

LEAVES FROM THE LIFE
OF THE
APOSTLE PAUL



LEAVES FROM THE LIFE
OF
THE APOSTLE PAUL.



THE LONDON GOSPEL TRACT DEPOT,
20, PATERNOSTER SQUARE, E.C.

1892.



FRONTISPIECE.

CONTENTS.

CHAPTER I.

DAWNING DAYS

CHAPTER II.

“THE GLORY OF THAT LIGHT” - - 18

CHAPTER III.

THE GOSPEL ESTABLISHED AT ANTIOCH 30

CHAPTER IV.

PERSECUTIONS AND PERILS - - - 41

CHAPTER V.

ENTRANCE OF THE GOSPEL INTO EUROPE 51

CHAPTER VI.

AMID THE WISDOM AND WEALTH OF
THE WORD - - - 65

| | PAGE |
|--|------|
| CHAPTER VII. | |
| TWO YEARS AT EPHESUS - - - | 76 |
| CHAPTER VIII | |
| THE FREE LABOURS OF THE APOSTLE ENDED - - - - - | 88 |
| CHAPTER IX. | |
| FAITHFUL UNTO DEATH - - - | 98 |





LEAVES FROM THE LIFE
OF
THE APOSTLE PAUL.

CHAPTER I.

DAWNING DAYS.

“ A wavelet just springing from life's broad sea.”



FOR most of us the stories of the lives of great men have a peculiar charm. We like to know all about them, to be able to picture to ourselves how they looked as they moved about in this world, to hear what they said, and follow their actions.

Many of us like also to be familiar with the places they lived in—with the people amongst whom they spent their days. The story of their noble lives, their heart-stirring words, has nerved many a heart to follow in their track. Above all others the grand scripture biographies stand unrivalled. God's word alone has such sublime power, such living energy.

We see Moses leading his vast following of Israelites across the Red Sea ; we can almost hear the crash and din of the walls of Jericho as they fall prostrate at the command of Jehovah. We can see Nehemiah pale and sad, as he ponders the low state of the fallen city of Zion, in the gorgeous palace of the Persian king, while he pours out the sparkling wine into the golden goblet for his royal master.

We feel the anguish and distress of the fair young Jewish Queen in another Persian court, as she prays and fasts before the God of Israel ere venturing unbidden, at risk of life, into the presence of her husband, the kingly despot over many a kingdom. We breathe more freely when we see him hold out his golden sceptre, and hear his re-assuring words, "What wilt thou, Queen Esther?" for we know then that Esther is safe from the penalty she had ventured to incur.

Deep and abiding will be the interest of these living histories as long as the heart of man answers to heart ; but when we come down to our own time, to the New Testament stories, we come to lives that touch our own, to deeds and words that concern ourselves, to interests with which our own are for ever blended.

As we listen to the tender words of "that apostle whom Jesus loved" we find that he speaks of the One with whom WE have to do. OUR hearts are appealed to, our obedience demanded, our eternal weal or woe revealed to us according as we receive or reject that One of whom "Moses in the law, and the prophets

did write." If we turn to the other writers of this book, it is ever so. Let us fix our attention now upon one alone of these divine biographies, and glean a few of the lustrous gems scattered there, and learn a little of the places and people familiar to the great teacher of the Gentiles, the beloved apostle Paul.

Little should we have thought, had we been outside the city of Jerusalem that day, that the "young man named Saul," who had been taking a prominent part in the cruel scene of which we read in Acts vii., would one day lay down his life in testimony to the same Jesus—now made Lord and Christ—of whom Stephen witnessed.

Of the earlier days of Saul of Tarsus very little is told us. We know that his father was a Pharisee, and that gives us a glimpse of some of the influences that surrounded him in his Cilician home.

The Jews of Paul's day were divided into sects, amongst which the sect of the Pharisees was noted for its enthusiastic devotion to Judaism. At first the most gifted and earnest men were to be found in its ranks, using their wealth, or eloquence, or influence to extend the fame of Judaism, and bringing up their children in the strictest obedience to the law, while teaching them to use all their energies for the welfare of their nation ; but hypocrisy and fanaticism soon replaced the earnestness of the first Pharisees.

Tarsus was a very noted city and ranked even higher than Athens or Alexandria in the celebrity of its schools and colleges. We might compare it to Rugby or Eton in our own

country—as to its fame as an educational centre. Besides this it had great influence from its commanding position, which brought men of nearly every trade and nation to its crowded wharves and busy warehouses ; where, in strange costumes and speaking various dialects, the ever-changing stream of human beings surged around the piles of merchandise daily loaded into vessels leaving for other ports, or unloaded to fill the merchants' store-houses there.

Long after, Paul spoke almost proudly of this home of his boyhood, calling himself “a citizen of no mean city.” And though nearly nineteen centuries have passed since the young Saul wandered among the luxuriant cornfields which then, as now, surrounded the city, we may still look upon many of the same scenes that his eyes must often have rested upon. The same river Cydnus still rushes cold and clear from the snow crowned mountains, which are some miles from the city, but plainly to be seen from the terraced roofs of the houses in Tarsus. The waterfalls formed by this same river in Spring still foam and sparkle over the rocky ledges that cause them ; though now, instead of flowing in a broad impetuous stream through the centre of the city, the river winds sluggishly along its eastern side.

Though born in a place so famous for its schools, we can hardly imagine the young Saul as a student at any of them, for the Gentile influence was greatly dreaded by the devout Jews such as his ancestors evidently were. Though it is certain that he must early have

learned to speak Greek, from his perfect familiarity with it, yet he probably was sent to a Jewish teacher, who held his classes in a room that adjoined most of the synagogues of that day, and was generally devoted to this purpose.

Here, seated on the ground with his fellow-students around the master, he probably learned to read and write, and there is little doubt that the scriptures formed the reading lesson. The Jews had a custom of beginning to teach their children to read the scriptures at five years of age, and Saul most likely did so. His perfect ease in speaking Greek is accounted for by the fact of his being born in a city where it was the usual language of every-day life, though from its being the capital of a Roman province Latin would be the official medium of communication on all government business.

Many years after his boyish days at Tarsus, Paul's history makes us acquainted with the fact of his having a sister, and we can imagine them growing up together in the Hebrew home, carefully secluded from the Gentile children around them, and even then giving promise, in Saul's case at least, of the power of will and intellect that made him first a pitiless persecutor, and which, later still, animated the chosen apostle of the Gentiles.

The young Jews who were destined for the profession of the Law, began their studies under some celebrated Rabbi, generally at Jerusalem, at the age of thirteen, and as Paul tells us that he was "brought up in this city at the feet of Gamaliel" it is not likely that he remained at

Tarsus long after his twelfth birthday. It is easy to imagine the feelings of a young and enthusiastic Jew, when for the first time his feet pressed the soil of what is in very truth the "Holy land" to him. As the mountains of Taurus that sheltered his home, faded away in the distance, as Saul journeyed to Jerusalem, in company perhaps with one of those many bands of Hebrew pilgrims, who, coming down from the interior of Asia Minor to Tarsus, found there frequent vessels sailing to the Syrian coast; and as the heights of Lebanon came into view, all the well known storics linked with the various places would rush into Saul's mind.

We know the passionate devotion of the Jews to their own country in every age, and the loving impetuous nature visible in all Paul's writings, assures us that he was not unmoved when first he entered "the city of the great King."

The rabbis asserted that the boundary line of Paul's tribe, that of Benjamin, and of Judah, the two faithful tribes, passed through the temple, and when first Paul saw the ridge of the Mount of Olives rising up before him, and caught his first glimpse of the gilded roof of the temple, it may well be that then sprang up in his heart his intense love for Jerusalem which was never wholly forgotten.

Happily it was to be replaced by something far deeper, even an undying devotion to the Lord of whom the magnificent temple was not worthy. That Jesus—crucified without the gate!

Though we do not know the exact date of Saul's birth, or of this journey to Jerusalem, yet

we know what the state of Judæa was about the time it would occur. Judæa was a Roman province, ruled over by a Roman governor ; the Roman eagles were at Cæsarea, Roman soldiers in the villages, Roman centurions in the towns, and the temple worship guarded by Roman troops. The Jews, in despair of regaining their power as a nation, had centred all their hopes in their religion, but closed their eyes to the real meaning of it, and sought to fortify themselves by traditions of the elders and minute observances of the thousand rites enjoined by their rabbis and teachers.

One of the most famous of these rabbis was Gamaliel. He appears to have been a liberal and enlightened man, compared with the mass of the Pharisees around him. He was highly esteemed by his nation, both for his learning and honourable character, and was called "The beauty of the law." In one of the Jewish books still circulated amongst the Jews, and considered sacred by them, it is written, "Since Rabban Gamaliel died the glory of the law has ceased."

In Acts v. we get the first mention of him, and besides the favourable way in which he is spoken of there, we should gather from his own words that he was a wise and just man. Such was the master under whom Saul of Tarsus began his "university" career, or what was then equivalent to it. We know from Josephus and other writers that the scriptures—known now as the "Old Testament"—was the chief subject of study. That it was customary for the older

rabbis to meet in the rooms adjoining the synagogues, and taking a passage from the law or prophets—or perhaps only a single sentence—explain the meaning as each understood it, and then discuss it with their pupils, who were encouraged to ask questions freely.

Different passages were compared, every one examined carefully in the original, and all possible pains taken to become fully acquainted with the letter of scripture. Vain as it all was to lead them in spirit to God, yet after Saul of Tarsus had seen Jesus in glory, this study of the law under Gamaliel must have been a fitting preparation for his life work.

How long he remained with him we do not know, but it was after this, probably, that he returned to Tarsus, and learned the trade by which, in the years then in the future, he provided for his own wants and for those who were with him.

We must not infer from this circumstance of his life that his parents were of low rank, or in poverty. It was a custom among Jews of all classes that boys were taught some useful trade, the rabbis insisted upon it wherever their influence reached, and in Saul's case, tent making was a very natural employment. Cilicia was so noted for its production of hair cloth, of which tents were made, that the cloth was called "cilicium," and in those days tents were in constant demand, as no traveller by land ventured to take a journey of more than a few miles without the shelter of a tent for the night, or for use in case of storms, or illness.

Even now in the corn fields of Cilicia during the harvest, the country is still dotted over with the black goats'-hair tents. Tent making was a very profitable trade in Paul's day. He would not be likely to spend the greater part of his time at this work ; his studies were carried on, most likely, with all the ardour of his fervid temperament, for he tells us he "profited in the Jews' religion" above his fellow students, his equals in his own nation.

Tarsus, from the mingled character of its population, as a general meeting-place for men of various provinces, would be a capital school for Saul, in the insight it gave him into the different schools of thought, and learning, where his profound knowledge of human nature, as shewn in his letters, may have been partly gained.

Meanwhile great events were preparing, and the land of Palestine was ere long to be known as the scene of the most wondrous event in the history of the universe.



CHAPTER II.

“THE GLORY OF THAT LIGHT.”

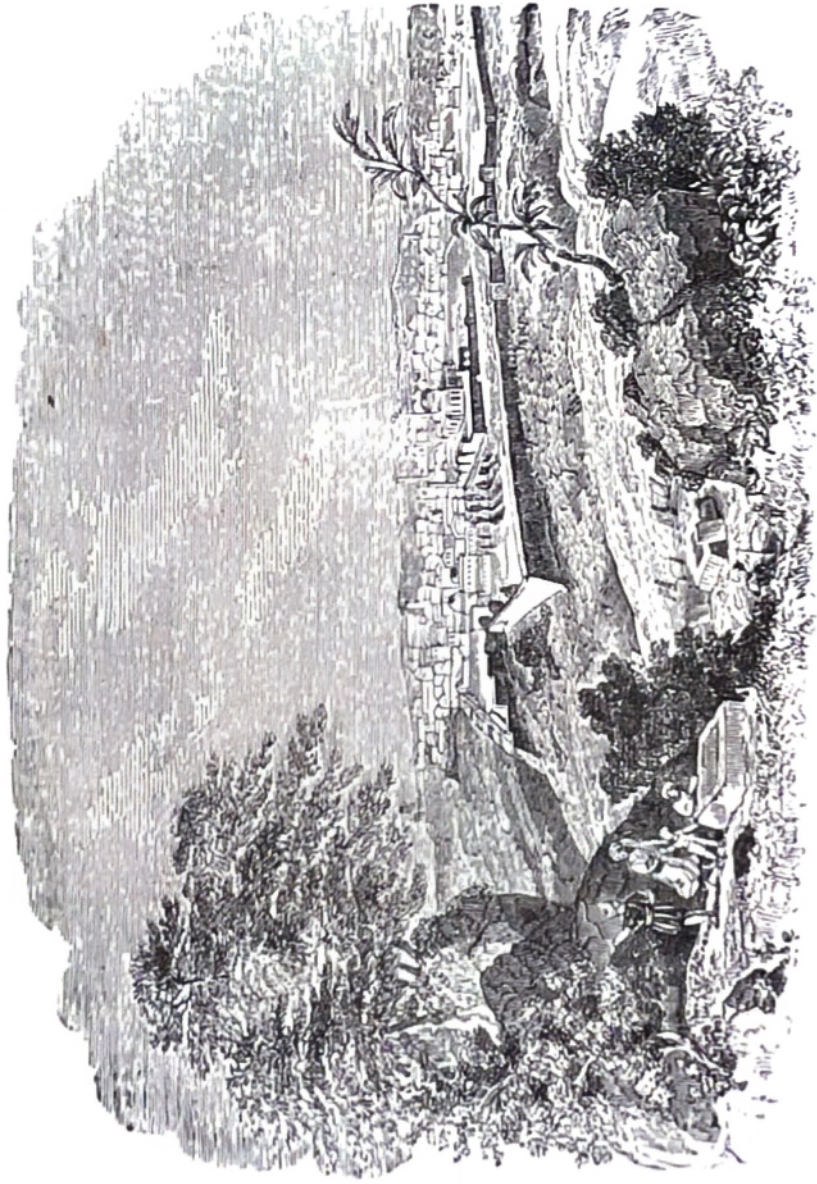
“ Still peeling down the centuries,
The martyr’s words live on.”



HOUGH Saul’s name does not occur in scripture until we come to the account of Stephen’s martyrdom, yet from the mention of “them of Cilicia” in Acts vi. 9, we can hardly doubt that Saul had taken part in the “disputing with Stephen” that is spoken of there.

It is scarcely possible that he could have been at Jerusalem during the three years of the public ministry of the Lord Jesus, as his writings all lead us to infer that he first saw Him in the glory, as Saul himself was on the way to Damascus. Had it been otherwise his grief and repentance for having “persecuted the church of God” would have had in it yet keener remorse, for having been an open enemy of the Son of God as He lived down here in the world.

We find Saul’s teacher almost taking part with Peter and the other apostles when they were before the council, or Sanhedrim as it was called ; but our first view of Saul is that of a cruel persecutor. From the vivid expressions used by the accusers as they speak of “this holy place” we can hardly doubt that Stephen’s mockery of a trial took place in the “Hall Gazith,” inside the temple enclosure.



JERUSALEM.

Years after, when Paul himself was standing in the same place, an accused and hated man, he could scarcely forget this day, when the gloomy council-chamber saw the radiant face of Stephen shining with heavenly light, as that of an angel. We might have thought that the sight must have reminded the council of the time when such a light beamed on the face of Moses, the great lawgiver of whom they boasted ; but having rejected and crucified the Messiah Himself, it is scant pity His servants will have at their hands.

For a time they were compelled to listen as Stephen passes in review the history of the Jewish nation, but when he comes down to the crowning point of their guilt, and boldly charges them with being the betrayers and murderers of that “just One,” they can bear it no longer. A sudden din and rush of furious men, half-maddened with hatred and a sense of conscious guilt, is heard in the solemn council hall, then a violent, rapid tramp of many footsteps through the crowded streets, and soon Stephen follows his Lord “outside the gate.”

Somewhere about the place where the rocky ground slopes down into the valley of the Kedron, and in full sight of the Mount of Olives, the first martyr gives up his life—gives it into the hand of the Lord whom he had loved on earth, and who had appeared to him a few moments before in the very glory of God, before which everything on earth faded from Stephen’s sight.

As the cruel stones crushed out the earthly

life, Saul of Tarsus may have caught his first glimpse of the heavenly life of Stephen, in his touching prayer, so like his Lord's: "Lord, lay not this sin to their charge."

Did the place of martyrdom become terrible to the "young man named Saul," as he tried in vain to put from his active mind the fearless words heard in the council, or the forgiving prayer with which Stephen "fell asleep"? It may well be that he tried to stifle such thoughts in throwing himself more earnestly than ever into the persecution now raging at Jerusalem, and then—still unsatisfied—gladly leaves Jerusalem far behind and takes his way to Damascus, still bent on crushing the Nazarenes.

We have no account of the route he traversed in his journey of one hundred and thirty miles to the Syrian capital, the far-famed city, so noted for its beauty and riches, which, however, did not prevent its being an important manufacturing and commercial centre. Damascus has been so celebrated from the earliest ages until the present time, that we may give a few moments to looking at it now, before following Saul's footsteps as he draws near the ancient city; ancient even then, and now one of the oldest in the world.

Surrounded on all sides by the desert sands, the city lies in a lovely oasis of orchards and gardens kept perpetually green and fresh by "Abana and Pharpar," the rivers of Damascus, of which Naaman so proudly spoke. Rising at the base of Lebanon in a perennial fountain, the river is the very life of this city, and divided

into several streams, which again are led into numerous canals and sparkling rivulets, carries verdure and freshness in every direction. The gardens of Damascus, with the usual Syrian mingling of flowers and fruits in wild profusion, extends for miles around the city. Everywhere the sound of running water may be heard ; “and at night, when the sun has set behind Mount Lebanon, the lights of the city are seen flashing on the waters.” Most of the buildings are white, marble mosques rise from the midst of green trees, and many minarets lift up their slender forms into the sunshine that usually casts a golden tint over eastern scenes.

But beautiful as Damascus is when seen from a distance, much of the charm is lost when we enter the city. The streets are narrow, so as to shut out the intense heat of the sun as much as possible, and as the houses are all built with their dark and gloomy back walls facing the streets, we must enter one of these houses and pass through into the front part facing the courtyard, with its splendid masses of strange flowers and vivid green foliage, surrounding a sparkling, flashing fountain, that is generally seen in the courts of the good houses, before we can enter into the beauty of this capital of Syria.

Now the city has an evil reputation for its intolerance of Christians, the Moslem population being amongst the most fanatical in the East. Apparently this is no new trait in the character of the Damascenes, for Paul met with it in his days from the Jewish part of the population.

Such is the city that Saul, the persecutor, was soon to enter. He was already nearing it, passing along the leafy avenues that surround it for miles, and gladly exchanging the scorching desert for its orchards and gardens, when the intense glare of the eastern sun was suddenly eclipsed by "a light from heaven," "above the brightness of the sun," which caused Saul and his companions to fall powerless to the earth. Comparing the three accounts of this wonderful scene we find that each supplies something not given by the others. The very words first spoken by the voice from heaven are given by all: "Saul; Saul, why persecutest thou me?" "Who art thou, Lord?" "I am Jesus of Nazareth, whom thou persecutest." "What a moment for Saul! His followers saw the light, but heard not the startling words that revealed to Saul that all his past life had been one long awful mistake. He had been fighting against God, whilst thinking he was "doing God service." He learned now for the first time that Jesus was the Son of God, the Messiah, the promised Saviour. All his own powerful will, all his enmity, at once and for ever bowed in submission to the glorious One now seen by him in glory; and unwonted words issue from his lips, hitherto used to blaspheme that holy name, "What shall I do, Lord?" In Acts xxvi. we get a fuller account of the Lord's words to Saul than in the other chapters, and we find that from this first great turning-point in his history he was clearly aware of his special mission, and of the Lord's special care over him. He learned

that he was “set apart” to be a life-long witness henceforward of that One whom he had been persecuting. No hesitancy do we see in the implicit obedience which he at once renders to the “Lord,” as he now owns Him to be. But the reality of this divine commission is to be made evident to all, so that none can gainsay it—the companions of Saul soon find that “the glory of that light” has taken away his earthly vision.

The bold, defiant leader is now weak and trembling and groping in darkness, while the noonday sun beats fiercely upon them. He is blind—and led like a captive into the city he had been nearing so proudly a few hours before, he passes beneath the gateway whence he had intended to drag any of the followers of Jesus as captives to Jerusalem. The street called Straight still exists at Damascus, and the voice of the one who entered it, blind and amazed, on that memorable day, still lives, and speaks words of fire that will never perish.

Three days of darkness followed his entry into the city, days when his whole nature—his whole being—was absorbed by the wonderful revelation that had changed the entire course of his life.

To arrest an impetuous rushing river as it flows rapidly on, to completely alter its whole course, is a work rarely attempted; the career of Saul had received such a check, and for a time all natural habits were suspended, he neither ate nor drank. But deep as the work in Saul’s soul must have been, to effect such a revolution as should make him a witness of the faith he once

destroyed, God does not leave him longer than needful in that awful darkness. The visit of Ananias not only confirms the reality of what has passed, but assures him of the Lord's continued care of him. And when—his sight restored—strengthened, and openly avowed as a disciple of Jesus of Nazareth by baptism, Saul of Tarsus once again appears in the streets of Damascus, it is to proclaim in the Jewish synagogues that Jesus is the Christ, the Son of God.

The Jews who had looked upon Saul as one who would strengthen them in their hostility to the hated Nazarenes were confounded by his appearing in this new character; but none of them appear to have doubted the reality of his conversion. The change was apparent to all, and the fiery eloquence that formerly animated many a hearer into enmity against the truth, now prevailed to prove that Jesus is the very Christ.

It was at this period of his history that we find Saul went into Arabia, as he tells the Galatians, though but for that letter we should not have known the fact. He probably felt the need of a quiet time alone, away from the busy cities, where he might once more "search the scriptures" by the aid of the new light that had dawned upon him, giving him the key to much that was dark and mysterious before. However this time in Arabia may have been passed, it could hardly have been of long duration, as it is not mentioned in the account in the Acts; but we soon find him with "unhesi-

tating conviction” and greater energy than ever commencing his work of witnessing and suffering “for his name’s sake.”

Not being able to meet or refute his powerful proofs of the divine character of Christianity, the Jews resorted to their old weapons of violence and treachery, they “took counsel to kill him,” watching the gates day and night to prevent his escape.

Happily some of the people were already steadfast disciples of the Lord Jesus, and Saul was not left alone in that hour of peril. Many houses in the East are still built adjoining the city wall, and their windows looking outwards, most likely one or more of the disciples lived in such a house, and by means of the over-hanging window were able to let Saul down into the open country outside the city, where he could escape from his enemies by night.

Now, for the first time since he left it more than three years previously, Saul once again bends his steps towards Jerusalem. He left it in all the headstrong self-will and self-righteousness of a Jew who hated the name of Jesus. He returned saying, “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” What had wrought the change? One look at the face of Jesus Christ in the very glory of God. Saul had found that his long years of *blameless* living, all his righteousness, all his zeal—left him a guilty sinner in the light of that glory. He found that by faith in Jesus Christ he became—not a *better* man—but, a new creature with a new life, a life henceforward

to be given back in service to the One who gave it.

Though three years had passed since the day of the wondrous light on the road to Damascus, yet the timid disciples at Jerusalem appear not to have heard of the depth and reality of their old persecutor's conversion, and in their remembrance of the part he had taken in Stephen's death, and the cruelties that followed they were too terrified to credit the good tidings of his discipleship.

Here we find another noble-minded man coming to Saul's aid, and by the friendship of Barnabas he is soon acknowledged as one of the disciples, and received by them as a brother in the faith ; but not for long was he to cheer them by his invincible energy and boldness.

The enemies were soon aroused by his preaching, and though Paul tells us he had gone up specially to see Peter, and stayed with him fifteen days, not seeing any of the other apostles excepting James, yet even in this short time the hatred of the Jews against their old ally soon became evident to his friends.

But beyond their anxiety for his safety Saul had now a direct command from the Lord Jesus Himself, to cause Him to leave the holy city.

It is striking to see how the memory of Stephen fills the mind of Saul, so that when he hears the words, "Make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me," he even uses it as an argument why the Jews should listen to him now, as we find in Acts xxii. 19, 20.

His plea is useless—the command is repeated: “Depart, for I will send thee far hence unto the Gentiles.” Once again thus peremptorily reminded of his special work, Saul hesitates no longer, but, in company with some of the disciples, again journeys to the home of his boyhood, the city endeared to him by many recollections.

He had left Tarsus years before, strong in his own thoughts of God, now he returns to the old places having God’s thoughts as to all his life here.

It may be that his sister was still in the old home, and learned from her brother’s lips her first knowledge of Jesus and His love. Glad should we be to know all the details of this first visit to his home as a follower of “the Nazarene.” Was his mother yet there, and did she too embrace the glad news of free salvation? Her name is never mentioned, but evidently Saul would be amongst friends at Tarsus, or the place would scarcely have been chosen as a retreat from danger.


At any rate Saul would find plenty of scope for his energies in making known the truth to the clever and learned people of Tarsus, less bigoted, as they were, than the people of many other places, and we imagine him hard at work in making known to the Gentiles that to them also “God had granted repentance unto life.”



CHAPTER III.

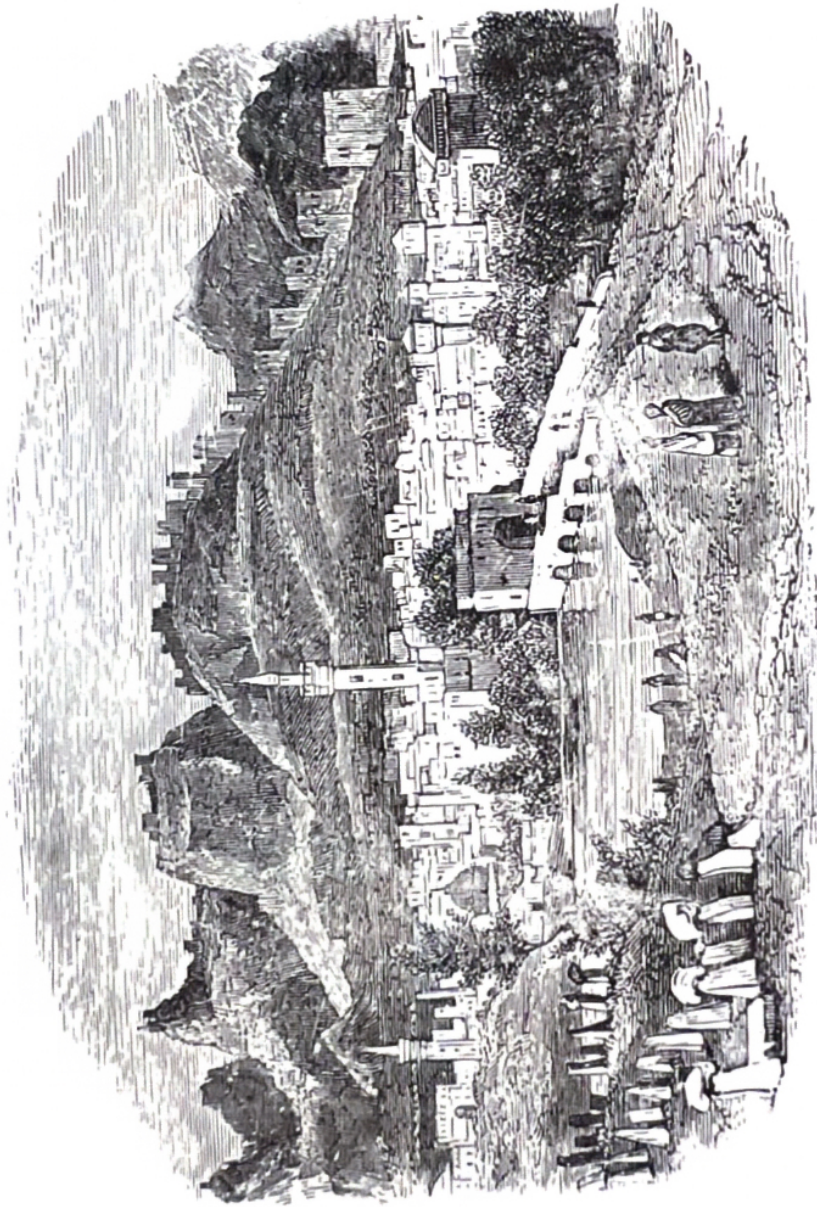
THE GOSPEL ESTABLISHED AT ANTIOCH.

“In journeyings often, by land and sea.”

OW long Saul remained at Tarsus we are not told, but we know *why* he left it, and with whom. The same friendly face that had once been seen side by side with the former terrible persecutor, as he sought to convince the disciples at Jerusalem that he was now one of them, the same Barnabas suddenly appears in the streets of Tarsus looking for Saul.

The cruel treatment of the disciples at the time of Stephen's death, had scattered them over many districts. Some of them had gone as far as the great city of Antioch, and finding people willing to listen, had stayed there preaching to the Grecians. Great numbers “believed and turned to the Lord.” And the news of this work, startling as it was to the Jewish disciples at Jerusalem, caused them to send one of the apostles to see for themselves the reason of the people of this great Gentile city being admitted to equal privileges with themselves.

Barnabas was free from that national jealousy which made many—even of the disciples—slow to believe the truth of the conversion of the Greeks and he rejoiced at the numbers he found in Antioch who were trusting in the name of Jesus.



ANTIOCH.

His presence seems to have given a still greater impetus to the spread of the word ; and perhaps feeling the need of a strong judgment, and of an untiring energy, such as he knew Saul was animated by, and knowing probably his divine commission as a preacher of the Gentiles, he sets off to Tarsus to seek his friend.

Now begins as it were the life work of the great apostle. Not that he waited until now before proclaiming the truth, but his work among the Gentiles seems now to be owned and recognised. "To the Jews only" had guided the work of many of the disciples until Antioch was reached, the city for ever to be remembered as the place where "the disciples were called *Christians* first at Antioch." A new name in the history of mankind, first came into use in that famous city, noted for its ready wit in inventing derisive names for whatever excited its dislike or derision.

Now the most glorious title in the world for the believer in the Son of God—then the name was a term of reproach amongst the rich and fashionable people of Antioch, and we can well imagine how it arose. The word "Christ" was constantly used by the disciples as the name of Him whom they owned as Lord ; it was to this name they pointed their hearers, and so the word Christian became an apt term to apply to the followers of the Christ.

What do we know of the famous city that invented this name ?

It was the metropolis of Syria, and founded by Selcucus, the first Grecian king of Syria. Pas-

sionately fond of building great cities as this prince was, his sagacity is strikingly seen in his choice of the commanding position of this city, named after his father, Antiochus. Between twenty and thirty miles from the purple Mediterranean, it was connected with it by the splendid river Orontes, as the Thames connects London with the sea, and on the land side it was easily approached by the numerous caravans from Arabia and Mesopotamia. This accounts for its fame as a great trading centre, and its beautiful climate attracted wealthy people both among Greeks and Romans to the gay suburbs that arose during the Empire; suburbs where flashing fountains played amidst groves of bay trees, and snowy statues, and bright luxurious houses, combined with the brilliant Syrian skies to make Antioch a favourite resort of the frivolous and pleasure-loving of all classes. One superb street, four miles in length, was constructed from the eastern to the western side of the city, and Herod the Great built a colonnade on each side of this street, and paved it with polished marble, forming a favourite promenade for the people.

That in such a city—where Apollo was the chief deity, and his statue received the honour of a God—the gospel should gain such a signal victory over heathenism, may well account for the interest caused at Jerusalem by the news. Nor do we wonder that Saul gladly left his home—as far as we know, never to see it again—when Barnabas came to seek his help in the glorious work of leading the people of Antioch to the knowledge of the one true God.

A church, or assembly, was formed, and there Paul and Barnabas both remained for a whole year, "assembling themselves with the church, and teaching much people." Henceforward Jerusalem is no longer the only prominent city in Saul's history. Antioch becomes the place whence he starts on his missionary travels, and to which he returns, and its influence as a christian centre becomes clearly marked. Terrible earthquakes partly ruined it during Paul's early life; and severe famines were not infrequent, the latter calamity extending to the whole country. One of these famines occurred during Saul's stay at Antioch, and the disciples there, many of them perhaps in easy circumstances, determined to let the Christians of Jerusalem see that—Greeks as many of them were—they acknowledged their oneness now as brethren in the faith. They resolved to send relief to the poor disciples in Judæa, and to send it by their beloved teachers, Barnabas and Saul. No account is left us of their stay at Jerusalem. We know that the brief period of rest the Christians had been granted during the troubled reign of Caligula, who had neglected the Nazarenes, and persecuted the Jewish nation, had come to an end.

Once more Judæa was made into a kingdom, and governed by Herod Agrippa, who sought the favour of the Jews, and James the brother of John was killed, while Peter was put in prison, but saved by a miracle.

Under these circumstances the apostles, Barnabas and Saul, appear to have returned quickly

to Antioch, bringing a nephew of Barnabas with them.

Here we begin the period of Saul's journeyings as a missionary, and encounter those "perils of waters, perils of robbers, in the wilderness, in the sea," of which he reminds the Corinthians in the second letter to them. But for that letter we should never have known that the apostle had three times suffered shipwreck, once being in the deep sea a whole night and day, and yet soon at his incessant labours again.

Cyprus now claims our attention. In Acts xiii. we find the Lord speaking by the Holy Ghost, and separating Barnabas and Saul from the prophets and teachers at Antioch, to the definite work of taking the gospel to the countries around.

Sent forth thus they "departed unto Seleucia," the city built at the mouth of the Orontes by the same prince who had founded Antioch, and called after his name. The usual way of reaching Seleucia was to sail down the river from Antioch to its harbour on the sea coast. From Seleucia Cyprus was easily reached in a sail of a few hours, the island being visible on a clear day from the higher ground near Seleucia, and vessels would be often sailing from the mainland to Salamis, the port of the island, as vessels now pass and re-pass from Southampton and the Isle of Wight.

Cyprus, too, was the native place of Barnabas, and he and Mark—who went with them—would be familiar with the place; and more than all, some of the Cypriotes were already Christians we find, and Jews were numerous in Salamis. These

causes may have combined to induce the apostles to take Cyprus as their first place of labour.

From this point we find Barnabas retreating, as it were, behind the more prominent apostle, and Saul takes the first place. Hitherto Barnabas has always been named first—now he is second or merged in Paul's "company," and he as the "chosen vessel" is placed in the forefront of every narrative.

We find that there were Jewish synagogues at Salamis, the port of Cyprus, and the most important mercantile town at that time, though the seat of Government appears to have been at Paphos, the other extremity of the island. We can tell what the eyes of the apostles would rest upon, as they sailed into the harbour, from what is now seen by any one landing there.

"A large city by the sea-shore, a wide-spread plain with cornfields and orchards, and the blue distance of mountains beyond," but we know nothing of the results of the preaching of the word of God in the synagogues. It was sowing time for Cyprus, and some fruit may yet be one day seen from that first proclamation of Christ crucified to the people of the fertile island.

From Salamis—the town by the sea—the apostles journeyed to Paphos, the residence of the Roman governor, a distance of some hundred miles from Salamis. The news of the strange preachers would spread rapidly throughout the island; they probably not only preached to congregations wherever they could find them, but visited from house to house, and thus spread the gospel in every town and village. We hear of no

opposition in Cyprus to their labours except from Elymas, a distinction honourable to the people, and one that makes us hope that their work was not in vain in other cases than that of the governor. The fact of their being sent forth by the Holy Ghost, as is particularly stated, gives us, too, the assurance that the work would be blessed, and it is of great moment to us to-day to notice it. It is no longer the Lord Jesus on earth sending forth His disciples, as we get in the Gospels, but proof of the actual presence on earth of that "other Comforter" who will abide with His people for ever, and who guides the actions of the Lord's people when they are subject to Him. Strengthened by the knowledge of the presence of this Holy "Comforter," Saul and his friends crossed the long range of mountains that divides Cyprus into two parts, where lovely valleys on the southern side abound in luxuriant fruits; and wild flowers, such as the narcissus, and ranunculus, and anemone, cover the ground.

Here are to be found the celebrated copper mines which were worked by Augustus, and Herod, and which were so famous that the metal was called by the Roman name for Cyprus, since corrupted into copper. Reaching Paphos they probably preached to the people there, and so tidings of their arrival came to the ears of the Roman governor of the country, Sergius Paulus, who "called for Barnabas and Saul, and desired to hear the word of God." What a glad message this must have been for the apostles, and how eagerly they would hasten to the court of the

Roman deputy, where a strong garrison of Roman soldiers was kept, and the sound of the Roman tongue was heard in the midst of the light-hearted and frivolous Greeks.

Here Saul comes into contact with one of those Eastern impostors, who for many years, both before and after the times of which we read here, exercised great influence over the Roman mind.

Most of the intelligent Romans had lost all faith in their false gods, and infidelity and superstition alternately swayed their minds. Syrian and Jewish impostors took advantage of this period to pretend to magical influence, and Roman cities abounded with "Syrian fortune-tellers" and Eastern magicians of every description, who often grew rich from imposing upon the credulity of their victims, claiming, as they did, to have divine power to aid them. Even the wicked Emperor Tiberius had "his flock of Chaldean fortune-tellers" always near him.

Thus that Sergius Paulus should retain at his court the false prophet Elymas was nothing unusual; and being a Jew, this man by his outward knowledge of Jehovah would be likely to acquire immense influence over such a mind as that of the Roman governor.

He was evidently one who longed for something better than the debasing paganism around him on every hand, and seems to have eagerly listened to the pure and enlightening gospel of the only true God.

But if the deputy was converted to this new faith Elymas would lose his position and influ-

ence, so he at once seeks to turn his master from the faith, and as quickly is exposed and punished by the indignant Saul.

Seeing in his evil work a direct attack of Satan, the apostle denounces an awful and immediate judgment upon this "child of the devil" as he does not hesitate to call him, and instantly the hand of the Lord confirms the word of His servant, and thick darkness settles upon the eyes of the miserable man. He is blinded by the just judgment of the Lord whose work he had opposed, and in the presence of Sergius Paulus and his court he is openly convicted as a false prophet. The governor, convinced by this display of divine power, believed the word he had heard, and we may hope this was followed by the conversion of many others who would be influenced by him.

We do not know how long Paul—for from this time only the Roman form of his Jewish name is ever used—remained at Paphos, but there is very little doubt his stay was long enough to confirm the governor in his new faith, and to entirely set him free from the dreadful idolatry of which Paphos was the most celebrated sanctuary in Cyprus.

Leaving Cyprus, and Sergius Paulus behind, but bearing away with him, in his new form of name—a constant reminder of the victory of truth over evil there, and of the now Christian governor, Paul and his company sail across to the neighbouring shore of Pamphylia in Asia Minor, and we shall soon find the gospel carried to the poor pagans there.

CHAPTER IV.

PERSECUTIONS AND PERILS.

“Still achieving, still pursuing, learn to labour and to wait.”



LEAVING behind them the beautiful city of Paphos, with its now Christian governor, and full of hope as to the future, because of the marked success granted to them there, Paul and his two friends go on board a vessel sailing across to the opposite shore of Asia Minor. Though now so ruinous and wretched in many parts, this country was formerly one of the wealthiest and most populous in the world.

Its amazing fertility even now produces enormous crops of richest grain with only the poor tillage of the Turks. Its rugged highland scenery that lay between the plains and the coast, and the vast table-lands of the interior, gave rise to scores of rivulets and watercourses that rushed down over the rocks in a succession of waterfalls and miniature cataracts, until they reached the smiling villages below, where in spring they flowed between banks where the rosy oleanders formed a line of brilliant colour and loveliness through the early Levantine

summer. Myrtles and pomegranates and rare wild flowers were also found in spring by the side of these little rivers, formed by the melting of the snow on the mountains, but all this beauty was scorched and withered by the fierce heat of the long summer. When Paul reached the bay of Attalia, and sailed up the river that led to the now ruined city of Perga, it was probably the end of spring, and he would find all the people moving up to their summer retreats, in the mountains above.

The time would be the very best for his journey to the interior of the country, where he knew Jews were living in large numbers, for later in the season the intense heat would make travelling dangerous, and had it been earlier the passes of the mountains would have been blocked up with snow.

Paul evidently made no long stay at Perga, but a peculiar trial came to him and to Barnabas here, for Mark turns away from the dangers and difficulties that lay before them and returns to his home at Jerusalem.

That Paul felt this desertion deeply we know from his action later on, when Mark desired once again to go with them, and it must have cast a cloud over both of the apostles to find Mark's faith fail just at the moment when his services were most needed. Hitherto they had travelled through a civilised country where progress was easy; now, in leaving Perga, they entered on a highland region infested with robbers, and inhabited chiefly by wild clans of men who were only a little better.

The sudden flooding of parts of this region often became a great danger, and Paul may have had it in his mind when he spoke of "perils of robbers, perils of waters," for in journeying to Antioch of Pisidia where we find him next, he would have to encounter both.

Leaving behind them the rugged and dangerous passes between the mountains, Paul and Barnabas entered upon an immense plain, where towns and villages were scattered by the shore of some lovely lake, or where a barren district lay around some "inland sea of salt."

Not far from the beautiful lake of Eyedir the apostles passed through the gate of a large city built by Seleucus, and named after his father. We must not confound this Antioch of Pisidia with the Syrian Antioch built by the same prince, who founded no less than thirteen cities of the same name in his kingdom.

Here Paul found himself once again surrounded by the familiar marks of Roman power, for the city was a Roman colony founded by Augustus. The money was stamped with the Roman superscriptions, and Latin was heard in the streets mingling with the flexible and melodious Greek language and the rough Pisidian dialect, and occasionally with the sacred Hebrew tongue, for many Jews lived here.

Their synagogue rose up side by side with the old Grecian buildings, and the newer Roman houses, and when Paul entered the synagogue on that first sabbath day at Antioch, little did the assembled Jews think that before the two strangers left their city a band of Christians

would be gathered out, and maintain a place of separation from both Jew and Gentile.

We should infer that there was something winning in the appearance of the apostles, that caused the rulers of the synagogue to invite them to speak to the assembled multitude, after they had reverently listened to the usual reading of the law and the prophets with which the synagogue service always commenced.

As usual Paul was the speaker, and standing up with emphatic gesture of which we so often read in the account of his preaching, he began that marvellous sermon that we can only glance at now—but which we hope our readers will study for themselves.

At first with instinctive delicacy the apostle refers to the palmy days of the Jewish nation, to David, the man after God's own heart, and thus leads on to the long looked for Messiah, whom he now tells them *has already* appeared in the land of Judæa. Jesus of Nazareth—declared to be the Son of God by His mighty works—yet crucified and slain.

This rejected Messiah had been raised from the dead, had been seen by hundreds of his disciples, who were thus His witnesses of the mighty power of God, who had by His resurrection fulfilled the promises made to the fathers.

Now, through this Man, Jesus, Paul preached unto them the forgiveness of sins, that by Him all who believed were justified from all things, whilst the law of Moses was powerless. Jesus of Nazareth, the promised Messiah, must now be the hope of Israel. Woe unto those who turn

away from Him, for there is none other name under heaven whereby we must be saved. This is as true for us to-day as on that long past sabbath of the first century. Paul's preaching had the same effect then that such a word has now ; some believed and turned away from all their own thoughts to find a living Saviour, Shepherd, Friend, in this Jesus, now made Lord and Christ, of whom they had heard for the first time. Some despised the message, and when on the next sabbath the whole city came together to hear the startling news of this glad gospel that the two foreigners preached, these despisers became envious of the influence of Paul's preaching, and contradicted it with blasphemous violence.

Now the two apostles leave the malicious Jews and turn to the Gentiles, where they find a ready welcome for the wonderful words of life. How long they remained at Antioch we cannot tell, it was long enough for the whole region to hear the truth, and when at last persecution drove the two friends away, they left behind them a firmly established band of disciples filled with joy and with the Holy Ghost.

Passing on to the next great city of Iconium, still a large Turkish town, now called Konieh, the apostles find listeners ready to receive their words, a great many are brought from darkness to light, and God's grace is glorified daily. On to the little towns of Lystra and Derbe, the preachers are now sent, for the hostile Jews speak of stoning the fearless men who teach these new and strange doctrines, so they journey

on to the towns rising at the foot of the wild and solitary Kara Dagh, the Black Mountain that rises up from the plain in rugged grandeur and forms a landmark for the region.

Roman education and Greek refinement are left behind as Paul and Barnabas pass through the gate of the town of Lystra, and pagan superstition of the darkest dye meets them at once in the temple of Jupiter that is built at the entrance of the town.

The gospel is boldly proclaimed to the poor ignorant idolaters, and from their midst a band of disciples is won by the power of God.

Sitting in the street of the town, as the lame man sat at the Beautiful gate of the Temple, sits another poor cripple who never had walked.

He had been listening to the apostles as they spoke to the people, preaching in the open air perhaps ; and as Paul looked at him he may have seen the light of faith shining out in the man's eyes, for he discerned that he had faith to be healed. At once the compassionate heart of the apostle seeks and obtains the divine power to cure this helpless sufferer. "Stand upright on thy feet," coming as a command from Paul's lips, is responded to by an impulse of strength in the man, who leaps up and walks for the first time in his life. Surrounded by people who knew no God but Jupiter, and his attendant deity, Mercury, and whose favourite legend was one that represented these two mighty powers as visiting their province in human form, the Lystrians at once seem to have thought that their legend had become reality. In the excite-

ment of the moment they cry out that "the gods are come down to us in the likeness of men." Paul from his energetic powerful preaching is called Mercury, the god of Eloquence, while we should suppose Barnabas must have been a majestic, noble-looking man, for he is supposed to be the powerful Jupiter.

Soon after the apostles are horrified at seeing a band of the idol priests from the temple before the city gates, with garland-wreathed oxen for victims, and a crowd of followers, approaching to offer a solemn sacrifice to them, supposing them to be their supreme deities.

With difficulty Paul and his companion convince the superstitious crowd that they are men like themselves ; servants of the living God who made heaven and earth ; and that they preached to them to turn from the vain and useless gods of their own making to the one only Saviour of the world. Disappointed, and possibly vexed at their mistake, the people leave the apostles and take back the oxen and flowers, but the report of all this strange work soon spreads swiftly through the neighbouring places and rouses the Jews into frantic enmity. Coming from Antioch and Iconium they easily persuade the credulous Lystrians that the two strangers are only worthy of a shameful death, and before long, in the very place where he had almost been worshipped as a god, Paul learns something of what Stephen must have felt on that never forgotten day in Jerusalem when the cruel stones were crashing around him.

Stoned by his own countrymen, Paul falls

insensible in the Lystrian streets. Dragged outside the gates apparently dead, while the stricken disciples stand round him, Paul now proves the power that watches over and restores the life so nearly closed on earth.

He rises up in the midst of the disciples, now as glad as they had just been sorrowful, and is able to return into the town to let all the converts see the reality of God's power to protect His own. The next day they go onward to Derbe.

Here, at Lystra, in the scene of almost his martyrdom, was found a young disciple who became some years after Paul's chosen companion and loved son in the faith, now left behind for a few years to learn more of the gospel and become fitted for the important post he afterward so nobly filled.

At Derbe nothing is told of peril or trial, so we may hope that the two apostles found a home of rest and peace after the long series of cruel persecutions they had passed through. Many listened to their preaching, and received the word. A less devoted preacher than Paul might have thought it best to keep away, for a time at least, from the places where he had encountered such hostility. Not so the unselfish apostle of the Gentiles. There were loving hearts that had been won for the truth at each of those places, hearts that needed the cheer and sympathy of the one who had led them to that truth, disciples who needed confirming in their new way of life, and so retracing their steps, Paul and Barnabas once more pass

along the Lystrian streets to the homes of their waiting converts there.

Here, as at Iconium and Antioch, they are able to encourage and confirm the little band of Christians, the newly formed "churches" or assemblies now left as the result of their missionary journey in each of these places.

Passing throughout the province of Pisidia they make their way down from the mountainous regions to the coast, probably at the time when autumn was fast passing into winter; the time when the people of Perga would have returned to their warm seaside homes, and when Paul would find plenty of people in the busy streets, and listeners ready to hear his good news of salvation.

After preaching the word in Perga, then a busy city, now a place of ruins, marked by falling columns and cornices, traces of a stadium and theatre, amidst which the wandering shepherd sometimes pitches his black tent made of cilicium—Paul and Barnabas go down to the bay of Attalia, and then as now would find frequent vessels to the Syrian coast. Two poor travellers, way-worn and weary, was all that many would see, as passers by met the two companions returning from their first foreign campaign; a campaign in which their arms were not the outward ones, such as the famous short sword of the Roman legions with which they cut their glittering way to victory; but arms mighty through God to bow the heart of a Sergius Paulus, of bands of disciples in many places. Two heroes in the great army of

apostles and martyrs in all ages after, but unknown and unnoticed then, Paul and his friend reach the Syrian city whence "they had been commended to the grace of God for the work which they fulfilled."


A wonderful tale they had to relate, and great must have been the joy of the Christians of Antioch, as they realised how truly that "grace of God" had kept the evangelists in each step of their long and adventurous journey.



CHAPTER V.

ENTRANCE OF THE GOSPEL INTO EUROPE.

“ From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.”

 IN the splendid city of the Orontes, where the palaces of Antioch, built by the deep and rapid river, rose from the midst of gay gardens with their bright myrtle and arbutus trees, and surrounded with all the wealth and beauty of the pleasure-loving city, with its debasing idolatry too, Paul and Barnabas now remained for a “long time” with the disciples.

But here also strife and trouble reached them. Not this time from the *unbelieving* Jews, but from those who had embraced Christianity so far as to own that Jesus was really the Messiah, while they appear to have thought that all the Gentiles converted must become Jews in order to be saved.

This was to deny the glorious truth of salvation through faith in Christ Jesus alone, and we

can well imagine how this false teaching was opposed with all the vehement energy of Paul's fiery nature, tempered as it was now by his ardent love for that One who had set him free for ever from that "yoke" which these judaizing brethren were now trying to impose upon these disciples from among the Greeks. Happily the assembly at Antioch was not greatly influenced by these "false brethren," but as it was of vital importance that this great question of keeping the law should be decided in the very metropolis of Judaism, so that no doubts should ever again arise as to the perfect freedom of Christians from all Jewish rites, Paul and Barnabas were chosen to go up to Jerusalem to settle the question once for all.

In the Epistle to the Galatians we read, too, that Paul had a direct revelation from the Lord commanding him to go up, and he then—after fourteen years of preaching the gospel—proclaimed to the chief of the apostles, James, Peter, and John, the nature of what he called "my gospel," as we get it in his inspired epistles, a gospel of light and liberty and love, taught him by Christ Himself.

It is most likely that the brethren who had so troubled the disciples at Antioch had quite reckoned upon getting James at least to uphold them ; but, after hearing Paul and Barnabas and learning the mighty work that had been wrought by their means amongst educated Romans, clever Greeks, and idolatrous pagans, the apostle James, with Peter and others, decided that the gentile converts were not to be troubled with

any Jewish observances whatever. It was an immense victory gained in the very heart of the enemies' citadel. From Antioch such a decision would have gone forth with little power, but coming from Jerusalem itself, from the very chief of the apostles there, it bore the authority of the "mother church" of all the christian assemblies throughout the world ; and we do not wonder that when Paul and Barnabas returned to Antioch the brethren there "rejoiced for the consolation" this decree gave them.

After the anxiety caused by this matter, it was natural that Paul and Barnabas should stay on for a time at Antioch to still further press the truth of the perfect liberty with which Christ makes His people free, to lead the converts from idolatry to the study of that word that is as a garrison to the hearts of those who trust it. To enter in ever so slight a degree into the difficulties of this work we must realise something of the state of things from which the disciples came out. The nearest parallel now would be such a preacher as Paul amongst the Hindoos with their religion of rites and caste. The Greeks in Paul's day were accustomed to their exquisitely beautiful temples, where statues and ceremonies and poetical legends appealed to the sight and senses in a purely intellectual or sensual manner. For a Jew to eat with or to be friendly to persons connected with such a religion was repulsive to all the deepest emotions of his nature, trained as it was in long centuries of belief in a spiritual religion, owned and given by the one true God. To reconcile Greek and Jew, to set aside the

long standing "wall of partition" and bring them together as "fellow-heirs of the grace of God," was no slight task, and needed all the varied powers of even such a man as Paul himself to accomplish it successfully. We know the difficult task was accomplished, for in very many cases, though the majority of the converts may have been Gentiles, yet there were frequently Jews mingled with them.

After seeing the assembly at Antioch happily saved from the mischief that might have been wrought there, and longing to see again the faces of the beloved "children in the faith," left in such remote places as the country towns and villages around the Black Mountain, Paul's care for them suggests his second missionary journey.

Here we come to a painful scene in the history of his life. The beloved Barnabas, his tried companion in many a weary march, and deadly peril, now fails him, and never again appears to share the shadow or sunshine of Paul's life.

From the account of the contention between the apostles we see that Mark had returned to his uncle Barnabas, and was ready now to resume the journeyings that he had shrunk from at Perga.

Barnabas wished to re-instate him in his former position as companion and helper in their work; but Paul, not unnaturally distrustful of his endurance, would not agree to this, and the end of it was that Barnabas "took Mark and sailed to Cyprus," and thus disappears altogether from our sight.

We know that his beautiful island home gradually embraced Christianity, and that the impure idolatry at Paphos was entirely overthrown; thus we trace the result of his work there, but of his after life we know nothing.

Mark proved by his faithful labours during some years, that he had not been undeserving of his uncle's confidence; and Paul himself long after spoke of him with trust as one devoted to the work of the Lord and a comfort to himself.

If a Barnabas fails, however, a Silas is found ready to take up the work, and prove himself a worthy companion of the apostle's journeyings.

His route now is changed, and instead of going down to the sea and sailing across to Perga as before, Paul travels through the rugged country of his native province, stopping at every town and village that he had visited in his first journey, and strengthening the little isolated bands of believers by the sound of his cheery voice and indomitable spirit, comforting them, too, by making known the decrees of the apostles at Jerusalem and confirming them in their newly-found liberty.

We can easily imagine the joy Paul's unexpected appearance would cause in the various places where his former labours had won many an affectionate heart, and where he would be looked up to and revered as a special messenger from the Lord Himself. The inquiries for Barnabas also must have been frequent, as they saw the strange companion who now filled his place; and as Paul saw the faces of his "children

in the faith," and realised how the glorious One who appeared to him first on the road to Damascus, had blessed the work of his preaching amongst these heathen people, he must have felt that the toil and persecutions he had endured were well recompensed.

At last the towns nestling in the shadow of the great Kara-dagh, or Black Mountain, are once again reached, and here we become acquainted with that young disciple, whose name has been linked for ever with that of the Gentile apostle. Timothy, his own son in the faith, was a native of Lystra, that city where Paul had been stoned so cruelly, and it may well be that he had stood sorrowfully watching that terrible scene, and afterwards been amongst those who shewed their love by remaining near the almost martyred man outside the city.

The young Timotheus had a home where all his Jewish feelings of reverence for the scriptures had been carefully fostered by his loving mother, Lois, the young Jewess, whose home was probably shared by her mother, Eunice, as devoted as herself to the bright boy whose quick intelligence was stored with the beautiful stories of the Bible by these loving teachers.

Paul's first visit to Lystra appears to have been the moment when all the Old Testament types and shadows became vivified with living power for the young son of Lois, as he heard of the Christ who had appeared in far-off Jerusalem, his mother's native land, in whom type and shadow had found their fulfilment.

"From a child he had known the holy scrip-

tures," but without having the key that unlocked all the hidden mysteries and inner meanings; now, in learning that Jesus of Nazareth, whom wicked hands had crucified and slain, was the Messiah for whom he had been taught to look and yearn, everything grew clear and plain, and Timotheus became an ardent disciple of the Nazarene--the Christ of God. We easily gather from Paul's epistles to him just what stamp of character the young Lystrian convert was. Inheriting his Jewish mother's devotional feelings, with the quick impetuosity and active intellect of his Greek father, Timothy had a tender, loving nature that must have greatly endeared him to the equally sensitive heart of Paul.

We should suppose, too, that a delicate constitution was allied in him with a certain timidity of spirit that needed the encouraging words we find in Paul's letters to him.

The eagle eye of the apostle must have discerned that in the young disciple there was a peculiar fitness for the great work to which he was now to be called, and when the day of his leaving the Lystrians came, Timothy was the companion of the two friends in the same way that Mark had formerly accompanied Barnabas and Paul. It is our work now to follow them as they pass from town to town, from village to village, where the disciples are found in ever-increasing numbers, but not staying long in any of these places, for Europe was even then waiting for the first sound of that voice that should proclaim the glad day of God's salvation to its expectant people.

Passing onward to the great city of Alexandria Troas, with its memories of the many great names connected with it, of great victories gained within sight of its walls, a greater conqueror than Xerxes or Cæsar now enters it on his way to more enduring conquests than were ever gained by the monarchs of this world. In the busy harbour of the crowded merchant city Paul finds a vessel sailing to Europe on the morning after that memorable night, when there came to him in a vision the pleading words from a man of Macedonia, "Come over and help us."

Taking their passage in their ship, the three companions, now joined by Luke, are soon sailing across the far-famed Ægean Sea to the port of Neapolis, connected with the Roman colony of Philippi, a place of no little importance, and a miniature Rome in itself. Paul and Silas were Roman citizens by birth, though Jews. In their case the privileges of Roman citizenship, which were very great, had descended to them from their parents, on whom the dignity had been conferred either as a reward for services rendered to the empire or as a mark of favour by the influence of some one having power in the government.

Passing over the wide plain, with its one mountain ridge, that lay stretched out in striking and varied grandeur for a space of nearly ten miles between the sea and the city, Paul and his friends enter the place where they will have to endure shame and suffering and feel the weight of iron fetters on their bruised

limbs, before they can lead into life-long liberty that "man of Macedonia" who first asked that momentous question that has been constantly re-echoed from that day to this.

Philippi was a military colony, not a commercial city, so there were few Jews found there, and as they had no synagogue they assembled by the river side, probably in one of those slight and temporary buildings often used by them in similar cases.

Here the Jewish proselyte, Lydia, a Greek from the Asiatic city of Thyatira, became one of the earliest converts, and with her household publicly owned her faith in Jesus Christ, as Son of God, and Saviour, by being baptized.

Her house then became the home of Paul and his friends, the first christian home in this continent of Europe where the truth has since that day penetrated so far and wide.

This happy and calm little time of the introduction of Christianity into Philippi was at last disturbed by the poor demoniac following the brethren, as they went to their prayer meeting by the riverside.

It was quite true what she said, those men were the servants of God, and taught the way of salvation ; but Paul would not receive testimony from an evil spirit, and, though he bore with it for some days, at last his grief for the poor woman, and indignation at the satanic power which possessed her, could not be restrained, and using the divine power given him he commanded the evil spirit to depart. The poor woman freed from the terrible influence, and

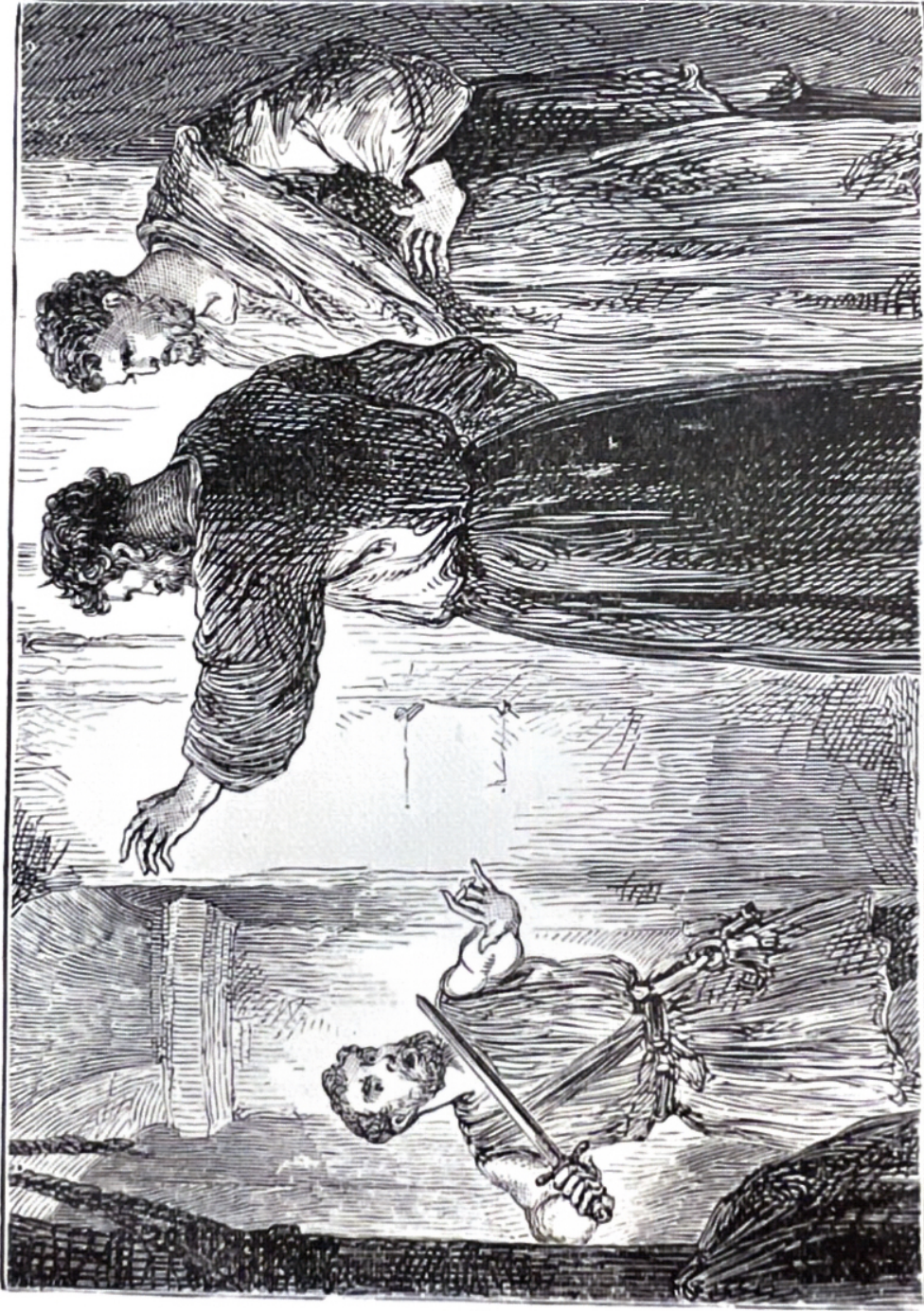
once more in her right mind, no longer attempted to foretell the future as she had done, and thus her owners—for she was a slave—lost the unholy gains she had brought them.

All their enmity aroused, but not daring to own the real cause before the magistrates, they accuse the brethren of teaching unlawful customs, and of troubling the city, and without any fair trial, or semblance of justice, Paul and Silas are sentenced to be scourged and imprisoned.

In these days we know little of the awful Roman scourge, a few blows from which often left the poor victim's body gashed and bleeding wherever it had fallen. Faint and suffering from this barbarous treatment, the apostles find no relief in the horrible dungeon that they were soon led to ; with their feet fast in the stocks, unable to lie down, or find rest in sleep, they seek to cheer each other in the midnight darkness by singing praises unto God.

What a strange sound in that miserable place ! for such all Roman prisons were at that time, and it is little wonder that the other prisoners were listening in awe to the musical tones, so sweet and solemn, as they rose and filled the dark prison with their melody.

Soon the God to whom they sang answered by an earthquake, so violent that the very prison walls were shaken, the doors flung open, and all fetters loosed. Then the terrified keeper, finding the prison thus opened, and thinking his prisoners had fled, would have anticipated the death that the stern Roman law inflicted in such a case. Paul's voice prevents the suicide,



PAUL PREVENTS SUICIDE.

and brings the trembling keeper to his feet with the well-known question, "What must I do to be saved?" The answer is ready, and so simple that even the gaoler of Philippi has no difficulty in following it: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This precious word was followed by more instruction, so that before daylight dawned the keeper of the prison and his family were all baptised, "believing in God, with all his house." His kindly feelings for his former prisoners, now his friends and deliverers, had caused him to take every means he could to ease the pain of their wounds; and when, washed and strengthened, he brought them into his house and set food before them, we can enter a little into the deep thankfulness all of them must have felt. Paul and Silas, for being the means of bringing salvation to a whole family; the keeper, for the grace given to him and his, and for having been kept from a self-inflicted death.

The magistrates appear to have found by the morning that there were no reasons for keeping the apostles prisoners, and send a message to let them go; but now Paul asserts their right as Roman citizens, and refuses to go out as though pardoned, but guilty, persons. They wish their innocence to be clear to all, and refuse to go out privately. The Roman law was especially jealous of the privileges of its citizens, and the magistrates had good reason to fear—when they found the prisoners were men who possessed the same dignity as themselves—had their cause been made known at Rome. They

come in all haste and beg them to leave the city ; but. Paul and Silas first visit Lydia's house, and see the brethren, and comfort them, most likely telling them of the keeper's conversion, with his whole family, before they finally leave the place where they had thus suffered and been thus comforted.



CHAPTER VI.

AMID THE WISDOM AND WEALTH OF THE WORLD.

“Golden key ne'er opened heaven,
Knowledge leads no soul to God.”



LEAVING behind him the little band of converts, which formed the beginning of that assembly at Philippi to which he afterwards wrote with such joy and affection, Paul now enters upon the famous Roman road called the Via Egnatia, which connected the Eastern and Western capitals of the vast military empire of “the mistress of the world,” as Rome loved to be called. Extending outward from the heart of Rome for five hundred miles, and linking together, as in a chain, the various provinces and towns through which it passed, this great Roman way led directly from Philippi to the capital of the province.

If we follow in Paul's footsteps to-day, we find only a half ruined Turkish village on the site of the military colony where the story of Jesus of Nazareth gathered out to Himself the family

of Lydia, and of the Philippian gaoler. But passing along the road still marked in places by the Via Egnatia, we traverse a country of lakes and rivers where vast fields of Indian corn, and tracts of olive trees around the numerous villages in the distance, attest the fertility of the province. Reaching at last the high ground that gives us a full view of the sea, we come suddenly upon the Turkish city built at the head of the Gulf of Therma on the Ægean sea, and now known by the name of Salonica.

With its gilded domes and snowy minarets, and wooded gardens all rising from the very verge of the waters in a succession of terraces up the side of the cliffs or high ground, the ancient Thessalonica makes a charming picture seen from a distance. Like all Turkish towns it is

“Distance lends enchantment to the view,”

but from Paul's day onward to our own, this city has ever been one of the most famous in the country. Not a colony like Philippi, but a free city of the empire, Thessalonica was more Grecian than Roman on the day when Paul and Silas passed under the arch of Augustus that is still to be traced amid the Turkish houses that now adjoin it.

The Jews were evidently a large and powerful part of the Grecian city of the first century, as they still are in the present Salonica ; for we find the synagogue of this part of the province was here, and Paul as usual wins his first converts from among the Greeks in the company of

proselytes to be found in nearly every synagoguc of that day.

For three Sabbath days the apostles were to be found in the Thessalonian synagoguc proclaiming Jesus of Nazareth as the promised Messiah, whose sufferings and resurrection had been predicted by their own prophèts in the scriptures that they read every Sabbath in their synagogues.

Even from the Jews some were brought to believe Paul's words, but it was among the clever and sceptical Greeks that the greatest victories of the gospel were gained. "A great multitude" gladly turned from the pagan philosophy that had no power to redeem the soul, to the spiritual, heavenly truths preached by Paul and Silas, that brought them face to face as it were with the one true God, and with His Son Jesus Christ.

What a revolution of thought and feeling this glorious gospel of God's grace must have produced in the hearts and minds of these Greeks of Thessalonica! To hear of one almighty, eternal God, whose word had called the world into being, whose power upheld all things, both in heaven and earth, yet of whom it could truly be said, He so loved the world as to give His only Son, a ransom for every one who would accept Him as the only Saviour.

Put this gospel that Paul preached with all his own peculiar power and divine energy, side by side with the miserable mythology of Greek idol worship, and we see good reason why such a great multitude "turned to God from idols, to

serve the living and true God, and to wait for his Son from heaven."

From the letters that he wrote to these converts from Corinth, we find that Paul now took up his old trade probably, at any rate he speaks of his labouring night and day to support himself so that he would not be a burden to any of them.

From Philippi came touching proofs of the place the apostle had won in the hearts of the generous people there who had been brought into the light. We find that the little band of disciples there were not content with praying for Paul and Silas when they were obliged to leave them, but they sent him help either in gifts or money more than once during his stay at Thessalonica, where the coarse hair cloth grew rapidly into tents under the swift and steady labour of the devoted preacher, who would not be chargeable to any of the Thessalonians.

It may be that his refusal to accept hospitality there was to prevent the hostile Jews saying that he lived by his preaching. We hear of no Jews at Philippi, and Paul could gratify their tender care for him by accepting the gifts they sent to him. It must have been a great cheer to the loving heart of the apostle as he saw the proofs the Philippians had sent of their care for him, and judging from his letter to them they were a source of unmingled joy from the first day of their receiving the gospel.

We can gather from his epistles to them afterward what was the substance of Paul's preaching to the converts of Thessalonica, and when after

a time the rabble of the city, spurred on by the hostile Jews, rose against the christian teaching, saying that the men who had "turned the world upside down," were troubling their city, one article of their complaint was his preaching "another king—one, Jesus."

The Lord, when on earth, had told His disciples that if persecuted in one city they were to flee to another, so now Paul and his two friends leave the work they delighted in of strengthening and confirming the many converts in this great city by the sea, and go to the mountain district of the south.

Berea is still a favourite town of the province ; it is built on the sunny slope of the mountains, is surrounded by forests, and rippling streams of clear water shaded by fine plane trees making every street seem like a delightful garden walk.

Here too, there was a colony of Jews, but they were more noble than those from whom the preachers had just escaped, and after hearing their new teaching as they boldly entered the synagogue and once more spoke of Jesus, these Bereans took the very wisest plan of finding the truth. They search the scriptures every day to see whether the new comers spoke the truth or not. Here again a great many Greeks, and noble women, as well as Jews, were led to embrace the gospel, and the apostle was sent away by these new brethren to avoid the old enemies ; Silas and Timothy still stayed on to encourage and help the noble Bereans, some of whom accompanied the apostle in his flight.

Leaving Macedonia the friends now find a

vessel sailing to Athens, and thus Paul's earnest longing to once more see his beloved disciples at Philippi and Thessalonica is thwarted, for he is soon being borne along over the waters of the gulf to the celebrated Grecian capital, thus fulfilling the words spoken to him in Jerusalem, "I will send thee far hence to the Gentiles."

Not until their teacher was safe in the far famed city did the affectionate Bereans leave him, then with a message to Silas and Timothy to come to him as soon as possible, they went back to their own home, leaving the apostle alone in a strange land.

We know from ancient writers almost exactly what met the eye of Paul from the moment when the towering Acropolis, the citadel of Athens, first came into view from the deck of the vessel that bore him from Berea. Flashing in the sunlight that made its brazen shield and spear look as if on fire, stood the gigantic statue of Minerva that towered high above all the other buildings of the Acropolis, and served as a landmark to the sailors many a mile distant. Landing at the Piræus, Paul would at once find himself surrounded by marks of the prevailing tendency of the Athenians, but after traversing the four miles that lead into Athens itself, once a continuous line of busy shops and warehouses, he would see on every hand, temples and statues, altars and images in every style of beauty and grandeur. Snowy marble, and creamy tinted ivory, mingled with gold, or the equally costly Corinthian brass, wrought into the most lovely forms that even Greek genius could devise, all

was lavished upon making Athens one of the wonders of the world. In Paul's day, much of its magnificence had faded, but every ledge of the Acropolis had its statue or shrine, every street its temple, and painting and sculpture of the rarest beauty met the eye at every turn.

All that was best in pagan religion and philosophy was concentrated at Athens, yet when Paul walked thoughtfully through its beautiful squares and decorated streets he could find no one single thing to rest his heart upon, and when later on he spoke to the highly cultured men of the city, he had to begin as it were with the very elements of the truth, at the very lowest rung of the ladder, so far were they from the only knowledge worth having, spite of all their vaunted philosophy. We know from his letters that while left alone in this heathen city, Paul was anxiously longing for news of his recently found disciples in Macedonia, and all the yearning tenderness of his nature is revealed to us as we read his loving epistles to those from whom he had been suddenly separated. His care for them did not prevent his going on with his work of making known the truth.

There were Jews in Athens still in darkness, and with unflinching courage he goes to the synagogue and preaches Jesus as Son of God. To the wise philosophers he speaks of the One who made the world, the "Unknown God," to whom in their gropings after light they had erected an altar. To these clever Greeks the preaching of Jesus and the resurrection was foolishness, they were courteous but incredulous,

some mocked, and only a few appear to have understood the importance of the words they heard on Mars Hill.

His spirit stirred, or grieved, as he saw the all-prevailing idolatry that shut out the true light, and finding few to really accept it, Paul leaves the heathen city in its darkness of spirit, and goes to find fresh fields of labour waiting for him at Corinth.

At Athens he came into contact with the highest powers of the human intellect, all that man could attain of knowledge and wisdom without God was conspicuous there, but Paul had to address them as ignorant idolaters, and call them to repentance, while warning them of judgment. So much the boasted wisdom of the world is worth in the sight of God. The temples of Athens still stand, some almost as perfect as when fresh from the hand of the sculptor, the scene from Mars Hill is unchanged, and Paul's brave words remain an imperishable record of the need of human nature in its highest state of cultivation. At Corinth Paul no longer moved amongst men of letters and philosophers, but amid the bustle and din of a large commercial city, in constant intercourse with Rome and the trading centres of that day. Another Liverpool we might term it, where the traveller from every shore found a home for the moment, and where Paul's teaching might be heard by many who would spread it in the regions beyond his reach. Here he finds Jews banished from Rome, of the same trade as himself, and he stays with them, and works and preaches as only a Paul could do.

We do not hear that this Aquila and his wife Priscilla knew the truth before, and they may have been first gained for the gospel by the words spoken by Paul as his hands toiled at the hair cloth tents in their busy workshops. However this may be, we know that the grace of God did reach and save them, and from the various mention made of them we infer they became fast friends of Paul.

Here the apostle was rejoined by Silas and Timothy, and soon after their arrival—his courage strengthened by their presence it may be—he more boldly testified to the fact of the rejected Jesus being the anointed Messiah of God. This led to open opposition again from the Jews, and now the christian disciples are separated from the Jewish synagogue, and take their own place apart as a community distinct both from the Jew and Greek. That the chief ruler of the synagogue believed, and took his place with the Christians must have exasperated the opponents still further, and as a new Roman Governor was appointed about this time, whose character made the Jews hope that he might be induced to condemn the new teaching, a plan was formed to accuse Paul of sedition. Previous to this he had been specially encouraged by words from the Lord Himself, “Be not afraid, but speak, and hold not thy peace : for I am with thee.”

Dragged before the Roman Governor and vehemently accused by them, Paul finds an unexpected ally in the well known Gallio, the newly-appointed Governor. Too just to allow

himself to be driven—like Pilate—to condemn an innocent man, and too clear-sighted not to perceive the malice of the Jews, he quickly disposes of the case by having the accusers driven away in disgrace from before him. The usual loungers in a court of justice who probably knew and despised these envious Jews, now shew their opinion of the matter by openly beating Paul's chief accuser in the very presence of the Governor himself; who, thinking the punishment well deserved probably took no steps to prevent it, "caring for none of these things."

As this appeal to the authorities had resulted only in shame to themselves, the Jews would be likely to leave Paul unmolested for the remainder of his stay in Corinth, which was altogether unusually long, being the greater part of two years.

When we think of the character of this great city we do not wonder at the time and pains bestowed upon the first christian assembly in it. Built upon the isthmus that connected Southern and Northern Greece, the city was at the centre of Greek commerce and activity; her common title in old poets is "the city of two seas" as commanding the western sea flowing from the Adriatic, and also the Mediterranean. That Corinth should become rich and populous was almost a necessity of its position in those days, when Greece shared with Rome the riches and grandeur of the western world. Its wealth and luxury, and vice, were proverbial: yet here the grace of God shone most brightly, for He had much people in this city.

That the converts would need special care to keep them from the corrupting influence around, and to lead them on to know a glorified Christ, we may see in the two epistles Paul afterwards wrote to them, epistles that are as invaluable for us to-day as they were to the Corinthians when first written.

Long as his stay was in this important place the day at last came for him to leave it, and we follow him next into Syria, after an absence from it of some years.



CHAPTER VII.

TWO YEARS AT EPHESUS.

“The heathen in his blindness,
Bows down to wood and stone.”



PAUL, leaving the rich and luxurious capital of Achaia, now sails among the islands of the Greek Archipelago, on his way to the no less famous capital of the province of Asia. Corinth and Ephesus were in Paul's time very much what Liverpool and New York are now ; vessels constantly passed from the one city to the other, the voyage occupying about ten days.

Though only calling here on his homeward journey, the apostle found out the synagogue of his countrymen and made known to them the message with which he was charged by their Messiah Himself.

Their interest aroused by his brief but astounding address, they are anxious to hear more, but as Paul was yearning once again to revisit Jerusalem at the time when numbers of Jews thronged the holy city, he hastily leaves Ephesus with a promise of re-visiting it if possible. Landing at Cæsarea the way to Jerusalem is taken, and the familiar places are soon visited by the apostle, but no account of his stay is given. Probably the feast he wished to keep

there was already past when he arrived, and the Jews dispersed to their own homes.

There was nothing now to detain him, and he is soon found at his beloved Antioch, with its large band of Christian disciples, so many of whom had been gathered out from the pagan darkness around by the labours of the apostle, in the hearing of Aquila and Priscilla.

More than Tarsus or Jerusalem to him now, this city was his home for a time, before he sets out on his third missionary journey among the scattered converts in such places as Lystra and the towns around the Kara-dagh, that never-to-be-forgotten mountain near which Paul had once been so closely following in the footsteps of Stephen, the first martyr.

Remembering his promise, Ephesus now comes before Paul's vision as an immense city sunk in superstition and idolatry, where he must raise the standard of the truth and seek to bring liberty to the captives in this Roman province of Asia.

During the interval between his first visit to Ephesus and his second journey to it, an Alexandrian Jew of great learning and eloquence had gone to Ephesus and boldly proclaimed the Messiah whom John the Baptist had preached.

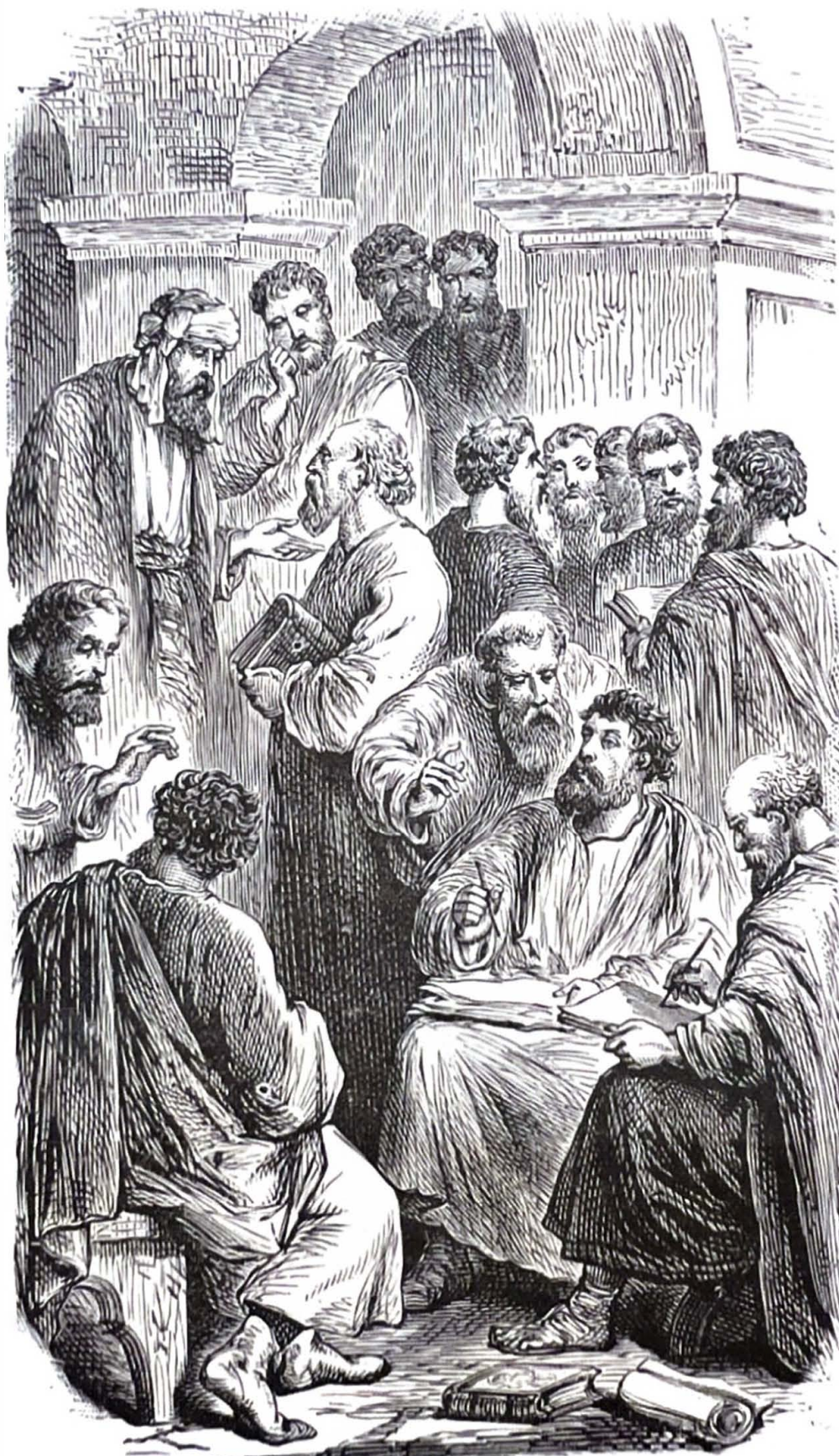
Honouring the fearless preacher, but quickly perceiving that he knew nothing of Christ's appearing in the "form of a servant" in the land of Judæa, where for three years he had gone about doing good in every way, teaching the people of the love of God, and had at last been taken by wicked hands and crucified; knew

nothing of His having risen again and been seen and spoken with by multitudes of His disciples before He left them and went back to the glory of God, having obtained eternal redemption ; in His place also having sent that other Comforter to abide with the disciples for ever ; Apollos now learned the whole marvellous history from Aquila and Priscilla, and at once embraced the truth and began to preach it with a power and fervour that convinced many of the Jews.

Hearing of the large assembly at Corinth, left now without their teacher, and needing such help as he was well fitted to give, the eloquent Alexandrian goes to Corinth and proves a great source of blessing there.

Thus when Paul reaches Ephesus he finds twelve disciples there who also know the truth of a coming Messiah as John had proclaimed Him. They are at once taught the still further truth of His death and resurrection, and believing it they received the Holy Spirit, the earnest of our inheritance. Here then is at once formed the beginning of that church at Ephesus that we often hear of later on. Patiently seeking to win the Jews Paul however does not separate from the synagogue until they become enemies of the gospel. Then, as at Corinth, he takes a place apart with the Christian disciples, and their meetings are held in the hall or class room of a Greek professor, one Tyrannus, himself one of the converts probably.

Daily speaking or preaching of these things concerning Jesus to all who will listen, Paul



IN THE SCHOOL OF TYRANNUS.

continues for two years in this Asiatic capital, so that throughout the province the gospel of God's grace was heard both by Jews and Greeks.

If we think for a moment of the character of this once famous, but now ruined place, it will cast a clearer light upon the deeds wrought by Paul whilst there.

Throughout the whole civilised world Ephesus was noted for its worship of the goddess Diana, and for its practice of magic. The great temple of the idol goddess was said to be the most magnificent building under the sun, one of the seven wonders of the world. Glittering in brilliant beauty at the head of the harbour, this temple attracted travellers from every land to gaze upon the wealth and loveliness lavished upon it. It was of immense size, and its superb colonnades were upheld by a hundred costly columns, each one the gift of a king or queen. Statues and paintings by the most famous of artists were constantly being added, and it was a museum of art as well as a place of idolatrous worship.

We might have expected that the statue of Diana, which was looked upon with intense adoration by the poor blinded idolaters, would have also been some graceful form of Greek loveliness ; strange to say, this famous idol, said to have fallen from heaven, was a hideous figure resembling the shapeless forms found in Hindoo temples, and roughly carved from a block of wood. It was kept on a shrine in the inner part of the temple, and venerated as the original of the

many silver shrines of Diana which were worshipped in other places. Crowds of priests were to be found in the vast building carrying on the debasing worship, and numbers of slaves were employed in the menial offices necessary where so much of the wealth of the province was stored up and constantly needed keeping in order.

There probably never was another building in which such an amount of enthusiasm and superstition was concentrated.

Side by side with this idol worship, if not forming a part of it, went the constant practice of magical arts, the use of amulets and charms, that were supposed to possess a supernatural power either for good or evil accordingly as they were desired. We have seen, as in the case of Sergius Paulus, how widely this art of sorcery was spread in every country. Ephesus was one of its strongholds, and even Jews were among the number of professional magicians.

That in such a place God should work *special* miracles by the hand of Paul, so that even clothing touched by him became powerful to heal the sick, or cast out evil spirits, would be a complete refutation of the amulets and magical charms of the impostors, and a clearer proof to the Ephesians of the divine power accompanying the apostle than other miracles not so opposed to the false arts they had formerly used.

Seven sons of Sceva, who was a Jew and also a priest, are named as striving to imitate the power of God, by using *without faith* the name of Jesus to cast out an evil spirit. The terrible

result of their daring unbelief, as the evil spirit detected the falsity of their pretensions, and put forth its frantic violence to drive them away wounded and terrified, became known to all the magicians, and joined with the power of the truth in their consciences to produce mighty results.

The name of the Lord Jesus was honoured, not that of Paul, and the impostors turned from their sorceries and made a huge bonfire of heaps of their magical books. This was a splendid proof of the reality of the work in their hearts, and of their honesty in giving up their former means of livelihood ; the books were too costly to be surrendered for a passing fancy, for the value of them was upwards of two thousand pounds of our money. The noise of these proceedings would soon spread through the city, most likely there was a falling off in the profitable trade of the silversmiths, a great part of whose business consisted in making the little portable silver shrines of Diana that visitors to the temple usually carried away with them to their own cities. Those who heard and believed Paul's preaching of the gospel were so many purchasers lost to them, so we find one man exciting all the trade against the apostle and dragging his friends into the theatre to accuse them.

A great mob collected, though the greater part had no idea why they were there ; and after satisfying them that their goddess was in no danger, the town clerk contrived to quiet the excited rabble and disperse them, without any

harm to the disciples. It was a sign to Paul that his work at Ephesus was finished for the time, and he at once calls the Christians together for a last meeting, and then leaves them to go again into Macedonia. Of this journey we know nothing except that he went over the places previously visited and gave the disciples "much exhortation." Three months were spent in Greece, and then we find the apostle again at Philippi for the last time.

Here Luke appears to once more join the little company of disciples who clung to Paul in his journeyings, for we find him speaking of himself as a witness of all that occurred from this time.

Troas was the next place visited after leaving the affectionate Philippians, and here a week was spent, including that "first day" which now displaces the Jewish Sabbath as the day on which the Lord Jesus rose from among the dead. The first day of the week was set apart for that solemn "breaking of bread" so touchingly instituted by the Saviour Himself the very night in which He was betrayed. Paul had not been among the disciples on that memorable night, but he had been taught by the Lord what occurred then, and his stay at Troas was most likely arranged for the purpose of being with the Christians there at the meeting on the Lord's day, the first day of the week. Here again we find the Lord granting miraculous power to restore to life the young man who was one of Paul's hearers as he preached to them in the upper room where many lights were burn-

ing, and a great number crowded together probably, so that we scarcely wonder at Eutychus falling asleep during Paul's long address. His fall from the window where he sat, and his being taken up dead, must have been a terrible break in the earnest attention of the other disciples listening to the last preaching here of the apostle, who could keep them in rapt forgetfulness of time as his burning words opened out to them truth after truth touching "the knowledge of the glory of God in the face of Jesus Christ."

Eutychus restored to life, the apostle leaves the disciples at Troas and goes alone on foot to Assos, sending his companions forward in the ship that was to take them on their way to Syria. Paul probably felt the need of quiet solitude, and of a few hours alone, and chose to walk the twenty miles of road that separated the harbour of Troas from Assos, whilst the vessel would have to take a course of double that distance to reach the same point.

From the gate of the city he was leaving, Paul's way would lead through dense oak woods intersected by streams flowing from Mount Ida. Now the path lies through frequent ruins and wild water-courses, then the splendid Roman road made travelling easy, and by nightfall probably the apostle would come in sight of the grand citadel built on the granite cliff overlooking the sea. Far below this was a terrace or extensive promenade raised above the high water mark, having a covered portico of great beauty, and the face of the whole cliff between was covered with superb Greek buildings, a

theatre, and other stately edifices which have left a forest of fallen columns and friezes to shew that Assos once was rich and magnificent.

Such was the place Paul entered after his lonely walk of twenty miles through the oak forests on that far-off day in spring, as he hastened to reach Jerusalem in time for the day of Pentecost.

The vessel not touching at Ephesus, Paul might have chosen another that would call there, but this might have hindered his progress and prevented his reaching Jerusalem at the desired time. Miletus was only thirty miles further on, and a Roman road connected the two places, so not venturing to leave the vessel long enough to take the journey himself, Paul sends for the elders from Ephesus for a last farewell. The message that Paul was in the harbour at Miletus and waiting to see them must have caused joy and excitement at Ephesus; little urging would the elders of that assembly need as they hastily gathered together and passed through the southern gate of the city where the glittering temple stood, and took the road to Miletus. Paul met them on the shore we infer, and then comes the record of his last gentle, pathetic, but powerful address to them. He reminds them of all he had been to them, of his toil and labour for their souls' welfare, of his passionate desire for them to live so as to glorify God, of his tears and warnings. Holding up his toil-worn hands, he told them how they had laboured to keep himself free from being a burden to any. He

tells them, too, of words of the Lord never mentioned elsewhere. And commending them to God and His word as all powerful for their every need, he kneels down on the beach with the sound of the waves rising below, and prays with them all. Sorrowing that they saw his face for the last time, they go with him to the vessel, and he and his friends are soon parted from them, leaving them to return sadly to Ephesus.



CHAPTER VIII.

THE FREE LABOURS OF THE APOSTLE ENDED.

“Content a prisoner to be,
Because, my God, it pleaseth Thee.”



PERCEPTIBLE tinge of mingles in the account of Paul's last journey to Jerusalem. We see it in his address to the Ephesian elders at Miletus, as he tells them that bonds and afflictions await him., It meets us at Tyre, when having reached the Syrian coast the vessel remained at that famous city to discharge its cargo. Here christian disciples are found, and for seven days the apostle and his friends enjoy intercourse with them unhindered. He is warned not to go up to the holy city by these Tyrian converts, but continues his journey to Cæsarea, where Philip the Evangelist was living, who joyfully received the great apostle as a guest into his house.

For a little time Paul must have felt some of the peace and rest of home with the aged Philip, who had been one of Stephen's companions and fellow-workers, while yet Saul was a merciless persecutor. As there was plenty of time to spare before going on to Jerusalem, the travellers remained at Philip's house some time, and during

their stay a prophet from Jerusalem came down to Cæsarea, and, with a most expressive action, shewed Paul what awaited him if he persisted in going up to the holy city. As Paul saw the prophet bound hand and foot and heard him say that so would the Jews bind him, he must have felt, one would think, a moment's hesitation as to whether he was right in disregarding all these warnings.

As Luke and his fellow-travellers, with Philip and his family, urged him not to run into danger, as he saw their tears of sorrow at the thought of his peril, he finally put an end to all their loving expostulations by vehemently exclaiming, "What mean ye to weep and break my heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."

There was nothing to be done then but to submit, so the friends ceased to oppose Paul's journey, with the one last word, "The will of the Lord be done."

Soon after this the land journey to Jerusalem is begun, and when the city is reached the friends are lodged in the house of an old disciple, where they would meet with love and care for all their needs, and where they met with a kind reception from the Jews forming the assembly in this city. The very next day a formal meeting of the disciples was held, at which James was present, and Paul and his companions went and declared the things that God had wrought among the Gentiles in the great cities of Corinth, Ephesus, and many others. No mention is here made of another thing which must have been a

cause of anxious thought to Paul, and this was the collections made in the various places he had visited for the poor brethren at Jerusalem. We find Paul telling Felix he went up to bring alms to his nation ; and that would account for there being several disciples from the various churches who made the offerings, being with Paul on his journey and going with him to this first meeting of the church, where the united gifts of the Gentile brethren to the poor Jews were probably presented by Paul. We know from his epistles how large a place in his thoughts this business had, and how ready he was to remember the poor.

After hearing all Paul had to tell them of the success of the gospel in distant places, they inform him that there are now great numbers of Jews who believe, but remain zealously devoted to the law. To satisfy these unintelligent men Paul is urged to join with several others who had taken the Nazarite vow and were now to be freed from it with the usual rites in the temple. We can hardly imagine now that we see the same fearless Paul who utterly rejected the previous attempts of these Judaizing brethren to impose the old rites upon him or any Christians.

His old love for his nation appears to have led him to Jerusalem, and now, instead of asserting the perfect freedom in Christ from all these old types and shadows, he yields to their prejudices, and once more becomes a Jew amongst Jews.

He probably hoped to conciliate the whole body of Jews by this act of accompanying the

Nazarites to the temple and bearing the expenses of the usual offerings for them, remaining in the temple enclosure until the ceremony was concluded, and as we hear of no hostile act of the Jewish brethren he may have succeeded. But there were other and deadlier enemies at hand. Some of those Jews from Asia whose implacable hatred had driven him from place to place now appear on the scene; they find the hated preacher not only in the holy city, but within the sacred enclosure surrounding the temple, where no Gentile was allowed to enter. Probably coming from Ephesus, as they had recognised Trophimus the Ephesian brother who had devotedly shared all Paul's dangers and journeyings, and imagining that he too was in the temple courts, these bigoted men seize on Paul with loud cries for help.

At the time of such great feasts as the day of Pentecost, Jerusalem was thronged by Jews from every land, the most zealous and fanatical of their nation, and the news of Paul's supposed profanity would rouse them into the most frantic violence.

To the better understanding of the narrative we will look a little at the temple where this scene took place.

In thinking of the sacred Jewish building we are apt to liken it to a cathedral or synagogue, or similar public edifice, but this gives no adequate idea of the temple, with its series of terraces and courts surrounding the central edifice.

The outer court was a square surrounded by a massive wall, each side was an eighth of a mile

in length, so to go quite round this outer wall would give a walk of half a mile. All inside this was called the temple, though several courts raised on successive terraces intervened before coming into the house itself. The wide open space inside the wall was surrounded by a covered colonnade and was called the court of the Gentiles: free access was given to this, and gates were placed on each side. Here were the money changers, and dove sellers and the rest of the motley crowd who thronged this part. The next court, called the Court of Israel, was raised on a terrace, and was approached by a flight of fourteen steps, round it ran a balustrade with low pillars on which were inscriptions warning all Gentiles not to pass beyond it on pain of death. A massive door, so heavy that twenty men were needed to close it at night, shut off this sacred part from the Gentiles' court. It was here probably that Paul was found by the Asiatic Jews. One side of this court was called the Women's Court, because none of the Jewish women were allowed to pass beyond it. The court of the priests came next, surrounded by the many rooms devoted to the priests and Levites, and to the service of the sanctuary. At one corner was the Nazarites' room, where they remained for the days needful for their purification.

Beyond the court of the women rose the immense brazen altar, where every morning and evening the lamb—that pointed to that Lamb of God that taketh away the sin of the world—was offered, and where the numerous sacrifices were consumed.

Not far from this was the place of slaughter, the huge beams and hooks to which the bodies of the sheep and oxen were hung, and here also were all the arrangements so alien now to all our thoughts of worship, but which constantly forced upon the minds of the Jews that awfully solemn fact "without shedding of blood is no remission." But the one Lamb HAD been slain, the temple offerings were displaced by the coming of the Messiah to whom they pointed, and though God bore long with His people so slow to believe this truth, yet at last—as they would not give up the form of worship which now had no value—God took the temple and city from them, and never since has Jewish sacrifice been offered.

The temple itself rose above the various courts and buildings that surrounded it, in surpassing beauty. The front was almost covered by a golden vine, whose enormous branches and clusters flashed in the sun and contrasted with the dazzling, white marble columns of the building, above which rose the roof surmounted by golden spikes that no bird might settle on the holy place.

Close to the outer wall, and in fact forming a part of it, was a vast edifice that must have constantly reminded the Jews of the hated Roman power that ruled them. The tower of Antonia rose high above the temple courts, and commanded a full view of all that passed there, a covered staircase led from it into the cloisters around the court of the Gentiles, where Roman soldiers were always on guard. Immense barracks that held some thousands of soldiers, with

their horses, formed the chief part of the tower of Antonia, and immense bodies of troops were quartered here during all the great festivals, to prevent any outbreak or rebellion on the part of the vast multitudes of Jews then collected in Jerusalem, who all detested the foreign power that governed them.

The constant presence of Roman sentinels explains how it was that the commandant of Antonia with his guard was so soon on the spot, when Paul had been hurried out of the Court of Israel into the outer space, and the massive doors that shut off the sacred part had been immediately closed.

For a moment forgetting that all they did would be seen and reported by the vigilant sentinels, the furious Jews were arrested in their violence by the rapid tramp of disciplined troops as the chief captain himself came to crush at the beginning what might close in a formidable revolt.

His presence was Paul's safety, for he was at once taken from the Jews and chained by each arm to two soldiers who henceforth were responsible for his safety. The tumult prevented the commandant learning the crime of which the apostle was accused, and he was conveyed into the castle or tower, a pause being made on the stairs leading into Antonia by Paul's courteous request, made in Greek, to speak to the excited crowd.

Surprised probably by the dignity and calm of the apostle, and by his proving to be a man of high education instead of the low-born prisoner

he had mistaken him for, Lysias, the chief captain, gave permission.

If Paul hoped to clear himself in the minds of the Jews he signally failed, for his defence exasperated them still more, and to prevent further violence he was hurried into the fortress. To force him to confess the cause of the outbreak, Paul is condemned, illegally, to be tortured. His asserting his Roman citizenship averts this suffering, and brings Lysias, half in apology, as it were, to speak to this strange prisoner whose dignity is far beyond that of the commandant, for whilst he had purchased his freedom for a large sum, Paul was free born. From this time he is honourably treated by the captain, and when Paul's nephew comes with the news of the conspiracy to kill Paul, after his second appeal to the Jews when before the Council in the same place where Stephen was condemned, the young man is kindly treated by Lysias, who at once secures the apostle's safety by sending him that same night to Cæsarea. Only twelve days before, Paul had parted with Philip and his friends there, now he returns to the same place a prisoner in the midst of a large band of cavalry, to be immured for two years in the governor's castle there. Such was the result of his last attempt to conciliate the Jews.

Brought before the unprincipled Felix and accused by the high priest, Paul is able to prove that he has done nothing meriting punishment. Felix had been governor long enough to make him acquainted with both Jew and Christian, and he would easily detect the falsity of the

charge against Paul as far as the law of Rome was concerned. His avarice prevented his setting him at liberty at first, as he hoped to be bribed to do so. But ready as Paul had been to claim the shelter of the Roman law, he would in nothing seek to evade it. Drusilla, the wife of Felix, was a Jewess, a worthless woman apparently, judged by her wicked life, but familiar with the name of Christ and desirous to see the well-known Paul, of whom she had probably often heard, and he is called before her and her husband to speak of his doctrine.

Summoned before such hearers we can well imagine how he would seize the wondrous opportunity to rouse the hardened consciences, and we do not wonder that even Felix trembled before the solemn, passionate words that sought to set before them the holiness of God, the judgment to come. We cannot imagine Paul leaving them without telling them also of the only one Saviour who can redeem and save the soul. Unhappily his words appeared useless, he was still kept a prisoner, though treated with all possible respect and kindness. One thing was needful by the stern military rule he was under, his being always chained by the arm to the soldier who kept him, but his friends, of whom he had many here in Cæsarea, were allowed to visit him constantly, and this must have been a great comfort to the loving heart that more than many needed such consolation.

At the end of two years the rule of Felix became so unbearable to the people of the province that he was summoned to Rome to answer

the charges brought against him by the Jews ; to propitiate them he cruelly leaves the innocent Paul still in custody.

Festus—a very different man from Felix—was appointed to fill his place ; just and reasonable, he would not accede to the crafty request of Paul's enemies, though to refuse it at the very outset of his administration was likely to create difficulties for himself. He orders them to appear before him at Cæsarea.

After listening to the charges brought against Paul he sees clearly that it is not a question of the Roman law, but of Jewish superstition. Willing, however, to meet these troublesome Jews, he asks Paul if he will go to Jerusalem and there be judged by his countrymen. This draws from Paul the four potent words that alter the whole course of his life, and take him to bear witness not only in the mightiest city of the world, but before the Emperor himself and all his household. "I appeal unto Cæsar" removed the cause at once from the local magistrates to the supreme tribunal at Rome of which the Cæsar himself was sole judge.

A Roman citizen had this power of appealing against any judgment short of the Emperor's, a privilege that was highly valued, and that often saved the appellant from an unjust sentence.

The baffled Jews are obliged to retire, leaving Paul in safety, though knowing that his appeal removed him far from the scenes of his labours, and would keep him a prisoner for some years probably, before his trial would be ended at Rome.

CHAPTER IX.

FAITHFUL UNTO DEATH.

“ My Lord says, ‘ Come up higher ;’
My Lord says, ‘ Welcome home ! ’ ”



NOW Festus had to send Paul to Rome as soon as opportunity offered, but he was puzzled to define the charges against him so as to make them explicable in a Roman court of law.

At this time Herod Agrippa, grandson of that Herod who had killed James, the brother of John, and had put Peter in prison, came with his sister, Bernice, on a visit to the newly-appointed Roman governor ; and as he was perfectly familiar with the Jewish religion, and would understand the case better than one only just arrived in Judæa, Festus tells him of his difficulty. As king of Judæa, Agrippa knew well that the christian teaching involved nothing contrary to the Roman rule, but he was anxious to see this man Paul, of whom he had probably often heard. Festus agrees that his desire should be gratified, and on a certain day, Agrippa and Bernice, surrounded with the gorgeous pomp and grandeur for which all the Herods were noted, entered the judgment hall to hear Paul's defence.

Old authorities tell us that Paul's appearance

about this time was that of a toil-worn man, of short stature and slight form ; his expressive face with its strongly-marked Jewish features, was lit up by bright, piercing grey eyes under heavy eyebrows. His long thin beard was grey, and his face bore marks of the active Greek intellect that in great part moulded his education.

Such was the apostle of the Gentiles as he stood before the pleasure-loving king and the frivolous Bernice, who had been brought up in accordance with Jewish customs, though not born of a really Jewish family.

Paul's powerful address to his royal hearers convinced the king of his innocence, but the appeal to Cæsar had been made, so he could not now be set at liberty as he otherwise might have been.

We must pass over the record of the words spoken to his royal hearers : they drew forth from the king the often repeated remark, "Almost thou persuadest me to be a Christian." Spoken in contempt, probably, or at least to hide his real feelings that had evidently been stirred by Paul's fearless, eloquent appeal : this remark led to the apostle's noble, unselfish burst of emotion that displayed the warm, loving heart that no injustice or cruelty could chill : "I would to God, that not only thou, but also all that hear me this day, were . . . such as I am, excepting these bonds."

Nothing better could Paul wish for them than to be a follower of Jesus of Nazareth in reality and truth. The grandeur and glory of the king

would soon pass away, leaving him a guilty, despairing soul in outer darkness, if not saved by this Holy One of whom Paul spoke. The beautiful Bernice was to find little of joy or happiness even in the midst of earthly greatness, without God and without hope in the world. Paul

“ Had asked all joys in one ”

for the young princess, who had never asked it for herself.

The incredulous Festus, who mistook him for a mad enthusiast, would soon have to leave all his power and rule ; he died while Paul was testifying for Christ in Cæsar’s household.

But God in His mercy gave to these great ones of the earth one opportunity of becoming “ children of God through faith in Christ Jesus,” and then Paul’s work in the city of Herod was finished, and he is soon on his way to the capital of the western world.

At that time there were no vessels sailing at stated times from one port to another for the conveyance of passengers. Travellers had to take advantage of any merchant vessel they could find bound to the place they wished to reach. Like London now, Rome then drew to her harbours vessels from all parts of the world. The immense corn ships from Egypt were constantly passing from Alexandria to Rome, vessels laden with spices, gums, and jewels of the East, were found in her ports, side by side with others bearing costly cargoes of rare perfumed woods for the furniture of the Roman villas, or equally costly marbles and granite from Africa.

Sailing from Cæsarea with his constant attendant, Luke, the beloved physician, and Aristarchus, a Thessalonian, who appears from Paul's epistles to have been a prisoner for the gospel's sake, as Paul himself was ; the apostle finds in the centurion a courteous, kindly man, who throughout the voyage treated him with the utmost respect, thus greatly alleviating the sufferings inseparable from captivity.

From the very first the voyage was a stormy one, too late in the season to be safe, and when we remember that in those days there were no means of lighting the vessels, and that during the darkness of night, or in dark weather, there was no possibility of ascertaining the ship's course, we can understand the danger when for "many days neither sun nor stars appeared." The violent tempest that suddenly swept down upon them, seizing the ship in its fierce grasp and preventing the man at the helm keeping the true course, continued day after day, and all hope of ever reaching land was given up.

Now, in the hour of utmost peril, as more than once before, the apostle is cheered and strengthened by a message direct from God, assuring him of his safety. This gives him an occasion for witnessing to the almighty power of the Lord before all the hopeless crowd of passengers and sailors on board the ill-fated vessel. He is not slow to use the opportunity. He tells them "there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not Paul ; thou must be brought before Cæsar : and, lo, God hath given thee all that sail

with thee." The presence of the poor prisoner was the safety of all the two hundred and seventy-six souls who were his fellow-passengers.

As Paul had forewarned them, the vessel became an utter wreck, and all who were in it were cast on the island of Malta, where the Bay that is considered to be the scene of the shipwreck is still known by the name of "St. Paul's Bay."

Here also the divine power gave to Paul the ability of working miracles of healing that caused him to win a place of honour and influence, and drew forth many marks of kindness from the people.

For three months Paul's work at Malta went on ; as Greek was known and spoken wherever Rome held sway, it is most likely that at least some of the islanders would understand his preaching, and from our knowledge of Paul we are certain he would seize every opening for leading them to Christ.

As soon as the sailing season began, they leave their temporary home where they had been so well treated, and in one of those famous corn ships from Alexandra they sail for Puteoli, the Roman port. The weather was fair with a favourable wind, and in a few days Paul was sailing over the blue waters of the lovely Bay of Naples that led to the harbour of Putcoli, having Vesuvius full in view.

Very different was then the aspect of this well-known mountain, now a dreaded, "un-sleeping volcano:" it then was a beautiful vine and verdure-covered slope, without a trace of the danger lurking beneath.

Pompeii and Herculaneum were rich and beautiful cities, and little could Paul have thought that in a short time they would have disappeared from the face of the earth, burying in the awful fiery ruin the Jewish princess who, with Felix, had listened to his words at Cæsarea.

At Puteoli was a little band of Roman Christians who begged Paul to stay with them for a time. They had often read his loving epistles to them, with their wealth of sublime teaching, now the great apostle is himself present with them, and they can but long to hear from his own lips more of the same truths.

By the kindness of Julius he is allowed to remain a week there, and during that time news of his approach would reach Rome, and this brought some of the Christians there to meet the apostle and accompany him in his first entrance to the capital.

It is touching to read how greatly this meeting with the Roman Christians comforted Paul; when he saw them "he thanked God and took courage."

Arriving in the city, Julius gives up his prisoner, and as at this time the prefect, whose duty it was to rule over the guards who had the custody of such captives, was the noble Burrus, a man of great worth and kindly character, we can better understand how it was that, instead of being lodged in the barracks, Paul was allowed to have a house of his own. Though still constantly chained by the arm to the soldiers who kept him, Paul was for two years free to receive all who came to him, free to daily preach that

gospel in which he gloried, nor can we wonder that many even of the high-born Romans in the very palace of the emperor gladly embraced the truth. We can see how his very trials helped to this result. The soldier to whom he was chained to-day might be one of Cæsar's body-guard to-morrow, or on duty in the palace of the empress. They could not fail to be struck with Paul's life and words, they would speak of it to others, and so the story would spread. We know it did spread and that numbers became obedient to the faith. Possibly during those two years of captivity as great a work was accomplished as in any other two years of his life. Several of his inspired epistles were written at this time, and if we think of the wondrous influence they have exerted in all ages since, we can only feel that the close of Paul's life was unspeakably grand and blessed.

After the one visit of the Jews three days after his arrival we hear no more of them. We know from his own words that on their rejection, Paul turned to the Gentiles, with marked success.

From Luke we get no further information as to the remainder of the apostle's life; his own epistles lead to the belief that he was able to disprove the charges brought against him, and was set at liberty, as he seems to think he would be, in writing to the brethren at Philippi, and also in his letter to Philemon. This agrees with writers contemporary with Paul, or a little later, who all agree that after his first imprisonment at Rome, Paul was at liberty and travelling and

preaching as before, though not for very long. His first Epistle to Timothy and the one to Titus also seem to prove this; his last Epistle to Timothy being written after he was again a second time a prisoner, not now treated with the former kindness, but "as a malefactor," even his old friends, all excepting the faithful Luke, having forsaken him, terrified by the horrible cruelties to which those accused of being Christians were now subjected. At the time of his former imprisonment Nero was not the monster of cruelty he afterwards became, and the great fire that destroyed Rome, and was by him imputed to Christians, though suspected to be the act of Nero himself—had not then brought the disciples into such disfavour as was the case later on. We see how from the first Paul looked to be set free from this second captivity only by death.

He was ready, he knew the time of his departure was at hand, and the crown waiting for him, and when the gloomy and loathsome Mamertine prison opened its doors to him, and he passed out into that Appian Way, and on to the place of execution, surrounded by the Roman guards, no royal conqueror ever trod it with a deeper peace and joy than the apostle of the Gentiles as he passed "to be with Christ, which is far better." His being a Roman citizen saved him from the awful death by torture that was often inflicted; he was beheaded at the usual place, and the strong, swift stroke of the Roman sword set free for ever the powerful, patient preacher of Jesus Christ whose life was not more blessed than his death.

To get even a few glimpses of him as he really was; one who felt sorrow and perplexity, joy and gladness, as we do ourselves, but whose whole life was devoted with fervent zeal and untiring energy to Christ; whose splendid intellect and genius and gift of eloquence were all devoted in utter self-forgetfulness to the same Lord—even a glimpse of such an one makes us feel how well repaid would be an earnest study of his life and work. The soldiers did their work—the noble spirit went to be with the Lord, and Rome and its citizens lived on as if nothing had happened. They little knew that a greater soldier than Rome ever saw before, or ever knew after, had left them that day. They might build their marble palaces, and mighty Colosseum, and grand cupolas, as they did; the golden milestone that stood in the Forum, with its scores of roads radiating from it to the farthest point of the empire, might gleam and flash in proud assertion of its solitary grandeur, as the only one in existence. To the Christian Rome is known as the heathen city that persecuted and slew its greatest citizen—the beloved apostle Paul.

L. T.

STILL ON SALE.

BY THE SAME AUTHOR.

RAYS OF STARLIGHT.

Being conversations with the young upon the wonders
of the Sky. Price 1s. 6d.

HALF-HOURS BY THE SEA.

A book for the Young. In bevelled cloth, price 1s. 6d.

HALF-HOURS AMONG THE MOUNTAINS.

Uniform with the above. In bevelled cloth, price 1s. 6d.

A WEEK AT THE MANOR FARM.

An interesting story of a visit to the country. In cloth
boards, price 1s.