LIFE

The first incident that is mentioned of him, after his call to the Apostleship, is in connection with the death and resurrection of Lazarus. (John xi. 16.) When he found Christ determined to go where Lazarus was, and where He had previously been in danger of His life, he would not let Him go alone, but said to his fellow disciples, "Let us also go, that we may die with Him,"

meaning, since our Master will expose Himself to such imminent danger, let us go wherever He may go, and die with Him. While the rest of the Apostles were full of fear, he showed here a more exalted devotion to the Saviour than they.

In the 14th Chapter of John, where Christ delivered His parting discourse to His disciples, He informed them that He was going to prepare a place for them in His Father's house, where there are many mansions, and assured them that He would speedily come and bring them to these mansions, that they might be where He was. After which the Saviour said, "Whither I go, ye know, and the way ye know." Then Thomas replied, "Lord, we know not whither Thou goest; and how can we know the way?" Jesus replied, "I am the Way, the Truth, and the Life; no man cometh unto the Father, but by Me."

The disciples were still dreaming of a worldly kingdom, and not one of them had any clear idea of that spiritual kingdom He came to establish; neither had they any idea of His resurrection; nor would they believe it, until they had seen Him with their own eyes. Thomas did not show such a wonderful skepticism, when he would not believe that the Saviour had actually risen. He rather thought that they were deceived, and he would give no credit to the report, until he had seen Him himself, and felt the wounds in His hands and side.

The disciples were assembled in the evening of the first day of the week, when Christ first appeared unto them, but Thomas was not present. What caused his absence, we are not told. It may have been business, company, or it may have been the fear of the Jews. Many Christians absent themselves from God's worship, and often for very trifling excuses, but see and know not the losses they thus sustain.

The other disciples tell Thomas with joy and exultation, "We have seen the Lord." They doubtless wished that he had been with them. Christians ought to build up one another in the faith, both by what they have seen, heard and experienced. Those who by faith have seen the Lord, should act as missionaries, and reveal Him to others.

§ 2. HIS DISBELIEF.

When Thomas heard the report that the Lord had risen, he would not believe it, except he could see the nail-prints in his hands, and put his fingers in them, and could put his hand into His side. Christ was, after his resurrection, not always with his disciples as formerly, no doubt thereby to show them that He now belonged to another world. Thomas had to wait eight days longer in his incredulity. This was, no doubt, a melancholy week for him, as he was in sorrow and doubt, while the other disciples were full of conviction

and joy. Because of Thomas' disbelief, Christ would not appear to him separately, merely for his own satisfaction, but left him in suspense, until He found him in the society of His disciples again. Besides, all the disciples should witness the rebuke which he deserved. Let us not suppose that we can be blessed by absenting ourselves from the assemblies of Christ's people.

After eight days the Saviour appears unto them, when they were all assembled, and saluted them as before, with "Peace be unto you." Thus Christians, who assemble in the name of the Lord, are continually blest. Christ now addresses Thomas, requesting him to reach forth his finger and his hand, that he might examine the marks of His wounds. Thomas, ashamed of his incredulity, exclaimed, "My Lord and my God." He is now ready to acknowledge Him to be *his* Lord and *his* God. Thus in faith, the will and understanding must assent to the terms and truth of the Gospel. It is right to use our reason, but what it cannot understand, we shall accept by faith. Christ now tells him and all the world, that blessed are they that have not seen what they saw, and yet believed. We have never seen Christ with our eyes, but if we believe in Him and follow Him, we shall be blessed.

§ 3. HIS LABORS AND DEATH.

Of the labors and death of St. Thomas, we know little. The first mention made of him, is by Origen, who referred to the testimony of a tradition which says, that when the Apostles separated to go into all the world, and preach the Gospel, Parthia was assigned to Thomas. It is also said, that he preached to the Medes, Persians, &c. Several of the Church Fathers inform us that he also preached in India. There is also a report that "Thomas found in his travels, the three Magi, who adored the infant Jesus, and having baptized them, associated them with him in his Apostolic labors." The oldest tradition says that he died in the Parthian Empire, and was buried in Edessa; but later accounts say in East India. There is little doubt that he died a martyr, somewhere in the Parthian empire. In the 13th century Marco Polo found Christians at Socotra, an island in the Indian Ocean, who claimed that their Church was planted by the doubting disciple. Guides pointed out to the late Hon. William H. Seward the hill and the cave at Malapoo, where it is alleged that St. Thomas sought refuge and suffered martyrdom. They say that even the threshold of the cave still bears the impress of his foot.* St. Francis Xavier, surnamed "the Apostle of the Indies," in relating his voyage to

*Seward's Travels around the World, p. 346.

India, states that his vessel entered the harbor of Socotra, and was detained there many weeks for provision and repairs. While there he found the inhabitants hospitable and docile Christians, using a ritual-service which they claimed to have been left them by the Apostle St. Thomas, to whom they attributed their conversion. At any rate, they had never heard of the Pope, nor even of the division of the Church between the Greek Patriarch, whom they acknowledged, and the Pope of Rome.* This mission St. Xavier began in Goa, India, A. D. 1542.

*Seward's Travels around the World, p. 469.

CHAPTER VIII.

THE APOSTLE JAMES.

We know nothing of the parentage or early history of this Apostle, or of his occupation or place of residence, further than that he was a son Cephas, otherwise called Alpheus, and Mary. Why he is called "James the Less,"* whether on account of age, size, or dignity, we are unable to say. It was, perhaps, partly to distinguish him from James, the elder Apostle, or, most probably, because he was small in stature. James the Less is sometimes called the brother of the Lord, yet he can be no nearer relation to Him than a step-cousin. James the Less and James the Just we believe to have been one and the same person, though this is denied by a number of writers who occupy prominent positions in the Church, and are, therefore, also entitled to some respect.

§ 1. HIS WORK.

He was called to be an Apostle, and was also honored by the Lord with a separate interview, eight days after His resurrection. (1 Cor. xv. 7.) He occupied a

*In the Greek original of Mark he is called "James the Little."

very prominent position among the Apostles, and was also held in high esteem among the Jewish Christians. After the elder James was beheaded, he became Bishop of the Christian Church at Jerusalem. He is also believed to have presided at the first Apostolic Council or Synod, held at Jerusalem A. D. 50. At this Synod he acted as President, and it seems that all, especially the Jewish Christians, looked to him that he should speak the decisive word in reference to the strife and contention about the manner of receiving heathen converts into the Christian Church. Then it was that he offered that compromise recorded in the Acts xv. 13—21, which practically settled those difficulties forever. Paul calls him one of the pillars of the Church. (Gal. ii. 9.)

There were many who were called James, from whom, and from whose labors, he and his labors must be distinguished.

He also frequented the temple, and prayed so often upon his knees for the forgiveness of the sins of his people, that his knees became callous like those of a camel. On account of his distinguished piety and sanctity, he is also called "the Just." Wherever he is mentioned, whether in the Acts of the Apostles, or in Paul's epistles, he is always represented as a person of high standing and great importance. His opinion always had great weight in the regulations of the Apostolic doings. He was, no doubt, the most important person among

the Apostles at Jerusalem, after Peter, the chief of the Apostles, had directed his attention elsewhere. But, notwithstanding the high esteem in which he was held, his life was still prematurely terminated by martyrdom. He was naturally so constituted, being yet an Apostle of the Circumcision, that if any one could save and bring Jews over to Christianity, he could; but when they refused at the eleventh hour to hear the Messenger of Peace, the divine forbearance was exhausted. This ended the mission of James, at the time when the long-threatened judgment of God was about to break upon them.

§ 2. HIS EPISTLE.

It is generally supposed, and it is also the uniform tradition of the Church, that the Epistle of James was written by the Apostle James, called “the Just.” True, it was not admitted till the fourth century that James the Just was one and the same person as James the Less, and one of the twelve Apostles. Though there was some doubt at first as to its author, it is now almost universally admitted from both external and internal evidence of the Epistle, that James the Less had written it shortly before his death, which took place A. D. 62. And also because it was found in the Syriac version, which was made toward the end of the first century, and doubtless intended for converted Jews, as well as for “the twelve Scribes scattered abroad,” so as to pre-

pare them for the overwhelming destruction of the Jewish nation.

It is called a Catholic Epistle, because it is not addressed to any particular person or Church, but to Jewish converts everywhere, as well as to the unconverted part of the whole nation, and is, also, intended for the whole Christian Church. The immediate design of the Epistle was to animate the Jewish Christians to bear patiently any suffering to which they might be exposed, assuring them that God would listen to and support them in their sincere prayers. He also exhorted them to have a just and impartial regard for the poor; to obey God's commandments; and showed the insufficiency of faith without works; the necessity of strictly governing the tongue, and cautions them against strife, pride, sensual passions, rash judgment, &c. He further announces threats against persons who make improper use of riches, and intimates the destruction of Jerusalem.

It is supposed by some that the sharp rebukes and awful warnings given in his Epistle stirred up the persecuting rage of the Jews, which terminated his life. It is, indeed, wonderful that he was preserved so many years in so perilous a situation. This must alone be accounted for by ascribing it to the Lord's immediate protection.

§ 3. HIS DEATH.

The writing of this Epistle was doubtless one of the last great acts of his life. When the Apostles were commissioned to preach the glad tidings of salvation to all the world, commencing at Jerusalem, there was still needed one who should remain in that city, to which all the sons of Israel, throughout the world, looked as the fountain of all religious light. There was the scene of the triumph of Christian faith. There the great Founder of our holy religion, the Saviour of the world, had died and triumphed over the powers of hell and darkness, by His glorious resurrection, and triumphant ascension into heaven.

He was, as stated before, the best-fitted, and most influential among the Jews, because of his most zealous conformity to the Mosaic law. The last mention of James in the Acts of the Apostles is, when Paul for the last time visited Jerusalem, and also James, and with his associates made report to him and his elders, of the labors among the Gentiles, and handed over his collections for the poor Jewish Christians of Palestine. James was, no doubt, then the head and leader among the Christians there. But after he had borne powerful testimony among the Jews at Jerusalem, that Jesus was the Messiah, and had pointed to His second coming in the clouds of heaven, he was thrown down from the battlement by them, and as he was not killed by the

fall, they began to cast stones upon him. The holy Apostle kneeling down, prayed for his murderers, saying, "I entreat, O Lord God the Father, forgive them, for they know not what they do." One of them at length struck him with a pole and killed him. This took place about A. D. 62. At this time the procurator Festus had died, and his successor Albius had not yet arrived. The Jews were then without a governor, and thus at liberty to gratify their turbulent passions. James being the leading man among the Christians at Jerusalem, being called the "Just" among the people, all the hatred which the chief men bore to the followers of Jesus was therefore concentrated on him.

He was buried near the temple, and his tombstone was still pointed out in the time of Hegesippus, a Church historian of the second century. He was thus prevented from seeing the misery and destruction of that stubborn and rebellious people. He was a true witness that Jesus is the Christ both to the Jews and Gentiles. The Apostle James was held in such high veneration for his righteousness, that the best and wisest among the Jews considered his martyrdom to have been the cause of their siege, which soon followed after his death. Josephus thought and declared it to have been the common opinion that the sufferings of the Jews and the destruction of their city and temple were owing to the anger of God, excited by the murder of James. This must

be considered a strong and remarkable testimony to the character of this Apostle, as it is given by one who did not believe that Jesus was the Christ.

Thus did this great and good man fall asleep, in the ninety-sixth year of his age, about twenty-nine years after the ascension of our Saviour. He was a man of very temperate habits, wholly abstaining from flesh, drinking neither wine nor strong drink, and an example for all Christians to imitate.

CHAPTER IX.

THE APOSTLE SIMON ZELOTES.

This Apostle is called Simon the CANAANITE. (Matt. x. 4.) Of his history, parentage, or labors, we know very little, either from history or tradition. He appears in the New Testament as one of the twelve disciples of Christ. He was called Simon Zelotes, perhaps, because he was of Cana in Galilee; but we think more likely because his name seems to have been derived from the Hebrew root, *Qurna* or *Kana*, signifying the same as *Zelotes* in Greek, "to be zealous," or "one who is zealous." This name he could hardly have received from the sect called "Zealots," which arose long after the death of Christ; it is more probable that he bears this name, because of his great zeal for the cause of Christ, which he had espoused.

In reference to his labors, we have no positive certainty. Some Church Fathers identify him with Simeon, son of Cleopas, who, according to Eusebius, succeeded James as Bishop of Jerusalem, and was crucified by Trajan, in the one hundred and twentieth year of his age. But according to others, he preached in Egypt,

Cyrene, Mauritania, Lybia, and at last in the British Isles, where he was crucified. Finally, Abdias* tells us, that he with Judas Thaddeus was taken to Persia and Babylon, and murdered at Sunir. One thing, however, is certain, all the respectable authorities go to confirm the general testimony in favor of the movement of all the Apostles from Jerusalem, before its destruction, to the countries east of the Euphrates. No doubt this Apostle, like the rest, ended his life by martyrdom.

*Abdias, the supposed author of an apocryphal history of the Apostles ; about the 5th or 6th century.

CHAPTER X.

THE APOSTLE JUDE.

§ 1. HIS NAME.

We have several Apostles who bear the name of Jude. This would seem to show a great poverty of appellatives among their parents. Among the twelve there are two Simons, two Jameses, and two Judases; and including those whose labors were connected with the Apostles, we have also three Johns, (the Baptist, the Apostle and John Mark,) and two Philips, besides others of minor importance. This is sometimes apt to create confusion in our minds, which can, however, be easily avoided.

In the case of Jude, this is easily done, because his name is generally written Juda, or Jude, while that of the traitor is written Judas. Jude was a brother of James, and in his Epistle he calls himself the "brother of James." From all that can be learned from the different gospels, it would appear that Judas, Juča, or Jude, the brother of James, and Libbeus or Thaddeus, were only different names of the same Apostle.

Some, however, suppose that these two different sets of names referred to two different persons, who were Apostles, but were afterwards rejected by Christ, for reasons now unknown; or were by some of the Evangelists considered as Apostles, but not by others; but this is very improbable.

§ 2. HIS LABORS AND DEATH.

We find very little account of his labors that is at all reliable. Jude was the son of Alpheus, brother of James the Less, and also called one of the Lord's brethren. We are not told when, or how he was called to be an Apostle. It has been supposed that before his call to the Apostleship, he was a husbandman, and that he was married and had children. The Apostles sent men to Antioch to inform them of the result of the Apostolic Council held at Jerusalem, A. D. 50, of which Judas was one. (Acts xv. 22.)

The only particular account we have of him, is found in John xiv. 22, where he asked the Lord, "How is it that Thou wilt manifest Thyself to us and not to the world?" Jesus answered and said unto him, "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

It is supposed that after the Pentecost he preached for some time in several parts of the land of Israel, and

wrought miracles in the name of Christ. But it is also highly probable that he afterwards preached the Gospel to Jews and Gentiles in other countries. Some say that he preached in Arabia, Syria, Mesopotamia and Persia, and in the latter country, through the instigation of the magicians, met a cruel death.

§ 3. HIS EPISTLE.

The Epistle of Jude is short, containing but one chapter of twenty-five verses. It seems to have been written against heretics, who by their impious doctrines and disorderly lives, corrupted the good morals of the Christians. The author calls himself "Jude, the servant of Jesus Christ, and brother of James." At first, some few rejected this Epistle, but it was soon received by all as genuine Scripture. It is supposed to have been written between A. D. 64 and 66.

CHAPTER XI.

THE APOSTLE JUDAS ISCARIOT.

A shade of sadness will, no doubt, pervade the mind of every Christian, when he reads the history of the traitor, Judas Iscariot. The mind at once refers to cases of similar characters, which sadly rise up before it, who were well known as once among the professed followers of Jesus, but who, like Judas, have long since fallen and entered into the ranks of the Evil One, over whom bitter tears have been wept, and for whose salvation many earnest prayers have been offered.

Of the early history of Judas, of his birth, his home, his occupation, his call, or of his previous character, the sacred writers bear no testimony. We know from the Gospels, that he was one of the twelve disciples, and the one who at last betrayed and sold his Master for thirty pieces of silver. The holy Scripture challenges our faith, especially from the fact, that it is not a one-sided representation of events, but a full and honest history of facts, whether in favor, or in opposition to Christianity. The sacred writers relate the whole truth, both as it respects friends and foes; they describe the weak-

ness of Christ's disciples as well as their strength and glory. The Bible is, therefore, a record worthy of our faith.

§ 1. HIS CHARACTER.

Judas Iscariot was one of the followers, of our Saviour; one who owned and professed Christ before the world. He, no doubt, was outwardly a consistent servant of Christ. He had, no doubt, a good moral character, and was zealous for the upbuilding of Christ's kingdom on earth. He was an Apostle unto whom Christ had given "power against unclean spirits, to cast them out, and heal all manner of sickness, and all manner of disease." In short, it is reasonable to suppose, that Judas Iscariot was a respectable man, with a character as good as that of most of his neighbors, perhaps a little better, close-fisted, and sharp in money matters. Whatever may have been his business, he had, no doubt, a good reputation for honesty, as well as for a careful management of the property intrusted to his care. He is on several occasions referred to as treasurer and steward of the little family of Jesus. He is called the "bag-man," the "purser." It is a name descriptive of his peculiar duty in receiving the money of the common stock of Christ and his Apostles, buying the necessaries of life, administering their common charities to the poor, and managing all their finances as a steward.

The motive by which he was induced to connect

himself to Christ, could not have been a pure one from the beginning. In fact, all the disciples seem to have been inspired chiefly by the expectation of earthly honors, triumphs, and rewards to be won and enjoyed in Christ's kingdom; even contending with one another about the question, who should fill the office of the highest position and power under his rule. Judas had, no doubt, the idea that he would be made the Lord's high treasurer, because he had the bag and carried what was given. Why not? Because he bought and provided for all the wants of the brotherhood of Christ, no doubt, he thought, that if he would do this in a wise and saving way, it would be a service of no small importance, and this would certainly be a weighty consideration with Christ, at the time he would select the officers for his kingdom.

Though he filled one of the highest offices in Christ's Church, and had every requisite qualification, both as regards knowledge, authority, and miraculous influence, yet the Saviour knew what base inclinations were in him from the beginning. And, instead of becoming more and more holy, as he should have done, he became more and more selfish and worldly, so as at last to make common cause with the wicked, and turn out as his Lord's accuser. This same conduct has often been repeated since the days of Christ, by persons of the most favored circumstances, who go step by step, further and

further, in the downward course of sin, until ruin and destruction stare them in the face. Such not only disgrace and ruin themselves, but also injure the holy cause of their Saviour. Many a one like Judas has been temporarily wrecked and eternally ruined on account of his love for worldly gain.

The worst enemies of Christ are those within the Church. Judas was not only a disciple of Christ's, but also a type of all other traitors. He, like the avaricious, whom he represents, never turned his face upwards, but, like the brutes, always downward, and away from heaven, his destined home. Milton portrays these fallen spirits well, when he says:

“Mammon, the least created spirit that fell
From heaven; for even in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold,
Than ought divine or holy else enjoyed.”*

The labors and teachings of Christ had raised up in Jerusalem a party against Himself, a combination of foes of the most determined and hostile character. The great dignitaries of the nation had united to use their power, influence and money for His destruction. Judas was, no doubt, aware of all this, and hypocrite as he was, filled with selfishness, as all misers are, and hollow-hearted, full of lies and deceit, destitute of all true godliness, he could easily be induced to embrace this oppor-

*Milton Par. Lost. Book 1, lines 679—683.

tunity of enriching himself. Many a one has since sold his Lord and Master for money, and many more are secretly bargaining with Satan still, agreeing to worship him, provided he will make them rich.

§ 2. HIS CRIME.

Judas Iscariot goes secretly to the enemies of Christ and makes a contract to sell his Lord. He did not become an open foe. He still retained his profession, his name, his office, and apparent friendship; he ate and drank, and walked, and conversed, and worshipped with Christ. Yet with all these marks of attachment, he basely covenanted for His life. This was a crime of the most aggravated wickedness. This will appear when we consider that the person, whom he betrayed, was a friend, a holy, spotless person, the friend of man, the Redeemer of the world, the joy of heaven and the delight of God.

What could have been the object for which Judas betrayed Christ? This becomes clear, after we understand the true nature of the plot among the Scribes and Pharisees. They, no doubt, felt, that Christ's success would be the utter ruin of their wicked course of proceeding at Jerusalem. He was regarded as a dangerous foe to them, because of his repeated encounters with them in the temple and other public places of assembly, where he struck at the very foundation of all their au-

thority and power over the people. It was seen that they, with all their learning, prevailed nothing, and were set at naught by an illiterate Galilean, and that their greatest and most puzzling attacks upon His wisdom were turned in absolute jest and ridicule against them. It was clear that they would soon lose the entire spiritual control over the people, as they had lost all the temporal power of the nation.

Fearing, no doubt, the tumult of the people, they made no open arrest. But did it more sily; they needed, therefore, some spy who could watch His private movements, and when he was unattended by the people, deliver Him into their hands. They knew, too, that the lip worship of "Hosannas" could be easily turned into the ferocious yell of "Crucify, crucify Him." They knew, too, that a person like Pilate, who had little conscience and less honesty, could be easily coerced to grant their wishes. While thus deliberating, in comes Judas, whose spirit was the very personification of the spirit of our age, whose sole object was gain, to make money; honorably, if you can, if not, any how. The bargain was soon made for the betrayal of Christ; thirty pieces of silver was the stipulated sum. Some writers make it but \$4.80, while others make it £3 15s., or about \$16.87.

When Christ, with His disciples, was eating the paschal lamb and instituted the sacred supper, He said to

His disciples, "One of you will betray me." This solemn assurance excited a most unpleasant sensation, and all began to inquire, "Lord, is it I?" John plainly inquired, "Who is it, Lord?" Jesus impressively replied, "It is he to whom I shall give a sop when I have dipped it." It was one of His familiar friends, one of His chosen companions. As the Lord promised, He gave the sop to Judas Iscariot, who, receiving it, was not bettered, nor moved to change his dark purpose; but, watching his opportunity, he, with satanic spirit, resolved immediately to execute his plan in spite of his open exposure. Jesus still having His eyes fixed on the inward movings of his heart, said to him, "What thou doest, do quickly." Judas, lost to repentance, went out immediately and executed his base design. This was all perfectly without meaning to the wondering disciples, who thought he was to procure some food and give some alms to the poor. Judas, under the influence of an evil spirit, to whose direction he was now abandoned, came to the chief priests, who, no doubt, waited for his coming. A band of watchmen and servants with swords and cudgels, were soon ready and placed under the guidance of Judas, who well knew the place to which the Lord would go after the feast, and conducted his band of armed men across the brook Kedron, to the garden of Gethsemane. On the way he arranged with them the sign by which they should, in

spite of the darkness, recognize Christ, the person whose capture was the grand object of their dark design. "The man whom I shall kiss is He; seize Him." When they came to the spot of His favorite retreat, he walked up to his Lord with the air of friendly confidence, and kissed Him. This shows the close intimacy which had existed between the betrayer and the betrayed. Jesus submitted to this kiss, but remarked, "Judas! betrayest thou the Son of Man with a kiss?" After the Saviour was taken, no further notice is taken of Iscariot's treachery, until next morning, when Jesus was condemned by the Sanhedrim, and dragged away to undergo punishment from the secular power.

The sun of another day had risen upon Judas' crime; he had had time for cool reflection. Spite and avarice had both now received their full satisfaction. The thirty pieces of silver were his; his Master, who rebuked him for his vileness, was now safe in the hands of those who were impelled by the darkest passions to secure his destruction. But after all, now came the better thought, "What had the pure and holy Jesus done to deserve this reward at his hands? Had he not been called from the sordid pursuits of a common life, to the high task of aiding in the regeneration of Israel? Had Jesus not taught him, labored with him, prayed for him, trusted him as a near friend, making him the steward of all the earthly possessions of His Apostolic

family, and the organ of his ministrations of charity to the poor?" Mournful thoughts like these, no doubt, filled his traitorous heart in the morning. The money he received, proved a curse instead of a blessing. He found it had been too dearly earned. He repented, but repentance is not atonement. Tears of remorse cannot take away guilt. The repentance of Peter and Judas are different; Peter repented and sought forgiveness and received it; Judas repented, but sought no forgiveness, and only sunk the deeper into guilt. That money was drinking up all his spiritual happiness. His repentance was that of remorse, of despair, and of death. He prayed not, he sought not Christ's mercy.

"He that trusteth in his riches, shall fall;" again it is said by St. James, "Go too now, ye rich men, weep and howl for your miseries that shall come upon you." "Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped, are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in the day of slaughter. Ye have condemned

and killed the just, and he does not resist you." (James v. 1—6.)

Judas, overwhelmed with vain regrets, took the hateful though desired price of his villainy, and rushed into the presence of his purchasers, held out to them the money, confessing his guilt, and saying, "Take back the cursed price, I have sinned, I have betrayed innocent blood." The proud priests, in their exulting tyranny, coolly and sneeringly replied, "What is that to us? See thou to that." Judas, now maddened with hopeless remorse, flings the cursed price of his infamy and woe upon the floor of the temple and rushes out of their presence, to seal his crime and misery by the act that put him forever beyond the power of redemption.

§ 3. HIS END.

His despair was so great that he shunned the observation of men, fleeing out of the city and terminating his career under the most appalling circumstances. The wretched man saved his eyes the renewed horror of the sight of the crucifixion by closing them in the sleep which earthly sights cannot disturb. But even in the mode of his death new circumstances of horror occurred. Having sold his Saviour, he hangs himself! Apparently a man of weight, the instrument of suspension breaking, he fell down and his bowels burst out. Truly, the way of transgressors is hard. We are told in the Bible he went

to his own place, not that his sin was unpardonable in itself, but because he sought no refuge in the Redeemer, but rushed into the presence of his Judge before he was called, with all his guilt unpardoned upon his head.

Judas Iscariot is always named last among the Apostles, and with that black brand, "even he who betrayed Him;" intimating that from the first Christ knew what a wretch he was, and that he had a devil and would prove a traitor. But why did our Lord take him among the Apostles? We know no better reason, but to teach to us that the Church of Christ on earth is not perfect; and that we must watch and pray, that we fall not into temptation. And to encourage and fortify His people, if at any time the vilest scandals should break out, that they would not feel discouraged. And further, we learn from this, that tares among wheat, wolves among sheep, must be expected, and that a day of discovery is also coming, when hypocrites shall be unmasked and discarded. Judas, though dead, yet preaches to all men, "Beware of hypocrisy! Beware of the deceitfulness and the hardening influence of sin! Beware of covetousness! Beware of despondency!" Abstain from sin; but if in an evil hour you should fall into sin, repent, not as Judas, but go to Christ and pray confidently, until you receive pardon from guilt. Truly, "The sin of Judas is written with a pen of iron on a tablet of marble."

CHAPTER XII.

THE APOSTLE JOHN.

§ 1. HIS BIRTH AND NAME.

The Apostle John was the beloved disciple of the Lord. The one who should put the finishing stroke to the internal and external organization of the Church. This disciple was a son of Zebedee and Salome; his mother was a sister to Mary, the mother of the Lord, and he was a brother of James the Elder. He was also of Galilee, and, with several of the Apostles, a fisherman by occupation. His birth-place was, no doubt, that of Peter, James and Philip, namely Bethsaida. His parents, as well as himself, seem to have been persons of some means. (Mark i. 20.) John himself also owned a house. (John xix. 27.)

His mother, Salome, is the one who followed the Saviour and ministered to his temporal wants, but also the one who prayed the Lord that He should grant that her two sons might sit, the one on His right hand and the other on His left, when He reigned in His kingdom of glory.

John is called "the disciple whom Jesus loved," not as some have erroneously supposed, because any peculiar softness was the essential feature of his nature, for he, with his brother James, was rather of a stern and fiery temperament; but rather on account of that deep and penetrating spirit, and keen eye, and implicit reliance on the Lord. He, with his brother James, is called "Son of Thunder," probably because by his preaching and miraculous power he would, like thunder, bear down all opposition to the Saviour's kingdom.

§ 2. HIS APOSTOLIC CHARACTER.

He was not like Paul, a man of a finished or scientific education, neither could he have been an ignorant man. The seed of piety was, no doubt, planted in his youthful heart by his pious mother. He must, according to Jewish custom, have been at least tolerably well informed, or versed in the Old Testament revelations. Whatever may have been wanting in his education, was supplied by the three years' instruction from his Master, and the illumination of the Holy Ghost. He was a person of great depth of thought and contemplation, he gazed with his whole soul upon the object before him; surveying all as in one picture, and presented the profoundest truths as an eye-witness, just as they in reality lay before him. His knowledge of divine things, is the deep insight of love, which ever fixes itself at the

centre, and from thence surveys all the points of the circumference at once.

He was, no doubt, one of the youngest, if not the youngest, of all the Apostles. He is believed to have been only twenty-five or twenty-six years of age, when he began to follow Jesus. In his youth he became a disciple of John the Baptist. For he is undoubtedly the one not named of the two disciples of John, of whom he himself speaks in his Gospel. (i. 35.) His soul had doubtless longed for the hope of Israel, and when John, the herald of the Saviour's coming, pointed to Christ as the Lamb of God, who taketh away the sin of the world, he immediately left all, and followed Jesus. (i. 37.) John, after he first saw the Lord, returned again with Peter and Andrew, to his home and trade. But the good seed which had fallen into his heart, germinated and unfolded itself. It was part of the Lord's great wisdom, as a teacher, to do no violence to individual natures, in drawing them to Himself. Soon after this, John and James, Peter and Andrew, were called away from their occupation by Jesus, to become His constant followers and Apostles. Thus John is one of those disciples who are gradually drawn, more and more, into the fellowship of the Redeemer, without any violent inward struggle, or unusual outward changes; while Paul furnishes a most striking example of a sudden conversion. The first mode and

change to a life of holiness, is suited to those who are dedicated to Christ in holy baptism, as children in whom the seed of divine life gradually developes, and to those natures which are mild, contemplative, and modest, "such as Thomas A. Kempis, Melanchton, Spener, Bengel and Zinzendorf; the other to such strong, impetuous, resolute, independent natures, as Tertullian, Augustine, Luther, Farel and Calvin."

John was particularly jealous for his Master's honor, so that when he found one who was also casting out devils in his Master's name, he forbade him, because he did not follow Christ with them, as he thought. But when he related this fact to his Lord, he received the answer, "Forbid him not; for there is no man who can do a miracle in my name, who will lightly speak evil of me. For he who is not against us, is on our part." Soon after this James and John were sent by the Lord to secure a comfortable stopping place at a Samaritan village, along the road to Jerusalem. But the Samaritans who were bitter enemies of the Jews, and sectarians as they were, absolutely refused to open their doors, in hospitality to him whose face was set "as though he would go to Jerusalem." As they related, with sectarian bitterness, the inhospitable and scornful rejection of Jesus, the two Boanerges, with a spirit in accordance with their surname, inquired, "Lord! wilt thou that we command fire to come down from heaven, and con-

sume them, as Elijah did?" (2 Kings i. 9—12.) To which the Lord replied, "Ye know not what manner of spirits ye are of. For the Son of Man is not come to destroy men's lives, but to save them."

During the lifetime of Jesus, John is not as conspicuous as some of the other Apostles, but we feel all along that his work lies in the future. John is not mentioned again in the Gospel history, until near the close of the Saviour's labors, when he is about to prepare the Twelve for the great change in His life, with long and earnest instruction and prayer. John and Peter are sent to make the preliminary arrangements for their final meeting, the eating of the paschal lamb, and the institution of the Holy Supper. John, whose soul was formed for deep friendship and ardent love, was one of the most confidential disciples of the Lord. He, his brother James and Simon Peter, were the chosen among the chosen band; the holy triad, upon whom the Saviour bestowed special favor. They alone were admitted to witness the raising of Jairus' daughter, the transfiguration of Christ on Mount Tabor, and his agony in Gethsemane.

As they were eating the paschal lamb, the disciples were reclining around the table on couches, according to Oriental and Roman custom, John was next to Jesus. According to our modern style, this seems to be a very awkward and almost impossible posture; those

sharing the same couch, whose feelings of affection led them most readily together. John mentions himself as the disciple whom Jesus loved, showing how closely their spirits were drawn together in the most sacred affection. This did certainly not rest upon that mild and gentle temperament in John, which characterized the Redeemer. John had not that spirit of forgiveness which Jesus tried to inculcate; but a firm, fiery thundering zeal, arising from a temperament ardent alike in anger and love. While Peter and Paul had the gift for planting, John, like Apollos, had the talents for watering. He stood aside of Peter in mysterious silence, yet one feels that he bears in his soul a world of thoughts, which in proper time and place he would reveal. To him was committed the work of finishing the Church. All the Apostles seem to have been marked with a firm character, whose hearts seemed to glow with affection as well as wrathful feelings, in their love for Jesus. Josephus describes the whole Galilean race as "ardent and fierce." And this was the very temperament which fitted them, above all other men, for the laying of the deep foundations of the Christian faith, amid opposition, hatred, confusion and bloodshed.

At this paschal feast John, leaning on the bosom of Jesus, passed the parting hours of his most intimate communion with his already doomed Lord. And so close was this communion, that when Jesus men-

tioned that there was a traitor among them, and all inquired, "Lord, is it I?" Peter made signs to John, that he should ask Him, because he would be more likely to receive a direct answer than any one else. The beloved disciple, therefore, looking up from the bosom of Jesus into the face of the Lord, with the confidence of familiar affection, inquired, "Who is it, Lord?" To which the Saviour replied, "The one to whom I shall give the sop." This he gave to Judas.

After the scenes of Gethsemane, when the alarmed disciples fled from their captured Master, to avoid the same fate, John also shared in the race; but on becoming assured that no pursuit of the secondary members of the party was intended, he quietly walked back after the armed train, keeping, moreover, close to them, as appears by his arriving at the palace gate along with them, and entering with the rest. On his way, in the darkness, he fell in with his friend Peter, also anxiously following the train, to learn the fate of his Master. John now proved of great advantage to Peter; for, having some acquaintance with the High Priest's family, he might expect admission to the hall without difficulty. This fact is recorded by John himself in his gospel, where, in his modest way of speaking, he refers to Peter and "another disciple." (xviii. 15.) Of the conduct of John during the trial of Jesus, not a word is mentioned, nor is he noticed in any of the gospels, except his own,

as present during any of these sad events ; but from his own gospel it appears that, in the hour of darkness and horror, he stood by the cross of his beloved Lord, with those women who had been the constant servants of Jesus during his life, and were still faithful, even at His death. Among these women was the mother of Jesus, who, as we can easily imagine, now stood in the most desolate agony by the cross of her innocent and murdered son, homeless and houseless in the world, without a single person to whom she had a natural right to look for protection or support. Just before the last agony, Jesus turned to the mournful group, and seeing his mother near the disciple whom he loved, he said : “Woman ! behold thy son !” And then to John : “Behold thy mother !” These simple words showed that the Saviour had full confidence in the sincerity of John’s affection, and they were sufficient, for “from that hour he took her to his own house.” (John xix. 27.)

On hearing from the women the strange story that the grave was open and the body of Christ taken away, he, with Peter, ran with great haste to the grave, filled with the greatest anxiety to learn the nature of the circumstances. The youthful John outstripped Peter and came first to the sepulchre, and looked with breathless silence into the tomb for the body of his Master. Peter, when he came up, went into the tomb, and John followed him, and both closely examined all parts of the

tomb. The grave clothes were there carefully rolled up, but no sign of the body that once occupied them, was to be found. They believed the report of the women, that some ill-disposed persons had stolen His body, perhaps to complete the bloody deed, by denying him so honorable a burial as the wealthy Joseph had given Him. In sorrow and distress he returned with Peter to his own house, not knowing what had become of the body of his Master.

On the evening of the same day Jesus meets His disciples and shows them His hands and His side ; and, again, when seven of the disciples were fishing on the Lake of Galilee for a whole night in vain, when the risen Lord helped them out of their strait by a miracle ; thus hinting to them that in their spiritual work nothing could be done by mere human power, but that all depended on the word of the Lord. Here Peter was reinstated to his former office, and the Lord foretold him his future destiny. Peter, desiring to pry still deeper into futurity, asked also in reference to John : " Lord, what shall this man do ? " To which Jesus replied : " If I will that he tarry till I come, what is that to thee ? " This gave rise to the erroneous idea that John should never die. It may, however, have had reference to Christ's coming in judgment on Jerusalem ; for in reference to that fact he had often given warnings, as an event for which they must be prepared.

After the ascension, John is mentioned along with the rest who were in the upper room, and also several times in the Acts of the Apostles. He was, also, the companion of Peter in the temple at the healing of the lame man, and the Sanhedrim condemned him, with Peter, to the dungeon. He and Peter were also deputed to visit the new church in Samaria, where they both imparted the confirming seal of the spirit to the new converts. On his journey back to Jerusalem, John preached the gospel in many villages of the Samaritans. From this time on very little notice is taken of John in the writings of the Epistles. Paul makes an allusion to him in his Epistle to the Galatians, at his second visit to Jerusalem, in the year A. D. 50, and mentions James, Cephas and John as "pillars" in the Church, and says they all gave him the right-hand of fellowship. This allusion is still of great importance, because it shows that John still resided at Jerusalem, and is still standing like a pillar, upholding the bright fabric of faith. He, no doubt, resided at Jerusalem until the mother of the Lord had died. But when Paul made his last visit to Jerusalem, in A. D. 58, John is no longer there, or else he would have been mentioned by Luke in the Acts.

From what we can gather from the Church fathers, John seems to have had a high regard for the legal observance of the Jewish rites, even to the end of his life; for he is said to have kept the 14th of March as the

holy day for the resurrection of Christ, instead of keeping it always on Sunday, so as to make it correspond with the time of the Jewish Passover. This idea he seems also to have implanted into his disciples, and it was kept up for a long time in the Eastern Church. But though an observer of Jewish rites, yet he in no way made it binding upon the Gentiles, but permitted them to act freely. Thus the Apostles Peter, James and John, who witnessed the whole teaching of Christ, always stood together in the observance of the law, acknowledging both the law and the spirit to be from one and the same God.

Any further information about John must now be gathered from his own writings, from the fathers, and from the tradition of the Church.

It is still interesting to learn from tradition and the fathers, what cannot be known otherwise, of these noble witnesses of the truth, but to accept all the ridiculous trash coming from the past would be foolish indeed. True, the tradition concerning John comes with a much higher authority than that of any other Apostle, from the fact that he lived to the end of the first century, and because it is less absurd, and more probable. A few authentic facts can also be derived from the writings of the early Church fathers.

John's departure from Jerusalem must have taken place between the years of 51 and 58, and not, as some

have supposed, at 66, when Cestus Gallus made his fruitless attack on the holy city. True, Jesus had foretold that, when they should see Jerusalem encompassed with armies, they were to know that the desolation thereof was nigh. "Then let them which are in Judea flee to the mountains; and let them who are in the midst of it depart out; and let not them that are in other countries enter into it. For these are the days of vengeance, that all things which are written may be fulfilled." History also tells us that "many of the respectable persons among the Jews, after the alarming attack of Cestus, left the city, like passengers from a sinking ship." This fruitless attack of the Romans was, no doubt, so arranged by a divine degree, as to give the innocent a timely warning to flee, that the final ruin would fall with a certainty on the truly guilty.

An Apostle like John, so highly inspired, and so greatly in the confidence of his Lord, and destined to put the last finishing stone upon the organization of the Christian Church, unto whom her mysterious developments were exhibited in panoramic vision, would certainly not be left to remain and perish with the guilty Jews. But the exact time he left Jerusalem, and the place of his immediate abode, cannot be given with a certainty. The place where he spent the interval between the years 50 and 64, cannot be ascertained. Some suppose that from Jerusalem he went to Babylon, and

from thence, as a centre, extended his missionary operations among the Gentiles until after 54, when he made Ephesus his permanent place of abode. This is not impossible. The exact time he came to Ephesus we know not, but it must have been after the death of Paul, which took place about the year 68. Because Paul, in his valedictory to the officers of the Ephesian Churches at Miletus, mentions not a word about John; nor in his epistles to the Ephesians and Colossians, nor in 2d Timothy, which were all written during Paul's imprisonment at Rome. Up to the time of 68, Paul seems to have regarded himself as the superintendent of all the churches in Asia Minor. John, therefore, must have come to Ephesus after 68. All refer his going to Ephesus among a people who were mostly foreign to him in language, habits and feelings, to the primary impulse of the Holy Ghost, which was the constant and unerring guide of all the Apostles. He firmly clung to the last words of his Lord, "Lo! I am with you always, even unto the end of the world."

•But Christianity made little progress outside of the Roman Empire. It never seizes readily on the energies of a broken or degenerating people, and has never been developed and held uncorrupted by mere savages; nor does it flourish where the influences of civilization are losing their hold. If we wish to Christianize a nation, we must first raise its standard of intelligence, otherwise

our labors will, in a great measure, be lost. It rather takes the spirits that are on the wing for an upward course, and rises with them, giving new energy to the ascending movement. This is clearly proven from the many unsuccessful efforts of our missionaries among savages and half-civilized nations.

True, Paul had labored in Ephesus for several years with success, but he was always more successful among the heathens than among the Jews. Timothy, who had been placed by Paul over this congregation, must have hailed with delight the venerable Apostle John, as one from whom he might derive much divine instruction, since his original teacher, Paul, had fallen by heathen persecution.

The reasons, no doubt, of John's going to Ephesus, were the great gathering of Jews at this place, and because it was the great central metropolis of the East, from which all other parts of the world could be easily reached, if his presence would be required elsewhere; and because Asia Minor was destined to be the main theatre of the Church's action during the next centuries. It was a part of divine wisdom that John, who should so long survive the death of the other Apostles, and complete the founding of the Church, should reside at a place where he might have easy access to all the churches, and where he could be easily reached, and his prayers and wisdom solicited, as an eye-witness to

Jesus. It has been beautifully said, in regard to the wonderful providence of God, that "John was stationed at Ephesus, on the Ægean Sea; so that thence, as from a watch-tower, he might see his peculiar province, Asia, behind him, and might fill it with the incense of his prayers; before him, too, he had Greece and all Europe; so that there, as with the far-sounding trumpet of the Lord, he might summon and invite to Christ, by his sermons and writings, even the nations beyond the sea, by the circumstance that there was a most spacious haven, and that vast numbers of traders and travelers thronged to the place."

§ 3. HIS BANISHMENT TO PATMOS.

It has been reported that in his old age he made a journey to Jerusalem, and also one to Rome, which is hardly probable, as he would thereby lose much time and gain little. During the reign of Domitian, which extended from A. D. 81 to 96, John was interrupted in his labors by that tyrant's bloody persecution, who was little better than Nero. He killed or banished many of the most upright and distinguished men of his kingdom. Under his reign many Christians suffered martyrdom. Tradition says, that John also suffered, and was brought to Rome, plunged into a caldron of boiling oil, and, unhurt by this, was banished to the island of Patmos. Patmos was a small, barren, rocky island

in the Ægean Sea, near the coast of Asia, and thirty or forty miles southwest of Ephesus, about eighteen miles in circumference; which, on account of its dreary and desolate character, was used by the Roman emperors as a place of confinement for criminals. To this island St. John was banished by the cruel Domitian, but in this solitary abode he was comforted by receiving the Revelation of the struggles and victories of the Church. That he had such a vision while on this barren spot, he himself informs us. (Rev. i. 10.) It is confidently asserted by ancient writers, that the banishment of John took place in the 15th year of Domitian's reign, (A. D. 95.) But this Domitian was assassinated by his own friends in the 16th year of his reign, (A. D. 96.) On the news of his death, the Roman Senate immediately assembled and elected Cocceius Nerva emperor. Nerva, who had himself suffered banishment under Domitian, was now recalled from exile, and mindful of his own calamity, recalled all who had been banished by the late tyrant.

§ 4. JOHN'S RETURN TO EPHESUS, AND THE CLOSE OF HIS LIFE.

Christian writers of antiquity state that John was thus recalled from Patmos by this just decree of Nerva. This, then, would fix the time of John's return to Ephesus in the first year of Nerva's reign (A. D. 96). He

could, therefore, not have been much over a year on this barren island. John again at Ephesus presides over the churches in Asia until the time of his death. To the closing years of his life belong two characteristic anecdotes, which bear the full impress of truth.

After having returned from Patmos, says Clement of Alexandria, John visited the surrounding region to appoint bishops and to organize churches. "In a town not far from Ephesus, he met with a youth, whose beauty and ardor at once so engaged his interest, that he handed him over to the bishop as an object of very special care. The bishop instructed him in the gospel, and connected him with the Church in holy baptism. But the pastor now relaxing his vigilance, the youth, too soon deprived of parental care, fell into bad company, and even became a leader of a band of robbers, surpassing all his associates in bloodthirsty violence." Some time afterwards John came again to that town, and anxiously inquired after the young man. "Come," said he to the bishop, "give us back the pledge, which I and the Saviour had entrusted to thee before the congregation." With a sigh the bishop answered, "The youth has apostatized and become a robber. Instead of being in the Church, he now dwells with his companions in a mountain." With a loud cry the Apostle rent his clothes, smote on his head, and exclaimed: "O what a guardian I placed over the soul of my brother!" Tak-

ing a horse and a guide, he hurried to the retreat of the robbers. Seized by the guard, he made no attempt to escape, but begged to be brought to the leader, who, on recognizing John, fled for shame. The Apostle, forgetting his age, pursued him with might and main, crying: "Why fleest thou from me, O child! from me, thy father, an unarmed old man! Pity me, O child! Be not afraid! Thou still hast hope of life. I will account to Christ for thee. I will gladly, if need be, die for thee, as Christ has died for us. Stop! Believe that Christ has sent me." These words were like swords to the soul of the unhappy man. He stopped, threw down his instruments of murder, and began to tremble and weep bitterly. When the aged Apostle came up, the youth clasped his knees, prayed with strong lamentations for pardon, and with bitter tears of repentance, as it were, baptized himself a second time. The Apostle assured him that he had obtained forgiveness for him from the Saviour; the young man fell on his knees, and kissed his hands. He then led him back to the congregation, and there prayed earnestly with him and labored with him in fasting, and exhorted him, till he was able to return him to the Church as an example of thorough conversion.

May not many a bishop of souls, on the great day of final reckoning, who has been careless and unmindful of the souls of those who had been intrusted to their care,

but by their negligence were lost, be thus charged with "O what a guardian I placed over the soul of my brother!"

Another equally touching incident is related by Jerome, who says, that John in extreme old age, when too weak to go into the assembly, had to be carried. Unable to deliver long discourses, he simply said, "Little children, love one another." When asked why he continually repeated this one exhortation, he replied, "Because this is the command of the Lord, and enough is done if this one command is obeyed!" Assuredly so. For as God Himself is love, love to Him and to the brethren, is the sum and essence of religion and morality, the fulfilling of the law and the prophets, the bond of perfectness.

All the old accounts agree that John lived down into the reign of the Emperor Trajan, who ascended the throne A. D. 98; and that he died a natural death at Ephesus, at the advanced age of 90 years or upwards. While the other Apostles ended their lives with the bloody baptism of martyrdom, John passed along through all the tribulations of the primitive church in heavenly peace, and at last softly fell asleep on the bosom of Jesus. The mysterious language of the Lord, "If I will that he tarry till I come, what is that to thee?" gave rise to the rumor, that John was not really dead, but only asleep, moving the mound over his

grave with his breathing, awaiting the final advent of the Lord.

“Over the last 40 years of the first century, which comprise the peculiar labors of this Apostle and the composition of his writings, there hangs a mysterious veil. It is with them as with those forty days between the Resurrection and Ascension, when the Lord hovered, as it were, between earth and heaven; was near His people, yet far away; discernable by the senses, yet, like a departed spirit, able to enter a room where the doors were shut; ate and drank with His disciples, yet no longer needed earthly food.”

§ 5. THE WRITINGS OF JOHN.

John in his writings is mainly concerned with the living knowledge of the holiest mysteries of our faith, especially the incarnation and divinity of Christ. Hence the Greek fathers called him “the theologian” by eminence. John, no doubt, wrote his Gospel long after the other three Gospels had been written. From the internal and external, as well as historical evidence, we can say with tolerable certainty, that this Gospel was not written till after the year 70; perhaps not, as some think, till near the close of the first century. Some are also of the opinion that it was written on Patmos, during his exile. The best authorities, however, seem to decide in favor of Ephesus as the place; and this view has

been most generally adopted. He has more doctrine and less of the historical narrative of the nativity of Christ, than any of the other Gospels. He very probably had seen the other Gospels before he wrote his, for he does not pretend to give a full and complete historical narration of events in the life of Christ. But rather such facts as had been omitted by the other Evangelists, though not as a criticism on the others, but to bring out more fully the divine side of the Redeemer. At any rate, it is also asserted by early testimony, that John wrote his Gospel at the earnest solicitation of his friends and disciples, in order to explain more fully the details of the divinity of Christ. This account seems also to correspond with the structure of his Gospel. It may, as some say, perhaps, also have had reference to some of the heresies already springing into existence, which either denied the divinity or humanity of Christ, and which he said would come, yea had come already.

This Gospel of John may be divided into four parts, besides the prologue, in which he describes the Eternal Words, as having become flesh in the birth of the Son of God. First, then, we have the preparation of Christ for His public ministry, by the baptism of John the Baptist; the selection of the twelve disciples. In the second place, he points out that Christ, by His teaching and doctrine, as well as by the exercise of His miraculous power, is truly the divine Messiah. In the

third place, Jesus is set forth in the private circle of His friends, His last supper, His farewell address, His solemn consecration to death, His mediatorial intercession and His inward glorification. In the fourth place, His passion, resurrection and public glorification as the conqueror of death and hell, is beautifully set forth. In a word, Jesus Christ is held up as the God-man, in whom men, by believing in His name, should obtain eternal life.

§ 6. HIS EPISTLES.

The Epistles of John were, no doubt, written at Ephesus, after the Gospel, but before the Apocalypse, and by one and the same author. We have three Epistles from John, in which he proves himself a truly faithful father and pastor, full of the tenderest love and care for the welfare of his "little children."

The object of the first Epistle seems to be, to nourish and strengthen the Christian life, and warn them against all laxness, and false teachers.

The second is addressed to a pious Christian female of Asia Minor, by the name of Cyria, commending the Christian conduct of her children, and admonishing her to remain steadfast in the truth and in love, warning her against false teachers.

The third Epistle, like the second, is very short, and is addressed to one Gaius, commending him for his hospitality to the messengers of faith, but rebukes a cer-

tain Diotrephes for his ambitious and uncharitable disposition.

§ 7. THE APOCALYPSE.

The Revelation of John is the most sublime and mysterious production that ever flowed from the pen of mortal man. While writing, the Apostle seems to have lost his self-controlling consciousness, and is in spiritual ecstasy, as an organ of the Holy Ghost. The Apocalypse was, no doubt, written on Patmos, about the year A. D. 95 or 96. The production shows a vivid imagination. The author moves along majestically, with the greatest imagery. He, in the sublimest strains, breathes a holy anger against the enemies of God, and shows himself to be the "Son of Thunder," who was ready to call fire upon the Samaritans.

John's peculiar character seems to demand that he should produce the Apocalypse. He was the chosen guardian of the mother of God, the patriarch of the Apostolic Church, who, by his long life, also experienced much suffering, but he also saw the Church becoming victorious; he was best fitted to write the Revelation of the completion of the Church, and to seal her sacred records. Some few persons in the third and fourth centuries doubted its genuineness, but since that time it has been very generally acknowledged as canonical. Perhaps no book has undergone a more severe criticism, nor is the authenticity of any of the sacred books, perhaps, better established than it.

The Apocalypse opens with a splendid view of the circumstances of Christ's presence. John, banished on the isle of Patmos for preaching the word of God, and for bearing witness of Christ, one Lord's day, while in deep meditation, heard behind him a great voice, as of a trumpet, which broke upon his startled ear, with the most solemn annunciation of the presence of Him who is the Alpha and Omega. And as he turned and saw the person in His glory and splendor, he fell at His feet as one dead. But His life-giving hand raised him up and comforted him, saying, "Fear not, I am the first and the last; I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death."

The Franciscan monks, who fell under the displeasure of the Pope, during the middle ages, were, perhaps, the first who resorted to the Apocalypse and applied, with all possible malice, both by pen and tongue, the name of the mystic Babylon to the Church of Rome. Ever since, it became the great storehouse from which extreme spiritual abuse has been denounced against the Pope and Church of Rome. We find men, ministers even, and not a few, who are yet so bigoted or blind that they can see little or nothing in it, but a prophetic description of the downfall of the Church of Rome. And thus the Revelation of John has been for the last two centuries made a licensed subject for the indulgence of idle fan-

cies, and used as a grand storehouse for every "filthy dreamer" to draw upon for the support of his particular notions of the signs of the times, and for a warrant of his special denunciations of divine wrath and coming ruin, against other systems which are hateful in his religious eyes. We have always more pity than respect for such idle fancies of the brain, which will all come to naught, while the great knowledge and development of the Church is still going forward. Among all such deluded fanatics, those who refuse to join in the cry, must be condemned by the same anathemas which are constantly hurled against the Church of Rome, as the mother of harlots. We do not envy all such their bone, but we pity their delusion.

This book contains visions and predictions of the most remarkable revolutions and events in the Christian Church, until the consummation of all things. A successful attempt to explain these prophecies fully is as yet an impossibility. "To explain this book perfectly," says Bishop Newton, "is not the work of one man, or of one age; but probably it will never be clearly understood, till it is all fulfilled." Its gracious design, no doubt, is, "that the gradual fulfillment of these predictions should afford, in every succeeding period of time, additional testimony to the divine origin of our Holy Religion."

We append here the wonderful explanation of Hugo

Grotius, by which the three grand divisions of the prophetic plan of the work is given. He says: "The visions, as far as to the end of the 11th chapter, describe the affairs of the Jews; then, as far as to the end of the 20th chapter, the end of the Romans; and thence to the end, the most flourishing state of the Christian Church." Later theologians have carried this idea still further, and penetrated still deeper into the mysteries of the whole, a view of which we here add, without vouching for the correctness of the same. "They," says Mr. Bacon, "have shown that the two cities, Rome and Jerusalem, whose fate constitutes the most considerable portions of the Apocalypse, are mentioned only as the seats of two religions whose fall is foretold; and that the third city, the new Jerusalem, whose triumphant heavenly building is described in the end, after the downfall of the former two, is the religion of Christ. Of these three cities, the first is called Sodom; but it is easy to see that this name of sin and ruin is only used to designate another devoted by the wrath of God to a similar destruction. Indeed, the sacred writer himself explains that this is only a metaphorical or spiritual use of the term,—“which is *spiritually* called Sodom and Egypt;”—and to set its locality beyond all possibility of doubt, it is, furthermore, described as the city “where also our Lord was crucified.” It is also called the “Holy City,” and in it was the temple. Within have been slain two

faithful witnesses of Jesus Christ; these are the two Jameses,—the great Apostolic protomartyrs; James, the son of Zebedee, killed by Herod Agrippa, and James, the brother of our Lord, the son of Alphaeus, killed by order of the High Priest, in the reign of Nero, as described in the lives of those Apostles. The ruin of the city is, therefore, sealed. The second described is called Babylon; but that Chaldean city had fallen to the dust of its plain, centuries before; and this city, on the other hand, stood on seven hills, and it was at the moment when the Apostle wrote, the seat of “the kingdom of the kingdoms of the earth,” the capital of the nations of the world,—expressions which distinctly mark it to be Imperial Rome. The seven angels pour out the seven vials of wrath on this Babylon, and the awful ruin of this mighty city is completed.

“To give repetition and variety to this grand view of the downfall of these two dominant religions, and to present these grand objects of the Apocalypse in new relations to futurity, which could not be fully expressed under the original figures of the cities which were the capital seats of each, they are again presented under the poetical image of two females, whose actions and features describe the fate of these two systems, and their upholders. First, immediately after the account of the city, which is called Sodom, a female is described as appearing in the heavens, in a most peculiar array of glory,

clothed in the sun's rays, with the moon beneath her feet, and upon her head a crown of twelve stars. This woman, thus splendidly arrayed, and exalted to the skies, represents the ancient covenant, crowned with all the old and holy honors of the twelve tribes of Israel. A huge red dragon (the image under which Daniel anciently represented idolatry) rises in the heavens, sweeping away the third part of the stars, and characterized "by seven heads and ten horns (thus identified with a subsequent metaphor representing Imperial Rome); he rages to devour the offspring to which the woman is about to give existence. The child is born destined to rule all nations with a rod of iron, and is caught up to the throne of God, while the mother flees from the rage of the dragon into the wilderness, where she is to wander for ages, till the time decreed by God for her return. Thus, when from the ancient covenant had sprung forth the new revelation of truth in Jesus, it was driven by the rage of heathenism from its seat of glory to wander in loneliness, unheeded save by God, till the far distant day of its re-union with its heavenly offspring, which is, under the favor of God, advancing to a firm and lasting dominion over the nations. Even in her retirement she was followed by the persecutions of the dragon, now cast down from higher glories—but his fury is lost—she is protected by the earth [sheltered by the Parthian Empire ; (?)] yet the dragon still persecutes those of her

children who believe in Christ, and are yet within his power; [Jews and Christians persecuted in Rome, by Nero and Domitian." (?)]

“Again after the punishment and destruction of imperial Babylon have been described, a second female appears, not in heaven, like the first, but in an earthly wilderness, splendidly attired, but not with the heavenly glories of the sun, moon and stars. Purple and scarlet robes are her covering, marking an imperial honor, and gold, silver, and all *earthly* gems adorn her—showing only *worldly* greatness. In her hand is the golden cup of sins and abominations, and she is designated beyond all possibility of mistake, by the words “*Mystery, Babylon the Great.*” This refers to the fact that Rome had another name which was kept a profound secret, known only to the priests, and on the preservation of which religious “mystery,” the fortunes of the empire were supposed to depend. The second name identifies her with the city before described as “Babylon.” She sits on a scarlet beast, with seven heads and ten horns. The former are afterwards minutely explained by the Apostle himself, in the same chapter as the seven hills on which she sits; they are also seven kings, that is, it would seem, seven periods of empire, epochs of triumph, or leaders of conquest, of which five are past, one now is, and one brief one is yet to come, and the bloody beast itself—the religion of heathenism is ano-

ther, an eighth power, yet one of the seven, coeval with all and each, yet doomed with them at last to perdition. The ten horns are the ten kings or sovereigns who never received any lasting dominion, but merely held the sway, one after another, a brief hour with the beast, or spirit of heathenism. These, in short, are the ten emperors of Rome before the days of the Apocalypse: Augustus, Tiberius, Caligula, Claudius, Nero, Galba, Otho, Vitellius, Vespasian and Titus. These had all reigned, each his hour, giving his power to the support of heathenism, and thus warring against the faith of the true believers. Still, though reigning over the imperial city, they shall hate her, and make her desolate; strip her of her costly attire, and burn her with fire. How well expressed here the tyranny of the worst of the Caesars, plundering the State, banishing the citizens, and, the case of Nero, "burning her with fire." Who can mistake the gorgeously awful picture? It is *heathen imperial* Rome, desolating and desolated; at that moment suffering under the tyrannic sway of him whom the Apostle cannot yet number with the gloomy *Ten* that have passed away to the tomb of ages gone. It is the mystic Babylon, drunk with the blood of the faithful witness of Christ, and triumphing in the agonies of his saints, "butchered to make a Roman holiday!" No wonder that the amazement of the Apostolic seer should deepen into horror, and heighten to indignation. Through her

tyranny, his brethren had been slaughtered, or driven out from among men like beasts; and by that same tyranny he himself was now doomed to a lonely exile from friends and Apostolic duties, on that wild heap of barren rocks. Well might he burst out in prophetic denunciation of her ruin, and rejoice in the awful doom which the angels of God sung over her; and listen exultingly to the final wail over her distant fall, rolling up from futurity, in the coming day of the Gothic and Vandal and Hunnish and Herulic ravagers, when she should be "the desolator desolate, the victor overthrown."

"As there are three mystically named cities—Sodom, Babylon and the new Jerusalem—so there are three metaphoric females—the star crowned woman in heaven, the bloody harlot on the beast in the wilderness, and the bride, the Lamb's wife. A peculiar fate befalls each of the three pairs. The *Spiritual Sodom* (Jerusalem) falls into a temporary ruin, trodden under foot by the Gentiles, forty-two months; and the star crowned daughter of Zion (Judaism) wanders desolate in the wilderness of the world, for twelve hundred and sixty days, till the hand of God shall restore her to grace and glory. The *Great Babylon* of the seven hills, (Rome,) falls under a doom of far darker, and of irrevocable desolation—like the dashing roar of the sinking rock thrown into the sea, she is thrown down, and shall be found no more at

all. And such, too, is the doom of the fierce scarlet rider of the beast, (heathenism)—“Rejoice over her, O heaven! and ye holy Apostles and prophets! for God has avenged you on her.” But beyond all this awful ruin appears a vision of contrasting splendid beauty:”

“The first “two” acts already past,
The “third” shall close the drama with the day—
Time’s noblest offspring is the last.”

“The shouts of vindictive triumph over the dreadful downfall of the bloody city, now soften and sweeten into the songs of joy and praise, while the New Jerusalem (the Church of God and Christ) comes down from the heavens in a solemn, glorious mass of living splendor, to bless the earth with its holy presence. In this last great scene, also, there is a female, the third of the mystic series; not like her of the twelve stars, now wandering like a widow disconsolate, in the wilderness—not like her of the jeweled, scarlet, and purple robes, cast down from her lofty seat, like an abandoned *harlot*, now desolate in ashes, from which her smoke rises up forever and ever; but it is one, all holy, happy, pure, beautiful, coming down stainless from the throne of God, (Christianity)—a *bride*, crowned with the glory of God, adorned for her husband,—the one slain from the foundation of the world. He through the opening heavens, too, has come forth before her, the Word of God, the Faithful and the True,—known by his bloody vesture, stained, not in the gore of slaughtered victims,

but in the pure blood poured forth by himself, for the world, from its foundation. Lately he rode forth on his white horse, as a warrior-king, dealing judgment upon the world with the sword of wrath,—with the sceptre of iron. Behind him rode the armies of heaven—the hallowed hosts of the chosen of God, like their leader on white horses, but not like him, in crimson vesture; their garments are white and clean, by a miracle of purification, they are washed and made white in blood. This mighty leader, with these bright armies, now returns from the conquests to which he rode forth from heaven so gloriously. The kings and the hosts of the earth have arrayed themselves in vain against him—the mighty imperial monster, in all the vastness of his wide dominion—the false prophets of heathenism, combining their vile deceptions with his power, are vanquished and crushed with all their miserable slaves, whose flesh now fills and fattens the eagles, the vultures and the ravens. The spirit of heathenism is crushed; the dragon, the monster of idolatry, is chained and sunk into the bottomless pit—yet not forever. After a course of ages,—a mystic thousand years—he slowly rises, and winding with serpent cunning among the nations, he deceives them again; till at last, lifting his head over the world, he gathers each idolatrous and barbarous host together, from the whole breadth of the earth, encompassing and assaulting the camp of the saints; but while they hope for the ruin of the faithful, fire comes

down from God, and devours them. The accusing deceiver,—the genius of idolatry and superstition, is at last seized and bound again; but not for a mere temporary imprisonment. With the spirit of deception and imposture, he is cast into a sea of fire, where both are held in unchanging torment, day and night, forever.”

“But one last, awful scene remains; and that is one, that in sublimity, and vastness and beauty, shining out from amid the most overwhelming horror, as far out-goes the highest efforts of any genius of human poetry, as the boundless expanse of the sky excels the mightiest work of man. “A great white throne is fixed, and One sits on it, from whose face heaven and earth flee away, and no place is found for them.” “The dead, small and great, stand before God; they are judged and doomed, as they arise from the sea and from the land—from Hades, and from every place of death.” Over all rises the new heaven and the new earth, to which now comes down the city of God—the Church of Christ,—into which the victorious, the redeemed, and the faithful enter. The conqueror and his armies march into the bridal city of the twelve jeweled gates, on whose twelve foundation stones are written the names of the mighty founders, the twelve Apostles of the slain one. The glories of that last, heavenly, and truly eternal city, are told; and the mighty course of prophecy ceases. The three great series of events are announced; the endless triumphs of the faithful are achieved.”

Part Second.

THE APOSTLE PAUL.

CHAPTER I.

§ 1. HIS PARENTAGE AND NAME.

The dispensation of the Gospel was, at first, committed to men of no rank or literary fame. A few persons were selected by the Saviour from the humble walks of life, as eye-witnesses of His life and works, who should, after His ascension, proclaim Him as the Redeemer and Saviour of the world. But a few years later there was found one among the Apostles who formed an exception to this general rule. A young man of splendid talents and excellent attainments, who, by his thorough Jewish training, was especially designated from on high to bring the doctrine of the cross to the Gentiles. "The man," Chrysostom says, "three cubits high, yet tall enough to touch the heavens." This man was called Saul, according to the Hebrew form, and Paul, according to the Greek form. The name of Saul he received when he was circumcised, according to the Jewish custom, and means the "desired" or "prayed

for." The birth of Saul must have been the fulfillment of his parent's highest happiness, as the time was drawing nigh in which should be realized the most earnest longing for the coming Messiah, who had long been promised to the Jewish nation. This would seem to indicate that his parents regarded him as the child of prayer, who was thenceforth, like Samuel, to be consecrated to the service of God. Admitted into the covenant of God by circumcision, the Jewish child was then entitled to all the rights and privileges of the chosen people. Saul was, no doubt, from his youth carefully instructed according to the prescribed mode laid down by Moses in the sixth and eleventh chapters of Deuteronomy ; and trained in that peculiar historical instruction, which gave him a glorious recollection of the past protection of God, and joyful hopes for the future.

The Pharisees were the enthusiasts of Judaism. They "encompassed sea and land to make one proselyte." Their power and influence with the people was immense. They were strict observers of the Law, and were equally strict in their religious duties, and given to much prayer. They were the better portion of the Jewish people. Saul was a "Pharisee, and the son of a Pharisee, circumcised on the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of the Hebrews, as touching the Law, a Pharisee." He tells us that he served God "from his forefathers." (2 Tim. i. 3.)

No doubt from a child he knew the Scriptures, which ultimately made him wise unto salvation through faith in Christ Jesus, as he says of Timothy.

It is strange that Saul, who was set apart by God "from his mother's womb" to preach Christ among the heathens (Gal. i. 15, 16), though he alludes to his father, his sister, and his sister's son (Acts xxiii. 16), and other relatives (Rom. xvi. 11), should say nothing of his mother, who, if she lived, must have been his earliest and best teacher. Or did she die like Rachel, the mother of Benjamin? Or did she live to see her son's apostacy from the faith of the Pharisees, or did she die in the arms of the Saviour? Or were his parents both dead at the time of his conversion? Here both history and tradition are silent.

Saul was born at Tarsus, a few years after the birth of Christ. Tarsus was the capital city of Cilicia in Asia Minor. It was situated on the river Cindus, about six miles from the Mediterranean Sea. It was a very rich and populous city, and had been noted for its great learning, in which it was said at one time not only to have equalled, but even surpassed, Athens and Alexandria. It was, therefore, as Paul says, "no mean city." It is a poor city now.

We cannot positively determine how Saul's parents obtained their Roman citizenship, or how he himself was free-born, whether he had this privilege in common

with all the citizens of Tarsus, or whether he inherited it as a peculiar honor of his own family. Tarsus had become a Roman province about sixty-two years before the birth of Christ, when Julius Caesar made it a free city. Then, probably, the family of Saul, for some cause unknown, were honored with the high privilege of Roman citizenship. Hence Paul was free-born. This honor could not have been imparted to any one low, either in birth or wealth. Whatever kindness the heathen rulers may have conferred upon them, they still observed the Mosaic law with great strictness; for Saul plainly asserts that his father was a Pharisee, and that he, also, was brought up under the strict rules of that sect.

§ 2. HIS HOME TRAINING AND TRADE.

It is not positively known whether Saul received a classical education at Tarsus or not; he had, however, in his native place the best opportunity of becoming early acquainted with the Greek language and nationality, which was a great help to him in after years. Certain it is that the ground-work of his intellectual and moral training was Jewish. But he had also acquired some knowledge of Greek literature, probably at Tarsus or at Jerusalem. This is not only clear from his command of the Greek language, but also proven from his frequent quotations, his dialectic skill, and the profound

insight into the nature and development of the heathen religion and philosophy.* As a Hebrew, he enjoyed from his infancy the most thorough instruction, which every Israelite was in conscience bound to give to his children. This was especially necessary among those who lived far away from Palestine and the Holy City of their faith, being surrounded with the influence and worship of other gods. The Jews well knew that the holy principles of religion implanted in childhood could never be eradicated. After the fundamental principles of religion had been imparted, he, according to a Jewish custom, had to learn a trade. This was not solely designed for a livelihood, but also to counteract temptations to sensuality which are destructive to the higher spiritual life.

It was a long-established custom among the Israelites, that every son, high or low, should learn a trade, for the Talmud says, "he that does not train his son to some peculiar occupation, is as bad as if he taught him to steal." It would be well indeed, if such a law were established and enforced in our own country. We would then not have near as many coxcombs, idlers and mischief-makers, or useless human flesh and blood as we have now. The parents of Saul thought it their duty, according to the fashion of their nation, not only to

*St. Paul quotes from Aratus, Epimenides, and Meander, and was, no doubt, also familiar with Aeschylus, Sophocles and Euripides, as his writings clearly evince.

train his heart and mind in religion and the higher pursuits of a liberal education, but also to accustom his hands to some useful trade. And thus we learn from Acts xviii. 3, that Saul was a "tent maker," occupying the intervals of his study hours with that kind of work. This mode of life was adopted by the most eminent Jewish scholars, for the sake of avoiding sloth and idleness, more than for the sake of support. The Jews used to sum up the duties of parents in a sort of proverb, that "they should circumcise their son, redeem him; teach him the law and a trade, and look out a wife for him."

Tent-making was a common and extensive branch of business in the East, where these light edifices were in great demand. Saul's native province was also noted for a certain species of long-haired goats, the hair of which was woven into hair-cloth, and afterwards sewed together and made into tents. Many were employed in this kind of work in Cilicia, and such cloth was very durable and much used for the sails of vessels, for military tents, but especially for tents by the wandering Arabs. Saul's occupation or trade had been that of sewing this cloth together, and making it into a tent. This may also have suggested to his mind the many military figures and allusions which are scattered throughout his writings.

§ 3. HIS EDUCATION AT JERUSALEM.

Saul, after having been endowed with the principles of the Jewish faith, and a reasonable education at home, was sent by his parents to Jerusalem. The educational maxim of the Jews was: "at five years let children begin the Scriptures; at ten the Mishna;* at thirteen let them be subjects of the Law." At this age there was a ceremony, something like Christian confirmation. "The boy was then called a 'Child of the Law;' and the father declared in the presence of the Jews that his son fully understood the Law; and he was fully responsible for his sins."

We may, therefore, reasonably suppose that Saul was between ten and thirteen years of age, when his parents sent him to the Holy City, or else he could have hardly said that he was brought up in Jerusalem. The earthly Jerusalem must have been dear to him as the City of God, and also because the Rabbins said that the boundary line of Benjamin and Judah, the two faithful tribes, passed through the Temple. At Jerusalem was the seat of the great Jewish University. Here they gave instruction in Theology and the Law, by which this nation was to be taught and governed. There was no distinction between Theology and the Law, the whole Mosaic system was taught. Saul was, therefore, a stu-

*The body of the Hebrew laws, traditions and explanations, or the book that contains them.

dent of Theology and Law, and a hearer of the lectures of Gamaliel, the most renowned teacher of the Hebrew University at Jerusalem. At the feet of Gamaliel, Saul was brought up. (Acts xxii. 3.) It was the custom of the students to sit or lie down on the ground, or on mats, at the feet of their teacher, who sat by himself on a higher place. This Gamaliel was in high esteem among the people, and at the head of the strict school of Jewish Law and Scriptural learning, and was called "the glory of the Law." Saul, who was gifted with fine talents, soon made himself master of the whole Rabbinical system, including jurisprudence as well as theology, and the various modes of interpreting the Scriptures, allegory, typology and tradition. It was by this thorough course of training, that he afterwards was so well qualified to oppose with such convincing powers, the errors of the Pharisees and Judaizers, and enabled to develop the doctrinal contents of Christianity more extensively and more profoundly than all the other Apostles. At this school some passage of the Old Testament was taken up by the teacher and explained in all its various bearings and relations, the students "hearing them and asking them questions;" even so did the child Jesus, when, in his thirteenth year, his parents found him among the doctors in the Temple. Saul was naturally fiery, resolute, bold and persevering; he embraced with his whole soul whatever he thought to be

right; and thus was induced to run to extremes. He was a Pharisee of the strictest sort, one of the most earnest and noble of this sect. The new sect, as the Christians were called, he not only regarded as fanatical and blasphemous against the Law, but also as rebellious against the authority of Jehovah.

The Jews had their most awful court of judicature, which sat from time to time, before which all matters of controversy had to be brought, especially such as referred to the most solemn questions of religion. This great Jewish Synagogue, or Sanhedrim, consisted of one hundred and twenty members, with the high priest as their head, who directed the administration of the Law, and regulated matters pertaining to worship, and enjoyed power as Senators in the government of the Jewish theocracy.

Saul, as well as the Jews in general, regarded the persecution of Christians as a duty and an act well pleasing to God. They, therefore, dragged men and women before the Sanhedrim, to have them tried and killed, or thrown into prison. Stephen, the faithful deacon and preacher in the Church of Jerusalem, was arrested and stood, like an angel in the beauty of holiness, before this Jewish court, charged with blasphemy against Moses and the Temple. The high priest, after hearing the accusation, solemnly called upon the prisoner to say, "whether these things were so." Stephen

denied the charge, but ran over the general history of the rise and progress of the Jewish faith, and the manifestations of God among them; but at last fired up by the Holy Ghost, he broke out in soul-stirring ecstasy of holy wrath, charging them with being a stiff-necked people, always resisting the Holy Ghost, and persecuting the prophets and murdering the Holy One of God. The mob could endure it no longer; they rushed upon him like wild beasts, and dragged him outside of the city and stoned him to death; while he committed his spirit to God, and prayed: "Lord, lay not this sin to their charge." As the blood of the holy martyr was shed, Saul stood by, approving the deed, and keeping the clothes of them that slew him. (Acts vii. 58—60.)

But storms of persecutions are only winds that fan the fire of faith in the Church, which carry the sparks of truth in distant directions.

"Flung to the heedless winds,
Or on the waters cast,
Their ashes shall be watch'd
And gather'd at the last:
And from that scatter'd dust,
Around us and abroad,
Shall spring a plenteous seed
Of witnesses for God.

Jesus has now receiv'd
Their latest living breath:
Yet vain is Satan's boast
Of vict'ry in their death;
Still, still, though dead, they speak,
And, trumpet-tongued, proclaim
To many a wak'ning land
The one availing name."*

*Lange on Acts p. 145.

It is believed by some that when St. Stephen was condemned to death, Saul was a member of the Sanhedrim, because in reference to Christians he says, "I persecuted this way unto death, binding and delivering into prisons both men and women" (Acts xxii. 4); "and when they were put to death, I gave my vote against them." (Acts xxvi. 10.) And no one could be a member of the Sanhedrim, unless he was a father of children. If this inference is well founded, Saul must have been married and a father of children. If so, it is probable that his wife and children did not long survive him, or some notice would have been taken of them in his writings.*

But where had Saul been during those years in which the foundations of Christianity were laid? Where was he when the Son of Man was crucified on calvary and resigned his soul to God, and "heaved that last sigh which dispelled the spirit of error, oppression and falsehood, and breathed truth, liberty and life over a renovated world?"† Some twenty years must have passed away since he, as a boy, had come to Jerusalem to be educated there. His education had long since been completed; and had he been at Jerusalem during our Lord's public ministrations, he would have mentioned it, and would, no doubt, have been among his persecutors. It

*Conybeare and Howson's *Life of St. Paul*, p. 72, note.

†Lamertine's *Pilgrimage to the Holy Land*, p. 117.

is impossible to state where he had been during all this time. It is reasonable to suppose that, after he had finished his education at Jerusalem, he returned to his native city, and was there engaged in the study of Greek literature, the taste for which he likely imbibed from his old teacher Gamaliel.

After the outpouring of the Holy Ghost, the Church at Jerusalem rapidly increased and soon numbered over five thousand souls, over and above the three thousand who were converted on the day of Pentecost, making in all over eight thousand souls. (Acts iv. 4.) This aroused in the bigoted Jews, who still desperately clung to the Old Testament Church, the bitter feeling of persecution. The Jews erroneously supposed, like the Roman Catholics at the time of the Reformation, that by this weapon they could destroy and subdue all opposition to their established religion.

This early persecution scattered the disciples, who fled from the Holy City, and thus brought the Gospel to many other places, fulfilling, therefore, the saying of our Lord to His disciples : "Ye shall be witnesses unto me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." (Acts i. 8.) But Saul, though taking a prominent part in the death of St. Stephen, yet his spirit of persecution was not satisfied, but only aroused ; that he so much the more desired to put down and root out this new faith. He en-

tered every house and synagogue, dragging men and women before the Sanhedrim, and when it came to a question of death, he gave his vote against them, and *did his best to compel them to blaspheme*. Though he had suppressed Christianity in a great measure in Jerusalem, yet had it spread and grown in new places. (Acts viii.4.) Saul even went to the High Priest and procured from him full power to prosecute and arrest all Christians wherever found. Thus provided, we soon find the persecuting Saul on his way to Damascus, "breathing out threatenings and slaughter against the disciples of the Lord." Being exceedingly mad against them, he persecuted them even unto strange cities. The great Sanhedrim claimed over the Jews in foreign cities the same power, in religious questions, which they exercised at Jerusalem.

The Jews in Damascus were very numerous, and many Christians having fled there on account of the persecutions at Jerusalem, Saul determined to follow and arrest them. But while on his way, God's gracious providence arrested him in his mad career, and soon his whole course of life is changed. The preaching of the Gospel was not to be confined to one race, but was to be extended to all nations for the obedience of faith. It, therefore, pleased God to raise up Saul of Tarsus as a new instrument. He was converted by the vision of Christ in glory, and sent by Him to Damascus, there to

be told what he must do. "The summit of apostacy was, for him, the turning-point towards salvation."

§ 4. SAUL'S CONVERSION.

Among the Jews in Damascus were a number of Christians ; some, probably, became such by the preaching of the Apostles on the great festival of Pentecost, and others fled there to escape persecution at Jerusalem. Saul, raging for the destruction of these innocent Christian men and women, was about to fly upon them like a savage beast, furnished with letters and a commission of power from the Jewish High Priest. A false or perverted religion is always blood thirsty, but the true Church always suffers persecution.

The city of Damascus was about one hundred and thirty-six miles north of Jerusalem, and required about six days' travelling to reach it, yet this did not deter from the hazardous undertaking such a zealous Pharisee as Saul was. With a few companions he set out on his mission of destruction, but what thoughts filled his mind as he was pursuing this eventful journey against the destined victims of his cruelty! Might not that faith against which he was fighting, and which St. Stephen professed with his dying breath, be true? No doubt while he was on the way some serious thoughts, perhaps produced by the sermon of St. Stephen, or by his dying prayer, may have earnestly filled his mind,

especially as he was drawing near the scene of his long-planned cruelty. But, as on the last day of his weary journey, he came nigh unto the beautiful city at noon, the great event took place, which was to revolutionize and change his whole course of life. For all of a sudden he and his companions saw a great light, more dazzling than the sun, by which they were all struck to the earth. While thus fallen, he alone understandingly heard a voice, in the Hebrew tongue, saying, "Saul! Saul! why persecutest thou me? It is hard for thee to kick against the pricks." Saul replied, "Who art thou, Lord?" The Lord's answer was: "I am Jesus, whom thou persecutest." I have admonished thee by the word of my truth, by the death of my saints, by the voice of thy conscience. Struggle no more against conviction, "lest a worse thing come unto thee." "But arise and stand upon thy feet; for to this end have I appeared unto thee, to ordain thee a minister and a witness of both those things which thou hast, and of those things wherein I shall appear unto thee. And thee have I chosen from the house of Israel, and from among the Gentiles; unto whom now I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among the sanctified, by faith in me." (Acts xxvi. 15—18.) Saul, trembling and astonished, said, "Lord, what

wilt thou that I should do?" In this raiment of light, Saul saw the glorified Saviour, who answered him, saying, "Arise, and go into the city, and it shall be told thee what thou must do." The men that were "with him stood speechless, hearing a voice, but seeing no man!" His former light, in which he fancied himself able to guide everybody else, was now entirely extinguished. The commissioned minister of wrath, now moved, distressed, humbled, darkened, trembling, and horror-struck, had to be led like a child by the hand into the city. The brilliancy of the vision had made him blind. In this benighted condition he remained in Damascus at the house of Judas, to which he was led, for three days, fasting and praying for a higher light of grace and faith.

While in this wretched state of mind he could have no communion with Christians, for they all knew the object of his coming, and had been greatly terrified with the news of his approach. The unconverted Jews could have no sympathy with his condition of mind. In this miserable condition the conflict of Saul's feelings was so great, and his remorse so piercing and so deep, that during this time of darkness he neither ate nor drank. He prayed and fasted in silence. The recollections of his early years, the Old Testament Scriptures, which he had never understood, his cruelty and violence, the memory of the last looks of Stephen, all these must have

crowded into his mind, and made the three days equal to long years of repentance. And most of all the feeling suggested by Christ's expostulation: "Why persecutest thou me?"

The Lord looks upon every persecution of His disciples, by reason of their life-union with Him, as a persecution of Himself. Amid these birth-throes of the new life, he no doubt felt the whole misery of the natural man, the intolerable bondage of the legal standpoint, that in the anguish of his soul he cried out: "O wretched man that I am, who shall deliver me from the body of this death?" During this preparation of "godly sorrow," he was inwardly comforted of approaching help, and directed by a vision to the man, who would become an instrument to heal him in both body and soul, and bring him into fraternal union with the Church.

During the pangs of this new birth, the Lord also appeared and prepared Ananias, an esteemed disciple of Damascus, by a vision, as he had Peter and Cornelius, and directed him to go to the house of Judas, where he was lodged, and restore the praying Saul to his bodily sight. Ananias however mistrusted and objected on account of the injury Saul had done to the saints at Jerusalem. The Lord assured him that he was a chosen vessel of mercy, who should bear His name before the Gentiles and kings; and the children of Israel. When

Ananias came to Saul, he laid his hands upon him, and said, "Brother Saul, the Lord, even Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received his sight forthwith, and looked upon him. And Ananias said, "*The God of our Fathers hath ordained thee to know His will, and to behold the Just One, and to hear the voice of His mouth. For thou shalt be His witness to all the world of what thou hast seen and heard. And now, why dost thou delay? Arise and be baptized and wash away thy sins, calling on the name of the Lord.*" (Acts xxii. 12—16.) Saul now not only received his sight, but was baptized and received the remission of sin and the gift of the Holy Ghost, as well as the assurance that he was God's chosen vessel, who should testify of His name among Jews and Gentiles, and be honored with many sufferings for His name's sake.

After having eaten and being strengthened, he was admitted into the fellowship of the disciples of Jesus. He was "not disobedient to the heavenly vision," but straightway preached in the synagogues that Jesus was the Son of God, and "showed unto them that they should repent and turn to God, and do works meet for repentance." Damascus was the first spot wherein Saul sowed the seeds of that faith which has since changed

the aspect of the world. His Pharisaic learning was now used to uphold the cause he had come to destroy. The Jews were amazed. They knew what a persecutor he was at Jerusalem, and why he came to Damascus. And now they see him contradicting his whole previous life, and utterly discarding that "commission of the High Priest," which had been the authority of his journey to Damascus. They even exclaimed, "Is not this he who destroyed them that call on this name in Jerusalem, and came hither, with the very same purpose of taking them bound to the Sanhedrim for punishment?"

In the conversion or rather the regeneration of Paul comes that strange doctrine again, which was so beautifully brought out in Christ's conversation with Nicodemus, and by Peter on the day of Pentecost, at the outpouring of the Holy Ghost; namely, that the door of entrance into the spiritual kingdom of God is by spiritual regeneration. The old sacraments of the law had died out, and the new sacrament, and the new life, so long foreshadowed in the Old Testament, was now in the Son of God a living and fruit-bearing reality, manifesting itself in God's people. Nicodemus, at first, could only see a learned Rabbi in the Son of Mary, and not the Son of God. And Saul, the bigoted Pharisee, could see nothing but an imposter in Christ, but after his spiritual regeneration, he acknowledged him to be the Son of God, and the Saviour of the world. And

immediately he began to preach Christ and Him crucified, as the only hope of the world, because he loved his brethren. "Religion in its very nature is love. It starts in this character from God as love to man, and returns again in the form of human love to its source; a circling stream from God to God."*

The new-born Saul united with the Christians; *now the wolf dwells with the lamb, and the leopard lies down with the kid*. Those who choose God for their guide and friend, will also take his people for their people. Saul's teaching at Damascus could not have lasted long. The Jews, after they recovered from the first surprise, would soon have had a new commissioner from Jerusalem with power to seize and punish such a faithless apostate. The conversion of Saul, according to the most reliable chronological authority, took place A. D. 37.

§ 5. DAMASCUS.

Damascus, the eye of the East, said to be the oldest city in the world, was also one of the most delightful places on earth. It was the capital city of the kings of Syria. The street called *Straight*, where Saul dwelt in his blindness, is entered by the road from Jerusalem, and is as stright as an arrow, a mile long, broad and well paved. This city was renowned for its beautiful rivers, Abana and Pharpar; every dwelling had its

*Dr. Ullmann.

fountain, the city being refreshed by the murmuring streams and thousand fountains of its "golden flowing river," which rose before the beholder in incomparable beauty. It was surrounded by a fruitful and delightful country plain of nearly eighty miles in circumference, and the lands for four miles around the city had been formed into beautiful gardens, planted full of fruit trees and flowers. The Turks have a tradition that when their prophet Mahomet, approaching Damascus, beheld the beauty and the delightful aspect of the city, he was unwilling to tempt his frailty by going further, but instantly departed with this remark: "There is but one paradise for man, and for my part, I am resolved not to take mine in this world." How much better it would be for thousands if they would seek their paradise in heaven, instead of seeking and taking it on earth. It is also supposed by some that Abel was murdered here. This fact is alluded to by Shakespeare.*

§ 6. SAUL IN ARABIA.

Saul, after having had a few days intercourse with the Christians in Damascus, went into the desert of Arabia. We cannot tell what particular place is meant by the wilderness of Arabia, whether that district near Damascus, or Arabia Petra, or the region near the Red Sea among those mountains which Moses and Elijah

*King Henry VI. 1. 3.

had trodden before him. In this desert he spent three years, (Gal. i. 17—18) less the time he spent in preaching at Damascus. While Saul is in Arabia, he is either engaged in preaching the Gospel in obscurity, or preparing himself more fully “to work among the Gentiles by his ministry.” We think it quite natural, that Saul spent these three years in the wilderness, and in this respect followed the example of Moses, Elijah, and of the Saviour himself, who, after His baptism, was led by the Spirit into the wilderness. After such powerful convictions, and renovations of his nature, his mind, no doubt, yearned for solitude. His whole time while in Arabia was, doubtless, spent in meditation, prayer, and private study of the Holy Scriptures, which was necessary as a substitute for the three years of personal intercourse with the Lord, enjoyed by the other Apostles. He was, no doubt, during this time, the object of special revelations from Christ, which helped him to a deeper insight into the mysteries of salvation, and fitted him better for the high and holy office, to which God had so wonderfully called him.

There is something peculiar in Saul’s conversion, which we, perhaps, can never fully comprehend. His call is very abrupt, and his preparation to the Apostleship and Christian ministry is certainly different from that of all others, and may be called an ecclesiastical irregularity. After these three years of private prepa-

ration in Arabia, he returned again to Damascus, where he preached the Gospel to the Jews, and boldly confessed in their synagogues, before the most daring enemies of Christ, that Jesus was the Son of God, and the Saviour of the world. But as Saul grew each day in the knowledge and faith of the Christian doctrine, he became too strong in argument for the most skillful defenders of the Jewish faith, and utterly confounded them with his proofs that Jesus was the Messiah. This he did for many days, until the stubborn Jews, provoked to the highest degree, determined to put him to death as a renegade from the faith.

In order to please the murderous Jews, the Governor appointed by Aretas, king of Arabia, placed the city garrison at the gates of Damascus, and watched day and night to apprehend and kill Saul at his first out-going. But the Christian friends of Saul, learning his danger, determined to save him, and thus one night put the Apostle in a basket, and let him down from the window of a house near the wall of the city, while the spiteful Jews, with their Governor and his city guard, were fruitlessly watching the gates to wreak their vengeance on this dangerous convert. (2 Cor. xi. 32, 33.)

§ 7. SAUL'S FUGITIVE LIFE.

Saul now set his face towards Jerusalem, in order to become acquainted with Peter, the chief of the Twelve, who had long been a constant companion of the Lord, but also, perhaps, that he might make known in the halls of those who had sent him forth in deeds of blood, that their commission had been reversed by the Father of Spirits, who had now fully equipped him, their destined minister of wrath, to be "a chosen instrument of mercy," to nations who had never yet heard of Israel's God. Arriving at Jerusalem, from whence three years before he had set out with a persecuting spirit, he now "essayed to join himself to the disciples; but they were all afraid of him, and believed not that he was a disciple." They not only refused to receive him, but they would not even associate with him in a friendly and familiar manner, knowing him only from his previous character as a persecutor of the holy Stephen. They were greatly afraid of him, and regarded this only as a new trick to involve them in difficulties from which they formerly escaped. Being cast out as a hypocrite by the disciples, and rejected as a renegade by his own people, he must have been at a loss where to go. Fortunately at last, however, he found Barnabas, a former acquaintance of his, who recognized him as a regenerated and sanctified person, and brought him to Peter and James, the brother of the Lord. Saul had to fight against the

Jews during his entire life. They hated him because he was formerly such an able and bigoted Pharisee and persecutor of the Christians, who had now become the most powerful and destructive opponent of Judaism.

“The deadliest antagonist of Judaic exclusiveness was by birth a Hebrew of the Hebrews. The dealer of the death-wound to the spirit of Pharisaism was a Pharisee, a son of a Pharisee, who had been brought up from his youth at Jerusalem, at the feet of Gamaliel; had been taught according to the perfect manner of the law, of the fathers; had lived after the most strict sect of the Jewish service.”

With Peter he abode for fifteen days, “and he spake boldly in the name of the Lord Jesus, and disputed against the Grecians,” doubtless with some of the very same persons among whom he formerly stood as an opposer of the same faith. This, as might be expected, soon aroused their vindictive hatred against him, as a vile renegade of the old Jewish faith, that they sought to kill him. He, no doubt, would have shared Stephen’s fate, had not the Lord Jesus appeared and warned him in a vision, saying, “Make haste and get thee quickly out of Jerusalem; for they will not receive thy testimony concerning me.” When he still hesitated to obey the command, the injunction was more peremptory than before: “Depart; for I will send thee far hence unto the Gentiles.” This is the third time that the Lord declared

unto him that his field of labor was among the Gentiles. Upon this peremptory command, the brethren provided means for his escape, and took him privately to Cesaria, and sent him forth to Tarsus, his native city. We do not think that this was his first visit to Tarsus, as some erroneously suppose, since he departed from his father's house to go to Jerusalem as a student of theology and law.

§ 8. SAUL AT TARSUS.

He had, no doubt, been living at Tarsus, after his education at Jerusalem had been completed, and quite likely was engaged in the study of Greek literature. But now he comes again, but how changed! Before he was not only a Jew, but also a strict Pharisee. Now he is not only a Christian, but also an Apostle of the Gentiles. How different were now the objects, aims and ends of his being, from what they were when he, as a student, set out from or returned to his native city. The world not only is different to the individual, after he is truly converted to God, but his thoughts and aims in life are also differently directed. Another world, as it were, lies open before him in grandeur and majesty, which he recognized not before; everywhere he sees the footprints of Him, who is the beginning and the end of all things.

Saul now remained in Tarsus, for about three years, where he was probably engaged in preaching the Gos-

pel to Jew and Gentile. For we find congregations that were in existence both in Syria and Cilicia, before he made his second missionary tour through Asia Minor, though he had not visited this region during his first missionary journey. Saul had probably preached in Syria and Cilicia, making Tarsus the centre of his operations, before he ever came to Antioch, and likely had suffered all the hardships which he mentions in 2 Cor. xi. 24—28, of which we have no account afterwards. While here in Tarsus, his native place, Peter, the Apostolic chief, was made the first minister of grace to the Gentiles, by his divine vision and the conversion of Cornelius. (Acts x.) It was far better that Peter, who was especially commissioned as the keeper of the keys of heaven, and by birth a Jew, should open the way for the calling of the Gentiles, than that Saul should have done this, who, by his birth and partial education in a Grecian city, might have had acquired such familiarity with Grecian usages, as to be reasonably liable to suspicion for introducing innovations favorable to the heathens. But after the conversion of Cornelius, the way was fully opened for the extension of the Gospel to the heathen world. The Apostles at Jerusalem, hearing the success of the Gospel at Antioch, which some, who had fled from Jerusalem during the time of Stephen's persecution, had successfully preached there, immediately sent Barnabas, as formerly Peter and John were

sent to Samaria, to confirm the good work. Barnabas having come to Antioch, and seeing the grace of God, rejoiced in his heart at the success of the Gospel, and exhorted all to cling to the Saviour whom they had found. Feeling the great importance of the place, he bethought himself of his friend Saul, who was especially qualified for this important field. He then left Antioch and went over to Tarsus, and invited Saul to this great and promising missionary field, who was at once ready and willing to undertake the proposed Apostolic duty, and came with him to Antioch.

§ 9. SAUL AT ANTIOCH.

Antioch was a fine city in Syria, about forty-one miles by the river Orontes, and sixteen and one-half miles overland from the sea-port of the fortified city Seleucia, where Saul and Barnabas afterwards took ship as they started on their first missionary tour. The city was about four miles long, and surrounded by a wall. It was called the Heathen Queen and Metropolis of the East. It was the royal seat of the kings of Syria, and for power and dignity little inferior to Seleucia or Alexandria. The inhabitants were celebrated for their luxury and licentiousness. It was also the seat of the Roman Governors. Many wealthy and luxuriant Romans were attracted to this city on account of its beautiful climate. But the mass of the people were a worth-

less rabble of Greeks and Orientals. The theatre was the great place of amusement. Here, also, was the famous temple of Daphne with its statue of Apollos, which had its many votaries of vice. There was hardly a city in the East more famous for vice, corruption and superstition than Antioch.

During the energetic labors of Saul and Barnabas the disciples became very numerous in this city. Here they were first called *Christians*. This title they received from the heathens. Before they were called "disciples," "believers," "men of the Church," or "saints." Here Saul labored for at least one year, until he and Barnabas were sent by the Church of Antioch with a collection for the poor Christians at Jerusalem, on account of a famine prevailing there, which had been prophesied by Agabus A. D. 44.

About the time when these messengers of alms came to Jerusalem, Herod Agrippa was severely persecuting the Christians. The Apostle James had been murdered, and Peter was imprisoned and bound with two chains. Besides the soldiers who watched his sleep, guards were placed before the door of the prison. But the angel of the Lord freed him from his chains, and delivered him from his imprisonment. Soon after the angel of the Lord suddenly smote Herod, the persecutor of Christians, that not long afterward he died a horrible death, of a loathsome disease. (Acts xii. 23.) This was about the year 44 or 45.

Saul and Barnabas may have been eye-witnesses of these scenes, and may have been present at the prayer meeting at the house of Mary, the mother of Mark and kinswoman of Barnabas, when Peter was liberated from prison by the angel. At any rate, they must have heard the death of Agrippa discussed, and must have recognized in it a fresh proof of the immediate punishment of God.

Saul and Barnabas, after having despatched the business they were sent upon, returned again to Antioch, bringing with them John Mark. Soon after their return from Jerusalem, the Christian community at Antioch was engaged in one united act of prayer and fasting. "Now there were in the Church that was at Antioch, certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, "Separate me now Barnabas and Saul for the work whereunto I have called them." "How this revelation was made, whether by the mouth of some of the prophets who were present, or by the impulse of a simultaneous and general inspiration," and if a particular rank was pointed out, is not precisely indicated. Paul is now about to enter upon the particular work for which he had been especially fitted and commissioned at his conversion—"to open the

eyes of the *Gentiles*,”—“to turn them from darkness to light, and from the dominion of satan unto God.” His brethren in the ministry understanding the nature of the call, had another religious meeting of fasting and prayer, and with that simple ceremony of ordination sanctified them for the great missionary work, by the laying on of hands, and invoked God’s blessing upon them, bid them farewell, “and sent them away.”

§ 10. HISTORICAL SURVEY.

Several great and important facts in the history of the world must, however, not be forgotten, before we proceed further with our history. The Greek language, at the time of the introduction of Christianity into the world, had attained its highest perfection. It is, undoubtedly, the most beautiful, rich, and harmonious language ever spoken or written. Christianity has conferred the highest honor upon it by selecting it as the silver dish in which the golden apple of the Gospel should be preserved for all generations. Alexander the Great, who, as an instrument in the hands of Providence, had brought the whole civilized world under his dominion, also planted Greek colonies in the East, and thus spread the Greek language. By reason of the beauty and perfection of the Greek language, and the intrinsic value of Greek literature, and its influence upon the Roman mind, this language had, before the birth of

Christ, become the language of the whole civilized world. And thus, providentially, the way was opened everywhere for the introduction of the Gospel.

The Greek mind not only by this outward excellence made a path for Christianity, but also by its culture. In her culture we have man set forth in his natural state of corruption and depravity, without being touched by the Gospel. In worship the Greeks, however, have superseded all other nations. But her gods are only deified human heroes, to whom are ascribed all the passions of anger, jealousy and lust, which we find in unsanctified human nature. But, nevertheless, in her worship she developed the intuitional longing of the mind after the invisible Creator, but could not satisfy it.

Last, but not least, is the one great fact, which must not be omitted here, namely, that throughout a longitudinal line of four thousand miles, within a circuit of ten thousand, unbroken peace and prosperity, reigned throughout the vast Roman Empire, which held undisputed sway over the whole civilized world. By the above mentioned facts, the Lord in His Providence had prepared the world for the reception of Christianity. This is beautifully described by Milton, singing of the universal peace which attended the coming of the Messiah :

“No war or battle sound
Was heard the world around ;

The idle spear and shield were high uphung ;
The hooked chariot stood,
Unstained with hostile blood,
The trumpet spake not to the armed throng
And kings sat still, with awful eye,
As if they surely knew their sovran Lord was by."

CHAPTER II.

§ 1. PAUL'S FIRST MISSIONARY TOUR.

This then being the condition of the world, Paul, after having been solemnly consecrated by the laying on of hands, as the great Apostle of the Gentiles, accompanied by Barnabas, and John Mark, now set out on his first great missionary journey by the authority of the Christian Church at Antioch, and the still higher authority of the Holy Ghost. Saul always regarded the Church at Antioch as the mother and centre of the Gentile missions. They went from Antioch to Seleucia, a fortified city of Syria, which was situated on the sea-coast, a little north of the river Orontes. It was called *Seleucia ad mare*, to distinguish it from other cities in Syria of the same name. Here they took ship and sailed to Cyprus, the native place of Barnabas.

§ 2. PAUL AT CYPRUS.

Cyprus was south of Asia Minor. This was an island in the Mediterranean Sea, situated between Cilicia and Syria. Pliny says, that it received the name of Cyprus from the flower of the Cyprus-trees growing there. This island was anciently celebrated for the

profligacy of its inhabitants, whose principal deity was the impure goddess, Venus. Paul and Barnabas, with their companion Mark, first landed in its chief city, Salamis, on the south-east side of the island. In Salamis they found the Jews very numerous. This is indicated by the fact that the city had several synagogues, while other places had but one. Here they first preached the Gospel in the synagogues of the Jews, but we are not told how long they remained, or with what success they labored. From this city they went about one hundred miles further south and came to Paphos, the metropolis of the island, and residence of the Roman pro-consul. This city was also memorable for the impure worship paid to Venus, the tutelar deity of the island. The Jews dwelt here in great numbers. But now only twenty or thirty miserable huts are seen of all that remains of this once most distinguished city of Cyprus.

At Paphos they met a sorcerer, a false prophet, a Jew, whose name was Bar-Jesus, who, by his tricks, had gained great renown in that region, and sought to keep the pro-consul from the faith when he "desired to hear the word of God," and opposed them all he could. But Saul, full of the Holy Ghost, denounced this miserable fellow as a child of the devil; an enemy of all righteousness; whom the Lord immediately struck with blindness for a season, as a punishment for his wicked interference, that he had to be led by the hand like a

child. This miraculous punishment of the sorcerer decided the conversion of the Proconsul Sergius Paulus. (Acts xiii. 9—12.)

From henceforth Saul goes by the name of PAUL. Why he now assumes the name of Paul, which in Greek and Latin signifies "little," whether from the conversion of the Proconsul, which is hardly probable, or on account of his littleness in stature, or because with the name of Saul of Tarsus was connected the reproach of persecution, or more properly, perhaps, because he now devoted his life more especially to the Gentile missions, and therefore assumed the Gentile name of Paul. Whatever may have been the reason, "the heathen name rises to the surface at the moment when St. Paul visibly enters on his office as the Apostle of the heathens. 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." We also see that Paul from henceforth fully entered upon his Gentile mission and takes the lead, while Barnabas steps more into the background.

The second part of the Acts of the Apostles is generally reckoned to commence with the thirteenth chapter. St. Paul now begins to appear as the principal character among the propagators of the Gospel. The thirteenth and fourteenth chapters of the Acts describe their first

missionary journey step by step, and the course which they took ; and relate their success in Cyprus and Asia Minor as the first missionaries to the heathen world.

From Cyprus they came to Perga, in Asia Minor, a stronghold of heathenism. Perga was a city in Pamphylia, about two hundred miles northwest of Paphos. It was not a sea-port, but stood on the west bank of the river Cestrus, about eight miles from the sea. Near the town, on some rising ground, stood a very famous temple of Diana, where every year a great religious assembly gathered to celebrate the worship of this great Asian goddess. At this place it is only mentioned that John Mark left them, and returned to Jerusalem. Either his heart failed him as he looked from Perga to the Gentile mountains, which were nearly two miles high, and saw the difficulties and dangers to be encountered, or as Matthew Henry rather severely remarks : "Either because he did not like the work, or he wanted to go and see his mother." One thing, however, is certain, he could not resolve to continue persevering in journeys where he would often be in perils of robbers by sea and land. He left them to return, while they passed through Pamphylia and came to Antioch in Pisidia.

§ 3. PAUL AT ANTIOCH IN PISIDIA.

Pisidia was the capital city of the province of Pisidia in Asia Minor. It was an important city, about eight miles north of Perga. Here they remained over the Sabbath and went into the synagogue, where it was the custom to read every Sabbath a portion of the law and the prophets to the people. When they entered the building, according to Jewish custom, the four-cornered *Tallith* was first placed like a veil over their heads, or like a scarf over their shoulders. It must also be remembered that in these synagogues they had no regular preacher, the *minister* being only a sort of reader, who conducted the worship as arranged for each Sabbath. When these regular duties were over, the custom was to invite a discourse from any one present qualified to address the people. On this day the reader noticing two grave and intelligent looking persons among the worshippers, sent word to them, saying: "Brethren! if you have any word of exhortation for the people, say on." Paul now arose and addressed the meeting (Acts xiii.), and many Jews and Gentiles believed, and earnestly requested that their words might be repeated to them on the following Sabbath. They, no doubt, also instructed during the week those ready to hear in private and at their houses, but the following Sabbath the whole city came to the synagogue to hear the word of God. But when the Jews saw this, they were filled with envy.

They could not endure the idea that heathens should be freely admitted to the same religious privileges with themselves. The Jews, as God's covenant people, always prided themselves upon their righteousness and holiness, regarding others with arrogant contempt, as not worthy of receiving equal privileges with themselves in the kingdom of grace. It was the scorn and indignation of the elder brother against the returning prodigal, and his refusal to enjoy privileges which henceforth must be shared with others. This was especially their sin in the time of Christ and His Apostles; though they had lost the very life and spirit of their religion, yet they prided themselves upon its outward form. The Jews now made an uproar, opposed and contradicted Paul and blasphemed, whereupon the Apostle declared the offer of salvation was first to the Jews, but since they rejected it and judged themselves unworthy of everlasting life, they would now turn to the Gentiles. The Greeks hearing this rejoiced, and many believed to their everlasting salvation. But the opposition increased, in proportion to the progress of faith, until finally the Jews succeeded in stirring up the honorable women and the aristocracy of the city, and thus raised a persecution and drove both Paul and Barnabas from the city. But they, following the divine injunction, saying, "Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust from your

feet for a testimony against them. Verily, I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for that city." They now came to Iconium.

§ 4. ICONIUM.

Iconium was the capital and chief city of Lycaonia, a place of considerable importance. Here were many Jews. The place is now called Cogni, and has about eighty thousand inhabitants, principally Turks. It lies between mountains which rise to the regions of perpetual snow. It is situated on the lake Trogilis, about one hundred and twenty miles inland from the Mediterranean Sea. Here they both preached in the synagogue, and many Jews and Gentiles believed. Here they remained a long time, speaking boldly in the Lord, who granted signs and wonders to be done by their hands. But at last the multitude of the city became divided, a part held with the bigoted Jews, and a part with the Apostles. When they were in danger of being 'stoned, they fled into Lystra and Derbe, cities of the same province, where they preached the Gospel.

§ 5. PAUL AT LYSTRA.

The city of Lystra was supposed to be under the protection of the god Jupiter, whose companion was Mercury. In front of the city stood the temple of Jupiter. These people had a tradition that these gods had

sometimes visited their city in person. Here Paul healed a lame man, which gave rise to such an excitement among these heathens, that they regarded them as gods, and called Barnabas *Jupiter* and Paul *Mercury*, because Paul was the chief speaker, and therefore supposed to be the companion of Jupiter.

We may well believe that there was something majestic and divine in the personal appearance of Paul when he fixed his penetrating glance upon that cripple, and saw, by the power of the Divine Spirit, into the very secrets of his soul, and perceived "that he had faith to be saved." Then Paul uttered, in a loud voice, before his idolatrous audience, these words to the cripple, saying, "Stand upright on thy feet." Scarcely had the words been spoken, when the cripple, who had never walked from his mother's womb, sprang upon his feet and walked. (Acts xiv. 10.) These people, no doubt ignorant and superstitious heathens, according to their native tradition, cried out that the gods had again visited them "in the likeness of men." Then the priests of Jupiter came with oxen and garlands unto the gates of the city, and would have sacrificed them to Paul and Barnabas, when the missionaries, horror stricken at this degrading exhibition of their idolatrous spirit, ran among the people, rending their clothes in the significant gesture of true Orientals, and cried out with great earnestness, "Sirs, why do ye these things? We also

are men of like passions with you ; and we are come to preach to you the Glad Tidings, that you may turn from these vain idols to the living God, who made the heavens, and the earth, and the sea, and all things that are therein. For in the generations that are past, He suffered all the nations of the Gentiles to walk in their own ways. Nevertheless He left not Himself without witness, in that He blessed you, and gave you rain from heaven, and fruitful seasons, filling your hearts with food and gladness.” (Acts xiv. 14—17.) It was with difficulty that they restrained these ignorant heathens from offering sacrifice unto them. The crowd at last reluctantly retired, and led their victims away without offering them in sacrifice to the missionaries.

About this time certain Jews from Antioch and Iconium came to Lystra, who had been hunting, like hounds, on the track of the missionaries, and told their abusive lies to the people about the character of these two strange travellers. They would say that this cripple was not healed by Divine power, “but by some diabolic magic ; as once they had said at Jerusalem, that He who came ‘to destroy the works of the Devil,’ cast out devils ‘by Beelzebub, the prince of the devils.’” These ignorant and fickle-minded Lystrians were soon persuaded, and their minds changed from reverence to such bitter hatred, that they commenced to stone these messengers of peace. This they tried to do at Iconium,

but failed. Paul and Barnabas were now pelted with stones through the city, till at last Paul was dragged through the city gate, and cast outside the walls, under the belief that he was dead. But scarcely had the mob dispersed, when he arose again, as if by a sudden resurrection, to the great joy of the brethren, who stood mourning about him, and came into the city. The next day he and Barnabas departed and came unto Derbe. Never was there such a clear illustration given of the small value and moral force of public opinion, except in the very similar case of Jesus in Jerusalem: "Hosanna," to-day, and "Crucify Him" to-morrow. At one moment exalting them as gods; the next pelting them with stones and driving them out of the city as a nuisance.

The Saviour "was above all others the beloved Son, in whom the Father was always well pleased, yet we see how little indulgence and tenderness He experienced; so that it may be truly said, not only that He was perpetually burdened with a cross, during His residence on earth, but that His whole life was nothing but a kind of perpetual cross."* Paul, from his conversion, like his divine master, experienced little friendship from the world; so that his whole Christian life was also a perpetual cross-bearing.

*Calvin's Institute, p. 629-30. Vol. 1.

§ 6. PAUL AT DERBE.

Derbe is another city of the same province of Lycaonia, south-west of Lystra, not far from the latter place, near the Black mountains. "And when they had preached the Gospel in that city, and had taught many, they returned again to Lystra, and to Iconium, and Antioch," in all of which places they had been so shamefully treated. But as they returned, they sought to strengthen the faith of the disciples, earnestly exhorting them to remain firm "in the faith, and that we must through much tribulation enter into the kingdom of God."

On this return journey they also ordained elders in every Church and prayed with fasting, commending them to the Lord, on whom they believed. Still keeping on the same route they came to Perga, and at last to Attalia. This latter place is a maritime city of Pamphylia, south of Perga, in Asia Minor. It was built by Attalus Philadelphus, king of Pergamos, who gave it his own name. Here they shipped for Antioch, from whence they had been sent and recommended to the grace of God for the work which they fulfilled. On their arrival the whole Church was gathered together, and they related all that God had done with them, their trials, dangers, and hairbreadth escapes, as well as their crowning success. This ends Paul's first missionary tour, which could not have lasted less than two years, or until A. D. 49.

§ 7. APOSTOLIC SYNOD AT JERUSALEM.

Christianity prospered wherever planted by Paul and Barnabas, both among the Jews and heathens, but especially at Antioch, to which they had returned from their first missionary journey to Asia Minor in the year 48 or 49. They, with that whole congregation, were rejoicing over what the Lord had done through them. But their joy was not of long duration. Soon new troubles arose during their present labor in the mother congregation of the Gentiles, for some "false brethren" came from Jerusalem to Antioch, as "spies" to an army, watching not only to see what progress Christianity was making among the heathens, but more especially to see in what way these heathens were received into the Church. These spies remained here for some time, and gradually, no doubt by insinuation at first, but at last openly, taught these Gentile Christians that: "except ye be circumcised after the manner of Moses, *ye cannot be saved.*" They desired to bring the whole Church, if possible, under the "bondage" of the Mosaic yoke. There were still many Jewish Christians who held to the ceremonial law, and could not so easily tear loose from it; these tried to create a disturbance against Paul and Barnabas, because they did not require the Gentile Christians to be circumcised.

This doctrine of the Jewish circumcision was vigorously opposed by Paul and Barnabas, as an unnecessary

burden and a mere empty ceremony. The whole Church at Antioch and elsewhere was in danger of being unhappily divided, at least for a time, on account of these Judaizers, and the minds of the Gentile Christians became thereby greatly disturbed, especially at Antioch. It was, therefore, "determined by the saints at Antioch that Paul and Barnabas, with certain others of them, should go up to Jerusalem, unto the Apostles and elders about this question." It seems that Paul also had an internal revelation from God about this matter, (Gal. ii. 2.) Paul, Barnabas and their heathen convert Titus, and some others, went up to Jerusalem to obtain a decision of the Apostles and elders on this question. This, therefore, gave rise to the Apostolic Council or Synod, which was held in the year A. D. 50. This was Paul's third journey to the Holy City, since his conversion. Coming to Jerusalem he first of all had a private consultation with the prominent leaders, the Apostles James, Peter and John, who, in St. Paul's estimation, "seemed to be pillars" of the Church. This question of the circumcision had to be settled before Paul could satisfactorily proceed with his Gentile missionary labors. In this public council of the Apostles and Jewish Christians there was much disputing, but Peter and John and James also came forward and spoke in defence of Paul and Barnabas, and at last a conservative and liberal policy prevailed. The Apostles yielded

to Paul's position, namely, that faith in Christ was after all the great thing to be attained, and that circumcision availed nothing. James at last came forward and offered that memorable compromise, laying no other burden upon the Gentile Christians, except requiring of them these three things: 1st. To abstain from eating *meats offered to idols*. 2. From eating *blood* and things *strangled*. 3. From *fornication*, including marriages of near relatives—brothers and sisters. These were the forbidden things. This compromise seemed to give peace to the Church, at least for the time. The Apostles departing from Jerusalem, carried with them the decree of the Council, and Judas and Silas accompanied them to Antioch and accredited their commission and character. The original document read as follows:

“The Apostles, and the Elders, and the Brethren, to the Gentile Brethren in Antioch, and Syria, and Cilicia, greeting:

“Whereas we have heard that certain men who went out from us have troubled you with words, and unsettled 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 choose some from amongst ourselves and send them to you with our beloved Barnabas and Saul, men that have offered up 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 Spirit 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. FAREWELL." (Acts xv. 23—29.)

But before the Apostle started on the second missionary journey from Antioch, where he and Barnabas in the meantime had been diligently engaged in the work of Christian instruction, two painful circumstances occurred, which must not be forgotten. After the Apostolic Council, during the interval of time which Paul and Barnabas spent at Antioch, Peter, the chief of the Apostles, also came to visit the capital of Syria. He, at first, made no distinction between Jewish and Gentile Christians, but freely mingled with both. But when afterwards some legalistic Jews came there from Jerusalem, who were, perhaps, sent by the Apostle James, then Peter, for some cause, perhaps fear of the Jews, withdrew himself from the society of the Gentile Christians, and refused to eat with them. Even Barnabas was, for a time, also carried away with the dissimulation. For which inconsistency Paul rebuked him publicly and called him a hypocrite, because he was sanctioning the very heresy which was threatening the existence of the Christian Church, which made St. Paul afterwards so much trouble. (Gal. ii. 10—14.)

They, no doubt, both failed to some extent. Peter acted very inconsistently, and Paul was in turn rather severe, though the more consistent. Paul and Barnabas

still continued to preach and labor at Antioch for some time after this occurrence. When they again began to look for some foreign field of labor, Paul proposed to Barnabas that they would go over their old missionary ground, saying: "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." But a dispute arose between them, Barnabas desiring to take along John Mark, who had also come with them from Jerusalem, but Paul objected, because he had forsaken them at Perga. Barnabas desired to give his nephew one more trial, but Paul utterly refused, till at last they quarreled and separated. Each took a different route, Paul taking along Silas, and Barnabas Mark.

These quarrels of the Apostles and holy men show us that even they, though full of the Holy Ghost, were not men of sinless perfection, but "of like passions with ourselves." This latter quarrel caused these most intimate friends to separate, who had formerly stood by each other in their labors almost unto death. They never afterwards traveled together again, yet Paul afterwards speaks highly of Mark, and declares him to be "profitable to him in the ministry." Great good, no doubt, resulted from this separation, as the stream of missionary labors was thereby divided. This difficulty was afterwards fully settled between Paul, Barnabas and Mark, the latter proving himself faithful and worthy of all confidence.

CHAPTER III.

§ 1. PAUL'S SECOND MISSIONARY TOUR.

Some time after the Apostolic Council in Jerusalem, in the year 51 or 52, St. Paul started on his second missionary tour among the heathens, in which he brought the Gospel to Europe. The two great missionaries had quarreled and separated. Barnabas had taken with him his nephew, John Mark, and visited Cyprus, his native island. Paul selected Silas as his companion, who had been so fully tested at Jerusalem and at Antioch in the exercise of those talents as a preacher, that he had even gained the title of "prophet" before he left Jerusalem. "Such a task as that of spreading the Gospel of God in a hostile world, needs a resolute will and an undaunted courage. And the work is too sacred to be put in jeopardy by an experiment." But in Silas Paul found a faithful and persevering companion, who could not be easily discouraged in the arduous undertaking. Paul, with Silas, after being recommended by the brethren "at Antioch unto the grace of God," departed on his second tour to revisit the cities where he and Barnabas had preached the Gospel before, desiring to see how the work of the Lord prospered. This time they passed overland

through the Syrian gates into Cilicia, in all these places strengthening the churches already planted, besides making large additions from the heathen world. Going northwest they came to the cities of Derbe and Lystra in Lycaonia. In Lystra they found among the converts one who was, no doubt, a spectator of Paul's sufferings there before, who must not be forgotten, for this personage became an important and faithful actor in the great missionary drama of St. Paul's life. His name is *Timotheus*. He had, no doubt, become a Christian while the Apostle was at Lystra the first time. Him Paul calls his "beloved son," and says, "for in Christ Jesus I have begotten you through the Gospel."

No doubt he stood by and saw the recovery of the Apostle, when he had been stoned and dragged outside of the city wall and left as one dead. Timothy was a half-breed Jew, the son of a heathen father, and a pious Jewess, Eunice, who, with her mother, Lois, had faithfully instructed him from his childhood in the Old Testament Scriptures and the way of holiness. He was thus prepared through the providence of God to be a suitable companion for the Apostle. He had, by his training, acquired a great familiarity with the Scriptures, which were able to make him wise unto salvation. Though well taught in the holy Scriptures, yet had he never complied with the Mosaic rite of circumcision, perhaps because his father, being a Greek, may have

been opposed to the infliction of such a sign upon his child. Paul seeing in him the fitness of an assistant, therefore trained him to be an associate with him in the Apostolic ministry, and had him circumcised, so as not to make him objectionable to the Jews. We might wonder why Paul, who had rejected Mark, would now take a new and untried convert along, if it had not been that he had such a good report among the brethren, both at Lystra and Iconium. Paul, Silas and Timothy now proceeded to the other cities visited before, and also communicated to them the action of the Apostolic Council. They not only confirmed the work begun in the former missionary journey, but made daily fresh additions to these churches; and extended their journey far north of the former route, even through all Phrygia and Galatia, to which Christianity had not as yet come.

It appears that it was bodily sickness which caused Paul to preach the Gospel to the Galatians at first, rather against his will. This would seem to be the actual meaning of Gal. iv. 13, where he says, "You have injured me in nothing, but you know that because of bodily sickness I preached the glad-tidings to you on the first occasion." He was diligent "in season and out of season." Woe was on him if he did not preach the Gospel. Galatia is a province north of Phrygia in Asia Minor, which the Gauls had invaded and conquered some 300 years before the Christian era. They worshipped Cy-

bele, the great mother of the gods. Their principal cities were Ancyra, Tavium and Pesinus, the latter of which carried on some commerce. Callimachus calls them a "foolish people." And St. Paul afterward says, "O foolish Galatians, who hath bewitched you?"

But through St. Paul's preaching many were converted, both Greeks and Jews, men and women, free-men and slaves, of whom many became so attached to Paul, that they would have plucked out their eyes and given them to him, if it had been possible. (Gal. iv. 15.) After having preached the Gospel in Phrygia and Galatia, they were hindered by the Holy Ghost from preaching it in Asia, strictly so-called. Then they went to Mysia, another province in the western part of Asia Minor, where they were again told by the same Spirit, that they should not go to Bithynia, that the Gospel was not yet to be preached in the populous cities of Asia, and they came to Troas. Alexandria Troas was a city on the sea-coast of Phrygia, on the Hellespont, having the old city of Troy on the north and that of Asos on the south. Here Paul was perplexed rather, not knowing what to do. While in this state of embarrassment he had a remarkable vision, in which a Macedonian man appeared before him, who seemed to cry beseechingly to him, "Come over and help us." In this cry we hear the "voice of the sick inquiring for a physician,—of the ignorant seeking for wisdom,—the voice of heathenism

ever crying to the Church for the Gospel of salvation." This voice of earnest prayer was enough to decide and move the ardent spirit of Paul, that on awakening he summoned his companions, related the vision, and they made immediate preparation for the journey. Here they were joined by another companion, Luke, the beloved physician, who is also the writer of the Acts of the Apostles. It is said by Eusebius and Jerome, that he was a native of Antioch. If so, he was, probably, converted by St. Paul at an earlier period, and on account of the Apostle's bodily infirmities, perhaps, requested to join himself to the party at Troas as a preacher and physician. Such a faithful Christian and physician would be of immense value to a missionary.

They now set sail from the Asian shore and came to Samathracia, an island in the Ægean Sea, and the second day they came to the harbor Neapolis, which was about ten miles from Philippi, "which is the chief city of that part of Macedonia, and a colony."*

§ 2. PAUL AT PHILIPPI.

The city of Philippi took its name after Philip, king of Macedon, who had greatly repaired and beautified it, and made it a frontier town against the Thracians. Julius Caesar made this city a Roman colony, which was

*The character of a Colonia was, that it was a miniature resemblance of Rome, and intended as a safeguard on her frontiers.

afterwards enlarged by Augustus, and hence its inhabitants were considered as freemen of Rome. Their affairs were regulated by their own magistrates, who were called *Duumviri*. Philippi was at that time a very important place, and had gold mines in its vicinity, and also a great commerce. A hundred years before Paul came there, the great battle was fought between Antoinus and Brutus, 42 B. C. It then became the burial place of Roman freedom, but now the birthplace of Christian liberty.

The four pilgrims now entered the city of Philippi, unknown and friendless, by whom Europe first received the doctrine of faith, which was soon to triumph over heathenism ; and holds to this day the triumphant sway over half the globe. In this city Paul and his companions stayed for several days ; and seeking a retired spot on the Sabbath outside of the city wall, away from the unholy din of mirth and business, they came to a place along the river Gaggitas, which ran by the city. In places along streams and other waters the Jews were accustomed to construct their places of social worship and prayer. Even in heathen countries where the Jews were not numerous enough to build a synagoge, they were allowed to erect *proseuchae* or oratories, along the river banks or sea shore, as sacred places of prayer. These were probably the places which in the Old Testament were called the "high places." Those who thus

kept up the worship of God in this place, were a few "women only," for it may always be observed that "it is among the softer sex that religion takes deepest root, and among them a regard to its observance is always found, long after the indifference generated by a change of circumstances, or by the engrossing cares of business, has turned away the devotions of men." So it was at Philippi; while the sons of Juda had grown indifferent to the religion of their fathers, the daughters of Zion came still regularly together where prayer was wont to be made. Here the Apostle and his companions met them, and preached to them the new doctrine of grace, and that Jesus was the Messiah. Among the hearers was Lydia, a Jewess, who had emigrated from Thyatira, and carried on the trade in the purple dye for which that region from which she came was very famous, even from the time of Homer. While she was listening to Paul's preaching, the Lord "opened" her heart to the comprehension of the truth of the Gospel, "that she attended unto the things which were spoken by Paul," and confessed her faith in Jesus. After having been baptized with all her household, she, out of love and regard towards those who taught her the way of life, constrained them to abide at her house. They complied with her request, and made her house their home while they stayed in Philippi.

As the missionaries continued to go to this oratory

or place of prayer, they were noticed by a female slave who had a spirit of divination, "who brought her master much gain by soothsaying." She was supposed by the people to be inspired by the Pythian Apollo, the oracular god, to utter his oracles concerning future events. The owner of this poor girl had been carrying on a very profitable business through the arts of her divinations at Philippi. This damsel followed them as they passed along the streets to their place of prayer, crying, "These men are the servants of the most high God, which show unto us the way of salvation." This she did for many days, which grieved Paul, who turned around and commanded the evil spirit, "in the name of Jesus Christ, to come out of her." And he came out the same hour, and the demoniac was restored to her right mind. By this the whole machinery of the owner's gain was destroyed, which so enraged her managers, that they took Paul and Silas and dragged them before the magistrates as disturbers of the city, saying, "These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans."

The magistrate seeing in these men only some foreign vagabonds, who had come hither without any object, merely to disturb the inhabitants, ordered them to be punished. Without allowing them any defence, the multitude had them instantly stripped and flogged

at discretion. After having been thus shamefully abused, they were given unto the jailor, who put them into the inner part of the prison "and made their feet fast in the stocks." Such treatment might have cast a gloom upon the minds of these men as regards their actual calling to go into Macedonia, if they had not been truly guided by the Holy Ghost. They, instead of doubting their divine mission into the new country, or desponding in their hunger, suffering and confinement, turned the dark abode of crime into a temple of grace, by uplifting their voices in songs of praise to the Lord that He counted them worthy to suffer for the glory of His name. They passed the dreary night, not

"In silence or in fear,—
They shook the depths of the prison gloom,
With their hymns of lofty cheer,—
Amid the storm they sang."

They had faith to believe that God would reveal His power at the appointed time. Joseph's feet had been "hurt in stocks," and he became a prince in Egypt. Daniel had been cast into the lion's den, and he was made a ruler over Babylon.

"At midnight, Paul and Silas prayed and sang praises to God; and the prisoners heard them." While thus inclosed between massive walls with their feet in stocks, and besides locked in heavy chains, their spirits rise in songs of prayer, perhaps, for those very persecu-

tors whom they had come to "help" and save. In answer to their prayer, a great earthquake suddenly shook the prison to its very foundations, and immediately all the doors burst open, and loosened the chains from all the prisoners. The jailor seeing all the prison doors open, supposed that all the prisoners had escaped, and knowing the utter ruin which would come upon himself, (for according to Roman law, the escape of prisoners would have been death to the jailor,) he therefore drew his sword and in this moment of despair would have killed himself, had not Paul seen the frenzied actions of the wretched man, and cried out with a loud voice, saying, "Do thyself no harm, for we are all here." Paul's sight must have been assisted from on high or he could not have seen in the dark the jailor's suicidal actions. The jailor hearing these words, called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, saying, "Sirs, what must I do to be saved?" To which they replied, "Believe in the Lord Jesus Christ, and thou shalt be saved with all thy house." The jailor, probably, had at first reference only to being saved from present danger, concluded the shock had some connection with the songs and prayers of his Jewish prisoners, whom he knew had been unjustly dealt with. His alarm and intended suicide, which Paul had seen in the dark, led him to inquire into the way of escaping far greater dangers—the ruin of his

soul. The words to all thy house, would seem to indicate that all the members of the jailor's family had crowded around him, as well as the prisoners who had listened to their midnight songs of praise. The two prisoners now proclaimed to him and all his house the word of the Lord; no sooner had the jailor learned the character of these men, and their divine mission, than he made atonement for their shameful treatment, and took them into his own house, washed their stripes, and was baptized with all his house. He showed his genuine conversion, inasmuch as he would no longer suffer these men who were the authors of his hope of salvation, to lie like felons in prison, but took them into his own house and set meat before them and rejoiced, believing in God with all his house. This was a remarkable and happy night for the jailor and all his house, never to be forgotten. The prisoners now became the teachers of the jailor, and he to the other prisoners, to whom the Gospel would otherwise not have come.

At length morning came, and found the jailor, instead of being the ignorant slave of sin, the head of a Christian family. A change had also come over the magistrates, either from reflecting over their injustice done to the prisoners, or perhaps intimidated by the earthquake, or moved by the representations of the jailor, which caused them to send the sergeants with an order to the jailor that he should let these friendless

strangers go. The jailor announced this message with joy to the prisoners and told them now to depart in peace; but this did not satisfy Paul, who refused to accept his liberty without some public acknowledgment of their innocence and the wrong they had suffered. Therefore, Paul being a Roman citizen and entitled to all the advantages of that condition, said, "They have beaten us openly and uncondemned, though we are Roman citizens, and they have cast us into prison; and now they thrust us out so slyly? No, indeed; but let them come themselves and fetch us out." We may well suppose that this was alarming news to the magistrates, who were guilty of having violated "the sacred privilege of Roman citizenship!" A privilege which shielded its possessor throughout the Roman world from punishment without first having had an open investigation of the charge.

"How often," says Cicero, "has this exclamation, *I am a Roman citizen*, brought aid and safety even among barbarians in the remotest parts of the earth!" The magistrates now came and apologized for the cruel treatment of the prisoners, and led them out of prison, and respectfully requested them to leave the city. They now returned to the house of Lydia, exhorted those who believed the Gospel, bade them farewell and departed. It was not, however, deemed sufficient that this infant church at Philippi should be left alone with the mere

remembrance of words of exhortation. Luke and Timothy, two of the Apostolic company, were left behind to continue the work begun. In Philippi St. Paul left behind one of the most flourishing congregations, which gave him so much satisfaction in after years, that he called it his joy and his crown, and assured it of his ardent love. From this congregation, contrary to his usual custom, he accepted occasional presents. They next came to Amphipolis, another Macedonian city, but making no stay, they came to Appolonia, an inland town, and afterwards to Thessalonica, a large commercial city on the Thermaic Gulf.

§ 3. THESSALONICA.

Thessalonica was a sea-port city, the capital of the second district of Macedonia, and the residence of the Roman Governor. It was about one hundred miles south of Philippi. The Jews were extremely numerous here and had a synagogue, the first they found in Europe, and many Greeks had joined the Jewish religion and worshipped the God of Abraham with the Jews. Here the Apostle stayed at least three weeks, and, as his manner was on the Sabbath day, he went to the synagogue and reasoned with the Jews, alleging that the Messiah, who was distinctly foretold in the Hebrew Scriptures, was always described as destined to undergo great sufferings during his earthly career, and after a

death of shame he was at last to rise again from the grave, and concluded with the crowning doctrine, "That this Jesus, whom I preach unto you, is Christ." This glorious news was well received by a large number of hearers, some Jews, many devout Greeks and not a few of the chief women. Many of the heathens also believed, so that in a short time this Church became widely known, because of its being situated in a great commercial city. While laboring here with great success, the unbelieving Jews, as heretofore, raised a mob of lewd fellows against the missionaries, but as Paul and Silas had put themselves out of their reach, the gang seized Jason and other brethren, and dragged them before the rulers of the city, crying, "These that have turned the world upside down are coming hither also, whom Jason hath received; and these all do contrary to the decrees of Cæsar, saying that there is another king, one Jesus." The magistrates looked more calmly at this matter, and having taken security of Jason and his companions, quietly let them go. After this tumult nothing more could be done at Thessalonica; the brethren sent Paul and Silas by night to Berea.

§ 4. BEREÄ.

The city of Berea was about sixty miles south of Thessalonica, in the third district of Macedonia. Here they preached for some time in the synagogue of the Jews with much acceptance, both among the Greeks and Jews,

who were more noble-minded and susceptible of truth than those at Thessalonica. The new converts searched the Scriptures daily, to see whether the new doctrine agreed with them. (Acts xvii. 11.) "Therefore many of them believed; also of honorable women which were Greeks, and of men not a few." But when the spiteful Jews of Thessalonica had knowledge how the word of God prospered in Berea, they came all the way hither, for the express purpose of hunting out the preachers of Jesus by stirring up a new mob; and in this they were so successful that it became necessary for the brethren to send Paul away to the south by sea, because he seemed to be the grand object of their persecution. Silas and Timothy being less obnoxious, remained back in Berea to complete the work begun.

§ 5. PAUL AT ATHENS.

The brethren of Berea conducted Paul by sea to Athens, whom he charged to tell Silas and Timothy to come after him as soon as their commission in Macedonia would allow. Paul was now about to enter the land of Attica, the classic soil of Greece, which was about two hundred and fifty-one miles south of Berea. After having sailed around Cape Sunium, his eyes get the first glimpse of that city, "built nobly on the Ægean Shore," which was "the eye of Greece, mother of arts and-eloquence."*

*Milton's *Paradise Regained* IV. 240.

As he treads upon Attic soil he is in "the Holy Land of the ideal;" he has reached the most sacred shrine of the "fair humanities" of Paganism. "It was at Athens that the human form, sedulously trained, attained its most exquisite and winning beauty; there unassisted human freedom put forth its most splendid power" of intellectual glory, in art, in poetry, in philosophy and religion the world ever saw. And had it been in the power of man to turn into bread the stones of the wilderness, or to make a new Paradise in lieu of that lost Eden, before whose gate once waved the fiery sword of the cherubim, then such ends would have been achieved at Athens in the days of her glory.

Attica is a triangular tract of country, which in its southern extremity comes to a point at the high promontory of Sunium. The high mountains of Cithaeron and Parnes separated it from Boeotia and northern Greece. Upon a high and rocky elevation of ground was built the Acropolis of Athens; and Minerva's colossal statue with shield and spear stood upon the summit of the citadel, and looking down from her lofty eminence upon the city beneath, as its protecting goddess. Below was the Areopagus, Pnyx and the Museum. From the craggy peak of the Lycabettus a spectator could see all Athens, even the plain to the Piraeus. Athens and the Piraeus must never be considered separately. One was the city, the other its harbor.

At this harbor St. Paul first landed, from which he wended his way to the city of the gods. Paul entered at Piraeus, the street five miles long, and, passing through the hollow between the two long walls, entered Athens by the city gate. These walls were sixty feet high and five miles long, and extended all the way from Piraeus to Athens, and were built between the slopes of the Pnyx and the museum of Attica. Piraeus itself was also surrounded by a wall seven and a half miles long, built of hewn stone, and so thick that two carriages could pass each other. The city of Athens was also surrounded by a wall some twenty miles long, of great extent and strength. As St. Paul passed along and entered the city, he beheld her thousand works of art on every hand, as well as her beautiful images and temples of all the gods of Olympus. This long street by which he entered Athens had covered walks or porticos. Thus passing along, he naturally came to the Agora, or market place, where he afterwards encountered the Stoics and Epicurians. To the west were the beautiful groves, the Academy and the Lyceum, where the ancient philosophers, Socrates, Plato and Aristotle, had taught the best human morals.

“Here,” says one, “we passed Cape Sunium, whose yellow columns mark in the horizon the ever-living trace of Grecian wisdom of that Plato, whose disciple I should be if Christ had neither spoken, nor lived, nor suffered, nor pardoned in expiring.”

The Agora of Athens was the centre of a glorious public life, where the orators, statesmen, poets and artists of Greece found expressions of their noblest enthusiasm. It was also the meeting place of philosophers, the place of idleness, of conversation, and of business. It was finely embellished with paintings and images of all the gods of Olympus. To the right of the Agora, on the highest hill, stood the Acropolis, the centre of the city, and the glory of Grecian art. In the midst of the Acropolis were her magnificent temples, a mountain rising almost perpendicularly on every side. This mountain resembles a magnificent pedestal, as if hewn by the gods themselves to place their altars on. Here were the most magnificent buildings, not only of Attica, but of the world. The Acropolis was the grand depository for everything the most splendid which human genius could produce in painting, sculpture and architecture. The prime ornament of the Acropolis was the Parthenon, or the residence of the Virgin-Goddess, erected in honor of Minerva, who, according to their mythology, sprung into existence from the brain of Jupiter, full grown and perfect from the start. She was regarded as the goddess of wisdom and skill, and of all the liberal arts and sciences. According to the opinion of all ages, this was the finest temple that human hands had ever raised, and seemed to say, "I am the Parthenon, I can be nothing else."

This building was 270 feet long, 98 feet broad and 69 feet high. In it was the statue of Minerva, made by Phidias, the master of the art of statuary. It was made of ivory, 39 feet high, and entirely covered with gold, at a cost of \$465,000. But most prominent of all stood the colossal statue of Minerva *Promachus*, which rose in gigantic proportion above all the other buildings of the Acropolis, and stood with spear and shield, and a helmet on its head, as the tutelary divinity of Athens and Attica. This magnificent statue, standing upon the summit of the citadel, could be seen by the flash of the light on its armor at a great distance, even from Corinth, which was forty-five miles off. The pedestal upon which it stood was twenty feet, and the statue itself was fifty-five feet high. The distance around the Acropolis was between six and seven miles.

The temple of Jupiter Olympus, which was more to the east, surpassed every other structure of Athens in size. It had 120 columns, 60 feet high, and 6 feet in diameter. The enclosure of the temple was half a mile in circumference. The front of the temple was 171 feet and its depth was over 400 feet. They worked and beautified at this massive structure 700 years before it was fully completed. The image of Jupiter at Athens was only surpassed by the one at Elis, made by Phidias, which, though seated upon a throne, was said to have been 60 feet high and overlaid with ivory and

gold at an enormous expense. Jupiter is generally represented as having in his right hand a figure of victory, made of gold and ivory, and in his left hand a sceptre, beautifully adorned with various kinds of metals, and on the top a golden eagle. His brow was encircled with a crown, made to imitate leaves of olives; his robe was massive gold curiously adorned with figures of animals and lilies. His sandals were also of gold. His throne was equally beautifully adorned.

The Areopagus was a small eminence a little to the northwest of the Arcopolis, and north of the Agora. On this hill the Court or Senate of the Areopagus usually held its meetings. A space was leveled for the purpose on the summit of the rock, and the sixteen steps which led to it from the Agora were cut out of the natural solid rock. This place was called Mars Hill; here St. Paul afterwards uttered, in the sublimest strains of eloquence, to that august assembly, the glorious words of eternal life. No wonder, then, as Paul passed along the thousand works of art, and beheld this beautiful city of the gods, that his soul burned with zeal for that God, whom he saw entirely forgotten and dishonored on every side. No wonder then, that when he saw her fine and costly temples dedicated to the gods, before which all Greece in these days of her pride and glory bowed the knee in adoration and worship, his soul melted with pity for those who, notwithstanding their intellectual great-

ness, were wholly given to idolatry. He beheld in the religion of Athens and in the creatures of her mythology a mere deification of human attributes and the powers of nature. These were represented and adorned by the art of Phidias, the sculptor and architect, in every shape and form of beauty and grandeur, so as to make them attractive. Better these, no doubt, than all other forms of idolatry which have deified the brutes, but still they had no power to raise man to a higher position than that which he occupies by nature. Paul was not ignorant of things really useful, nor blind to art or philosophy; but when these deified vice and made falsehood attractive, he rejected them as far worse than valueless. Taking all these things together, no wonder then that a moral and spiritual gloom should settle upon his soul, and that "*His spirit was stirred within him, when he saw the city crowded with idols.*"

But St. Paul did not only see a city crowded with a thousand idols, but he also found there the homes of the greatest philosophers and teachers of the ancient world. Here Socrates had lived and taught, and drank the poisoned cup. He was the most just, the most exalted, the completest type of humanity to which classic Antiquity ever gave birth. Here his renowned pupils, Plato and Aristotle, had their celebrated schools of philosophy. True, these noble teachers of morals had died, but Paul now encountered other schools of philosophy, the Stoics

and Epicurians, who afterwards became the bitter enemies of Christianity. The Epicurians, like the Sadducees of the Jews, were pleasure-loving men of the world. They taught that the enjoyment of sensual pleasure was the highest end of human existence. There was nothing to disturb or alarm them; their highest aim was to do what the animals do instinctively, and to gratify themselves. With many these principles led to the grossest sensuality and crime.

The Stoics were a kind of Grecian Pharisees, who taught that man must be unaffected and indifferent under all circumstances of life. They held that God was the soul of the universe; and that the world was itself a rational soul, producing all things out of itself, and resuming all things back to itself again. The resurrection they denied, but held that at death the soul returns and is absorbed again in God. They were Pantheistic. The two great enemies with which Christianity has ever to contend, are the two ruling principles of the Epicurians and Stoics—*Pleasure* and *Pride*.

The religion of the Athenians was one of taste and beauty. Their devotion consisted of prayers, sacrifices and purifications. They went to the temples with a sad countenance; they kissed the ground, offered their prayers standing, kneeling or prostrate; and held branches in their hands which they lifted up to heaven or stretched out to their god after applying them to

their mouths. In addressing the infernal deities they struck the earth with their feet or hands. They also had priests, among whom was a High Priest, who regulated the worship. Here we learn that mythology is the highest point, to which unassisted human nature can attain in religion. Yet how destitute of moral power is all human religion, and how deficient in satisfying the craving wants of the soul. It has no power to make man holy, or wise, neither will it help him in great calamities, for then he seeks for and prays to the unknown God. Athens was in all respects one of the most favored cities in the world, renowned in every branch of wisdom, learning and wealth, and favored with all the religions that human genius could invent or necessity create and beautify, that it even called forth the expression of a Roman satirist, who said, "that it was easier to find a god there than a man." Yet with all these advantages, when St. Paul visited it, his soul was greatly moved at beholding so fine a city "wholly given to idolatry." If Hesiod is correct, they must have had 30,000 gods.

At Athens Paul again first entered the synagogue and disputed with the Jews and the devout persons, but with what success we are not told. He also proclaimed Christ daily in the *Agora*, or market place, and this with so much power and eloquence that he soon drew the attention of the learned Athenians, the Epicurians and

Stoics. Some of these, after hearing him, remarked, "What will this babbler say?" Others thought he had some strange gods to announce, because he preached unto them Jesus and the resurrection. At last they took him and brought him before the venerable court of the Areopagus, the supreme council in all matters of such importance. The judges sat in the open air, upon seats hewn out in the rocks, on a platform which was ascended by a flight of sixteen stone steps leading immediately from the Agora to Mars Hill. The number of these judges was fifty-one, who were appointed for life. They were not only to pass sentence on murder, theft, and gross crimes, but they punished indolence, rewarded industry and virtue, and formed a moral as well as a criminal court. They also took cognizance of matters of religion, such as the consecration of new gods, the erection of temples and altars, and the introduction of new ceremonies into divine worship. On this account St. Paul was brought before the tribunal of the Areopagus as a setter forth of strange gods, because he preached Jesus and the resurrection. Here the news-hunting Athenians desired Paul to make known the particulars of a subject never before brought to their ears.

It is also a historical fact that in Athens were more idols than in all Greece besides; and they had twice as many sacred feasts as others had. Whatever strange gods were recommended they admitted, and allowed

them a temple and an altar, so that they had almost as many gods as men. Even after the Empire became Christian, the Athenians were still addicted to idolatry; and all the pious edicts of Christian Emperors could not root it out, till by the irruption of the Goths that city was entirely destroyed. Though they were learned, and “professing themselves to be wise, they became fools.” Truly “the world by wisdom knew not God.”

Among these wise and learned men of Greece St. Paul took his stand on Mars Hill, near the temple of Mars, the grand structures of the Parthenon and of Minerva facing him from above. In front of him, towering upon its pedestal on the rock of the Acropolis, was the bronze colossus of Minerva, armed with spear, shield and helmet, looking down from her lofty eminence in the citadel as the champion of Athens. The glory of the city spread out before him with her temples and her shrines; the sages of Greece around him. He was surrounded by a wilderness of temples and of gods. No place was more suitable for a discourse upon the mysteries of religion than the Areopagus, and no audience less receptive. Here St. Paul, divinely inspired, took his stand and uttered in bold tone, and in his noblest style, in godlike strains of eloquence, the divine truth that Jesus was the Saviour and Redeemer of the world.

“Never yet had Athens, in her most glorious state,

heard a discourse which for solemn beauty and lofty eloquence could equal this brief declaration of the providence of God in the religion of his creatures. Never did the world see an orator in a sublimer scene, or in one that could awaken higher emotions in those who heard or him who spoke.”

The divine orator raised his eyes to all the monuments of Athenian devotion, and introduced his subject by saying: “Ye men of Athens, all things which I beheld bear witness to your carefulness in religion. For as I passed through your city and beheld the objects of your worship, I found amongst them an altar with this inscription, *To the unknown God!*”^{*} Whom, therefore, ye worship, though ye know Him not, Him declare I unto you. God who made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands. Neither is He served by the hands of men, as though He needed anything; for it is He that giveth unto all life, and breath, and all things. And He made of one blood all the nations of mankind, to dwell upon the face of the

^{*}At a time when the Athenians were afflicted with a pestilence, they invited Epimenides, the philosopher, to lustrate their city. The method adopted by him was to carry several sheep to the Areopagus, whence they were left to wander as they pleased, under the observation of persons sent to attend them. As each sheep lay down, it was sacrificed on the spot to the propitious God. By this ceremony, it is said, the city was relieved; but as it was still unknown what deity was propitious, an altar was erected to the unknown God on every spot where a sheep had been sacrificed. Horne's Introduction, Vol. I., p. 90.

whole earth ; and ordained to each the appointed seasons of their existence, and the bounds of their habitation, that they should seek God, if haply they might feel after Him and find Him, though He be not far from every 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.’

For as much, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by the art and device of man.”

“Howbeit, those past times of ignorance God hath overlooked ; but now He commandeth all men everywhere to repent, because he hath appointed a day wherein He will judge the world in righteousness, by that man whom He hath ordained ; whereof He hath given assurance unto all, in that He hath raised Him up from the dead.” (Acts xvii. 22—31.)

But when they had heard of the resurrection of the dead, the proud sages of Greece turned sneeringly away ; some mocked, and others said, we will hear thee again of this matter, and thus forever lost the opportunity to learn from this fountain of truth that wisdom which alone makes wise unto salvation, which their philosophy could never discover. So Paul departs from among them, and never again uplifted his voice from the Areopagus to those proud and benighted philoso-

phers. Yet his eloquence was not entirely lost, for Dionysius, one of the Judges of the Areopagus, and a woman named Damaris, and others not named, believed and became disciples of Jesus. After the Saviour of the world had been offered to the wise Athenians, and they had rejected Him, as a thing of foolishness, Paul departs from the city. Paul's speech on the Areopagus is beautifully described by Milford Bard in the following lines :

ST. PAUL AT ATHENS.

“He stood before the assembled throng,
The glory of their age ;
The sons of science and of song, .
The heathen, saint and sage.

Upon the grave of Greece he stood,
And held the chastening rod ;
To preach, baptized in sacred blood,
The Gospel of his God.

Unawed in Athen's halls of fame,
His glorious accents rung ;
The temples trembled at the name
Of Jesus, from his tongue.

The fanes of proud philosophy
Were crumbling in his sight ;
While o'er the world of liberty,
Shone Beth'lems star of light.

The sages listened to the word,
By heathen hearts abhorred ;
And trembled as they leaned and heard
The glory of the Lord.

The ancient idol's hour had come,
 To crumble and decay ;
 The Delphic Oracle was dumb,
 The priestess passed way.

A suffering Saviour's love was told,
 His banner was unfurled ;
 Redemption's record was unrolled
 Around a dying world.

Where clouds upon Olympus rise,
 And rolled the thunderer's tones ;
 The Grecian gods forsook the skies,
 And left their golden thrones.

On that benighted nation rose,
 More blest than learning's light ;
 The Star the shouting shepherds chose
 To shine upon their night.

Hail ! happy hour, when to the world
 The Gospel shall be given ;
 When vice shall be by virtue hurled,
 And hope shall dwell on heaven !

When Turk and Tartar shall atone,
 Before the power above ;
 The Æthiop and the Arab own
 A Saviour's lasting love !

Hail ! glorious hour, when all mankind
 Shall bow beneath his nod ;
 And in one faith, and with one mind,
 Shall feel the grace of God."

What super-human civilization was that, among the Greeks of Athens, which supplied a great man to com-

mand, an architect to conceive, a sculptor to decorate, statuaries to execute, workmen to cut, a people to pay, and eyes to comprehend and admire such an edifice! Where shall we find such a people or such a period! Nowhere! The soul, struck too forcibly by the aspect of such edifices, has only power to admire, and to look at them and leave them!—mourning less the devastation of that super-human work of man than the impossibility of man ever to equal its sublimity and harmony. These are inspirations which heaven does not give twice on earth. They are like the poem of Job, or the Song of Songs, the epic of Homer, or the music of Mozart! It is done, seen and heard, and then no longer done, no longer seen, no longer heard unto the consummation of ages. Happy the men who receive this divine breath!—they die, but they have proved to their fellow-creatures what man may be!—God calls them to Himself to celebrate Him elsewhere, and in a more powerful language! These structures were beautiful and sublime, but the order and light of heaven—the two principles of all enduring creation—were wanting. Paul could see on the side of the city, by the sacred way, cut in the very side of the Acropolis, the religious population of Athens coming to propitiate Minerva, in which the genius of Greece was consecrated. These temples were doomed to share the fate of the deities invoked within, and all lie like the everlasting trace of Grecian wisdom in the dust.

The imposing ruins of Athens in our days, as they lie scattered around, remind the antiquarian of her former glory and magnificence. But that glory has departed now. The temple of the virgin Minerva, the protectress of the city, lies in stupendous ruins. The colossal statue of Minerva no longer rises in gigantic proportions above the other buildings of the Acropolis, like a Phaos, saying, "Here is Athens! Here man has exhausted his genius and defied the future!"

The land of Greece now is no better than the winding sheet of a people; it resembles an old sepulchre despoiled of its bones, and of which the very stones are dispersed and discolored by time. The image of the death which has passed over the ages of her glory, seems impressed upon this still and melancholy scene. Her ruins are repeating to the passing spectator for the thousandth time the epitaph of all human glory. "Here lies an empire, a city, a people, her philosophers, her warriors, her religion and her heroes. God alone is great, and the thoughts which search Him out and adore Him, are alone imperishable."

§ 6. PAUL AT CORINTH.

From Athens Paul went to Corinth, a most splendid and flourishing city, where he is again joined by Silas and Timothy. This was a large mercantile city, very populous, and one of the most wealthy cities of Greece,

and the capital of the Roman province of Achaia, and the residence of the Roman proconsul. It had two seaports, east and west. These made it a centre of commerce and a kind of bridge between Europe and Asia. Ships from every sea came to her harbors, which made her a kind of universal market of the Greeks. Through her activity and trade she increased in wealth, luxury and profligacy, to which a new impulse was given from strangers who flocked to the Isthmian games, which she celebrated every other year.

“Here first arose that sumptuous order of architecture that still perpetuates the proverbial elegance of that splendid city of its birth, and the gorgeously beautiful style of the rich Corinthian column waving its wanton wreath.”

Corinth was also a seat of philosophy, art and general culture. The people had been given to great licentiousness, which was sanctioned by the worship of Venus. In the days of the Apostle's visits, it was in its most “high and palmy state,” the queen of the Grecian world. The worship of various gods was here carried to great excess. It must have been an extremely magnificent city, for Pausanias mentions in it a theatre, an odeum, a stadium, and sixteen temples. The high hill called Acro-Corinthus overhung the city, on which was erected the Acropolis or citadel of Corinth. This was one of the finest objects of Greece, and a place

of great strength. On the summit was erected the temple of Venus, to whom the whole of the Acro-Corinthus, in fact, was sacred. The Mountain of the Isthmus upon which the Corinthian Acropolis was situated, abruptly rises 2,000 feet above the level of the sea. From this mountain could be seen the Acropolis of Athens, and Minerva's colossal statue, a distance of forty-five miles. This city was also well fortified by a wall with one hundred and fifty towers, some traces of which can be found at this day. The circumference of the whole city, including the Acropolis, was some ten miles.* The temple of Venus possessed above 1,000 female slaves. The women of Corinth were distinguished for their beauty; the men for their love of gain and pleasure. They would ruin their health by convivial debauches, and love with them was only licentious passion. Venus was their principal deity.

Jews had been found in most all other places of Europe, but Corinth must have been their chief place of trade. Their number was also greater here at this time than usual, for they had lately been banished from Rome on account of their dispute about one Chrestus. Among these banished Jews were two natives of Pontus, Aquila and Priscilla. To these Paul attached himself, being of the same craft, tent-makers. With these Paul might be seen during the day quietly working at his

*Anthon's Classical Dictionary, p. 376.

trade. Though Paul had a perfect right to live from the support of his Apostolic ministrations, yet during all his missionary labors he supported himself with his own hands, and was chargeable to no man. It seems that at Corinth he did not at first very openly proclaim the full doctrine of the Christian faith, except among his fellow-workmen. Aquila with his wife Priscilla soon imbibed such a portion of Christian knowledge, that after their conversion, they became ever after useful teachers of the new faith. Afterwards he visited the synagogue on the Sabbath and reminded the Jews of the "mercy promised to their forefathers," and of the "oath sworn to Abraham," which promises and oath had now all been fulfilled, and testified to the Jews and Gentiles "that Jesus was the Messiah."

While thus engaged proclaiming Christ to Jews and Gentiles, his co-laborers Silas and Timothy returned from Macedonia. The effect produced by their return seems to have brought forth new zeal and energy with which St. Paul now resisted the opposition of the Jews who were already beginning to hem in the truth. Timothy, who probably visited Paul while he was at Athens, had been sent from there to establish and build up the work of Christian faith among the Thessalonians, brought the cheering news of the earnestness, fidelity, and steadfastness of those Christians under protracted persecutions, mentioning also their zeal for extending the

Gospel into Macedonia, even to Achaia. But at the same time he related also the erroneous ideas held by many in reference to Christ's speedy return, which had produced in some, a melancholy grieving over already departed brethren, as though death had deprived them from participating in the great blessing of Christ's second coming. And he also stated that others on this account became careless of their temporal duties, and ceased working, and thus became a burden to the more benevolent; and unauthorized prophets inflamed this enthusiasm still more, until the prophetic gift became rather an object of contempt.

§ 7. PAUL'S SUPPORT.

The custom among the Jews, requiring every one, rich or poor, to learn a trade, was certainly a good one. It is said, "He that has a trade in hand is as a vineyard fenced." The Apostle Paul, during his whole missionary life, neither received nor accepted any support from the churches which he organized, except from Philippi, which sent him several times presents, otherwise he supported himself by working at his trade. Late at night, when his Apostolic labors for the day had been closed, the Apostle might be seen by lamp-light laboring at the rough hair-cloth, "that he might be chargeable to none." This he did, not because he had no right to expect a proper support from his labors, for he himself lays down

a rule by which all Christian churches are to be governed. He supported himself, no doubt, to show that it was not out of any selfish motives, but the pure love to Christ alone, which constrained him to preach the Gospel. In this respect ministers of the Gospel ought to imitate Paul, and show that it is only out of love to Christ and immortal souls which constrains them to devote their whole life to the preaching of the Gospel.

Paul may also have had other personal reasons for supporting himself; and, perhaps, felt it his special duty to the Saviour, because he had persecuted Jesus and His followers, who, in His infinite mercy, arrested him in his wicked course to ruin, thus to show his personal gratitude to the Lord. He also had his Jewish opponents, who were ever ready to charge him with selfish motives. His conduct in this respect was a standing argument against them. In his self-denial he experienced that "it is more blessed to give than to receive."

But what principle does Paul defend in this respect? He does not lay it down as a rule, that ministers shall not be supported by the Gospel, but on the contrary he declares, "that they which preach the Gospel, should live by the Gospel." Though Paul was single during the time he preached the Gospel, yet, he says, that he had a right to take a wife when he pleased, and to expect a maintenance for her as well as for himself; and impliedly for his children, if he had any. He proceeds

by several arguments to prove his claim, and the claim of all ministers to a proper support. 1. From the common practice and expectations of mankind. That those, who enter into any kind of business of the world, expect a living out of it, soldiers, husbandmen, and shepherds. It is very natural, and very reasonable, for ministers to expect a livelihood out of their labors.

2. He argues it out of the Jewish law, showing that it is not only to common^s usage, but in accordance with the old law. God had therein ordered, that the ox should not be muzzled, or hindered from eating, while he was preparing the corn for man's use, and treading it out of the ear. But this law was not chiefly given out of God's regard to oxen, but to teach mankind, that all due encouragement should be given to those, who are employed by us, or are laboring for our good. The laborer shall taste of the fruits of his labor. The law saith this about oxen for our sakes, teaching us thereby to provide food for our pastors also.

3. He argues this from common equity. "If," he says, "we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" If we have done your souls good, should you then yet begrudge us a proper support?

4. He argues from the wages they give to others who help them in their business transactions, and you confess their claim just, but who has so just a claim as I

from the church of Corinth? “Nevertheless,” says the Apostle, “we have not used this power, but suffer all things, lest we should hinder the Gospel of Christ.” Paul and those with him had not insisted on these their rights, but had been in straits, to serve the interest of the Gospel and promote the salvation of souls. Though he, under the circumstances, denied himself this support, yet he strongly claims this right for others.

5. He argues from the old Jewish economy. If the Jewish priesthood was maintained out of the holy things that were then offered, shall not Christ’s ministers have also a support out of their ministry?

6. He asserts that the Christian ministry is an institution of Christ; and that it is the people’s duty to support their pastor, who, by Christ’s appointment, is laboring for their soul’s salvation. The minister may waive this right; but they transgress the law of God if they deny or withhold it if needed or desired.*

The minister is certainly entitled to a respectable support from his church members or congregation, that his spirit may not be depressed with cares caused by want of the necessaries of life. Paul’s own conduct is a personal exception to the rule which he lays down in this respect. The minister must not be avaricious, but liberal, or he will soon lose his moral effect. The Gospel ought to give him a sufficient support, so that he

*See 1 Cor. ix.

may be able to devote himself to study and preparation in his holy calling.

Besides, it would be well if congregations would pay their pastor a certain amount of money yearly, for the purpose of increasing his library. This would certainly be a good investment, not only for the improvement of the pastor, but equally so for the people.

The amount contributed for the support of the Gospel is far less than that for any other profession. It often appears that the temporal benefits and advantages of the body are regarded to be of more importance than the soul. It would at least appear so from the actions of many, who call themselves Christians, because they spend far greater amounts for unnecessary comforts, or ornaments for the body, (and would often be far better off if they had them not) than they contribute towards the support of the Gospel. The faithful minister is thus often left to suffer for want of the necessaries of life. No wonder that Christ said, that it was easier for a camel to go through the eye of a needle than for a rich man—for an avaricious rich man—to enter into the kingdom of heaven. Were it not that the faithful minister looked beyond time and dollars for his reward, few would enter the sacred ministry, and the majority would often feel tempted to forsake their spiritual calling and enter upon some secular employment, from which they would receive a much better re-

muneration. But Paul, like all faithful ministers, looked for a crown that fadeth not away, which the Saviour will bestow when their work on earth shall be finished. Yea, "they that turn many to righteousness, shall shine as the stars forever and ever." (Dan. xii. 3.)

§ 8. PAUL'S EPISTLES.

"The writings of Paul," says Bacon, "which have always been the great storehouse of Protestant dogmatism, have been discussed and amplified in their history, scope, character and style, more fully than all the rest of the Bible for the common readers." Though Paul tells us that many things in God's plan of salvation are hard to be understood, even by the learned, yet we have many "unlearned and unstable" persons who not only in our time, but even in his time, according to St. Peter, already had the presumption to "wrest to their own destruction the things hard to be understood in the Epistles of his beloved brother Paul." Persons without learning or the stability of a true Christian character, have often undertaken to explain his writings to suit their own foolish sectarian bigotry.

The manner in which the writings of Paul in the New Testament are arranged, has no reference to date, subject or importance of the doctrines taught. They are arranged according to the *rank* and *importance* of the places and persons that were the original objects of their

composition. The Epistle to the Romans is always placed first, because the imperial city to which it was directed, was, beyond all question, the greatest in the world. The Epistles to the Corinthians are next, because Corinth was the nearest in rank and importance to Rome, of all those which were the objects of Paul's epistolary attentions. The Epistle to the Galatians is next, because it was directed to a great province, inferior indeed in importance to the two great cities before mentioned, but vastly above any of the other places to which Paul wrote. The Epistle to the Ephesians comes next, because Ephesus ranked far above any of the cities which follow. Phillippi was *supposed*, by those who arranged the canon, greater than Colosse and Thessalonica, because it was thought to have been a capital city. Thus all those Epistles which are addressed to whole churches, are placed first; and those which are addressed to individuals, in the same manner form a class by themselves; that to Timothy being placed first of these, because he was the most eminent of all the Apostle's assistants,—Titus being inferior to him in dignity, and Philemon a person of no account at all, except from the bare circumstance that he was accidentally the subject of Paul's notice. The Epistle to the Hebrews is last of all, because it is altogether peculiar in its character, addressed neither to a Church, nor to an individual, but to a whole nation,

being published and circulated for their general benefit. The circumstance, also, that it was long denied a place in the canon, and considered as a spurious writing, improperly attributed to Paul, probably caused it to be put last of all his writings, when, in the course of time, it was at length allowed a place in the canon. This is the view which Michælis gives of the arrangement of Paul's Epistles. We will have something more to say on this point, when we come to speak of the Epistle to the Hebrews.

§ 9. PAUL'S FIRST EPISTLE TO THE THESSALONIANS.

It was the erroneous impression of the Thessalonians in reference to the speedy coming of Christ, and the melancholy grieving over departed brethren, which caused Paul, while at Corinth, to write his first Epistle to the Thessalonians. This Epistle was full of recollections from his own recent visit among them. In it he tells them that he had been greatly comforted by the good news received from Timothy, who assured him that they as greatly desired to see him as he them. He commends this church for its virtues; comforts those who were troubled about the fate of their departed; assuring them that the living at Christ's second coming would have no advantage over the departed, because the dead in Christ would rise first. He also exhorts the

impatient to be industrious, to walk in the light, to be honest in business transactions, and always ready to meet the Lord, who will come as a thief in the night; and further warns them against calculating the day and the hour of His coming. He concludes his Epistle by an affectionate salutation and requests them to pray for him, fearing, no doubt, a coming persecution, and solemnly charging them to read this letter to all the brethren of the church.*

The strong expressions used in this letter concerning the malice of the Jews, lead us to suppose that St. Paul was not only thinking of past opposition at Thessalonica, but of the difficulties with which they were beginning to surround him at Corinth. For the very time of his writing he had been disallowed to preach in the synagogue, but, shaking the dust off his garment—which was equivalent to a denunciation of woe—he declared unto them “Your blood be upon your own heads. . . . I will henceforth go to the Gentiles.” He then left the synagogue and held his meetings in the abode of one Justus, a proselyte of the gate, whose house was joined to the synagogue. After this open schism had taken place, the Church rapidly increased, and many of the Corinthians began to believe when they

*This Epistle was not written from Athens, but from Corinth, as the inner contents will show. The error, in the New Testament postscript, was probably committed by some ignorant copyist who did not understand the words which he transcribed.

heard the truth of the Gospel, and came to receive baptism. He tells us, however, that few of the philosophers, nobles, or great ones believed, but many of the most profligate and weak of the world were chosen to confound the wise and the strong. The conversion of Crispus, the "ruler of the synagogue," however, was an exception to the general rule. The baptism of Crispus, with his whole family, by the hands of Paul, and of a certain Gaius, and the family of Stephanus, must have greatly exasperated the Jews against the Apostle.

The work of baptizing was generally performed by his assistants, because here the personal character of the individual falls out of view, while preaching, which founds the Church, requires special gifts, and personal character becomes prominent.

And now, as heretofore, his own countrymen rose up in scornful opposition against him, blaspheming as they did in the days of Christ. The Jews became so much exasperated against Paul that when he thought of himself he feared and trembled, and notwithstanding his success, he began somewhat to hesitate in his labors. But he received a new impulse from a night vision, in which the Lord Jesus appeared unto him, saying, "Fear not, but speak, and hold not thy peace; for I am with thee, and no one shall hurt thee. For I have much people in this city." Encouraged by this circumstance he continued in Corinth one year and six months, faith-

fully teaching and preaching the doctrine of faith as it is in Jesus.

§ 10. PAUL'S SECOND EPISTLE TO THE THESSALONIANS.

Not long after this occurrence Paul found it necessary to write his second Epistle to the Thessalonians. The excitement which he had endeavored to allay by his first letter, about the second coming of the Lord, was not arrested, but still continued to be the great trouble among the Thessalonian Christians. His first Epistle had also been misrepresented as well as misunderstood. True, the early Church, and even the Apostles themselves, expected their Lord's second coming in that very generation. Some of Paul's disciples at Thessalonica inferred that if the world was soon to come to an end, it was useless to pursue their employments any longer. They even left their work and gave themselves up to dreamy expectations of the future. The whole framework of the Thessalonian Church was in danger of dissolution. They supported this delusion by imaginary revelations of the Spirit, and had even recourse to forgery, and circulated a letter purporting to be written by St. Paul, in confirmation of their erroneous views. To check this evil Paul addressed to them the second Epistle, reminding them of certain signs which must take place before the second advent, of which he had

told them when yet in their midst; exhorting them to remain steadfast and to pray for him, and to be orderly. He also advised them how to deal with the disobedient, referring to his own life as a pattern for them to imitate. And finally he salutes them and wishes them the blessing of God.

Such was the second letter written from Corinth to the Thessalonians. The rapid progress of the Gospel at Corinth exasperated the Jews so much that when the new Governor, Gallio, arrived, they "made insurrection with one accord against Paul, and brought him to the judgment seat, saying, 'This fellow persuadeth men to worship God contrary to law.'" But before Paul could open his mouth in reply, Gallio, a man of great kindness, wisely dismissed the complaint as not coming under his jurisdiction, and drove the Jews from the judgment seat. The heathens, who had never the best feelings towards the Jews, took Sosthenes, the ruler of the synagogue, who had probably been most active in the persecution of Paul, and gave him a beating in the court before he could move off from the tribunal. Gallio took no notice of this action whatever, which seems to indicate that he was much displeased with the Jews, and rather sympathized with Paul, or he would have punished these Greeks for *thumping him with their fists* as he passed along. For this seems to be the meaning of *beating him.* Any thing more the pro-consul would

hardly have allowed. This must have greatly exasperated the Jews and made them more unpopular, while it brought Paul into general notice, and Gallio obtained a high popularity among the Greeks, and Paul was enabled to pursue his labors in safety. If the result had been otherwise, the whole Christian Church there might have been in jeopardy. The result of this storm gave shelter to the infant Church, and Paul's credit rose with the disgrace of his opponents. This city was a very important point, on account of its commerce, from which the Gospel could easily be communicated to other parts of the world. He himself, while here, may have gone to other points and established Churches, making Corinth the centre of his operations.

After this storm Paul tarried there yet a good while, and gathered much people into the Church without any further disturbance from the Jews. Thus his assurance in the vision was abundantly fulfilled. Though he had bitter enemies, yet no one was allowed to injure him. At length the time came when he thought it right to leave Achaia and revisit Judea, in order that he might be present at one of the great Jewish festivals at Jerusalem. So in the Spring of A. D. 54, after bidding the brethren farewell, he left and journeyed back to the East. These brethren he could have told, as he afterwards told those at Miletus, that he had taught them "publicly and from house to house," and that he was

“pure from the blood of all men;” and that “for the space of one year and a half he had not ceased to warn every one, night and day, with tears.” He might have forewarned them of “grievous wolves entering in among them, of men speaking perverse things arising of themselves, to draw away disciples after them.” And he could appeal to them, with the emphatic gestures of “those hands” which had labored at Corinth, in proof that he had “coveted no man’s gold or silver.” Thus he no doubt departed, with prayers and tears from those who “accompanied him to the ship,” with many misgivings that they might “see his face no more.”*

§ 11. PAUL’S FOURTH JOURNEY TO JERUSALEM.

Paul with Priscilla and Aquila now left Corinth, journeying back to Asia, from which he had been absent about three years. In going East he came to Cenchreae, the sea port of Corinth, about seven miles east of the city. Here he cut off his hair, which he had left to grow on account of a vow which he had made “sometime before, in conformity with the common Jewish custom of thus giving force to their own sense of gratitude for the accomplishment of any desired object. He had vowed to let his hair grow until some unknown end was attained, and now, having seen the prayers

*Conybeare and Howson, p. 366.

which sanctioned that vow granted, he cut off his hair in token of the joyful completion of the enterprise on which he had thus solemnly and formally invoked the blessing of heaven." Though it is not positively known what this vow was; yet we may suppose, and no doubt justly, that it had reference to the success which followed his labors in the West, or perhaps to his safe deliverance from the dangers and trials with which he was surrounded. Or it may have had reference both to the happy achievements of his great Western enterprise and the safe deliverance from the trials and dangers to which he was exposed since he had sailed from the western coast of Asia Minor.

Some think it was a vow which Aquila had made, but from the original structure of the sentence we think it refers to Paul. From Cenchreae he sailed to Ephesus, a great city in Asia Minor, which he had not yet visited, though he had been at other places around it, but had been directed in a vision to go elsewhere. At Ephesus he had only intended to make a mere call, but visited the synagogue and discoursed with the Jews. Here he was well received. They even earnestly requested him to prolong his stay among them, but he excused himself, saying, "I must by all means keep this coming feast at Jerusalem; but I will return to you, God willing." Here he left his two friends, Aquila and Priscilla, bidding them farewell. He left Ephesus and

came to Cesarea, on the coast of Palestine. Thence he went to Jerusalem, to salute the Church. What may have been the design of his visit to Jerusalem we are not told. Luke's account of it is exceedingly brief, but the visit was very short, and probably failed of success. If we are allowed to venture an opinion in regard to his anxiety of going to Jerusalem, we would say that he went there to give his brethren a full statement of all the interesting particulars connected with his long and remarkable mission in Macedonia and Greece.

From Jerusalem he went back to Antioch, probably by sea, the place from whence he had started about three years before.

CHAPTER IV.

Paul's Third Missionary Tour.

§ 1. PAUL AND APOLLOS.

Paul did not immediately after his return from Jerusalem go to Ephesus, but spent some time in Antioch, after which he visited the congregations in the different districts of Asia Minor, where he had been preaching the Gospel before. This may have been necessary on account of healing divisions which some of the troublesome Judaizing Christians had formerly created and were still trying to effect. Perhaps he also went there to gather up some collections which he had requested them to give for the poor Christians in Judea, as had been agreed in the Apostolic Council at Jerusalem. (Gal. ii. 10.) The exact route which he followed at this time cannot be determined; neither are his companions named. Silas had remained at Jerusalem, where he was formerly in high repute, and is no more mentioned as a companion of Paul, but Timothy seems to have accompanied him in all this journey. What other companions attended him from Antioch, if any, we are not able to say. He, no doubt, visited all his

former congregations, which brought Timothy to his native city, Lystra, and himself, probably, to Tarsus, his native home. Luke only says that after having spent some time at Antioch, "he departed, and went over *all* the country of Galatia and Phrygia, in order, strengthening all the disciples." While Paul was making this journey, a man came to Ephesus from Alexandria, in Egypt, named Apollos, who had been well trained in the rhetorical schools of the Nile.

Alexandria was a famous city of Egypt, and long the grand seat of commerce and wealth. The city was built by Alexander the Great, B. C. 331, and was situated between the Mediterranean Sea and the Lake Moeris. It was formerly very renowned for its beauty and great learning, but no less for its commerce and wealth. It had two great streets running through the whole length of the city, two thousand feet wide, intersecting each other at right angles, which formed a square of half a league in circumference. From this centre could be seen the ships arriving, both north and south. In these two streets stood their most magnificent palaces, temples, and public buildings, which the eye never tired of admiring. Here the Hellenistic Jews made the well-known Greek translation of the Old Testament, called the Septuagint. In this city of the Nile were the great rhetorical schools in which Apollos received his training. But though having

been endued with the powerful eloquence of a Greek orator, the subject of his study and his teaching were the Holy Scriptures of his forefathers. The character which he bore in the synagogue was that of a man "mighty in the Scriptures." But he was only a disciple of John the Baptist, and had only been baptized with the baptism of repentance, yet he boldly taught in the synagogue that the time of the coming of the Messiah was at hand. This must have excited intense interest among the members of the synagogue. Aquila and Priscilla, whom Paul had left at Ephesus, made his acquaintance and found him, like every learned man, very ready to learn, and to embrace the whole truth, even from his inferiors. After having been properly instructed in the Christian truth, he at once professed his faith in Jesus Christ, and thus replenished, he re-entered the synagogue, and now proclaimed with force and eloquence that Jesus was the Messiah. After having thus taught for some time at Ephesus he left for Corinth, the brethren giving him letters of recommendation. On his arrival there, he threw himself among those Jews who had rejected Paul's preaching, and proved, with great power of reasoning, that Jesus, who was crucified at Jerusalem, and whom Paul was preaching, was indeed the Messiah. By his earnest and faithful labors he proved himself a valuable aid to those who had already believed through the "grace of

God." He thus watered where Paul had planted, but at the same time a party spirit was also built up, and he became the unwilling rival of Paul. While Apollos was thus engaged in preaching the Gospel at Corinth, Paul returned from his visiting tour through Asia Minor to Ephesus, where he likely met his two friends again, Aquila and Priscilla. They were here at least, and sent salutations when Paul wrote his first Epistle to the Corinthians. It is very probable that they worked together again at their trade.

§ 2. PAUL AT EPHESUS.

At Ephesus Paul was at first engaged in perfecting and uniting the results of irregular efforts made by different persons. Here he found about twelve men, disciples, who knew very little of the doctrine Paul had been preaching. One of his first questions to them was, "Have ye received the Holy Ghost since ye believed?" They replied that they had not even "heard whether there be any Holy Ghost." And he said unto them, "unto what, then, were ye baptized?" And they said "unto John's baptism," upon which he assured them of the incompleteness of that revelation of truth, saying, "John truly baptized with the baptism of repentance, telling the people that they must believe on him that should come after him, that is, on Jesus Christ." After hearing this they all consented to receive the baptism of

Jesus. And when Paul had laid his hands upon them, they all received the Holy Ghost, and began to speak with tongues and prophesied. After this Paul went into the synagogue, and no doubt with his usual zeal and energy disputed boldly with the Jews, urging upon all the doctrine of the new revelation concerning the Kingdom of God. This he did for three months, until the Jews publicly calumniated his doctrine, when he turned to the Gentiles, who were more willing to receive the truth, after which he separated the disciples from the synagogue and entered with the Church the lecture-room of one Tyrannus, probably a Grecian philosopher, who had likely been converted through Paul, where he continued to teach for two years, until his fame became widely known, "so that all they who dwelt in Asia heard the word of the Lord Jesus, both Jews and Gentiles," and a large Church was here established.

Ephesus was one of the most renowned cities of Asia Minor, made especially so on account of its worship paid to the great goddess *Diana*, and its superstition and practice of magic. Here "God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them and the evil spirits went out of them." These handkerchiefs or aprons were, no doubt, put on by workmen to protect their clothes from soiling during the hours of labor. We must, however,

not infer that the Apostles were able to work miracles at will. These miracles were only performed when the time and occasion required it, in order to oppose some particular superstition or sin. Such curious arts, or "witchcraft," as Paul calls them, which were carried on at Ephesus, were severely forbidden in the Old Testament, and he now warns the Ephesians that those who practice them could not enter into the kingdom of heaven. The effects produced by these handkerchiefs and aprons, brought from Paul, became generally known and were talked of in all Ephesus, as well as the cure accomplished by his pronouncing the name of the Lord Jesus.

Here Paul came in contact with certain vagabond Jewish exorcists, who probably recognized him as a Jew like themselves, and, no doubt, believing that this power was transferable, they also made an attempt of casting out evil spirits by pronouncing the name of the Lord Jesus over the possessed, saying, "We adjure you by Jesus whom Paul preacheth. There were seven sons of one Sceva, a Jew, and chief of the priests who did so." But the evil spirit, instead of obeying them, cried out, "Jesus I recognize, and Paul I know; but who are you?" And straightway the crazy man sprang upon these seven sons with frantic violence, and beat them and tore their clothes from them that they fled out of the house naked and wounded. This was a striking attestation of the

triumph of Jesus Christ over the powers of darkness, and had a powerful effect on the people of Ephesus, and great fear fell upon all, especially upon those who had been practising such impostures, and the name of the Lord Jesus was magnified, and many who had been at great expense of time and money in learning and practising these arts of divination, brought their costly books together and burned them publicly before all men ; and reckoned the cost of them, and found it 50,000 pieces of silver—not less than \$9,000. This scene must have been long remembered at Ephesus, and stands out as the most glorious victory the Apostles ever gained over the powers of darkness in the heathen world. And henceforth the teaching of the doctrine of Christ “increased mightily and grew strong.”

Apollos had now probably returned to Ephesus and had much of joy and of sorrow to relate of the Corinthian Christians. For, no doubt, by this time many tares had begun to sprout, which at a later period threatened the destruction of the primitive Church, not only at Corinth, but everywhere. One difficulty had already manifested itself among the Christians at Corinth. They were fast falling into their former licentiousness, for which they as heathens had been notorious. The offenders against Christian chastity were exceedingly numerous at this period, and it was with the special intention of checking this evil that St. Paul now determined

to make a flying visit to Corinth. This visit Luke has passed over in silence, but it is mentioned by Paul himself in his Epistle. (2 Cor. xii. 14, xii. 21, and xiii. 1, 2.) This visit he, very probably, made in the beginning of his second year at Ephesus, which he describes as a very painful and humiliating one to himself. He afterwards tells us how he had "mourned" over those who had disgraced Christ by fornication and wantonness. (2 Cor. xii. 21.) Though many were guilty of great offenses, yet he treated them very mildly and reminded them of their baptism; how they had died unto sin and risen unto righteousness. But he did not exclude any from the fellowship of the Church which they had defiled, but warned them all, saying, "If I come again, I will not spare." The longest he could have stayed at Corinth at this time was probably not over two weeks. For afterwards in his Epistle to the Corinthians he says that he is not desirous "now of paying them a passing visit," implying that his last visit was such. But from the wicked fruits of future immoralities it seems that he accomplished very little by his mildness. They charged it to his weakness and his fear of the offenders. After his return to Ephesus he soon heard that the morals of the Corinthian Church were not improved, but that vice was on the increase.

§ 3. HIS FIRST EPISTLE TO THE CORINTHIANS.

He now writes his first Epistle to the Corinthians, which is lost, wherein he stated that they should "cease from formal intercourse with fornicators." This Epistle must have been very short, and was probably directed to this one subject only, otherwise it would be hard to understand why it should not have been preserved together with his other two Epistles. (1 Cor. v. 9, 2 Cor. vii. 8, and x. 10.) Soon after he had written this letter, Timothy, accompanied by Erastus, left Ephesus for Macedonia, probably to see the churches and to take up the collection for the poor Christians in Judea, intending, if possible, also to visit Corinth, but we have no record that he did. In the meantime some members of the house of Chloe, a distinguished Christian family of Corinth, came to Ephesus, and gave Paul a full history of the state of affairs there. From him he learned that not only vice, but party spirit, had well nigh destroyed all Christian love. Some Judaizers had arrived from Jerusalem, who were seemingly attached to Peter, the chief of the Apostles, asserting that Paul was not an Apostle, but a perverter of the Gospel which he had preached; thus adding new fuel to the fire of party spirit, which was already strong and dividing the Church. Some attached themselves to the Cephas party, some to Paul's, some boasted of their immediate con-

nection with Christ, while others again, the more learned, sought to form for themselves a philosophical Christianity, and called themselves the followers of Apollos. (1 Cor. i. 12.) It is highly probable that the last named were a kind of free-thinking philosophers, some of whom had even denied the resurrection of the dead, and adopted, to some extent at least, the sensual belief of the Epicurians, who made so much trouble in the primitive Church, whose motto was, "Let us eat and drink, for to-morrow we die." One member had even been guilty of incest, and was not excluded from the Church. This was a crime, Paul says, which "was not known even among the heathens." (1 Cor. v. 1.) Some he found who were carrying their strife into the heathen courts of law, as if no one in the Church was capable of giving a just decision in the case, (1 Cor. vi. 1, 2;) while others again turned their heavenly gifts into occasions of vanity and display. Women, even, had forgotten the modesty of their sex, and appeared openly unveiled, with heads uncovered, to address public assemblies, as even our strong-minded (?) women are doing at the present day, whose morality was then, as often now, of a questionable character. (1 Cor. xiv. 34, 35.) The Holy Communion, even, was profaned by "scenes of reveling and debauch." While Paul was receiving this information from some members of the house of Chloe, other messengers came from Corinth,

bearing the answer to his previous letter, mentioned above, of which they requested an explanation; and at the same time referring some other questions of dispute and difficulty to his decision. "These questions related—first, to the controversies respecting meat which had been offered to idols; secondly, to the disputes regarding celibacy and matrimony; the right of divorce; and the perplexities which arose in the case of mixed marriages, where one of the parties was an unbeliever; thirdly, to the exercise of spiritual gifts in the public assemblies of the Church."

St. Paul now, in his third year at Ephesus, and in A. D. 57, hastens to reply to these questions, and writes, what is called in the New Testament his first Epistle to the Corinthians, but actually the second, in which he denounces the sins which threatened this church with destruction. We see here the most sinful inclinations of vice breaking out in the early Church, under the most pure and holy teachers—under the very eyes of the Apostles themselves. If it was so then, let us not feel discouraged if we find human nature to be so now. All the good seed sown in the early church did not bring forth fruit then, neither will it now. It was, no doubt, difficult to lead strictly moral lives under the corrupting influences of such a licentious city, where vice and immorality had been carried to such an excess that Corinth had become a by-word among the Greeks. The

very word "to Corinthianize" had meant "to play the wanton." No wonder, then, that Paul, who was to guide his spiritual children, under all these difficulties and adverse circumstances, was at times disheartened and almost ready to sink under "the care of all the Churches." It is well, however, that under these difficulties God inspired His faithful Apostle to lay down principles for all future ages; and that in answer to the heretics' denial of the resurrection, he gave us our glorious hope of immortality, which can never be shaken from the tree of the Christian's faith. In the concluding part of this Epistle he gives us some idea of his future plan; namely, that he will visit Corinth after he had passed through Macedonia, and probably remain and winter with them. At any rate he did not intend to pay them a passing visit, as before. But he intended to remain at Ephesus until Pentecost, for he says, "A door is opened to me both great and effectual; and there are many adversaries, (against whom I must contend.)"

It seems that Paul had changed his former plan, which was to visit Corinth, and then pass through Macedonia, and take up his collections and bring them to Jerusalem, after which he "must also see Rome," and even go to "Spain." He, no doubt, delayed going to Corinth, in order that he might give these rebellious members of the Church ample time for repentance, so

that he might not be forced to use the severity of Christian discipline with them. But for this delay or change of purpose he was severely reproached by the Judaizing party at Corinth, who insinuated that he was afraid to come, and dared not carry out the principles which he advocated in his Epistle.

§ 4. THE TEMPLE OF DIANA.

Ephesus was one of the grandest cities in the world. The temple of Diana was its most magnificent building, and stood at the head of the harbor, one of the seven wonders of the world. The sun in its daily course was said to have "seen nothing more magnificent than the temple of Diana." Pliny states that 220 years elapsed during its construction. It was built of white marble, brought from Mount Prion, which is said to have been accidentally discovered.* All the Greek cities contributed to the structure; even the rich king of Lydia lent his aid.

Such noble deeds of liberality, though devoted to an idolatrous object, deserve not only our notice, but at the same time also challenge our highest admiration. But

*A shepherd named Pixodorus was feeding his flock on the hill; two of his rams fighting, one of them missed his antagonist, and with his horns broke a crust of the whitest marble. The Ephesians were at this time in search of stone for the building of their temple. The shepherd ran to his fellow citizens with the specimens, and was received with great joy. They changed his name into Evangelus (giver of glad tidings), and divine honors were afterwards paid him. Howsen, p. 463.

in the same night in which Alexander the Great was born, the foolish Herostratus set it on fire. The temple was, however, rebuilt with new and more sumptuous magnificence. The ladies of Ephesus even gave up their jewelry to meet the expense of building it again. We read of only one other honorable occasion on which men and women brought bracelets, earrings, rings and tablets, all jewels of gold; (Ex. xxxv. 22) when the religious zeal was so great that Moses was even compelled by proclamation to forbid any more offerings. (Ex. xxxvi. 6.) In our time what rich ladies of our cities would give their costly jewels for building a magnificent church, or even for an ordinary one in a place of need and destitution?

“The national pride in the sanctuary was so great that when Alexander offered the spoils of his eastern campaign if he might inscribe his name on the building, the honor was declined.” The Ephesians could never cease to embellish the shrine of their goddess, but continually added new decorations and subsidiary buildings, with statues and pictures of the most famous artists. This temple kindled the enthusiasm of St. Paul’s opponents, and was still the rallying point of heathenism in the days of St. John and Polycarp. In the second century it was united to the city by a long colonnade. But soon after the Goths plundered it, and as Christianity rose, it sank more and more into neglect and decay, till

at last it furnished material for Italian cathedrals. Thus the Temple of Diana saw all the changes of Asia Minor, from the rich Croesus, the last king of Lydia, 557 B. C., to Constantine, A. D. 300. Though nothing now remains to show where or what it was, we have still enough written memorials to give us some idea of its grandeur.

This magnificent temple was 425 feet long, 220 feet broad, with 127 columns, 60 feet high, each the gift of a king. Thirty-six of these columns were richly ornamented and colored. The folding-doors were made of Cypress wood; the part not open to the sky was roofed over with cedar; and the stair-case was formed of the wood of one single vine from the island of Cyprus. The value and fame of the temple was enhanced by its being the treasury, where a large portion of the wealth of Western Asia was stored. A German writer says that the "temple of the Ephesian Diana was what the Bank of England is in the modern world." There was perhaps no religious building in the world in which was concentrated a greater amount of admiration, enthusiasm and superstition. In time of danger the citizens put themselves under the protection of Diana by attaching her temple with a rope to the city wall, which they regarded as a sure protection and safeguard.*

The temple of Diana was built in that graceful

Herodotus I., 26.

Ionic style which was there and then first matured; that feminine beauty more suited the Asiatic Greeks, than the sterner and plainer style of the Doric, in which the Parthenon and the Propylæa of Athens were built. Though the Temple of Diana was magnificently beautiful, yet its shrine was primitive and rude. The image may have been intended to represent her as a deity of fountains, or rather as the religious life of all animated beings, as fed and supported by the many breasts of nature. The image made of wood, some say ebony, terminated below in a shapeless block. In each hand she held a bar of metal. The dress was covered with mystic devices; the small shrine on which it stood, was concealed by a curtain in front.

Diana was one of the twelve superior deities of the ancients. Her rude image was the object of the utmost veneration, and was believed to have fallen down from heaven. It was also the model on which the images of Diana were formed for worship in other cities. One of the idolatrous customs of the heathen world was to use portable shrines, or little models, which they carried along in processions from one city to another. On festival occasions the image of the goddess was put in a chariot which was solemnly consecrated, and called *Thensa*, meaning the chariot of their gods. They also carried these images along in war, and even had them set up as household gods. The material out of which

they were made was wood, ebony, silver or gold. The mysterious symbols called "Ephesian Letters" were engraved on the crown, the girdle and feet of the goddess. These letters when pronounced were supposed to act as a charm, and were to be used to drive out evil spirits. "When written, they were carried about as amulets. Curious stories are told of their influence. Cræsus is related to have repeated the mystic symbols when on his funeral pile; and an Ephesian wrestler is said to have always struggled successfully against his antagonist of Miletus until he lost the scroll, which before had acted as a talisman. The study of these symbols was an elaborate science; and books, both numerous and costly, were compiled by its professors."

Demetrius in making these shrines used silver. He seems to have had a great workshop and many hands engaged, and carried on a lucrative business. And hardly a man would come to the great city of the goddess without buying and bearing away the image of the goddess and a model of her temple, as her worship was recognized by the "whole world." The making of shrines became therefore very extensive and profitable for Demetrius.

The worship in the Temple of Diana was conducted by a two-fold hierarchy. The priests of Diana were eunuchs, under one head, who bore the title of High Priest, and was one of the most influential men of the

city. Along with these there was a swarm of virgin priestesses, divided into three classes and serving under one head. With the priests and priestesses were connected a great number of slaves, called "neocoros" or "temple sweepers," attending, sweeping and cleaning the Temple. The term sweepers was at first applied to the lowest menials of the sacred edifice, but it became afterwards a title of the highest honor. The whole city of Ephesus was sometimes called Neocoros. It is said that 1,000 female slaves attended in the Temple of Diana, of whose virtue we can hardly have a very exalted opinion. The Temple of Diana was called the "Temple of Asia" and the month of May was sacred to the glory of the goddess, and her festival was called "the common meeting of Asia." On these festive occasions in the month of May, came the Ionians with their wives and children from all parts of the country and the different cities, to witness the musical contest and to enjoy the various amusements which made days and nights one long scene of revelry. A rich man from every province was elected, and out of their number ten were finally selected to discharge the duty of "Asiarchs." These received no remuneration, but presided over the games and had to bear the expenses, and often spent large sums for the amusement of the people. These Asiarchs or Chiefs were robed in purple mantles and crowned with garlands, and regulated the gymnastic

contests, and controlled the tumultuous crowd in the theatre. These were men of high distinction and extensive influence, and might literally be called the Chiefs of Asia. (Acts xix. 31.)

The great effect which Paul's preaching had produced in Ephesus very seriously injured the worship of the great goddess, as well as the sale of her shrines, and Paul himself had also risen very high in the estimation of the people, and thus obtained influence over the richest and most powerful men in the province. It was Paul's intention to remain at Ephesus till Pentecost. But in the meantime the festival of Diana must have taken place. It is therefore very probable that this religious gathering took place to celebrate these Ephesian games during the month of May. The city would then naturally be crowded with various classes of people, and those who made the portable shrines of Diana, expected as usual a great sale and large profits at this time. But when they found that such sale had greatly diminished, and that Paul's preaching was the cause, "no small tumult arose concerning that way." A certain Demetrius summoned together his craftsmen, among whom was also Alexander the coppersmith, and made a very inflammatory speech. Paul may probably have said, as at Athens, that we ought not to suppose that the deity is "like gold or silver, carved with the art and device of man," and that "they are no gods that are made with

hands." Such expressions would greatly injure the traffic. Demetrius appealed first to the interest of his hearers, and then to their religious fanaticism. He then told them that they were in danger of losing their gains, and that their goddess Diana was in danger of being despised, whom not only "all Asia," but "all the civilized world" had heretofore held in the highest veneration. His speech had such a powerful effect upon the artisans and the infuriated multitude, that all began to cry "Great is Diana of the Ephesians."

This tumult soon spread through the city, and crowds of citizens and strangers rushed to the theatre. They did not find Paul, but met two of his companions, Caius and Aristarchus from Macedonia, whom they dragged along. Paul, fearing their dangerous condition, was only prevented from entering the theatre by certain of the Asiarchs, or Chiefs of Asia, (Acts xix. 31,) who were his friends. In this tumultuous meeting some cried out one thing, and some another, for the assembly was confused. Never, perhaps, was the character of a mob more simply and graphically expressed than when it is said, that "the majority knew not why they came together."

The Jews were no friends of Paul's, but fearing that, perhaps, they might be implicated in the odium which had fallen on the Christians, were anxious to clear themselves, therefore they "put Alexander for-

ward" to make an apology for them, but with the mob it was no time to make distinctions between Jews and Christians. As soon as he arose, he was recognized as a Jew, and one simultaneous cry arose from every mouth, "Great is Diana of the Ephesians," and this cry continued for two hours.

It required a great deal of wisdom and caution to allay the fanatical passions of the excited mob. And no one was better suited than the "Town Clerk" to appease this Ephesian multitude. These magistrates were men of great authority, and in very high public positions; they had to do with all the State papers, and were keepers of the archives, and read before the Senate what was of public interest; and were present when money was deposited in the Temple; and when letters were sent to Ephesus, they were officially addressed to them. The speech of this magistrate is a pattern of candid argument and judicious tact. He first allays the fanatical passions of the mob by this simple appeal, "Ye men of Ephesus, is it not known everywhere that this city of the Ephesians is Neocoros, (a worshipper) of the great goddess Diana, and of the image that came down from the sky? Seeing then that these things cannot be spoken against, ye ought to be quiet, and do nothing rashly." (Acts xix. 35—41.) He also reminds them that Paul and his companions had not been guilty of robbing the temples, nor of blaspheming

their goddess. Then he reminds Demetrius, that if he had anything against these men, the law was open, but that such an uproar was in danger of bringing them under the displeasure of the Romans; after which he dismissed the assembly. Here God used the wisdom and judicious tact of a Greek magistrate to protect His servant, as before he used the right of Roman citizenship at Philippi, and at Corinth the calm justice of a Roman governor. After the danger was over, Paul collected his disciples, most probably in the school of Tyrannus, and gave them his farewell salutations and commended them to the grace of God, and parted from them in tears.

Though Paul found it necessary to leave Ephesus, yet he had done a work by which "the empire of the Prince of Darkness was shaken to its centre, the altars of Paganism were overturned, its oracles struck dumb, its worship forsaken." And soon that temple is leveled with the dust.

§ 5. PAUL AT ALEXANDRIA TROAS, A. D. 57.

Luke says very little of Paul's journey to the West, and of his labors there during a period of ten months, from the early summer of the year A. D. 57 to the spring of A. D. 58. (1 Cor. xvi. 8.) All the information Luke gives us we find contained in the following words of the Acts xx. 1—3: "He departed to go into

Macedonia, and when he had gone over those parts, and had given them much exhortation, he came into Greece, and there abode three months." Were it not for Paul's own writings, we should almost have a blank of a very important period of his life. But his Epistles bring him before us during this time in his joys and sorrows, in his weakness and strength, and show us the cause for the same. On this journey he visited Alexandria Troas, to which he probably went by sea, for so he returned the following spring. In those days, no doubt, the safest way to travel was by water. The "perils of the sea," though greater in those times than now, did not endanger the traveller's life as much as the "perils of rivers," and the "perils of robbers," which beset him on land. His companions in this journey were probably Tychicus and Trophimus of Ephesus, for they were with him at Corinth and returned with him again the following year. These remained faithful to him through all his calamities, and both are mentioned almost up to his dying hour as friends and faithful followers of the Lord Jesus. Paul spent some time in Troas (2 Cor. ii. 12), and would have stayed longer had he found Titus there, whom he had sent from Ephesus with his first Epistle to the Corinthians, or soon after writing it. Titus, it seems, was to meet him at Troas with a report of the state of affairs, and of the effects produced by his Epistle on the Church at Corinth. But at Troas Paul

waited week after week, but Titus came not. The great question with Paul was, did his brethren at Corinth improve? Or did they forsake the faith of their first teacher and reject his message? While waiting here, he seems to have suffered all the sickness of hope deferred. He says himself in 2 Cor. ii. 13: "I had no rest in my spirit, because I found not Titus my brother." But while waiting for Titus, he was by no means idle, but preached the glad tidings of Christ, and says, "A door was opened to me in the Lord," and he succeeded in founding a Church, which rapidly increased, and which he again visited on his return to the East.

§ 6. PAUL'S SECOND VISIT TO PHILIPPI.

From Troas Paul sailed to Macedonia, and came to Neopolis and immediately proceeded to Philippi. Of all his converts the Philippians seem to have been not only the most faithful, but also the dearest and most attached to him. In his Epistle which he afterwards wrote to them we find no censure, but much of praise. They were so much attached to the Apostle that they of all the rest forced him from the beginning to accept contributions for his support—once while he was at Thessalonica, and again while he was at Corinth working for his daily bread with Aquila. And again when he was a prisoner at Rome they cheered him by proofs of their loving remembrance. This was not because

they were rich, for he himself says that "in the heavy trial which had proved their steadfastness the fulness of their joy had overflowed, *out of the depth of their poverty*, in the richness of their liberality." This Church had been exposed to very severe persecutions from the beginning. Perhaps many of her most prominent members were made to suffer from the charge of introducing a "new and illegal religion." At any rate they did not contribute from their riches, but from their penury, remembering the "words of the Lord Jesus, how he said, it is more blessed to give than to receive." Lydia was perhaps one of the richest, but it is not certain whether she remained a permanent resident there. No father could be more kindly or lovingly received than the Philippians received their old teacher. Yet all this did not dispel the gloom which brooded over his spirit, though he even found Timothy here, his "beloved son in the Lord." The whole tone of his second Epistle to the Corinthians is a clear manifestation of the feelings which he had at Troas and even in Macedonia. "When first I came to Macedonia," he says, "my flesh had no rest; without were fightings, within were fears;" and this had continued, says Paul, until "God, who comforts them that are cast down, comforted me by the coming of Titus." The trials and gloom which had made him so miserable was, no doubt, the "care of all the Churches," but especially that in Corinth. The

critical period through which the Church was now passing, and the fear that it might be dwarfed into a Jewish sect, not only at Corinth, but everywhere, caused the "fightings without," which filled him with "fears within." These were agitations which "gave his flesh no rest," and "troubled him on every side."

At length the long expected Titus came to Philippi, and relieved him in a great measure of the agitation of his mind by bringing better tidings than he had expected. The great body of the Corinthian Church had submitted to his requests and manifested the deepest repentance. They had also excommunicated that incestuous person, and had readily contributed in the collection for the poor Christians in Judea. There was, however, a number who became rather more hostile towards Paul, and seemed to have charged him with craft and mercenary motives. They may also have contemptuously hinted that the collections were not taken to the poor for which they were given. The same narrow-hearted and contemptible Christian bigots we have now in many Churches, who very much fear that the contributions of Christians are never properly applied, nor reach the object for which they are given. But this is only a miserable subterfuge under which the hypocrites hide, whose hearts are not open to benevolence. Those same opponents also accused him of vanity and cowardly weakness, saying that he was continually threatening, but

never striking ; and promising without performing ; always on the way to Corinth, but never coming ; as vacillating in his teaching as in his practice ; refusing to circumcise Titus,* yet circumcising Timothy ; a Jew among Jews, and a Gentile among Gentiles. These opponents were Judaizers, headed by an emissary from Palestine, who had brought letters of commendation from some members of the Church at Jerusalem ; who boasted of his pure Hebrew descent and special connection with Christ himself. St. Paul calls him a false Apostle, a minister of satan, full of dishonest and corrupt motives. It is also known that a Pharisaic faction was sheltered in the Church at Jerusalem, which continually strove to turn Christianity into a sect of Judaism.

§ 7. ST. PAUL'S SECOND EPISTLE TO THE CORINTHIANS.

This second Epistle to the Corinthians is different from the first, and a great part of it abounds in love, but it is also full of warning and menace. This would be accounted for by the two-fold parties, a majority and a minority, to which we had reference before. It was, therefore, necessary that Paul should notice the charges they had brought against him, and vindicate his Apostolic character. In this letter he lays a great deal of stress on and devotes a considerable space to the subject

of benevolence, with which they were then engaged. A collection for the poor in Judea was about being taken up in Macedonia and Achaia at the same time. The Apostle thought in this way not merely to fulfill the agreement made at the Apostolic Council held at Jerusalem in the year 50, but more especially to heal the serious schism existing between Gentile and Hebrew Christians. He, no doubt, thought this honest and right; because as the heathens received spiritual blessings from the Jews, they ought also to contribute of their temporal gifts to them in return. Being accused of mercenary motives, he suggested that they should send with these collections "whomsoever they should judge fitted for the trust." Paul had advised a systematic plan of benevolence, requesting that every one should lay aside, upon the first day of the week, what is devoted to God, in proportion as the Lord had prospered them. (1 Cor. xvi. 2.) The churches in Macedonia responded nobly to this appeal, and the brethren in Achaia did the same. What they contributed was "of their own free will," and was not grudgingly given.

In this Epistle St. Paul also refers to himself as having been caught up into paradise. Paradise means a beautiful garden of pleasure, where, like Adam in Eden, the saints are admitted to immediate communion with God in Christ, and allowed to participate of the tree of life, which is in the midst of the paradise of God. (Luke

xxiii. 43, Rev. ii. 7.) Of this blessed state St. Paul had a view and a foretaste. (2 Cor. xii. 2—4.) He states that he was caught up “to the third heaven;” and again, that he “was caught up into paradise.” He, no doubt, was thus permitted to have a view into glory that he might contemplate the scene of that felicity which awaits the just after the resurrection; and also that he might be content with its near consolation, and be enabled the more earnestly to press its reality upon his people.

Titus returning to Corinth, probably to complete the collections in Achaia, takes this Epistle along. After his departure Paul continues in Macedonia to complete his labors, from which he had formerly been driven by persecution. He does not desire as yet to visit the Corinthian Church, whose disaffected members had made him so much trouble and vexation of spirit. But after having attended to the necessary duties of the congregations in Macedonia, he penetrated into the country even so far as the shores of the Adriatic Sea, and “freely preached the Gospel of Christ round about unto Illyricum.” This was a province lying to the north and northwest of Macedonia, along the eastern coast of the Adriatic Sea. (Rom. xv. 19.) How far he traversed that country it is impossible to say, but he probably came as far as what is Austria now. But at last the time came when he could say, “I have no more place in

these parts," and went to look after his rebellious Church at Corinth.

On his way from Macedonia to Corinth he was accompanied by Timothy. How differently he comes to Corinth from the manner in which he once went to Damascus. Then he went with all the power of the sword, breathing destruction against the Christians; now deeply humbled in the spirit of Christ in all kindness and love. His speech contemptible, his body weak, he wields no carnal weapons to punish the body, and yet he wields the sword of Almighty God to punish the rebellious spirits of Corinth. Paul still had his faithful adherents in this Church, who walked in the Spirit and not in the lusts of the flesh, and who were created anew in Christ Jesus. Such were particularly Erastus, the treasurer, Stephanus, Fortunatus, Achaicus and Gaius. When he entered the city on his way to the house of Gaius, he doubtless "thanked God and took courage."

§ 8. PAUL'S THIRD VISIT TO CORINTH, AND HIS EPISTLE TO THE GALATIANS.

On Paul's arrival at Corinth, painful news awaited him from Galatia by way of Ephesus. Judaizing emissaries from Jerusalem had also been at work in Galatia, as everywhere, trying to counteract his labors. He had much trouble to defeat this party at Corinth,

and now the trouble is in the direction where least expected. Many of the early Christians had been Jews, though the number of Jews in Galatia could not have been large. Some of the heathen converts were also familiar with the Old Testament law, and upon these the Judaizers began to work. Many of these recent converts submitted to circumcision, and embraced these new party teachers with the zeal and energy they formerly showed to Paul. To check this party spirit he now writes the Epistle to the Galatians.

It was probably about the same time that he sent off the Epistle to the Galatians, that he was about to bring to a test his Apostolic power at Corinth, with those who said his writings were powerful, but his bodily presence was weak and his speech contemptible; and that he was no Apostle. His first duty probably at Corinth was to silence and shame his opponents by proving the reality of his Apostleship, which they denied. This he must have done by a display of his miraculous power. Here was a contest, as between Elijah and the prophets of Baal. "St. Paul had already in his absence professed his readiness to stake the truth of his claims on this issue (2 Cor. x. 8, xiii. 3—6); and we may be sure that now, when he was present, he did not shrink from the trial." These disobedient ones were not only injuring themselves, but other members of the Church, and disgraced the name of Christ among the heathens. He

likely now assembled the Church and considered the different cases separately, and punished the offenders, as was necessary, and handed them over to Satan, not for their destruction, but that they might repent and be saved. This, no doubt, had a good and purifying effect, for Clement tells us afterwards that the Corinthian Christians were distinguished for "ripeness and soundness of their knowledge, for the want of which they were rebuked by St. Paul." He also praises the "pure and blameless lives of their women." This would show that this Church was thus, for a time at least, wholly free from faction and party spirit, though in the latter part of the first century unchristian strife again manifested itself much like that which had at first arisen.

§ 9. ST. PAUL'S EPISTLE TO THE ROMANS.

At about this time, Phœbe, a Christian widow of Cenchrea, and a deaconess of the Church, was about to go to Rome on some private business, "apparently connected with a law-suit in which she was engaged." St. Paul now wrote the Epistle to the Romans, which she took along. The reason of his writing to the Roman Christians at this time was, probably, not only to encourage them in a sound faith, but also to prepare the way, and to let them know that now, after having finished his work in Asia, and that part of Europe where

he was laboring at present, it was his intention to preach the Gospel in Rome and even in Spain. (Rom. xv. 22—24.) So that after the collections had been gathered and delivered in Jerusalem, he would come and bear evidence of Christ in the great city of the Cæsars. Thus before his personal intercourse he desired to give them a proof of his affectionate interest, though they “had not seen his face in the flesh.” He was, however, personally acquainted with many Christians at Rome, and saluted some twenty-six at the end of his Epistle, whose names he mentions, besides several households. Again he says, “The tidings of your faith are told throughout the whole world.” (Rom. 1. 8.)

The Roman Church consisted mostly of Gentile Christians. The founder of that Church is neither known in history nor mentioned by tradition. It is extremely probable that Christians from Palestine, or perhaps such as had been present as the “strangers of Rome,” on the day of Pentecost, brought back Christianity. Here was not so much trouble about Judaizing tendencies, but there was also opposition to the Gospel here, and some even charged Paul with maintaining the false doctrine, “that the greater a man’s sin, the greater was God’s glory.” (Rom. iii. 8.)

Judging from the many figures of heathen plays with which his writings abound, and the long time which he spent in their leading cities, Paul must have been

an eye-witness of at least some, if not of all the festivals and games which were so generally celebrated among the Greeks, at least at Ephesus and likely at Corinth.

§ 10. ST. PAUL'S FIFTH AND LAST JOURNEY TO JERUSALEM.

St. Paul leaves Corinth in the spring of A. D. 58, sooner than he had intended, perhaps, because of the Jews, who, though they had been sent away disgraced by Gallio, had now, as it appears, entered into a new conspiracy again and were lying in wait for him, probably at Cenchrea, supposing that he would, as formerly, travel by sea from that place to Jerusalem. But, though his companions go by ship from Cenchrea to Troas, he passes on foot through Macedonia, visiting Thessalonica, Apollonia, Amphipolis, likely also Berea and Philippi, where he spent seven days. At Philippi he lingered longer, being among his dearly beloved brethren, and because it was the time of the Jewish Passover. Here he celebrated with his friends the festival of Easter, kept in honor of the glorious resurrection of his Lord. From Philippi Paul, in company with Luke, came to Troas in five days, where they abode another seven days. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them until midnight," ready to depart on the next day. The congregation assembled in an upper room, the night be-

ing dark, many lights were burning, the place being hot and crowded. A certain young man named Eutychus was sitting in a window, and overcome probably by heat and weariness, sank into a deep sleep and fell down from the third loft upon the ground below and was taken up dead. This gave rise to loud lamentations. But Paul went down and restored him to life again, saying, "Do not lament, for his life is in him." This turned their grief into joy. At Eutychus' falling asleep we need not be surprised. St. Paul preached all night, which would hardly suit our times, when all want short sermons, and many can hardly keep awake then. What would be the result under long ones?

After Paul had again come up, and "broken bread, and eaten, and talked a long while, even till break of day, so he departed." Paul's companions took the ship, while he spent a few more hours with his converts, then traveled on foot by a much nearer route to Assos, than the way by sea. Assos was a maritime city on the western shore of Asia Minor, south of Troas. The reason that he travelled on foot to Assos may have been in order to have some solitary moments for prayer, which he could not have in the ship. Closet prayer seems necessary for maintaining the religious life even of an Apostle. At Assos, Luke tells us, they took him into the ship and went to Mitylene, the capital of the Island of Lesbos. Here they lay over night, the moon being dark and day-

light necessary to sail safely through these intricate places. The next day they sailed over against Chios, also an island near the western coast of Asia Minor. And the next day they arrived at Samos, another island on the coast of Asia Minor, and tarried at Trogyllium, a promontory at the foot of Mount Mycale, opposite to and about five miles from Samos. The next day they came to Miletus.

§ 11. PAUL'S SPEECH TO THE ELDERS AT MILETUS.

Miletus was a city on the continent of Asia Minor in the province of Caria, memorable for being the birth-place of Thales, one of the seven wise men of Greece. It was about thirty-six miles south of Ephesus. Paul, finding that the vessel would be detained for a few days at Miletus, sent for the Elders of the Church at Ephesus, in order to have another interview with at least the most responsible members of that Church. The joy must have been great at Ephesus when they heard that their friend and teacher was so near. They made all possible haste and came to Miletus, where they were probably gathered together on some solitary spot upon the sea-shore to listen, perhaps for the last time this side of eternity, to the parting words of him who had so long taught them in the school of Tyrannus, and had led so many to the Saviour.

When they were thus gathered together at Miletus, Paul said unto them, "Brethren, ye know yourselves from the first day that I came into Asia, after what manner I have been with you throughout all the time ; serving the Lord Jesus with all lowliness of mind, and with many tears and trials which befell me through the plotting of the Jews. And how I kept back none of those things which are profitable for you, but declared them to you, and taught you both publicly and from house to house ; testifying both to Jews and Gentiles their need of repentance towards God and faith in our Lord Jesus Christ. And now, as for me, behold I go to Jerusalem, in spirit foredoomed to chains ; yet I know not the things which shall befall me there, save that in every city the Holy Ghost gives the same testimony that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I received from the Lord Jesus to testify the glad-tidings of the grace of God. And now, behold I know that ye all, among whom I have gone from city to city proclaiming the kingdom of God, shall see my face no more. Wherefore I take you to witness this day that I am clear from the blood of all. For I have not shunned to declare unto you all the counsel of God. Take heed, therefore, unto yourselves, and to all the flock over which the Holy Spirit has made you

overseers to feed the Church of God, which He purchased with His own blood. For this I know, that after my departure grievous wolves shall enter in among you, who will not spare the flock. And from your own-selves will men arise speaking perverted words, that they may draw away the disciples after themselves. Therefore be watchful, and remember that for the space of three years I ceased not to warn every one of you, night and day, with tears.

“And now, brethren, I commend you to God, and to the word of His grace; even to Him who is able to build you up and to give you an inheritance among all them that are sanctified. When I was with you, I coveted no man’s silver or gold, or raiment. Yea, ye know yourselves that these hands ministered to my necessities, and to those who were with me. And all this I did for your example; to teach you that so laboring ye 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.” (Acts xx. 18—35.)

At the close of this speech they all kneeled down and united in the most solemn prayer for God’s protection on that Church which He had founded. Then followed an outbreak of grief, which even Christian faith and resignation were not able to restrain. Sorrowing most of all, because of the foreboding words which he had spoken, “that they should see his face no more.”

And all wept sore and fell on his neck and clung to him, and kissed him again and again, and accompanied him to the edge of the sea-shore. We may be very sure that Paul was weeping bitterly as he stepped on board of his vessel, and that sounds of weeping were long heard upon the shore, until its sails were lost in the distant horizon. The Elders of Ephesus, with heavy hearts, returned to their native city. O what a noble assembly of saints and martyrs was that, over whom the angels could rejoice, whose spirits as suffering martyrs they soon conveyed from their earthly sufferings to eternal joy and glory!

From Miletus they sailed to Coss, an island in the Ægean Sea, near the city of Cnidus. On the following day they came to Rhodes, an island and famous city of the Levant, perhaps so called on account of the abundance of roses which grew there. It is chiefly famous for its brazen Colossus, a gigantic statue erected in honor of Apollo, at the entrance of the harbor of that maritime city, and which was 150 feet high, and one of the seven wonders of the world. The statue was hollow, with a staircase up the inside of it, by which a person could mount to the head of the figure, and by looking through its eyes, get a splendid view of all the neighboring islands of the coast of Asia Minor. Its cost of erection was \$400,000. This famous statue stood upwards of fifty years across the entrance to the harbor, with a bea-

con light in its hand, and ships seeking that port passed between its legs. At last it was thrown down by an earthquake about the year 224 B. C.

It seems as if heaven had formed this isle as an advance post on Asia. Any European power which was master of it would hold at once the key of the Archipelago of Greece, of Smyrna, of the Dardanelles, and of the seas of Egypt and Syria. There is, perhaps, not in the world a better maritime military position, a finer climate, or a more prolific soil. The Turks have stamped that air of indolence and inaction on it now which they carry everywhere, which puts them in a state of inertion and poverty.

From Rhodes they came to Patara. This was a maritime city of Lycia, in Asia Minor. And here "finding a ship sailing over unto Phenicia," they went aboard and set forth, leaving Cyprus on the left hand and sailed into Syria, and landed at Tyre. Here the ship unloaded her burden. Tyre was a celebrated city and sea-port of Phenicia, of great antiquity and strength. Many centuries after its destruction the scattered ruins measured nineteen miles around, as we learn from Pliny and Strabo. This was one of the historical cities of the Old Testament. (Zech. ix. 3, 4.) Finding disciples at Tyre, they tarried seven days. "These said to Paul, through the Spirit, that he should not go up to Jerusalem." And when they departed, the disciples with their wives and

children accompanied them outside of the city; and "they all kneeled down on the shore and prayed." And when they had taken leave of one another, they again took ship and came to Ptolemais and saluted the brethren, and abode with them one day. Ptolemais, now called Acre, is a port and town situated on the Mediterranean Sea, on the confines of Lower and Upper Galilee. And on the next day Paul and his companions came to Cæsarea and entered the house of Philip the Evangelist, who was one of the seven deacons at Jerusalem, and abode with him. He was the one who had preached the Gospel first in Cæsarea some twenty years before with such great success. Philip had four daughters, virgins, who did prophesy. Here the Scripture was fulfilled, which says, in the last times your sons and your daughters shall prophesy. Here they tarried for many days.

Cæsarea in Palestine was situated on the eastern coast of the Mediterranean Sea, about sixty-two miles northwest of Jerusalem, nearly equally distant between Tyre and Joppa. It was formerly called the Tower of Strato, but the city and its harbor were greatly improved and beautified by Herod the Great, who dedicated it with games and other ceremonies in a most solemn manner and with great expense, to the Roman Emperor Augustus, and called it Cæsarea. It was the metropolis of Palestine, and the residence of the Roman proconsul. It is often mentioned in the New Testa-

ment. Here king Herod was smitten for arrogating to himself divine honors, when flattered by the people, and carried out of the theatre a dying man. Here Cornelius, the centurion, who was baptized by Peter, resided. To Cæsarea the brethren had taken Paul after his conversion and shipped him to Tarsus. Here the prophet Agabus from Jerusalem met them and took Paul's girdle and bound his own hands and feet, and said: "Thus, saith the Holy Ghost, shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." (Acts xxi. 11.) Here Paul was afterwards a prisoner for two years, until he was conducted to Rome. But this noble city, which was the scene of many historical acts in early Christianity, is now a heap of massive ruins, from which building materials are taken for the building of Acre. Not a single human inhabitant is found here at present, only jackals and beasts of prey, which make the night hideous by their hungry cries.

The announcement of the prophet Agabus had a powerful effect upon Luke, Aristarchus and Trophimus, Paul's companions on this journey, as well as on the Christians at Cæsarea who had also learned to love the Apostle. They all wept, and implored him not to go to Jerusalem. But Paul, who could not be persuaded from what he thought was his duty, said unto them, "What mean ye to weep and break mine heart? for I

am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." And when he, resolute against all entreaty, though "bound in spirit," yet recognizing an inward guidance of the Holy Ghost, to meet his fate, could not be prevailed upon, they ceased their entreaties, saying, "the will of the Lord be done."

"He saw a hand they could not see
Which beckoned him away,
He heard a voice they could not hear
Which would not let him stay."

Even in his Epistle to the Romans, he beseeches those brethren, by the Lord Jesus Christ, to aid him with their prayers to God in his conflict, that he might be delivered from the disobedient Jews, and that his services might be favorably received by the Saints. (Rom. xv. 30, 31.)

It was seventy-five miles, an ordinary three days' journey, from Cæsarea to Jerusalem. That year the feast began at sunset on Wednesday, May 17th. The last day at Cæsarea was on Sunday. Next day they departed for the Holy City, with hearts on which rested an ever-deepening shadow. Some of the Christians at Cæsarea accompanied him and brought him to the house of Mnason of Cyprus, an old disciple of Paul's, with whom he should lodge.

During the Apostle's whole journey from Corinth to

Jerusalem, we see from first to last that there was something within him which whispered intimations of sadness to his heart; how his mind was occupied and his spirit bound with sorrowful forebodings of the future. Behold, he says, "I go bound in spirit unto Jerusalem, not knowing the things that shall befall me there." And at last warned by the prophet Agabus, yet with all this knowledge and forebodings, the faithful saint goes to Jerusalem, calmly and resolutely, like his crucified Lord before, though doubtful of his reception among the Christian brethren, and not knowing what would happen on to-morrow. The whole journey of the Apostle from Corinth to Jerusalem is distinctly marked out and minutely described, so that we can follow him on the map from place to place, until he reaches the Holy City.

§ 12. PAUL AT JERUSALEM.

Luke says, "When we came to Jerusalem, the brethren received us gladly." This was Paul's fifth and last journey to the Holy City, and took place A. D. 58. This kind reception by the brethren may have somewhat revived the drooping spirit of the holy Apostle, at least for the time. But on the following day he and his companions went to the house of the Apostle James, who presided over the congregation at Jerusalem. Here the presbyters were called together, who

must be met by Paul in order that he might set himself right and, if possible, overcome the hostile prejudices of the Jewish Christians, whose emissaries had made him so much trouble before, both in Galatia and Corinth. This was, no doubt, the very object and purpose for which he had come to Jerusalem. Before James and the presbyters of the Church at Jerusalem, Paul and his deputies from the different heathen churches, presented their Gentile offerings, and saluted them with the kiss of peace. Paul now addressed them, giving them a detailed account of all that God had done among the Gentiles by his ministry. And when he had finished, "they glorified the Lord." But under all this outward harmony lurked the element of inward discord, which soon manifested itself again. For in the Church at Jerusalem were some Pharisaeal bigots, who tried to turn Christianity into a Jewish sect. Though these were a minority, yet we have often seen what trouble minorities are able to make in the Church as well as in single congregations. Besides these bigots there were many whose Christianity was very weak and imperfect, with whom the Apostle James could hardly get along. The same element of discord was probably found among the Elders which existed among the members of the Church. At any rate, these Elders began by calling Paul's attention to the many thousands of the Judaical party among the believers at Jerusalem and elsewhere, saying,

“These are all jealous of the law ; and they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumeise their children, neither to walk after their customs.” They further observed that it was impossible for him, whose renown was so great, to remain at Jerusalem without being recognized by those who were violently hostile against him. They, therefore, recommended that he should take charge of four Jews of the Christian faith, who had a Nazarene vow on them, and accompany them to the temple, and pay for them the necessary expense attending the termination of such a vow. His friends probably thought in this way he could most effectually refute the accusations of his enemies. The Apostles and Elders in laying down this rule exempted the Gentile Christians from the Jewish rituals, and held them only to what had been agreed upon in the Council of Jerusalem in A. D. 50. Paul, ever ready to make any sacrifice if he could win souls to Christ, as his life and writings most eminently show, agreed to this proposition, and took the men in charge, and the next day purified himself with them, and “entered into the temple to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.” The nature of this Nazarene vow, as well as its regulations, are prescribed in the Book of Numbers, vi. 2—6. In that Book no

time is laid down as to how long such a vow was to continue.

This matter was so decided by the assembly, not by James, though he presided over the meeting, but was acquiesced in by both James and Paul, and was according to the principles laid down and acted out by Paul, who tells us that "to the Jews I became as a Jew that I might gain the Jews, and to the Gentiles I became as a Gentile that I might gain the Gentiles." (1 Cor. ix. 20—21.) And should he be successful by this outward compliance to harmonize the Church of Christ, a great victory would be gained. And thus ended the meeting amicably with no open opposition, though it may have lurked in the bosom of some of those who were present. When the seven days were over, Paul entered the temple with his four friends, paid the expense and waited until the necessary offerings were made, and their hair cut off and burned upon the altar. The offerings which were required at the termination of such a vow we again learn from the Book of Numbers, vi. 13—18. Thus far all went well and Paul probably would have passed through safely, but for some bigoted Jews from Asia whom he had defeated there, and who had come to the feast at Jerusalem and recognized their old enemy. Here was an opportunity for revenge, which they could not have hoped for in a Gentile city where they dwelled, which suddenly presented itself. They sprang upon

him and held him, shouting, "Men of Israel, help. This is the man that teacheth all men everywhere against the People and the Law, and this Place; and, further, brought Greeks also into the temple, and hath polluted this Holy Place." They had seen Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple. The Gentiles were not allowed to pass beyond the outermost court of the temple. The sanctuary could not be crossed by an uncircumcised Gentile, and the transgression of such a law was punished with death. This false charge excited the crowd still further, and the city was moved, and the infuriated multitude rushed upon the Apostle, and it was only the reverence for the holy place which preserved him from being torn to pieces on the spot. They now hurried him out of the sacred enclosure and shut the doors, and began to assail him with violent blows. And as they were about to kill him, either to stone him as St. Stephen, or, perhaps, to cast him over the precipice, tidings came unto the chief captain of the Roman band "that all Jerusalem was in an uproar," who immediately took soldiers and centurions and ran down unto them; and when they saw the chief captain and soldiers they stopped beating Paul. The chief captain ordered him to be chained by both hands to a soldier, and demanded to know who he was and what he had done. Some of the mob cried one thing and some another, that he could not learn who he

was or what he had done, and he demanded him to be carried into the castle of Antonia. To this castle Paul was now about to be taken by the soldiers, the multitude still pressing after like hungry wolves after the prey is snatched from their jaws, and shouting, "Away with him!" That is, kill him! As Paul was thus led away he begged the attention of the tribune, saying, "May I speak with thee?" Claudius Lysias was startled when he found himself addressed in Greek, and asked, "Canst thou speak Greek? Art thou not that Egyptian who raised the sedition not long ago, and led away into the wilderness a band of four thousand cutthroats?" This revolt had given Lysias much trouble until he had put it down. They had supposed Paul to have been the leader of that band, who had probably made his escape, but who had come into the temple and was now recognized by the multitude. To this foolish question Paul replied, "I am a Jewish citizen of Tarsus, in Cilicia, which is no mean city, and I beg of thee to let me speak to the people." The tribune immediately granted his request, and Paul waving his hand for silence, the people curious to hear were quiet.

§ 13. PAUL'S HEBREW SPEECH.

St. Paul, standing upon the stairs leading to the tower of Antonia to which he was about to be taken, turned to the people. A great silence now followed,

and he began, saying, "Men, Brethren and Fathers, hear me, and let me now defend myself before you."

When they heard him speaking in Hebrew, the silence became breathless, the people, no doubt, having had the mistaken idea that he was entirely of Greek habits. From the stairs of the castle with a vast multitude of heads below, and fierce eyes fixed in wrath and hate upon him, Paul, as a convicted renegade from the old Jewish faith, continued his speech, saying, "I am myself an Israelite, born indeed at Tarsus in Cilicia, yet brought up in this city, and taught at the feet of Gamaliel, in the strictest doctrine of the law of our fathers; and was zealous in the cause of God, as ye all are this day. And I persecuted this sect unto the death, binding with chains and casting into prison both men and women. And of this the High Priest is my witness, and all the Sanhedrim; from whom, moreover, I received letters to the brethren, and went to Damascus, to bring those also who were there to Jerusalem, in chains, that they might be punished.

"But it came to pass that as I journeyed, when I drew nigh to Damascus, about mid-day, suddenly there shone from heaven a great light round about me. And I fell to the ground, and heard a voice saying unto me, 'Saul, Saul, why persecutest thou me?' And I answered, 'Who art thou, Lord?' and He said unto me, 'I am Jesus of Nazareth, whom thou persecutest.' And

the men who were with me saw the light, and were terrified ; but they heard not the voice of Him that spake unto me. And I said, 'What shall I do, Lord?' And the Lord said unto me, 'Arise and go into Damascus, and there thou shalt be told of all things which are appointed for thee to do.

"And when I could not see from the brightness of that light, my companions led me by the hand, and so I entered into Damascus. And a certain Ananias, a devout man according to the law, well reported of by all the Jews who dwelt there, came and stood beside me, and said to me, 'Brother Saul, receive thy sight;' and in that instant I received my sight, and looked upon him. And he said, 'The God of our Fathers hath ordained thee to know His will, and to behold the Just One, and to hear the voice of His mouth. For thou shalt be His witness to all the world of what thou hast seen and heard. And now, why dost thou delay? Arise and be baptized and wash away thy sins,' calling on the name of Jesus. And it came to pass, after I had returned to Jerusalem, and while I was praying in the Temple, that I was in a trance, and saw Him saying unto me, 'Make haste and go forth quickly from Jerusalem; for they will not receive thy testimony concerning me.' And I said, 'Lord, they themselves know that I continually imprisoned and scourged in every synagogue the believers in Thee. And when the blood

of the martyr Stephen was shed, I myself also was standing by and consenting gladly to his death, and keeping the raiment of them who slew him.' And he said unto me, 'Depart; for I will send thee far hence unto the Gentiles.'" (Acts xxii. 1—21.)

Here Paul was suddenly interrupted; up to this point he had riveted their attention. They heard about his early life, his bringing up, his persecution, but when he mentioned that God had sent him to the Gentiles, one outburst of frantic indignation rose from the mass, and silenced the speaker. All yelled, "Away with such a fellow from the earth, for it is not fit that he should live," casting off their outer garment, and throwing dust in the air, the evidence of frantic madness. The tribune seeing that the discourse accomplished no good, ordered Paul to be dragged into the castle and examined by scourging, that they might make him confess who he was and what he had done to create this tumult.

Paul was now on the point of adding another suffering to that long catalogue of afflictions, which he enumerated in 2d Cor. xi. 23—27. Five times was I scourged by the Jews, thrice beaten with rods, once stoned, thrice I suffered shipwreck, a night and day floating in the sea; in perils of robbers both on sea and land, suffering from cold, nakedness, hunger and thirst. He had indeed suffered "above measure."

While they were binding him with thongs, before

laying on the scourge, Paul asked the centurion, "Is it lawful for you to scourge a Roman citizen without legal condemnation?" This question stopped all further proceeding. The centurion ran to the tribune, saying, "Take heed what thou doest; for this man is a Roman citizen." The tribune was both astonished and alarmed; knowing full well that no one would claim the right of Roman citizenship unless it rightly belonged to him. For such pretensions, if false, were liable to capital punishment. Lysias now came to Paul, saying, "Tell me, art thou a Roman?" Paul answered unequivocally, Yes. Desiring to know how Paul had obtained this citizenship, he remarked that he had obtained this privilege by paying a large sum of money. He perhaps doubted the word of his prisoner, because he was apparently poor. But Paul boldly replied, "But I was BORN free!" Paul had not bought it with money, but he had obtained it in a more honorable way than his examiner. This positive declaration of Paul's made the tribune feel that he had involved himself in a very serious difficulty, in having violated the Roman law. All were aware of the nature of the mistake and left him alone. But Lysias was still compelled to keep Paul in custody, not knowing his offence, on account of his Jewish persecutors. On the next day he loosened Paul and brought him before the Sanhedrim, which he had called together for his examination.

§ 14. PAUL BEFORE THE SANHEDRIM.

Paul was now placed in the presence of that same council of which he was formerly probably a member, when St. Stephen was so unmercifully judged and innocently condemned and killed. He, no doubt, recognized many who had been his fellow-pupils in the school of Gamaliel, and his associates in the persecution of the Christians. Paul now opened his defense with an unflinching look of conscious innocence, by which he offended the infuriated Sanhedrim, saying, "Brethren, I have always lived a conscientious life before God, up to this very day." Paul's felt assurance of vindicating himself, so enraged the High Priest Ananias, that he commanded those that stood next to Paul to smite him on the mouth. Paul, indignant at such high-handed tyranny and abuse of justice, answered in honest wrath, "God shall smite thee, thou whited wall; sittest thou to judge me according to the law, and then in defiance of the law dost thou command me to be struck?" The other bystanders, enraged at his boldness, asked him, "Revilest thou God's High Priest?" Upon which Paul replied, "I knew not, brethren, that he was the High Priest; for it is written, thou shalt not speak evil of the ruler of thy people." Whether Paul meant this expression prophetically, ironically, or in good faith, is questioned by some. Ananias had been deposed from the High Priesthood, and now had

only assumed the office without a legal appointment. Paul seeing that no justice ruled in the Jewish Sanhedrim, and that it was composed of Pharisees and Sadducees, who were divided by an impassable line in the deeper matters of religious faith, he cried out, "Brethren, I am a Pharisee, and all my forefathers are Pharisees; it is for the hope of a resurrection from the dead that I am to be judged this day." These words produced an instantaneous effect, and roused the party feeling between the two sects, and the whole council was divided and confused. The Scribes belonging to the order of the Pharisees, arose and declared, "We find no occasion of evil in this man; what if an angel or a spirit have indeed spoken to him, let us not fight against God." This language sounds much like that of Gamaliel, who, possibly, may have been present in the Sanhedrim, for he still lived about two years after this time. The last remark of Paul's threw down the gauntlet to the opposing parties; the Sadducees, denying absolutely the existence of spirits or angels, and could believe no part of Paul's story about his vision and spiritual summons. They broke out against the Pharisees, who now took Paul's part, and the party strife grew so hot, that the tribune, fearing that Paul would be torn to pieces, sent his soldiers and took him away by force, bringing him back again to his former place in the castle.

§ 15. PAUL A PRISONER AT JERUSALEM.

After the violent excitement before the Sanhedrim had subsided, and Paul had been returned to the soldiers' fortress, when his mind was no longer strung and excited by the presence of his persecutors, nor supported by sympathising brethren, need we wonder that his heart began to sink and that he looked with dread upon the future? Then it was that he had one of those visions by night which were sometimes vouchsafed to him at such critical moments as at Corinth, and afterwards in the storm at sea. So "the Lord stood by him and said, be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." But when morning was come, some forty of the most desperate Jews bound themselves together by a solemn oath neither to eat nor drink till they had slain him. The manner of the plot was to have Paul once more brought before the Council, as if to make further inquiry, when these desperadoes would station themselves where they could make a rush upon him as he was entering the Council hall, and kill him, before the Roman guard could move in his defense. It would not need be known that the High Priest was accessory to the crime. But they did not manage their secret so well as was necessary for the success of the plot. In some way Paul's sister's son heard of their lying in wait, who went and informed Paul. Paul prudently called a

centurion to him, and requested him to take the youth with his message to the commandant, saying that he had a communication to make to him. The officer complied at once, and took the young man to Claudius Lysias, who received him kindly, and took him by the hand and led him aside, and asked him privately what he had to say. The young man replied, "The Jews agreed to desire thee that thou wouldst bring down Paul to-morrow into the council, as though they would inquire somewhat of him more perfectly. But do not yield unto them; for there lie in wait for him of them more than forty men, which have bound themselves with an oath, that they will neither eat or drink till they have killed him; and now they are ready, looking for a promise from thee." Lysias, on receiving this account and thus learning the desperate character of the Jews, dismissed the young man with the strongest injunctions of the most profound secrecy. He now made immediate preparation, not wishing to risk the life of his prisoner any longer at Jerusalem, to take Paul that very night under a strong guard to the Governor. And he called unto him two centurions, saying, make ready two hundred legionary soldiers, with seventy horsemen, and two hundred spearmen, all well armed and mounted for speed, and depart for Cæsarea with Paul at nine in the evening and take him in safety to Felix, the Governor of the province, as a prisoner of state. The sol-

diers, as commanded, brought Paul by night, after forty miles hard riding, to Antipatris. This was a small town lying along the road from Jerusalem to Cæsarea. On the following morning they left the seventy horsemen to go with him to Cæsarea, while the mounted infantry and lancers returned to Jerusalem. He thus saved Paul from death, and rid himself from this difficult and perilous business.

It would be in the course of the afternoon that the horsemen would come into Cæsarea with the prisoner, which place was still twenty-five miles from Antipatris. They immediately went to the Governor and delivered up their prisoner and gave him the letter of the tribune, which was after this manner :

“Claudius Lysias sends greeting to the most Excellent Felix the Governor. This man was apprehended by the Jews, and on the point of being killed by them, when I came and rescued him with my military guard : for I learned that he was a Roman citizen. And wishing to ascertain the charge which they had to allege against him, I took him down to their Sanhedrim : and there I found that the charge had reference to certain questions of their law, and that he was accused of no offence worthy of death or imprisonment. And now, having received information that a plot is about to be formed against the man’s life, I send him to thee forthwith, and I have told his accusers that they must bring their charge before thee. Farewell.”

The Governor, after reading the letter, inquired of what province he was, and when he understood that he

was of Cilicia, replied that he would hear his case as soon as his accusers are also come. And commanded him to be kept in "Herod's pretorium."

§ 16. HIS TRIAL BEFORE FELIX.

After five days the High Priest and the Elders of Jerusalem came down to Cæsarea to prosecute their charges against Paul before the Governor. They brought with them an advocate named Tertullus, of Roman connection, who charged Paul in very bitter and abusive terms, stating that he was a pestilent fellow, a mover of sedition among the Jews throughout the world and ring-leader of the sect of Nazarenes, and a profaner of the temple. That Lysias had forcibly taken him away, when the Jews were about to judge him according to their ecclesiastical law. The whole drift of the speech was to persuade Felix to give up Paul to the Jewish court, in which case the assassination could be easily carried out. To all these assertions the Jews assented, saying that these things were so.

Paul was now called on to make his defense, which, after expressing his satisfaction that he could plead his cause before one so well acquainted with Jewish customs, maintained that he was guilty of none of those charges brought against him, refuting Tertullus step by step. He also stated that only twelve days ago he left Cæsarea to go to the Feast of Pentecost at Jerusalem to

worship, and maintained that he had not been guilty of any riotous conduct, but had quietly come to the city on a visit, after several years' absence, to bring alms and offerings; and while going peaceably through the established ceremonies of purification, he was seized by some Asian Jews in the temple. He complained that these Asian Jews were not present, and challenged his prosecutors to bring any evidence against him.

After the hearing Felix adjourned the case, saying when Lysias comes down I will decide the case, and thus left both parties in the "glorious uncertainties of the law." He commanded the centurion in the meanwhile to keep Paul in custody, but to let him have liberty, and free intercourse with his friends. Thus Paul's imprisonment was merely nominal, so that he could pass his time pleasantly with his friends. Besides, he was also favored with the presence of several of his companions from Europe and Asia, through whom he could hold free correspondence with his numerous churches.

Some days after this Felix came with his wife Drusilla into the audience chamber, and Paul was called. Drusilla being a Jewess, was no doubt anxious to hear something of his faith which had "Christ" for its object. After Paul had reasoned on righteousness, temperance and judgment to come, the adulterous sinner trembled, saying, "Go thy way for this time; when I have a convenient season, I will send for thee." This is the uni-

versal response ever since given to the Word of God by men of a similar spirit of sin and worldliness who feel the force of truth, but bid it defiance, and the more convenient season never comes, until the harvest is passed, the summer is ended, and their souls are lost. Thus he sent often for Paul to commune with him, hoping thereby to receive a bribe from him for his liberation. But Paul, with his great respect for the law of God and man, would scorn the idea of stooping to such dishonorable means; he would "render unto Caesar the things that are Caesar's, and unto God the things that are God's." And thus Paul was kept bound at Caesarea for two years. This may seem to us a mysterious Providence, in which two of the Apostle's best years were lost. But did he not perhaps need such recreation as when he was in the desert of Arabia? Besides we know not, but he may have written different letters, now lost, to his congregations and still superintended his great missionary work. It is also very plausible that St. Luke here wrote the Acts of the Apostles under his supervision. All positive information in reference to Paul's doings while a prisoner in Caesarea is wanting. When the wicked Felix was summoned to Rome and deposed from his office, he left Paul bound, perhaps to ingratiate himself and gain popularity among the Jews who went there to accuse him.

When Festus, his successor, was appointed, he, try-

ing to gain popularity among the Jews, still kept Paul in bonds. Three days after his arrival in the province, official business brought him to Jerusalem. Here he was soon surrounded and pressed by the High Priest and chief men of the Jews to deliver Paul into their hands at Jerusalem. This they asked as a favor. But their real purpose was to assassinate him. Festus replied in a dignified manner that Paul was a prisoner at Cæsarea, and that he would shortly go down, and those who had aught against him should go down with him and accuse him, "if there be any wickedness in him." After having tarried some ten days in Jerusalem he went down to Cæsarea; "and the next day sitting in the judgment seat, commanded Paul to be brought." The charges at present were not different from those which had formerly been made, the persecutors being the same from the Sanhedrim. Festus, seeing that no crime had been committed, and that it was only a quarrel about religion, and wishing to do the Jews a pleasure, proposed to Paul, that he should go to Jerusalem and there be judged under his protection. "Then said Paul, I stand before Cæsar's tribunal, and there ought my trial to be. To the Jews I have done no wrong, as thou knowest full well. If I am guilty, and have done anything worthy of death, I refuse not to die; but if the things whereof these men accuse me are nought, no man can give me up to them. I APPEAL UNTO CÆSAR."

§ 17. PAUL'S APPEAL TO CÆSAR.

This was, no doubt, a surprise to Festus, but Paul being a Roman citizen, had a right to appeal his case to Cæsar. This suspended all further proceedings on the part of the Governor. Festus, after having conferred with council, replied, "Thou hast appealed unto Cæsar; to Cæsar thou shalt be sent." The Governor was, however, in some perplexity, though Paul's appeal had been allowed; he did not know what statement to send along, or what charges to specify, being himself convinced of his innocence. Some days after king Agrippa II, and Berenice came into Cæsarea to salute Festus, "and when they had been there many days," Festus made known Paul's case to the king, saying, "There is a certain man left in bonds by Felix," about whom the chief priests and elders at Jerusalem would like to have judgment. I answered that it is not the manner of the Romans to deliver a man to death before he is allowed to meet his accusers face to face, and have license given to defend himself. When his accusers came they proved nothing against him, except some questions of superstition about one Jesus, who was dead, whom Paul affirmed to be alive. And when I hinted about his going to Jerusalem to be judged, he appealed unto Cæsar." This so aroused the curiosity of Agrippa, that he expressed the desire of hearing Paul himself, to which request Festus readily acceded, and fixed the

following day for the interview. At the appointed time Agrippa and Berenice came with great pomp into the place of hearing, with the chief captains and principal men of the city, and at Festus' command Paul was brought before them. Festus introduced the subject by stating that he found nothing worthy of death in Paul, and knew not what to write to the Emperor concerning his case. And that it appeared to him unreasonable to send a prisoner to Rome without being able to state the crimes laid against him. Then Agrippa said unto Paul, "Thou art permitted to speak for thyself." Then Paul stretched out his hand, which was chained to the soldier who guarded him, and made the following declaration: "I think myself happy, King Agrippa, that I shall defend myself to-day, before thee, against all the charges of my Jewish accusers; especially because thou art expert in all Jewish customs and questions. Wherefore I pray thee to hear me patiently.

"My life and conduct from my youth, as it was at first among my own nation at Jerusalem, is known to all the Jews. They know me of old (I say) from the beginning, and can testify (if they would) that, following the strictest sect of our religion, I lived a Pharisee. And now I stand here to be judged, for the hope of the promise made by God unto our Fathers.

"Which promise is the end whereto, in all their zealous worship, night and day, our twelve tribes hope to

come. Yet this hope, O King Agrippa, is charged against me as a crime, and that by the Jews. What! is it judged among you a thing incredible that God should raise the dead?

“Now I myself determined, in my own mind, that I ought exceedingly to oppose the name of Jesus the Nazarene. And this I did in Jerusalem, and many of the saints I myself shut up in prison, having received from the chief priests authority so to do; and when they were condemned to death, I gave my vote against them. And in every synagogue I continually punished them, and endeavored to compel them to blaspheme; and being exceedingly mad against them, I went even to foreign cities to persecute them.

“With this purpose I was on my road to Damascus, bearing my authority and commission from the chief priests, when I saw in the way, O King, at mid-day, a light from heaven, above the brightness of the sun, shining round about me and those who journeyed with me. And when we all were fallen to the earth, I heard a voice speaking to me, and saying in the Hebrew tongue, *Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad.* And I said, *Who art thou, Lord?* And the Lord said, *I am Jesus whom thou persecutest. But rise and stand upon thy feet; for this end I have appeared unto thee, to ordain thee a minister and a witness both of those things which thou hast seen, and of*

those things wherein I shall appear unto thee. And thee have I chosen from the house of Israel, and from among the Gentiles; unto whom now I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and an inheritance among the sanctified, by faith in me.

“Whereupon, O King Agrippa, I was not disobedient to the heavenly vision. But first to those at Damascus and Jerusalem, and throughout all the land of Judea, and also to the Gentiles, I proclaimed the tidings, that they should repent and turn to God, and do works worthy of their repentance.

“For these causes the Jews, when they caught me in the Temple, endeavored to kill me.

“Therefore, through the succor which I have received from God, I stand firm unto this day, and bear my testimony both to small and great; but I declare nothing else than what the Prophets and Moses foretold, That the Messiah should suffer, and that He should be the first to rise from the dead, and should be the messenger of light to the house of Israel, and also to the Gentiles.” (Acts xxvi. 1—23.)

And as Paul became eloquent in speaking for himself and mentioned the doctrine of the resurrection, which appeared foolishness unto this cold man of the world, as it did before unto the learned Athenians. Then Festus

broke out in a loud voice and said, "Paul, thou art mad: thy incessant study is turning thee to madness." It is very likely that Paul, in his confinement here, had brought unto him the writings of Moses and the prophets, the mention of which sounded so strange in a heathen's ear that he thought Paul was a mad enthusiast. But Paul, in a most dignified manner, replied, "I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king has knowledge of these matters; and moreover I speak to him in boldness, because I am persuaded that none of these things are unknown to him,—for this has not been done in a corner."

Paul then turning to the Jewish voluptuary, who sat beside the Governor, made this solemn appeal to him: "King Agrippa, believest thou the prophets? I know that thou believest."

To this appeal the king replied, "Paul, thou wilt soon persuade me to be a Christian." These were words which we never could take, as some have done, for honest conviction, but rather of contempt, for the name of Christian was one of contempt. To this reply of the king's, Paul in reply uttered that sublime sentence: "I would to God, that whether soon or late, not only thou, but also all who hear me to-day, were such as I am." And holding up his hand and rattling the chains, he added, "Excepting these chains."

This speech of Paul's came home so close to the king, the Governor, Berenice, and the chief men, that they at once concluded the interview. But as they passed out and discussed the case, they agreed that Paul was guilty of nothing worthy of death, or even of bonds. Then Agrippa declared positively unto Festus, "This man might have been set at liberty, if he had not appealed to the Emperor." But from such an appeal there was no retreat, either for Paul or Festus.

§ 18. PAUL GOING TO ROME.

It being now determined to send Paul to Rome, and all things being ready, he and certain other prisoners were delivered unto Julius, a centurion of Augustus' band, to be shipped to Rome. The companions of Paul on this journey were Timothy, Luke his historian, and Aristarchus of Thessalonica. They entered "a ship of Adramyttium" at Cæsarea, and set sail along the coast of Asia late in the year A. D. 60. The following day the vessel touched at Sidon. Julius kindly gave Paul permission to go unto his friends to refresh himself. Sidon was the last city on the Phœnician shore in which the Apostle's presence can be traced. It was distant from Cæsarea about sixty-seven miles. It was a very ancient city, built about two thousand years before Christ, and greatly celebrated for its pre-eminence in arts, manufactures and commerce, and for the people's

superior skill in hewing timber. They also had the most expert sailors in the world. As a natural result of these advantages the Sidonians became very wealthy and prosperous. But the city was especially renowned for its connection with patriarchal and Jewish history. The Sidonian workmen were hired by Solomon to prepare the wood for building the temple of Jerusalem. They are also said to be the first who manufactured glass. The city was called the great Sidon, "the haven of ships," and the home of the merchants that "passed over the sea."

From Sidon they sailed along the coast of Syria, and on account of contrary winds, along the Asiatic shores, between the Island of Cyprus and Asia Minor, "over the sea of Silicia and Pamphylia, and came to Myra, a city of Lycia on the southern shore of Asia Minor. Here the centurion found a ship of Alexandria sailing into Italy, upon which he put his prisoners. This was, probably, a merchant ship and much larger than the former. All along from Syria, though they sailed in a western current towards the Ægean Sea, they had a strong westerly wind, which greatly impeded their progress, so that they kept close to the Asian shore and sailed many days, and "*with difficulty*" reached Cnidus, which is one hundred and thirty miles from Myra. Cnidus was a city and promontory of Caria, in the southwestern part of Asia Minor, memorable for the worship

of Venus. From Cnidus they sailed over unto the island of Crete, around Cape Salmone, after which they came to "Fair Havens," near a city of Lasea on the same island. Crete is an island in the Mediterranean Sea, nearly opposite to Egypt. Here a Christian Church was established, probably by St. Paul, who afterwards committed it to the charge of Titus. The inhabitants were celebrated archers, but infamous for their falsehood, debaucheries and piracies. The Cretans of the present day are said to be precisely what they were in the days of St. Paul,—"*always liars, evil beasts, slow bel-lies.*" They are notoriously, whether Turks or Greeks, the worst characters of the Levant. (Titus i. 12.)

Now, after much time had been spent on the way and at Fair Havens, and the fast time was already past, which was at the end of September or beginning of October, and sailing dangerous during this season, St. Paul advised them very strongly to remain where they were. He even warned them that if they ventured to pursue their voyage further, they would meet with violent weather, with great injury to the cargo and the ship, and much risk to the lives of those on board. That Paul was allowed to give advice at all implies that he already was held in very unusual consideration for a prisoner in the hands of Roman soldiers. Paul's experience on the sea must have been considerable, for he had been thrice shipwrecked before, and had sagacity

enough to see that navigation was dangerous at this late season, when dreadful tempests might be expected on this stormy sea. But the owner of the ship and the owner of the cargo not liking to winter at "Fair Havens," it not being a commodious harbor, advised to sail about forty miles further to Phenice, now Phenix, and winter there.

"The centurion believed the master and owner of the ship more than those things which were spoken by Paul. And because the haven was not commodious to winter in, the more part advised to depart thence also, if by any means they might attain to Phenice, and winter there." The ship putting to sea again, and pursuing her voyage at first with a promising gale. The vessel sailing around Cape Matala, close along the coast of Crete, a south wind softly blowing, the high land above Lutro already visible, the sailors in high spirits, forgetful of past difficulties, and blind to impending dangers, already supposed that they had attained their purpose.

§ 19. THE STORM AND SHIPWRECK.

As they were sailing along in full confidence of reaching the desired haven, a change came over their fortunes; with scarce a moment's notice, there came down a tempestuous wind from the mountain, called "*Euroclydon*," and struck the ship, and whirling her

around, they lost all control of the vessel, and had to "let her drive," or as the sailors say, "they let her scud." The hurricane soon drove the vessel close by Clauda, an island about twenty miles hence, lying on the south of Crete, nearly opposite to Phenice. They now with much trouble and risk of life, took up the boat and ungirded the ship, fearing it might drive into the quicksands of Africa. The next day they lighted the ship, and on the third day they threw out the tackling. But the storm still continued in all its fury, that neither sun nor stars could be seen for many days. The ancient navigators could not direct their course by the compass, which is a much later invention, but sailed by the observation of the heavenly bodies. The darkness of the sun and stars prevented them from making the necessary observations, so that they could not even tell where they were, or whither they were drifting. Besides their vessel was in such a leaky state that they gave up all hope of being saved; thinking that nothing could prevent her foundering. "To this despair was added a further suffering from want of food, in consequence of the injury done to the provisions, and the impossibility of preparing any regular meal. Hence we see the force of the phrase which alludes to what a casual reader might suppose an unimportant part of the suffering, the fact that there was much abstinence." While in this precarious condition of weakness and despair, Paul was

praying and received a vision during the night, as formerly at Jerusalem. And when morning came, Paul gathered together the sailors and spake unto them, saying "Sirs, ye should have hearkened to my counsel, and not have set sail from Crete: thus would you have been spared this harm and loss.

"And now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but only of the ship. For there stood by me this night an angel of God, whose I am, and whom I serve, saying, "*Fear not, Paul; thou must stand before Cæsar: and, lo! God hath given thee all who sail with thee.*" Wherefore, sirs, be of good cheer: for I believe God, that what hath been declared unto me shall come to pass. Nevertheless, we must be cast upon a certain island." They had been in a good haven, though not so commodious, yet they were safe. But by loosening from Fair Havens they gave up certainty for delusive hope. There is always a loss to those who disobey God, and loosen from the haven of salvation which is in Jesus Christ. This loss is very often temporal, when by misfortune our "riches take wings and fly away," but what is worse, it is always eternal. How many who have loosened from Christ, their only hope of safety, have drifted into the quicksands of sin, and were overwhelmed with unexpected destruction! Let us not loosen from Christ, though wordly interests or circum-

stances lean that way, or because it is unpopular to lead a holy and Christian life. The people, after they let go from the haven of security, go from bad to worse, lading and ship lost, and their lives only saved by a miracle through God's minister. Our temporal as well as our eternal safety only lies in listening to and obeying the voice of God. While He directs, let us obey, and we shall be safe.

Now when they had been in this perilous condition for fourteen days, drifting through the sea of Adria, about midnight the shipmen by the roar of the breakers noticed that they were near some land, and sounded and found it twenty fathoms ; and going a little further, found it only fifteen fathoms, and fearing to go further on account of rocks, they cast four anchors out of the stern, and "waited anxiously for the day." The leak of the vessel was rapidly gaining, and they feared it might founder before daybreak. And as the shipmen were about to lower the boat and flee, under the pretence that they would cast anchors out of the foreship, Paul perceiving their designs, perhaps by divine intimation, "said unto the centurion and to the soldiers, except these abide in the ship, ye cannot be saved."

The soldiers, acting on Paul's advice, promptly cut the ropes, and the boat fell into the sea. In the meantime, as daylight was coming on, the 276 persons standing around on deck with haggard faces, feared every mo-

ment to be their last. The holy Apostle, alone calm and self-possessed, steps forward and reminds them all that they had "eaten nothing" for fourteen days, and exhorted them now to take a hearty meal for their own health and strength, assuring them that not a "hair of their head" should perish. And when he had offered up a prayer of thanksgiving before them all, he set the example and began to eat. Thus encouraged by his calm and religious example, their spirits revived and "they also partook of food." After this meal, instead of abandoning themselves to despair, they resorted to the last remedy of relieving the sinking vessel of its load. The cargo of wheat, now of no use to them, it being probably spoiled by the salt water, they cast into the sea, and made ready for the last struggle with the ship. And when it was daylight, though they could not at first recognize the island, they discovered a certain creek or small bay with a sandy shore, into which they thought, if possible, to run the ship. And when they had lighted the ship, and taken up the anchors, and loosened the rudderbands, and hoisted the main sail to the wind, which with so many hands could be done simultaneously, they committed themselves unto the wind and made for the shore. "And falling into a place where two seas met, they ran the ship aground, and the forepart stuck fast and remained unmovable, but the hinder part was broken with the violence of the waves."

The soldiers, according to a barbarous custom, now proposed to kill the prisoners, lest any should escape, for which they would be answerable to the court of Rome. But the centurion, influenced by what Paul had done, and wishing to save him, prevented this heartless cruelty, and directed that those who could swim to "cast themselves first into the sea," and the rest should follow on boards and broken pieces of the ship. And thus it came to pass that they all escaped the breakers and came safely to shore.

The children of God, though poor and powerless, are by their faith the protectors of the world. This shipwreck is the radiant glory of the whole voyage. Here appears the majesty of the commanding Paul amidst the raging storm and in the face of death—a powerful proof of his divine mission.

§ 20. PAUL AT MELITA.

When they had safely reached the shore, they ascertained that the island was Melita, now Malta. St. Luke says, "The barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain and because of the cold." These people were called barbarous not by way of reproach, or in the sense of savages, but because they spoke a dialect different from the Greek or Latin tongue.

While here on the island St. Paul also gathered a bundle of sticks, and placed them on the fire, when a viper came out of the heat, and fastened on his hand. The superstitious people, when then saw this, concluded that, "This man must be a murderer: he has escaped from the sea: but still vengeance suffers him not to live." But Paul shook off the reptile into the fire and suffered no harm. Then they watched him, expecting that his body would swell, or that he would suddenly fall down dead. But after watching a great while and seeing no harm coming upon him, they changed their minds, and said that he was a god. Here the people regarded him at first to be a wicked man, and afterwards a god, at Lystra they regarded him at first a god, afterwards a wicked man, and stoned and left him for dead. The Apostle, no doubt, here as at Lystra, repudiated all such homage. During the three months' stay of the Apostle on the island, he was by no means idle, but preached the Gospel and wrought many miracles.

The chief man, Publius, the governor of the island, had his possessions near where they had landed, and gave them a hospitable reception, and supplied all their wants for three days, or until permanent accommodations could be provided. At this time the father of Publius lay sick of a fever and of a bloody flux; dysentery of a most malignant character—to whom Paul entered in, and prayed with him, and laid his hands upon him and healed him.

When the facts of the case were noised abroad, others came who had diseases and were healed. It is even said that the whole island was converted to the Christian faith by Paul's preaching. The inhabitants loaded them with many honors; and when they departed, the people supplied them with everything needed on their journey to Rome.

§ 21. PAUL AGAIN SETS SAIL FOR ROME.

After a delay of three months on the island, they again set sail for Rome in an Alexandrian ship which had wintered here, named "Castor and Pollux," and came to Syracuse on the island of Sicily, where they stayed three days. We are not told, but judging from the former kindness of Julius, St. Paul was here also permitted to go on shore, and no doubt preached the Gospel to the Jews first, and also to the Gentiles. And thus he was in all probability the founder of the Sicilian Church, as we also learn from tradition.

They next came to Rhegium, the city whose patron divinities were Castor and Pollux, "the Great Twin Brethren," to whom the ship itself was dedicated. These deities were believed to be the sons of Jupiter and Leda, and were worshipped as the protectors of seafaring men. Herein our missionaries may find comfort, though with the banner of the cross they set out in ships devoted to money-making. It should not discourage

the true child of God, and though circumstances are unfavorable for the spread of the Gospel, they should embrace every available opportunity of sowing the good seed of eternal life, and plant the banner of the cross in every available spot.

After leaving Rhegium, the south wind blew and carried them rapidly along, so that they came the next day to Puteoli, which is due north of Rhegium 182 miles. Little did the Apostle dream as he sailed along and viewed the cities of Pompeii, Herculaneum and Stabia,* that they so soon should become a Sodom and Gomorrah.

In the eruption of Vesuvius, which destroyed the former cities, the Jewish princess, the adulterous Drusilla, miserably perished with the child she had born to Felix. At Puteoli was the great haven for the Alexandrian corn ships. In this place they found brethren who desired them to stay some time, and it appears that Julius was able to allow this, for he was kind and courteous all the way, and they tarried seven days. The brethren there seemed so overjoyed that they communicated the news of having Paul in their midst to the Christians at Rome. From here they continued their journey on foot. There was a State road from Rome to Brundisium, called the "Appian Road," which was far superior to the Roman roads in Asia, which in com-

*These cities perished in the eruption of Vesuvius A. D. 79.

parison with all other roads was called the "Queen of Roads." They had yet a distance by land to Rome of 142 miles. From Puteoli they had 17 miles to Capua, and from there to Rome 125 miles. This Appian road was so well made that 800 years after its construction Procopius was astonished at its noble appearance. He describes it as broad enough for two carriages to pass each other, and made of stones brought from some distant quarry, and so fitted together that they seemed to be formed by nature rather than cemented by art. And further remarks that notwithstanding the traffic of so many ages the stones were not displaced, nor had they lost their original smoothness. This road the Apostle most certainly took, and when he came as far as the Appii Forum, some forty odd miles from Rome, some of the Roman brethren came there to meet him. And ten miles further, at the Three Taverns, they were met by a second company of brethren, thus giving the Apostle a clear token of their love and respect. When Paul saw this, he "thanked God and took courage." And when they came to Rome, Julius gave his prisoners to Berrus, the *Praetorian Praefect*, who was to keep in custody all accused persons for trial.* In this magnificent city of

*The distance from Cæsarea to Rome, by the route of this voyage, was between 1,800 and 2,000 miles, and the distance between each of the several places successively touched on this voyage was about as follows: From Cæsarea to Sidon, 70 miles; to Myra, 450; to Cnidus, 130; to Crete, 125; to Fair Havens, 70; to Claudia, 40; to Melita, 476; to Syracuse, 100; to Rhegium, 75, and to Puteoli, 182—making a total, by sea, of 1,713 miles. By land, from Puteoli to Capua, 17 miles; from Capua to Rome, 125—making in all 1,855 miles.

heathenism, St. Paul meets many whom he had met and known before, to whom he had sent greetings in his Epistle to the Romans. Not only from his imprisonment in Cæsarea, but all along had these Roman Christians taken the deepest interest in his welfare, and had anxiously waited for his arrival in Rome.

§ 22. PAUL IN ROME.

St. Paul was now in the great city of Rome, the capital of the world; though a prisoner, he was permitted to dwell by himself with a soldier that kept him. In this classic Rome, where the empire of the world had its seat of government, were contained, within a circuit of a little over twelve miles, more than two millions of inhabitants; of these a very large portion were naturally poor, and about one million were slaves. The handicraft employments and many professions were in the hands of the slaves, and the consequence was that a vast proportion of the free citizens lived on public or private charity. "Yet were these pauper citizens proud of their citizenship, though many of them had no better sleeping place for the night than the public porticoes or the vestibules of temples. They cared for nothing but bread for the day, the games of the circus, and the savage delight of gladiatorial shows. Manufactures and trade they regarded as the business of the slaves and the foreigners."*

*Conybeare & Howsen, p. 737.

The city contained many foreigners. Every kind of nationality and religion found its representative in Rome. This great city with so many idlers, was full of miseries, vices and corruptions of every kind, but almost entirely destitute of Christianity.

The city of Rome was built upon seven hills, and was the capital of the fourth great empire of the world. It was founded by Romulus and Remus 748 B. C. It contained no less than 420 temples, crowded with the statues of their deities. In it were erected 1,780 superb mansions belonging to opulent citizens, each of them, according to one of their own poets, equal to a small city. But the city, like Athens, was completely given to idolatry.

The Colosseum of Rome was over one hundred and sixty feet high, upwards of a third of a mile in circumference, and capable of seating 87,000 spectators. This was, no doubt, the greatest amphitheatre the world ever saw. The effect of such an edifice must have been sublime and overpowering. The old Romans, proud of their riches, and trusting in their mythology, had a proverbial expression, saying :

“While stands the Colosseum, Rome shall stand,
When falls the Colosseum, Rome shall fall,
When Rome falls, the world shall fall.”

But history did not verify this saying, for the world still stands, but Rome, the city of the “Seven Hills,”

like Athens, has been crushed and broken by the tramp of centuries, and repeats for the thousandth time the epitaph of all human glory.

Three days after Paul's arrival in Rome he calls the chief men of the Jews together, thinking that they might have received unfavorable news about him. And when they had come together, he said unto them, "Men and brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered a prisoner from Jerusalem into the hands of the Romans; who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For this cause, therefore, have I called for you, to see you, and to speak with you; because that for the hope of Israel I am bound with this chain."

When they had heard this, they assured him that they had received nothing bad about him, either by letters from Judea, or orally from any of the brethren; yet they desired to have a personal statement from him in reference to these religious sentiments, for as concerning this sect they knew that it was everywhere spoken against. This assertion of the Jews is hardly true, since Paul had been laboring for twenty years in different parts of Asia and Europe, and was much hated and persecuted by the Jews. But they appointed a day

of meeting, and when that time came, there came a great many Jews unto him in his lodging. To these he announced and explained the facts of redemption and the establishment of the kingdom of God through Jesus Christ. And, secondly, proved from the writings of Moses and the Prophets that Jesus was the Messiah promised in the Old Testament Covenant.

This discussion he continued "from morning till evening." The result was a division among his audience, some believed and some believed not. After a long and stormy discussion the unbelieving portion departed, but not until Paul had warned them and brought their own scripture home in denunciation against them saying, "Well spake the Holy Ghost by Isaiah the prophet unto our fathers, saying, Go unto this people, and say, hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive; for the heart of this people is waxed 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." And when he had thus spoken, the Jews departed with great disputing among themselves. Paul could now with a good conscience turn unto the Gentiles. During his imprisonment at Rome, he was permitted to dwell in his own hired house for two years. He was still a

prisoner and chained by the arm, day and night, to one of the imperial body guard. But he was allowed to receive all that came unto him, and permitted "to preach the Gospel to them that were in Rome also," no one "forbidding him." Here ends the history of the holy Apostle Paul as far as given in the Acts; his further history must now be gathered from his own writings.

§ 23. PAUL'S FIRST TRIAL.

We have no full historical information of Paul's trial or the witnesses brought against him, except what we can gather, here and there, from his own Epistles, written from Rome. He could hardly have reached Rome much before the end of A. D. 61. From the confession of the Jews at Rome (Acts xxviii. 21) we learn that his accusers could not have been there then, but must have come after his arrival there. So that his trial could not have taken place till the end of A. D. 61, or the beginning of 62. Even if the Jews were anxious to bring him to a speedy trial, which is by no means certain, because their hope of gaining the case was rather doubtful; it had already broken down for want of evidence, and Festus had pronounced him innocent. Besides, Nero had a rule to hear each charge separately and pronounce sentence before a second charge was entered into. Against Paul there were three charges: 1st. That he was a mover of sedition among all the Jews throughout the

world. This was treason against the Emperor. 2d. That he was a ringleader of the "sect of the Nazarenes." This was heresy against the law of Moses. 3d. That he had also gone about to profane the temple at Jerusalem. This was not only an offense against the Jewish, but also against the Roman law, which protected the Jews in their worship.

In order to procure the witnesses from different parts of Asia and Europe, and not being very sanguine about a trial, foreknown to break down, Paul remained a prisoner for two whole years at Rome, until the beginning of the year A. D. 63.

But during all this time, as already stated, Paul had full liberty to preach the Gospel and hold social intercourse with his friends. His preaching, we are told, was subject to no restraint whatever. And having from day to day a different soldier to guard him, he had always at least one soldier among his audience, and thus had an opportunity of reaching the household troops attached to the residence of the emperor Nero. And what at first would seem to hinder his usefulness at Rome, no doubt deepened the impression of his eloquence. For who could see without emotion the venerable and persecuted Saint, as he raised up his hand and rattled the chain, by which he was fastened to a soldier, without weeping. And all this was done, neither for gain, nor any selfish motives, but solely for the love of Christ and

the salvation of immortal souls. "How often must the tears of the assembly have been called forth by the up-raising of that fettered hand and the clanking of the chain which checked its energetic action!"

But by his preaching at Rome, Paul tells us that he has begotten many children in his chains. Not only was he pressed with a crowd of hearers daily, but he had also "the care of all the churches" resting upon him, which demanded his constant effort and vigilance. From Rome he kept up a constant intercourse, not only with his own converts, but with all the Gentile Churches, which had even not yet seen his face. To manage and superintend this work he had many faithful messengers around him, who would carry his letters and give advice to the Churches, and report to him again. Here we find John Mark again, one of his tried and most faithful servants, for whom he even sent to comfort him in his dying hours.

§ 24. PHILEMON.

But among all the disciples that ministered unto Paul at Rome, none has greater interest for us than Onesimus. He was the slave of Philemon, a Christian of the Colossian Church. He had robbed his master and run away, and at last found his way to Rome. How he became acquainted with Paul is not known, but he may have seen him at Ephesus, where Paul had con-

verted his master. Onesimus in some way found Paul at Rome and was converted to that faith which he formerly rejected. He confessed his sins to Paul and was anxious to return to his master ; though Paul would have liked to retain him at Rome, yet he sent him back to his master, pledging himself to pay the amount of which Onesimus had defrauded him.

An opportunity now presented itself for the penitent Onesimus to return in good company to his master with Tychicus, whom St. Paul was now sending with an Epistle to the Church of Colossae in Asia Minor, the home of Philemon. At the same time he wrote the Epistle to Philemon, and gave it to Onesimus to deliver to his injured master at Colossae. This letter delicately hinted that Onesimus could be more useful to him and the Church, for which position he was, no doubt, qualified, than in the service of an individual. Paul advised his master to receive him kindly "as my own flesh and blood." This letter is a "gem of Christian tenderness," an invaluable portrait of the generous, amiable, kind-hearted Apostle, who, in the midst of his cares for the whole Church, had also a warm heart for a poor slave, and treated him as an equal and dear brother in Jesus Christ.* O how different is the Apostle's bearing from our would-be aristocratic Christianity, which will not even allow their servants either to eat

*Dr. Schaff's History of Apostolic Church, p. 327.

with them at their table or bear them in their company, but exclude and confine them to the kitchen, and treat them worse than the Southern slaveholders would their slaves. They concern themselves little or nothing about their moral or religious character, and even exclude them from their hypocritical family worship, if they have any, which often becomes an empty mockery. How will you square such conduct with the principles of Paul's religion? Are you not afraid that you will at last receive the *rich man's place*, while your servants, often, perhaps, better than yourselves, will enter into Abraham's bosom? (Luke xvi. 19—31.)

We see here the conservative principle of Christianity, which was not to break up the very foundations of society at once by revolution and bloodshed, but a principle which was to work itself gradually into society and leaven-like penetrate through the whole law of human practice, until at last all men shall be recognized as equal in the sight of God and man. While Onesimus, after returning to his native town, hurries with his Epistle to the house of his master, Philemon, Tychicus proceeded to the presbyters with the Epistle he had in charge, that it might be read to the whole Church at Colossae at the very next meeting.

§ 25. COLOSSAE.

Colossae was a city of considerable note in Phrygia, situated nearly midway between Laodicea and Hierapolis, on an eminence south of the river Meander. This Epistle was written about the same time with the Epistles to Philemon and the Ephesians A. D. 62, and at the same place while Paul was a prisoner at Rome. About a year after the writing of this Epistle, Colossae and its neighboring cities were destroyed by an earthquake.

The causes which called forth this Epistle are found in the Epistle itself. Epaphras, a disciple of Paul, probably founded this Church (Col. i. 7), but was now at Rome, and communicated to Paul that the faith of the congregation was in danger of being perverted by false teachers. And because they had such great love for Paul in the Spirit (Col. i. 8), it was probably thought that if he would write an Epistle to them it might counteract this evil. It may be that some false teachers, or some Alexandrian Jew, had come among them, imbued with Greek "philosophy," to which he combined "the Rabbinical theosophy,* some Judaistical asceticism and spiritualism and angel worship, which afterwards manifested itself in Gnosticism. St. Paul tries to counteract these false principles by inculcating a sound and pure Christian morality, which the heretics despised. In or-

*God-wise. One who soars in the cloudy regions of the spiritual world.

der to root out such outside human influences among the Colossians, Paul writes this Epistle.

§ 26. EPISTLE TO THE EPHESIANS.

At the same time that the Epistles to the Colossians and Philemon were sent, Paul also wrote and sent with Tychicus the Epistle to the Ephesians. This epistle was, however, not addressed to the Church at Ephesus, as we may learn from its eternal evidence, but to some other church in Asia Minor, where Paul had never been, probably to Laodicea. This view seems to be the most satisfactory conclusion of the best critics, after having examined all the evidence in the case, and is especially confirmed by the language of the epistle itself.* When, therefore, Tychicus was about to leave Rome, he was not only to visit Colossae, but also other places in Asia Minor, which, though not having the same trouble, might still require the same warning as Colossae, in order to guard against and prevent the introduction of false doctrine. It would seem that he sent different copies of the same epistle to the different Churches there, because the circumstances of these Churches were in themselves very similar to those of the Colossian Church, "except that they were not infected with the peculiar errors which had crept in at Colassae."

St. Paul has undoubtedly written many other epis-

*Conybeare & Howsen's *Life of Paul*, p. 763, col. 4, 16.

tles which are now lost. He himself mentions one such to Corinth. It is inexplicable that his epistles to Antioch and Ephesus, two of his metropolitan Churches, with which he was so long connected, should not have been preserved to us. Most of the Christians in Asia had been heathens, yet their hearts would be greatly cheered and strengthened by words addressed directly to themselves from the great Apostle to the Gentiles, whose face many of them had never seen, but whose bonds had endeared him to their love.

In this epistle the Apostle gives praise to God for the blessing of the Gospel, and thanksgiving and prayer for the Saints. And admonishes them concerning their once wretched, but now happy condition. In the next place he exhorts them to walk worthy of their calling; in unity of spirit; to avoid lying, anger, theft, and other sins; and commands opposite virtues. He also commands a faithful discharge of the relative duties of husbands and wives, children and parents, masters and servants. And finally admonishes them to fight with the whole armor of God against the wiles of the Devil, and to remain steadfast in watchfulness and prayer until the complete victory is won. Paul in the meantime remained a prisoner at Rome, and continued to preach the Gospel, and had many converts. His chains in Christ became known even throughout the whole Prætorian guards. Soon after he had written his three last letters

to Asia, he was cheered by the arrival of Epaphroditus, who brought him a contribution from the Philippian Christians. This church had several times before contributed to his wants, and now again remembers their beloved teacher in his chains. This disciple, perhaps of feeble health, or from exposure of his journey brought on himself a dangerous illness, which brought him nigh unto death. Meanwhile great changes had taken place in the Roman government, the virtuous Burrus died, which broke the power of Seneca, and Pallas was put to death by poison, and others were killed, and their offices were filled by wicked men, and Nero married his adulterous mistress Poppaea, who had become a proselyte to Judaism. This wicked woman caused Nero to put to death his young wife Octavia, and his mother Agrippina, for she had at this time a powerful influence over Nero. But the atrocious crimes of Nero did not so much disgust the Romans as his disgracing of the imperial purple. He even publicly performed as a musician on the stage, and as a charioteer in the circus. This degradation of his dignity, as well as his vanity for popular applause, drew tears of shame and of disgust from his counsellors and servants, who could see him slaughter his relatives without remorse.

Before this blood-stained adulterer, Paul had his trial. But we may feel assured that the man who with undaunted courage stood before the emissaries of the

devil, did not quail when he was confronted with the master himself.

§ 27. EPISTLE TO THE PHILIPPIANS.

Paul now writes the Epistle to the Philippians and sends it along with Epaphroditus, who had now recovered from his sickness and was "filled with longing" to return to his friends at Philippi. Of all the epistles of Paul, this is the only one which is almost entirely free from censure. This gives us a very exalted idea of the Christians at Philippi, who, though they had passed through much persecution, yet had they remained firm in their Christian faith. They also were most entirely free from doctrinal errors and Judaizing influences. The only blemish mentioned in the Epistle to the Philippians is that of several women, who were not sufficiently humble, which created some disgraceful bickering. (Phil. iv. 2.)

Under the existing circumstances he seemed to have had little hope of being liberated from his imprisonment, but rather expected that his blood would soon be "poured forth." (Phil. ii. 17.) He also sends special salutations from the household of Nero, into which the Gospel had penetrated. St. Luke tells us that St. Paul remained a prisoner in Rome "for two whole years," but he says not what followed at the close of that period. Though the subject of Paul's imprisonment at

Rome has become one of dispute in modern times, there was no doubt entertained about it in the early Church. It was universally believed that his appeal to Caesar terminated successfully; and that he was acquitted, and spent some years in freedom before he was again imprisoned and condemned to death. Clement, a disciple of Paul's, and afterwards Bishop of Rome, says that Paul had preached the Gospel "IN THE EAST AND IN THE WEST," that "he had instructed *the whole world* in righteousness;" and that "he HAD GONE TO THE EXTREMITY OF THE WEST," before he suffered martyrdom. This could imply even Britain, at least nothing short of Spain. Chrysostom tells us as an undoubted historical fact, that St. Paul, after his residence in Rome, departed to Spain. And Jerome tells us the same thing. It seems also clear from Paul's own Epistles to Timothy and Titus, that he was, after his first imprisonment in Rome, travelling in Ephesus, Crete, Macedonia, Miletus and Nicopolis.

CHAPTER V.

§ 1. PAUL'S FOURTH MISSIONARY JOURNEY.

If our idea is correct, then we must suppose Paul to have gone from Rome to Brundisium into Macedonia unto Philippi. With what joy would the Apostle be welcomed by his beloved children of Philippi? From thence to Ephesus, making it a centre of operations, and visiting now for the first time Colossæ, Laodicea and other churches in Asia Minor. Paul, after this, probably sailed from Ephesus, but by what route he went to Spain we cannot tell, but may suppose him to have reached it in the year 64, and to have remained there about two years. From Spain he seems to have returned A. D. 66 to Ephesus. Here he found Hymenæus and Philetus already sowing that evil seed, against which he had so earnestly warned the Elders in his valedictory speech at Miletus. Here we already recognize the germ of those heresies which gave so much trouble to the early Church. At Ephesus he left Timothy behind to complete what he himself was not permitted to finish.

Paul evidently hurried from place to place, where his presence was required, and the churches to be looked after. From thirty years' hard labor, persecution, and much suffering, and more or less physical weakness, as he was approaching the age of 70 years, he must have been more or less enfeebled in body and mind, so that he sought no more after new fields of labor, but only looked after those which he had already established.

From Ephesus he seems to have been called to Macedonia, where he expected to make but a short stay and return again. But when there, fearing that his absence from Ephesus might be delayed longer than he at first anticipated, thinking that Timothy, whom he left behind to complete the work, might be in want of a more explicit credential from him than a mere verbal commission, he writes him the first Epistle.

§ 2. FIRST EPISTLE TO TIMOTHY.

This Epistle was written from Macedonia. It contains various rules for the government of the Ephesian church, which might be more readily obeyed when coming from their old friend and teacher. Herein he denounces the false teachers which had already come to Ephesus. There are also exhortations to Timothy himself, advising him to remain faithful to the trust committed to his charge. St. Paul seems to have returned sooner than he had expected (1 Tim. iii. 14, 15), for we

find him shortly at Ephesus again, as he hoped to be when he wrote to Timothy. From Ephesus he soon after went to Crete, where churches had been founded either by himself or by private Christians. Here also they were troubled with false teachers, and may not have been properly organized. St. Paul paid them a visit with Titus, whom he left here, either to silence error, or to complete the organization, or both. Titus occupied about the same position in Crete as Timothy did in Ephesus, and for the same reason that caused him to write to Timothy, Paul may have written to him in order to strengthen him in the organization and government of that church.

§ 3. EPISTLE TO TITUS.

Shortly after leaving Titus in Crete he sends him an Epistle, directing him in the appointment of presbyters or Elders for the Church., and how to meet the opposition of evil teachers, which he had to encounter in carrying forward his master's work. In this epistle Paul quotes in reference to the Cretans what one of their own men, a prophet, had said, namely :

“Always liars and beasts are the Cretans, and inwardly sluggish;” and says “this testimony is true.” This epistle must have been written from Ephesus at the moment when Paul was about to depart on a westward journey, which was to take him as far as Nicop-

olis in Epirus, where he expected to winter, and where Titus was to meet him again. (Titus iii. 12.) We learn from 2 Tim. iv. 20, that Paul went from Ephesus to Miletus, where his old companion Trophimus remained sick behind, and came to Corinth, where he left Erastus, the former treasurer of that city, and came to Nicopolis. This was a central position for his missionary operations in the surrounding province. It seems most probable that Paul was not permitted to spend his winter here in security, because Christians had by this time been distinguished from the Jews, and were far more obnoxious than before. So eminent a leader of the Christian sect* was sure to find enemies everywhere, especially among the Jews, who would, if possible, cause his arrest, and have him sent to Rome.

§ 4. PAUL'S SECOND IMPRISONMENT AT ROME.

And there is nothing improbable in supposing that, upon the testimony of some informer, Paul was arrested by the magistrate of Nicopolis, and the authorities in order to gratify the Emperor, forwarded so important a criminal immediately to Rome for trial. The law required that a prisoner should be tried by the magistrate within whose jurisdiction the crime was said to have been committed. In this second arrest he was no doubt

*Such the Christians were called.

charged among other accusations, for conspiring to set the city of Rome on fire, for which the Christians were falsely accused, and unmercifully slaughtered by that tyrant, Nero. In this melancholy journey to Rome, as well as in his imprisonment there, Paul had but few companions to cheer him. Titus had come to him at Nicopolis, but he sent him to Dalmatia, afterwards called Illyricum. Demas had left him "for love of this present world," and others were scattered by the terror of his arrest. St. Luke remained faithful and accompanied his master once more over the wintry sea and shared the dangers of his imprisonment at Rome. This time Paul had not the liberty to dwell in his own house and preach the Gospel as he did five years before. This imprisonment is evidently more severe. He is now not only chained, but treated "as a malefactor." His friends were still allowed to see him, but in so doing they exposed themselves to great danger. In the court of justice, when he was tried, no one stood by him but the Lord Jesus. And as the end of this trial approaches, he looks forward to death as his certain doom. This corresponds with what the history of the times would lead us to expect. If Paul, as we believe, was liberated early in A. D. 63, he was far away from Rome when the great fire of 64 took place. From that time on, the Christians were first recognized as a distinct body, whose numbers already must have been very great in

Rome. In that great fire half the city of Rome burned to ashes.

Nero, who was accused of burning the city, spent large sums of money for the support of the sufferers, but now commenced to persecute and put to death the Christians with exquisite cruelty, and added to their sufferings mockery and derision. This he did in order to remove the imputation of that horrible transaction from himself, and transfer the guilt to others. But all this could not efface from the minds of men the prevailing opinion that Rome was set on fire by his own orders.*

In this great persecution, which now followed, Tacitus informs us that "a very great multitude" of Christians perished in this manner; and it appears from his statement that the mere fact of professing Christianity was accounted sufficient to justify their execution. The whole body of Christians was considered as involved in the crime of firing the city. In this bloody persecution some were crucified, others were sewed up in the skins of wild beasts and destroyed by dogs; others again were covered with inflammable material and burned as torches by night in Nero's garden for his amusement. In this way great multitudes perished. But brutalized as the Romans were, it at last aroused their pity. When St. Paul was brought to Rome, the rage of madness had somewhat ceased and more respect was again shown to the forms of law.

*Tac. Ann., xv. 44.

We are not told what charges were brought against Paul at his second trial. He may have been accused for violating the law in introducing a (*religio nova et illicita*) “new and unlawful religion.” He might certainly be regarded as an offender against the law which prohibited the introduction of a religion not sanctioned by law.

Probably he was also charged with having advised the Roman Christians to burn the city when he left the capital five years before, after having been freed from imprisonment and trial the first time. Alexander,* the brass-founder, whom he had excommunicated,† was either one of his accusers, or at least a witness against him, and showed personal malice against the Apostle, and did him much harm.

§ 5. SECOND EPISTLE TO TIMOTHY.

It seems that in Paul's second trial at Rome he had a hearing before a magistrate, and immediately after the trial on the first charge he writes to Timothy, saying: “When I was first heard in my defence, no man stood by me, but all forsook me,—I pray that it be not laid to their charge. Nevertheless the Lord Jesus stood by me and strengthened my heart, that by me the proclamation of the glad tidings might be accomplished in

*This is probably the Alexander of Ephesus. 2 Tim. iv. 14, 15.

†1 Tim. i. 20.

full measure, and that all the Gentiles might hear; and I was delivered out of the lion's mouth." From this we are justified to draw the inference that in his last trial no one had courage to plead for Paul, but that in the strength of the Lord Jesus he plead his own cause, and that he spoke to a crowded audience, so that "all the Gentiles might hear."

§ 6. PAUL'S SECOND TRIAL.

This trial very probably took place in one of the Pauline Basilicas,* which were of great size, and large multitudes of spectators were always present on such occasions. Here Paul, strengthened in the power of Christ's Spirit, plead not only his own, but the Gospel's cause. "He spoke of Jesus, of His death and His resurrection, so that all the heathen multitude might hear." It appears from his own writings (2 Tim. iv. 17) that he defended and cleared himself from the first charge brought against him. He was now delivered from the immediate peril, and saved from the "*lion's mouth*."

Being delivered from the "*lion's mouth*," may mean that he at his first hearing established his innocence in reference to the charge of setting the city of Rome on fire. This proof, together with his Roman citizenship, would exempt him from the most cruel punishment and exposure to wild beasts, crucifixion,

*So called from their builder, Lucius Æmilius Paulus.

burning alive, or of being covered with the skins of wild beasts, and left to be devoured by dogs, or of being cast before wild beasts, by which so many Christians perished under Nero. Having escaped such a punishment, Paul might truly say, I was delivered from the "*lion's mouth.*"

He was now remanded to prison again, to wait for the second stage of his trial.* He, however, did not expect a final acquittal of all the charges brought against him. The second accusation may have been that he was no Roman citizen; he therefore urges Timothy to come to Rome with Mark, and to bring along the cloak, the books, "*but especially the parchment.*" (2 Tim. iv. 13.) This parchment may have been the certificate or acknowledgment of his Roman citizenship. But from the whole tenor of the Epistle, we see that he saw his doom. He expected, from an unrighteous judge, nothing but final condemnation, and the sword of the bloody executioner. But full of triumphant Christian faith, he looked beyond to a more righteous judge, and in that sublime strain of triumphant hope, which is familiar to every Christian, and which has nerved the hearts of a thousand martyrs, he exclaimed, "I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I

*One charge had to be finished before another could be taken up.

have kept the faith. Henceforth is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me in that day." He looked beyond the transitory present to a tribunal, where the fetters of a criminal, wrongly so called, would soon be changed for a conqueror's crown.

In this struggle of death Luke was his only constant companion. Others came to see him. Onesiphorus, from Asia, sought him out. There were also some in high stations who came to receive his blessing. "Among these were Linus, afterwards bishop of the Church of Rome." There came also "Pudens, the son of a Senator; and Claudia, his bride, perhaps the daughter of a British king." But Timothy is sent for, who was far distant, to whom he, no doubt, wished to give, face to face, the last instruction and parting blessing of a dying father to a faithful son.

We are not certain whether Timothy was able to reach Rome in time to receive Paul's parting blessing, and cheer him in his last earthly sufferings. It is, however, very probable that he came in time, from the fact that he also was imprisoned in Rome, but liberated before the epistle to the Hebrews was written. Nero's death occurred in June A. D. 68, shortly after Paul's martyrdom, which must have taken place not later than the beginning of June. This view also corresponds with universal tradition, which says that St. Paul was

executed at the end of May or the beginning of June, under the reign of Nero. We have no record of his trial, but to all appearance it ended sooner than he had expected, in capital punishment. His Roman citizenship exempted him from the ignominious death of lingering torture, which had lately been inflicted on so many of his brethren.

After his condemnation he was led out beyond the city wall, upon the road to Ostia, the port of Rome. The Roman officers who led him to execution were marching, though they knew it not, in a procession more truly triumphal than any they had ever followed, in the train of General or Emperor, along the Sacred Way. Paul, like his Lord, suffered without the city gate. Here the noble martyr was beheaded by the sword of the Roman headsman, and ended his long course of labor and suffering. As his soul was relieved from that feeble body, it took its flight to the imperishable glories of the heavenly Jerusalem. Weeping friends took up the body and carried it to the catacombs for burial, where the persecuted Church often found refuge for the living, and sepulchres for the dead. This representation agrees with the usages of the period. Eusebius, the historian, says that the original burial places of Peter and Paul, in the catacombs, were still shown in his time.

Thus died the Apostle, the Prophet, and the Martyr ;

who, we are sure, is now among the glorious company of the Apostles, Prophets, and the noble army of martyrs, and with his ever living Lord. And wherever the Gospel is preached, and the kingdom of Christ established, "there Paul of Tarsus is revered, as the great teacher of universal redemption."

As far as the Gospel is preached, learning and wisdom has flourished. It has illuminated the world of literature and science, and cast a halo of glory around the atmosphere of intellect. What the compass is to the mariner, upon the pathless deep, the Bible is to the world, for it contains that doctrine which, like a pillar of fire, illumines our path to the Canaan above. It is more lasting than the proud pyramids of Egypt, which still stand as mournful monuments of human ambition. But he whose mind has been renovated by the glad tidings of salvation, need neither fear to look forward to the dissolution of nature, nor the wreck and ruin of the universe, because he stands upon that *Rock* whose foundation cannot be shaken when time shall be no more.

Nearly two thousand years have passed away and the religion which Christ established and Paul preached, has stood unhurt amid the whirlwinds of passion. While the empires of the earth have passed away, and thrones of despots have crumbled into dust, it is by the eternal fiat of heaven that the temple of Christianity shall stand unhurt by the war of Pagan superstition, or the assaults

of modern infidelity, for it is founded upon *Truth*,—"the Rock of Ages," which is as enduring as eternity itself. Let us then ever remember, the great sacrifice of Jesus was made for us, that we might live in beatific vision, where no second Judas can ever betray, or Satan triumph over an expiring Saviour. From Calvary's summit a light broke forth upon the world, on which idolatry and superstition affrighted fled. It was the dawn of redemption! The waves of time may now roll on and threaten to sweep us away, but as we pass with Paul through the dark vale of death, the light of Calvary will illuminate our path to the mansions above.

Paul is dead! The life and labors of the good and beloved servant of God are ended, yet he continues to live, and to speak words of cheer and consolation to millions of hearts, who in great tribulation are travelling through this world of sin and misery, onward and upward, to eternal glory. We see from the whole life of Paul that he, like his divine Lord, had to drink deep of the waters of affliction, before he could enter into the joys of his Lord.

"This truth how certain, when this life is o'er
Man dies to live, and lives to die no more."

§ 6. EPISTLE TO THE HEBREWS.

In reference to the authorship of the Epistle to the Hebrews, there is a considerable difference of opinion. It has been attributed to different persons, Barnabas, Luke and Apollos. Its Apostolic authority has never been doubted, but its authorship has often been called into question. What, perhaps above everything else, caused this doubt, is the want of a name, or a congregation to which it was addressed, as well as the signature of its author.

There is, however, no doubt but that the epistle was addressed to Hebrew Christians. Its readers are assumed to be familiar with all the Levitical Temple services and all the Mosaic institutions. The Jewish Christians seem to have been in danger of apostatizing to Judaism. These are called upon to behold in Christ the fulfillment of the law, and the completion and perfect consummation of Judaism in Christianity.

To what congregation the epistle to the Hebrews was addressed, whether to the one in Palestine, or to the one at Alexandria in Egypt, we cannot tell. But from the epistle itself we know that it was written before the year A. D. 70, because the temple worship at Jerusalem was still going on undisturbed. The author of the epistle lived at Rome. Timothy was just liberated from imprisonment. (Heb. xiii. 23.) The imprisonment of Timothy must have taken place at or

near the time of St. Paul's death, for during his second imprisonment Paul wrote the second epistle to Timothy, desiring him to come to Rome at once. (2 Tim. iv. 9.) We are not certain, but the probability is that Timothy came to Paul at Rome in time, and was also imprisoned, but liberated again, and that St. Paul himself about this time wrote this epistle, shortly before his death, at the time in which Timothy was liberated. St. Peter seems to have read all Paul's former epistles, and remarks that some things in them were hard to be understood; a fact which St. Paul mentions in this epistle. (Heb. v. 11.) This would seem to bring the date of writing the epistle to the year A. D. 68, shortly before St. Paul's death. "The Spirit of God has chosen this occasion to enlighten the universal Church concerning the design of the ancient covenant, and the interpretation of the Jewish Scriptures." Nor could the memory of St. Paul be enshrined in a nobler monument, nor his mission on earth be more fitly closed, than by this inspired record of the true subordination of Judaism to Christianity. The last plank for shipwrecked humanity is here thrown out to the Jews, as the only anchor of hope and happiness. But rejecting this, the brilliant luminary which went down in blood on Calvary, should never light their path of peace through this world, and the dark defiles of death and the grave, but, like Pharaoh and his host, they should sink to the bottom of the sea.

In the East the Gospel which the Apostles preached, has long since been obliterated, and the inhabitants are sunk into a state even lower than that in which the gospel light found them at first. But the gospel sun which ages ago went down on them, rose on the lands of the West, whose nations, turning their eyes ever to the East as the source of religious light, caught the early effulgence of the gospel truth, which, though at times overclouded, has since brightened in a steady career of glory, "like the path of the just, shining as the morning light, more and more, unto the perfect day."

Besides, Christianity "has never been received and held incorrupt by mere savages or wanderers; and it never can be. Thus and therefore it was, that wherever Roman conquest spread and secured the lasting triumphs of civilization, thither Christianity followed, and flourished as on a congenial soil, till at last not one land was left in the whole empire, where the eagle and the dove did not spread their wings in harmonious triumph." In all countries where Roman civilization prepared the way, Christian churches rose, and gathered within them the noble and the refined, as well as the humble and the poor.

Wherever the Christian religion has been lost in the East, it had lost its first love, or was destroyed by fire and sword, because it had been corrupted by persons who tried to make the naked truth more acceptable to

the heathenish fancies of the people, by robing it in the borrowed finery of mythology.

Palestine is the land whereon was represented the great drama of divine wisdom struggling with error and human perversity ; where moral truth suffered martyrdom to fertilize with its blood a more perfect civiization. This land in which many of the most powerful miracles of God were performed, and the most soul-stirring prayers were ever offered by the Saviour and his saints, has lost its power and glory. The Jews have long since lost their nationality, being without king or country, are scattered among the nations of the earth, as a punishment for killing the Prophets, crucifying the Son of God and murdering His saints.

In conclusion, we ask, is it not remarkable that the very cities and empires which were the scenes of the prophecies of Christ's miracles, of His crucifixion, as well as those who rejected the Gospel, as though cursed by heaven, have all, like Meros, been destroyed, and their ruins alone remain as mementos of their former magnificence. Melancholy is the memory and sad the renown of the once worshipped and wonderful City of God.

Where now is the glory of ancient Jerusalem, the princess of Palestine, decked with the gaudy grandeur of Solomon, and graced with her glorious temple, surrounded by impregnable walls and lofty towers, and her tombs of the kings, rummaged and uprooted by savage hords ?

Where now is the splendor of Babylon, adorned with her golden gates, her temple of Belus, and her hanging gardens and everlasting walls? Alas, they are in ruins, and their crumbling temples and tombs alone remain, sad monuments, amid the waste of time, of their rise and ruin, of their degradation and decay. The land of beauty, of power and glory has become the abode of the barbarian.

And where is the glory of Athens, the seat of science, learning and song? The illuminator of nations, like the land of Greece, she has become the grave of her own glory. When Paul preached upon the Areopagus, Athens was the wonder and admiration of the world, but the wise philosophers had no relish for the Gospel of salvation. Her lamp of learning has gone out in the midnight of ages, and her Acropolis has crumbled by the touch of time.

“Imperial Rome, whose pampered soldiery offered insolence and injury to the Saviour, lies in ruins, a mighty marble wreck, the spectre of her ancient splendor, and the mere apparition of her ancient renown.” A thousand cities lie silent, empires have passed away, and nations have been annihilated amid the wreck and rubbish of time’s revolutions.

“The God who expects good fruits curses the tree that bears only leaves and flowers; and the God who looks for true, earnest heart worship, blasts the nation, church

or sect whose religion is only a myth, and whose hearts and life betray the Apostolic inheritance of truth and grace into the hands of error, superstition, and the devil." Even the seven Churches in Asia Minor did not escape the wrath of God. Large and flourishing congregations, which left their first love, and repented not of their sins, had their candlestick destroyed, and their light extinguished by the flaming sword of Mahomed, and lie buried in the long night of superstition and falsehood.

Such has been the fate of all those countries which were the scene of the Saviour's sorrows and sufferings, or rejected the Gospel's offer of salvation. And all who will in future pursue a like career of infidelity, hoot at the effects of God's mercy and try to snatch from hearts of sorrow the only balm of consolation, will be swept into the sea of oblivion, to muse and reason about the existence of God here doubted, and the reality of eternal punishment.

Enable us now, O Lord, to follow the faith of the Apostles, "that we may enter at death into their joy; and so abide with them in rest and peace, till both they and we shall reach our common consummation of redemption and bliss in the glorious resurrection of the last day." AMEN.

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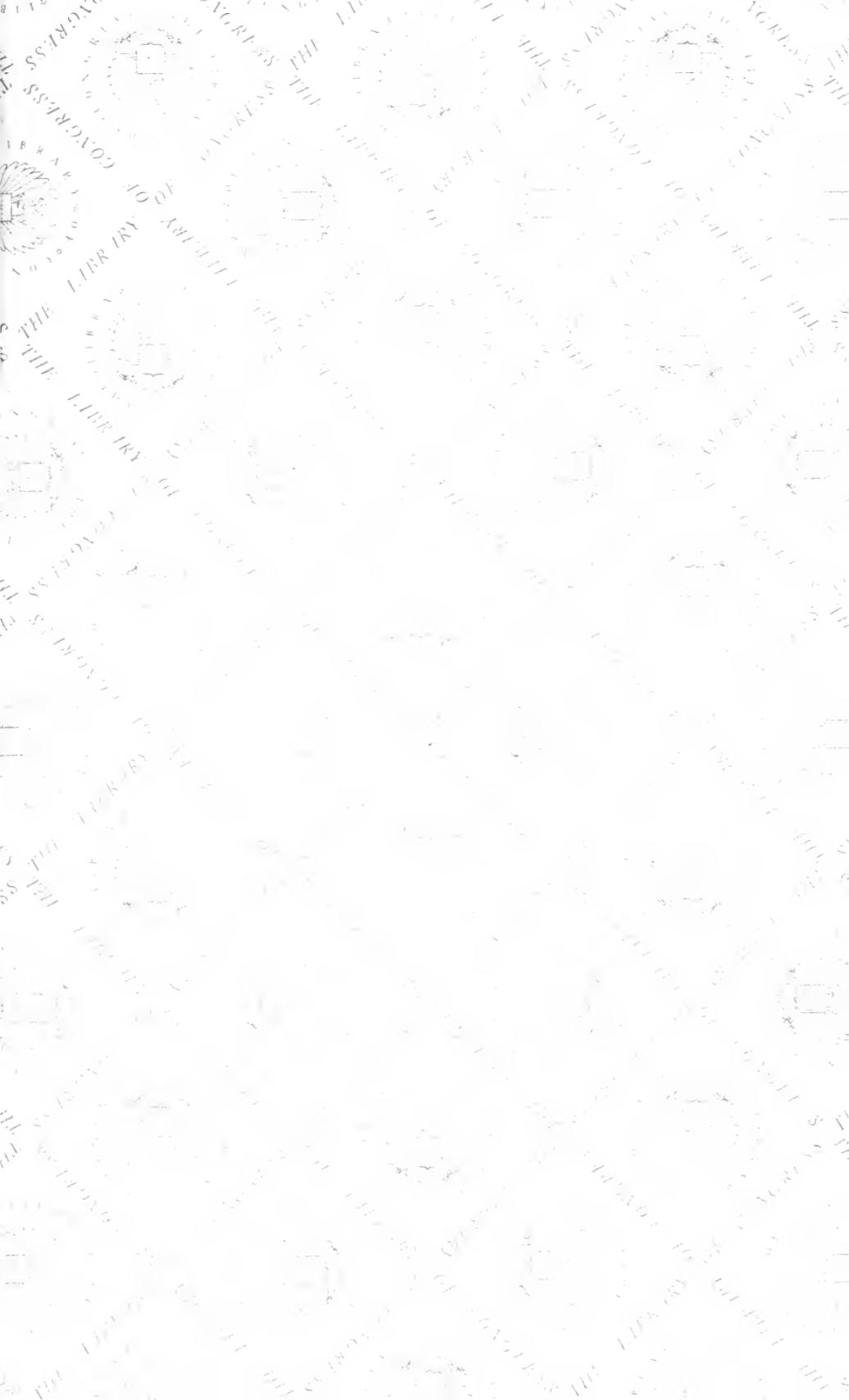
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