

St. Paul's Friendships
And His Friends



Carl Herman Dalen



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St. Paul's Friendships and His Friends

BY
CARL HERMON DUDLEY

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Library of religious thought.



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TO
MY SISTER
SARAH DUDLEY ROBBINS

Without whose help, inspiration
and encouragement in years that
have fled, this little book could
never have been written

*In far off days thy hopes were high
But to thy dreams thou saidst goodbye
For an orphaned brood claimed toilsome days
Of a spirit framed for stateliest ways
But now they haste with glad acclaim
To crown each victory with thy name*

FOREWORD

OMITTING the names of Peter and John, the friends of Paul were men of far higher ability and culture than the rest of the Twelve. As far as the New Testament records permit us to judge, their lives and labors were more closely interwoven with the great world-stream of early Christian achievement and triumphs. By this is meant that movement of Christianity in Apostolic times whereby, instead of continuing a mere Jewish sect of Judea and Galilee, it swept first northward to Antioch where it became Gentile and Missionary; then westward through Asia Minor, everywhere establishing churches and planting garrisons; then crossed the Hellespont and overran Macedonia and Greece, and about the same time reached Rome where it became the religion of all civilized nations and races—cosmopolitan, imperial, universal. In this victorious march of Christianity from the gates of Antioch to the gates of the Imperial City, St. Paul was the Commander-in-Chief, his friends the Field Marshals and Corps Commanders.

While it would not be at all fair or defensible to assume that the work of the lesser nine of the Apostles of our Lord was of small moment, yet very little is definitely known about their labors and achievements.

Here, then, is a strange anomaly. We are perfectly familiar with the names of the Twelve, and yet have only the vaguest information concerning their services to Christianity. On the other hand

the New Testament furnishes us many references to the services of Paul's friends, but still the names of the great majority of these fall strangely on our ears. We deeply regret our scanty knowledge of the after lives of the Twelve; but we ourselves are wholly to blame if we know nothing about the names and labors of the friends of St. Paul.

Shall we not, then, be introduced to them one by one? If so, we shall meet men well worth knowing; and also at the same time get a new insight into the deeper things of Paul's own heart, which we can gain in no other way. Likewise we shall acquire new outlooks and vantage points whereby to contemplate and measure his transcendent genius.

It but remains for me gratefully to acknowledge my deep indebtedness to my former instructor in New Testament, Prof. James S. Riggs, D. D., of Auburn Theological Seminary, and to my classmate of the same institution, Rev. Harry Lathrop Reed, D. D., Professor of New Testament Language and Criticism, both of whom carefully read the manuscript of this work and gave me invaluable suggestions and criticisms by which I was guided in the final revision.

CARL HERMON DUDLEY.

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Saint Paul's Friendships and His Friends

CHAPTER I

Paul's Genius for Friendship

FOR 1900 years the Christian world has looked up to Paul as a unique and inspired personality. Men have studied, admired, marvelled, at his manysidedness. They have analyzed his varied gifts,—mental, moral, and spiritual. They have tried to estimate his influence as a world force. They have endeavored to conceive what Christianity would be like today had he never lived or never been converted; and they have staggered at the appalling conception. Uncounted volumes have been put forth in every civilized language dealing with special aspects of his career. Men have studied him as persecutor and preacher, as pastor and orator; they have studied him as author and theologian, as missionary and martyr. It would be difficult to discover anything new to say on any of these phases of his career. It would be well-nigh impossible to say anything on them better than has already been done. But not yet, even with all that has been said and written for 1900 years, has the world, in my judgment, sufficiently recognized Paul's genius for friendship.

While nearly all writers have touched upon this phase of his character, yet none, as far as I know,

has devoted an entire volume to its discussion; nor in what they have said on the topic have they lifted it to the summit to which its inherent worth and significance entitle it. They have treated his genius for friendship as only one among the manifold phases of his character. It is such, and also is something more besides. A careful study of Paul's friendships and a just estimate of their rightful significance to him personally, and their place in his career during his life and after his death, sets before us the totality of the man, and his statesmanship as an organizer of churches and as one of the founders of Christianity, as perhaps nothing else can.

Probably the average Bible student thinks of Paul in almost any other light than as the great type of human friend. In short, the world is wont to depreciate the humanity of the great Apostle. He is set on a pedestal apart from the every day feelings and emotions. If not regarded as originally devoid of such, yet it seems to be felt that the overmastering sway of his great mission in life dwarfed, or at least suppressed, the activity of his feelings as a man among his fellow men. He is often regarded as entirely "other worldly." It is thought by many, and not infrequently boldly stated, that he lightly esteemed the domestic relations, if, in fact, he did not put a stigma upon marriage itself. None would challenge his supreme love for Christ. Perhaps none would deny that he loved men for the sake of their souls; but it is apparently believed by many that he loved them for the sake of their souls only,

that he did not love them for their own sakes. The general view would appear to be that his interest in men as men went no farther than his desire to snatch them as brands from the burning. Of course there are many significant exceptions to this estimate of the Apostle; but I hazard the opinion that this is the average lay conception of his outlook upon men and life.

Nothing could do Paul a greater injustice. No man ever loved his fellows more passionately for their own sakes. He loved men as men. No man in all Scripture had so many personal friends as St. Paul. None in all Scripture gave expression to such intense affection for his friends. None had friends among such varied nationalities, nor from such extremes of social gradations. None called forth such answering love, nor evoked such unselfish heroism and sacrifice.

The contemplation of this aspect of his life humanizes our view of his imperial character; puts him on a plane of sympathy and feeling with our common humanity; and, at the same time, exalts our conception of his genius. Such a study will magnify our appreciation of Paul in four particulars.

I

It Will Reveal to Us the Intensity of His Domestic Affections

That Paul was never married is the almost universal assumption. The reason is generally believed to be his coldness toward the marriage state and domes-

tic relationships. In my opinion nothing could be farther from the truth. I believe he was in many ways one of the most lonely-hearted men that ever lived. Whether he ever distinctly analyzed the feeling or not, I believe his yearning for home and fireside was great beyond words. I believe few men ever lived who were capable of lavishing a tenderer affection upon wife and children and home. I regard his abstinence from marriage as one of his supreme sacrifices for the cross of Christ, one of the things included in his general statement where he uses this language concerning his devotion to Christ—"for whom I have suffered the loss of all things."

That Paul thoroughly considered the question of his own marriage is evidenced to me by his question—"Have not we the right to lead about a wife that is a believer, even as the rest of the Apostles, and the brethren of the Lord, and Cephas? Or I only and Barnabas, have we not a right to forbear working?" From these questions several conclusions may safely be drawn: that the other Apostles were married, and their wives accompanied them on their missionary journeys; and that at times they rested from their labors, probably for domestic reasons of some kind; that Paul did not impeach the right of others to marry and rest at times at home; that he claimed the same privileges for himself; that he seriously considered taking the step, but finally voluntarily exercised the higher right of laying aside all thought of home and domestic affection for the sake of completer devotion to his great com-

mission. He thus became one of that class to whom Christ referred when he said, speaking about some refraining from marrying—"Not all can receive this saying, but they to whom it is given." Paul was one "to whom it was given."

There would appear to be two specific reasons why Paul made the great sacrifice of foregoing domestic ties. One was the belief which he seems to have held, at least in the earlier years of his ministry, that Christ would speedily return to earth, and that the whole world ought to be evangelized before that great event; and, therefore, nothing, even though it be as sacred as family relations, should be permitted to interfere in the least with a man's giving every ounce of his strength, every thought of his mind, and every throb of his heart to the proclamation of the Gospel to those who had never heard it. The other reason for his abstinence from marriage, though I deem it less decisive than the above, was the continual hardships and persecutions to which missionaries were subjected and his certainty that marriage would entail these same upon wives and children; and, therefore, it was better for both men and women to remain single.

We may now consider how Paul's friendships reveal to us the intensity of his domestic affections and the gnawing emptiness which lack of home and wife and children made in his great yearning heart. We are made aware of all this by the terms of domestic relationships and endearments which he lavished upon his friends. The mother of Rufus he

called his mother; Phebe was his sister; Quartus, Sosthenes, Apollos, Tychicus, Epaphroditus, and Philemon were his brothers; Timothy, Titus, and Onesimus were his "own" sons; the Galatian Christians were his "little children" and he "travailed for them in birth"; he was as "gentle" among the Thessalonians "as a nurse cherishing her children"; he "exhorted and comforted and charged" them "as a father doth his children"; as his "beloved sons" he warned the Corinthians, for though they might "have ten thousand instructors in Christ" yet they could not have "many fathers", and he had "begotten" them through the Gospel and like a father was "jealous" over them and wanted to "espouse them as a chaste virgin—to one husband, even Christ."

And so the great Apostle with his empty home-loving heart transformed his friends into mothers, sisters, brothers, sons and daughters; and himself into a father, a mother, and a nurse,—begetting children, travailing in birth, caring for children in their infancy, giving daughters in marriage, sending sons out into the world with a father's warnings, counsel, and blessing.

Let none, then, dare rise and charge Paul with coldness toward marriage and home.

II

In the Second Place the Consideration of Paul as a Friend Bears Witness to the Cosmopolitanism of His Social Sympathies and Charm

There are few men whose friends have been chosen

from such a wide range of races, nationalities, age, sex, occupation, and social gradations as were Paul's. Perhaps no man ever had an intenser love for his own race and nation than did he. He gloried in the fact that he was a Hebrew of the Hebrews, of the tribe of Benjamin, and of the seed of Abraham. He tells us that his heart's desire and prayer to God for Israel was that they might be saved. Once in his zeal for her salvation he reached a climax of self-abnegation attained by only one other man in all Scripture, and that man was Moses when, in his prayer for this rebellious people, he used this language—"Yet now, if thou wilt forgive their sin,—and if not, blot me, I pray thee, out of the book which thou hast written." Paul's self-crucifying love for this same people found expression in a very similar outburst of expression when he wrote—"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow of heart. For I could wish myself accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Note the solemn thrice repeated asseveration in the first three clauses. And yet despite all this patriotic ardor of the Apostle, his friends were chosen indiscriminately from the three dominant races of his day,—Hebrew, Greek and Latin.

Nor were his friendships confined to any one city or country. We find them among all cities and nations from the Holy City of Jerusalem to Imperial Rome herself. He had friends at Antioch, Tyre, Damascus, Lystra, Ephesus, Derbe, Berea, Thessalonica, Philippi, Athens, Colossae, Corinth, and Cenchrea. His friends were also found scattered throughout the countries of Judea, Galilee, Syria, Galatia, Macedonia, Greece, and Italy; and in the isles of Cyprus and Melita.

The friendships of some men are largely confined to those of about their own age. Paul numbered among his friends some old enough to be his parents, and others young enough to be his children. Many men confine their friendships to men only, Paul's included men and women alike.

Some find their intimates exclusively among those of their own handicraft or profession, Paul found his among men of every calling. In the list of his friends we find the names of missionaries like Silas and Barnabas; ministers like Archippus and Epaphras; prophets like Agabus; Apostles like Peter, James, and John; evangelists like Philip; officials such as Erastus the Chamberlain of Corinth, and Publius the chief man of Melita; rulers of synagogues like Crispus; soldiers like Julius the centurion; tentmakers like Aquila and Priscilla; jailers like the Philippian; authors like Mark and Luke; slaveholders like Philemon; slaves like Onesimus; lawyers like Zenas; physicians like Luke; and captains of ships like the one who commanded when he

was carried a prisoner to Rome. Few have made friends of a wider divergence of callings and interests, or won to themselves such a strangely assorted group of men.

All this goes to prove, if proof were necessary, that Paul's zeal in behalf of his mission to the Gentiles and his championship of their rights and privileges in Christ and in the church, was no mere professional function on his part. It proves that he loved men as men wherever he found them, and whatever their race or station in life.

III

The Third Phase of the Apostle's Greatness Which Is Best Exemplified by a Study of His Friendships Is the Enduring Loyalty by Which He Bound Others to Himself and to His Life Mission

We have just seen how he made friends with men of every land, race, and calling. That would be conceivably possible without his awakening an equal affection on their part. But this was not the case; his friends loved him with the same intensity and ardor as he them. What power of heart must the man have had, what charm and attractiveness, to bind such diverse elements to himself with cords of love that no sacrifice could sever or hardship weaken. And what makes this the more remarkable is the fact that he had nothing to give them except himself, his hope in the Gospel, and a share in his labors and dangers. Again what a testimony

is this to his genius for friendship and to the innate or acquired nobility of his friends.

Linking their lives to Paul's could bring them neither wealth, nor social position, nor political influence. On the contrary it meant precisely the opposite of these things. They lived in an age abnormally devoted to the quest of riches, power, military fame, and sensual indulgence. Paul's friendship was a trumpet blast summoning men away from all these. His friends heard that trumpet blast—and they were not disobedient. Many of them were men of marked ability which would have given them high success as the world defines success. Yet despite all temptations to ungodliness and unbelief, despite all social ostracism and persecution, they heard the voice of a mighty friendship calling them, and they answered with their all.

The elements of personal affection and tenderness which entered into all the various friendships of the Apostle can only be hinted at here. How his heart overflowed with joy when he greeted some friend back safe and sound from a long absence! How feverishly restless and anxious he was when separated from a friend, even if only for a short time! What pulsating words he wrote about his longing to see their faces again that they might comfort each other! How he and they wept and prayed at parting! What sorrow when they looked forward to meeting no more on earth! What beseeching letters he wrote to churches, imploring them to deal kindly with his friends! What terms of endearment

he lavished upon those whom his great love crowned with friendship's holy name!

IV.

The Fourth Thing We Note in Considering Paul's Friendships Is the Manner in Which These Underscore Our Appreciation of His Intellectual Supremacy

Nothing else, perhaps, does this quite so effectually. We are accustomed to think of and call him great. And yet this has become so trite that it has lost much of its significance. But when we consider his friendships and his friends, only then do we fully grasp how peerless he was.

He came into friendly relations with all the master minds of the first generation of the Christian Era. How he dwarfs them all intellectually! Not by pushing himself forward, but by sheer inherent ability he everywhere and in all company speedily became the leader of leaders. None among the original Apostles can be compared to him for sweep of thought, depth of reasoning, or breadth of learning; nor for daring adventure and constructive statesmanship of purpose and achievement.

He came into contact and closest friendship with such authors as Mark and Luke, but his own literary fame remains undimmed. In oratory he had such friendly rivals as the gracious Barnabas and the brilliant Apollos, but his own fame in this particular field is more resplendent than that of either. Titus was a great organizer, but Paul's achievements so

far surpass those of Titus, or of any other man of the age, as to make comparison out of the question. Timothy was a great pastor but his work in this line, if compared with Paul's, pales like moonlight before the rising sun. Silas was a great missionary, but his work is all but forgotten as men gaze upon the monolithic glory of Paul's achievements. Philip was a great evangelist, but his deeds are almost wholly obscured by the far-shining victories of Paul.

All these friends of the Apostle were men of great gifts in a particular field, gifts which would have secured their fame for all time had they never come into contact and comparison with a greater than they. Paul surpassed every one of them, even in their own particular specialty, as much as Napoleon did his Marshals.

The telling of the story of Paul's friendships and a study of the careers of several of his friends, is amply justified by what has already been said. But all that has preceded bases the significance of this feature of the Apostle's character and career, upon reasons personal to Paul himself. The story also deserves telling for the sake of his friends. Paul we already know pretty thoroughly, his friends we know very little: with some of them we have a bowing acquaintance; others we know by sight; still others we scarcely know even by name. These things ought not so to be. Paul's friends were good men and true; in many ways, great men. Some of them were indispensable, all were important and useful. They had a part to play, not only in the

career and affection of St. Paul, but also in the founding and early success of Christianity itself. The story of their lives and friendship with the Apostle is not told merely for his sake, not merely to set forth the beauty and world significance of ideal friendship, but also to lift their names up out of the obscurity into which they have been thrown by the overshadowing fame of Peter, Paul, and John; to show the eminent part they played as preachers, pastors, missionaries, authors, organizers, and evangelists; and joint-founders of Gentile churches, joint-conquerors of Europe for Christ, and joint-founders of Christianity itself.

The significance of their relation to St. Paul, apart from personal love and friendship, falls into three divisions, each of which will be duly amplified in subsequent chapters. All that is required at this time is simply to state each of the three in as few words as possible.

1. Humanly speaking, it was one of Paul's friends who, several years after his conversion, gave him his first opportunity effectively to engage in his life work.

2. During his entire ministry his friends were continually as his right arm. Never as far as we know did he labor with marked success any great length of time without the companionship of one or more of his intimate friends. None of his great churches was founded without the assistance of his friends. Never did he undertake a great missionary journey alone, though he may have done some

evangelistic work at Tarsus and in Cilicia before his call to Antioch.

3. So efficient did his friends become through his example, influence, and training, and by their own diligence, fidelity, and natural ability, that after his death the work of Christianity went on without break or pause in any church or field.

And so for the sake of a just appreciation of the greatness of Paul's heart and mind, and for the sake of a better acquaintance with men personally well worth knowing, and a juster estimate of their indispensable services,—it seems to me that the story of Paul's friendships and his friends deserves a little volume all by itself.

CHAPTER II

Barnabas—The Discoverer of St. Paul

The story of Barnabas's career is contained in the following passages:—Acts 4:36-37, 9:26-27, 11:22-30, 12:25, 13:1-52, 14:1-28, 15:1-39, 1 Cor. 9:4-6, Gal. 2:1-13, Col. 4:10.

IT scarcely need be stated that, in order of time, the first eminent friend of Paul whose acquaintance we should make, is Barnabas. Not alone for chronological reasons, however, but for many others as well, it is fitting that his name stand first in the long roll of honor.

Perhaps it should be here stated that in these little biographical sketches I shall, in the title to the chapters, characterize each friend of Paul's by some descriptive word or clause which will bring into prominence a leading phase of his relationship to the Apostle. Only after I had decided upon the above heading for our study of Barnabas did I find that Stalker in his "Life of St. Paul," had used the same phrase, so I hasten to acknowledge his priority.

I

Barnabas, The Man

Of the early life of Barnabas and of when and how he was converted, nothing is known. There is

a vague, unauthenticated tradition that he was one of the "Seventy" whom our Lord sent forth on an evangelistic tour during his own earthly ministry. But the fact that he is not mentioned in any of the four Gospels makes this more than doubtful; for a man of his ability would not have been likely to remain in the background had he been personally associated with Christ. Besides this, his flaming zeal when we first make his acquaintance in the Acts would lead us to believe that he was a new convert, possibly one of the number who found Christ on the day of Pentecost.

We first find Barnabas at Jerusalem already a Christian, one of that number who, in those early days, having possessions, sold them and laid the money at the Apostles' feet. This gives us at the start something of an insight into his character. His conversion marked the consecration of his all. Henceforth he himself and everything he possessed was to be laid on the altar of sacrifice. In this connection we are informed that he was a Levite, a native of the island of Cyprus; and the inference is that his wealth was considerable and his social standing high. It later appears that he was a man of charming physical presence, for at Lystra when he and Paul were taken for gods it was he who was called Jupiter, evidently a tribute to his royal and commanding personality.

This, however, was but one of his minor claims to distinction. In the graces of oratory he probably had but one rival among all the New Testament

preachers, I refer to Apollos. So remarkable was his eloquence that the Apostles themselves surnamed him "Barnabas," that is. "Son of Exhortation" a name which was immediately and universally substituted for that of Joses by which he was originally known.

To magnificence of person and splendor of oratory were joined such irreproachable character and flaming zeal that their possessor became at once one of the mightiest forces of the early church. It is doubtful if Barnabas has, even yet, received due recognition for his indispensable services to Christianity. The fame of Paul has so far overtopped his own that few measure the greatness that was his, or render him the appreciation they should. It shall be part of our task to isolate his resplendent name, count up his services, and contemplate the greatness of his achievements. In doing this we shall but render him his due, and, at the same time, bring still another tribute to the greatness of St. Paul himself, whose genius tends to dwarf the fame of the eminent men with whom he labored, and whom, as friends, he took into his heart of hearts.

II

Barnabas's Dominant Characteristics in His Relation to Other Men--The Trust He Reposed in Them and They in Him.

This might be called the keynote to his character and career. It appears at every stage of his life. It was this which made him a marked man. It was

this which made possible his splendid services. He acted upon this principle of confidence in his fellow men when the grounds for so doing were the slightest; at times, even, when it seemed unjustifiable, nay more, dangerous to himself and hazardous to the cause for which he stood. Yet trust men he would and did, whatever the cost to himself, whatever the potential menace to his career; and in every case his judgment and confidence were justified by the event. Thus he gave other men their opportunity in life, thus made Christianity forever debtor to the magnanimity of his heart and splendor of his moral courage.

The first exhibition of this confidence he had in others and others in him, was manifested when Paul visited Jerusalem for the first time after his conversion. Already Paul had attempted to preach at Damascus, but had speedily been driven forth from the city. Coming down to Jerusalem he at once endeavored to join himself to the little Christian community in that city. But every person in it, including the Apostles themselves, were afraid of him and would have nothing to do with him. It looked for a time as though, not the enemies of the Cross, but its friends and defenders, were to render impossible the entrance of the new convert into the Christian fold and into the field of Christian service. All men looked askance at Paul. They suspected his motives. They feared his designs. The last they had known of him he was their bitterest foe. He had consented unto the death of Stephen

and had gone to Damascus breathing forth threatenings and slaughter. He had made havoc of the church, persecuting its members even unto strange cities, compelling them to blaspheme, haling them both men and women to the death.

Now they would not trust his pretenses to having been converted. Never should the wolf which had scattered the flock be admitted to the inmost fold itself. Here then was a crisis for the new convert Paul. His word was disbelieved. No argument he could use convinced the Apostles of his change of heart and purpose. Apparently no man would trust him. Just then when all was blackest, when every door seemed closed in his face forever, Barnabas hears of the matter. He seeks out Paul, listens to his story, believes it and believes in Paul, takes the outcast by the hand and, defying public opinion, boldly declares in the face of all men his confidence in the fugitive from Damascus. And then what a change took place in public opinion! The Apostles knew Barnabas and believed in him, and on his mere word they received into their company and took to their hearts him who but a short time before had been their deadliest enemy. What a tribute to Barnabas's confidence in others and to the confidence of others in him. Thus he became "the discoverer of Paul" the Christian. Later we shall see him the discoverer of Paul the Preacher.

Soon after this another occasion arose which illustrates the confidence the Apostles and entire Jerusalem church had in Barnabas; a confidence both in his

character and in his tact and ability. "Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them: and a great number believed, and turned unto the Lord. Then tidings of these things came unto the ears of the church which was in Jerusalem."

Now that piece of news caused a sensation among the conservative members of the Jewish Christian church. They were always exceedingly watchful and suspicious of any movement not directly under their own eye and supervision. They could scarcely trust the independent acts of their own most capable leaders. Whenever they heard of a work of grace anywhere, they always sent an investigating committee to examine and report; or else summoned the leader or leaders of such a movement to answer before the bar of their judgment seat.

Philip, one of the deacons they themselves had ordained, later preached with marked success down in Samaria and conducted a great revival there. And we read concerning that work: "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John." Soon after this Peter himself received into the Christian fold by baptism

the Gentile Cornelius and his household, and again we read: "And the Apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them." What wonder then that there was almost a panic when the good people at Jerusalem not only heard that there was a revival at Antioch which was spreading among the Gentiles, but also that it had commenced and was going forward without the presence or sanction of a single deacon or Apostle from the mother church. Something must be done and done quickly. What mattered it if they did know that the evangelists were "preaching the Lord Jesus," what mattered it if they did know that "the hand of the Lord was with them," and that "a great number that believed turned unto the Lord." What mattered all this when the revival had begun without their sanction, and was continuing without their supervision.

Things must not go on like that a moment longer. Something irregular might be done, and what compensation could there be in the contemplation of a multitude of conversions if some technical rule of order had been violated, or if the supremacy of the Jerusalem church was not duly recognized? They must forthwith send a man down to Antioch to take immediate charge of this irregular manifestation of saving grace, to guide, and, if necessary, curb the

intemperate and overwhelmingly successful zeal of these unknown and unauthorized evangelists from Cyprus and Cyrene who "spake unto the Greeks also."

But who should be sent on such a momentous mission? Surely their most trusted member, the man of greatest force of character, widest knowledge of men and affairs. He must be a man of tact, wisdom, and firmness; one who thoroughly understood orthodox Christianity, who was a master of men and affairs. They must make no mistake here. But who should be their choice? what man of their number had the indispensable qualifications, the personal character and ability, and the universal confidence of the church? There were the Apostles and Deacons, should they send one or more of them? This would have been the most obvious thing to do. But evidently none of these had all of the necessary qualifications. There was just one man and one man only who filled the bill—and that man was Barnabas. What a tribute was this to this man's ability and character. Had he been sent along as a subordinate companion with Peter or John or Philip, it would have been an eminent distinction; but not only did the choice fall on him, but he was sent alone to examine, advise, and report.

The church at Jerusalem made no mistake. They never made a wiser move. They builded better than they knew. They, by that one act, unconsciously made all Christian centuries their debtors. Barnabas's mission to Antioch was big with futurity. A

new chapter in the history of Christianity and of the world was being begun.

As soon as Barnabas reached Antioch his broad charity and keen spiritual insight became immediately apparent. He was able to perceive at once that it was the "grace of God" which was at work, though manifesting itself in a new and unexpected manner. He was convinced by what he saw, and rejoiced in it all, though it was so different from anything which had occurred in his previous experience. Without a word of criticism, without the slightest effort to assume leadership, he immediately made his matchless powers of eloquence tributary to the success of the all-conquering sweep of the great revival. Nor was this his greatest service at that crisis hour; rather, great as it was—and great it must have been—it was incomparably less than the service to the city and to all mankind which he soon afterward rendered.

Barnabas had not been in the work long before two things were borne in upon him: one was that there was no occasion for a speedy return and report to the Jerusalem church; the other was that, competent as were the present leaders of the revival, the work had already as a matter of actual fact, become so far-reaching, and its potentialities so great, that there was not only room for other workers but imperative demand for them. There were Peter and John and other able and eminent men round about Jerusalem and Judea. It would be natural to call upon these. But much as Barnabas admired them

and much as they trusted him, he knew their limitations only too well. Whom then should he secure to assist him? Who could measure up to the demands of the work and opportunity?

It was the judgment of Barnabas that there was just one man in all the world who could best serve his needs and the demands of the occasion; a man who had without any great dignity of procedure been surreptitiously hurried out of Jerusalem some eight years previously, taken down to Caesarea, and there counselled to embark and retire into obscurity in his native city. This man had taken the counsel given. There was nothing else for him to do. The Apostles had found his presence an embarrassment, and did not perceive his wonderful abilities. For eight years little or nothing had been heard of him; and though he was probably busy all this time in the province of Cilicia, his name was well nigh forgotten at Jerusalem and thereabouts. But Barnabas up in Antioch was now in need of a man. He knew well all the great leaders at Jerusalem, and he also remembered the outcast from Damascus whom he had once befriended, whose face he had once looked into, whose hand he had once grasped—and he knew him for a man. And so unknown though that name was to the world, untried though his abilities were. Barnabas trusted his own judgment in the teeth of the world, having perhaps kept an eye on the man's obscure labors about Tarsus, and so staked the success of the great movement at Antioch on his faith in the fugitive who had been induced to give up at

Jerusalem and surrender all farther attempts at service there—and hence we read “Barnabas went forth to Tarsus to seek for Saul.”

In that hour God’s clock struck high noon for early Christianity. The finding of Saul is sufficient fame for any one man. Had Barnabas never done anything before that day, had he never rendered any service after that hour, his name would deserve immortality among the honor roll of the heroes of the Cross. Already he had discovered Paul the Christian, now he discovers Paul the Preacher. He opens the door for the loftiest genius in the annals of Christianity. He unlocks the prisonhouse for one who has lain there bound in all but impotent silence for eight long weary years.

It is needless to state that Paul joyfully responded to Barnabas’s appeal, and returned with him to Antioch. Here they both labored with masterly zeal and success for a whole year.

Toward the end of this period the prophet Agabus came from Jerusalem to Antioch and predicted a famine which not long after occurred, causing intense distress to the little Christian community at Jerusalem. “Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea; which also they did, and sent it to the elders by the hands of Barnabas and Saul.” Here again we have a high tribute to the confidence everybody instantly reposed in the honor and ability of Barnabas. He had been in Antioch but a year. Other eminent workers from

Cyprus and Cyrene had been there a longer period. Antioch itself was not lacking in able and efficient men; but when it came to choosing two men for an important mission, Barnabas is at once named as one of them, and Paul the other. Fulfilling this service satisfactorily to all parties concerned, they returned from Jerusalem to Antioch, bringing with them a younger relative of Barnabas, John Mark.

By this time the church at Antioch had grown so strong in numbers and spirituality, and was so richly blessed in teachers and prophets that they could easily spare some of their leaders for service elsewhere. Five men seem to have had the preëminence in gifts of consecration and usefulness,—Barnabas, Simeon, Lucius, Manaen, and Paul. A momentous event in the history of Christianity and of mankind was about to take place though none of the earthly actors in that drama had the least comprehension of its world-wide, time-long import. The first great mission of Christianity to the Gentile world was about to be inaugurated. There must be no mistake made in the human instruments who were to be so signally honored as to be chosen for this service. Heaven had been weighing, comparing, judging the abilities, resourcefulness, and consecration of all the men who professed allegiance to the Cross of Christ, including of course the eleven Apostles and the brethren of our Lord. On whom would the choice fall? In what men did Heaven repose the most implicit confidence? Listen to the simple words of Luke as he answers our question, as he reports an

event the greatness of which had scarcely been paralleled in the previous history of the world, save by the events connected with the early life of our Lord. Here is the language Luke uses in narrating that event—"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus."

Every man who knew Barnabas trusted him. The two great churches at Jerusalem and Antioch trusted him. And now evidence is at hand that all Heaven trusted him, we need no farther testimony as to his character and ability.

And so the church at Antioch, though only a few months old, had become, under the joint pastorate of Barnabas and Paul and others, prosperous enough to send financial aid to the famine-stricken sufferers in Jerusalem, enthusiastic and consecrated enough to begin the conquest of the world for Christ, and efficient enough to spare indefinitely its two most competent leaders.

It is no part of our purpose to follow in detail the events of Christianity's first mission to the Gentiles. That has frequently been done by other and abler pens. Our study is of Barnabas the man and friend of Paul, his lofty character, and his indispensable services as one of the co-founders and organizers of that vast missionary enterprise which swept north-

ward and westward in victorious march from the gates of Antioch to the gates of the Imperial City. It is time the name of Barnabas was made to stand forth in its original splendor, crowned with the glory of his consecration, unconscious greatness, and multitudinous achievements for the Cross of Christ.

Of that first missionary journey it is sufficient to state that Barnabas shared all the labors, dangers, and persecutions that Paul himself underwent. As it is our purpose to record not only the separate services to Christianity of the friends of Paul, but also to show how the genius of Paul overtops the tallest fame of the men of his time, it should here be stated that great as Barnabas was in leadership and eloquence, he and Paul had not been far on their journey together before the latter, by the sheer force of his ability, became the indisputable leader both in action and speech; and hence the order in which their names first appeared in Luke's narrative became reversed—we no longer read of "Barnabas and Saul," but of "Paul and Barnabas."

It has already been stated that in the graces of oratory Barnabas had but one rival among all the Apostles and evangelists whose names are recorded in the New Testament, and that that rival was the eloquent Apollos of Alexandria. It has also been noted that so powerful was Barnabas in public address that his real name was dropped and forgotten and that of "Son of Exhortation" universally substituted. And yet on this first missionary journey it was found that Paul could and did sur-

pass him in his own strongest point. Certainly not in personal grace of manner, or rhetorical finish of speech; for the testimony is abundant and convincing, both from Paul's own confessions and in the criticism of his enemies, that he was sadly deficient in these things. But in Paul's utterance there was such a torrent of language, such a vehemence of argument, such an intensity of conviction, such a passion of love, that he swept all before him; and hence his fame as an orator surpasses that of Barnabas and Apollos. And so it was that the men of Lystra called Paul, Mercury, because he was the chief speaker.

In all the relations of these two friends, despite the dazzling swiftness with which Paul came to the front, there is not the slightest trace of jealousy on the part of Barnabas, though he must have been fully and keenly aware that as Paul increased he must decrease. It was a part of Barnabas's greatness that he was content to have it so. The glory of his Master was his one life-long joy and aspiration. He had given his Lord all he had to give; if another for whom he himself had opened the door of opportunity, could bring to their common Lord still greater gifts and consecrate a still mightier genius, was not that same Lord and Master the gainer thereby, and should not he joy and rejoice in it all? Ah, Barnabas, the world has little appreciated either thy greatness or thy humility. In worshipping the rising sun men have forgotten the splendors of the setting sun. But thou didst not

care; the rising sun reflected thy Master's face, and thou wert content.

Having preached successfully from one end of Cyprus to the other, and, despite deadly perils and opposition, having completed their first mission in the southeastern part of Asia Minor, Paul and Barnabas went down into Attalia.

“And thence sailed to Antioch, from whence they had been recommended to the grace of God for the work which they had fulfilled. And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. And there they abode long time with the disciples. And certain men which came down from Judea taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the Apostles and elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the Apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise

them, and to command them to keep the law of Moses. And the Apostles and elders came together for to consider of this matter.”

At this Council, the greatest in the Apostolic age and one of the most important, if not the most important of all, in the entire history of Christianity, Paul and Barnabas stood shoulder to shoulder in defense of the rights, privileges, and immunities of the Gentile converts; and it is not too much to say that it was owing to the efforts of these powerful friends that Christianity in that hour became a world religion instead of continuing longer a mere Jewish sect. Here then is another service of Barnabas to Christianity and to mankind. And if we may judge by the order in which, in this now exceptional instance, the names of the two men stand, we must believe that on this one occasion Barnabas was more persuasive and influential than Paul, for we read that “all the multitude kept silence and gave audience to Barnabas and Paul.”

The questions at issue being settled in accordance with the views of these two men, James, the brother of our Lord, and probably the President of the Council, put in formal language the decision arrived at. This was to be communicated both in writing and orally to the Gentile converts in Antioch, Syria, and Cilicia. Again the church at Jerusalem showed its confidence in Barnabas by entrusting him together with Paul and two of its own members, with the mission of making known to all Gentile churches the decision of the Council.

III.

Separation of Paul and Barnabas.

Returning to Antioch with the circular letter from the Council at Jerusalem, Paul and Barnabas and their two companions from the mother church, immediately made its contents known, to the great joy of the Christian community where they had so long and faithfully labored together. That done, again these friends plunged enthusiastically into the work of the local church, preaching and teaching, and continued so doing for a time.

“And some days after, Paul said unto Barnabas, 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. And Barnabas determined to take with them John, whose surname was Mark. But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work. And the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus.”

The discussion of this painful incident though appropriate to this place, will be postponed for the present but will be fully treated in the next chapter which deals with the career of another of Paul's friends—this same John Mark. Suffice it to say at this time, that though the dispute separated Barnabas from Paul and thus shut the former out of the joy and opportunity of revisiting old friends and

churches in Cilicia and elsewhere, and also shut him out of the association with Paul in the latter's second missionary journey, it did not interfere with his continued loyal service to his Master.

It is not known that the two men ever met again, and it is not believed that they did. This, however, cannot be proved, and in any case must not be construed as meaning that either of them cherished unkindly feelings toward the other for any length of time. Both were too great as men and too magnanimous as Christians, to harbor ill feelings or cherish resentment against a fellow soldier of the Cross, especially against their hearts' best brother with whom they had so many tender memories in common, with whom they had hazarded their lives in a cause sacredly enthroned in the souls of both.

Fortunately we are not left entirely to conjecture in this matter. In later years in one of his letters Paul makes a kind reference to Barnabas, in which he classes himself with his old friend in direct contrast with the course pursued by the Apostles and brethren of the Lord; implying in what he says that Barnabas was still actively engaged in missionary work and, like himself, was self-supporting.

After his separation from Paul Barnabas entirely fades from view in the Acts, his name not again being mentioned. He is referred to but three times in the subsequent books of the New Testament, all three references being found in the letters of Paul; but in each case the reference is purely casual. It would be a great mistake, however, to assume either

that he was idle, or that his work was of little consequence. In fact, we have already seen that Paul implies directly the contrary in one of his allusions to his old-time comrade in arms.

The silence of Acts as to what Barnabas's subsequent labors were, no more discredits him than does its silence about the life mission of the Eleven Apostles discredit them, none of whose names are more than mentioned save those of Peter, John, and James, and these, too, fade utterly from view at about the same time as does Barnabas. The only inference we are permitted to draw is that the subsequent labors of Barnabas, like those of the Apostles, fell outside the plan of Luke in writing Acts; that is, the story of the victorious march of Christianity from bigoted Jerusalem to Imperial Rome, where Luke leaves Paul triumphant in his chains, receiving all who came unto him "preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

IV

The One Recorded Mistake of Barnabas's Entire Career

By this I do not refer to his championship of John Mark and his subsequent separation from Paul. In that matter I do not hold him blameworthy. But there is one mistake of Barnabas which cannot be explained away and which no apology or defense is sufficient to cover. The record of this is found in

Paul's letter to the Galatians where he writes as follows:—"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation."

This was a very grave error on the part of Barnabas. His fault could not have been due to moral cowardice for he was not a moral coward. This was sufficiently proved when he came to the defense of Paul in the face of the suspicious brethren and Apostles at Jerusalem. His fault was not due to physical cowardice, for already he had shown himself a brave man by facing death unafraid in many a hostile city. Nor was his fault due to an error of judgment, for he had long been a missionary to the Gentiles and one of the most fearless champions of their Christian privileges that the early church had, ranking with Paul himself in this particular. How then was he induced to withdraw for a time from tables where Gentiles were present? I can think of but two possible reasons, neither of which reflects any credit on this great and good man. It may possibly have been due to the pressure of Peter and other close friends from the old and dear, but narrow and bigoted, mother church at Jerusalem; or it may have been due to the cropping out now and

then of the old inborn, ineradicable prejudice of the Jew against eating with a Gentile, notwithstanding the fact that he was their redoubtable champion in all that concerned their Christian rights and privileges. He may have been led to believe that the question of eating with them was solely a private matter which would concern no one in particular; if so, he was certainly mistaken as the clearer-sighted Paul quickly demonstrated. But on this whole subject we ought to judge Barnabas by the standards, prejudices, and training of his own day, not by the greater liberality of our own. Measured in this way we shall see his conduct as a whole in his relation to the Gentiles, in a broader and fairer light; we shall see that he was in all probability the broadest-minded Jewish convert of his day save only St. Paul himself.

But even in Paul's censure of his conduct on this one occasion, there is an indirect and very significant compliment paid to his attitude toward the Gentiles as uniformly manifested during all his previous career. The very language of Paul's censure shows his surprise and amazement that a man of Barnabas's well known firmness and liberality should have wavered even once. This also indirectly reveals to us the force of the social pressure which must have been brought to bear upon him to swerve him from his previous course.

After all that can be said to magnify this one failure of Barnabas, it was yet but a trivial and temporary matter that scarcely rose to the dignity

of a moral issue; and I have sometimes been sorry that Paul referred to it at all, for it is the last time but one that Barnabas's name occurs in the New Testament, and the very last which tells us anything about Barnabas himself, so we are in danger of being left with a final rather unpleasant impression of a man who otherwise would wholly challenge our admiration.

I scarcely believe Paul would have mentioned the matter had he foreseen that his hasty letter to the churches of Galatia, called forth by a dire temporary crisis, would be preserved and read by all Christendom to the end of time. Paul's purpose in the reference is perfectly clear and perfectly justifiable. His own Apostolic standing and authority were being called in question, and were in extreme jeopardy; and hence it was necessary for him to defend himself and his position by every available argument, not for any mere personal reasons, but for the sake of his divine mission and for the sake of the future liberty and well-being of Gentile believers to all time. So we cannot censure him for referring as he does to Peter and Barnabas. But like many another letter-writer, Paul had no conception how his words and utterances would go ringing down the centuries for weal or woe, for the exalting or belittling of his friends and contemporaries.

And yet perhaps it is as well that we should know that even Barnabas, the great preacher and missionary, was human like the rest of us, and not exempt from some of the frailties that afflict his fellowmen.

But however great we may deem this one mistake it was not greater than that of John, "the beloved disciple," who wanted to call down fire from heaven and destroy a Samaritan village, thus bringing upon himself the stern rebuke of Christ. Nor was Barnabas's fault greater than that of Paul himself in his uncharitable course toward John Mark; it was trivial in comparison with Peter's denial of his Lord; and, at most, it weighs little when set over against the catalog of his private virtues and public services. Let us now briefly review and summarize these.

V

*The Character and Services of Barnabas—
A Recapitulation*

We have already made quite a full survey of Barnabas as a man, a Christian, and a preacher; and also endeavored to point out his special importance and mission, not only to the early church, but also to all after ages of Christian history; but it is well before we part company with such a noble man, to gather up in a few paragraphs a summary of all he did and was, that the scattering information and impressions we have received may stand forth in our thoughts in their original and deserved strength and lustre.

In the gifts which attract men's admiration Barnabas was richly endowed by nature, having the form and brow of a Jove, a voice and delivery that charmed the ear and convinced the conscience and

judgment; in character, he was "a good man;" in spirituality, "full of the Holy Ghost and of faith;" in consecration, he laid his money, his time, his life, on the altar of sacrifice; in moral courage he was sublime, championing the dreaded Saul when all men were passing by on the other side. Of physical courage he was a noble example, facing peril and death in scores of hostile cities; he was charitable toward others' weaknesses, loyal when they failed and men distrusted them, stood by them whatever the cost to self in opportunity or friendship. He was a swift reader of character, an unerring discerner of unknown and unproven ability; he trusted other men and believed in the final kingship of their better qualities despite all previous exhibition and triumph of their less worthy natures; he was a stranger to jealousy however far those whom he had befriended and given their chance, might surpass him in fame, popularity, and achievement. All churches and all men believed in him and trusted him to the full and to the end. The great Jewish Christian church at Jerusalem trusted him on the weightiest occasions: the great Gentile Christian church at Antioch committed to him a most critical mission in their behalf, even their own standing within the pale of Christianity itself: the Apostles and brethren of our Lord, Paul and Mark, all alike trusted his integrity and ability. The Holy Spirit trusted him and committed unto him jointly with St. Paul the inauguration of the first foreign missionary movement for the conquest of the world for

Christ. He twice opened a door for St. Paul, and reopened it for St. Mark—he was the discoverer of Paul and the restorer of Mark. With Paul and others in a year's time he brought the church at Antioch up to such a state of efficiency that it could undertake world-wide evangelization. He twice traversed the island of Cyprus on missionary tours, and once the southern provinces of Asia Minor. He was one of the chief men in settling for all time the position of the Gentile converts within the Christian fold; and the last glimpse we catch of him, he is still the self-supporting missionary as eager for new laurels for his Master's brow as in those far-off days when, towering head and shoulders above the original Apostles in the splendors of his enkindled oratory, he, a stranger from Cyprus and alien born, won in a moment, in the very heart of the Holy City, that immortal designation—"Son of Exhortation."

Without disparagement to any of Barnabas's other services—and none of them can be disparaged—it may safely be said that the greatest of all was his discovery of Paul and his introduction of that Apostle to the church and work at Antioch. God might have used other men or instrumentalities for achieving this; but the fact remains that he did not do so. God might have used another man or instrumentality to achieve the work done by Moses; but this does not detract from the greatness of Moses nor from the unique significance of his career. God might have used another man than John the

Baptist as the forerunner of Christ; but this does not detract from the glory of the mission and privilege which were John's. So likewise is it true of the mission of Barnabas; but God did not use another man to introduce Paul, he did use Barnabas, and so in the providence of God it was this man who opened the door for Paul and gave him his opportunity in life.

This honor alone would be sufficient laurels for the brow of any man had he rendered no other service to mankind, as it is sufficient to know of Andrew that he led Peter to Christ. How much direct value the friendship of Paul was to Barnabas we may not say; but certain it is that, humanly speaking, the friendship of Barnabas was indispensable to Paul.

If in these studies we are constantly to keep before us not only the individual fame, services, and ability of Paul's friends, but also use them to gain a perspective for estimating the overtowering greatness of Paul himself, then we must hasten to confess that great as was Barnabas in all the essential qualities of permanent renown, yet the younger Paul easily surpassed him in almost every particular save in the qualities of heart and character. Barnabas was a man of wonderful talent, Paul was a man of transcendent genius—and this forever marks the distinction between the two.

Though we may be awed and overwhelmed by the solitary and awful grandeur of the mountain whose summit is lost above the clouds, it is no reason

why we should disparage or neglect those whose lower but still massive and lofty brows concentrate and reflect the splendor of the noonday sun—and such a mountain peak was Joses surnamed Barnabas, “the Son of Exhortation.”

CHAPTER III

John Mark—The Man Who Forfeited and Afterwards Regained the Confidence of St. Paul

The story of Mark's career is based upon the following passages:—Acts 12:12 and 25, Acts 13:5 and 13, 15:36-39, Col. 4:10, 2nd Tim. 4:11, Philemon 1:24, 1st Peter 5:13, and the Gospel by Mark.

HAVING completed our study of Barnabas, Paul's first great friend, we naturally take up next the story of Barnabas's relative, John Mark. It is here assumed that the Mark of Acts and of Paul's epistles, and the Marcus of Peter's letter, and the author of the second Gospel are one and the same person.

Most Bible students are familiar with the details of the life and character of the author of the fourth Gospel; but few have a close acquaintance with the life history of the other three. Of Matthew it is impossible to learn much, but ignorance of the lives of Luke and Mark is inexcusable. In our studies of Paul's friends we shall make a close acquaintance with both as far as the New Testament lends us its aid. They are men worth knowing for the services they rendered to Chris-

tianity, for the manner in which their lives are interwoven with the life of their friend Paul, and also because of their own inherent worth and attractiveness as men and Christians.

I.

Our First Meeting with John Mark

Mark is not once mentioned in any of the four Gospels, and there is no conclusive evidence that he ever saw Christ. We are first introduced to him in the Acts where we learn that after the angel had delivered Peter from prison "he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying."

From this it may be inferred that Mark was reared in a devout Christian home; that his mother was prominent in the early Christian circles; and that, if a widow, she was a woman of some property, as her house was spacious enough to accommodate a large gathering.

Nothing is told us concerning Mark's conversion, but as Peter seems to have been an intimate of the home and in after years speaks of Mark as his "son," the inference is possibly warranted that he was led to Christ by Peter, for Paul often spoke of his spiritual children as his "sons." In Colossians we learn that Mark was a relative of Barnabas, probably a younger cousin.

II.

Mark Causes a Rupture Between Barnabas and Paul.

Mark's first recorded association with Barnabas and Paul is his trip with them to Antioch on their return from Jerusalem after they had distributed to the poor of the mother church the alms which had been collected in the church where they were at the time jointly laboring.

Not long after the arrival of the three at Antioch, the Holy Spirit summoned Barnabas and Paul to go forth on their first missionary journey to the Gentiles; and we read "they had also John to their minister." Just what was the nature of his duties we are not informed; whether he simply looked after their material comfort, or was also a helper in their evangelistic efforts, is uncertain, probably he did both. Together the three men traversed the island of Cyprus, Barnabas and Paul everywhere preaching; but when that work was finished and they crossed over to the mainland a simply told, but, as the outcome proved, a very significant event transpired. The historian of Acts merely states—"Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem." No explanation whatever of Mark's course is anywhere vouchsafed to us, but the consequences of this desertion were far-reaching as they bore on the interrelations of the three men.

Conjecture has always been rife in the efforts made to explain Mark's defection. No satisfactory conclusion has been generally adopted. The least charitable view of all is that it was due to sheer cowardice on his part as the company faced the perils of missionary enterprise among hostile peoples. Scarcely less unworthy are the suggestions that perhaps he was jealous for Barnabas's sake as he saw Paul assuming the leadership of the expedition, or that he was opposed to missions among the Gentiles. The most charitable view is that the original plans of the three merely included the touring of Cyprus, but when it was determined to extend the journey indefinitely it was impossible for Mark longer to absent himself from his native city, and so, perforce, he had to return to Jerusalem. When he left there with Barnabas and Paul he expected to go no farther than to Antioch, no missionary journey then having entered into the minds or plans of either Paul or Barnabas; so already he had been absent much longer than he originally expected to be, having continued with his friends during all their evangelization of Cyprus. Now it would be easy to accept this latter conjecture as the true one were it not for the fact that afterwards Paul held Mark exceedingly blameworthy for his conduct, and, therefore, unless we charge Paul with being entirely unreasonable, we must assume that Mark was not justified in deserting the expedition.

Hence it has never been possible for Mark's most ardent admirers wholly to clear his name from the

stigma of lack of courage and consecration on this particular occasion. Here was the one great mistake of his career as Barnabas was to make his one great mistake—a mistake we have already considered. In deserting Barnabas and Paul, Mark was deserting the Cross of Christ in the presence of danger; and, doing so, he forfeited the honor and privilege of sharing unto the end the work of the first world missionary enterprise. He missed an opportunity that can never again recur in the history of mankind.

This act of his also caused the severance in the relations of Barnabas and Paul. Sometime after the triumphant return to Antioch of these two heralds of the Cross, Paul proposed to Barnabas that together they revisit all the churches they had founded. Barnabas agreed, but insisted upon again taking Mark with them. Paul peremptorily refused because he thought “not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.” Barnabas remained firm. Paul was no less so, and so they parted—never to meet again.

Pitiful as this quarrel and separation was, it yet had in it heroic elements. I believe each man was actuated by what he considered the highest motives, and we therefore catch a glimpse of the heroic mold in which each was cast. Deeply as they loved each other, profoundly as each must have revered the ability of the other, yet each was ready to sacrifice earth's holiest friendship to his sense of loyalty to something more sacred still—allegiance to his sense

of duty, to conscience enthroned and supreme. The entire careers of these men refute the charge that they could be actuated by base motives or passions. Barnabas always thought of self last, or, rather, he never thought of self at all. He never shunned the face of danger or sought personal advancement; he never hesitated to take a subordinate position or elung to privilege or property, even when these were rightfully his. All this was equally true of Paul. The greatest glory of their Lord was the one controlling motive of both their lives. Hence any criticism of their conduct in this crisis hour must be a criticism of their judgments, not an arraignment of the purity of their motives, or the consecration of their hearts.

As the occasion of their separation and its bearings on the subsequent careers of each as well as its significance to the later life and character of Mark himself, are still moot points of discussion, it may not be out of place here briefly to recapitulate the arguments of various authors both for and against the conduct of the two chief actors in the drama. I believe the majority of writers are inclined to endorse the position maintained by Paul. I am unable to agree with them.

In defense of Paul's attitude three strong arguments are urged: that his own uncompromising courage made it difficult, if not impossible, for him to believe in the sincerity of one less brave; that Paul could not read Mark's future nor measure his inherent worth, and, as far as he knew, Mark might

turn out another Iscariot; that it was not a personal matter with Paul at all, nor a question of treating Mark as a brother in Christ, but a question of again making a foreign missionary of one who had already failed as such, and had given, as yet, no sufficient proof of a radical change. All these arguments are weighty and must be accorded their due importance.

Against Barnabas's position there are two arguments neither of which is it easy wholly to refute. It is argued that Barnabas would have put in jeopardy the success of the entire mission had Mark been allowed to accompany them a second time. This was a real and obvious danger. Paul's whole attitude was based upon his fear that such would be the case. It is also argued that Barnabas, consciously or unconsciously, was influenced by his kinship with Mark. This insinuation cannot be proven, and even if it could, I am not sure but that it brings closer to us the human nature of Barnabas. I am not sure but we would think less even of so great an Apostle as he, if his heart was indifferent to the ties of kinship.

Now what may be said against Paul's attitude toward Mark? It is said by some that he showed a harsh and unforgiving spirit; that every man stands in need of the patience and forbearance of his Maker, and should show the same to his fellow men; that such an attitude as Paul's would discourage all who had once failed from ever attempting to retrieve their past; that Christ trusted Peter after his denial; that Paul himself once stood in need of that same

sympathy and trust on the part of Barnabas which the latter was now extending and Paul withholding from Mark.

We have already seen what can be said against Barnabas's position, now what can be said in its defense? First, the fact that Mark was ready to accompany Barnabas and Paul into those very same dangerous regions from the approach to which he had once fled, makes the assumption warrantable that he had expressed his deep regret for his former conduct and given every possible verbal assurance of loyalty for the future. When Paul was converted and did this same thing, Barnabas believed in him in the teeth of universal doubt, suspicion, and fear. Now he does the same thing in the case of Mark. True to his own lofty nature, he had an abiding faith in the nobler qualities of other men—a faith never betrayed. He believed in forgiving and overlooking Mark's error, and that charity, not severity, would inspire and encourage the former delinquent. Again it may fairly be argued that Barnabas was a close student of human nature and that he read other men more profoundly than did most of his contemporaries even including Paul himself, and that as he had formerly seen in Paul what other men could not see, so now he saw in Mark what Paul could not.

But whatever may be said for or against either man's position, I think it can be successfully maintained that the attitude of each was dictated solely by his nobler qualities, not by ignoble ones.—that Paul was afraid of jeopardizing the Lord's work,

that Barnabas was eager to save the man. Which was right in this particular instance the sequel alone will show.

III

The Results Which Flowed from the Separation of Barnabas and Paul

As neither man would surrender his convictions, and as compromise was impossible to such staunch and stalwart natures, we are informed that "the contention was so sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus; and Paul chose Silas, and departed, being recommended by the brethren unto the grace of God." Which friend was in the right in this unhappy dissension the after story of Mark's life will answer. Perhaps when all has been said on the controversy, it was yet the intention of Providence that the men should not continue together any longer. Each was now perfectly capable of directing an independent mission, and of training up other men to be independent leaders and their own successors; so their separation meant two missionary parties instead of one, and the enlisting of new recruits on the part of Paul.

But let us for the present follow Barnabas and Mark to Cyprus. At once however we are confronted with the fact that we are told absolutely nothing about their work there. Why is this? Several answers might be given to this question: that Luke knew nothing of its details; that it was wholly

unimportant; or, perhaps, which is most probable, that whatever Barnabas and Mark achieved in Cyprus their work was outside the scope of Luke's plan in writing Acts, which was to portray the leading events in the victorious westward rolling tide of Christian conquests as the soldiers of the Cross swept ever on toward the coasts of Europe, ever hearing the West acalling as the setting sun sank low over the waters of the Mediterranean, the Aegæan, and the Adriatic.

Now it is assumed by some that Mark went to Cyprus with Barnabas to comfort the latter over his separation from Paul which had been incurred on his, Mark's, account. I believe exactly the opposite. I believe that Barnabas took Mark for Mark's sake to prove unto the uttermost his confidence in his assurances of fidelity for the future.

As Barnabas at this point entirely disappears from authentic history, it is quite common to speak slightly of this trip to Cyprus, to regard it as the final fiasco of a once apparently sterling career. It is regarded as marking the obscuration of Barnabas, the climacteric failure and folly of his life, as he thereby cut himself off from all future association with the Apostle to the Gentiles. The latter fact is of course true. The other charges need investigating. As to farther association with Paul, that was no longer necessary for he had already done his work for the latter in opening the door of opportunity at Antioch and starting him on a missionary career in his own native isle.

Now though we are told nothing of what transpired during Barnabas's and Mark's stay in Cyprus, we are not therefore cut off from all reasonable conjecture. In fact, we may go beyond conjecture and rest on assured grounds of fact. If it were certain that Barnabas never achieved anything afterwards, if it were known that he died at the close of that mission, instead of his life having been snuffed out in obscurity I should regard it as having departed in a blaze of glory. Note the uncontrovertible facts in the case as far as they concern John Mark. The last thing we learned about him before this second Cyprus mission, was his flight from the work at Pamphylia. Ever after this trip with Barnabas we find him among the bravest of the brave, defying every danger in his loyalty to the Cross, and rendering incalculable service to the cause of Christ. What transformed John Mark, the craven, into John Mark, the Christian gladiator? There is but one possible answer—it was the great-hearted Barnabas there on the island of Cyprus; his belief in the repentant's confessions and promises, his soothing and healing counsels, his companionship and friendship during the unknown and unheralded days or years in Cyprus. And yet we are told nothing is known of that insignificant mission! Nothing known? Insignificant mission? Knowing that it was the saving of John Mark for Christ and His work, nothing more need be known. Had Barnabas never rendered a single previous service to his Lord and his church, this alone should

immortalize his name. It was the saving of Mark for life-long missionary service; it was the saving of Mark for the authorship of the first written biography of our Lord which has come down to us—a service to all the generations yet to be; it was the saving of Mark for after years of companionship and co-operation with Paul himself and with Peter. If Barnabas retired to Cyprus solely for Mark's sake, if he achieved only Mark's restoration, yet even so he builded better than he knew and again made all Christianity his debtor.

We have already called Barnabas "the discoverer of St. Paul." To this title of honor may now be added another, he may also be called "the restorer of St. Mark." If Barnabas had frowned upon him and refused him Christian fellowship and association as Paul seems to have done for a season, there is little likelihood that he would have become the victorious warrior and graphic writer that he afterwards was. It was Barnabas who gave Paul his chance and who trusted Mark and called to his deeper and truer self after his notorious failure, and who, therefore, humanly speaking, opened the doors of usefulness to these two giants of the early church.

So we come again to our question asked so often and so often summarily answered in Paul's favor—who was right in the dispute which separated him from Barnabas. By the foregoing discussion that question, I believe, has already been answered satisfactorily for every fair-minded reader. In this one

instance at least, Barnabas showed himself a man of broader charity and deeper insight than Paul.

IV

Mark's Reconciliation with Paul

It is a matter of the greatest satisfaction to every Christian to know that Paul's rupture with Mark was only temporary. A few years later we find them completely reconciled; and not only that, but the most intimate and loyal friends and co-workers. When and how the reconciliation took place, and who made the first advances, it is impossible to say. But the fact of the restoration of their former cordial relations seems to prove several things: that Mark cherished no vindictive resentment against Paul for his rather harsh treatment; that he had soon given such overwhelming proof of his courage and loyalty to Christian service that Paul no longer had any doubts in regard to his trustworthiness; and, finally, it seems to prove conclusively that Paul's rejection of him as a companion for his second missionary enterprise was not personal in its nature, but doubt of his fitness for hazardous service.

In Paul's letters to the Colossians and Philemon, written from his prison in Rome at about the same time, he pays a touching tribute to his love for Mark, and to the latter's helpfulness to him in Christian work. Mark was with Paul at the time in Rome.

What a transformation in the man since we first knew him. Once he had fled from the face of merely anticipated dangers at Pamphylia, now he is standing beside a despised prisoner of the Cross, defying the terrors of Caesar and Imperial Rome herself. Paul writes of him to the Colossians as one of his three staunch Jewish friends who, despite all the terrors of his situation, were fearlessly standing by him as fellow workers, and were a comfort unto him. It also appears that Mark was at the time contemplating a missionary journey to Asia Minor in the near future and might visit Colossae; and that Paul had already by letter or messenger commended him to their hospitality.

Two or three years later at the time of Paul's second Roman imprisonment and just before his death, which he already foresaw as imminent, he wrote to Timothy, who was probably at Ephesus, summoning him to come to Rome with all possible speed and to pick up Mark on the way and bring him along also for he "was profitable unto him for the ministry." Only Luke was with Paul at the time. In his dying hour the old warrior wanted Mark with his other two warmest friends, Luke and Timothy, to be with him and give him comfort. This request of Timothy indicates that he and Mark were in touch with each other's movements; that Mark had carried out his intended missionary journey referred to by Paul in his letter to the Colossians; that both were working under the general direction or supervision of Paul; that Mark had given

such proof of his courage by his presence with Paul during his first imprisonment that the Apostle knew no terrors of death would now keep him from hastening to his side in the extremity of his peril; and, above all else, it shows the tenderness of the bonds that now knit their hearts together.

Though we have no means of knowing, there can be little doubt that Timothy and Mark hastened to Rome and were with Paul in his last days, even unto his dying hour.

V

Mark and St. Peter

We have already seen how Mark's childhood home at Jerusalem was a center for Christian influence and gatherings; and that Peter when released from prison, at once turned his steps thitherward. Some years later Mark's relation to this Apostle was renewed for the blessing of all mankind. Just when this occurred is uncertain; but probably it took place at the close of Mark's second journey to Cyprus in the company of Barnabas, perhaps the call came to him while still in the island. At all events it was probably before his reconciliation with St. Paul.

Peter was at the time laboring in Rome. He sorely needed an assistant and amanuensis. None could better fill the position than his spiritual son, John Mark, child of the godly home of Mary, one already trained in missionary service by such men as Paul and Barnabas. Peter sent his summons

across the seas. Mark heard the West acalling. Barnabas had trusted him, Peter trusts him, he now knew and trusted himself, and eagerly he responded, hastening to Peter's side. Peril and persecution and hardship had lost all terror for him forevermore. He arrived at the Imperial City and there labored with St. Peter. For how many years, is entirely unknown.

Peter's first letter was undoubtedly written from Rome. It is addressed to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," and contains the salutations of Mark who was with Peter in Rome at the time of its writing. These greetings from Mark would seem to imply, though they do not conclusively prove, that he was personally known to those addressed and, therefore, must at some time have labored among them.

But the greatest fruit of Mark's association with Peter and his supreme service to Christianity and to the world, was his writing of the second Gospel, second in the order of the books, first in order of composition. This was unquestionably written at Rome, probably almost immediately after the martyrdom of St. Peter, and preserves to all time the portrait of the Master which remained most vivid in Peter's mind, and records the incidents of his life which Peter constantly preached and retold. The book is certainly our oldest Gospel, presents the simplest and least adorned picture of Christ, portraying him as the man of action and kindly deeds; and not so much as the preacher, or the divine Son

of God. So perfectly is the book believed to reflect the mind and preaching of Peter that it is sometimes called "The Memoirs of Peter."

VI

Brief Summary of the Services Rendered to Christianity by Paul's Friend John Mark

The manifold services of this great and accomplishing friend of St. Paul, can best be grouped under four general divisions.

First, his missionary labors: These include his first journey through Cyrus in company with Paul and Barnabas; a second mission to Cyprus with Barnabas alone; then an extensive journey in Asia Minor, perhaps entirely alone, the evidence for which is found in Peter's first epistle, and in Paul's letter to the Colossians and his second to Timothy. Besides these three known missionary journeys, tradition affirms several others and gives considerable weighty evidence to substantiate its assertions.

Second, the eminent men with whom Mark was associated as intimate companion and fellow missionary in the city of Rome. Among whom were Paul, Peter, Luke, Tychicus, Onesimus, Aristarchus, Justus, Epaphras, and Demas.

Third, his authorship of the second Gospel.

Fourth, the service he rendered to his own age and all time by showing us a man who had the courage to face his own past and live it down, and win and enjoy the friendship and confidence of such men as Peter, Paul, and Barnabas. He is a living

example of the power of Christ to make a mighty and fearless warrior of one who has once failed and fled from the face of battle. He is the living proof that Christ trusts such again, and commits to them the holiest services and mightiest tasks.

VII

What Paul and the Man Who Once Forfeited and Afterwards Regained His Friendship Mutually Owed Each Other

It is undoubtedly true that Mark owed far more to Barnabas and Peter than he did to Paul. But if he owned nothing else to Paul, he most assuredly owed this—the inspiration which comes from the example of uncompromising loyalty to a work once undertaken, and fearless obedience to one's life mission whatever the perils and cost to self. This lesson Mark once sorely needed, and doubtless it had a steadying power on his after life which must have influenced him though less appreciably yet as surely as did Barnabas's trusting friendship in the crisis of his career.

On the other hand Paul certainly owed much to his friend Mark, probably more than Mark to him. Mark's complete retrieving of his one mistake must have taught the Apostle to the Gentiles the need of a broader and kindlier judgment of his fellowmen; that he should condone their weaknesses and believe in the final triumph and victory of their better nature; that one failure does not spoil a life, and that there may be divine material in the most un-

promising of men. Certain it is that Paul never again failed any of his friends, never again judged them harshly. Ever afterwards he trusted to the uttermost those he loved, appealed to all that was noble within them, committed unto them the weightiest responsibilities, inspired and encouraged them to meet and conquer weakness and temptations within, difficulties and terrors without.

And more definitely and explicitly, Paul owed to Mark public co-operation in his missionary work at Rome; also the most intimate personal sympathy, comfort, and ministrations while he languished in a prison cell; and, we may believe, his presence and consolations in his dying hour. Beautiful and tender beyond words were the last relations of these two men. What personal magnetism and genius for friendship had Paul to call forth such devotion on the part of one whom he once so cruelly, though not vindictively, had wounded. What forgiveness and forgetfulness on the part of Mark. What a heart of gold had he. What nobility to call forth such love from the great Apostle, what nobility to accept the other's generous restoration of himself to the secret place and inner circle of his mighty, throbbing love for his friends.

I would not contrast such friends. I would not compare them. To do so would be to do both an injury and an injustice. The years purged each of all dross and only love was left.

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Nero is already sharpening the axe to smite down

“such a one as Paul the aged.” Only Luke is with him. The desolate old man would see once more before he suffers, the faces of his best loved friends. He hurls a message across the seas to his “son” Timothy—“Do thy diligence to come shortly unto me take Mark and bring him with thee”—so wrote the broken warrior in his last message, in his dying hour. Surely by those words Mark was compensated for all he had ever suffered. The curtain drops, the lights go out, and all is still.

CHAPTER IV

Silas—The Man St. Paul First Trained in Missionary Work

The story of Silas's career is based upon the following passages—Acts chapters 15, 16, 17, and 18; 2nd Cor. 1:19, 1st Thes. 1:1, 2nd Thes. 1:1, and 1st Peter 5:12.

WHEN Paul had his rupture with Barnabas over the question of taking Mark with them on a visitation of the churches they had founded on their first missionary journey, we read "Paul chose Silas, and departed, being recommended by the brethren unto the grace of God. And he went through Syria and Cilicia, confirming the churches."

This trip, originally planned as a mere visitation of churches already existent, was lengthened out by the guidance of the Spirit until Paul traversed all Asia Minor and entered upon the conquest of Macedonia and Achaia, and is known to history as Paul's "Second Missionary Journey." It has proved to be one of the most momentous journeys in the history of the world,—greater than his third for that was largely a going over of the same ground, greater

than the first for that covered a relatively small territory. How great this second journey was to be even Paul did not dream in advance,—in fact, he never had any adequate conception of its significance, one could not have had in the age in which it took place. But some things Paul must have known; he must have known it would be momentous and hazardous. And hence the fact that of all men he deliberately chose Silas for his heart's closest companion and constant coworker in such an enterprise and field of peril, is in itself a sufficient certificate of character for Silas and a sufficient eulogy of his merits, even were this the only time his name were mentioned in the New Testament.

By this choice on the part of Paul, Silas, in the providence of God, was lifted to the front rank of the world's missionaries and heralds of the Cross. It is not surely known that Silas had had any previous experience or training in missionary labors. Paul's experience with Barnabas was that of a subordinate at first, and Mark also was under Barnabas's leadership, not Paul's, so neither of those friends can claim the unique place occupied by Silas. But though the latter was the first to be trained by Paul, he was not the last. A score of other young men were to enjoy the same arduous privilege in the next few years, and thus be made ready to take up the old warrior's fallen mantle when he should cast it aside, and so perpetuate his life work and mission.

I

What Is Known About Silas Up to the Time Paul Chose Him for His Travelling Companion

Of his early years and conversion we know absolutely nothing. Tradition declares that he was one of the Seventy sent out by our Lord during his earthly ministry; but there is no authority in the New Testament for this assertion, though it may be true.

Silas's name first occurs in Acts 15:22—"Then pleased it the Apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren." The Jerusalem Council had just come to a unanimous decision with reference to the rules which were to be binding on the Gentile converts. The decision was to be formulated in writing and entrusted to Paul and Barnabas to deliver to the various churches of Syria and Cilicia. Also verbal messages and greetings were to be sent from the mother church, and so it seemed best to send along with Paul and Barnabas members of the Council from Jerusalem to make assurance doubly sure. The men who would have been likely to be chosen for such an important commission, especially in view of the fact that there were oral as well as written instructions to be delivered, would naturally have been those who commanded the full confidence of the strictest Jewish Christians of Jerusalem. Like-

wise they had to be men of great ability and tact and of winning personality, lest they give offense to the sensitive Gentile converts. The choice of the Jerusalem leaders fell upon Judas Barsabas and Silas, who, we are told, were "chief men among the brethren."

The import of this latter declaration should not be overlooked. There were still in the Jerusalem church at this time such men as Peter and John, and James the Lord's brother, as well as other eminent leaders. Now when we are informed that Silas was one of the chief men in such a company we are not in danger of overestimating either his character or his ability. We are also told in connection with the fulfilment of his mission, that he was a successful prophet and preacher, speaking to the great joy and consolation of the churches.

Having arrived at Antioch Judas and Silas for a time entered enthusiastically into the work there. Finally having discharged their original commission, "they were let go in peace from the brethren unto the Apostles. Notwithstanding it pleased Silas to abide there still." Evidently Silas was deeply impressed by the enthusiasm, breadth, and power of the work at Antioch as Barnabas also had been when he first came in contact with it, having been likewise sent thither on a special mission by the Jerusalem church. So also had Paul been impressed when he first came to Antioch, brought thither by Barnabas. Surely here were the surgings of mighty powers. Silas could not tear himself away, he

wanted to have a part and be a part of the vast enterprises which here had their birthplace. So "it pleased Silas to abide there still."

Then followed the proposal of Paul to Barnabas to revisit the Gentile churches, their quarrel over Mark and their final separation, and Barnabas's departure with Mark to Cyprus leaving Paul still at Antioch. But Paul couldn't abandon his proposed visitation of his Gentile converts, so he chose Silas, "and departed, being recommended by the brethren unto the grace of God."

II

Why Paul Chose Silas

Now we may raise the question—why did Paul choose Silas for a companion on his second missionary journey? Some of the reasons have already been indirectly given in connection with previous topics, but it will be convenient to set them down in an orderly manner by themselves. As Silas was one of Paul's chief friends we want to know all about him that we can.

We might note in the first place that Paul never traveled alone if he could possibly avoid it. Notwithstanding his unshakable confidence in his Lord, and the strength and independence of his own character, his yearning heart ever clung to human friends; he always wanted them near him; they were his comfort, his solace, and his inspiration.

Then, too, he always wanted others with him as helpers in the work. Christ sent out the Seventy,

and again the Twelve, two by two. Paul began his first missionary journey with two companions, and completed it with one. Experience taught him both the comfort and the practical value of human companionship. The work of missions was ever too large, too lonely, and too dangerous for any man to like to attempt it alone.

But all this does not throw any light on the question why Silas was the particular man selected at this crisis in Paul's career. This was no matter of mere chance or convenience. There were ample reasons both of policy and personality why the choice fell on Silas. As to reasons of policy: Silas was one of the chief men of the strictly Jewish Christian church at Jerusalem, and commanded the confidence of all the brethren there; Paul was more than willing that such a one should accompany him, inspect his work among the Gentiles, and report his observations to the home church, so as to remove any prejudice which might be still lingering against him and his general missionary policy among the Gentiles. Paul also wanted with him a strict Jew from Jerusalem for such could far better confirm all Gentile Christians as to their privileges in Christ and in the Christian church, and could also substantiate Paul's affirmations that he now had the unanimous backing and endorsement of the elders and Apostles at Jerusalem; Silas was already accredited by the authority of the Council to the many churches Paul had proposed to Barnabas that they revisit; and, lastly, Silas as well as Paul was a Roman citizen,

and in traveling through dangerous regions this might prove no mean advantage.

When we pass from questions of policy to questions of personality and ask why Paul chose Silas, we find other reasons equally cogent: there was the native ability of Silas amply proven to Paul by his standing in his home community in the same class with Peter, James, and John; witnessed to also by Paul's own observations of him and his work at the Jerusalem Council and in the church at Antioch; there were, too, his zeal, consecration, and breadth of mind proven by his immediate and eager entrance into the work at Antioch, despite its somewhat Gentile complexion, and his reluctance to return to Jerusalem even after his original commission had been discharged; there was his faultless tact in so addressing Gentile converts that they "rejoiced for the consolation;" therefore we cannot wonder that of all men Paul selected Silas for the companion of his heart and the sharer of his perils. We cannot wonder that Paul's affections clave unto this man and that his judgment endorsed the verdict of his love; nor can we wonder that, when the great Apostle's summons fell on the wondering ears of Silas, this messenger of the single church at Jerusalem to the scattered churches of Syria and Cilicia, was at once lifted up and transformed into the missionary of the Cross to all mankind. Paul had a way of speaking to men like that—and they could not say him nay.

Up and down through the streets of the cities of two continents this man Paul who once was exceeding mad against Christians persecuting them even to death and compelling them to blaspheme, up and down through cities and across deserts and over mountain heights he traveled year after year and year after year, preaching Christ and peering into the faces of all he met, looking for men, men of ability, courage, and consecration, men whom he could summon to forsake all and follow him; men whom he could train to multiply his personality in life and perpetuate his mission after his death; men upon whose shoulders his mantle could some day fall, men who would carry the Cross into the "regions beyond" when his own tired hands should be folded in infinite peace across his weary breast. At Jerusalem, and again at Antioch, he peered into the face of this man Silas, he saw there the making of a hero, herald, and martyr. The fulness of time came, God's clock struck the hour, Paul's unexpected challenge rang in Silas's soul, and he forsook all and followed him. Paul had that kind of way about him with young men, and be it said to the glory of young men they had a way of answering as Silas answered, and about their dauntless leader on many a distant battlefield, they fought as did the Tenth Legion under the eye of Caesar, or the Old Guard under the eye of Napoleon. And so with a single Lieutenant composing his entire army, St. Paul, that greatest of all Field-Mmarshals who ever led the soldiers of

Christ to battle, set forth on one of the most momentous campaigns in the annals of mankind.

Paul and Silas were Orientals and might have turned their faces toward their racial kindred of the rising sun. But they turned Westward—and nineteen centuries of Christian history have followed the path they blazed.

III

The Most Significant Invasion Europe Ever Saw

It is no part of our purpose to trace in detail the events of Paul's second missionary journey, or to write the biography of the great Apostle. We have to do only with his friendships and his friends, and the mutual influence they and he had on each others' lives, and the assistance they were to him in his life work.

At once on leaving Antioch Paul and Silas went through Syria and Cilicia confirming the churches. "And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the Apostles and elders which were at Jerusalem. And so were the churches established in the faith, and increased in number daily. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not. And they passing by Mysia came down to Troas."

In all this long journey they were constantly strengthening existing churches and jointly founding new ones, Silas sharing all the honors and all the perils and responsibilities of this magnificent pioneer missionary work. Constantly, too, they were ever sweeping Westward unconscious of the world-changing purposes of God which were to be wrought out in this journey through their instrumentality. So at last these pilgrims, now including both Timothy and Luke in their company, have reached Troas on the Hellespont. They have reached this spot not alone by entering open doors, but also by being compelled to pass by closed doors they fain would have entered. Why they were thus thwarted remained for them at the time among the inscrutable mysteries of Providence. But God had his purposes infinitely larger than the plans of even such men as Paul and Silas, and gropingly they were stumbling along to the fulfilment of the Divine decrees.

So here these four men are at Troas. Doors are closed on the right hand and on the left; retreat is impossible; the sea is before them—what are they to do? Late into the night perhaps they discuss the strange thwartings of the Holy Spirit who would not suffer them to preach the word in Asia or Bithynia. What can they do, where proclaim the Cross of Christ?

It was a troubled, anxious group. They gaze wistfully at the setting sun as its dying rays light up with lurid flame the green isles of the Aegæan. It seems to be beckoning them onward to follow it to

its hiding place beyond the Westward world. They talk of Greece and Rome and the regions beyond, and covet these for their Lord. Would God they might have the honor of planting the Cross on European soil. And as they talked, these four men, they wist not that their faces shone.

But will the Holy Ghost permit such a far mission? Asia is not yet won for Christ, and shall they four, feeble, unarmed men attempt the conquest of all Europe? Long the four thus anxiously question the leadings of the Spirit. The night waxes late, their problem is too mighty for human solution, they pray and then lie down to rest—God will solve their difficulties, will answer their prayers and aspirations in the way that is best for them and for the Kingdom.

And so as they peacefully and trustingly slept “a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying. Come over into Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis.”

And so four men—Paul, Silas, Timothy, and Luke—compose the entire army that undertook the mightiest conquest in the annals of mankind,—the conquest of pagan Europe for the crown of Jesus Christ.

Four hundred years earlier, near this same spot, Xerxes crossed the Hellespont with an army of a million men for the conquest of tiny Greece alone—and he failed. But now four men, armed only with the sword of the Spirit and led by the Prince of Peace, undertook the conquest of all Europe, and so inaugurated a campaign which was to be fought on till victory should crown the banners of the soldiers of the Cross. And Silas is one of the four, is himself one-fourth of this initial army of conquest. To such honor has his friendship with St. Paul brought him. Into his soul the great Apostle had breathed his own master passion and he was lifted to the heights where stood his mightier friend. Paul did this sort of thing for the lieutenants he gathered about him and hurled against the ramparts of paganism.

They went down to Philippi and there Silas shared with Paul in the founding of that powerful church; there also with Paul he faced every danger and with him was thrust into the inner prison with his feet made fast in the stocks; and there at midnight he and Paul prayed and sang praises until the old Philippian jail rang again. Surely Paul chose wisely when he chose Silas to be the companion of his perils, here was one who could sing whatever betide. He was a man after Paul's own heart.

Together they journeyed on to Thessalonica and here again Silas became the joint-founder with Paul of a great church, and with him shared the glory of their foes' indictment that they had "turned the

world upside down.” Leaving Thessalonica they came to Berea and preached there. Here Paul being almost immediately driven out, Silas and Timothy remained to consolidate the work, which fact would seem to indicate that Silas was no less brave than Paul and at the same time was a man of greater tact in dealing with a critical and dangerous situation.

From Berea Paul went to Athens and thence to Corinth where he was rejoined by Silas and Timothy. Apparently he reached Corinth in a state bordering on collapse. But on the arrival of his two friends Silas and Timothy from Macedonia, he became, through their sympathy and encouragement, his old self once more, “and being pressed in the spirit testified to the Jews that Jesus was Christ.” In Paul’s second letter to the Corinthians he refers to Silas as one of the founders of this church also.

At this point the name of Silas abruptly and permanently disappears from the narrative in Acts. Why this is so it is impossible to say, and conjecture is practically valueless. There are, however, two suggested reasons which we may glance at in passing. One is that Silas stayed behind in Corinth when Paul finally departed, and that Acts concerns itself only with the subsequent movements of Paul. This view is not well sustained, though it may be impossible wholly to disprove it. The other theory is that when Silas left his home in Jerusalem he did not contemplate an absence of more than a few weeks at most, nor a journey farther than to Cilicia;

yet already on his arrival at Corinth he had been away from home several years, and journeyed clear across Asia Minor and into Europe; but now, at last, it is conjectured, it was imperative that he return home at once. Now while the first part of this argument is unquestionably true, there is not a particle of evidence to sustain the conclusion arrived at; yet it must be said that this course of reasoning has all the merits of plausibility and may very well have been the facts of the matter. At any rate, there is not a scintilla of evidence that any shadow fell athwart the friendship of Paul and Silas, or that Silas was ever found wanting in his sacrifices for the Cross. A few years later we find him Peter's amanuensis at Rome and the bearer of his first epistle to "the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," in part of which regions he had in earlier years jointly with Paul been the founder of many churches.

And so the after life of Silas abundantly justified St. Paul in choosing him of all men to be the companion of his second missionary journey—the greatest missionary journey in the annals of Christianity.

IV

What the Friendship of Paul and Silas Meant to Each

To Silas the friendship of Paul meant the lifting of himself to Paul's moral height and outlook, the sharing of Paul's master passion for souls, the privilege of linking his name forever with Paul's second

missionary journey, the opportunity and joy of sharing Paul's labors and perils from Antioch across Asia Minor to Troas, across the Hellespont to Philippi, across Macedonia and Greece to the city of Corinth.

And the friendship of Silas meant to Paul the filling of the void in his heart made by his separation from Barnabas; it meant the closest sympathy and companionship for weary years of labor in many a hostile city, and in journeyings over hundreds of leagues of unknown mountains and perilous valleys. It meant the staunchest assistance in the founding of churches all through Asia Minor, and of the great European churches at Philippi, Thessalonica, and Corinth. It meant the consolidating and perfecting of his abruptly terminated work at Berea, and the counsel freely given together with Timothy's, in the composition of the two letters to the church at Thessalonica, which were written under the joint names and salutations of the three men.

And if, as seems probable, Silas's mission to the many churches of Asia Minor under the direction of St. Peter was after Paul's death, then we have in his friendship with Paul one of the hall-marks of the world significance of a great friendship—the perpetuation of a man's life work through his friends after his own death; for it was among some of these very churches to which Peter wrote, that Paul labored many years, to the care of these that he gave such nights of sleepless anxiety, and to some of them that

he himself wrote in a passion of blood and tears and awful imprecations that Galatian Epistle.

And so it is a fitting close to the life of this friend of Paul's, that our last glimpse of him should find him setting out on a mission to that very field where he and Paul had labored so long and faithfully together, and that his last known work should be a sort of sealing to that departed Christian gladiator of still more fruit in a region which had cost him such labor, anguish, and prayer.

CHAPTER V

Timothy—Paul's Best Loved Friend

The story of Timothy's career is contained in the following books and passages:—Acts 16:1, 20:4, Rom. 16:21, 1 Cor. 4:17, 16:10-11, 2 Cor. 1:1 and 19, Phil. 1:1 and 2:19-23, Col. 1:1-15, 1 Thes. 1:1 and 3:2-6, 2 Thes. 1:1-2, Phm. 1:1-3, and the books of 1st and 2nd Timothy, and Heb. 13:23.

“**T**HOU therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. Thou therefore endure hardness, as a good soldier of Jesus Christ.”

So wrote the aged Paul from his dungeon in Rome to his youthful friend Timothy, pastor at Ephesus, scores of leagues away across the seas. The words are found in the last letter the old warrior ever wrote, and were probably penned and dispatched only a few days or weeks before he received his crown. The above quotation contains and illustrates the two profoundest of the world-significant phases of human friendship, those two great princi-

ples which we are striving ever to keep prominently before us in our study of St. Paul and those friendships of his which have changed the world:—first, that in a true friendship the stronger friend is ever lifting the weaker and lesser to his own heights of courage and achievement, and so multiplies himself in life; and, second, by thus pouring into the heart and soul of another his one master passion, his own life and mission are perpetuated in the life and mission of his surviving friends and the generations that follow.

The important place held by Timothy in the New Testament and in the early church, is evidenced in many ways, most of which we shall endeavor to touch upon. But superficially Timothy's importance is brought prominently to our notice by the fact that his name occurs in twelve of the twenty-seven books of the New Testament:—Acts, Romans, 1st and 2nd Corinthians, Philippians, Colossians, 1st and 2nd Thessalonians, 1st and 2nd Timothy, Philemon, and Hebrews.

Not one of the Twelve Apostles is named in nearly so many books. In fact the name of no other man is found in so many save that of Paul only which is found in fifteen books:—his own thirteen epistles, and Acts and 2nd Peter. Timothy also holds the unique distinction of being the only man to whom two of the inspired books of Scripture were originally written as private letters of a friend. In making this statement I do not forget that Luke addressed both his Gospel and Acts to "Theophilus." But

whether this name is that of an individual friend, or a generic term for all the "loved of God," certainly the contents of these two books were never intended to be understood as private personal letters.

I

Vindication of the Title to This Chapter

In choosing the title for this sketch—"Timothy, the best loved friend of St. Paul"—I have taken one which most appropriately characterizes the tender personal relation which existed between the two men. I much doubt if any one will be disposed seriously to contest the use of the superlative in this phrase.

In the whole range of the world's literature and history there are few friendships which can be compared to that of Paul and Timothy. In Scripture I can find but two which seem to me worthy to stand with theirs—the friendship of David and Jonathan, and that of Christ and the Apostle John. Both of these were equal to Paul's with Timothy in the intensity of their love, in all other respects they radically differed. But I would not emphasize the divergences in these three great and unique friendships. I would simply claim a place for that of Paul and Timothy on a par with the other two in its intensity, purity, and unselfishness. In these high qualities these three friendships stand apart in the Sacred Scriptures—there is no fourth.

As I study the relations of these two men, Paul and Timothy, and ponder all the wealth of endearing and solicitous language the former employs in his letters to the latter and in his references to him in his epistles to the various churches, it seems to me that Paul's affection for his younger friend partook of something of the nature of every possible tender human tie. Timothy is at one and the same time his friend and his brother. Paul loves him as a father loves an only son, as a strong man loves a weak and confiding woman,—yes, more, as a mother loves and yearns over a helpless, crippled child. There is something almost pathetic in the might of this strong man's imperious tenderness for "his child Timothy."

Were we to bring forward specific evidence of the intensity of Paul's love for Timothy, we should find it in the domestic terms he uses in speaking of and writing to him: four times he calls Timothy his "brother," five times he is his "son." We should find it in his words of endearment: Timothy is his "beloved," his "dearly beloved." We should find it in his words of praise and commendation: he tells the Romans Timothy is his "workfellow;" he writes the church at Corinth that Timothy is "faithful in the Lord" and "worketh the work of the Lord, as I also do;" from his Roman prison he informs the Philippians that he has with him "no man like-minded" with Timothy, "who will naturally care for their state," and reminds them that "they know the proof of him, that, as a son with the father, he

hath served with me in the Gospel ;” to the Thessalonian church he speaks of Timothy as “the minister of God and our fellow laborer in the Gospel of Christ.”

Were we to seek farther confirmation of Paul’s affection, we should find it in the language and tone of parental solicitude which ever surges to the surface whenever in his letters he has occasion to mention the name of his “son Timothy.” He beseeches the Corinthians that if he come unto them they should see to it he did so without fear, and that no man should despise him but conduct him forth at his departure in peace. And almost every word and phrase of his two letters to Timothy are athrill and atremble with this paternal anxiety for his personal wellbeing and public conduct and success.

II

Timothy’s Early Life and His Enlistment by St. Paul

Timothy’s native town was Lystra, a city in the south-central part of Asia Minor. While his mother was a Jewess, his father was a Greek; but his training was strictly that of a Hebrew youth. His conversion to Christianity evidently took place when he was quite young, occurring at the time Paul and Barnabas visited his home town on their first missionary journey. Although his name is not mentioned by Luke in his narrative of that event, yet when Paul and Silas visit Lystra on the former’s second missionary journey Timothy is not only well known

as a Christian worker in his own city but also at the neighboring town of Iconium.

That he was converted through Paul's efforts is abundantly proved by Paul's phrase "my own son in the faith." When, therefore, Paul and Silas reached Lystra and heard the splendid reports of Timothy's character and activity, the Apostle at once determined to attach Timothy to himself and enlist him in his life work. If on this journey Silas filled the place made vacant in Paul's heart by his abrupt separation from Barnabas, Timothy was destined to more than fill the place of John Mark. And so he became the second man whom Paul was to train in missionary service, and into whose soul he was to breathe the inspiration and zeal of his own master passion.

Either at this time or some years later when Timothy became pastor of the church at Ephesus, he was solemnly set apart for Christian service by the laying on of the hands Paul and the Presbytery, and by words of prophecy. If the ordination took place at this time, it is more than likely that the prophecies were uttered by Silas, who, we are told, was a prophet as well as preacher and missionary.

So now the old circle of three is again complete and Paul and his two new companions with glowing faces turned toward the great unknown West, and with ever hurrying footsteps eagerly answered the Spirit's summons to "the regions beyond."

III

Timothy's Fivefold Service to Christianity

In the providence of God and inspired by the love, leadership and guidance of St. Paul, Timothy was destined to render a fivefold service to his own and all subsequent generations of the Christian church. Perhaps it is well to distinguish these and speak of each separately, thus conveying to our minds a more distinct impression of the length and breadth and height of his services, though by so doing we shall not be able to give each its proper setting in connection with other services he was simultaneously rendering.

1

Timothy's Service as an Itinerant Missionary

As we have seen, Timothy was drafted by St. Paul as soon as he and Silas reached Lystra on Paul's second missionary journey. Together with them he journeyed and labored till they had swept in a northwesterly direction up across Asia Minor to Troas, opposite the Macedonian shore. He was one of that immortal four who invaded Europe, first claiming that continent for Jesus Christ. With Silas and St. Paul he helped found the churches at Philippi and Thessalonica; but he was not as aggressive as his two older companions. We infer this from the fact that at neither place is there any reference to his personal safety being endangered. At Berea he tarried behind with Silas to complete

and consolidate the work inaugurated by Paul, but from which the latter had been driven forth by persecution.

Arriving at Athens Paul sent back a hasty message for Timothy and Silas to join him there; but on the arrival of the former he immediately dispatched him to Thessalonica. On his return from that mission he found Paul had left Athens and gone to Corinth. There he and Silas joined their leader and aided him in founding the powerful church in that city.

Nothing more is heard of him until we find him again with Paul at Ephesus on the latter's third missionary journey. Conjecture as to his movements during the intervening period, is utterly idle—he may have gone with Paul back to Antioch, he may have remained behind at Corinth or in Macedonia, or he may have gone to Ephesus and there awaited Paul's return from Antioch, we cannot say which.

After serving Paul in an important mission, which will be dealt with in its proper place, he rejoined him at Ephesus, then together they again labored among the Macedonian churches which they with Silas and Luke had founded on a former journey. He also at this time accompanied Paul on his journey through Greece, and with him preached at Corinth. When Paul finally set out from Macedonia on his last journey to Jerusalem, he was one of the large company of evangelists whom the former had gathered about him. "And there accompanied him into Asia Sopater of Berea; and of the Thessalonians,

Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.”

Timothy's name is not again mentioned in connection with this momentous journey of St. Paul. Some conjecture that he accompanied Paul to Jerusalem: others that he was left behind as pastor of the church at Ephesus. There is no clear evidence to settle the question.

His subsequent movements are impossible to trace in any definite and connected manner. But from scattered references in the epistles of Paul to the churches of Macedonia, Greece, and Asia Minor, and to Timothy himself, we know that he was ever diligently doing the work of an evangelist. We know also that he was for a time with St. Paul during his first imprisonment, for he is associated with him in the authorship of several letters written at Rome, and also we have Paul's word that he was contemplating sending him from Rome on a mission to Philippi. And later on, as we learn from Paul's second letter to him, written during the former's second imprisonment at Rome, he was again laboring in the far East probably once more at Ephesus.

In all likelihood he answered Paul's last summons to join him in Rome. At some time during this period he was himself imprisoned for a time, but subsequently set at liberty, as we learn from the epistle to the Hebrews. Of his later years and death nothing is definitely known; but traditions of considerable weight declare that he rounded out his

career as settled pastor or bishop of Ephesus, and there crowned his service to Christ with a glorious martyrdom.

2

Timothy's Service as the Executor of Important Commissions

We have the record of three such commissions which we know Timothy executed, and there is a fourth which Paul had in contemplation and may have had him carry out, though we have no information that makes this certain.

The first of these missions which was entrusted to Timothy occurred on Paul's second missionary journey when he sent him from Athens to Thessalonica. The importance of this and Timothy's eminent success in executing it can best be attested by transcribing Paul's own words. "Wherefore when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother, and minister of God, and our fellow laborer in the Gospel of Christ, to establish you, and to comfort you concerning your faith: that no man should be moved by these afflictions: for yourselves know that we are appointed thereunto.—For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter have tempted you, and our labor be in vain. But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity,

and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you: therefore, brethren, we were comforted over you in all our affliction and distress by your faith.”

On Paul's third missionary journey, while he tarried and labored at Ephesus, he sent Timothy with Erastus on a mission to the Macedonian churches. Of the nature and success of this trip we have no record. As an extension of this same mission, or soon after it, Timothy was sent on matters of great moment to the church at Corinth. Paul had grave fears as to his reception there, and also as to the success of his visit. These fears were amply justified for Timothy appears to have utterly failed in his efforts to settle the troubles of the church, necessitating the dispatching of Titus to the scene of difficulty.

A fourth mission on which Paul contemplated sending Timothy was from Rome to the church at Philippi. This intention Paul announced in his letter to that church. Whether Timothy was sent thither or not is unknown, but as we later find him laboring again in the East it is quite probable that he took in Philippi on the way. Whatever the varying successes of these four missions, the fact that Paul committed them unto Timothy shows his confidence in the latter's ability, and also proves Timothy's willingness to undertake critical and hazardous enterprises under the direction of his leader and for the glory of his Lord. At Thessalonica he was preëminently successful: his failure at

Corinth may not reflect upon his talents or tact—conditions there were so desperate as to be the despair of St. Paul himself.

3

Timothy's Service as a Settled Pastor

About all we can say with positive assurance under this head, is that he was certainly once for a longer or shorter time pastor of the church at Ephesus. The proof of this is found in Paul's words: "As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine." And, in fact, Paul's entire first letter to him was for his guidance in that pastorate. But the date of this and its place in the movements of Paul himself is entirely uncertain. Some authorities are positive that it took place during Paul's journey to Antioch at the conclusion of his second missionary journey. Others are equally sure that it is to be placed after his release from his first imprisonment at Rome, when he was again doing missionary work for a short time in Crete and Greece.

Whatever the precise time, the evidence is clear as to the pastorate itself. It is not impossible that he served this church on several different occasions. It may very well be that he remained here and preached while Paul visited Antioch between his second and third missionary journeys, and that he was there again later on. It is known that he was with Paul some of the time during his first or second

imprisonment at Rome, and that he had returned to the East, in all probability to Ephesus, before Paul's martyrdom, for it is from the East that he is so pathetically summoned to hasten back to console the dying hours of his life-long friend. And, as we have already seen, it is altogether probable that after Paul's death and his own imprisonment and release, he returned to Ephesus once more and there completed his earthly service.

Be these conjectures as they may, the fact of Paul's appointment of him even once to such an important pastorate proves his faith in his ability, and was carrying out Paul's conscious purpose of so training the friends about him that when at last he must lay down his mantle there would be a score ready to take it up, and his master passion still burn in other bosoms to the end of time. "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

4.

Timothy's Service as an Associate Author

We are accustomed to speak of Paul as the author of thirteen books of the New Testament. This is not incorrect; and yet it does not tell the entire story concerning the authorship of his epistles. We need but glance at the introduction and salutations of the several letters to discover that in some cases Paul distinctly associates other men with himself as joint authors; at least of the messages sent. Un-

doubtedly the language is practically all Pauline. In all probability the messages and counsel are mainly his own, yet the fact remains that in six out of the thirteen which bear his name, he specifically mentions Timothy as one who with himself is sending the greetings and communication to the churches. Three of these six letters were written during their missionary travels together,—1st and 2nd Thessalonians, and 2nd Corinthians; the other three were written from Rome while Timothy was there with Paul,—Philippians, Colossians, and Philemon.

5

*Timothy's Service as a Comfort and Inspiration to
St. Paul*

I think this deserves a separate mention. I think it has a rightful place in any catalog of Timothy's services to Christianity. Paul was no ordinary man. His services to Christianity were unique. Whatever contributed to making them what they were, was itself a service to Christianity. Timothy's love for Paul was a comfort beyond words to the lonely man who, bereft of all family ties, tried to fill the aching emptiness in his heart by claiming his younger friends as "sons,"—and preëminent among these was his "beloved" Timothy.

This was much, but it was not all. Timothy's love and companionship were more than a comfort to Paul the individual. They were an inspiration to Paul the missionary. Discouraged and defeated

at Athens, Paul reached Corinth broken in body and spirit. His life work was too great, the burden of his mission too crushing to be borne, even his faith and courage staggered in the presence of his difficulties and discouragements. He was alone in that great and wicked city. Alone—and he could not rise to the demands of the hour. All at once he became his old self and the Gospel message once more rang out from his lips with all its former power and intensity. What had happened? Only this—two friends had joined him and were comforting his heart and staying up his hands. His old zeal flamed forth anew and his voice again hurled forth its challenging and victorious battle cry. In human fellowship and friendship this mighty man, shorn of his strength when left alone, renewed his courage, his optimism, and his power. The twain who thus through the voice of Paul smote iniquity in the high places of pagan Corinth were Silas just arrived from Berea, and Timothy with joyful tidings from Thessalonica.

These then were the fivefold services rendered by Timothy to the early church and all the Christian centuries. Perhaps a sixth should be added, one already several times mentioned, that of handing on to others the unspeakable treasures he had received from the lips and harvested from the companionship of the great Apostle.

IV

Timothy, the Man—His Ability and Character

If we had simply the above references and catalog of Timothy's services, we should be compelled to regard him as one of the ablest men of the New Testament—perhaps second only to Paul himself. On the other hand if we had no reference to him save in the two letters Paul wrote him, we should be compelled to draw almost precisely the opposite conclusion both as to his ability and character. If these letters were our only source of information, we should of course learn something of the matchlessness of Paul's affection for his "beloved son;" but our unavoidable conclusion would be that if these letters reflected anything like a just estimate of the man to whom they were written, he must have been, however amiable his purposes and impulses, young, weak, fickle, and subjected to all kinds of temptations—mental, spiritual, and physical.

Have we any right to assume that these letters in their warnings, entreaties, and counsels, give anything like a true portrayal of the real Timothy? Certainly no one was better acquainted with him than their author. For years they had travelled and labored together. Now it would be exceedingly strange if in letters meant originally for the eye of Timothy only, every word and thought in them that flowed from the pen of St. Paul were a total misfit for the recipient. If one now by honorable means

should chance to get possession of a private letter written by an older man to a younger friend, and if this letter was full of warnings and beseechings, it would be deemed that its contents were a revelation of the character of the younger man; or, at any rate, a revelation of the older man's conception of him. Does not this same rule hold with reference to Paul's letters to Timothy?

I have said we should assume from these letters that Timothy was a very young man at the time they were written. But the facts are otherwise. It is probable that when he first joined Paul he was at least twenty years of age. At the time Paul wrote the first letter to him many years had elapsed, some estimate as high as fifteen. These years had been filled with arduous labor and disciplining experiences. It is difficult to reconcile the entire tone of these letters with the known facts in the case. Assuming their genuineness, as is here done, there are six possible inferences that may be drawn from a consideration of their contents, i. e., as to why Paul wrote just as he did.

1st. That the letters in no way reflect the writer's conception of either the character or the characteristics of his friend.

2nd. That Paul totally misconceived the character of Timothy from beginning to end.

3rd. That Paul's brooding parental solicitude imagined dangers and temptations which had no objective reality.

4th. That he had been separated from Timothy for some time before the writing of the first letter and that he wrote as he remembered him as a youth, and the letter correctly reflects what he actually was when first associated with St. Paul.

5th. That Paul had not necessarily been long separated from him, but like many a parent it was impossible ever to think of his "son" Timothy as having reached man's estate. Or,

6th. We may conclude that Timothy was still at the time Paul wrote exactly what the contents of the letters seem to imply.

Of these six possible inferences, I am inclined to bar out the first two entirely, and then accept a blending of the other four,—that Paul was over solicitous, that he could hardly yet regard Timothy as a grown man, that the letters reflect the counsel Timothy did need in his youth, and that some of his early traits and weaknesses still threatened to hamper his largest usefulness and success. The first letter is from the hand of an old friend, nay, more, a "father," who is extremely solicitous that his "own son after the faith" shall in the difficult pastorate at Ephesus, acquit himself splendidly for Christ and before the world.

Some of Timothy's weaknesses and dangers as reflected in Paul's letters may be briefly alluded to.

He seems to have been by nature somewhat lacking in robust moral and physical courage, so Paul exhorted him to "fight the good fight of faith . . . Be not thou ashamed of the testimony of our Lord, nor

of me his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God. . . . Thou therefore endure hardness, as a good soldier of Jesus Christ. . . . Let no man despise thy youth. . . . Them that sin rebuke before all, that others also may hear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one above another, doing nothing by partiality."

Nor does Timothy appear to have been altogether exempt from the common temptations that assail youth. So Paul deemed it necessary to warn him against covetousness. "For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O man of God, flee these things; and follow after righteousness, godliness, faith, love, patience, meekness." Paul also cautions him against impurity and rashness. "Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure. . . . Flee also youthful lusts, but follow . . . with them that call on the Lord out of a pure heart."

Temperamentally Timothy seems to have been impulsive, so Paul counselled him on this score as follows: "Rebuke not an elder, but entreat him as a father . . . Against an elder receive not an accusation, but before two or three witnesses." He was also inclined to be speculative, argumentative, and disputatious—perhaps due to his Greek heritage

through his father. At any rate this tendency needed curbing and Paul urges against it again and again. "Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith . . . O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and opposition of science, falsely so called . . . Hold fast the form of sound words . . . But foolish and unlearned questions avoid, knowing that they do gender strifes." Timothy was also in danger of lacking that personal and professional energy and steadfastness which Paul deemed essential to a servant of Jesus Christ, so he wrote—"Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee. . . . Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands. . . . Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. . . . But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them. . . .

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.''

It would be easy to declare all this a true revelation of the real Timothy, while the record of Paul's testimony of him in his letters to various churches, and the important commissions entrusted to him, were the words and acts of an over fond father praising and trusting a child far beyond his merits and abilities. But such an assumption is unnecessary and would be unjust. It is better to regard Paul's letters as correctly portraying the kind of man Timothy was by nature and inheritance before his conversion and enlistment by Paul in missionary service; and that these old natural and hereditary traits still occasionally showed themselves, demanding constant watchfulness and struggle on the part of Timothy to prevent their staining his life and marring his usefulness.

On the other hand we should regard Paul's praise and his confidence in Timothy as picturing the man Paul wanted him to be, believed he would become, helped him to be, and, in the end, the kind of man he actually became. At one time Paul wrote exhorting him to be courageous. He believed in that to which he appealed. Timothy became that which his friend believed of him. So at the last when Paul's foes were increasing and his friends decreasing and death was near and escape hopeless, it was to Timothy, the one time timid-hearted, that he wrote to hasten to his side to share the last terrors when the

weak and cowardly were deserting and in hiding; and Paul wrote in full assurance that his summons would be obeyed, that Timothy was a man who then feared the face of no foe.

V

What Paul and Timothy Each Owed to the Other

No pen can portray what these two friends were to each other. Their affection was so sacred and their friendship so inspiring that it seems useless, if not a profanation, to try to subject it to any analysis whatsoever. And yet as our theme is the greatness and significance of Paul's friendships both to himself, his friends, and the world, we are compelled to indicate some of the values of this particular friendship or we prove false to our undertaking.

Without intending any disparagement of Timothy, it must be confessed that we have to search his career very minutely to find a single strong masculine note in his nature. While he was well reported of when we first meet him, it is improbable that his name would now be preserved had not Paul's surging love laid hold upon him and breathed into his heart some small part at least of the flaming fires of his own inspiration, and nerved and supported him with his own heart of oak.

Paul drafted him into the soldiership of Jesus Christ and hurled him into those campaigns that were to change history. From the moment they met Timothy was his, soul and body. He committed

his all unto the older man, rendered him absolute obedience and unswerving loyalty. His life and services were at Paul's command. He was ready to do and dare anything to achieve that which Paul asked and hoped of him. There is something about his loyalty and unquestioning subjection that reminds one of the blind loyalty of a dumb brute to its master. With Paul he could achieve great things. But during his earlier years he was, when left alone, as some Samson shorn of his locks.

Where a situation required merely tact and gentleness Timothy was a splendid success even when left by himself. But let difficulties mount up and men's passions and antagonisms be thoroughly aroused and inflamed, then he was no match for the occasion. Perhaps in later years he was able to cope with such situations, but certainly not at first.

As a Christian man doubtless he would always have been faithful and exemplary without the friendship of St. Paul; but he would always, in my judgment, have moved in a small circle. What he became as a missionary, messenger, and soldier of the Cross, he owed to the transforming friendship, faith, and tuition of the mightiest of the Apostles and the mightiest of friends.

When we turn the question about and ask what was the value of Timothy's friendship to Paul, we have quite another answer to discover. Primarily, he seems to me to have provided an exhaustless receptacle for the inexhaustible outpourings of the

love and tenderness of one of the mightiest hearts which has ever enriched a world. Timothy himself alone afforded St. Paul an almost complete circle of domestic ties and relationships. In this respect he supplied what I may term a "feminine element" otherwise so sadly lacking in the friendships and life of Paul. There can be little doubt that Paul's brooding solicitude for Timothy furnished in itself one of the deepest sources of his earthly happiness. If it were conceivable that Timothy had ever sinned basely or treacherously, it is easy to picture Paul as weeping in uncontrollable anguish as did David over the sins and death of Absalom.

The above is what I always think of first when I ask myself what value Timothy's friendship was to St. Paul. But I do not overlook nor underestimate the years of steadfast co-operation which he rendered in all of Paul's labors and enterprises; and there can be little doubt that when Paul at last yielded the post of Commander-in-Chief of all the armies in Christendom, Timothy was one of the ablest and most efficiently trained of all the Corps Commanders upon whom the new responsibilities were henceforth to rest.

We have already seen how anxious Paul was to have Mark with him as he stood at the gates of death; but to Timothy alone of all his score of friends did he directly write, imploring his presence in that hour when Nero was sharpening his axe and the craven-hearted were fleeing in terror. This alone

is sufficient testimony to what each was to the other and of the transformation wrought in the once timid young Timothy by the power of friendship with such a man as Paul.

CHAPTER VI

Luke—The Biographer of Paul

Our knowledge of Luke is derived from the following passages:—Luke 1:1-4, Acts 1:1-4, 16:10-17, 20:5-15, 21:1-18, 27:1, 28:16, Col. 4:14, 2 Tim. 4:11, Phm. 1:24. And as author and historian,—the Gospel of Luke and The Acts.

WE characterize Luke as “The Biographer of Paul.” This title is both inadequate and inexact as descriptive of Luke himself. He was both something more and something less, than the biographer of Paul. He was something more, for he was the biographer of a greater than Paul, even Paul’s Master, Jesus Christ. And he was also the first historian of the Christian church. He was likewise something less than the biographer of St. Paul, for he never undertook to write the life of that great Apostle. Though he tells us much about Paul in the Acts, he neither narrates the story of his early life nor does he describe the tragic end. And though the doings of Paul almost exclusively occupy the last half of the book of Acts, yet even then the story of Paul the man, and also

the story of Paul the missionary and organizer, is strictly subordinate to that larger theme, the unfolding of which Luke has proposed to himself.

The justification of our title for this chapter then, is this,—to express the most striking phase of Luke's relationship to his friend Paul. Our purpose is not to give an analysis of Luke's writings, nor a complete and critical study of his life. While the biographical data concerning Paul found in Acts is incidental, and we might almost say accidental, to Luke's history of the Apostolic Church and its missionary expansion into a world power, yet in these data we find the only account in the New Testament which resembles anything like a connected story of Paul's life after his conversion, including a brief summary of the main features of his three missionary journeys, his imprisonments and numerous legal examinations at Jerusalem and Caesarea, and his final voyage to Rome as a prisoner who had appealed unto Caesar. Fragmentary as all this is, yet it is the only story we have of the Apostle's life, and hence our title expresses a relationship of Luke to St. Paul not sustained by any other of the latter's numerous friends.

I

Who Luke Was

The first thing that impresses us when we raise this question, is the scantiness of our exact knowledge concerning a man who wrote one fourth of our New Testament. He never once names himself in all

his writings. A few times he modestly employs the pronoun "we." He never tells us anything about his individual services, though it is easy to gather that these must have been important. He hides his personality as completely as possible behind the great events, themes, and lives, which he so graphically portrays. Shakespere himself is scarcely more completely hidden from view in his works than Luke in his.

In the entire New Testament Luke is referred to by name only three times, all the references being found in letters of his friend Paul. From these three references, and from statements of Luke himself in Acts, we gain some positive, though scanty, information concerning the man and his movements. From Col. 4:14 we learn that he was a physician, and that he was probably known unto the Colossian church as he sends them his greetings; and by comparing this verse, 14, with verses 10 and 11 of the same chapter, it is evident he was not a Jew, for Paul first enumerates all those with him who were of the "circumcision," and immediately afterwards states Luke was also with him, which excludes the latter from those who were Jews.

From his first appearance in Acts where he is found suddenly and without explanation in the company of Paul, Silas, and Timothy at Troas, we learn that he is already a Christian and a preacher, for he writes: "After he (Paul) had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to

preach the gospel unto them.” Note the words “called us for to preach,” which necessarily includes the writer. Whether he had previously labored with Paul, whether they had ever met before, whether this meeting was prearranged or purely accidental,—all are questions which it is impossible to answer.

Farther information concerning the life and labors of Luke will be dealt with in other sections of this sketch. We are now merely inquiring who the man was, and what is known of his life previous to his joining his fortunes with those of St. Paul. The positive facts have all been covered above; we may, however, speak of some guesses and assumptions, a part of which are quite likely true, others questionable, and still others manifestly impossible.

By some it is thought that he was already well acquainted with Paul at the time he joined him at Troas; in fact, that he was a convert of Paul’s, possibly the fruit of his labors at Antioch. There is no evidence on this point either way.

The conjecture that he was a Greek has much in its favor and nothing to discredit it. He had a Greek name; in his writings he used the finest Greek of any New Testament author; and, lastly, nearly all eminent physicians of the day were Asiatic Greeks. It is also believed that he was a native of Antioch, or, at any rate, a long time resident there. So ancient authorities affirm, and this seems to be borne out by his detailed knowledge of men and events in that city.

The tradition that he was one of the Seventy sent out by our Lord during his earthly ministry, and also that he was one of the two to whom Christ appeared on the way to Emmaus, are both alike clearly disproved by his own statement in the preface to his Gospel where he declares that he had gathered the material for his life of Christ from numerous fragmentary written accounts and from the oral testimony of eyewitnesses. Thus he plainly excludes himself from the circle of those who personally knew Christ when on earth.

II

Luke's Association with St. Paul

With the possible exception of Timothy it is practically certain that no other friend of Paul's was so continuously and for so many years directly associated with him as was Luke.

We have already seen that Paul, Silas, and Timothy were joined at Troas by Luke. Whence he came, and why, and how he happened to fall in with the three missionaries, is entirely unknown; but it seems safe to say that it was no chance meeting. Or, if it was on the part of men, it yet was certainly the working out of one of Providence's vastest designs. It was here that the three baffled missionaries were tarrying when Paul in the night time saw his vision of a Macedonian man and heard his distressed cry voicing the moral hunger of all Europe. The Greek wording of Luke's account of this vision implies that the man of Macedonia was not an imper-

sonal representative of that entire nation, but a certain definite individual. From this fact it has been plausibly conjectured that the "man of Macedonia" was none other than Luke himself.

If that were so, then the course of events was probably somewhat as follows: Luke, who was already a Christian preacher, had recently been in Macedonia, presumably at Philippi, where he may have been living for some time practicing his profession as a physician. He is intimately acquainted with the spiritual destitution of Macedonia and profoundly stirred by it. He feels incompetent to undertake the evangelization of so large a province by himself. He starts on a journey through Asia Minor to find Paul, or else to go back to Antioch, his former home, and secure helpers from that powerful church. Arrived at Troas he learns that Paul and his friends have already reached the city, and hastens to see them.

He inquires about their labors and successes, and they have but a sorry tale to tell him of closed doors on every hand, how the Spirit had forbidden their preaching in Asia and Bithynia, and how they had had to pass through Mysia without opportunity to preach the Gospel. Now they are at Troas, the western extremity of Asia, and no door is open; the Spirit has not yet pointed out where they are to labor, they know not whither to turn. While Paul is telling his story of baffled hopes and purposes, Luke's heart is burning within him.

As soon as Paul is silent, Luke speaks pleading eloquently for Macedonia and Greece. Paul catches at the suggestion. Perhaps this is the call of the Spirit, perhaps this is the explanation why all other doors have been closed. Long the four men discuss the opportunities of Macedonia and Europe, and the closed doors of Asia. Paul desires only the Spirit's assurances. He is ready for new enterprises and hazards. Late that night the four kneel in prayer, Luke pleading for Macedonia, Paul for the Spirit's guidance. In the still hours of the night that followed Paul dreams his dream, sees his vision, hears the Divine call through a human voice. The form of the "man of Macedonia" which he sees is the form of Luke "the beloved physician," and the Spirit bids him go, nothing doubting.

Now all this is conjectural, but at the same time it is exceedingly probable. If true, it lifts Luke to an even higher plane than he has ever occupied before in Christian history, exalted as his position has always been. This would put him on the highest summit of the Divine world-plans at one of the most strategic moments of history. It would make his part in the conquest of Europe for Christianity scarcely less momentous than that of Paul himself. The fact that Luke does not identify himself with the man Paul saw in his vision, has absolutely no weight against the assumption that he was. With his habitual modesty he would never have spoken of this had it been so. He always kept self in the background as did John in his Gospel.

Be the above conjectures as they may, the day after Paul's vision all doubt as to the Spirit's call is swept away and the four evangelists joyfully turn their backs on the closed doors of Asia and their glowing faces toward the open and beckoning doors of Europe. Arriving thither they hasten at once to Philippi, probably guided to this place by Luke himself. Here the foundations of a powerful church are laid by the four evangelists; but Paul and Silas are so aggressive as to be almost immediately thrown into prison, and on their liberation are driven from the city, or deem it wisest to withdraw.

Here Luke himself suddenly disappears from the narrative in Acts, i. e., the personal pronoun "we" is dropped and the narrative resumed in the third person. He does not again use the word "we" in connection with the labors and travels of Paul until a period of about seven years had elapsed when the latter, on his third missionary journey, was again rejoined by himself here in Philippi where he had been left at the time of Paul's first invasion of Europe. Where Luke had been all these years, and what he had been doing, is entirely unknown; for again his modesty prevented his telling us anything about his own movements, save where he could hide them behind the personality and deeds of his hero-friend St. Paul. It is quite generally believed that he had spent these years laboring by himself in Philippi. There is only one serious doubt to be cast upon this, and that is that in Paul's letter to the Philippians in after years he makes no reference

to such a period of service on the part of Luke. This is not conclusive by any means; for even if Luke had been there so long, there was no special reason for Paul's referring to a work which would have been so much better known and understood by the Philippians than by himself. It may also be remarked in passing that neither did Paul in his letter make any allusion to Silas who we positively know was joint founder of the church with himself, Luke, and Timothy. The fact is, the nature of the contents of the letter did not call for any references to either Luke or Silas.

But whether at Philippi or elsewhere it matters little, of this one thing we may be sure and that is that to such a man as Luke these years were not barren or unfruitful.

Rejoining Paul at Philippi then, on the latter's return trip through Greece and Macedonia on his third missionary journey, Luke became his inseparable companion for all the sad remaining years of the Apostle's life. With Paul he made that long, solemn, and, in many ways, mournful final journey to Jerusalem, endeavoring at times with others to dissuade the Apostle from hazarding his life among his foes in that tragic city.

He was a witness of Paul's arrest in Jerusalem and his companion, or in closest touch with him, during all his weary years of imprisonment at Caesarea. This is evidenced by his detailed knowledge of every move in Paul's many legal examinations, his deep penetration of the hidden motives

controlling the actions of the various officials before whom Paul was accused and tried. That he was with Paul here is also proved by his verbal reports of Paul's many speeches in his own defense, and of the powerful effect these had on his judges and their comments thereon.

When at last it was determined to send Paul a prisoner to Rome in accordance with his appeal unto Caesar, it was Luke with one other friend, Aristarchus, who voluntarily shared Paul's long journey and mortal peril. With Paul he suffered shipwreck, with Paul the Imperial prisoner he entered the Eternal City, awaiting the unknown. Here, too, he voluntarily remained those long and terrible years, that he might comfort his friend in his chains and assist him in executing his dungeon-born plans for the evangelization of that mighty city, which was leaving him to languish in a felon's cell. We learn this fact about Luke's religious activities here at Rome from Paul's letter to the Colossians where he speaks of Mark, Aristarchus, Demas, and Luke, as his "fellow laborers."

It is barely possible that for very brief lengths of time Luke was out of the city, as he did not always send greetings to the churches to which Paul wrote from time to time. But whether this is true or not, one thing we do know and that is that he not only shared Paul's first and milder imprisonment but was by his side during his second and more bitter confinement. In Paul's second letter to Timothy—the last he ever wrote—he speaks of the

terrible rigor of his situation and the mortal peril he was in. He tells of the whereabouts of his faithful lieutenants on distant fields of conflict and service, and of the cowardice and desertion of some in Rome. In heart-broken tones of loneliness, and yet with infinite gratitude, he writes "only Luke is with me."

What a simple eulogy of this quiet but fearless friend. The self-advertising and loud-voiced are hiding in craven terror, Luke "the beloved physician" is still at his post, ministering to a suffering heart as once he ministered to suffering bodies. Let peril come, let death come, let Nero sharpen his axe, let all others flee,—here is another of that noble, self-sacrificing profession who is ready to hazard his life at the call of duty and honor. In that hour to which heavenly hosts bore witness and back to which all after ages have gazed in wonder and awe, the names of two men shine forth out of the murky darkness with a light and glory which neither time nor circumstance can ever dim—Paul awaiting his physical death and spiritual crown, and Luke, physician and soldier of the Cross, by his side holding his hand and steadying his courage for his last journey, the journey of his spirit to its heavenly rest.

In that scene and hour Luke won new honors for the medical profession, undying glory for Christian courage, and unfading laurels for human friendship.

O Paul, thou wert the master-friend as well as master-Christian. Luke was with thee to the last,

and the once timid Timothy and cowardly Mark are hastening over the waves to share thy peril. "Faithful unto death"—such are they whose souls thou hast set on fire with the flame of thine own mighty spirit.

III

Luke's Service to Christianity

We have already noted three phases of the services of Luke the missionary and preacher,—that he was one of the founders of the Philippian church, that he did evangelistic work at Rome, that for years he was the faithful attendant of St. Paul, ministering to his comfort and encouraging him in his labors.

Important as these particular forms of service were, yet the monumental achievement of Luke was his authorship of the Acts and the Gospel which bears his name. If he was a Gentile, as he undoubtedly was, then it is entirely likely that he was the only Gentile author of any book of our inspired Scriptures. It is remotely possible that Job was not written by a Jew, but it is more likely that it was.

Great as has always been the acknowledgment of the church's debt to Luke as an author, it is doubtful if his share in the writing of the New Testament has ever been fully appreciated. We are accustomed to regard Paul as the author of far more of the New Testament than any other man. In number of books this is of course true, he having written thirteen out of a total of twenty-seven, John stand-

ing next with only five to his credit. But when we consider volume of matter, apart from the number of books, we find to our surprise that to Luke is due the preëminence.

In a New Testament of 273 pages such as now lies open before me, I find that the Gospel of Luke and the Acts together total $74\frac{1}{2}$ pages, or six pages more than one-fourth of the entire New Testament; while Paul's thirteen letters total just 70 pages, or, in other words, $4\frac{1}{2}$ less than Luke's two books. Together these inseparable friends wrote $144\frac{1}{2}$, leaving $128\frac{1}{2}$ to the credit of all other writers of New Testament Scripture.

Now let us consider for a moment the value and significance of Luke's writings, apart from all questions of bulk. In doing so we can of course but hint at certain points, their true value and significance can never be measured, much less attempted in a brief sketch of the author like this.

There are two special values of the Gospel of Luke over and above those of the other three,—numerous facts not elsewhere reported, and the spirit of the universality of Christ's message as designed for all men and races. This is not to deny that the other Gospels may record facts which Luke omits, or that they do not have merits lacking to his, indeed, such is the case; but here we are simply dealing with the importance of his own contribution to a complete understanding of the life, mission, and message of our Lord.

It is said that Luke records over forty events and parables not elsewhere referred to. *See below. He alone tells us of the angels' song, and of the shepherds' visit to the manger of the infant Jesus; of the repentance of one of the thieves on the cross beside our Lord's; and of the walk to Emmaus after the resurrection. He alone records the parables of the Good Samaritan, the Prodigal Son, and the Rich Man and Lazarus. He alone traces Christ's descent back to Adam, speaks of Christ's enrollment in the Roman Empire, tells us of the aged Simeon, and the prophetess Anna, of Christ's reference to Elijah's mission to the heathen woman, of the ten lepers cured and of only the one Samaritan returning to render his thanks. He alone gives the account of Christ's refusal to permit John and James to call down fire upon the Samaritan villages. And also, it is he alone who records the great songs of the nativity of our Lord—the Benedictus of Zacharias, the Magnificat of Mary, the Nunc Dimittis of Simeon, the Ave Maria or Angel's greeting to Mary, and the Gloria in Excelsis. Luke's Gospel is also the gospel of the poor and outcast, the gospel of womanhood and infancy, and the gospel of prayer.

This Gospel also, as has been said, strikes a note of universality not attained in any of the others, and it was undoubtedly written more particularly for the Gentile world. The proof of this is abundant.

*See Vincent's "Word Studies in the New Testament." Vol. I.

In the first place, there is its dedication or ascription to "his excellency" whom Luke designates by the name of "Theophilus," probably a pseudonym for some particular Roman official and friend of his. The entire contents of the book also bear traces of this note of the universality of the Gospel message. There are comparatively few quotations from the Old Testament, as these would be unfamiliar to his readers, or not regarded as authoritative even if given. He explains the meaning of Hebrew words and geographical references, and quotes the words of the aged Simeon, of Zacharias, and of John the Baptist, all of which declared the light of the Gospel was to be the light of the Gentiles. Likewise Luke specially emphasizes Christ's gentle dealings with the Samaritans and his frequent commendations of their true nobility of character.

Such, in brief, are some of the notable characteristics of this the most literary and artistic of the Four Gospels. Incidentally it might be mentioned that the book is a revelation of the innermost nature of its author by showing to us what specially interested him and the matchless skill, beauty, and tenderness with which he reports and portrays the facts he has gleaned concerning our Lord and his life and ministry. This Gospel reveals its author as a man of beautiful spirit and delicate taste, and of sincere piety joined with broad intellectual grasp and keen mental insight.

Passing now to the book of Acts, we have before us the most indispensable, perhaps, of all the books

of the New Testament. It is both the supplement and the complement of the Gospels, without which they would not be made perfect. It seems to me that any one of the four could better be spared—provided the other three were left—than the book of Acts. The Gospels quite largely duplicate each other, but there is no book that duplicates the story of Acts. If any one of the Gospels had never been written, the world would probably never have been conscious of its loss. Had Acts never been written, the lack of such a book would have been felt in every generation of Bible students, and the gaps in our knowledge of the Apostolic Age irreparable. To be sure some small part of this information is found in an unsystematic and fragmentary form in the various letters of St. Paul: but those letters themselves would be largely incomprehensible without the narrative of Acts, and their value much less.

In Acts we have recorded the fulfilment of Christ's promise of the Spirit's coming, the beginning of church organization, the first admission of Gentiles into the Christian church, the final settlement of their relation to the Mosaic law and Jewish customs, biographical facts about the Apostle to the Gentiles, a brief outline of his three missionary journeys and the part his many friends played in making them such triumphant successes, brief extracts or summaries of his great sermons and of his addresses in his own defense before Felix, Festus, and Herod, together with the account of his final voyage as a prisoner to Rome.

The book ends most abruptly and in an apparently unfinished manner with Paul, though a prisoner, yet "in his own hired house, and receiving all that came unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

Every generation of Christians has deplored the fact that Luke does not relate all that befell Paul in Rome, nor give the story of his final martyrdom. Such facts would add greatly to our historical knowledge and satisfy our eager interest in all that concerned the life of the Apostle. Now, however, there is a feeling that the book is unfinished, and various explanations have been attempted. Some believe Acts was to have been followed by a third book which was never written.

Be that as it may, it is altogether probable that Acts was written after Paul's death, that Luke was more familiar with the details of his last years and martyrdom than any other man, and that he could have told the whole story had he chosen. Why did he not do so, was the story too painful, or had he other reasons? I believe the latter to have been the cause, and that it is not impossible to discover what these reasons were. I believe they lie in the nature of the book itself and Luke's definite plan in its composition. For formless and planless as the book seems in its rapid passing from topic to topic and from men to men, it yet, rightly understood, moves unswervingly toward its foreseen goal and climax.

In the last half Paul's name is so constantly

before us, and the account of his activities so exclusive, that he seems the hero of Luke's narrative. But this is only in appearance, it is not the fact for a moment. Much as Luke loved and admired Paul, and much as he had to report of his achievements, he never for a moment loses sight of his supreme purpose. He begins the narrative with the Apostles at Jerusalem; then he tells the story of the carrying of the Gospel message by the deacons into Samaria; Christianity next reaches Antioch and becomes a grand missionary enterprise; from Antioch it sweeps across mountains and deserts, and on over islands and seas until it reaches Imperial Rome herself. The Church has arrived at the heart of the world. It has become from a mere Jewish sect in an obscure corner of the Roman Empire the prospective religion of mankind,—dominant, imperial, universal. Like Rome herself it now sits serenely upon the Tiber's Seven Hills and takes in all nations, kindreds, and tongues, in its world-sweeping, prophetic glance.

Why, then, should Luke concern himself with a man and his fate; however great the man, he had a vaster and mightier theme. He would not end his narrative with a tragedy, but with a shout of triumph—a triumph which was yet to topple over the palace of the Caesars and undermine their throne. Such a book must not concern itself with the tragic fate of an individual, but with the glory of a Gospel enthroned. Luke ends his story with Paul preaching that Gospel, for this was the true end and climax of the command of the risen Christ

in Acts 1:8—"Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This command in itself gives in compact phrase and outline the story of Acts, and the unfolding of the fulfilment of which Luke makes his supreme motive and guide.

So then Paul's death need not be told. Its telling would have been a literary blemish and a moral and spiritual anticlimax in a book of such vast design. Paul is not the hero of Acts, not for a moment, his personality and doings are but the necessary material in the architecturally magnificent plan of Luke. The one only and unrivalled hero—if such a term be allowable—is Jesus Christ and the world-conquering sweep of his splendidly aggressive and triumphant message to mankind.

Having now briefly pointed out the permanent elements and world-significance and value of the two books written by Luke, perhaps we should also note in passing that some see another motive and purpose in their composition. It is held that both works had an immediate and exigent purpose; that they were in reality and primary intent masterly defenses of the Christian religion; that they were written at a time when the heavy hand of the Roman emperors was everywhere being murderously laid upon the followers of Jesus Christ, and that Luke's purpose was to show that there was no essential or historic reason why the church and state should misunderstand or be hostile to each other.

The evidence produced in support of this contention has considerable weight. Both books are dedicated to a Roman official of high position,—one already instructed in the fundamentals of the new religion; and through him it was hoped and expected that they would have wide circulation in the official world. Both books connect important facts in Christian history with synchronous dates in the affairs of the Roman Empire. Both books portray the spiritual nature of the kingdom of heaven, together with the universality of its appeal and offer of salvation. The Gospel shows how the persecutions of the founder of Christianity were instigated by the bigotry of the Jews, not waged by Rome; rather did the Roman official Pilate pronounce Christ guiltless of any offense against the laws of the Empire; and Acts tells the story of how the chiefest Apostle of all, though examined again and again before Roman tribunals, was every time pronounced innocent of the charges against him. The implication of all this, and the inference Luke intended the official world to draw, was that if Rome should in his day begin a policy of persecution it would be a most radical and unwarranted departure from her historic attitude of impartiality and generous tolerance of the new and innocent religion.

How far such an apologetic motive may have prompted the writings of Luke we cannot say. But even granting weight to the above reasoning, we do not thereby in any way negative what has been

said about the grander and more enduring purpose and value of his two masterpieces of Christian literature and inspired Scripture.

IV

The Congeniality of Luke and Paul

The congeniality of these two friends, Luke and Paul, is something surpassingly fair to contemplate. Their mutual affection ran so deep and clear as scarcely ever to find expression in words—one immortal phrase sounds the depths and compasses the heights of Paul's regard for his friend, "Luke the beloved physician." What a commentary is this on the personality of Paul's "fellow laborer." What a revelation of the winsomeness of the man, and also of his gentleness and helpfulness in his professional capacity. All agree that Paul was far from being a well or strong man physically. And I have always believed that Luke must have been his personal physician, as well as inseparable friend and fellow traveller and missionary.

That Luke loved Paul with equal fervency is more than proved by his account of Paul's unapproachable services to Christianity, by his years of devoted attachment to Paul's person and work, and by his dauntless heroism in remaining with the doomed prisoner when none other stood by his side, and when his loyalty alone would have been sufficient cause to involve him in the same martyrdom that Paul suffered.

Nor was the congeniality of these two men solely one of the heart. It was not limited to a common loyalty to Christ. It was not measured by their equal moral and physical courage in the face of persecution and death. That congeniality was something larger than any of these things, or than all of them combined. It extended to the widest realms of the whole intellectual and spiritual natures of the two men.

In culture, in character, in knowledge of the world, in statesmanlike grasp of the predestined conquests, sway, and imperial might and majesty of Christianity as a world force, not another man of the entire New Testament, save Paul only, is for a moment, to be compared with Luke. These two men alone were cosmopolitan and, in the best sense of the phrase, "men of the world." All other New Testament authors and all other men therein referred to, including every one of the Twelve Apostles, were, compared to these two, mere provincials. Whatever the depths of others' spiritual insight and grasp of the great fundamentals of Christianity, yet they were what is termed "other worldly" every one of them, and significantly lacked anything approaching a comprehension of the true relation of Christianity to civil government and national life and institutions, or of the destined place of Christianity as a world-conquering and world-transforming force. Possibly toward the end of their careers both Mark and Titus may have approached something of the cosmopolitan outlook

of Luke and Paul; but in breadth of culture and depth of spiritual insight and grasp, they never approximated the same class.

While Luke is not to be compared with Paul as a preacher or man of action and practical achievement, yet he does rival him as a thinker and historian, in the breadth and solidity of his learning, and in his grasp of the essentials of Christianity as a religion and of its future sway as an imperial and conquering force in the world's affairs; while, on the other hand, he surpasses Paul as a literary artist, and somewhat also in the bulk of his literary output.

His theological views were practically the same as St. Paul's; and they held identical views as to the universality of the Gospel appeal, message, and power, as meant for and adapted to men of every race, degree of culture, and moral status or condition.

While Paul undoubtedly loved Timothy the best of all his friends, yet that love was the brooding paternal affection of an older and stronger man for one whose very weaknesses called out his protecting strength; but his love for Luke was of an altogether different nature, one that in no way came into rivalry with his affection for Timothy,—the love of one strong man for another of equal strength, years, and ability. There is a fundamental lack of equality and mutualness about the friendship of Paul and Timothy; they never were and never could be on the same plane. There is no such disparity in the

mutual love of Paul and Luke. Titus was a man of more independent and aggressive practical achievements than Luke, in all other respects he must be put in another and somewhat lower class.

Take all of Paul's friends and consider all their points and characteristics—mental, spiritual, intellectual, and personal—and Luke will be found the only man in the list, and the only man of the entire New Testament, whom we can think of as anything like Paul's peer, the only one whom we can conjecture to have been a complete companion for the varied and inexhaustible riches of Paul's mind.

What royal banqueting of heart and soul must have been theirs—whether in conversation or in silence—as they journeyed together over the fabled and classic land of Greece; as they voyaged from Caesarea to Rome and as shipwrecked mariners wintered in Malta; as together with imperial vision they labored to evangelize Imperial Rome herself; as they sat together in the lonely nightwatches in Paul's felon's cell, awaiting the fall of Nero's bloody, releasing, crowning axe—and in the death of the one “they were not divided.” O Luke, thou man of the “unsaid word” and unheralded deed, the great Apostle knew thee as thou wert, and as his mighty heart beat in rhythmic music to thine own his unconscious but answering hand penned thine immortal epitaph—“Luke the beloved physician.”

V

What Paul and Luke Each Owed to the Other

All through our brief review of this holy marriage of two of the mightiest souls whose love and friendship has ever blessed this world of ours, we have been constantly finding new material on the topic we have now reached. We need not repeat or enlarge upon what has gone before, merely add a word or two farther.

In Paul's letters we find many medical terms and allusions which are undoubtedly due to his years of constant intercourse with St. Luke. On the other hand in Luke's writings, which in all probability were both composed after Paul's death, we find about two hundred words or phrases common in St. Paul's epistles. This proves the influence of the latter upon Luke, or else that the phraseology was common to both in their familiar intercourse and evangelistic labors. On either supposition it shows the profound affinity of the two men—mental, literary, and theological.

Had there been no Paul, what would have been the story of Luke's personal services to Christianity? Had there been no Paul, of what would Luke have written beyond the first third of Acts? Had there been no Luke, what would we know of the Apostolic Age, of Paul's life and missionary journeys, and where would we find the key to the knotty questions of his epistles?

I have characterized Luke as "the biographer of St. Paul." The phrase does not do him justice. Let me amend it by calling him "the most indispensable friend of St. Paul." But he is far more even than that. He need not shine by borrowed light; he is himself a luminary of the first magnitude. With Peter, John and Paul, he must forever rank as one of the four colossal figures of the New Testament. Though inferior to the other three in the founding and spreading of Christianity, yet in revealing its essential spirit and nature and in recording its mighty advance and world significance and destiny, he surpasses the first two and rivals the third.

O man of matchless heart and matchless pen, we need not compare thy merits nor praise thy greatness. With thee we have heard a mother's "Magnificat" and listened to the angels' song above Judea's hills: with thee we have journeyed with a Gospel despised and persecuted at Jerusalem, till we have seen it enthroned on the Tiber's Seven Hills.

CHAPTER VII

Aquila and Priscilla—Paul's Fellow Craftsmen and Fellow Evangelists

Our information concerning their activities is based upon the following passages:—Acts 18:1-3, and 18-26, Rom. 16:3-5, 1 Cor. 16:19, and 2nd Tim. 4:19.

THE names of Aquila and Priscilla have a fairly familiar sound to every student of the New Testament; but if asked to tell something definite about them I doubt if one in ten of average Bible readers could give any information beyond the fact that they were tentmakers: some probably would not even recall that fact. Perhaps this is not altogether surprising as they are named but six times in the entire New Testament, their names being found in only four books,—three times in Acts 18, once in Romans, once in 1st Corinthians, and once in 2nd Timothy. Our entire information concerning them is all contained in just eleven verses,—six in Acts, three in Romans and a fragment of a verse in both 1st Corinthians and 2nd Timothy.

Our conclusion from this might be that they were persons of very minor importance, that there is little we can know of them, and that that little is scarcely worth the trouble to acquire; that it would add nothing essential to our Biblical knowledge, to our acquaintance with great and inspiring characters, or to our understanding of the more notable of Paul's friends, or of the breadth and intensity of his friendships and their value to his heart and to his labors. Any such hasty judgment as this would be totally erroneous. Aquila and Priscilla are persons we cannot afford not to know. We ought to make their acquaintance for many reasons:—for their own inherent worth, for the extension of our knowledge of early missionaries and their labors, and for our farther understanding of Paul's capacity for friendship, and how he always made this divine endowment tributary to his life mission.

I

Who Aquila and Priscilla Were

Who then were Aquila and Priscilla? In the first place they were husband and wife. And they are the only husband and wife in all Scripture of whom it can be said that one is never named without the other. There is no other couple in Scripture who were both so continuously and unitedly engaged in religious work. Twice Aquila, the husband, is named first; four times the wife is named first, showing that there was practically no difference in

their ability and zeal in the Lord's service. All these facts give them a place of unique importance and distinction.

Aquila was a Jew of "the dispersion" born in Pontus, a Roman province in northeastern Asia Minor bordering on the Black Sea. Of Priscilla's birthplace and nationality we know nothing, some conjecturing she was a member of an eminent Roman family of similar name. When they are first introduced to us in the narrative in Acts, they are fresh arrivals at Corinth having come there directly from Rome whence they had been driven out by a decree of the Emperor Claudius expelling all Jews. From secular history we learn that this decree was promulgated because of constant turmoils in the Jewish quarters, which arose on account of the preaching of Christ by unknown disciples. Whether Aquila and Priscilla were among those who first told the Gospel story in Rome, and if so, where they first learned it, are questions which can never be answered. Some like to believe that they were among the founders of the Roman church. But when Luke first mentions Aquila he calls him a "certain Jew," and not a "disciple" as would have been more natural had he already been a Christian; nor does he say anything of any previous service the couple had rendered Christianity. These facts would seem to argue that they were not Christians at the time of their arrival in Corinth, or at any rate had

never been aggressive workers. One other fact concerning them is given us at this point, namely, both husband and wife were tentmakers by trade.

II

What Aquila and Priscilla Owed to Paul and He to Them

When Paul reached Corinth, worn out by his defeat and discouragement at Athens, he found Aquila and Priscilla already there. Now in after years in his first letter to the Corinthians he declared that he himself planted the church in their city. This throws a side light on his influence upon Aquila and Priscilla. The fact that they were there before him and yet had taken no steps to establish a Christian community, argues that either they were not Christians at the time, or else they were not active workers.

But the fact that immediately thereafter and during the entire rest of their lives they were fearlessly and aggressively laboring for Christ, seems to prove conclusively that whether they owed their conversion to St. Paul or not, they certainly did owe to him their enlistment for life in that work to which Paul gave "the last full measure of his devotion." So here again are fresh laurels of friendship and friendship's holiest fruitage, with which to adorn anew the brow of the great Apostle. Aquila and Priscilla owed to Paul the knowledge of the joy of service, and will to all eternity owe to him the joy of the memory of their service and its

rich and blessed rewards. He entered their humble home a weary, heart-worn traveler, unprepossessing in appearance, feared, hated, and persecuted by their fellow countrymen, and scoffed and jeered at by the cultured and philosophical Greeks among whom they were temporarily residing. He spoke, his face lightened, his voice thrilled, the flame of his spirit set on fire their own—and they were his and his Lord's for time and for eternity. But Paul also owed them much. It was not all giving and no receiving on his part.

In the first place they gave him a home when he was in sorest need of a home's shelter and gentle ministrations. He reached Corinth and continued while there as he afterwards wrote, "in weakness, and in fear, and in much trembling." Aquila and Priscilla were in worldly circumstances at the time but poor tradesmen; but they learned that a fellow-craftsman in dire straits physically, socially, and mentally, had arrived in their town. That was enough for them, no matter who he was or that others looked at him askance, their hearts and home flew open to receive him. They gave to him their hearts and their home, he gave them entrance into the joy of his life mission. Years afterwards from this same city he wrote to the church at Rome where Aquila and Priscilla were again living, calling them his "helpers in Christ Jesus,"—a blessed and grateful remembrance of what they had been to him and his work in Corinth and later on in Ephesus.

Nor were their generous hospitality, tender friendship, and loyal co-operation the only services they rendered Paul. At some period of their labors together in the cause of Christ, they fearlessly imperiled their own lives that they might save his. Paul's words concerning this occurrence are—"who have for my sake laid down their own necks." Friendship could go no farther, loyalty to Christ's service could go no farther. They deemed his life more indispensable to Christianity than their own, death had threatened him, they stepped into the breach, Paul was saved.

Here is another obligation Paul was under to his friends. Without friends his world-service could never have been what it was; nay, his life itself would have been forfeited long years before the end finally came, for again and again during his perilous travels and labors did they save his life. Here then is another tribute to the glory of friendship, another measurement of the inestimable value of the friendships of St. Paul. This deed of Priscilla and Aquila was well known to the early church. And the obligations under which the church of that day rested because of their act of heroism was freely and gratefully acknowledged everywhere, for Paul wrote of them—"unto whom not only I give thanks, but also all the churches of the Gentiles." Here is an added reason why we as Christians and Bible students should recognize the significance of the lives of these friends of St. Paul. We of this day and generation owe to them as did the early church

the saving of Paul's life, and we should as generously acknowledge the obligation.

It is to be noted that in the account of this brave deed husband and wife were one as in all else. Priscilla's name is in this instance given first, and all the pronouns used in Paul's recital of the occurrence are in the plural number. "Greater love hath no man than this, that a man lay down his life for his friends." So these tentmakers reached the loftiest heights of friendship, Christ's own words so declaring.

Just where and when this defense of Paul's life took place we cannot tell, as Luke makes no reference to it in Acts; but it may very well have been at Corinth or at Ephesus in both of which cities they labored with him for long periods of time. In Corinth Luke informs us that at one time the Jews raised a mob against Paul, and that during the disturbance Sosthenes, another friend of Paul's, was openly beaten by the Greeks, even before Gallio's judgment seat, and without interference on his part. If this was not the occasion when Aquila and Priscilla saved Paul's life, then in all probability it was at Ephesus while they were laboring together there. It will be recalled what a mob Demetrius the silversmith raised in that city, saying among other things to the infuriated multitude—"Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands." Then later follows

this account of the course of the attack which was precipitated:—"And the whole city was filled with confusion: and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theater. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring him that he would not adventure himself into the theater."

Among the "disciples" who restrained and protected Paul at the hazard of their own lives, may very well have been Aquila and Priscilla; and it may have been in their own home where he was forcibly restrained and outwardly guarded. But be the place and time where and when they may, of the facts of their protection and saving of his life there can be no question; and he always carried with him a tender and vivid recollection of the loving bravery of his staunch-hearted helpers and friends, Aquila and Priscilla, his fellow craftsmen and fellow evangelists.

It is also probable that Paul's deep interest in the Roman church, and his minute knowledge of its condition and affairs, were derived from his intercourse with these same friends; and that his ardent and ever increasing desire to visit those far away brethren of the Imperial City was kindled in like manner, or, perhaps by their direct appeals that he should do so.

III

Aquila and Priscilla's Manifold Services to Christianity

In enumerating the manifold services to Christianity rendered by Aquila and Priscilla it is not necessary to repeat here what has already been said of their relation to Paul,—how they furnished him a home at Corinth, aided him there in all his labors for Christ, and, as we have seen, once saved his life.

Another far-reaching service which they rendered to Christianity was also given through a single individual to whom they gave invaluable instruction in the things of Christ. This story may best be given in Luke's own words. "And a certain Jew named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through grace: for he mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ."

What a tribute is this to the courage of this humble, consecrated couple—tentmakers by trade—who ventured to instruct the most eloquent and one of the most learned men of the New Testament; and what tact they showed in doing this privately, probably in their own home, and in such a way as to give no offense. As Apollos afterwards went over Greece thrilling and convincing multitudes of men with the story of the Gospel of Christ, his power and success were in no small measure the fruitage of the sowing of Aquila and Priscilla.

Paul is usually spoken of as the founder of the church at Corinth. He himself declares that he “planted” it. This is of course true in the sense that he was the preëminent leader in that work; but it must be remembered that all the while he was laying those foundations—“a year and six months”—he had with him four consecrated and efficient helpers,—Silas, Timothy, and Aquila and Priscilla. So this husband and wife rendered that church a threefold service,—they entertained Paul while laboring there; they themselves were his “helpers in Christ” during the entire year and a half he spent in laying its foundations; and later on, they, by the voice of Apollos, though far distant themselves, yet spake the word in that city.

When Paul finally left Corinth to hasten to Jerusalem to keep one of the feasts, so profound was his faith in the ability and consecration of Aquila and Priscilla that he took them with him to Ephesus; and after the briefest possible stay there hastened

on his journey, leaving them to carry on the work independently. Here they remained diligently at work during probably the entire interval elapsing between his second and third missionary journeys to that region—a period of some three years—in which time he visited Caesarea, Antioch, and Jerusalem; and then slowly retraced his steps going “over all the country of Galatia and Phrygia in order, strengthening all the disciples.” At length having arrived at Ephesus once more, he found Aquila and Priscilla still there and still faithfully at work as he had left them. Hence they, far more than Paul himself, were the real founders of the Ephesian church, a church which at various times enjoyed the preaching and pastoral services of such men as Apollos, Paul, Timothy, and, lastly, John, “the beloved disciple.”

When Paul reached Ephesus he joined Aquila and Priscilla whose faithful work had been quietly spreading for three years, and, as everywhere else, he at once became, without any effort on his part but by right of his imperial genius, the dominant personality and central figure in the evangelistic campaign already well under way. Things now began to move quickly and soon multitudes were converted, books of magic were publicly burned, and an uproar was on.

Here Paul labored two years, probably enjoying the assistance of Aquila and Priscilla during the entire time, for it is from this city he wrote to the church at Corinth and sent the greetings of these

friends, and also the greetings of "the church that was in their house." So their services to the church at Ephesus were the founding of the church itself, laboring for its welfare some five continuous years, and, lastly, furnishing their home for the regular gathering place of believers for worship. And it may be said in passing that this is our reason for believing it may have been at Ephesus where they saved Paul's life from the attacks of the mob which was incited to murderous frenzy by the malignant and crafty eloquence of Demetrius the silversmith.

We next hear of these devoted missionaries and evangelists back at Rome, and again, as at Ephesus, there was "a church in their house." To them and to the church Paul sent remembrances and greetings in his letter to the Romans which was written at Corinth.

The last time their names occur in the New Testament is where Paul, in his second letter to Timothy, again sends them his greetings. From this letter and his greetings we learn that they were now a second time in Ephesus and were upholding with all their old time fervor and zeal the hands of their young pastor Timothy in his critical and laborious ministry in that city. This is the last information we have concerning them. If this were the last service they ever rendered Christ and his church, what a climax to what useful lives. What fairer evening could there have been to such a blessed couple than spending the moments of its sunset

glory counseling, aiding, and steadying a young minister in a great church of which they themselves in a quiet way were the real founders.

Whether Aquila and Priscilla were great in intellectual ability or not, we have no means of judging; but we do know they were giants in character and mighty in usefulness.

Great preachers they entertained, instructed, and protected. Their homes became churches in two continents. Great cities and varied races knew them face to face, and heart to heart. Their life work is inseparably associated with Rome, Corinth, and Ephesus. Their names on earth are inseparably associated with those of Apollos, Timothy, and Paul. Their reward in heaven is that of righteous men and prophets for the Master himself hath said—"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward."

Their whole lives after meeting with Paul at Corinth and after they came under the spell of his imperial heart and master passion, were lives of hardship, of personal danger, of ceaseless toil, of homelessness or incessant changing of their homes, as peril or duty compelled or dictated. What endless thousands of miles they traveled over seas and mountains and plains, ever hastening onward on the King's business. How they toiled at their trade of tentmaking as did Paul himself that they might be independent

and self supporting, and devote all their powers to the service of God.

They were willing to go through life with never a permanent home in order that the homeless churches of Christ might find homes in their temporary abiding places. In the providence of God they were led from city to city and from continent to continent, here to found a church, there to furnish persecuted believers a place of worship, again to instruct some young preacher, furnish some prophet of the Lord a home, or defend some life at the hazard of their own. What a husband and wife were they, what unity of heart and head and hand. Match them in Scripture you cannot. Who in the annals of time are their peers?

IV

The Majesty and Divinity of Human Friendship

There is something about the friendship of these two with St. Paul and its significance to the world that is almost too sacred for eulogy or comment. It need not be eulogized. The simple telling of the tale is sufficient. In Paul's dying hour he sent them his heart's last greetings. In life he had multiplied his personality and presence and power through them and their labors; after his death he was still laboring through them in his old pastorate at Ephesus. And how they, too, multiplied their personality and power through the gifted and eloquent tongue of Apollos as he hurried from city to city of ancient Greece, outshining with his resplendent

eloquence her own native orators, famed in song and story, even as he had a sublimer and loftier theme than they.

Surely we can know Paul only as we know his capacity for friendship. We can know the greatness of his life and labors only as we measure the life and labors of his friends, among whose names, shining with a lustre all their own, we read those of the two humble tentmakers Aquila and Priscilla, husband and wife, one in consecration on earth, one in glory in heaven.

CHAPTER VIII

Apollos—The Man Whose Career Proves There Was No Jealousy in Paul's Friendships

The story of Apollos's career is found in the following passages:—Acts 18:24, 19:1, 1st Cor. 1:12, 3:4-22, 4:6, 16:12, and Titus 3:13.

AT first glance the title chosen for our sketch of Paul's friendship with Apollos may sound derogatory to each man. The denial itself may seem to belittle our conception of the greatness of Paul by the very fact that we should deem it essential to be made.

But such is not really the case. It rather enhances his greatness by showing that he was free from those petty vanities and weaknesses which have commonly marred the characters of so many of the greatest men of history. It presents St. Paul to us as preëminent among the preëminent in the lesser virtues of life as well as in the more rugged and striking ones. How many of the great men in church and state have been bitterly jealous not only of their chief rivals, but even of the successes and honors which were gained by their own subordinate friends and devoted adherents. Paul gathered

about himself a circle of brilliant young men; but in their talents, honors, and successes, not only was there not a taint of jealousy or suspicion on his part, but rather encouragement, pride, and rejoicings.

I have also said that our title may sound derogatory to a man of Apollos's gifts, for it might be said that he and his career are used merely as a foil to set off a minor virtue of St. Paul. But neither is this true. Rather does our title do him honor also by singling him out as a man of such mark that he alone of Paul's score of friends, was the one whose talents were best calculated to arouse jealousy in the heart of any man capable of harboring that passion. This absence of jealousy between these two great men is to my mind the very crown and halo of their friendship. Never do I recall this particular friendship of Paul's without thinking of this as its chief beauty and glory.

I

Who Apollos Was

Apollos has already been introduced to us in the sketch of Aquila and Priscilla; but in order that each study may be complete in itself, let us assume that we are now to make his acquaintance for the first time.

Like Aquila, who was born in Pontus, Apollos was also a Jew of "the dispersion," born on the continent of Africa in the city of Alexandria. We first meet him at Ephesus. He is described as "elo-

quent," the only man so spoken of in the entire Bible. This fact alone will give us some idea of his remarkable powers. We are also told that he was "mighty in the Scriptures, instructed in the Way of the Lord, and fervent in spirit." Here we have the portrayal of a splendidly equipped preacher: he knows his Bible, has command of the facts of Christ's life, and is wholly consecrated to his work.

Nor is this the entire story of his equipment and endowments. He was on a missionary or evangelistic tour when he arrived in Ephesus, where Aquila and Priscilla were already quietly at work founding a church, left there for this purpose by their friend St. Paul.

At once upon his arrival Apollos entered into the synagogue and spake "boldly," hence he was a fearless man. He taught "diligently," and hence was faithful as pastor and guide. Naturally Aquila and Priscilla went to hear him. They discovered in the man and his message but a single deficiency, a deficiency of knowledge of fact only: in all other respects—eloquence, learning, consecration, fidelity, and fervency—he was the ideal, the master preacher.

The one deficiency they discovered was this—he knew only the "baptism of John." He had never heard of Pentecost or the "baptism of the Spirit." This presented a difficult problem to Aquila and Priscilla, who were but tentmakers and lay members of the church, while the speaker was the most eloquent and one of the most learned men of his generation. Yet duty was plain, and where duty called the

feet and tongues of Aquila and Priscilla were never laggard nor afraid. With fine moral courage and delicate tact they took Apollos "unto them," probably to their own home, even as years before at Corinth they had shared their humble lodgings with the persecuted Paul. Here "they expounded unto him the way of God more perfectly."

With the simplicity and humility of the truly great, Apollos was glad to sit at the feet of these quiet, self-supporting, lay evangelists, while he drank in from their glowing lips an access of power which in the years to come was mightily to sway ancient Greece with the torrent of his resistless eloquence as he proclaimed the Gospel message.

In ability as a preacher Apollos probably out-ranked Barnabas, "the son of exhortation," and stood first among all the friends of Paul. In fact he ranked with Paul himself in this particular talent and clearly outshone him in popular gifts and graces, even though he may have been inferior in the sweep of his powers and the depth of his spiritual insight. In general ability also he seems to have been regarded, at least at Corinth, as fully Paul's equal; though beyond question this was an erroneous judgment, still it is a remarkable tribute to his essential greatness. Paul also speaks of Apollos in the same category with himself and St. Peter, another unconscious tribute to his brilliant qualities.

In one other respect besides his popular eloquence, Apollos would appear to have been the equal if not

the superior of St. Paul, that is, in tact and in the ability to proclaim an unpopular message without arousing the personal hostility and antagonisms which everywhere accompanied the preaching of the latter. There is no hint of any mob spirit being excited in any place where Apollos preached. Nor was this due to any cringing or keeping back of any part of the message of the Cross. In Ephesus we are told he spoke "boldly," yet no man lifted a hand against him. All through Greece "he mightily convinced the Jews, and that publicly, shewing by the Scriptures, that Jesus was Christ;" yet no personal violence was done him. Contrast all this with the murderous assaults made upon Paul in these same cities of Ephesus and Corinth, and in other places.

Of course the difference may be accounted for in part on other grounds; but after all due allowances are made, it yet seems to be true that Apollos could preach with boldness equal to St. Paul's and in the very same cities, without arousing the personal animosity excited by the latter.

The confidence in his ability and consecration which Apollos inspired on the part of the brethren at Ephesus, who had heard him preach and knew him personally, is fully attested by their letters which unanimously commended him to the churches of Greece when he was disposed to go thither on an evangelistic tour. His successes among that classic but scoffing people were brilliant in the extreme. He "helped them much which had believed through

grace," and fearlessly met and splendidly overthrew the doubts and arguments of unbelievers.

II

Why Paul Might Have Been Jealous of Apollos

It is time now to address ourselves directly to the negation contained in our general characterization of Apollos and his relation to St. Paul, and raise the question why the latter might have been jealous of him, or,—to phrase our inquiry so that it will cast no shadow of reflection upon Paul—why would almost any other man save Paul have been jealous? There are three obvious reasons why such might have been the case,—Apollos's great gifts, his method of evangelism, and his personal popularity. Let us examine separately and with some degree of minuteness each one of these jealousy-provoking facts.

First, Apollos's great gifts. Apollos was an orator, Paul was not in the ordinary sense of that term. The former was strongest where the latter was weakest. Apollos had remarkable gifts both of person and voice, Paul had neither. And Paul was not only conscious of Apollos's gifts but also aware of his own deficiencies; and not only was he aware of them but also sensitive on the subject, more sensitive, perhaps, than to any other one thing. This is shown in his letter to the Corinthians by his almost pathetic description of his limitations and weaknesses when he first came among them, of which he afterwards wrote:—"And I, brethren.

when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. . . . And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." Note the last phrase "in demonstration of the Spirit and of power," by which the Apostle endeavors to point out what equipment he did have which atoned for his lack in other respects. All this was written after Apollos's brilliant and successful mission to Corinth had taken place.

In Paul's words it is easy to see there is a conscious or unconscious comparison of himself with Apollos, which shows how stung and humiliated he was by his own lack of the outwardly more attractive graces of public speech. This fact is again brought out by his farther references to the same thing in his second letter where he says—"but though I be rude in speech, yet not in knowledge." But the strongest evidence of all as to how humiliated he was is his quotation of the biting jibes of his critics and detractors. These are his words—"For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible." When we consider how this scoffing criticism rankled in Paul's memory it would not have been surprising if even such a man as he had felt some slight twinges of jealousy of a man so gifted as Apollos.

We have also said that Apollos's "method of evangelism" was calculated to incite Paul's jealousy, or, rather, would have incited the jealousy of a weaker and lesser man. What was that method of evangelism? Either by chance or by design Apollos followed Paul's back track and preached in the latter's old parishes where he had undergone untold toil and peril in establishing churches. Apollos came to these with letters of commendation, thus assuring him a cordial welcome wherever he might go. This in itself would not necessarily have aroused any suspicion or jealousy, had it not been for the fact that many other men followed Paul with malice aforethought on purpose to undermine his influence and assail his claims to Apostolic standing. In view of these facts had Paul been any ordinary man, he would have been suspicious of Apollos's designs. Such suspicion would seem to have been justified by the factional outbreak which followed Apollos's visit to Corinth, which rent that church in twain and cost Paul no end of labor and anxiety and tears. letters, messages, and messengers, before tranquility was even partially restored. Nothing could have been more natural for one at a great distance than to suppose that Apollos was purposely undermining his influence and intriguing against him.

There was one other reason suggested why Paul's jealousy of Apollos might have been kindled,—the latter's personal popularity. Few great men can view with equanimity the praise of another who is

constantly compared with themselves, and continuously praised to their own direct disparagement. And the situation is aggravated if that rival is gaining his popularity among a people whom he himself has most faithfully served, for whom he has endured every peril, and whom he loves most passionately. Such was the situation of affairs at Corinth, the condition at one time of things between Paul and Apollos.

Paul had founded the church and labored there for nearly or quite two years with unabating ardor and often in deadly peril; he loved the Corinthians with a pureness and strength of devotion resembling domestic affections of the highest type. He "wrote" to them as to his "beloved sons," he "spoke" to them "as unto his children." And farther he said—"For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. . . . For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. . . . I will not be burdensome unto you: for I seek not yours, but you: for the children ought not to lay up for the parents, but parents for the children. And I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

The exigencies of his life work took Paul far from this church of his "begetting" and the children of

his love. Some time afterwards along came the brilliant and captivating orator Apollos, and stopped at Corinth. He had powerful letters of recommendation from the brethren at Ephesus. The church doors swung wide to receive him, he spoke, people were charmed, a great section of them praised him to the skies. Before this they had regarded Paul as the master-preacher. Now Paul was nowhere.

But some were still loyal to their former pastor and outspoken in his defense. A storm quickly brewed and burst in fury, the church at Corinth was torn into warring fragments. Some shouted the name of Paul, others of Apollos, still others of Cephas, and yet others, turning from all these party cries, shouted the name of Christ making that holy name itself the war cry of a faction. Certain ones of the Corinthians of the household of Chloe bore tidings of these things to Paul who was at the time laboring at Ephesus.

Here was another cause for arousing his jealousy of this popular idol, this haloed orator Apollos. So there were three sufficient reasons for jealousy between these men, any one of which by itself was enough to ruin the peace of the most generous friends.

And it should be borne in mind also that the work at Ephesus was at that very moment demanding all Paul's resources of mind and heart and strength. It seemed impossible for him to bear the strain of anxiety about distant Corinth. A less consecrated man would have been undone by such news at such

a time. Jealousy or utter discouragement would have infuriated or prostrated a moral weakling. It was from here at Ephesus that Paul wrote to the distracted church at Corinth describing what at that very time and place he was enduring. Here is the story in his own words:—"For I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. . . . Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the off-scouring of all things unto this day." And later referring to this period he wrote in his second letter to Corinth—"For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life." All this was calculated to inflame his enmity against Apollos who was the cause, or one of the causes, of the outbreak at Corinth, and who had superseded him in the affections of a large section of that church.

But Paul was equal to the moral demands of the situation. Let us examine the proof and sift the evidence to the bottom. Our characterization of Apollos in the title to this sketch may seem to have prejudged the issue. A decision and judgment may appear to have been pronounced and the question

closed. If so let us reopen it, let us assume it is not settled, let us hear the evidence on both sides and weigh it with candor and open mind.

III

The Argument That Paul Was Jealous of Apollos

There are several passages scattered through Paul's two letters to the Corinthian church which are sometimes cited as evidence that Paul was jealous of Apollos and of his popularity at Corinth.

Let us now summon these before us, a part of which have already been quoted once. The first is this:—"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." Here the phrases "excellency of speech" and "enticing words of man's wisdom," are said by some to be a slur upon the gifts of Apollos; and the claim for himself that he preached "Christ and him crucified . . . in demonstration of the Spirit and of power" are said to be insinuations that his rival was deficient in the more valuable elements of a preacher's equipment, possessing merely the showy gifts that

dazzle without edifying. All this is declared to reveal a spirit of jealousy.

The next citation in proof of the same assertion is this:—"Need we, as some others, epistles of commendation to you, or letters of commendation from you?" This again is quoted as a slur upon Apollos who went to Corinth with letters of commendation from the Ephesian brethren.

Still another statement which, it is urged, betrays the same spirit, is where Paul proclaims that he does not "boast in another man's line of things made ready to our hand." It will be remembered that Apollos went to Corinth after Paul had founded the church with incredible labor and peril. Farther passages of like tenor with the preceding might be recalled, but these are the strongest of all. What shall be said of this line of argument, and the citations upon which it is based? Do they clearly refer to Apollos? If so, can we reasonably deny the charge that Paul was at times bitterly jealous? The evidence adduced is strong, if accepted at its face value, without sifting or critical examination. The counter-evidence must be not only equally strong, but overwhelming and conclusive. Let us hear the other side.

IV

The Proof That Paul Was Not Jealous of Apollos

We shall adduce three lines of argument in support of our contention that Paul was never jealous of his gifted friend Apollos.

First, we will examine the three passages quoted as evidence that he was. As to the first of the three, we frankly admit, as has already been done, that Paul was sensitive about his lack of oratorical graces, and deeply pained by the mocking criticisms of some members of the Corinthian church. But sensitiveness over one's own deficiencies is not proof of jealousy of another's gifts. Nor can the pointing out of one's own powers be twisted into proof that this implies a lack of the same in another man. Much less can this be done in the case in hand, for in the preceding chapter Paul has unqualifiedly put Apollos in the same category with himself and St. Peter. When we come to Paul's reference to the fact that some had letters of commendation, although this was true in the case of Apollos, it must be remembered that he wrote as though he had several persons in mind, those who were in great need of such commendation to give them any hearing at all. Apollos never had any such difficulty.

As to the last passage about boasting of work which another man had started, there never was a man freer from such a spirit than Apollos, judging by all we do know positively about the man and his character. In addition to the above counter-argument as to who is meant in these passages, it is known beyond question that Paul did have many personal enemies whose characters and activities exactly corresponded to the requirements of the passages under examination. Large sections of his letters to Corinth, especially of the second, refer

beyond dispute to those adversaries, and in the absence of strong proof to the contrary the only legitimate way to interpret passages of like tenor is in line with the clearly known facts. It is inconceivable that such a man as Paul would openly laud and covertly stab the same man in the same letter.

Our second proof that Paul was never jealous of his friend Apollos may be gathered up in a single negative declaration,—In all that he ever said or did, there is not the slightest open criticism or depreciation of Apollos the man, or of his gifts, or of his services to Christianity. Paul did not hesitate to speak his mind freely in regard to Barnabas, Mark, and Peter, when he held them blameworthy, nor would he have done in the case of Apollos.

We now come to our third line of proof which is positive and constructive: first, all that Paul said in praise of Apollos and his gifts; second, an examination of one of his primary purposes in writing 1st Corinthians; and, lastly, a significant request that he made of Apollos.

First, then, let us listen to the high praise Paul bestowed upon his friend, and his gifts and services. “For while one saith, I am of Paul; and another. I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that

watereth are one: and every man shall receive his own reward according to his own labor. For we are laborers together with God."

Some phrases here are of special significance: Paul and Apollos are both equally "ministers . . . by whom the Corinthians had believed." Paul had "planted," Apollos had "watered,"—a service equally necessary and equally honorable as the planting. He that "planted" and he that "watered" were "one,"—one in honor, one in usefulness, one in mutual respect, love, and unity. They were "laborers together," no differences, jealousy, or schism between them. More generous words Paul could not have spoken concerning his brilliant friend and co-worker. Let none, then, stand up and accuse him of the dastardly duplicity of covertly sneering at a man whose name he couples with his own in the holiest of associations.

The next positive evidence we wish to cite in proof of our contention, is the fact that one of the prime motives of Paul in writing 1st Corinthians was to allay the factional strife at Corinth; and this he strove to do by proving to the church that there was no personal antagonism between himself and Apollos, but that their work at Corinth was equal in importance and honor; and that between them were the closest ties of mutual respect and affection.

Our last evidence is a statement of Paul's in the latter part of his first letter to the Corinthians,—
"As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his

will was not at all to come at this time; but he will come when he shall have convenient time." Notice the words "our brother Apollos." Now at first glance this whole passage is seemingly but a commonplace statement of slight and merely temporary significance: but in reality it is an illuminating revelation not only of the ties existing between the two, but also of Paul's estimate of Apollos and of the latter's innermost character and lofty principles.

The situation at Corinth was, in brief, this: Grievous immorality among professed Christians and factional strife in the church, which two things threatened its very life. Paul was at Ephesus unable to go to Corinth, or deemed it inadvisable that he should do so. He had already dispatched one or two letters, but these had failed to alleviate the crisis. He had requested Timothy to visit the church: but either he had not yet arrived, or Paul expected small results from his efforts. Apollos had now returned to Ephesus or was near and in close touch with Paul. Unintentionally his mission at Corinth was one of the prime, if not indeed the original, cause of the factional outbreak there, and of the subsequent heartless disparagement of Paul and his gifts.

In view of all these considerations, had Paul been jealous the last thing he would have desired would have been the return of Apollos to Corinth, lest his presence there without any effort on his part should increase his own popularity and Paul's unpopular-

ity, and so the schism in the church be made worse than it was already. A jealous man would have feared this result however innocent Apollos might be of any attempt to bring it about. A suspicious man would have expected Apollos to foment discord. But Paul's love for his friend and admiration of his gifts prompted him to urge Apollos to hurry back to Corinth believing he was the very man to settle all difficulties. What a tribute is this to Paul's faith in the personal honor of Apollos, and also to his confidence in his ability and tact to achieve successfully such a delicate mission. And what a scorching rebuke is here to every suspicion of any unworthy sentiments on the part of Paul. And such a request must have been cheering to Apollos to know that his friend scorned to believe any of the ugly rumors emanating from Corinth, that he had been a willing party to the undermining of Paul's popularity there.

But Apollos declined the mission. Apparently he did not deem it an expedient time for him to appear at Corinth just then when matters were at such a critical turn. He foresaw the possible danger his presence would cause to the peace of the church, owing to a probable outbreak on the part of some of his fanatical admirers; and so for the sake of the peace of the church, and out of consideration and courtesy toward his friend Paul, he would not be even the innocent occasion of farther humiliation to him. He cherished the well-being of the church and the feelings of Paul as of more value than any

personal triumph and glorification. This is an attractive revelation of the character of that high-minded gentleman, the eloquent orator Apollos. Surely vanity had no place in his makeup. In reviewing this incident, so pregnant with latent significance, I scarcely know which man to admire most. In fact there is no choice between them, the conduct of each was high beyond either criticism or praise.

So, then, the world has been enriched by at least one friend, yes, two, whose souls were never scarred by the footprint of that hateful monster—jealousy. Paul was ever utterly selfless in his admiration of the powers of his friends; and was always pushing them forward into new fields of opportunity, usefulness, and honor. His master passion was Jesus Christ and his kingdom; if others could do more in certain places or along certain lines, his heart rejoiced that God had given such gifts unto men. Like Moses of old he was ever ready to exclaim:—“Enviest thou for my sake? Would God that all the Lord’s people were prophets and that the Lord would put his spirit upon them.”

V

What These Two Friends Owed Each Other

What Paul and Apollos owed each other in the delights of friendship and the joy of intellectual fellowship, we can never fathom. What they owed each other in the service of Christ, while we can

never fully measure it, yet we can, at least, indicate some of the lines of their mutual helpfulness.

In the first place, Apollos indirectly owed to Paul his knowledge of the baptism and power of the Holy Spirit whereby he thrilled and convinced sceptical Greece with the sweep and majesty of an eloquence such as her classic lands had never heard. It was first at Ephesus directly from Aquila and Priscilla that he gained knowledge of and access to this new power; but it will be remembered that these humble folk had been enlisted in the Lord's work by Paul at Corinth; and it was he who had brought them to Ephesus and there left them to found a Christian community, while he hastened on to Antioch and Jerusalem. So Apollos owed the highest reaches of his lofty eloquence to the work which Paul had wrought in the lives of his hosts of Corinth.

Paul also owed much to Apollos. It was Apollos's splendid "watering" of what he had "planted" that left the latter free to reside at Ephesus for so many years, and found and build up churches in all western Asia Minor. After Apollos's mission to Greece was completed, he appears to have returned to Ephesus and there labored with Paul for some time in that great city.

That these friends never lost track of each other is proved by Paul's request in his letter to Titus written years afterwards near the end of his life. The reference is as follows:—"Bring Zenas the lawyer and Apollos on their journey diligently, that nothing be wanting unto them."

It is the opinion of some scholars that Apollos had just been in conference with Paul somewhere in Greece, and that he and Zenas were the bearers of the letter to Titus who was then in Crete. It is farther believed that the two men, Zenas and Apollos, were on some kind of a mission under the direction of Paul. Possibly they were going to the East to secure legal evidence in his behalf for his second trial at Rome which was already foreseen.

It is also believed by some that upon Paul's re-arrest Apollos at once joined him in Rome; but this is uncertain. Be that as it may, in our last glimpse of Apollos we find him still in touch with Paul, the two still laboring in harmony for the advancement and glory of the kingdom of their common Lord and Master; and it is fair to assume that they had been thus constantly in close intercourse ever since they labored together at Ephesus.

Tradition affirms that Apollos spent his later years as Bishop of Corinth. Whether this is so or not, of one thing we may be certain, that his eloquent tongue was never silent until his brow received the crown, and that wherever he told the gospel story there Paul though dead was yet speaking.

CHAPTER IX

Titus—The Most Efficient of Paul's Friends

The record of Titus's career is found in the following passage:—2nd Cor. 2:12-13, 7:5-17, 8:1-24, 12:18, Gal. 2:1-4, 2nd Tim. 4:10, and all of Paul's epistle to him.

OUR characterization of Titus will in all likelihood arouse strenuous dissent. The names and services of Luke, Timothy, Barnabas and others, will at once come to mind, and it will be said "surely Titus was inferior to any and all of these." It may even be slightly asked—"Who was Titus anyway?"

By casual reading of the New Testament it must be confessed that his name, personality, and work, might not attract and fix the attention. It would be recalled that Paul addressed a letter to him, and perhaps also the farther fact that he left him in Crete on some sort of a mission. Beyond this little would be remembered by any except the more diligent students of Paul's life and the New Testament as a whole. But to have it asserted that Titus was one of the most efficient men of the early church will, perhaps, surprise even those who are fairly conversant with his career.

By the word "efficient" as used in this sketch, we mean as an achiever of immediate practical results in difficult situations. Not for a moment is he to be compared with Barnabas and Apollos as a preacher; nor was he a writer like Luke and Mark. But he was a man who could do things at any time and anywhere; and whenever Paul had a task too difficult for any of his other friends, he always turned to Titus, and Titus never refused and never failed.

I

Who Then Was Titus?

Of the man himself we know very little. Of his birthplace and early life, we know nothing. We do not know when or where he first met St. Paul, nor what their earlier associations were. The scantiness of our knowledge is due largely to the fact that Luke never once mentions his name in the entire book of Acts, though during the period covered by this narrative Titus was rendering indispensable services in behalf of Paul and for the good of the early church.

Why Luke totally ignored the great part played by Titus in those stirring days and scenes, we are left entirely in the dark; but it is safe to say he had some reason which appeared ample to himself. Is it possible to conjecture what his reasons were? I think it may be safely done. One conjecture is that as Titus's most eminent service at that time was in healing a frightful breach in one of the greatest of the churches, Luke ignored the entire story as the

struggle was over some years before he wrote Acts, and hence he did not wish to recall painful memories by even so much as an allusion to them. Therefore he did not refer to Titus at all as this would hardly have been possible without telling something about his work in settling a quarrel now long a thing of the past. Another reason why he may not have mentioned Titus is, possibly, because the latter's work did not seem to him to contribute as directly as that of some of Paul's other friends in hastening the onward sweep of Christianity from Jerusalem to Rome, the story of which, as we have seen, is the theme of the book of Acts.

A few definite details are, however, known in regard to Titus the man. First of all we know that he was a Greek, Paul so stating in his letter to the Galatians. And farther we know that he was converted through the direct influence of Paul himself, for the latter addresses his letter to him as "his own son after the common faith." Perhaps it is fair to assume that Titus's conversion took place at Antioch, and that he was a part of the fruit of Paul's labors there. At any rate we first hear of him in association with Paul in that city when the latter, some fourteen years after his own conversion, went up to Jerusalem with Barnabas to consult the leading Apostles in regard to the question of circumcision of Gentile converts. On this journey Paul took Titus with him. This visit to Jerusalem was after Paul's first missionary journey, and may or may not be identical with that one related in Acts

15. It is conjectured by some that Titus was with Paul and Barnabas on their missionary journey together; and that it was from Titus that Luke gained most of his information about the movements of St. Paul during those periods when he himself was not with him. All this is very possible, but by no means capable of any proof.

After Titus's journey to Jerusalem with Paul, Barnabas and others, we entirely lose sight of him for several years; but it is likely that he was with Paul all the time, or laboring somewhere under his supervision. We next find him for a certainty with Paul on the latter's third missionary journey; and from a comparison of Acts with Paul's letters to Corinth, we know that he was with Paul at least part of the time during his ministry at Ephesus when all the province of Asia was evangelized by him and his friends. The evidence of this is that it was from Ephesus that Paul sent him on his most difficult missions.

II

The Proof of Titus's Efficiency

The best proof of Titus's efficiency is a simple recital of the services he performed.

While Paul was at Ephesus he received the disastrous reports of affairs at Corinth. Things were at a crisis and demanded immediate and tactful, yet at the same time the most masterful, handling, or all Paul's work there would be wrecked and the church and cause of Christ go down in irretrievable

ruin. We need not here go into the details of the situation at Corinth. Its evils may be roughly summed up under a few general heads: the lax morals of the members of the church; fierce factional broils; confusion in public worship and drunkenness at the communion table; and the lending of greedy ears to the malicious enemies of Paul himself who denounced him, his message, and his Apostolic standing.

How could such a situation be met? Paul begged Apollos to go to Corinth and try his hand in composing the difficulties. Apollos declined for reasons we have already examined. Paul was nearly desperate. He feared to go himself lest his presence make matters worse. He then, for some reason, dispatched Timothy; but fearful of his ability to cope with the situation he wrote to the Corinthians pleading with them to give Timothy a favorable reception. Now either he failed in his mission, or else Paul, growing more and more distrustful of his ability to accomplish anything, recalled him before he even reached the scene of disturbance. Matters at Corinth were going from bad to worse every hour. There was but one thing left to do—send Titus. Neither Timothy, nor Apollos, nor even Paul himself, was the man for such a crisis as the troubles at Corinth had now reached.

It is likely that Titus had already been there sometime previously, possibly he was the bearer of 1st Corinthians; and it may have been his report on the condition of things there that suggested to Paul

that of all men he was the one to solve the problems now confronting him and rending the church to destruction. At any rate such was the course Paul took and he never judged a man more accurately nor confronted a situation more masterfully.

Titus, therefore, was sent from Ephesus to Corinth. He went with verbal instructions and also bore a letter of scathing rebuke. That particular letter, now lost, is referred to in 2nd Cor. 7:8. With Titus went a "brother," but he was a negligible factor compared to Titus, not even his name being given in this connection though Paul declares him to have been well known.

So great was Paul's anxiety over Titus's mission that he became too restless to remain at Ephesus, so hastened on to Troas hoping to intercept Titus there on his return journey. But some way they failed to meet. Paul's anxiety now became almost too heavy to be borne, and it proved impossible for him to restrain his impatience despite the splendid opportunity to preach which now opened to him in Troas.

His own words give a graphic picture of the terrible strain of those days. Here they are:—"Furthermore, when I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I found no rest in my spirit, because I found not Titus my brother; but taking my leave of them, I went from thence into Macedonia." Somewhere there, possibly at Philippi, Titus at last reached his side with the story of the complete success of his

difficult mission. Paul was almost overwhelmed with the joyful release from his crushing load. We cannot do better than let him tell in his own words how he was affected by the glad tidings Titus brought. "I am filled with comfort, I am exceeding joyful in all our tribulation. For, when we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless God, that comforteth those that are cast down, comforted us by the coming of Titus; and not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more . . . Therefore we were comforted in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all . . . And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling ye received him. I rejoice therefore that I have confidence in you in all things."

Immediately after this Paul sat down and wrote 2nd Corinthians and sent it back to the church by Titus who had already eagerly volunteered to return that he might farther the work of gathering an offering from them for the poor of Jerusalem. This work he had already begun on his previous visit, and Paul was now most solicitous for its success.

The troubles at Corinth never reappeared in a

dangerous form. Titus had settled them for all time. A task which Timothy was unequal to, a task which neither Paul nor Apollos deemed himself the right man to grapple with, Titus quickly accomplished. Paul speaks of Titus's "abundant inward affection" for the Corinthians. This must have been, in part, the secret of his success. But it was not all. He was evidently one born to command, a man of imposing personality, one whose presence overawed opposition and silenced faction. The Corinthians, as we learn from Paul's letters, ridiculed his own person, made light of his deficiencies as a speaker, defied his authority, and scoffed at his messages. But Titus was unafraid. He met these insolent braggarts face to face, and they, not he, were cowed. And Paul comments, possibly with some degree of satisfaction, "how with fear and trembling they received Titus."

The next recorded service of this skilled diplomat was rendered some years later, how many, it is impossible to determine; nor have we any reference to his whereabouts during the intervening period; but it is safe to say that Paul did not permit to remain idle one who had such ability as he had manifested at Corinth.

The second great service of Titus was performed in the island of Crete. There is no data by which it can be definitely settled when he labored there. Some believe it to have followed immediately after Paul's touching there with his shipmates when he was being conveyed a prisoner to Rome as recorded

in Acts 27. In this case the letter to Titus may have been written from Rome. All this however seems to me exceedingly improbable in view of the fact that Paul told Titus he intended to winter at Nicopolis and requested him to join him there.

The other view of the letter and the situation implied, is that Paul was released from a first imprisonment in Rome and subsequently he and Titus went on a mission to Crete; and that the letter to Titus was written at Nicopolis, or as Paul was drawing near that city. I accept this view; but for our purposes it does not matter in the least when the mission took place, or whence the letter was written. Our interest is confined to the added information given us concerning Titus and his efficiency, and this is the same in any case.

There are four things in connection with the joint work of Paul and Titus in Crete and the letter which passed between them, which emphasize the latter's efficiency as a man of practical achievements. The first is that, as far as we have any record, the last missionary work done by Paul when he was at liberty in his movements, was here in Crete; and that of all his score and more of close friends and able fellow workers, he chose Titus alone to share his arduous campaign in that island.

In the second place, when the work was but fairly begun Paul withdrew and left Titus to cope single-handed with the desperate condition of the Cretan churches; and he did so without any misgivings as to the final issue under Titus's masterful supervision.

The situation of affairs in the island may be summed up in a few words: almost total lack of organization and church officers; rank insubordination of members; shockingly low morals, and heretical teachings. With such a situation Paul directed Titus to grapple, having full faith that he was capable of proving himself master.

The third evidence of Titus's efficiency is to be gathered from the general tone of Paul's letter to him. When, on a former occasion, Paul left Timothy to meet a somewhat analogous condition of affairs in the single city of Ephesus, his entire letter to him breathed a spirit of foreboding solicitude as though he were fearful that he would prove inadequate to the demands of his position. On the other hand, in the case of Titus, though Paul left him to settle matters in an entire island, he manifested no fear as to his competency—a clear proof of his different estimates of the two men, however tender his affection for Timothy may have been.

The fourth and last evidence we shall adduce concerning Paul's high estimate of Titus's efficiency, is the fact that he directed the latter to join him at Nicopolis as soon as he had so far settled matters in Crete that some other man—Artemas or Tychicus—would be able to carry them on successfully.

That Titus fully met Paul's expectations here as at Corinth is proved by the fact that a little later we find he had left Crete and was on a final mission, again under Paul's direction, in far Dalmatia. This we learn from Paul's last letter to Timothy. It may

be that Titus was sent thither from Nicopolis where he joined Paul in accordance with the latter's directions after the work in Crete was so far completed as to permit its being carried on by others. If Nicopolis was not the place whence he was sent to Dalmatia, then it is likely he visited Paul in Rome and went from there. The province of Dalmatia was situated in the southern part of Illyricum. A reference to the latter is made in Paul's letter to the Romans, written from Corinth, where he declared "he had no more place in those parts, having fully preached the gospel of Christ from Jerusalem, and round about unto Illyricum." Hence it may well be that Titus was with him in that mission—of which we have no information save the above—and that in after days some crisis arose there, as at Corinth and in Crete, and so again Paul sent his strong man to meet it.

III

Paul's Love for Titus and Ardent Praise of the Man

Of Paul's estimate of Titus's ability nothing farther need be said, his actions speak louder than any words could. Of his affection for him, his delight in his companionship, and his admiration for the man,—a few words may be added.

Perhaps Titus, next to Timothy, was closest to the great Apostle's heart. He calls him his "own son;" he tells us that at Troas he had no rest for his spirit, because he found not Titus "his brother;" in Macedonia he was "comforted by the coming of

Titus;” and “exceedingly more he joyed for the joy of Titus” because the latter’s spirit had been refreshed by the Corinthians; he thanked God that Titus “had earnest care in his heart” for them, and of “his own accord went unto them;” if any inquired of Titus, he was his “partner and fellow helper.” Of course part of all this anxiety and joy centered itself in the condition and welfare of the Corinthian Christians; but there is also a personal tenderness in every reference to Titus’s name which shows how dearly Paul loved him.

IV

What Paul and Titus Owed Each Other In Christian Service

To Paul Titus owed his conversion to Christ; and to Paul’s direction he committed all the powers of his redeemed soul and consecrated talent. From first to last we find him in Paul’s company or executing Paul’s commissions.

But the debt between these friends was a reciprocal one. For long years through Titus Paul was enabled to multiply his own presence, personality, and power; and after his death he had in Titus a man abundantly capable of prolonging his life mission to the world. This ability had already been amply proved in far sundered fields and in most critical juncture of affairs, where he had been compelled to act independently of his leader’s presence, either alone or with subordinate assistants.

When Paul, the General-in-Chief of all Christendom, at last had to lay down the insignia of supreme authority, here was one of his Field Marshals who was capable of commanding any army on any field.

CHAPTER X

Aristarchus—Paul's Friend Who Was But His Friend

The story of Aristarchus's career is contained in the following passages:—Acts 19:29, 20:4-5, 27:1-2, Col. 4:10, Philemon 1:24.

TO many readers of the New Testament Aristarchus is but a name and nothing more; to others he is not even a name. If we begin by describing him negatively, it will seem before we are through that there is nothing more left to say; in short, that he is an unimportant and insignificant figure. But such a judgment would be wide of the facts. However, let us hear the negatives first.

I

What Aristarchus Was Not and What He Did Not Do

In all the New Testament there is no reference to any church founded by Aristarchus, nor to any mission undertaken, nor of any journey on which he was sent as messenger or agent. There is no record of any sermon preached, nor of any convert won. Once, and once only, is there so much as an allusion to the fact that he ever rendered any direct service

to Christianity; and in that exceptional instance, nothing is said as to what the service was. His life story is the story of a friend who was but a friend. About all we know of him is that from the beginning to the end of his career he was a friend of Paul's of whom it might be said "he stuck closer than a brother."

In distinction from all Paul's other friends, Aristarchus appears to have been so completely absorbed in devotion to Paul's person and companionship as to have no time or place for service to the church at large. This is not said to his depreciation. Of such as he had, gave he unto the world; and that which was committed unto him, was a measureless devotion to the great Apostle, especially during the final terrible years and experiences through which he had to pass.

Of the general ability of Aristarchus we have no direct means of judging; but the fact that no conspicuous service was entrusted to him, leads to the conclusion that his talents were in no wise remarkable; and yet his career exhibits some of the nobler virtues of character in what I may call, without exaggeration, their supreme degree.

II

Who Then Was Aristarchus and What Was His Relation to St. Paul?

Aristarchus was a Macedonian by race, a native of the city of Thessalonica. He was probably converted by Paul during his first visit to that city.

At that time persecution against the Apostle was so bitter that he was speedily driven from the city. At Berea his party were received so much more hospitably that they contrasted their treatment at the two places greatly to the disparagement of the former. Had Paul been inclined to be discouraged over his expulsion from Thessalonica, or felt that his work there had been a complete failure, yet even if no splendid church had afterwards arisen as a result of his labors, the winning of such a convert as Aristarchus would alone have repaid him for all he suffered.

Every mention of Aristarchus in the New Testament presents him to us as the friend and personal attendant of St. Paul. When he forsook all and followed him, we do not know; but in all likelihood it was directly after his conversion, which must have taken place on Paul's second missionary journey. Our ground for believing he joined Paul at once is the fact that when he is first mentioned he is with him at the period of his three years' stay at Ephesus. Now this took place on Paul's third missionary journey and before he had made his second trip through Macedonia and Greece; and Aristarchus is in this connection already spoken of as "Paul's companion in travel." Therefore as Paul had been for some time settled down in his Ephesian pastorate, Aristarchus's traveling with him must have preceded this. Hence we conclude he had already been some years with Paul and must have joined him at once after his conversion, or very

shortly thereafter. Never is he mentioned apart from Paul to whose companionship he dedicated his life.

Here at Ephesus Aristarchus manifested the supreme devotion of a friend. Demetrius, the silversmith, by persuasive and alarming eloquence, aroused a bloodthirsty mob which made a murderous assault upon Paul and his adherents. Paul himself escaped, but two of his friends were seized,—Gaius and Aristarchus. The inevitable conclusion is that they risked their own lives in defense of Paul, and were the most fearless and conspicuous of all his friends. Paul was no less loyal to them and was determined to risk all in order to go to their rescue, but other friends forcibly restrained him.

Some time after this occurrence he revisited his European churches in Macedonia and Greece, and on his return to Asia Aristarchus is again mentioned among his companions in travel; so it is fair to assume he had been with him during the entire trip.

Already Paul was on his last long journey to Jerusalem accompanied by the tearful forebodings and prophecies of his friends wherever he paused on the way. At last he reached Jerusalem where he was speedily arrested, and later sent down to Caesarea to languish in prison for two years or more. At length, after repeated judicial examinations, it was decided, in accordance with his own demand, that he should stand trial at the judgment bar of Caesar in Rome itself.

In that hour of peril there were those who manifested the supreme love of friends and were ready to lay down their lives for him and with him. Not one man only but two were eager to share his danger whatever the form it might assume. The great heart of the Apostle had taken their hearts captive—let death come, in death they would not be divided.

Those two fearless friends were "Luke the beloved physician," and Aristarchus "a Macedonian of Thessalonica." Where the latter had been during the years of Paul's imprisonment at Jerusalem and Caesarea we do not know; but from the fact that he was with him on his journey to Jerusalem and at hand ready to accompany him to Rome, there can be little doubt but that he had always been at his leader's side.

With Paul and Luke Aristarchus suffered shipwreck and the perils of the deep. With Paul he entered the Eternal City, with Paul the prisoner he became a prisoner—not even the walls of a dungeon could shut him from the man whom he loved with a love surpassing fair. In writing to the Colossian church Paul says "Aristarchus my fellow prisoner saluteth you." Of all the young men who rallied to Paul's side during his languishing years at Rome, only two attained the eminence of being called his "fellow prisoners," and one of the two, as we have seen, was Aristarchus. That phrase can mean but one of two things, either these two men were so bold in their championship of Paul as to be themselves imprisoned, or else they voluntarily remained

at his side, and so were singled out by their loyalty even from such men as Mark, Luke, Timothy, and many others who at various times were with him in Rome. In Paul's letter to Philemon, also written from Rome, Aristarchus is named along with Mark, Demas, and Luke, as his "fellow laborers"—the only reference ever made to any direct religious work done by him; and even this may mean nothing more than his personal attendance upon Paul.

In Paul's last letter to Timothy he states that only Luke was with him. What, then, had become of Aristarchus, who, with Luke, had journeyed to Rome with him and been faithfully by his side for so long? Had he failed Paul at the last? Scripture is silent; but we can not believe failure of such a man as he had for years shown himself to be. There is a tradition that he suffered martyrdom at Rome. It is easy to believe this. In fact, we are practically compelled to believe it; and also that it occurred before Paul's own death from the statement of the latter that at the end only Luke was with him.

III

The Significance of Aristarchus's Life

"Greater love hath no man than this, that a man lay down his life for his friends". "Be thou faithful unto death and I will give thee a crown of life." And so, as we have already declared, Aristarchus exhibited some of the nobler virtues of character in

their supreme degree—courage, fidelity, and love, these three, and the greatest of these was love.

He hath done what he could—neither heaven nor earth could ask more. He sought for no great place, he desired no trumpeted name, he wished only to lie at Paul's feet. With Paul he traveled over mountains and across seas, with Paul he faced bloodthirsty mobs and lay in a felon's cell.

Two men at Ephesus defied Demetrius and his murderous allies—and Aristarchus was one of the twain: two men voluntarily crossed the seas with Paul—and Aristarchus was one of the twain: two men became Paul's "fellow prisoners" in Imperial Rome—and Aristarchus was one of the twain.

And so with the names of Barnabas and Apollos the great orators, Mark and Luke the great authors, Timothy and Titus the great organizers, shall stand the name of one who was only Paul's "traveling companion," only his defender against mobs, only his fellow voyager and "fellow prisoner,"—Aristarchus the Macedonian of Thessalonica—"Paul's friend who was but his friend."

CHAPTER XI

Epaphras—Paul's Fellow Servant and Fellow Prisoner

The story of Epaphras's career is based on the following passages:—Col. 1:7-8, 4:12-13, and Philemon 1:24.

EPAPHRAS is named in only two books of the New Testament, Colossians and Philemon; and in these two his name occurs but three times. All that is directly recorded about him is contained in ten verses, and yet these are enough to prove him a man of stalwart worth and large achievements, a man therefore whose acquaintance we could ill afford not to make.

I

Epaphras As Founder of Churches, Preacher and Pastor

We learn from Paul's letter to the church at Colossae that the people of that city had never seen his face, and that the man from whom they had received the Gospel message was Epaphras. From Paul's testimony, in this same epistle, to Epaphras's

zeal for "them that are in Laodicea, and them in Hierapolis" the inference is natural that he was also the founder of the churches in those two cities. These three towns were only a few miles apart, all being situated in Phrygia in the valley of the Lycus, a river emptying into the Meander.

From Paul's letter we also learn the great and simple themes of the Gospel which were the burden of the message Epaphras delivered unto the Colossians—"faith in Jesus Christ, the truth of the gospel, and the grace of God." From the same source likewise we are informed what a faithful pastor Epaphras was, the condition of his church bearing eloquent testimony to his labors. To Paul's ears had come reports of their faith, their "love to all the saints," and that they were bearing fruit from the day they first heard of the Gospel. All these facts are sufficient proof of Epaphras's zeal and ability as a founder of churches, as pastor, and as preacher. Nor is this all that can be said in praise of his staunch worth and watchfulness in all three capacities. When his parish began to be troubled and confused by philosophical speculations and by the zealots of the Jewish law, feeling himself unable to cope with the situation, he left Colossae temporarily and took the long and perilous journey to Rome to seek out Paul in his prison and consult with him as to how best his sorely perplexed but loyal-hearted flock could be rescued from the teachings that were threatening the simplicity of their faith in Christ.

No journey, hardship, or danger, counted for a moment with this faithful pastor if only he could be of true assistance to his beloved people. He reported to Paul their love and Christian zeal, and besought his counsel in the crisis confronting him and them.

And what testimony did Paul bear concerning this pastor who was now so far distant from his flock? He was in Rome, but he did not do as the Romans did, nor was he forgetful of those humble folk in far-off Colossae. He was not dazed by the magnificence of the Imperial City, nor by its pomp or power and splendor. Paul wrote back to Colossae concerning their pastor that he was for them "a faithful minister of Christ," that he was "always laboring fervently for them in his prayers, that they might stand perfect and complete in all the will of God for," he adds, "I bear him record that he hath a great zeal for you." What a cheering message for the Colossian church during the absence of their pastor. What joy it must have brought to their hearts—Epaphras was not sightseeing in Rome, nor on pleasure bent. He was counseling about their welfare and praying for their prosperity in Christ.

Of Epaphras's early life and conversion we know nothing with absolute certainty. But it would appear that he was a native of Colossae, and may very well have been converted during a visit to Ephesus while Paul was laboring there. And it is probable, if the above is a correct assumption, that

Epaphras at once gave such evidence of ability and consecration that Paul sent him back to labor in the Lycus valley; and that the churches there planted by him were founded under Paul's general supervision, though he did not himself visit them. We are informed by Acts 19:10 that while Paul was preaching in Ephesus all Asia (the province of that name) "heard the word of the Lord Jesus, both Jews and Greeks." Hence Ephesus was but the headquarters of a great missionary campaign conducted by Paul with the aid of his many lieutenants.

II

The Results of Pastor Epaphras's Interview With Paul in Behalf of His Distant Flock

Epaphras must have been more than satisfied with the results of his visit to Paul, whatever the cost to himself in time, money, and hardship. Paul's interest in that far-off parish which he had never seen, was both immediate and practical. At once he began to pray for them and continued doing so without ceasing from the very moment he heard from Epaphras's lips the story of their fidelity and danger. But Paul's helpfulness did not end with his prayers. He was in chains and so could not go to them; but he could write a letter, or dictate one, and this he did. Out of the riches of his wisdom, love, and spirituality, he gave to that little flock a message which to this day the church universal treasures among its inspired writings. And to show that he did not feel nor desire the obligation to be all

on one side, he interceded with that humble folk to pray for him and his fellow workers "that God would open for him a door of utterance, to speak the mystery of Christ, for which I am also in bonds: that I may make it manifest as I ought to speak."

So intensely was Paul interested in the Colossian church that he appears to have made some great sacrifice in their behalf, for he writes that he "rejoices in his sufferings for them filling up that which was behind of the afflictions of Christ in his flesh for Christ's body's sake, which is the church." And he adds, "I would that ye might know what great conflict I have for you, and for them at Laodiceae, and for as many as have not seen my face in the flesh."

One other service Paul performed for this church as a direct result of their pastor's visit to him: he sent unto them Tychicus, one of his close companions, that he might farther know their "estate and comfort their hearts." And so as a result of Epaphras's fidelity to his parish the Apostle devoted his best powers to their welfare and enriched all Christianity with another of his inspired letters. To Epaphras, then, as well as to Paul, do we owe a part of our Word of God.

III

Some Farther Evidence of Paul's High Estimate of Epaphras's Ability and Character

Of all his many friends just two men only does Paul call his "fellow servants," and Epaphras is

one of these. Thus he put him on a par with himself in associated and loyal service to their common Lord.

Just two men only among his many friends did Paul refer to as "bond servants of Jesus Christ," and Epaphras was one of these. Just two men only did Paul refer to as being his "fellow prisoners" in Rome, and one of these was Epaphras.

"Fellow servant" and "fellow prisoner" with Paul, "bond servant of Jesus Christ,"—what a triple crown of glory for the brow of Epaphras, faithful minister of Christ and of the church at Colossae.

IV

The Mutual Love of Paul and Epaphras

Perhaps this has already been sufficiently brought out in what has preceded. Only a few words more shall be added. Paul speaks of Epaphras as "dear," or beloved, to himself. Of Epaphras's love for Paul no farther evidence need be sought than the fact that in the latter's letter to Philemon, an inhabitant of Colossae, he speaks of Epaphras as being at the time his "fellow prisoner." As in the case of Aristarchus this can mean but one of two things; either that he became so conspicuous while at Rome in his love and zeal for Paul that he was imprisoned by the authorities along with Paul, or that he voluntarily shared that imprisonment to comfort Paul's heart by his presence and love.

I am persuaded that he was actually imprisoned by the Roman authorities, and I base my conclusions on the following grounds: The doctrinal crisis at Colossae was such as to demand not only the immediate dispatching of a letter from Paul, but also the sending of a messenger who should supplement the letter with oral counsel and advice. The man it would have been most natural to send would certainly have been Epaphras himself, who had just come to Rome for the special purpose of counseling with Paul. Assuredly no one knew the whole situation as well as he, and from all the testimony Paul bears as to his character and ability, no man was better fitted to return to Colossae with Paul's letter and oral instructions. Why, then, did he send Tychicus on this mission instead of Epaphras, the pastor of the church? I can find but one adequate answer to this question—Epaphras was at the time suffering the penalty of his devotion to Paul, the Roman authorities had honored him by making him Paul's "fellow prisoner" in fact as well as in name.

But in any case, Epaphras partakes with Aristarchus in the immortality of having shared the dungeon of the world's most illustrious prisoner.

O Paul, how surpassing marvelous the riches of thy friendships. In the chains of affection which bound men's hearts to thine own, they forgot the chains that bound their limbs in thy felon's cell. Roman generals who returned in triumph with victorious legions to be greeted by the thundering acclamations of the Imperial City's proud populace,

knew a lesser glory and joy than they who walked with thee the Via Dolorosa. Bear witness Aristarchus, "Paul's friend who was but his friend;" bear witness Epaphras, "Paul's fellow servant and fellow prisoner."

CHAPTER XII

Epaphroditus—Paul's Friend Who Counted Not His Own Life Dear Unto Himself

Our knowledge of the career of Epaphroditus is confined to the following passages:—Phil. 2:25-30, and 4:18.

ALL our information concerning Epaphroditus is derived from Paul's single letter to the Philippians, but that is sufficient to inscribe his name in the circle of the Apostle's closest companions and among the immortals of the early church. Apparently Epaphroditus was a native of Philippi, and presumably converted during Paul's visit to that city on his arrival in Macedonia.

I

Epaphroditus as Messenger of the Philippian Church

The first Christian service performed by Epaphroditus of which we have any record, was as the messenger of his home church to St. Paul; but the whole account of the man and his activity which we do have, implies that he had long been eminent, at least locally, in every good work. At the time he was chosen messenger of the Philippian church the

situation was this: Paul was in Rome a prisoner and in dire "affliction." Evidently that affliction was not merely a matter of prison hardship, but also one of sore distress for physical support and comforts. In some way his beloved friends in Philippi heard of his need and at once raised a fund for his relief.

Epaphroditus was the man chosen to bear their offerings to Paul, and he gladly accepted the commission. No better tribute could be paid to him than this proof of confidence in his integrity on the part of those who knew him best, and his willingness to undertake a long and perilous journey to seek out a man in a Roman prison. It may also be assumed that the church believed no other man would be more comforting or helpful to St. Paul.

That Epaphroditus faithfully performed the task entrusted to him we know, for still after nineteen hundred years we have Paul's receipt for the gifts which he brought. "But I have all, and abound: I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." But this was not Epaphroditus's last service to St. Paul. Let us pass to the next.

II

Epaphroditus—The First Man Who Ever Had a Personal Representative in the Foreign Field

Today one of the masterly and successful methods of pushing foreign missionary work, is for a church or a single individual to assume the entire sup-

port of a missionary. Perhaps we are wont to think of this as a brilliant modern idea. If so, we are mistaken. The custom may have been in abeyance for eighteen centuries, but, be that as it may, this modern method, whether known or not to those who recently projected it, is but the rediscovery of another of the "lost arts." The Philippian church originated this idea and their representative on the foreign field was no less a person than St. Paul himself. Listen to Paul's own statement about this matter. "But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity. . . . Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity."

As the Philippians were the first church to introduce this method, so a member of that church, Epaphroditus, was the first individual who ever had a personal representative in the foreign field; and this representative was also that same prince of missionaries St. Paul. Let us see how this came about. When Paul arrived a prisoner in Rome he must have had some private means, for we are informed that he dwelt two whole years in his own hired house. But evidently later on his funds were exhausted owing, probably, to the prolongation of his imprisonment and the expenses attendant upon

his trials. His letter to the Philippians betrays the fact that he had been reduced to great privations, and the plain implication is that he had known what it was "to be hungry" and "to suffer need." At this juncture Epaphroditus arrived with the gifts of the Philippian church. But either these proved insufficient, or, abundant as they may have been, were soon exhausted.

Some one must now make up that which was lacking. Evidently Paul was no longer able to support himself by his trade; and though he had many friends, all these were devoting their entire energies to the spread of the Gospel, and were probably about as penniless as he himself. Something had to be done. Either Paul must starve or one of his friends find some kind of remunerative employment and thus be able to supply his needs. The man to do this was already at hand, Epaphroditus, the messenger of the Philippian church: a man who had caught the spirit of his home church; nay, more, who in all likelihood was one of the chief inspirers of their generosity; and who, perhaps, was not only the bearer of their gifts but also the collector of the same.

When the offerings he brought were at length exhausted, he speedily found work in Rome whereby he was enabled for a time to provide for the wants both of himself and of St. Paul. There is evidence to support this statement. It is found in Paul's own words where in his letter to the

Philippians he refers to Epaphroditus as "he that ministered to my wants." And in another place says of him:—"Because for the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me." The plain meaning of this last statement is either that Epaphroditus was laboring zealously all the time as an evangelist and putting in extra hours of labor to support Paul until he was so worn out as to lie for a time at death's door; or else that his whole time and strength were given to earn that support. In either case it is clear he was personally caring for Paul for a time; but whether he was also doing evangelistic work or not, Paul accounted whatever he did as "the work of Christ." And so it may truthfully be said that Epaphroditus was the first man as far as we have any record who ever had a personal representative in the foreign field, for while he assumed the support of Paul the latter was preaching to all who came unto him, writing letters to distant churches, and directing his numerous Field Marshals and Lieutenants as they pushed forward their great campaigns against the strongholds of darkness.

As far as we know Epaphroditus is the only one of Paul's friends who personally labored for his support while a prisoner in Rome; nay, more than that, he is the only individual of whom we have any record of having supported Paul at any time during his ministry.

III

The Lovable Nature of Epaphroditus

We should not be doing full justice to the splendid qualities of Epaphroditus did we not devote a distinct section of our sketch to a contemplation of his lovable nature. This is seen in the affection he both felt and inspired among all with whom he was associated. His fellow church members at Philippi sent him to Rome. There he fell sick "nigh unto death." They heard of his illness and were so anxious about him that as soon as he became convalescent Paul felt under the necessity of immediately sending him back to his friends to allay their fears, although he states that "presently he hopes to send Timothy" unto them, and also that "he trusted in the Lord he himself should come to them shortly." But the solicitude of the Philippians over the welfare of their distant member was such that Paul did not feel justified in detaining him even though in the near future either he or Timothy, or both of them, might be able to accompany him home. That Epaphroditus fully reciprocated this affection of his home friends is borne out by Paul's statement of his feelings:—"For he longed after you all, and was full of heaviness, because that ye had heard that he had been sick."

Of the affection existing between Paul and Epaphroditus, part of the evidence is already before us, but not all. How he labored for Paul not counting his own life dear unto himself, we have already

seen. But what of Paul's love for him? We have equally strong testimony on this point. Mark the note of suppressed pain where Paul writes—"yet I supposed it necessary to send to you Epaphroditus, my brother." Parting from this man who had not "regarded his own life" in "supplying others' lack of service," was tearing from his heart a brother beloved. With what tenderness and pathos Paul refers to Epaphroditus's recovery from the gates of death where he says:—"But God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." And how the intertwining and mingling of the three streams of mutual affections—Paul's, Epaphroditus's, and the Philippians'—is brought out in these words of Paul:—"I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful." Note the separate phrases here—"sent him therefore the more carefully," what tenderness as of a father for a sick son; "that, when ye see him again, ye may rejoice;" how well Paul knew the joy Epaphroditus's return in safety would bring to the Philippians; "and that I may be the less sorrowful," despite his own sorrow at parting from Epaphroditus he would be made less sorrowful when he knew his beloved Philippians were rejoicing in having their messenger back among them safe and sound once more. What an intertwining and intermingling of three streams of mutual affections in that single statement of Paul's,—nay, rather, in that flashlight

revelation of his great loving heart. And then what yearning solicitude as he adds this superfluous plea as to how the Philippians should welcome their longed-for messenger—"Receive him therefore in the Lord with all gladness." Surely Paul never touched a deeper chord nor sounded a tenderer note than in all he had to say about this friend who hazarded his life in his behalf.

IV

Epaphroditus's Service to the Church Universal

His carrying of the gifts of the Philippian church to Paul was a service to the church universal. His own labors to support Paul was a service to the church universal. But there is still another service of incalculable value that Epaphroditus rendered to Christianity to all time, that is, he was the trusty bearer of that priceless document, that God-inspired message, Paul's epistle to the Philippians. It is quite probable also that he was Paul's amanuensis at the time of its writing, and that his hand first traced those words of flaming love and inspiration. It is also beyond controversy that his mission to Paul, his services, and his illness in Rome, prompted the writing of this letter which Paul gave into his keeping to deliver to their mutual friends at Philippi on his safe arrival home.

Had it not been for thee, O Epaphroditus, the church at Philippi would have been the poorer, Paul's afflictions more intense, and Christianity

deprived of one of its noblest sons, and, probably, of one of the brightest gems of the inspired Word.

V

Paul's Tribute to the Heroism of Epaphroditus

But Epaphroditus was not merely a man of lovable nature, not merely a man utterly forgetful of self in his service of others, and not merely a useful link in the chain of events which enriched the world with a choicest letter,—but he was also a soldier and a hero.

Of all the brave men who foregathered with Paul in Rome, upon Epaphroditus alone does he confer the distinction of being called a “fellow soldier.” “My brother, and companion in labor, and fellow soldier,”—such is Paul’s ringing crescendo of unconscious eulogy.

Whether Epaphroditus could found a church or not, we do not know. Whether he could preach a sermon or not, we do not know. Whether he ever led a man to Christ or not, we do not know. It is not necessary that we should know any of these things. What we do know is sufficient—he was Paul’s brother and was sick nigh unto death in his behalf. And so with Paul’s his name was linked in Rome and with Paul’s is linked in Holy Scripture.

CHAPTER XIII

Onesimus—The Highest Example of the Transforming Power of Friendship With St. Paul

The story of the career of Onesimus is based upon the following passages:—Col. 4:9, and Philemon 1:10-21.

WE have already met the pastor of the Colossian church, Paul's friend Epaphras. In writing his epistle to that church Paul referred to him in these words—"who is one of you." In the same letter he spoke of another friend of his at Rome in exactly the same words—"Onesimus who is one of you"—and called him "a faithful and beloved brother."

Let us assume this is the first time we ever heard of this man and that all we know about him is confined to this single phrase of Paul's—"a faithful and beloved brother." Let us see what inferences we might legitimately draw concerning the man and his character.

I

*Inferences Which May Be Drawn From Paul's
Testimony Concerning Onesimus*

No man ever lived whom I had rather have call me a "faithful and beloved brother" than St. Paul. His commendation is a sufficient testimony for any man. Paul was a keen judge of human character. He had probed the depths of his own heart and motives, and had had unlimited opportunities both by observation and experience for testing the characters of other men in every walk and rank in life. Nor was he given to the use of flattering terms concerning any man high or low. So when he speaks of Onesimus as "faithful" he has paid him a splendid tribute. That word means much when used truthfully by any man, then how much richer its content and suggestiveness when used by Paul who so abhorred cowardice and so admired bravery, and set such a high standard for himself and his friends. And Onesimus met that standard.

But not only was Onesimus faithful as a Christian, but to Paul he was "beloved" as a friend. He had qualities of heart that called forth the personal affection of the Apostle. Now a man of very lowly walk in life might be faithful, and might also inspire the Apostle's affection. But Onesimus was something more than simply an object of Paul's love. Paul lifted him to the front rank in his friendship and called him "brother." "Faithful, beloved,

brother'' — character, affection, equality — surely Onesimus was a man whom any one might have been proud to know and call friend.

It will be borne in mind that Paul was in Rome when he wrote these things of Onesimus, and that he did so in a letter to the Christian church at Colossae. Onesimus was an inhabitant of that city, but at the time of the writing of Paul's letter, chanced to be with him in Rome. Now with Paul's praise of him in mind let us go to Colossae ourselves and make inquiries concerning him and see what he is thought of in his home town.

II

Onesimus As Known In Colossae

We are in Colossae and ask the first man we meet about Onesimus the friend and brother of the Apostle Paul; but the stranger we address can give us no information whatever. We continue to pursue our inquiries for some time, but to our amazement no one seems ever to have heard of him. Finally we begin to doubt that the man about whom we are seeking information was ever in Colossae at all; either he has deceived Paul, or else the latter has himself made a mistake about Onesimus's native city. We are on the point of giving up all farther search when some one suggests that possibly Philemon, a rich member of the church and an intimate friend of Paul, might be able to give us the information we desire.

Encouraged by this, we hasten at once to the home of Philemon and repeat our inquiries about Paul's beloved brother Onesimus, a resident of Colossae. At first Philemon declares he has never heard the name of such a man; but we insist that Paul has so spoken of him. Then at last a puzzled look comes into Philemon's face and to our astonishment he declares that the only Onesimus he knows anything about is one of his slaves, and more than that, he is a runaway and a defrauder into the bargain. We indignantly deny that any such man is the friend of whom Paul spoke; and Philemon also hastens to say it is impossible. Farther conversation, however, with a comparison of some details, proves beyond doubt that Onesimus whom Paul regards as a "faithful and beloved brother" is one and the same man as Philemon's defrauding fugitive slave. We are chagrined and humiliated by these results of our inquiries; and Philemon is equally angered at the deception practiced upon Paul by his perfidious slave, and declares he will write immediately exposing Onesimus's true condition together with his past evil record.

III

*Who Then Was Right In His Estimate of Onesimus—
Paul or Philemon?*

How shall we reconcile these conflicting opinions about Onesimus, or is it impossible to do so? Surely Philemon must know him better than Paul, and his report must be strictly true, for he is a man of char-

acter and honor. Has Onesimus, then, completely deceived Paul? At first that seems the only solution of the mystery and we are about to accept it when who should appear but Onesimus himself with a letter from Paul which he delivers into Philemon's hands. The latter hastily devours its contents. No, Onesimus has not deceived Paul in the least; for here in this letter stands revealed in Paul's own words all the worst facts that Philemon has just been telling us about him; and the only possible way Paul could know them was by the confession of Onesimus himself. So whatever the solution of our perplexity, one thing is clear, Onesimus has not deceived Paul about his past. But if Paul knows all about that, as clearly he does, how then can he speak so highly of this slave in his letter to the Colossian church? There is but a single remaining hypothesis—some great and fundamental change must have taken place in Onesimus himself.

Here then lies the secret of the conflicting views held at Rome and Colossae. We have discovered it at last,—Onesimus has been converted through Paul's influence, and is a changed man. "I beseech thee for my son Onesimus, whom I have begotten in my bonds," writes the Apostle to his friend Philemon.

That Paul believed in the genuineness of Onesimus's conversion is abundantly proved. It is proved by his testimony concerning him to the Colossian church. It is proved by the fact that Paul was earnestly desirous of retaining him at Rome "that he might minister unto himself in the bonds of the

Gospel." It is proved by the fact that Paul trusted him to go back voluntarily to the master whom he had defrauded, and committed unto his keeping along with Tychicus two letters to deliver in Colossae, one to the church and the other to Philemon; and also entrusted to him with Tychicus an oral message to the Christians in his home city.

Nor was Paul's faith in Onesimus betrayed in any particular. He went back to his master, he delivered the letters, he was a changed man. The defrauding fugitive slave had become by right of character the "faithful and beloved brother" of the greatest man of his generation.

Onesimus is, therefore, the great, the supreme example of the transforming power of Paul's friendship. That power lifted a criminal of the slave class to the level, to the heights, of the innermost circle of Paul's love and fellowship.

IV

The Mutual Love of Paul and Onesimus

Onesimus's love for Paul must have been a master passion, one that not only gave him joy as he lay at the Apostle's feet or ministered to his comfort, but one great enough to give him the strength to forego such happiness and at the bidding of his new-found friend and brother, turn back from the freedom of Rome and seek again his position as slave at Colossae. Farther than this obedience to the behests of love could not go. Onesimus loved

Paul enough to bid him adieu forever if that seemed the better way unto Paul himself.*

And what answer did Paul make to a love so tragic in the sacrifices it unhesitatingly made? Did his heart go out to this slave with the intensity and fulness with which the slave's heart went out to him? Had Paul room for another friend, another friendship, one like unto the others which have been blessing the world these nineteen hundred years? Yes, that fount of love had not run dry, there was still an abundant stream whereat a slave might also quench the thirst of his desolate heart. At last the lonely bondman had a friend, one who did not gaze down upon him in pity from some inaccessible pinnacle, but one who clasped him to his heart crying "my brother, my beloved brother."

Listen to the Apostle's pleading words to Philemon, Onesimus's master, words still palpitating and athrill with a love which not only translated a slave into a freeman of Christ, but has also enriched the literature and life of all humanity:—"I beseech thee for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me: whom I have sent again: thou therefore receive him, that is, my very heart: whom I would have retained

*Of the bearing of this incident on the general problem of slavery we shall make no comment. It has again and again been ably discussed from every viewpoint, and the nature of our purpose calls for no restatement here.

with me, that in thy stead he might have ministered unto me in the bonds of the gospel." Tenderer, more solicitous words were never written.

Three young men Paul clasped to his heart, calling them his "sons"—Timothy, Titus and the slave Onesimus. For the latter he had a tenderness such as Jacob felt for Joseph and Benjamin, the children of his old age. Listen, and you can hear even yet the father heart-throb in the old warrior's tones as he cries out to the slaveholder Philemon—"being such a one as Paul the aged . . . I beseech thee for my son Onesimus whom I have begotten in my bonds." And then he offered the best apology he could for Onesimus's running away:—"For perhaps he therefore departed for a season, that thou shouldest receive him forever." And he followed this with still another plea for this child of his whose reception by his former master was such a burden on his heart. "Receive him" Paul entreats "not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord."

No plea could go farther, love itself could go no farther—"receive him as myself." And even after that Paul could not let the matter rest, he must say yet one word more, make a final intercession. Perhaps Philemon will feel that he has been defrauded of his slave's services during his absence; or possibly he had stolen from him when he fled, as is quite generally suggested. So Paul added "If he hath wronged thee, or oweth thee ought, put that on

mine account ; I Paul have written it with mine own hand, I will repay it." Did own father ever plead more earnestly for an only son?

O Paul, thou who didst wear the chains in thy dungeon and carry the burden of all the churches upon thy heart, yet hadst thou time to plead the bondman's cause. What a friendship was this! How rich, O Onesimus, thy lot. How paltry Nero's heritage in comparison with thine own.

CHAPTER XIV

Philemon—A Slaveholder Whom Paul Dared Appeal to in the Name of Friendship

Our entire knowledge of Philemon is confined to Paul's single brief letter to him.

WE have just seen Paul's intense love for a slave, we now turn to consider his equally beautiful and tender affection for a slaveholder. In Paul's friendship as well as in his theology and gospel, there was neither bond nor free, a man was a man and a friend a friend regardless of social distinctions or financial status.

Already we have made the acquaintance of two of his Colossian friends, Onesimus and Epaphras: let us now make the closer acquaintance of a third—Philemon. I say "closer acquaintance" for we already have a bowing acquaintance with him having been introduced when we studied the career of Onesimus.

However let us ignore all that we have previously learned, not only about Philemon but also about Onesimus, in order that our study of Paul's friend-

ship with the former may be complete in itself. Onesimus, it will be recalled, is named and highly commended in Paul's letter to the Colossian church; but our knowledge of Philemon is confined exclusively to Paul's brief letter to him, and in this also we derive the larger part of our information concerning Onesimus. From this short letter alone we could easily draw a portrait of each of the three men whose interrelations are the subject of its contents:—Paul's, Onesimus's, and Philemon's.

I

We Make the Acquaintance of Philemon

Philemon was, as has already been stated, a citizen of Colossae, a city situated in the province of Phrygia, Asia Minor. His worldly circumstances were more than comfortable, in short, he was a wealthy man, probably the only one in the entire circle of Paul's close friends. The evidence of his wealth is plentiful, but not obtrusive; rather it is only indirectly and unintentionally revealed. He appears in Paul's letter as the owner of slaves; as one having a house of sufficient size as easily to serve as a place for church gatherings and worship. in fact, as the headquarters of the church itself. These facts which incidentally come out in Paul's letter all imply that he was a man of ample substance.

But Philemon's wealth was the thing of least significance about him. He had an ideal Christian home. Paul's letter is not only addressed to him

but also to Apphia and Archippus, who are supposed to have been his wife and son, the latter being a minister as we learn from the Colossian epistle, and the only man save Epaphroditus whom Paul ever referred to as a "fellow soldier." Such was this united Christian household with a church in their own home.

All these things however are but outward facts concerning Philemon: what of his real character, was he bearing the fruits of Christian discipleship? Paul's words leave us no misgivings on this point, his testimony concerning this friend is unsurpassed.

He thanks God for what he heard of Philemon's "love and faith toward the Lord Jesus." Two sources of information were open to Paul to learn these things and we may be sure he availed himself of both. He was visited in Rome by Philemon's slave and by his pastor, Onesimus and Epaphras. Their testimony must have concurred, and no stronger evidence could there be of the genuineness and beauty of a man's character. Their testimony was that Philemon was a man of faith and love toward Christ. But that was not all they had to say of him. They told of the attitude of this rich man toward his less fortunate Christian brethren. His character could stand this crucial test. They spoke of his love "toward all saints," and how this love found practical expression in a door ever open in its boundless hospitality. Surely here was a Christian layman who might well serve as the world's model for all time.

And yet he was a slaveholder, and Paul was writing him a letter of intense earnestness and solicitude wherein his anxieties for Onesimus and his confidence in his correspondent seemed to be struggling for the mastery in every line, and throb in every syllable. Was there then some lurking defect in Philemon's character, some fatal blemish in his Christian profession? No, not that, it was Paul's yearning paternal love for his newly "begotten son" Onesimus, and his earnest desire that Philemon should voluntarily rise to the loftiest heights of Christian altruism which made Paul's letter palpitate with such seemingly antagonistic emotions of fear and certitude.

II

Paul's Direct Appeal to Philemon

What, then, was the occasion of Paul's writing to Philemon, and what request had he to make about which he was in such dead earnest?

Before answering these questions, let us have the entire situation clearly before us. Paul, as we have seen, was a prisoner in Rome at the time he wrote this letter. Onesimus, Philemon's slave, had escaped from Colossae, and either by chance or because of previous acquaintance with Paul or knowledge of his whereabouts, joined him in Rome and speedily became his almost indispensable attendant, ministering unto Paul's needs in his bonds. Onesimus was soon converted and then, much as Paul needed his ministrations, he yet felt it his bounden duty not

to retain him without his master's free consent, however much that master was under obligations to himself. So Paul persuaded Onesimus that it was his duty as a Christian to return to his former master. Probably this was done lest there follow wherever the Gospel was preached and the liberation of Onesimus become known, an insurrection of converted and pseudo-converted slaves, which constituted about fifty per cent of the population of the Roman Empire. So Onesimus consented to do as Paul advised and returned to Colossae.

Now in running away Onesimus had defrauded his master of his services during his absence, and, farther, it would appear likely that he had either stolen from him or wronged him in some other way also. All this would make him liable to severe punishment on his return. Whether he himself had any fears on that score, we do not know. Neither can we say how far Paul feared such a result; but, at any rate, he had considerable anxiety as to just what Onesimus's reception would be, and so determined to do all in his power to influence Philemon not only to forego all punishment, but even to receive back his offending servant as cordially and kindly as he would himself.

This, then, was the purpose of Paul's letter, this his direct appeal to Philemon. An inspired book of our Holy Scriptures is, therefore, the very flowering of the heart of the world's matchless friend—the intercession of Christ's greatest Apostle and Christianity's greatest missionary, in behalf of a poor

runaway slave; and all this, not that the slave's life might be spared, but that he might be received by his wealthy Christian master in all kindness as a friend and brother in Jesus Christ.

And while Paul did not present his appeal in any formal, logical argument, as would have been appropriate in a court of law and entirely inappropriate in a letter of private friendship, yet was there ever such a masterly and unobtrusive blending of the most cogent arguments with the tenderest of appeals,—a blending of arguments so subtle and so inseparably interwoven with the very texture of the appeal as almost to defy analysis and classification. However, were we to attempt to separate and analyze the argument, we would find that, brief as this letter is and packed as it is with other facts, implications, and emotions, Paul based his appeal for Philemon's clemency toward Onesimus on six different grounds, which, taken together, are overwhelming in their cogency, and surpassingly delicate and tactful in their wording.

In the name of their own friendship and mutual love Paul appealed to Philemon directly on the grounds of sympathy: he who might be "bold to enjoin . . . rather beseeches for love's sake being such a one as Paul the aged, and now also the prisoner of Jesus Christ." He appealed to Philemon on the grounds of a personal obligation the latter owed him and which he might have claimed at the hands of his servant, but which he had voluntarily foregone out of courtesy, for he would receive

no payment not willingly made. Paul appealed to him on the grounds of the joy he could give him in his dungeon—"Yea, brother, let me have joy of thee in the Lord. . . . If thou count me therefore a partner, receive him as myself." He appealed to him in the name of his own love for Onesimus—"I beseech thee for my son Onesimus." Paul appealed to him on financial grounds, the slave was once valueless to him but he, Paul, had made him valuable and honest, therefore Philemon ought to receive him kindly and be glad that he ran away: "Which in time past was to thee unprofitable, but now profitable to thee and to me." And farther, on this score, Paul would have made good out of his own pocket any loss his correspondent might have suffered through his slave's flight. And, lastly, Paul dared to appeal to this Christian slaveholder in the name of Christian brotherhood, and on the basis of the equality of master and slave, both alike being freemen in the Gospel of Christ. Listen to Paul's own words: "For perhaps he therefore departed for a season, that thou shouldest receive him forever; not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?"

Surely no man of heart and conscience could resist such an appeal as this—an appeal that was all argument, argument that was all appeal. Had this been the letter of a total stranger, Philemon could not but have granted its request; how much more

then, seeing that it came from the pen and the heart of his friend, one to whom he was personally under very high obligations.

III

Paul's Indirect Appeal to Philemon

While Paul's direct appeal to Philemon concerned itself merely with the kind of reception he should accord his runaway slave, yet no one can study his letter without perceiving that it contains also an indirect appeal. And though indirect yet powerful, more powerful even than if directly preferred—a plea for Onesimus's emancipation.

The grounds for believing there is such an indirect appeal in this letter are threefold. First, this statement—"Having confidence in thy obedience I wrote unto thee, knowing that thou wilt also do more than I say." What had Paul said? He had asked that Onesimus be kindly received. Now if Philemon was to do even more than that, what could Paul have had in mind except Onesimus's complete freedom? Second, this statement—"If thou count me therefore a partner, receive him as myself." Now how would Philemon have received Paul? Not merely kindly, but as a free man. Would the kindly reception of Onesimus as a slave be the same reception as he would give Paul, a free man? I think not. Paul must have had something more than that in mind. Third, this statement—"For perhaps he therefore departed for a season, that thou shouldest receive him forever; not now as a servant, but above a ser-

vant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?" Now if Philemon received Onesimus "not as a servant, but above a servant, as a brother beloved . . . both in the flesh, and in the Lord," would it be possible to keep him any longer in bondage?

Scripture is silent as to the response Philemon made to Paul's indirect plea, but tradition affirms that he freed Onesimus and that the one-time slave, begotten in Christ Jesus in Paul's bonds, became eminent in Christian service.

IV

Paul and Philemon—Their Mutual Love and Some Aspects of Their Friendship

If we should first consider the religious ties binding these two friends together, we would not afterwards be surprised at Paul's courage in addressing the wealthy and powerful Philemon as he did. It is practically certain that the latter was a convert of Paul's. We gather this from Paul's words where he writes—"albeit I do not say to thee how thou owest unto me even thine own self besides." In another place he refers to himself as being counted a "partner" by Philemon; and in his salutations, he calls his correspondent his "fellow laborer." It is possible that he would have so spoken of him as a zealous Christian, even had they never worked together in the same place, but this is scarcely prob-

able. It is more likely that at some time they had actually labored together in evangelistic work.

Now Paul, as we have seen, did not found the Colossian church, and we have no record of his ever having visited it, and yet Philemon was one of his converts. It is quite generally believed that during Paul's long ministry at Ephesus, Philemon, residing in a not distant town, heard of the great events taking place in the neighboring city so made a journey thither and while there was led to Christ by the great Apostle, and thereafter remained for a season as his "fellow laborer." The same was apparently the case with Epaphras; and it is probable that these two Colossians proved themselves so efficient that Paul soon sent them back to found a church in their own city, Philemon opening his spacious home for this purpose while Epaphras became pastor of the little flock which was speedily gathered together. It was not long before Philemon gave his own son Archippus to the ministry.

The religious ties binding together the Apostle and his wealthy convert never slackened despite the lapse of time and the great distance which separated them. Paul was ever zealous for his friend's religious growth and prosperity as is seen in his both beginning and ending his letter with a benediction in the name of their common Lord and Master. Paul also expressed his great joy over the splendid reports he has heard of his friend's consecration to Christ and generosity to his poorer fellow Christians, and wished for him prosperity in every

good thing "which was in him in Jesus Christ." He also declared that he made mention of Philemon in all his prayers, and had great faith in his friend's prayers in his own behalf; and that through them "he should be given to him."

The ties of mutual love which welded the hearts of these two men as one, were no less beautiful and tender than the religious ones which bound them together in holiest associations and memories. Paul called Philemon his "brother" and his "dearly beloved;" and while, as his former pastor and spiritual father, he "might be bold in Christ to enjoin what was convenient, yet for love's sake" he merely makes request for what he desired. Again he declared what great "joy and consolation" he had in Philemon's love; and toward the close of the letter did not hesitate to ask his friend to prepare a "lodging" for him against his release, knowing this would be esteemed as great a privilege and joy for Philemon as it would for himself to accept the hospitality. It would appear from this request that of all Paul's friends, this was the one he was planning to visit first in the event of his release at Rome.

Everywhere in his letter, whether speaking of himself or interceding for Onesimus, Paul reveals the most delicate feeling on his own part, and the most courteous deference for the position and feelings of Philemon. He unhesitatingly laid aside his own desire to retain Onesimus with him in Rome where his services had become so needful to his personal comfort. "But," he wrote, "without thy

mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly.'"

Now a private letter of the best kind not only reveals to us the character and heart of the writer as this does St. Paul's, but it also unconsciously reveals the personality of the correspondent, or, at any rate, the writer's conception of his friend's character and love for himself. So it is in this letter. Every word Paul wrote about his own love assumed and presupposed an equally ardent affection on Philemon's part. Every request he made, presupposed Philemon's happiness in granting it. Every unspoken wish showed confidence that Philemon would hasten to meet his utmost expectations.

What a friendship, then, was this, each friend finding such happiness in the other's love, such joy in selfdenial for the other's sake, such eagerness to anticipate the other's wishes. What a versatile, what a master friend was Paul—one in heart and feelings with a poor fugitive slave, one in heart and feelings with a wealthy slaveholder. And not only that, but one who, in the name of this double friendship and the faith of all three men in a common Lord, dare raise the hammer of loving counsel and entreaty to shatter the bondman's chains and with the same stroke weld in the bonds of brotherhood and affection the hearts of master and slave. And thus a triple friendship arose which was yet one—the friendship of Paul and Philemon, of Paul and Onesimus, and of Onesimus and Philemon; and all

three friends one in Jesus Christ, freemen alike in him, and yet all servants and fellow laborers in the bonds of the all-emancipating Gospel.

V

Notable Features of Paul's Letter to Philemon

Perhaps most of the notable features of Paul's letter to Philemon have already been touched upon, but so remarkable are some of them that their recapitulation or summary deserves a brief section by itself.

Of the twenty-seven books of the New Testament, eight are addressed to individuals,—Luke, Acts, 1st and 2nd Timothy, Titus, 2nd and 3rd John, and this letter of Paul to Philemon. Of these eight, Luke and Acts are manifestly public documents and so intended to be; the two letters to Timothy and the one to Titus, while in the form of private communications, are yet mainly occupied with official instructions; 2nd John is addressed to an "elect lady and her children," by which was probably meant some church or group of Christians. This leaves in all Scripture but Philemon and 3rd John as personal letters in the strictest sense of the term; so Philemon shares with Gaius the unique distinction and honor of having an entirely private letter written them by a friend, become a part of the world's treasured literature and inspired Scripture.

Look at this letter to Philemon how we may, it is a remarkable piece of writing. It tells us all we know about Philemon himself, and most that we

know about Onesimus. Now suppose it fell into the hands of some one who had never heard of St. Paul, how easy it would then be for him not only to get a graphic conception of the personality and condition of both Onesimus and his master, but also to reconstruct the essential points of Paul's own character.

Let us see what would be the picture of Paul and his outward circumstances that, just from this letter only, such a man would form. He would see him as an old man somewhere lodged in prison and in actual bonds because of his unswerving loyalty to Jesus Christ. He would see by his side Epaphras, a man equally devoted to Christ and undergoing like bonds. He would see Paul still laboring for his Lord despite his chains; and grouped about him as fellow laborers and personal friends, Mark, Luke, Aristarchus, and Demas. He would see a man who passionately loved his friends and craved a like affection on their part; a man who knew no social distinctions either in his love or religion; a man of fearless courage in writing to a slaveholder of his duty to the lowly, but of utmost courtesy, in making known his wishes; a man who could forget his own galling bonds in his solicitude for the welfare of a slave; a man who could forget his own need of ministrations that he might not trespass on the rights of another, even though that other was under deep obligations to himself; a man of masterly power of argument, yet of utmost delicacy and tact in veiling it under the guise and in the language of beseeching love; in fact, a man who shows he had every instinct

of the truest gentleman and highest breeding; a man who never forgot to pray for his friends by name, imploring for them the noblest graces of the Christian life; a man who believed in the efficacy of the prayers of his friends and rejoiced in the hope of again seeing them face to face; and, withal, a man who knew that no true friend will ever avail himself of all of his rights, and, on the other hand, that every true friend will rejoice to grant the other's wishes, that friendship imposes obligations a true friend will gladly meet without being pressed.

And how easy it is also to obtain a graphic conception of Onesimus. Unconverted, longing for freedom, he deserts and defrauds his master and flees from Colossæ to Rome and there joins Paul. In all truthfulness, however, he reports the noble Christian character of the man he has deserted. He attaches himself to the aged prisoner, St. Paul, and makes himself well nigh indispensable as a personal attendant. He is converted and Paul clasps him to his heart as a son begotten in his old age. He confesses he is runaway slave who has wronged his master. Paul's heart is broken at the thought of separation, but urges it as a Christian duty for him to return to his master. He is a free man in Christ Jesus, self-sacrifice has become his new law, so he makes the supreme oblation and goes back to his life of bondage.

The picture of the character, position, and personality of Philemon is equally striking and complete;

but perhaps that has been already sufficiently sketched so that we need not redraw it.

When I contemplate all these things, and consider also how much I have written about this friendship of Paul and Philemon, and then turn to the letter itself and see how brief it is—only twenty-five verses, less than a single page in an ordinary-sized Bible—I am simply astounded that even the Apostle Paul could pack so much in so small space. And though I have written so much about what he wrote so little, yet not all its depths have been plumbed, not all its heights scaled, nor its beauty limned, nor its riches garnered. Nor can these things ever be done for this letter is more than a letter, it is a section of the very heart of him whose heart blended two master passions,—love for Jesus Christ, and love for his friends.

CHAPTER XV

Tychicus—Minister of Christ and Messenger of St. Paul

Our knowledge of the career of Tychicus is based upon the following passages:—Acts 20:4, Eph. 6:21-22, Col. 4:7-9, 2nd Tim. 4:12, and Titus 3:12.

THIS friend of St. Paul's is named in five books of the New Testament: Acts, Ephesians, Colossians, 2nd Timothy, and Titus. In every instance he is either journeying with Paul or on a journey or about to commence one as his messenger.

I

Who Tychicus Was

He was a native of Asia Minor and probably a citizen of Ephesus. We infer the latter fact as he is first mentioned along with Trophimus as an inhabitant of Asia; and later we are told that Trophimus was an Ephesian, hence it is fair to conclude that Tychicus was also, and that the two men were converted by the preaching of Paul during his

three years' pastorate in their home city. In Paul's letters to the Ephesians and Colossians he speaks of Tychicus as a "faithful minister in the Lord," so it is evident that soon after his conversion he began to devote all his time to evangelistic work. When we are first introduced to him we find him as one of the seven friends of Paul who are accompanying him back to Asia after his second mission to Europe, as he was turning his face once more, and for the last time, toward Jerusalem.

This presupposes that Tychicus had left Ephesus with Paul, or joined him a little later, and labored with him in his second tour of Macedonia and Greece. Quite a large party of friends accompanied Paul all the way on that long, foreboding, final trip to Jerusalem. Trophimus was of their number, but whether Tychicus went all the way or not we are unable to say.

II

Tychicus as a Trusted Messenger

Tychicus appears three times in the letters of Paul as his trusted messenger; and this is his one eminent service to Christ and Christianity of which we have any record. His personal relation to Paul was one of love and unswerving devotion and loyalty; his outward relation, that of traveling over seas and continents ever carrying the Apostle's dispatches to distant parts of the kingdom of Christ over which the Apostle was, so to speak, a kind of vice-gerent.

1

The First Mission of Tychicus

Tychicus did not accompany Paul to Rome—only Luke and Aristarchus having done so far as we know—but he did join him there sometime after his arrival. The fidelity of those of Paul's friends who underwent the fatigue and expense of the long journey from the East to Rome, and the courage which inspired them to do this and attach themselves inseparably to the cause and person of an Imperial prisoner, has never been sufficiently recognized. And Tychicus was among the number of that small, heroic, immortal band.

The circumstances leading to his first mission for Paul were as follows: Epaphras, the pastor of the Colossian church, came to Rome to consult the Apostle about the disturbing doctrines which were troubling his flock. A runaway slave from Colossae, Onesimus, had also recently joined the Apostle and had been converted by him. Paul determined at once to write a letter to the Colossian church, and also to return Onesimus to his master. Tychicus appears to have been the Apostle's amanuensis in this instance. As this letter had to be sent by some trusted messenger, it seemed to Paul a good opportunity to dispatch by the same hand a kind of circular letter to the churches in the province of Asia, and particularly to the city of Ephesus where he had preached so long while effecting the conquest of "all Asia" through the agency of his lieutenants,

such as Epaphras, Timothy, and others. So he also dictated to Tychicus the letter now known as his Epistle to the Ephesians. The letters written, the next question was, who should carry them to their destination.

This was a point of no little moment. The journey was long and attended with some hazard. But aside from that, there was needed a man who could not only carry a written message safely, but also one who could convey with tact and accuracy oral greetings, instructions, and counsels; and one, competent also to deal with the disturbances at Colossae, and likewise to comfort the hearts of all believers.

Who then should Paul send on this mission of such importance? This might first be answered by a counter-question—Did Paul have much opportunity for choice in a messenger? who were with him at the time? This question can be readily answered, at least with sufficient fulness. As we learn from his letter to the Colossians and the greetings in his letter to Philemon, there were with him at the time in Rome, Epaphras, Mark, Aristarchus, Demas, Luke, Timothy, Tychicus, and Onesimus. The latter he was about to return to his master, so it was necessary to send along some one else to visit the churches and bring back to Rome a report of their condition. Whom should he send? Surely there was here a wide opportunity for selection. His decision fell on Tychicus. While this was in no sense a depreciation of the merits of the others, all of whom were useful to him in Rome, yet it was the

highest kind of testimony to his confidence in the trustworthiness of Tychicus. So he was dispatched to Ephesus with Paul's letter for that church and the other churches in the vicinity, which letter contains these words about the bearer himself: "But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things: whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts."

Accompanied by Onesimus, Tychicus went on to Colossae and delivered to that church an epistle in which Paul again spoke of him in almost exactly the same terms as in the letter to the Ephesians: "All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellow servant in the Lord: whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is one of you. They shall make known unto you all things which are done here."

2

The Second Mission of Tychicus

Of this we know next to nothing. In fact, we do not even know for a certainty that he was actually sent; but we do know Paul was contemplating sending him or Artemas to Crete as soon as Titus had somewhat composed matters there, so that he could

be spared to join the Apostle as Nicopolis. This was, as we have elsewhere assumed, during Paul's brief period of release between his first and second imprisonments at Rome.

Though we lose sight of Tychicus at Colossae where some time previously he faithfully delivered Paul's letter, it is evident that he had fulfilled that mission to the Apostle's satisfaction; that he is again, or rather still, under the Apostle's direction as to his labors and movements, and now stands ready to go to Crete, if that shall appear best to his leader, as soon as Titus deems it safe and advisable to take his departure therefrom.

3

The Third Mission of Tychicus

Whether or not Tychicus ever undertook the contemplated mission to Crete, there is no question whatever about his last recorded service as the trusted messenger of the Apostle.

Paul had again been arrested and thrown into chains in a Roman dungeon. The tragic end was now a certainty. But the faithful Tychicus was again at his side, loyal, unafraid, ready to do his bidding. Demas had forsaken him; Crescens he had sent to Galatia, and Titus to Dalmatia. Timothy was in Ephesus, and Mark somewhere in the East, probably in Asia Minor. The aged, doomed Apostle yearns for the solace of the presence and love of Mark and Timothy. It did not seem possible that Timothy could be spared from his important and

critical work at Ephesus. Yet Paul's heart would break unless he could clasp to his breast once more his beloved son Timothy. By his side at this time were only Luke the beloved physician, and Tychicus the trusted messenger. Luke he could not spare,—but Tychicus? He also was a “beloved brother,” but he was not Timothy, he was not Paul's “own son,”—and only a son's face could cheer a dying father.

“Tychicus,” it is the trembling voice of the aged Paul that speaks, “wilt thou make one final sacrifice for me, wilt thou go to Ephesus and let my boy, my son Timothy, come here to cheer my dying hours?”

Tychicus is silent. He had hoped and believed that that supreme privilege and sacred joy was to be his own. He averts his face. His frame is shaken by his choking emotions, his struggle between love and sacrifice.

“Art silent, Tychicus, the sacrifice—is it asking too much even of thee?”

“Nay, nay, my beloved master, I will go for thee. Thou shalt clasp thy boy to thy heart once more.” And Tychicus was gone, gone on his last mission for his dying friend, gone out from his presence to see his face no more on earth. He did what he could.

For a time both Luke and Paul are silent. They gaze at Tychicus's empty chair. “Aye, here was a man and a hero” is at length Luke's simple comment. “Yea,” answers an aged man with whitened head, “and I shall see his face no more.” Then he

seizes his pen and writes in rapturous anxiety to Timothy his faraway child—"Tychicus have I sent to Ephesus . . . For I am now ready to be offered, and the time of my departure is at hand . . . Do thy diligence to come shortly unto me . . . Take Mark, and bring him with thee . . . Do thy diligence to come before winter."

III

*Tychicus the Man, and the Value to Christianity of
His Friendship with St. Paul*

Though Tychicus was a minister of Christ there stands to his credit no record of a church founded, or sermon preached, or convert won. But if we have no great original message from his heart and lips, yet we do have two immortal writings which his pen traced at the dictation of another, which he bore safely to their destination over hundreds of leagues of sea and land, and through them, being dead, he yet speaketh. Not a great man perhaps, but he also did what he could; he was faithful to every responsibility entrusted to him, and he was a comfort to the believers of his day.

Unobtrusive, unassuming, totally void of all self-seeking and selfglorifying, willing to decrease if only his friend Paul and the cause for which they mutually stood might increase, he did his work as it came to him and served his generation and all Christianity with such powers as he had. He was a man who had rather be a doorkeeper in the house of his God than to dwell in the tents of wickedness,

who rather be a courier of St. Paul than Prime Minister of Nero. His name will forever be written among those who were faithful in little things, and some day shall be ruler over many things. If he could not fight in the forefront of the battle like Mark and Titus, yet he could carry dispatches upon which hung the fate of many battles.

He was one of those many young men like Artemas, Secundas, Trophimus, and Aristarchus, who would never have been heard of had not the giant heart of the great Apostle magnetized them with the lofty passions of his own soul, lifted them to the heights of his own sublime faith and courage, and then hurled them eager and unafraid against the powers of evil with that torch of truth which shall yet illumine all the dark places of the earth.

But though Tychicus always labored under the direction of Paul and, like many another loyal friend of the Apostle, is completely obscured and overshadowed by the towering ability and fame of his leader, yet we would greatly err were we to adjudge him a man of inferior or merely ordinary talent. St. Paul made no such mistake. He rejoiced in having such a man by his side, not only that he might carry dispatches, but also that he might personally represent himself and speak in his name and clothed with his authority in the great churches at Ephesus and Colossae; and also, as seems probable, in many other churches in the province of Asia, and perhaps in Crete as well.

Thus by means of his friendship with Tychicus, as by means of all his many other friendships, the Apostle multiplied his presence and personality while still in the flesh, and also continued his life work after he had been summoned into the presence of his Maker.

Of Paul's tender affection for Tychicus little need be added. He ever spoke of him as his "beloved brother," and honored him with that patent of nobility which he conferred upon none other of his friends save Epaphras only—that of being a "fellow servant" or "fellow slave" with himself in the Master's work. If Paul so judged of the importance of Tychicus's services to Christ, surely no man dare venture to give him lower rank.

Neither Paul nor the early church could have dispensed with him, and we could ill spare the simple record of his loving services and self-forgetting faithfulness.

CHAPTER XVI

Onesiphorus—A Friend Who Was Not Ashamed of Paul's Chain

Our knowledge of the career of Onesiphorus is based upon the following passages:—2nd Timothy 1:16-18, and 4:19.

OUR individual studies of Paul's friends are drawing to a close: we shall gaze upon the faintly etched portrait of but one more, yet one that must not be passed by too hurriedly, that of Onesiphorus—"a friend who was not ashamed of Paul's chain." Our knowledge of this man who took his religion with him when he took a journey, is confined to a single short letter of Paul's, his second to Timothy. Even in this only four verses refer to Onesiphorus, and the portrait itself is etched in three. The whole biography is condensed into sixty-one words. But what a flaming beacon are they. What a torch of undimmed lustre the heroic character there immortally drawn. Its value to the world is more than that of many volumes written about some men.

Whether or not Onesiphorus was one of the minor friends of St. Paul, we cannot with certainty answer. We catch but a dissolving view of his personality through the grateful memory and passing allusions of a doomed man; but this dissolving view makes the entire New Testament richer, for it renews and enriches our faith in our common humanity by giving us a fleeting glimpse of one of humanity's noblest types—a man of heroic mold, and a friend of deathless loyalty. It garlands the brow of friendship with new and unfading laurels. It pays one more tribute to Paul's genius for friendship, reveals another link in that chain of gold that fettered the hearts of men to his heart in the freedom of a joyous bondage.

I

“Such a One as Paul the Aged”

The door of a Roman dungeon swings creakingly open, we peer into its murky depths. At first the gloom is impenetrable. We tarry at the threshold till our eyes gradually become accustomed to the darkness, and at length we faintly discern the shadowy outlines of three human forms. Two of these stand upright—they are Roman soldiers. We look closer, the third man rivets our attention, his form is bowed, his head whitened, his face marred and seamed beyond the sons of men,—he is “such a one as Paul the aged.” We see him lift a hand to that weary brow, a chain clanks, it is shackled to his wrist. And there the most kingly man of his gen-

eration sits alone—his only companions those mailed men who are keeping the “death watch.”

But why is this prisoner there, and why is he alone? He is there because he has not counted his life dear unto himself so that he might accomplish his course and the ministry which he received of the Lord Jesus, to testify the Gospel of the grace of God. But why is he alone in this supreme and crisis hour? Has he no friends to sit with him in the valley of the shadow? Yes—some. Where are they then? Well, the work which was dearer unto him than his own life was not going well in all parts of the vast empire he has conquered for his Lord; and so he has sent Crescens to Galatia, Titus to Dalmatia, and Tychicus to Ephesus.

But that accounts for but three, surely this man has other friends, where are they? Some of them we know were about their necessary duties. Luke is with him most or all of the time, but Timothy is busy in his pastorate at Ephesus and Mark on a mission probably in Asia Minor. Phygellus and Her-mogenes and a few others of Asia in whom he trusted have turned away from him because he is a condemned man, his life forfeited, and almost any day may prove his last. But what of all the Christians in the great church here in Rome to whom years ago he wrote that long letter pouring out his heart's longing to see them face to face? Some of these are still in touch with him such as Eubulus, Pudens, Linus, and Claudia. But it is better now for the peace of the church that most of the Roman

Christians should hold somewhat aloof from this extremest in the cause of Christ.

But look! What new thought is now piercing that heart and contracting that furrowed face? Read those pitiless thoughts. Listen and you shall overhear a soul's silent anguish, you shall hear its wordless woe—"At my first defense, no one took my part, but all forsook me. Demas—Demas too hath forsaken me." A shudder shakes that shrunken form, a broken sob, then all is still once more save the clanking of a chain. The cell door is closed, we pass hence. The prisoner is left alone with the death watch and—his thoughts.

Night comes on. The prisoner sinks into exhausted and troubled slumber. He dreams of other days that have been, of other days that shall be, and sighs for his release—a release which any hour may bring. Suddenly he is aroused by clattering feet in the corridor outside, a key turns quickly in the door. It must be soldiers to lead him forth to his execution, he struggles to his feet, "I am ready," he feebly cries. "Paul, Paul, do you not know me?" rings out on the midnight air. Who, what?—No, it cannot be.—Yes, it is, it is. It is Onesiphorus of Ephesus. Though the axe is already uplifted, though some men have forsaken him, though death threatens all who dare breathe his name, yet there is one man left in the world besides Luke who "is not ashamed of his chain," who has sought him out diligently and found him. O Humanity, thou wert on trial in that hour, thy sentence was about to be pronounced,—

but stay! one man has redeemed mankind from eternal infamy. Humanity is absolved from that unpardonable crime, Paul is no longer alone, Onesiphorus has gained his side before the axe falls. Let the curtain drop. The hour and place are too sacred for even the most loving eyes to linger, for even the tenderest scrutiny or contemplation.

II

The Bravery and Loyalty of Onesiphorus

“The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain; but, when he was in Rome, he sought me out very diligently, and found me.” So Paul wrote to Timothy some days later after Onesiphorus had already been compelled to leave his side, or, as some plausibly maintain, had forfeited his life because he counted it not dear unto himself if only he could be of service or comfort to his heart’s better self—Paul, the prisoner of the Lord Jesus Christ.

Bravery and loyalty would seem to be the keynote to this man’s character. When Paul was already sentenced to death, when weaker friends were falling away, when it was perilous even to know him, and when access to his side was extremely difficult, then appears Onesiphorus on the scene, learns in some way of Paul’s plight, and, scorning danger, despising the craven-hearted, defying Nero to do his worst, he overcomes every obstacle that fear and malice can suggest and at last penetrates the Imperial

dungeon and flies to the arms of his old friend. And so in that felon cell love's pure flame was once more kindled—and still after nineteen hundred years we are warmed and gladdened by its heavenly glow.

What originally called Onesiphorus to Rome we cannot say, but apparently it had nothing to do with St. Paul or his imprisonment. After learning of his condition it would have been an easy and prudent thing for Onesiphorus, and a thing a man of lesser loyalty would have done, to have spent his time in executing his original mission, and then use any spare moments in sightseeing in that vast and bewilderingly attractive city. And Onesiphorus could have given himself and the world plausible excuses for not attempting to visit his whilom pastor at Ephesus, the aged Paul, the doomed prisoner of the Imperial Court. He might have salved his conscience by pleading the impossibility of gaining access to the condemned man; he might have argued the futility of such a visit even were it possible. He might have urged the folly of needlessly endangering his own life and so exposing his household to the resultant suffering.

But love was stronger than death, loyalty mightier than prudence—and the result, who knows? Paul in writing of the joy of this visit to himself solemnly prays for “mercy unto the house of Onesiphorus”—would the father never return to gladden its portals again? And as the letter of this aged pastor draws to a close he begs his beloved friend Timothy, now

his successor in the pastorate at Ephesus, to "salute the house of Onesiphorus"—was his heart in that dank dungeon, forgetful of its own misery, bleeding with the sorrow awaiting the home of his former parishioners in far-off Ephesus?

III

Onesiphorus in His Home Church

Thus far we have considered Onesiphorus simply as the friend of St. Paul. Did we know nothing else about him his fame would be secure, his memory fragrant. That aspect of his character alone lifts him to the hight and rank of the world's heroic men. It gives him entry into the fellowship of the supremely brave.

But we have not exhausted this man's worth nor our knowledge of the same, when the last word shall have been spoken concerning his loyalty to friendship's loftiest ideals. Paul remarks in his letter to Timothy "in how many things he ministered at Ephesus thou knowest very well." Here we have another and entirely new revelation of his worth as a man and Christian. The Revised Version correctly omits the words "unto me" after the word "ministered."

Onesiphorus's service was to the church and cause of Christianity as a whole. Evidently he was one of Paul's most efficient laymen when he was serving the Ephesian church. Three things in this brief reference of Paul's emphasize our conception of the large place Onesiphorus filled in his home church:

the phrase "in how many things," proving various talent, interest, and activity; the Greek verb translated "ministered" has the same root from which is derived the noun "deacon;" and, lastly, the phrase "thou knowest very well" witnesses to the fact that his services were of exceptional merit and prominence.

IV

"The Light That Never Was on Sea or Land"

Second Timothy is a sad letter, a letter of profound contrasts. It is a letter where deepest gloom is shot through with rays of celestial glory. It is the last message penned by the hand, dripping from the bleeding heart—of a man who is looking into his own open grave. It has in it, perhaps, something of the pagan's horror of the grave, yet infinitely more of the saint's shout of victory. How some of its passages bring to mind Paul's own ringing words written in other years to the church at Corinth: "O death, where is thy sting? O grave, where is thy victory? . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This letter again has in it the bitter cry of betrayed confidence, and the unwordable joy of deathless loyalty. In it a few men are bitterly denounced for their cowardice and pusillanimity, one man only is highly praised, and that man is Onesiphorus. Unconscious of any heroism, without any pose or thought of self, this man by his brave act cheered

the dying hours of the greatest man whose form ever bowed beneath the world's burdens, whose heart ever broke for the world's sins and ingratitude. His visit to Paul in his last hours, in his extremity of anguish, was for Paul what Mary's anointing of Christ was for him, a touch of human tenderness and devotion that gave strength for sacrifice,—Paul's giving his life for his mission, Christ's giving his life for the world. These gifts, these supreme sacrifices of Paul and Christ, were not wholly vain, at least one heart was loyal to the last, at least one soul understood.

And Onesiphorus's reward? Ah, he was not thinking of that. One glance into Paul's seamed—nay, transfigured face, that was enough for him, and will be through the ages to come. But another has said, one greater than Onesiphorus, yea, greater than Onesiphorus's beloved friend himself—"Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." And so this man from far-off Ephesus who in Imperial Rome itself would not let a dungeon's walls nor Nero's murderous frown keep him from Paul's death watch, shall in eternity be linked in companionship and reward with him who was the greatest of the Apostles—so saith he whose throne is in the heavens, the King of kings, and Lord of lords.

And so human friendship wears the seal and sanction of the Infinite, and eternity is made tributary to its fruition and joy.

CHAPTER XVII

Postscript—A Last Glance at Christianity's Imperial Friend and Empire Builder

WE have completed our individual studies of Paul's friends,—sixteen in all. There are some others who deserve a place in this splendid galaxy, but they must be passed by. Before closing the record for good, however, let us take a last rapid survey of the career of St. Paul, Christianity's mightiest Empire Builder, and note once more the imperial sweep of his achievements and the part played therein by his friends and his genius for friendship.

Paul received his great commission while praying in the temple at Jerusalem not long after his conversion. In that solemn hour the Lord said unto him—"Depart: for I will send thee far hence unto the Gentiles." His ambition thenceforward was to be the first to preach the Gospel in every part of the known world where it had not already been heard. Hence years afterwards, when at Corinth he was planning a journey into Spain, he could write to the church at Rome—"Yea, so have I striven to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation."

To achieve his stupendous purposes Paul always made a dash for the great cities believing, like

Napoleon eighteen centuries later, that if he once gained possession of the enemy's Capitol he could easily win and hold all the surrounding territory. So he began his career preaching at Damascus and Jerusalem, and later on seized for Christ such strongholds as Antioch, Ephesus, Philippi, Corinth, and Rome.

Of these many cities in which he preached, three were, for some years in succession, his headquarters in which, like a conquering General, he formulated his vast plans, and from which he went forth on his victorious campaigns. And ever he moved steadily westward, as he completed the conquest of the territory in the vicinity of his headquarters.

The first Capitol of that ultimately enormous empire which he was to claim and win for Christ, was Antioch in Syria. From Antioch he marched forth with Barnabas and Mark for the conquest of Cyprus and Asia Minor, and to Antioch he returned at the conclusion of the campaign. Again he went forth from this Capitol with Silas expecting to complete the subjugation of the territory already overrun; but strengthening his forces by the addition of Timothy, he felt emboldened to push on for the conquest of central and western Asia Minor. While pausing at Troas he formed a junction with Luke and, having been diverted from his original designs, crossed over into Europe and gained a foothold in Macedonia and Greece.

Now again he turned back to Antioch, but on the way thither stopped a few days at Ephesus. Seeing

at a glance the strategic importance of this location, he promised as speedy a return as possible; and after having reported at headquarters, he made his way back to Ephesus as rapidly as he could consistently with the necessity of strengthening his long line of garrisons between the two cities. Arrived at last at Ephesus he immediately made that city the new Capitol of the large empire he had won for Christ, which now extended hundreds of miles west of his original headquarters; that is, from Antioch in Syria to the heart of Macedonia and Greece.

Here Paul settled down for three years, making Ephesus the hub in the wheel of his extensive operations, while his many friends as Generals and Field Marshals in command of various armies and citadels perfected the conquest of western Asia Minor, Macedonia, and Greece. Here there labored with him Aquila and Priscilla, Onesiphorus and Apollos, Gaius and Aristarchus, Trophimus and Titus. From here he sent forth Timothy and Erastus to maintain his grip upon Macedonia, and again Titus and Timothy to hold in check the insurrectionary Corinthians. From here it is believed he directed the work of Epaphras and Philemon in the conquest of Colossae, Hierapolis, and Laodicea. From here, too, he himself set out on his last victorious march through Macedonia and Greece.

But Paul's ambition was as boundless as that of any Napoleon of Empire or of Industry. Like them his restless spirit found no ease as long as there were other realms to conquer. No past achieve-

ments could still his ever ringing cry—"Forward, march!" And so at length this warrior-preacher and Christian statesman stood on the eastern shore of the Adriatic sea.

Watch him as he stands there. He boldly declares in the very language of victory that he has fully preached the Gospel of Christ from Jerusalem and round about, up through Syria, across Asia Minor, over the Hellespont, throughout Macedonia and Greece unto Illyricum, the very foothills of the northern Alps. His language has the martial thrill of one of Napoleon's bulletins to his soldiers after some Austerlitz. But watch the man, notice his position, look into his eyes, study their fixed and enraptured gaze, lift up your own eyes and with the vision of the soul and imagination see what this ever victorious soldier of the Cross sees. He is not counting the battles already won nor is he athrill with the memory of the echoing plaudits of his triumphs. He is like Alexander at the Indus, his face is forward. He is like Napoleon at Warsaw, unconquered Russia is beyond—of what satisfaction are past achievements, the lands and cities already conquered.

But what does the Apostle see? Not conquered Antioch and Ephesus and Corinth, but unconquered Rome and Spain and "the regions beyond." The sun sinks low over the Adriatic's gently heaving waters. Its last rays transfigure with celestial beauty the rugged, glowing features of the man whose feet, pointing westward, are already dipped

into the sea. The West is acalling, and a soul aflame again hears a voice "not heard by others." He will now make Imperial Rome, the Eternal City itself, his new headquarters, whence he can set on foot the conquest of Spain and other new campaigns for the glory of his Lord and the extension of his kingdom.

How thrillingly he anticipated the carrying out of his vast designs. Pausing at Corinth after his work at Ephesus was done he boldly hurled across the Adriatic sea and over the Apennines into the Imperial City his fearless declaration of immediate invasion and his intention of making that city his new Capitol, whence he would march forth to conquer the utmost West for the Cross of Christ. Here is his ringing bulletin in his own words: "Without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey by the will of God to come unto you. . . . As much as in me lies, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. . . . Through mighty signs and wonders, by the power of the Spirit of God . . . from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written,

To whom he was not spoken of, they shall see: and they that have not heard shall understand. For which cause also I have been much hindered from coming to you. But now having no more place in these parts, and having a great desire these many years to come unto you; whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. For now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem. . . . When, therefore, I have performed this, and sealed to them this fruit, I will come by you into Spain."

But how has it been possible for the achievements of this man in so few years to cover so widely and so thoroughly such an immense territory? In precisely the same way that Napoleons of Empire and of Industry are able to achieve so much, by choosing agents who are everywhere present, everywhere loyal, everywhere accomplishing their leader's will. Herein, then, lies the secret, humanly speaking, of Paul's masterly successes. He bound his friends to himself and his work heart and soul. These multiplied his presence and personality. Through them he was achieving results simultaneously in many lands and cities, invading new territory and garrisoning that already won.

It will forever remain as one of the highest testimonies to the greatness of Paul that he had a genius for discovering ability in other men, and in attaching them to himself personally and to that cause to which he was ever paying the last full measure of his strength and devotion. By the sheer might of his personality he lifted his friends to his own height of moral grandeur and heroism. He so breathed into their souls the strength of his own love and the fire of his own enthusiasm that they were ready to do all for him and for his work that he would do for them and for that same cause. He made the master passion of his life the master passion of their lives. Such a leader of men was he that he molded them all to fit into his life purposes, and, directed by his genius, together they wrought world-changing achievements.

One of America's most eminent "captains of industry" has publicly stated that he owed his great success in life to the fact that he had gotten "smarter" men than himself to work for him. And all know that the success of any President's administration depends very largely, if not mainly, upon his ability to discern ability in other men; to attach these to himself personally and to the policies he represents; and to so guide all that they may work together well in harness, both with one another and with himself. Men great individually have often miserably failed for the lack of such talent. The world's history is strewn thick with the wreckage of such careers. On the other hand, men of seem-

ingly very mediocre abilities have turned the course of civilization into other and loftier channels by the possession of the talent to select, combine, inspire, and then hurl masterfully and unswervingly toward a given object the combined gifts of many minds.

Such master-genius had St. Paul. So he became, not a "captain of industry," but a "Captain of Evangelism," the supreme statesman, nay, the very Prime Minister of early Christianity.

As he marched to battle or swept in triumph over conquered realms, some of his Field Marshals were ever with him to advise in the council of war, to command in the hour of battle. "And there accompanied him into Asia Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus, and Trophimus."

At times he would send some of his friends in advance to spy out the land, do scout duty and reconnoiter. At other times he would leave them behind to complete the conquest of a city or province where he had already won a decisive victory in pitched battle. Again he would send them to distant cities to settle without his presence local outbreaks and disturbances. Now he would send them on far journeys to great cities with important dispatches and verbal instructions; now to organize whole provinces he had simply conquered and garrisoned; and again he would send them forth on independent commands to subdue new regions. But wheresoever they went, they went at his command,

did his bidding, carried out his policies, and later returned to him or wrote to him for farther instructions at every crisis hour. Thus he held the post of Commander-in-Chief with his eye on every subordinate officer in the whole army and along the entire battlefield.

We have already listened to Paul's boldly announced plan for the invasion of Rome and conquest of Spain. Sweeping were the combinations, masterly the strategy of this indomitable old warrior. But God willed otherwise. He came to Rome not with the laurels and plaudits of a victorious General, but as a captive chained to the chariot wheels of some ruthless conqueror.

Apparently thwarted and defeated, yet the outcome was for the best. Instead of adding new territory to the realms already seized, there was need of consolidating these, and such was to be the remaining task of this warrior-statesman. A march into Spain would have left unguarded and so imperiled his earlier conquests, as Napoleon's Russian campaign proved the undoing of his previous victories. Paul's plan for farther advance being thwarted by his imprisonment, he at once set about the thorough subjugation of Rome itself, and the suppressing of all revolt in the distant provinces of the East.

Nero regarded himself as the sole master of the Imperial City and overlord of the known world. But in one of his dungeons was a despised Jew who was undermining the sway of the Caesars in Rome

itself; and, at the same time, founding a kingdom on the eastern and northern shores of the Mediterranean which would live on in perennial youth long after the reign of Nero should be but a memory. Over the Roman highways marched thundering legions with the shout of battle on their lips. Over these same highways passed the solitary figures of young men whose hearts were pulsating with a mighty passion. Their eyes were fixed on far-off Rome and thither their feet were hastening,—not to fawn on Imperial favor, not to seek positions in the Roman legions nor to witness the sports of the amphitheatre; but to counsel with and receive commands from a certain Roman prisoner, one Paul of Tarsus, Commander-in-Chief of all the armies of Jesus Christ, an “Empire Builder” in comparison with whose achievements the conquests of Alexander, Caesar, and Napoleon sink to a lower level. Their empires have passed away. That which he founded has spread with the speeding centuries.

Of this commander's many Generals and Aides-de-Camp, only Luke and Aristarchus entered the city with him. But his other Lieutenants left behind in the East joined him from time to time. And so at various times there were with him, fighting by his side for the conquest of the city by the Tiber, such soldiers as Eubulus, Pudens, Linus, and Claudia; such Aides-de-Camp as Epaphroditus and Onesimus; such Brigadiers as Jesus Justus, Demas, and Onesiphorus; such Generals of Divisions as Epaphras, Tychicus, and Crescens; such Field Mar-

shals as Timothy, Titus, and Mark. The success of these men fighting by Paul's side in Rome, is revealed in his own words where he says—"But I wish ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." And again he writes at the close of his letter to the Philippians—"All the saints salute you, chiefly they that are of Caesar's household."

From Paul's prison, which was now both a throne room and the headquarters of a commanding General, he sent forth Tychicus and Onesimus with dispatches to Ephesus and Colossae; Epaphroditus with dispatches to Philippi; Timothy he sent back to Ephesus to hold that city for Christ, Titus to Dalmatia, Crescens to Galatia, and Mark on a tour through Greece or Asia Minor. And so in the Imperial City, which from her Seven Hills ruled the world, was another Empire Builder making grander conquests for a grander kingdom than that ruled over or dreamed of by the Caesars.

And thus by degrees as the years came and went this mighty statesman and soldier, with empires seething in his brain and future generations tugging at his heart, by personal example and counsel and by repeatedly trusting his subordinates in independent commands, so trained them that when the day

came for him to lay aside the shoulderstraps forever there was a score of his lieutenants able to assume command—he had made himself no longer necessary, the ultimate triumph of his life purpose was already assured.

And all that Paul was then achieving he was achieving by the matchless spell of his genius for friendship. Through his friends he was holding an empire loyal to his Lord. And so perfectly did he train these friends of his that his death caused no more disturbance to the realms he had conquered than did the death of Washington to the welfare and progress of the United States.

This I deem the crowning proof of a man's greatness, that at death he is no longer necessary to the success of that to which he has devoted all his powers.

There are two classes of great men who are not supremely great. That man is not supremely great, however much he may achieve in life, who leaves a completed work at his death with nothing remaining to call forth the loyalty and labors of other men. Such a life work is at best either of small significance, or of but temporary value to mankind. Nor is that other man supremely great, however much he may achieve and plan in life, if, at his death, he does not leave behind trained successors to go forward with his work as though he were still present with them. The work of such men, however stupendous and dazzling, and their plans, however far-reaching and beneficent, topple over when they

are no longer present to direct and inspire. They lack an essential, an indispensable, element of greatness; that element without which all others fail of lasting significance, the ability to so recognize ability in others, and so enlist that ability in their own life work that, when dead, their works shall follow them on through the coming tides of time.

He is the supremely great man who brings his own individual work to a well-rounded close, yet who at the same time leaves a grandly, a divinely unfinished work for his friends and after generations to carry on and perfect. He is the man who has planned so broadly that it will take all time to achieve his dreams; and yet who has planned so exactly, and trained others so splendidly, that he can complete his part of the whole and then pass on to his reward without being missed. Such a man was the Apostle Paul.

And so he gave proof of the loftiest statesmanship of genius and of service. And his ability to achieve these things was through his genius for friendship. He had neither position, wealth, nor fame to offer men. But he gave them what was better—his heart. He honored them with badges of distinction high above all decorations monarchs can bestow—a share in his labors and perils. And the finest ability of the choicest young men of that age gathered about his standard; and when his slackened hand let go the flagstaff, the banner he had so long held aloft still flung forth its ample folds without a tremor, shining afar on every breeze that

blew. And so it was that few realized the event when the old warrior entered into his rest.

The fact that Paul thus planned a work which only time could consummate, proves that he had entered into something of the counsels and purposes of Providence, which reach on from generation to generation.

In this matter of his life work, as in so many other ways, Paul was like his divine Lord and Master. Christ could say in his prayer the night of his betrayal—"I have finished the work thou gavest me to do." And on the Cross he could say "It is finished." Yet only a few men then believed on his name, only a little seed had been sown, Christianity had but just been born; undiscovered continents, teeming millions, had never heard his name and would not hear it for sixty generations yet to come. What, then, mean those words "it is finished?" Two things they mean;—that Christ's individual work in the world was done; and that his plans for all subsequent ages had been given to the world, and the work of achieving these entrusted to those whom he now no longer called "servants but friends, because all things that he had heard of the Father he had made known unto them." The physical presence of Christ was no longer necessary to his friends, his work, or mankind. He himself had said "it is expedient for you that I go away." The work would go on without him. He was now unnecessary to its success. He had built

with the master genius, the divine genius of the Son of God.

How like him was St. Paul in his life and work and friendships. In his dying hour Paul too could say—"For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." And Paul meant by this precisely what Christ meant by his words on the Cross. He had finished his individual work, and his plans for evangelizing the known world had been fully made and were now confidently entrusted to his friends who were prepared to go on with them without his farther instructions or supervision. Paul had made himself unnecessary to the world. And so Paul was the consummate statesman, the supreme constructive genius—he finished his own work; rounded out his own career; and yet, at the same time, had but laid the foundations of that splendid cathedral for the Divine habitation among men, which it would take all the after generations to complete. But he had drawn the plans for the entire structure, given others a glimpse of its ultimate radiancy of glory, and trained them to be themselves master-builders.

He was no Napoleon whose work would topple over even before his own death. He was a Washington, whose services to mankind only millenniums could perfect, yet whose death caused not a quiver to the structure he had begun to rear. To employ and adapt the language used by Napoleon of a man

of his day—or by a contemporary of Napoleon himself, history reports both ways—"There was a time when the death of St. Paul would have been an event; when it did occur, it was only a piece of news." His friends and lieutenants had been so trained in many a hard fought campaign by the personal example and under the eye of their imperial leader that when at last he fell at his post, dying a soldier's death, there was not a break in the line anywhere; his Field Marshals, Generals, and Captains could now carry on the war and win the victory without the "little corporal" of Tarsus.

And so the friends and friendships of St. Paul which so comforted his own heart, and so enriched his own life and theirs, have also enriched the world for the nineteen centuries which have fled, and shall go on enriching the life of men till time itself grows gray and there dawns at last the unspeakable splendor of the millennial dawn. When in that day men see the Holy City, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband, then, and then only, will they be able to comprehend and compute the world significance of St. Paul's genius for friendship,—the unmined, unmeasured, unminted wealth of his heart's riches.

Here is the supreme evidence of Paul's genius as a constructive statesman, as well as matchless friend and peerless General and strategist. The final test of Moses's greatness did not come until

after his death ; then it was vindicated by the fact that his successor could go on with his plans without break or pause. So was vindicated the real greatness of John Wesley and in our day of Frances E. Willard. The final test of Gen. Booth's claim to imperial achievement will come only when it has been seen whether he has trained others to fill his place and carry on his life mission without a jar when he shall have been summoned into the presence of his Maker.

Let us now ask ourselves one or two most significant questions: How much would be left of the record of Paul's achievements if we could cut out from his career the names and deeds of all his friends and all that he himself wrought through them? And what would their records be had they never been thrilled, inspired, and directed by his genius and passion for the spread of the Gospel? None can say, none can answer these baffling queries.

When it came to pass that Israel's mighty prophet Elijah was to be translated there was found by diligent search just one man who was capable of catching up his mantle and going forward with his life mission. When Paul's change came not one only, but a score of the loftiest characters of his generation stood ready to receive his mantle and prolong and hand on his mission; to command armies or organize and administer the affairs of cities and provinces,—and so his death was not an “event,” but merely a “piece of news.”

Surely next to his Divine Lord and Master this man is the world's supreme exemplar of every high attribute which we associate with that sacred word—Friendship.

APPENDIX

I

Alphabetical list of Paul's friends and those to whom he sent individual greetings in his letters, together with all Scripture references to each save to Peter and John, and James, the Lord's brother.

1. Achaicus—I Cor. 16:17.
2. Agabus—Acts 21:10-11.
3. Amplias—Rom. 16:8.
4. Andronicus—Rom. 16:7.
5. Apelles—Rom. 16:10.
6. Apollos—Acts 18:24, 19:1; I Cor. 1:12, 3:4-22, 4:6, 16:12, and Titus 3:13.
7. Apphia—Phm. 1:2.
8. Archippus—Col. 4:17, and Phm. 1:2.
9. Aristarchus—Acts 19:29, 20:4-5, 27:1-2, Col. 4:10, and Phm. 1:24.
10. Aristobulus—Rom. 16:10.
11. Artemus—Tit. 3:12.
12. Asyncritus—Rom. 16:14.
13. Barnabas—Acts 4:36-37, 9:26-27, 11:22-30, 12:25, 13:1-50, 14:1-28, 15:1-39, I Cor. 9:4-6, Gal. 2:1-13, and Col. 4:10.
14. Carpus—2nd Tim. 4:13.
15. Cephas—Acts 15:6-7, 22, 25.
16. Olaudias—2nd Tim. 4:21.

17. Clement—Phil. 4:3.
18. Crescens—2nd Tim. 4:10.
19. Crispus—Acts 18:8, I Cor. 1:14.
20. Damaris—Acts 17:34.
21. Demas—Col. 4:14, Phm. 1:24, 2nd Tim. 4:10.
22. Dionysius—Acts 17:34.
23. Epaphras—Col. 1:7-8, 4:12-13, Phm. 1:23.
24. Epaphroditus—Phil. 2:25-30, 4:18.
25. Epenetus—Rom. 16:5.
26. Erastus 1st—Acts 19:22, 2nd Tim. 4:20.
27. Erastus 2nd—Rom. 16:23.
28. Eubulus—2nd Tim. 4:21.
29. Fortunatus—I Cor. 16:17.
30. Gaius 1st—Acts 19:29.
31. Gaius 2nd—Acts 20:4.
32. Gaius 3rd—Rom. 16:23, I Cor. 1:14.
33. Hermas—Rom. 16:14.
34. Hermes—Rom. 16:14.
35. Hermogenes—2nd Tim. 1:15.
36. Herodion—Rom. 16:11.
37. James—Acts 15:6, 13, 14, 22, 25.
38. Jason 1st—Acts 17:5-9.
39. Jason 2nd—Rom. 16:21.
40. Jesus Justus—Col. 4:11.
41. John—Acts 15:6, 22, 25.
42. Julia—Rom. 16:15.
43. Julius—Acts 27:1, 3, 43.
44. Junia—Rom. 16:7.
45. Justus—Acts 18:7.
46. Linus—2nd Tim. 4:21.

47. Lucius 1st—Acts 13:1.
48. Lucius 2nd—Rom. 16:21.
49. Luke—Acts 16:10-17, 20:5-15, 21:1-18, 27:1, 28:16, Luke 1:1-4, Acts 1:1-4, Col. 4:14, 2nd Tim. 4:11, and Phm. 1:24.
50. Lydia—Acts 16:14-15 and 40.
51. Manaen—Acts 13:1.
52. Mark—Acts 12:12, 25, 13:5, 13, 15:36-39, Col. 4:10, 2nd Tim. 4:11, Phm. 1:24, 1st Pet. 5:13.
53. Mary—Rom. 16:6.
54. Mnason—Acts 21:16.
55. Narcissus—Rom. 16:11.
56. Nereus—Rom. 16:15.
57. Nymphas—Col. 4:15.
58. Olympas—Rom. 16:15.
59. Onesimus—Col. 4:9, Phm. 1:10-21.
60. Onesiphorus—2nd Tim. 1:16-18, 4:19.
61. Patrobus—Rom. 16:14.
62. Persis—Rom. 16:12.
63. Phebe—Rom. 16:1-2.
64. Philemon—Phm. 1:1-25.
65. Philip—Acts 6:5-6, 8:5-40, 21:8-10.
66. Philologus—Rom. 16:15.
67. Phlegon—Rom. 16:14.
68. Phygelus—2nd Tim. 1:15.
- 69-70. Aquila and Priscilla—Acts 18:1-3, 18, 26, Rom. 16:3-5, I Cor. 16:19, 2nd Tim. 4:19.
71. Publius—Acts 28:7-8.
72. Pudens—2nd Tim. 4:21.
73. Quartus—Rom. 16:23.

74. Rufus—Rom. 16:13.
75. Secundus—Acts 20:4.
76. Silas (Silvanus)—Acts chs. 15, 16, 17 and 18,
2nd Cor. 1:19, I Thes. 1:1, 2nd Thes. 1:1,
I Pet. 5:12.
77. Simeon—Acts 13:1.
78. Sopater—Acts 20:4.
79. Sosipater—Rom. 16:21.
80. Sosthenes—I Cor. 1:1.
81. Stachys—Rom. 16:9.
82. Stephanas—I Cor. 1:16, 16:15-17.
83. Tertius—Rom. 16:22.
84. Timothy—Acts 16:1, 20:24, Rom. 16:21, I Cor.
4:17, 16:10-11, 2nd Cor. 1:1 and 19, Phil. 1:1
and 2:19-23, Col. 1:1-5, I Thes. 1:1, 3:2-6,
2nd Thes. 1:1-2, Phm. 1:1-3, books of 1st and
2nd Tim. Heb. 13:23.
85. Titus—2nd Cor. 2:12, 13, 7:5-17, 8:1-24, 12:18,
Gal. 2:1-4, 2nd Tim. 4:10, Epistle to Tit.
86. Trophimus—Acts 20:4, 21:29, 2nd Tim. 4:20.
87. Tryphena—Rom. 16:12.
88. Tryphosa—Rom. 16:12.
89. Tychicus—Acts 20:4, Eph. 6:21-22, Col. 4:7-9,
2nd Tim. 4:12, Titus 3:12.
90. Tyrannus—Acts 19:9.
91. Urbane—Rom. 16:9.
92. Zenas—Titus 3:13.

Other Friends Whose Names Are Not Recorded

The Philippian jailer—Acts 16:27-37.

Chief men of Asia—Acts 19:30, 31.

Disciples—Acts 21:4-7.

The Melitans—Acts 28:10.

Puteoli Brethren—Acts 28:14, 15.

A Brother—2nd Cor. 8:18-22.

Philippian Women—Phil. 4:3.

Mother of Rufus—Rom. 16:13.

Sister of Nereus—Rom. 16:15.

II

Domestic Terms Used by Paul in Referring to His Friends

1. His "Mother"—The mother of Rufus—Rom. 16:13.
2. His "Sister"—Phebe—Rom. 16:1.
3. His "Brothers"—
 1. Quartus—Rom. 16:23.
 2. Sosthenes—I Cor. 1:1.
 3. Apollos—I Cor. 16:12.
 4. Tychicus—Eph. 6:21.
 5. Epaphroditus—Phil. 2:25.
 6. Philemon—1:7.
4. His "Sons"—
 1. Onesimus—Phm. 1:10.
 2. Timothy—I Tim. 1:2.
 3. Titus—Ti. 1:4.

His "Little Children"—All the Galatians—Gal. 4:19.

His "Beloved Sons"—All the Corinthians—I Cor. 4:14.
5. He himself was a "Nurse"—I Thes. 2:7.

6. He "travailed in birth" as a mother—Gal. 4:19.
He was as a "Father" to the Thessalonians—
I Thes. 2:11.
He had as a "Father begotten" the Corinthians—
I Cor. 4:15.
7. He had given in marriage—2nd Cor. 11:2.

III

*Those to Whom Paul Applied the Word "Fellow,"
in the Sense of Partner or Sharer*

1. "Fellow Laborers"—1. Clement and others—
Phil. 4:3.
2. Timothy—I Thes. 3:2.
3. Philemon—Phm. 1:1.
4. Mark—Phm. 1:24.
5. Aristarchus—Phm. 1:24.
6. Demas—Phm. 1:24.
7. Luke—Phm. 1:24.
2. "Fellow Prisoners"—1. Andronicus—Rom. 16:7.
2. Junia—Rom. 16:7.
3. Aristarchus—Col. 4:10.
4. Epaphras—Phm. 1:23.
3. "Fellow Servants"—1. Epaphras—Col. 1:7.
2. Tychicus—Col. 4:7.
4. "Fellow Soldiers"—1. Epaphroditus—
Phil. 2:25.
2. Archippus—Phm. 1:2.
5. "Fellow Workers"—1. Aristarchus—
Col. 4:10-11.
2. Mark—Col. 4:10-11.
3. Justus—Col. 4:10-11.

IV

*Some of the Cities, Provinces, Continents, and Races
Represented Among Paul's Friends*

1. Cities—
 1. Damascus by Disciples—Acts 9 :22-25.
 2. Antioch by Simeon—Acts 13 :1.
 3. Jerusalem by Silas—Acts 15 :22.
 4. Thyatira by Lydia—Acts 16 :14.
 5. Philippi by the Jailor—Acts 16 :27-34.
 6. Athens by Dionysius—Acts 17 :34.
 7. Thessalonica by Secundus—Acts 20 :4
 8. Berea by Sopater—Acts 20 :4.
 9. Derbe by Gaius—Acts 20 :4.
 10. Ephesus by the Elders—Acts 20 :17-34
 11. Tyre by whole families—Acts 21.3-5.
 12. Cenchrea by Phebe—Rom. 16 :1.
 13. Corinth by Fortunatus—I Cor. 16 :17.
 14. Colossae by Onesimus—Col. 4 :9.
 15. Rome by Linus—2nd Tim. 4 :21.
2. Islands—
 1. Cyprus by Barnabas—Acts 4 :36.
 2. Melita by Publius—Acts 28 :7.
3. Countries—
 1. Judea by Apostles and Elders—
Acts 15 :23-26.
 2. Macedonia by Aristarchus—Acts
19 :29.
 3. Province of Asia by Tychicus—
Acts 20 :4.
 4. Italy by Brethren—Acts 28 :15.
 5. Achaia by Stephanas—1st Cor.
16 :15.

4. Races—1. Jew and Greek mixed by Timothy—Acts 16:1-3.
 2. Roman by Publius—Acts 28:7.
 3. Jews by Andronicus—Rom. 16:7.
 4. Greek by Titus—Gal. 2:3.
5. Continents—1. Asia by Mark—Acts 12:12, 13:5.
 2. Africa by Apollos—Acts 18:24.
 3. Europe by Eubulus—2nd Tim. 4:21.

V

*Three Men Whom Paul Associated With Himself in
the Authorship of Some of His Letters*

1. Sosthenes—I Cor. 1:1.
2. Timothy—2nd Cor. 1:1, Phil. 1:1, Col. 1:1, I Thes. 1:1, 2nd Thes. 1:1.
3. Silas—I Thes. 1:1, 2nd Thes. 1:1.

VI

Three Men Who Deserted Paul

1. Phygellus—2nd Tim. 2:15.
2. Hermogenes—2nd Tim. 2:15.
3. Demas—2nd Tim. 4:10.

VII

*Some Who Aided Paul in Founding His Great
Churches*

1. Churches in Cyprus—Barnabas and Mark—Acts 13:1-13.
2. Churches in Antioch of Pisidia, Iconium, Lystra, and Derbe—Barnabas—Acts 13:14—14:28.

3. Churches of Phrygia and Galatia—Silas and Timothy—Acts 15:40, 16:8.
4. Church at Philippi—Silas, Timothy, and Luke—Acts 16:8-40.
5. Churches at Thessalonica and Berea—Silas and Timothy—Acts 17:1-15.
6. Church at Corinth—Silas, Timothy, and Aquila and Priscilla—Acts 18:1-17.
7. Church at Ephesus—Aquila and Priscilla—Acts 18:18, 19:10.

Timothy—Acts 19:22.

Erastus—Acts 19:22.

Aristarchus—Acts 19:29.

Gaius—Acts 19:29.

Titus—2nd Cor. 12:18.

(Refers to time Paul at Eph.)

Apollos—I Cor. 16:12.

(Refers to time Paul at Eph.)

VIII

Some Friends Who Saved Paul's Life on Various Occasions

1. At Damascus—Acts 9:24, 25.
2. At Jerusalem—Acts 9:28-30.
3. At Thessalonica—Acts 17:10.
4. At Ephesus—Acts 19:29-31.
5. Again at Jerusalem—Acts 23:12-24.
6. At Melita—Acts 27:42, 43.
7. By Aquila and Priscilla—Rom. 16:3-4.

IX

*Some of Those Who Journeyed With Paul on His
Various Missionary Tours*

1. Barnabas—Acts 13:2.
2. Mark—Acts 13:5.
3. Silas—Acts 15:40.
4. Timothy—Acts 16:1.
5. Luke—Acts 16:10.
- 6-7. Aquila and Priscilla—Acts 18:18.
8. Erastus—Acts 19:22.
9. Gaius—Acts 19:29.
10. Aristarchus—Acts 19:29.
11. Sopater—Acts 20:4.
12. Secundus—Acts 20:4.
13. Gaius of Derbe—Acts 20:4.
14. Tychicus—Acts 20:4.
15. Trophimus—Acts 20:4.
16. Titus—Gal, 2:1.

X

Some of Those Paul Sent on Special Missions

1. Erastus—Acts 19:22.
2. Timothy—Acts 19:22.
3. Phebe—Rom. 16:1.
4. Titus—2nd Cor. 8:16, 18.
5. Tychicus—Eph. 6:21, 22.
6. Epaphroditus—Phil. 2:25.
7. Epaphras—Col. 4:8.
8. Onesimus—Col. 4:9.
9. Crescens—2nd Tim. 4:10.

XI

Some of Those Who Labored With Paul Anywhere

1. Barnabas—Acts 13:1.
2. Simeon—Acts 13:1.
3. Lucius—Acts 13:1.
4. Manaen—Acts 13:1.
5. Mark—Acts 13:5.
6. Silas—Acts 15:40.
7. Timothy—Acts 16:1.
8. Erastus—Acts 19:22.
- 9-10. Priscilla and Aquila—Acts 18:18, 19.
11. Urbane—Rom. 16:9.
12. Apollos—I Cor. 16:12.
13. Titus—2nd Cor. 8:23.
14. Epaphroditus—Phil. 2:25.
15. Clement—Phil. 4:3.
16. Tychicus—Col. 4:7.
17. Jesus Justus—Col. 4:11.
18. Philemon—Phm. 1:1.
19. Onesimus—Phm. 1:13.
20. Aristarchus—Phm. 1:24.
21. Demas—Phm. 1:24.
22. Luke—Phm. 1:24.
23. Onesiphorus—2nd Tim. 1:16-18.

XII

Some Whose Merit Paul Specially Praised

1. Phebe—Rom. 16:1-2.
2. Aquila and Priscilla—Rom. 16:3-4.
3. Apelles—Rom. 16:10.
4. Tryphena—Rom. 16:12.

5. Tryphosa—Rom. 16:12.
6. Persis—Rom. 16:12.
7. Titus—2nd Cor. 8:16, 17.
8. Tychicus—Eph. 6:21.
9. Timothy—Phil. 2:19-22.
10. Epaphroditus—Phil. 2:30.
11. Epaphras—Col. 1:7.
12. Onesimus—Col. 4:10.
13. Onesiphorus—2nd Tim. 1:16-18.
14. Mark—2nd Tim. 4:11.

XIII

*Different Social Classes and Professions Among
Whom Paul Made Friends*

1. Missionary—Barnabas—Acts 13:2.
2. Apostles—Peter, James and others—Acts 15:6.
3. Jailor—at Philippi—Acts 16:33, 34.
- 4-5. Tentmakers—Aquila and Priscilla—Acts 18:1-3.
6. Ruler of Synagogue—Crispus—Acts 18:8.
7. Evangelist—Philip—Acts 21:8.
8. Prophet—Agabus—Acts 21:10-11.
9. Roman Centurion—Julius—Acts 27:1, 42, 43.
10. Chief Man of Melita—Publius—Acts 28:7.
11. Chamberlain of Corinth—Erastus—Rom. 16:23.
12. Physician—Luke—Col. 4:14.
13. Minister—Archippus—Col. 4:17, Phm. 1:1-3.
14. Lawyer—Zenas—Titus 3:13.
15. Slaveholder—Philemon—Phm. 1:10.
16. Slave—Onesimus—Phm. 1:10.
17. Author—Mark—2nd Tim. 4:11, and his Gospel.

XIV

Some of His Kinsmen Who Were His Friends

1. His Sister's Son—Acts 23:16.
2. Andronicus—Rom. 16:7.
3. Junia—Rom. 16:7.
4. Herodion—Rom. 16:11.
5. Lucius—Rom. 16:21.
6. Jason—Rom. 16:21.
7. Sosipater—Rom. 16:21.

XV

Some Whom Paul Referred to in Terms of Strong Affection

1. Epenetus—Rom. 16:5.
2. Amplias—Rom. 16:8.
3. Stachys—Rom. 16:9.
4. Persis—Rom. 16:12.
5. Epaphras—Col. 1:7.
6. Onesimus—Col. 4:9.
7. Luke—Col. 4:14.
8. Tychicus—Eph. 6:21.
9. Timothy—2nd Tim. 1:2.
10. Philemon—Phm. 1:1.
11. Apphia—Phm. 1:2.

XVI

Some of Those Who Received Paul Into Their Homes

1. Lydia—Acts 16:15.
2. Philippian Jailor—Acts 16:33, 34.
3. Jason—Acts 17:7.

- 4-5. Aquila and Priscilla—Acts 18:1-3.
6. Justus—Acts 18:7.
7. Disciples of Tyre—Acts 21:4.
8. Brethren at Ptolemais—Acts 21:7.
9. Philip—Acts 21:8.
10. Mnason—Acts 21:16.
11. Publius—Acts 28:7.
12. Brethren of Puteoli—Acts 28:13, 14.
13. Gaius—Rom. 16:23.

XVII

*Some, in Addition to All the Above, Who Showed
Paul Personal Kindnesses*

1. Barnabas—Acts 9: 26, 27.
2. Julius—Acts 27:3.
3. The Melitans—Acts 28:2.
4. Phebe—Rom. 16:1-2.
5. Mary—Rom. 16:6.
6. The Mother of Rufus—Rom. 16:13.
7. Tertius—Rom. 16:22.
8. Epaphroditus—Phil. 2:25.
9. Onesiphorus—2nd Tim. 1:16-18.
10. Carpus—2nd Tim. 4:13.

XVIII

Those at Rome at Any Time With Paul the Prisoner

1. Tychicus—Eph. 6:21.
2. Timothy—Phil. 2:19.
3. Epaphroditus—Phil. 4:18.
4. Epaphras—Col. 1:7-8.
5. Jesus Justus—Col. 4:11.

6. Onesimus—Phm. 1:10-13.
7. Mark—Phm. 1:24.
8. Aristarchus—Phm. 1:24.
9. Demas—Phm. 1:24.
10. Luke—Phm. 1:24.
11. Onesiphorus—2nd Tim. 1:16-18.
12. Crescens—2nd Tim. 4:10.
13. Titus—2nd Tim. 4:10.
14. Eubulus—2nd Tim. 4:21.
15. Pudens—2nd Tim. 4:21.
16. Linus—2nd Tim. 4:21.
17. Claudia—2nd Tim. 4:21.

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[illegible]



