



The Abrahamic Promises Fulfilled

*A Series of Preliminary Lessons
Intended as a Preparation
for General Bible
Study*

BY

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The Abrahamic Promises

GIVEN TO ABRAHAM.

Gen. 12:1-3: "Now Jehovah said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing: and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed."

REPEATED TO ISAAC.

Gen. 26:3, 4: "I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these lands, and I will establish the oath which I swore unto Abraham thy father; and I will multiply thy seed as the stars of heaven, and will give unto thy seed all these lands; and in thy seed shall all the nations of the earth be blessed."

This Little Volume is Dedicated

To all who are aspiring to that supremacy pointed out by the Master in the language, "Whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all" (Mark 10:43, 44), and who are seeking a knowledge of the Book of books as the necessary condition of the realization of their worthy ambition.

Sources of Information

In the preparation of this work various authorities have been consulted, chief among which are the following: McGarvey's "Lands of the Bible;" "Handbook of Bible Geography," Whitney; "Manual of Bible Geography," Hurlbut; Smith's "Bible Dictionary;" Coleman's "Historical Text-book and Atlas of Bible Geography;" Mitchell's "Ancient Geography and Atlas;" "Chautauqua Normal Lessons;" Stalker's "Life of Christ;" Stalker's "Life of Paul; Jesus in His Home Land," Mountford;" Sanday's "Outlines of the Life of Christ;" "Historical Geography of the Holy Land," George Adam Smith.

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Introduction

In the Scriptures of the Old and New Testaments we have a body of literature of such vast importance that no educated person can afford to be ignorant concerning it.

As history, it is so fundamental and so far-reaching in its influence and relations that a knowledge of it is absolutely necessary to him who would have an intelligent understanding of the history of the world.

As literature, it has elements so unique and excellences so superior that no one having any ambition to be well informed in the world of letters would think for a moment of remaining a stranger to it. All men of a literary turn of mind, whether Christian, skeptic or infidel, acknowledge the superior literary quality of much of the Bible literature, and read it for the sake of its literary merit, if for no other reason.

As a book of ethics, it stands pre-eminent. It challenges investigation, and confidently points to the results achieved through the influence of its principles as its ground of justification.

As "a divine revelation, it must ever be the Book of books to the believer. No other book can ever dispute its claims to supremacy, or enter into rivalry with it. The Bible is its only fitting name.

In order, however, to have an understanding of this Book, it must be studied systematically. It should be associated with' the country and people that produced it. The same is true of all distinct literatures. This fact makes Bible geography a primary, a fundamental study to him who would have a clear understanding of the

Bible literature and history. The intelligent student of the Bible must have at least a reasonable knowledge of the physical aspects of Bible lands as well as the social and political conditions of Bible peoples.

The idea obtains with some that the only condition of Bible knowledge is the study of the Bible itself. This is a great mistake. It has been truthfully said that he who knows but one language knows no language. It may with equal truth be said, He who knows but one book knows no book; and this applies with peculiar force to the Bible. To understand the Bible in any large and adequate sense, the side-lights of Bible geography, of the manners and customs of the Bible peoples, and of contemporaneous history must be thrown upon it.

This book is not a Bible geography in any exhaustive sense, yet it deals in a broad way with the Bible world: its physical aspects, such as its mountains, plains, rivers, cities, surrounding and inland seas, and its political divisions at various times. It is not a Bible history in any systematic or complete sense, yet it refers to the history of the chosen people as affected by the location and geographical characteristics of their appointed dwelling-place, and it connects many historic incidents with the places where they occurred. It is not a study of Bible types in any comprehensive sense, yet it points out the typical character of certain cities, buildings and incidents. In short, it is a preliminary view of Bible geography, history and typology such as will, it is hoped, furnish a basis for the intelligent study of the *greatest of all books*.

It is a primary volume in a series of books by the author entitled "The Great Salvation, Hebrew Prophecy," "The Word of Truth," "The King of Kings," and "The Commission Executed," and is intended for Bible-school teachers and pupils, Normal Bible classes, Chris-

tian Endeavor Reading Circles, general Bible work in schools and colleges, and private Bible students.

If it shall prove helpful to any considerable number in their search for the knowledge that maketh wise unto salvation, the hope of the author will be realized.

EXPLANATORY STATEMENT.

In connection with Bible geography, history and typology, as they are blended in this volume, we bring before the student at the appropriate places the outlines of the three great dispensations with which the Bible deals, and also a compendium of the history of the nations that touched Bible peoples, in one way Or another. There are certain salient points in the great dispensation of divine grace that stand out clear and distinct and furnish a sort of backbone of Bible history which, when grasped, renders its study easier and more intelligible; and a brief summary of the history of nations that had to do with Israel and the early church will also contribute to a clearer grasp of the Bible story on the part of the student. Six chapters in the latter part of the book are devoted to the life and labors of Christ and of the apostle Paul, associating events with the places where they occurred.

We trust that the study of this volume will produce a vivid picture of the fulfillment of God's promises to the father of the fleshly and spiritual Israel as wrought out through the overruling providence of Him who knows the end from the beginning, and who holds in his hand the destinies of men and of nations.

The Abrahamic Promises Fulfilled

CHAPTER I.

The Relation of the Land to the Book.

The nature of this volume makes it necessary to call the attention of the reader to the close connection between Bible lands and Bible history.

The importance of Bible study is generally conceded by the leading thinkers and educators of the present day. This importance appears from three considerations: (1) The greatness of the subjects with which it deals; (2) the literary value of its writings; (3) the far-reaching significance of its history. Beginning with the creation of man, it traces his history in so far as it is related to the unfolding of the great divine purpose that contemplates the redemption of the race from the thralldom of sin and its eternal glorification in the "Paradise Regained."

A knowledge of Bible lands is important:

I. Because sacred history and geography are very intimately related. It is impossible to divorce "The Land" from "The Book."

1. *No history can be separated from the land to which it belongs without great loss.* Historic events can not be clearly understood apart from the geography of the country in which the events occurred. In fact, the events are, in part at least, dependent upon the geographical characteristics of the country. The mountain ranges,

the rivers, the plains, the seacoasts, the character of the soil, the situation of a country--all these are factors that help to shape the history of peoples and nations, and determine the vicissitudes of peace and war. The questions of national characteristics, languages, dialects, the occupations, pursuits and condition of peoples---all are determined, to some extent, by the geographical features of the country in which the people dwell. Illustrations are not wanting. The geography of Greece serves to explain the fact that the nation was composed of several independent states, distinct in dialect and in many important characteristics. The location of Egypt and the Character of its soil accounts, in a large measure, for its peculiar national history. Its rich alluvial plains, smiling with abundant harvests, offered a constant temptation to the greed of the powerful surrounding nations both in the east and in the west, and this fact accounts for many of its invasions.

This principle holds good in explaining all national history, and consequently, the national domain and the national history should be studied together; or at least a sufficient knowledge of the country should be acquired to furnish a basis for an intelligent study of its history.

2. *This truth has peculiar force when applied to the study of Bible history.* Apart from the land in which the great and far-reaching events transpired, the events themselves can not be clearly understood. Bible geography is the skeleton of Bible history. The location of Palestine explains the reason for its selection as the home of the chosen people, and enables us to comprehend more fully their mission and the significance of much of their history. Mountain ranges, peaks, rivers, seas, lakes, plains and cities--all fit into the historic narrative, and bear such relations to the general trend and scope of the

history as to make an understanding of Bible geography imperatively necessary to him who would have an intelligent understanding of Bible history. Bible geography often throws a flood of light upon the sacred page, and causes it to glow with a beauty and significance that would otherwise be entirely lost.

II. Because it gives a double emphasis to the sacred-narrative, thus becoming a valuable part of Christian evidence.

1. *History mentions the names of many ancient cities that have been destroyed in one way or another, and whose sites have been lost.* Modern scientific research has led to the discovery of many of these cities. Pompeii is an example in point. For long ages the exact location of the ancient city was unknown. In recent times, however, its ruins have been exhumed, and made to testify to the accuracy of ancient historic narratives.

2. *This line of evidence has peculiar force in the case of Bible history.* Palestine is literally a land of ruins. Beneath its soil cities lie buried that recent explorers are bringing to light. The same is true to a greater or less extent of Egypt, Assyria, and, in fact, of all Bible lands. A valuable amount of testimony is accumulating corroborative of Bible history. Old ruins buried beneath the accumulated dust of centuries, presenting to the eye nothing more than a somewhat uneven surface of earth, are invaded by the pick of the explorer, and made to substantiate the utterances of the sacred historian. By means of these explorations many apparent discrepancies in Bible statement have been explained, and not a few dark and obscure passages have been cleared up.

3. *In this we have another instance of divine providence.* When the ancient Hebrew and Greek languages received their peculiar treasures of divine revelation, they

soon became, comparatively speaking, dead languages. God thus sealed up the precious treasure for the use of all succeeding generations. Living languages are subject to endless changes. Dead languages hold the truth committed to them in its pure, original form as a safe treasure-house. Perhaps the phrase "dead languages" is too strong when applied to the ancient Hebrew and Greek, but their use has been so greatly limited that practically they are spoken of as dead languages. We have something very similar to this in the sacred geography. In part, at least, the geography of the Bible world was sealed up and preserved for future generations, and to-day we are beginning to read those sealed records. By comparing this testimony with the written history, the latter stands vindicated in a most wonderful way, such as suggests very forcibly the superintending providence of God.

4. *In the geographical researches of the present time we have a striking example of Christian confidence.* Time was when the sacred records were considered above criticism. Even the commonest rules of interpretation that apply to ordinary language were considered entirely inapplicable in this domain. Now, however, all is changed. "Apply," says the believer in inspiration, "the same principles of interpretation to Bible language that apply to all language. Test it by the same rules; submit it to the same rigid scrutiny. We ask no special favors in dealing with the sacred text." The geographical researches of the present day are in perfect keeping with this spirit, and display the same confidence in the integrity of the sacred records. Believers in the Bible organize exploration societies, and pay money freely to send explorers to the east to dig up the ruins of Egypt, Assyria and Palestine. They say: "Let the old ruins

speak and reveal their long-hidden secrets. Put their testimony by the side of the Bible records, and compare their statements." Was there ever a sublimer confidence? It is cheering to be able to say that, so far, the corroboration has been complete. No discrepancies in Bible statement have been discovered, but, on the contrary, many important corroborations have been furnished.

Conclusion: It follows, therefore, that in the study of Bible geography we are dealing with a subject of peculiar interest and vast importance. It lies at the very foundation of Bible study, than which there is no study more important or more practical. It should; therefore, be entered upon with interest and enthusiasm, in the consciousness that it is fundamental in its nature, constituting an essential condition of a well-rounded, intelligent, practical knowledge of the Bible.

CHAPTER II.

The Patriarchal Dispensation.

Fundamental-to an intelligent understanding of the Bible is a knowledge of the Patriarchal dispensation. This began with the creation of man, who constituted the climax of divine wisdom and workmanship. But no sooner did man stand forth in the matchless beauty of the divine likeness than Satan accomplished his overthrow by inducing him to eat of the forbidden fruit. However, the divine purpose of God in the creation of man was not destined to be thus finally and irrevocably defeated. Beginning with the fall of man, God moved forward by majestic steps running through millenniums until the final universal kingdom of righteousness was established with authority and power to conquer the world and bring it under the reign of the second Adam, the King of kings and Lord of lords; hence, declared the apostle: "As in Adam all die, so also in Christ shall all be made alive."

Nothing less than a redeemed world was ever in the purpose and plan of God. When man fell from his first estate, immediately a promise prophetic of final victory over the arch-enemy of the race was given in the words spoken to Satan: "He shall bruise thy head, and thou shalt bruise his heel." The early stages in this divine progress were accomplished under the Patriarchal dispensation, and may be briefly described as follows:

I. God's dealings with the antediluvian world.

1. A system of worship in which animal sacrifice occupied a prominent part was established. That this

was divinely ordained is shown by the fact that Abel's offering was acceptable to God while Cain's was rejected. The apostle declares that Abel's Sacrifice was an offering of faith, which necessarily implies that he followed divine instructions in making his sacrifice, while Cain did not. We may reach the same conclusion from the fact that the offering of an animal as a religious act had efficacy only as it pointed to the slaying of the Lamb of God, which was accomplished 'on Calvary when Jesus Christ was put to death under the' decree of Pontius Pilate. It would have been impossible for Abel to have offered a prophetic sacrifice had he not been divinely instructed as to the act. This act was doubtless accompanied by prayer. In the time of Seth the record says, "Then began men to call on the name of Jehovah," which shows that prayer was an antediluvian institution, although probably confined to a few. That a Sabbath was observed before the time of Moses is not positively asserted. The reason assigned for giving the Sabbath was that God had blessed and hallowed the seventh day because in it he had rested from his work of creation, but this does not necessarily mean that he gave it to Adam or his immediate descendants as a sacred day. The language used in giving the Sabbath law, "Remember the sabbath day to keep it holy," is not inconsistent with the idea that then for the first time the law was given. However, it is a well-determined fact that the keeping of one day in seven is necessary for the best development of man physically, intellectually and morally; in other words, that it has its basis in the constitution of man, and this raises a presumption in favor of an antediluvian Sabbath. As a legal institution, however, it began with Moses, so far as the record shows, and it passed out with the abrogation of the law of which it

was a part when Jesus died on Calvary. Now we observe a different day for a different reason in a different manner.

2. The preservation of a righteous line through Seth up to the time of Noah is a matter worthy of note. God has never left himself entirely without witness among the sons of men. No matter to what extent apostasy has prevailed, there has always been a faithful few left to testify for God and righteousness.. In the early ages of the world wickedness grew mightily. The earth became a place of violence, and it naturally bore its legitimate fruit---destruction. Beyond a certain point the wickedness of men or nations can not go without disastrous consequences. Doubtless, idolatry prevailed generally except in a very few families. Man will always have some religion, and when the divinely appointed religion is cast aside, a human substitute is sure to arise, which has always been idolatrous in its nature. However, during the moral darkness that settled down upon the earth by reason of sin, the light was kept shining through a righteous line, running through Seth and Enoch down to the days of Noah. During this period God was demonstrating the awful results of sin and disobedience and taking the first step toward its overthrow.

The next striking event that arrests our attention is:

II. The destruction of the ungodly world and the preservation of the race in the family of Noah.

1. The history of the deluge as given in the Bible is confirmed by the legends and traditions of many peoples; and the resemblance that these stories bear to the Bible account points to a common event. Geologic records show that great cataclysms have not been unknown in the history of the earth, and there is no reason to doubt the Bible account of the flood. The result was the over-

whelming of an ungodly world in utter destruction, and the saving of Noah and his family by means of an ark prepared under the divine directions. God began the peopling of the world in the first place by the creation of two persons--Adam and Eve. He began the peopling of the world the second time by the preservation of eight persons: Noah, his wife and his three sons, Ham, Shem and Japheth, and their wives. From this beginning have sprung the nations of the earth, and they may be broadly classified even now into three great divisions---the Hamitic, the Shemitic and the Japhetic, the habitation of the former being Africa (except the northern portion); of the second, central and southern Asia and northern Africa; of the latter, Europe and northern Asia. Colonization and immigration have mingled these peoples together in other portions of the earth, notably in America, which has been the asylum for the oppressed and downtrodden of earth and the land of promise for the ambitious and enterprising of all the nations.

2. After the flood great civilizations developed in the valleys of the Euphrates and the Tigris and along the fertile banks of the Nile, gradually reaching out farther and farther into Africa, Asia and Europe, and, by some means spurning the ocean, laying hold of America and the islands of the sea. In some quarters progress in civilization was rapid, in others slow, and in some places there seem to have been occasional retrograde movements, notably in Africa, probably owing in part to its climate. Another thing worthy of notice is the fact that progress has not always been continuous, even after it has commenced. Sometimes in certain places and among certain peoples it has been succeeded by a decline in civilization, which, however, can always be accounted for by conditions and circumstances, when the facts are known. The

greatest civilizing agency and force that makes for righteousness is Christianity, but this did not appear for two and a half millenniums after the flood, but it was the objective point to which God was marching by sure and clearly defined steps.

It would seem that after such a terrible lesson as to the awful results of sin, the new world of humanity would be disposed to worship the one true and living God, and to practice righteousness and justice, but, alas! such was not the case. Soon violence and injustice became dominant, and idolatry, with its blighting curse and hideous immoralities, became universal, except that a righteous line again seems to have perdured, and, hence, the worship of the one true and living God was not altogether lost from the earth. The reference to Melchizedek, king of Salem, and "priest of God most high-points in this direction.

The next striking step in the divine progress was:

III. The call of Abraham and the development of the chosen family that was finally expanded into the chosen nation.

1. Living in Ur of the Chaldees, a city whose location is in dispute, but probably situated in lower Mesopotamia, lived Terah, father of Abram, afterward called Abraham. The family, consisting of Terah, Abram and his wife Sarai, taking with them Lot, a nephew of Abram, removed from Ur to Haran in upper Mesopotamia, a distance of several hundred miles, if the southernmost site of Ur be accepted as the true one. Here Terah died. Stephen, in his memorable oration before the council when he was on trial for his life, said that God appeared unto Abraham in Mesopotamia before he dwelt in Haran, and told him to get out from his country and kindred into a land that he would show him, and he promised to make of him a

great nation. The land which God had in view for the dwelling-place of Abraham's descendants was Canaan, bordering on the eastern shore of the Mediterranean Sea.

This doubtless accounts for the removal of Terah and his family to Haran. Here, after a sojourn of probably fifteen years, the call came again to Abraham to move on to the land that had been promised him. The call to Abraham, as recorded in the twelfth chapter of Genesis, is as follows: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing; and I will bless them that bless thee, and him that curseth thee will I curse; and in thee and in thy seed shall all the families of the earth be blessed." This was a great epoch-making promise, and it embraces in its sweep the destiny of the race. It is twofold in its nature---temporal and spiritual. It looks to the establishment of a nation to spring from the loins of Abraham, and to the blessing of all the families of the earth through the seed of Abraham.

2. Abraham removed from Haran to Shechem, then to other points as time advanced, and the development of the chosen family went forward under the guiding and controlling providence of God. Isaac, the son of promise, is born, then Jacob, the son of Isaac, and then the twelve sons of Jacob, who became the heads of the twelve tribes.

In the process of time, circumstances, under the divine overruling providence, led to the settlement of Jacob and his sons in Egypt, where they rapidly multiplied until they became very numerous, numbering, it is estimated, three million souls. However, having aroused the jealousy, and possibly the cupidity, of the Egyptian

ruler, they were enslaved, and lived a long period in the most abject bondage. Finally the clock of destiny struck, ushering in a new era. God was ready to take another step in his majestic progress toward the salvation of the world.

CHAPTER III.

The Selection of Canaan for the Chosen People

Why did God select Canaan as the home of his elect people? Are there any discoverable reasons for this selection? Could they have been located elsewhere and still have fulfilled God's great purpose in their election? These are interesting questions, and the answer will give us a better conception of the world-wide mission of the chosen people in accomplishing the general preparation needed for the advent of the Messiah, and it will also serve to show how the location selected contributed to the necessary training of the chosen nation.

The proper starting-point in this study is a consideration of:

I. The purpose of God in the development, segregation and training of the chosen people.

1. As a necessary part of the preparation for the accomplishment of his great purpose respecting the race, God must have a specially prepared people. He began with Abraham to create this elect nation. Isaac and Jacob stood in the line of development according to the divine plan and purpose. Thence onward through the twelve sons of Jacob and their families God moved toward the accomplishment of his gracious plan. In the leading of the children of Jacob down into Egypt, their sojourn there, and their marvelous growth, we see the divine plan moving majestically forward to the destined end. The bondage, the deliverance and the wilderness march, with its varied experiences, were the means employed in the divine wisdom for the development of a nation capable

of possessing and holding a land that in its nature and location made segregation possible.

2. The entrance into Canaan, the land of promise, by the chosen people, and their wars of conquest, their periods of peace, their periodical conflicts with surrounding nations, their captivity and deliverance, were all used by God as means to a great end to which he was hastening as fast as he could go without doing violence to the mental and moral constitution of the people he had chosen; or, in other words, without violating the laws of the human soul which in his wisdom he had seen fit to create.

3. It should be constantly borne in mind that the children of Israel were not elected for their own sakes or for the sake of conferring special favor and benefits that were to begin and end upon themselves. On the contrary, their election pointed to a much larger purpose than the blessing of a single nation. The promise to Abraham was: "In thee and in thy seed shall all the families of the earth be blessed." To the accomplishment of this end God was moving forward by slow, yet definite and well-determined, steps. He was not trying an experiment. He was not working tentatively. There were no retrograde movements. The progress may seem to us, in our ignorance of the necessary conditions, slow, yet doubtless he was moving as rapidly as he could advance without overriding the intellectual and moral freedom of his people and interfering with their rational development. Education is always a slow process, whether we be dealing with individuals or masses of men. Furthermore, be it borne in mind that God accomplishes his work for men through men, in part at least, and his progress in the communication and enforcement of truth can only keep pace with the intellectual and spiritual unfolding of his

chosen agents, whether it be an individual, a group of men or a nation. In other words, there are constitutional as well as circumstantial, limitations. Hence, progress is slow. Hence, as indicated above, it requires a long time to lift up a man to a high mental and moral plane, and a much longer time to lift up a whole nation. Therefore, it comes to pass that intellectual, social, political and religious standards are matters of slow growth. Great ideas are at first apprehended by the one specially prepared man, or at most by a few. It requires much time for these ideas to filter down through the various strata of society until the whole mass is permeated by the transforming thoughts.

It is a most significant fact that:

II. Canaan was the only spot on earth where the great purpose of God in electing, developing and segregating a people for the sake of their own peculiar training and for the accomplishment of their divinely appointed work for all nations, could be wrought out.

It may help to an understanding of this fact to consider some of the elements that enter into the complicated problem with which God had to deal, or, in other words, some of the factors entering into the preparation for the great world-embracing plan of salvation.

1. The work to be accomplished by and through the elect people required that this people should be so situated, geographically, that they could have periods of almost complete isolation, and then again periods when they would come into touch with surrounding nations. This, at first thought, would seem to be a difficult, if not an impossible problem, for how can a people be so situated geographically that at one time they would be shut off from outside influences by natural barriers, while at other times they would have intercourse with surrounding

nations despite these obstructions? Yet, this is just what God's purposes respecting Israel demanded, and what he in his wisdom was able to accomplish in the selection of the country which he gave them.

I. First of all, a work must be done for Israel. God had committed to them the idea of one true and living God; or, in other words, the doctrine of monotheism. Long training was necessary for a comprehensive grasp of this great doctrine, and, besides, idolatry had taken deep root through centuries of contact and intercourse with idolatrous peoples. While the idea of one true and living God was held by a few of the nobler, loftier spirits in the nation, the masses were more or less imbued with the prevailing idolatry in which they had lived. Not only did it require time for the great doctrine of monotheism to saturate the nation, but it was necessary to place it in an isolated position where it could be protected from the universal idolatry prevailing outside. In addition to this, GOD scourged the nation from time to time for its lapses into idolatry, allowing it finally to be led into bondage out of which at last a remnant came back to the land of promise, cured of the universal malady.

(1) First of all, a work must be done for Israel. God among the surrounding nations. While standing-ground for the heralds of the cross had to be prepared from which they might go forth on this world-wide mission, also an expectancy had to be created among the surrounding nations of the great coming deliverer, and certain preparatory ideals must be implanted that would make for the readier reception of the transforming message for which the world was unconsciously waiting. In other words, Israel, while in the main hemmed in by her geographical situation, must still perform a great missionary purpose in the great plan of God.

2. The land of Canaan was the place where both of these results could be achieved. Communication with Egypt on the southwest was for the most part meager. The countries did not touch; the desert and the sea prevented any close intercourse. The desert on the southeast and east cut off the great nations of the Euphrates valley. On the north, rugged mountain ranges shut in the nation, and on the west the Mediterranean separated them from the Greeks and Romans. Ordinarily, there-tore, Israel was an isolated nation, and God's training of the nation could go forward without distracting influences.

But another fact must not be lost sight of. In time of war the land of Canaan was the great highway of the nations. The nations of the east and west, in warring with each other, must necessarily pass over Canaan. In the raids of the east and west upon Egypt, the great bread-house of the world, Israel lay in the line of travel. Canaan thus became a great battle-ground. The armies, in camping upon the soil of the chosen people, would necessarily imbibe their peculiar ideas and carry them back to their respective countries on their return. Thus Israel's peculiar God-given ideas of one true and living God and a great coming Messiah would be widely disseminated, and Israel's missionary purpose would thus be accomplished. Take a map of the world and study it, and then point to a spot where these two great purposes of GOD with respect to his select nation could have been accomplished outside of the land of Canaan. Do not *he manifest purposes of God, as revealed in the outworking of his great plan of redemption, stand in vindication of the Scripture teaching that God gave Canaan in promise to the seed of Abraham, and fulfilled that promise in his providential dealings with his people?

CHAPTER IV.

The Mosaic Dispensation.

The poet says:

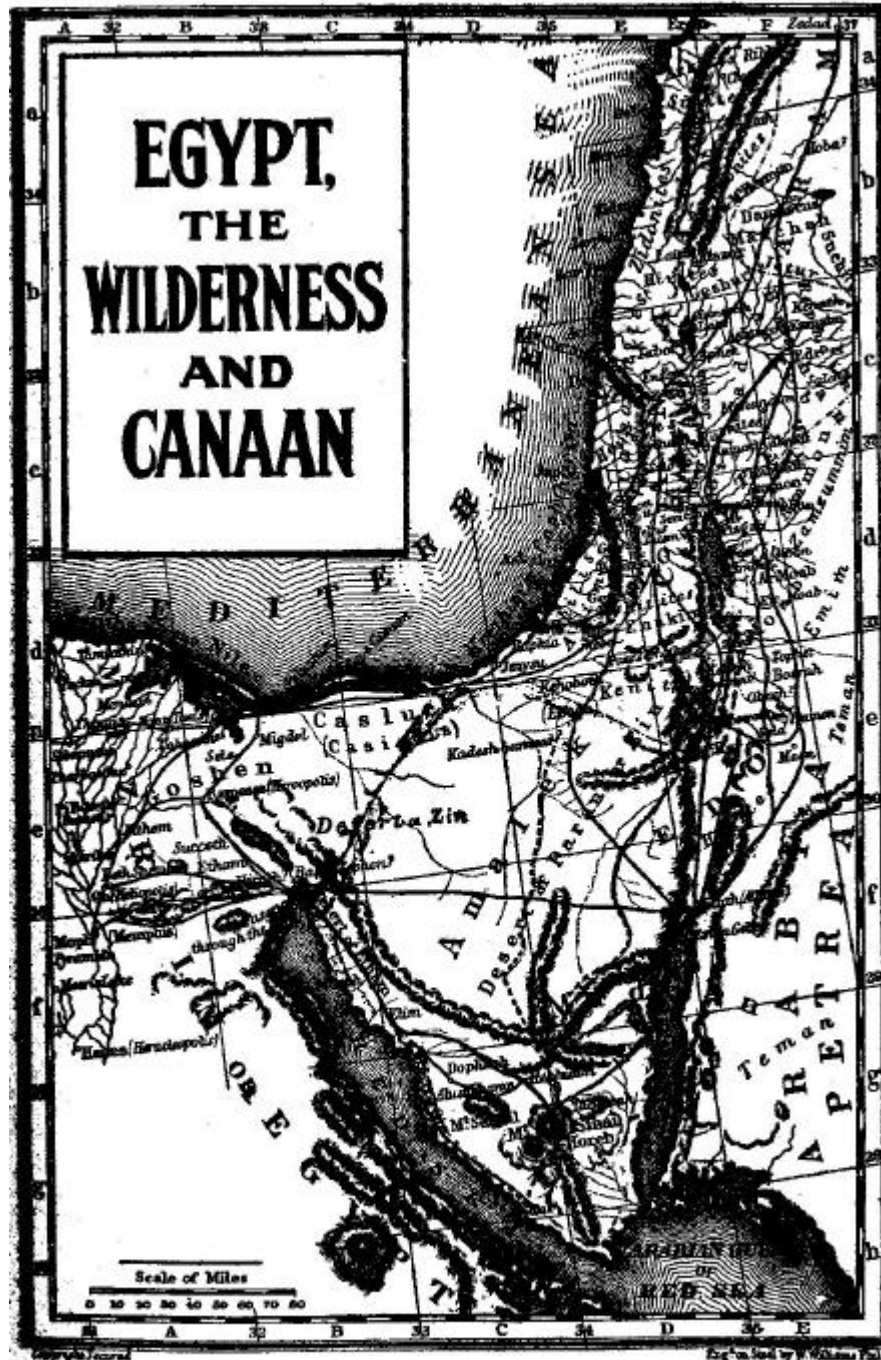
"God moves in a mysterious way,
His wonders to perform."

This is certainly true in his dealings with his chosen family and his elect nation. It would, seem that God might have spared his chosen people the awful experience of the Egyptian bondage, but he did not choose to do so. Whether he decreed the bondage or simply permitted it, is a matter that we need not speculate upon. Certain it is that he makes the wrath of man to praise him; consequently he was able to overrule the Egyptian bondage for his own high ends. it stands as a type of the worm under the bondage of sin, and constitutes a part of the great symbolic picture representing the passage of man from the "Paradise Lost" to the "Paradise Regained;"

God now proposes to create a nation by giving them a constitution and laws and establishing them in the land of promise. This naturally leads to:

I. The deliverance of His people from Egyptian bondage, and: file wilderness march.

1. When God has a great work to perform he always selects a great man as a leader who has in his divine providence been prepared for the task to be performed. When the time comes for the inauguration of the work, God's man is always on hand. He comes, as it were, in the "fulness of time." So it was when God got ready to deliver his chosen people from the bondage under which they were groaning, Moses having been prepared



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for the work by the varied experiences through which he had passed, and having been specially called and commissioned by God at the burning bush, through a series of wonderful works wrought by the power of God, led the people out, and after a brief interval an encampment was made at the base of Mount Sinai in Arabia.

2. God was now ready to grant a national charter and formulate a body of laws for the government of the people. Moses was called up into the mountain, and there received from the hand of God the tables of stone on which were engraven the ten words or commandments which constituted the charter of Israel and the basis of that wonderful code a part of which was given at the same time, but supplemented from time to time as occasion demanded. The tabernacle made after the pattern shown to Moses in the mount was established, formed not only a center for worship, but a typical presentation of the Christian economy for which God was preparing, but which was yet fifteen hundred years in the future.

3. For forty years the children of Israel wandered through the desert, undergoing a process of preparation for the conquest of the promised land. The first generation had to pass out and a new generation had to be raised up and trained for their divinely appointed task. The long period of bondage had eaten too deeply into the virile qualities of the people and had too nearly destroyed the spirit of manhood and independence--the natural fruit of slavery--to permit these people to be used by God for the sturdy, courageous work of conquest. So a new generation had to be raised up and be trained before the conquest could begin. But two of all the millions that "came out of bondage, Caleb and Joshua, were permitted to enter the promised land. Finally, the work of preparation being completed, Moses

having given his parting instructions, and having recapitulated the laws given by his hand to the people, another great forward step was taken. This brings us to:

II. The passage of the Jordan, the conquest of Canaan and the establishment of the chosen nation in the divinely selected land promised to Abraham.

1. While Moses had been carrying forward his God-given task, another great leader was being providentially prepared to step into Moses' place when the time should come. Joshua, the son of Nun, was born in Egypt forty years before the deliverance. His name is found Connected with several events of the wilderness experience, always appearing as the servant or assistant of Moses. He was about eighty years old when the leadership of Israel was committed to him. Moses formally and solemnly made him the commander of the people, and then ascended Mount Nebo to view the promised land which he was not permitted to enter. There he passed away, and his body was buried by God and no man knoweth his tomb to this day. Joshua proved himself equal to the great task imposed upon h'm, and successfully led the Israelites over Jordan and gained a foothold in Canaan.

2. The conquest of the country under the leadership of Joshua can not be dwelt upon in detail; suffice it to say that after a long struggle the supremacy of Israel became an accomplished fact, and the kingdom rose to its greatest height of influence and glory under David and Solomon. The splendor and power of these great kings were known and felt far and wide. This period constitutes the golden age of the nation, not only politically, but also in a literary way. David was a great poet, and Solomon was renowned for his wisdom, which is forcibly shown in the Book of Proverbs, of which he was the author.

This leads us to consider:

III. The apostasy, captivity and the re-establishment of the remnant in Palestine and the development of a new nation.

1. Even before the death of Solomon the seeds of national decay were shown. Notwithstanding the isolated position of the nation, the idolatry of surrounding nations was not altogether kept out, and Solomon, out of deference to his Egyptian wife, gave it aid and encouragement, strange to say. Personal ambition, which has been the curse of so many in all ages, was not a stranger in the kingdom of Israel David's son Absalom met his untimely death on account of his vaulting ambition. Jeroboam led off ten tribes in a revolt, and established a rival kingdom with headquarters at Samaria. For three hundred years rivalry and contention between the northern and southern kingdoms was kept up, and general decline and national decay was the result. During this period God sent mighty prophets to warn the people against the destructive influences. Hosea, Joel, Amos, Isaiah and others stand as great beacon-lights in the gathering darkness. They were indeed mighty preachers of righteousness, but they were unable to stem the tide of apostasy.

2. In the meantime a mighty power had arisen in the northeast to threaten the northern kingdom. Assyria fretted and harassed the nation, and finally carried away the ten tribes captive, never again to return. This occurred about three hundred years after David's time. A hundred years later the southern kingdom, consisting of Judah and Benjamin, were carried away captive by the Babylonians, and the land of Canaan was left without Israelitish inhabitants, except a scattering few who escaped the general deportation, who afterwards amalgamated with the colonists sent in by the conquerors and formed the Samaritan nation.

For seventy years the captives underwent a mighty discipline for their sins. Many finally joined in With their conquerors, and settled down permanently in their new abode, and lost all desire for return. However, a remnant still continued to cherish a love for their native land, and were finally given permission to return under the leadership of Ezra, cured forever of their idolatry.

3. We now come to the planting of the nation anew in Palestine. Under Zerubbabel the temple was restored and the worship re-established, and under Nehemiah the walls were rebuilt and the political life of the nation was in a measure confirmed. It is not in our plan to trace the fortunes of the nation from the return from Babylon in 536 B. C. down to the coming of Christ. This period was beset with many vicissitudes. In the mutations of the period the country passed under the rule of different political powers, and at the time of the advent of the Messiah, Rome, the great iron kingdom of the west, held dominion, and continued to hold it until the nation was dispersed at the destruction of Jerusalem by Titus in 70 A. D.

CHAPTER V.

The Bible World.

I. The Old Testament world.

1. Its location and extent. The Old Testament world is situated in western Asia and northeastern Africa. It extends eastward from the lower Nile and Mediterranean Sea to a north and south line drawn between the Caspian Sea and the Persian Gulf--a distance of about fourteen hundred miles; and it extends southward from an east and west line running through the South Caspian Sea to a parallel line running through the northern part of the Red Sea--a distance of about nine hundred miles.

The area is about 1,260,000 square miles; the land area, exclusive of water, is about 1,110,000 square miles.

2. The Biblical history connected with this region is interesting and important. The most significant and striking facts are: (1) The creation of man and his abode in Eden, the first home of man. (2) The fall of man and his banishment from his Edenic home. (3) The history of the antediluvian patriarchs. (4) The increase of wickedness, culminating in destruction. (5) The ark, the deluge, and the preservation of the race in the family of Noah. (6) The call of Abraham, and the history of the patriarchs up to the captivity of the Israelites in Egypt. (7) The Israelites--their captivity, deliverance, and wilderness march. (8) Their subjugation of Canaan, their wars, and general history until the coming of Christ. (9) The development of the Old Testament Scriptures.

In addition to this may be mentioned the fact that this Old Testament world was the theater of action for four

great empires: The early Chaldean, the Assyrian, the Babylonian, and the Persian; and in part for two other empires, the Macedonian and the Roman.

II. The New Testament world.

1. Its location and extent. The New Testament world embraces the lands bordering on the Mediterranean Sea. It extends from a north and south line running a little east of the Jordan River, to a parallel line running through the western Mediterranean Sea, and cutting Italy on the north, and from an east and west line running through northern Italy and the Euxine Sea, to a parallel line running through northern Africa. The longitudinal extent is about sixteen hundred miles, and the latitudinal extent is about seven hundred miles. The area does not vary to any great extent from that of the Old Testament world.

One noteworthy fact should not escape attention. During the entire period of Old Testament history the seat of empire was in the far east, but before the opening of New Testament history the seat of empire had shifted to the west. Rome was mistress of the world throughout the whole of the New Testament period, and for centuries afterward.

2. The historic events connected with this region during the New Testament period are of transcendent importance. The most interesting and important are: (1) The work of John the Baptist as the harbinger of Christ. (2) The advent of Christ. (3) His life and personal work, preparatory to the establishment of his kingdom, consisting of his miracles, his teachings, his training of the apostles, his death, his resurrection and his ascension. (4) The descent of the Holy Spirit, and the inauguration of his kingdom on the first Pentecost after his resurrection. (5) The opening of the kingdom to

the Gentiles at the household of Cornelius. (6) The establishment of the kingdom through the instrumentality of the apostles. (7) The overthrow of the Jewish nation. (8) The development of the New Testament Scriptures.

III. The portion common to both.

Palestine occupies the central portion of the Bible world. Here the Old and New Testament w6rlds meet and overlap.

So, too, in Palestine, Old and New Testament history meet and overlap. During the closing days of the old dispensation, the preparation for the new dispensation was accomplished. Jesus was the end of the law, and the author of the gospel; therefore, the typical institutions of Judaism pointed forward to Christ on Calvary, and the memorial institutions of Christianity point back to Christ on Calvary.

In fact, all historic lines meet at the cross on which the King of glory died. The parts performed by mighty nations and great historic characters, can only be understood in their true significance when viewed from the summit of Calvary. The historic lines before Christ converge to this point, and from this center new currents of history take their rise. Here is the true point of observation from which to study the history of the world. Around this center all historic events group themselves, and assume their true relations to each other.

CHAPTER VI.

The Important Bodies of Water.

I. The large surrounding seas.

1. The Caspian Sea. It has no special connection with Old Testament history. It is important as a landmark, locating the northeast corner of the Old Testament world. It is notable for the fact that it is the largest body of water on the globe that is entirely surrounded by land. The Volga, the Ural and the Koor, all large rivers, empty into it. It also receives several smaller rivers. It has no outlet. Its surface water can escape only by evaporation. It constitutes part of the boundary between Europe and Asia. It is possible that Eden, the first home of man, was west of this sea at no great distance, and certainly the ark rested in this region.

2. The Persian Gulf. It is situated at the southeastern corner of the Old Testament world. It is nearly due south from the Caspian Sea. It is really an inlet of the Arabian Sea. It receives the waters of the Tigris and Euphrates--the great rivers of Old Testament history--and, besides, several smaller rivers empty into it. Close to this sea, Abraham was probably born and reared.

3. The Red Sea. It was called by the Israelites "The Sea" (Ex. 15:1, and in many other places). Also Red Sea (Ex. 15:4; Jer. 49:21). Its northern extremity has been drying up since the Christian era. The water has receded at least fifty miles at the north. The northern extremity is called "the tongue of the Egyptian sea." Its drying up is a subject of prophecy (Isa. 11:15; 19:5). These prophecies were uttered about seven hundred

years before Christ. It is about one thousand miles in length, and two hundred miles wide in its widest part. The Israelites crossed this sea when they escaped from bondage. The place of crossing is not known. It may now be dry land or very close to the northern end of the sea. This crossing is one of the most important events of the Old Testament history. Great prominence is given to it in the sacred records. The deliverance of the elect nation by the hand of Moses dates at the passage of this sea. This crossing is regarded as the type of Christian baptism. The Israelites were swallowed up at the time of the crossing in the cloud and in the sea, which is regarded as typical of the swallowing up of the individual in the waters of baptism. We may also infer that, as the deliverance of the chosen nation dates from its baptism into Moses in the cloud and in the sea, so the deliverance of the individual from sin dates from his baptism into Christ.

4. The Mediterranean Sea. The Bible name is "The Great Sea" (Num. 34:6; Josh. 1:4). It lies west of the Old Testament world, and occupies the central portion of the New Testament world. Much of the New Testament history is connected with the cities and towns situated around its borders and upon its islands. The apostle Paul made frequent voyages upon its waters.

5. The Euxine, or Black Sea. This sea lies north of Asia Minor, extending along its entire border. It is of little importance in Bible study, further than as an important northern boundary of the Bible world.

6. The Propontis, or Sea of Marmora. This is a small sea northwest of Asia Minor, separating it from Europe.

7. The AEgean Sea. This body of water is that part of the Mediterranean lying between Asia Minor and

Achaia. It abounds in islands, many of which are important in New Testament history.

8. The Ionian Sea. This is that part of the Mediterranean lying southwest of Achaia.

9. The Adriatic Sea. This sea lies west of Dalmatia and Illyricum, and east of Italy:

II. The small inland seas and lakes.

1. The Dead Sea. It is called the "Salt Sea" in the Scriptures (Gen. 14:3; Num. 34:3)- It is also called the "Sea of Arabia." It is situated in the southeastern part of the land of Palestine, being at its northern extremity about fifty miles east of the Mediterranean. It has no outlet, since its average level is about thirteen hundred feet below the Mediterranean. There is a large volume of water poured into it by the Jordan River, which escapes by evaporation. At some seasons of the year the water is poured into it faster than it can evaporate, and the surface of the sea rises, and consequently widens, thus exposing a larger surface to evaporation. The balance is thus maintained. It is forty-eight miles long and twelve miles wide. A haze or mist hangs over it, caused by evaporation. It holds large quantities of mineral salts in solution. A gallon of water weighs 12.25 pounds. Common sea water weighs 10.25 pounds, and contains less than one-half pound of salt. This water has one pound common salt and two pounds chloride of magnesium, and less than one-half of chloride of calcium. It is not true that living creatures can not exist on its shores, as has sometimes been asserted. It contains certain forms of animal life. There is no positive evidence to show that the cities of the plain were located here. We do not know certainly where these cities were situated, but probably close to this sea.

2. The Sea of Gennesaret. The Old Testament name

is "Sea of Chinnereth" (Num. 34:11; Josh. 12:3), called from a town by that name on its shore. At the northwestern angle was a beautiful, fertile plain called Gennesaret, which also gave its name to the sea. It is also called in the New Testament "Sea of Galilee," from the province of Galilee on its western side, and also "Sea of Tiberias" (John 6:1). In the environs of this lake most of Christ's public life was spent. It was the most densely populated region in all Palestine. It is thirteen miles long and six miles wide, oval in shape. The Jordan River flows into it, and out of it. It is seven hundred feet below the level of the ocean. The climate is almost tropical. The water is sweet and cool, and the beach pebbly and sparkling. The lake abounds in fish. It is subject to violent storms. Cold air rushes down from the mountains after nightfall, displacing the warm air. Here Jesus stilled the tempest, walked on the water, and preached to the multitudes.

3. Lake Merom (Josh. 11:7). Here Joshua defeated the confederacy of the northern chiefs. It is a triangle three miles each way, and is one hundred and twenty feet above the Mediterranean Sea. The water is clear and sweet, and abounds in water fowl. Owing to the triangular form of the lake, there is a considerable space between the lake at its southern extremity and the mountains. Here, probably, Joshua's victory was achieved. His enemies must have been very confident of victory, or they would not have chosen a place for the battle from which there was no escape in case of defeat.

4. Pools of Jerusalem and vicinity.* The city seems to have had an abundant water supply by means of aque-

*For fuller description of water supply of ancient Jerusalem, see Schaff-Herzog article, "Jerusalem?"

ducts and pools. These are no longer used, but the city is now supplied with rainwater, the better class of houses having three or four large cisterns or reservoirs.

(1) The Upper Pool of Gihon and the Lower Pool of Gihon, situated outside the southeast corner of the city wall, was five hundred feet long, but quite narrow (Isa. 22:9, 11).

(2) The Pool of Siloam, in the Tyropoeon Valley near the junction with the Kedron Valley, was 52 x 18 feet.

(3) The Fountain of the Virgin was situated in the narrowest part of the Kedron Valley. It is the only natural fountain near the city. Its action is intermittent, the water rising and falling suddenly once each day at least, sometimes oftener.

(4) The Pool of Bethesda, just within the eastern wall, was 500 x 120 feet, and eighty feet deep.

(5) The spring En Rogel is a well of living water in the Valley of Jehoshaphat below the city, famous as the site of Adonijah's feast (1 Kings 1:9), now called by the Arabs "Well of Jacob." It is 125 feet deep, with fifty feet of sweet water.

(6) The Pool of Hezekiah was within the wall, and it was supplied with water by an underground conduit.

(7) There were vast covered reservoirs under the temple, aggregating in their capacity five million gallons. (8) Solomon's Pools, erroneously so called. There were three of these situated in a narrow valley a few miles southwest of Bethlehem. The eastern or lower pool was 582 feet long and from 148 to 207 feet wide; the depth of the east end was 50 feet. The middle pool was higher than the eastern pool; it was 423 feet long, and from 160 to 250 feet wide; the depth at the east end was 39 feet. The upper pool was 380 feet long, and 229 to 236 feet wide. The average depth was 55 feet.

CHAPTER VII.

Mountains of the Bible World.

I. Mountain systems and ranges.

1. The Ararat Mountains. They are located about midway between the Caspian and Black Seas. The name is used as descriptive of the Armenian highlands generally. There are two very interesting incidents connected with this region. Many think that, in all probability, the first home of man was here. It certainly was in this region the ark rested, and the second dispersion of the race began. The general elevation of these highlands is from six thousand to seven thousand feet above the level of the sea. Out of this elevated tableland rise lofty peaks and mountains, running in parallel ranges east and west. The two highest peaks are the Greater and Lesser Ararat, about seven miles distant from each other. The former rises to a height of about seventeen thousand feet, and the latter is lower by about four thousand feet. Its geographical relations are important. It is the nucleus of the mountain and river systems of the Old Testament world. By its situation it is the natural center for the dispersion of the race, and this fact makes it not improbable that it was the center from which the world was twice peopled. Even to-day Ararat is a great natural boundary, or national corner-stone.

2. The Caspian Sea Range. Running from Ararat eastward around the southern end of the Caspian Sea.

3. The Zagros Mountains. Running from Ararat in a southeastward direction toward the Persian Gulf.

4. Lebanon Mountains. Running from Mt. Ararat

southwest through Palestine toward the Red Sea. At one time the slopes of these mountains were covered with forests of fine oak and cedar, which furnished very superior building material. Here, no doubt, Hiram, King of Tyre, obtained the timber for the palace of David and the temple of Solomon. For about ninety miles in the north it consists of two parallel ranges, Lebanon and Anti-Lebanon, enclosing a long, fertile valley from five to eight miles wide, called Coele-Syria. The same system of mountains continues southward to the Red Sea, and is known under different names; such, for instance, as Mt. Carmel, mountains of Ephraim, mountains of Judah, mountains of Moab. Horeb and Sinai are peaks farther south in the Arabian peninsula, but lying in the general direction of the range.

5. The Taurus Mountains. These branch off from the Ararat system, and run westward through Asia Minor. A part of the distance a northern wing extends, called Anti-Taurus. It will thus be seen that all the mountain systems of the Old Testament world have their origin in a common center--the Ararat Mountains, or Armenian Highlands.

II. The more important peaks.

1. Sinai. Situated a little east of the northern end of the Red Sea. It is divided into three masses. The general elevation is from eight to nine thousand feet above the level of the sea. Here Moses gave the law.

2. Horeb. The name may refer to an individual mountain, or it may have been the name by which the mountain system taken together was sometimes called. The exact use of the name is a little obscure. One authority makes Sinai the more general name and Horeb the more specific. It is quite hard to distinguish between the two names as they are used.

3. Mt. Hor. Situated on the border of Edom. Here Aaron died while the Israelites were encamped at Kadesh.

4. Nebo. Called also Pisgah, situated at the northern extremity of the Dead Sea. It was from this mountain that Moses viewed the promised land.

5. Gilead is a mountain region east of the Jordan and southeast of the Sea of Galilee. It is sometimes called Mr. Gilead. The name signifies "a hard, rocky region."

6. Gilboa. Situated still to the north on the west side of the Jordan. It was here that Saul and his three sons were slain by the Philistines. David expressed his grief in a wonderfully beautiful ode (2 Samuel 1).

7. Tabor. It rises abruptly from the plain of Esdraelon. It stands isolated, except on its western side, where it is connected by a ridge with the hills of Nazareth. It is famous for the victory of Deborah. There was an early legend that our Saviour was transfigured here, but it is now generally rejected.

8. Hermon. A mountain on the northeastern border of Palestine. It is the culminating point of the Anti-Lebanon range. It is a great landmark of the Israelites, not less than ten thousand feet high, being conspicuous from afar.

9. Little Hermon. This is called in the Bible "The Hill Moreh." Here, probably, is the place where the Midianites and Amalekites were encamped before Gideon made his attack upon them.

10. Carmel. A bold promontory coming up to the Mediterranean Sea at a point about due east from the Sea of Galilee at its middle part--the western end six hundred feet, and the eastern end sixteen hundred feet, high. It is intimately connected with the history of Elijah and

Elisha. Here Elijah brought back Israel to God, and slew the prophets of Baal. Here it was Elisha received the bereaved mother who came to ask his help to raise her dead son. She is called the Shunammite woman.

11. The principal mountains around Jerusalem are r (1) Mount of Olives, situated east of the city, and separated from it by the valley of the Kedron. It consisted of a somewhat extended ridge, with several distinct peaks or summits. It received its name from the olive-trees that abounded on its sides. Here David went "when fleeing from Absalom. Here Solomon built a "high place" for Chemosh, a Moabitish deity. It was called the "mount of corruption" (2 Kings 23:13), from the idolatrous rites practiced there. It was a favorite resort of Jesus. Here he taught his disciples, and from one of its summits he ascended to heaven.

(2) Calvary, the place of the crucifixion. The exact location is a matter of dispute. Mr. How places it on the north of Jerusalem, near the Damascus gate. Some locate it on Mt. Moriah.

(3) Mt. Moriah, the mountain on which the temple was situated. It is the probable site of Abraham's offering of Isaac. Here the famous Mosque of Omar now stands.

(4) Mt. Zion was the citadel of Jerusalem. This height was held by the Jebusites until the reign of David, who took it by storm. It was the highest point in the city. Here the royal houses were located.

(5) Bezetha, one of the heights on which the city was built. It was northwest of Moriah.

(6) Acra, a little northeast of Zion. It is surrounded on the south, east and north by two arms of the Tyropoeon Valley.

(7) Ophel, a hill lying on the east of Mt. Zion, be-

tween the Tyropoeon Valley and the valley of Kedron. It is somewhat long and narrow. Here the Levites resided after the captivity.

The valleys and mountains of Jerusalem were anciently much more distinctly marked than at the present time. In the several destructions that have befallen the city the valleys have been filled up to a great extent.

12. Jebel Jermuk. Northwest of the Sea of Galilee, four thousand feet high; the highest point in Galilee.

13. Kornu Hattin "The horns of Hattin." This was the "Mount of Beatitudes," according to tradition.

14. Mt. Ebal. The place where the curses were pronounced for disobeying the commands of Jehovah.

15. Mt. Gerizim. Place where blessings were pronounced. Also the site of the Samaritan temple.

From these mountains the Law was read to the people; the blessings being read from one mountain, and the curses from the other. They were situated west of the Jordan, about midway between the Sea of Galilee and the Dead Sea.

16. The Hill of Moreh. At the foot of this mountain Gideon made his famous attack upon the Midianites and Amalekites.

17. Mt. Hebron. It is situated a short distance south of Jerusalem. Here a town of the same name was situated, the oldest in Palestine.

18. The Hill Mizar. "A mountain," says Smith, "apparently in Trans-Jordanic Palestine, from which the author of Psalm 42 utters his pathetic appeal."

19. Oreb. Here Oreb, a prince of Midian, was put to death by the men of Ephraim. The situation is in dispute.

CHAPTER VIII.

The Streams of Historic Interest and Importance

I. Rivers of the Old Testament world.

The large rivers follow the mountain ranges, and nearly all rise in the same region--the Armenian Highlands. The nucleus of the mountain systems of the Old Testament world is also the nucleus of the river system.

1. The Araxes. This river flows from Ararat eastward to the Caspian Sea, and it is about one thousand miles long. It is not mentioned in the Bible. It is chiefly important as a boundary. It springs from the mountain of a thousand lakes, nearly in the center between the two principal sources of the Euphrates, about ten miles from each. It is supposed by some to be the Gihon of Genesis, Which was said to water the land of Cush, a region probably adjacent to the Caspian Sea on the west. The name "Cush" usually designates a region in Africa, sometimes called Ethiopia, but there was probably a primeval Cush or Ethiopia from which the African region afterward received its name.

2. The Ancient Halys. This stream rises at no great distance from the Euphrates, and flows first west and then northeast into the Black Sea. It is supposed by some to have been the Pison of Eden, compassing the land of Havilah, which abounded in gold and precious stones. This, however, is a mere conjecture, and, on the whole, it seems improbable. The land of Havilah probably lay farther south, possibly extending from the Arabian to the Persian Gulf.

3. The Tigris--"Velocity," or "An arrow." This

has two principal sources, both springing from the Ararat system. The Bible name is Hiddekel. Length, 1,146 miles to its junction with the Euphrates, which is 120 miles from the sea. It is navigable six hundred miles from the junction. Anciently, the distance of the junction from the sea was less, and at one time the two rivers probably emptied through separate mouths into the Persian Gulf. The united stream is now called Shaat el Arab. The course is southeastward along the Zagros Mountains. The western source of the Tigris is only a short distance from the channel of the Euphrates. It receives several large tributaries from the east. The flood season is in March and April. Daniel had some of his wonderful visions by the side of this river (Dan. 10:12).

4. The Euphrates--"Abounding." This is the great river of the Bible world. It has two principal sources in the Armenian Mountains. It flows westward about four hundred miles, southward four hundred miles, then southeast one thousand miles to the junction with the Tigris. It is navigable eleven hundred miles. The flood season is in May. The whole country from the Euphrates to the Nile was promised to Abraham's seed. This was finally attained under David and Solomon. The length is 1,780 miles. The great hydraulic works of Nebuchadnezzar had for their object the controlling of the overflow in the spring.

5. The Chebar--"Strength or power." This was a river of Chaldea. Here a colony of Jews were planted at the time of the Babylonian captivity, and here Ezekiel saw his earlier visions.

6. The Nile--"The blue or dark." This river rises in Central Africa, flows north three thousand miles, and empties into the Mediterranean. Its water is discharged

through several mouths, thus forming a delta. Important in Old Testament history as the great river of Egypt and associated in our minds with the child Moses.

7. The Orontes— This stream rises in Mt. Lebanon, flows northward and then westward for a short distance, and empties into the Mediterranean Sea. Antioch of Syria was situated on this river, near its mouth.

8. The Jordan—"Flowing down." It flows through a narrow gorge, extending from the Dead Sea northward, except at the plain of Jericho, which is fourteen miles wide and four hundred feet above the level of Dead Sea, encompassed by mountains four thousand feet high. It has four principal sources, which are simply large, gushing fountains, springing from the slopes of the Anti-Lebanon Mountains and running off in swift streams. The most remote gushes forth in the valley between Lebanon and Anti-Lebanon. Its source is on a mountain, and its mouth is thirteen hundred feet below the sea, hence its name. It falls fully three thousand feet in its short course. It is about two hundred miles long from the source to the mouth, counting the windings. Direct length, 134 miles. It runs through two lakes, Merom and Genessaret, and empties into the Dead Sea. There are three natural divisions--forty miles to Lake Merom, fifteen miles to Sea of Galilee, seventy-nine miles to Dead Sea. It has several ferries, one being opposite Jericho, not far from the mouth of the river. Here the Israelites, under Joshua, crossed over to possess the promised land. One was farther up, at a point where the brook Jabbok enters the river. In these fords, doubtless, John and the disciples of Christ did their baptizing. Jesus was probably baptized at the upper ford.

Jordan is used as a type of death. The Israelites had to cross Jordan to reach their promised land; so we must

cross the stream of death to reach our spiritual land of promise.

9. Abana--"stony;" and Pharpar--"swift." These are rivers of Damascus. They take their rise on the slopes of the Anti-Lebanon range, and empty into the marsh east of Damascus. They are mentioned by Naaman the Syrian, when he was told by Elisha to go and dip himself seven times in Jordan.

10. The Leontes. Running southward along the western border of Palestine, and flowing into the Mediterranean, a little north of Tyre. It is nearly as long as the Jordan.

II. Smaller streams: Brooks and creeks.

1. Hieromax, now called Jarmuk. Flowing from the highlands of Bashan westward into the Jordan, a little south of the Sea of Galilee.

2. Jabbok--"Pouring out." Rising in the mountains of Gilead and flowing westward into the Jordan, about midway between the Sea of Galilee and the Dead Sea. Several times it passes underground. On the bank of this stream Jacob wrestled with the angel. Having passed over the stream, he met his brother Esau.

3. Arnon--"Noisy." Rising east of the Dead Sea and flowing westward into the Dead Sea, at about the middle of the eastern shore. It was the boundary between Moab and the Ammonites.

4. Wady Farah, or Waters of AEnon. The place where John baptized. The location is uncertain, but probably northeast of Jerusalem, not far from Shechem. There are numerous streams and springs near the village of Salem, situated in this region.

5. The Brook of Cherith--"A separation." Empties into the Jordan from the west, a short distance below Jericho. Here Elijah hid during the early part of the

drought that took place in the reign of Ahab. Some think this brook was east of the Jordan.

6. Zered--"Willow brook." A brook running into the Dead Sea near its southeast corner. It constituted the boundary line between Moab and Edom.

7. Kedron--"Turbid or dark." A valley and mountain torrent between Jerusalem and the Mount of Olives. It flows eastward into the Dead Sea. Jesus crossed this brook on the memorable night of the agony in Gethsemane.

8. The Kishon--"Tortuous or winding stream." Called in Judg. 5:21, "That ancient river." It waters the plain of Esdraelon, and empties into the Mediterranean near the northern base of Carmel. It was the scene of two great achievements in Israelitish history: the defeat of Sisera, and the destruction of the prophets of Baal by Elijah. Many little streams flow into it from the hills on the north and south of the plain. These are dry during the summer.

9. Besor--"The cool." Flowing into the Mediterranean near Gaza, close to the southern frontier. Here David's men pursued the Amalekites, who had burnt the town of Ziklag, not far distant.

III. Rivers of the New Testament world.

1. The rivers of Palestine and Syria already mentioned.

2. Rivers of Asia Minor. The principal rivers are: (1) 'The Lycus; (2) the Halys--already mentioned; (3) the Sangarius, flowing northward into the Euxine Sea; (4) the Hipparias, flowing northward into the Propontis; (5) the Hermus; (6) the Meander, flowing eastward into the Aegean Sea.

3. River's of Europe. (1) The Hebrus flows southward through Thrace, and empties into the Aegean Sea;

(2) the Nestus separates Thrace from Macedonia; (3) the Strymon; (4) the Axios, flowing southward through Macedonia, and empties into the Aegean Sea; (5) the Tiber is a small river in central Italy of great historic importance. On this river Rome was situated, a few miles from the sea.

CHAPTER IX.

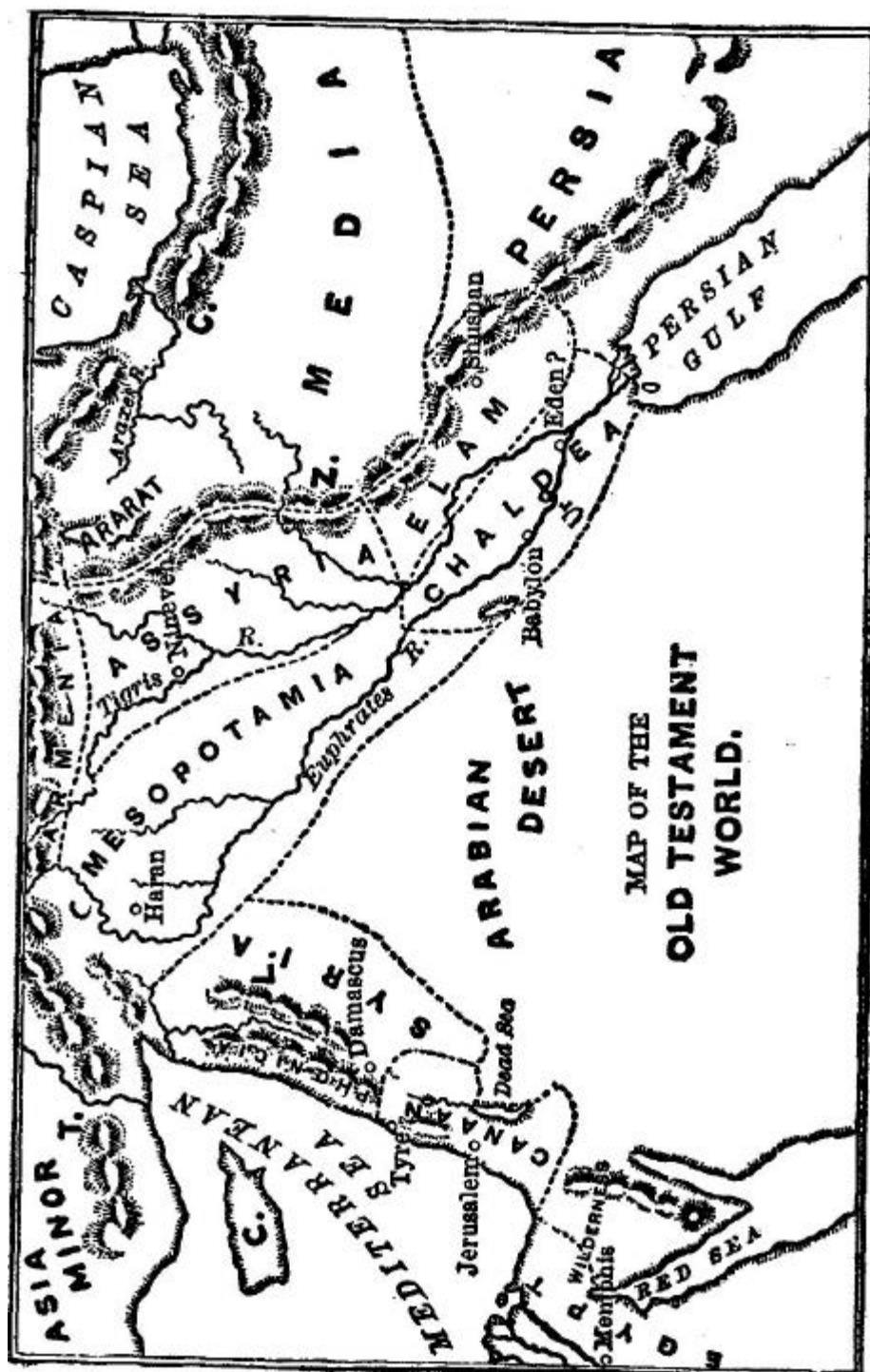
The Divisions of the Bible World.

I. Natural divisions.

1. The eastern slope. From Mr. Zagros eastward.
2. The central plain. Between the Zagros and the Lebanon Mountains.
3. The Mediterranean slope. Between the Lebanon Mountains and Mediterranean Sea. The seacoast of Palestine is called the Maritime Plain of the Bible world.
4. The great Asiatic peninsula, known as Asia Minor.
5. The four European peninsulas--Thrace, Achaia, Italy and Spain.

II. Political divisions of Asia.

1. Those of the eastern slope. (1) Armenia--west of the Caspian Sea. (2) Media--southwest of the Caspian Sea and east of the Zagros Mountains. (3) Persia--south of Media.
2. Those of the central plain. (1) Between the Zagros Mountains and the Tigris; Assyria on the north, Elam on the south. (2) Between the Tigris and Euphrates; Mesopotamia on the north, and Chaldea on the south. (3) Southwest of the Euphrates; Arabia.
3. The lands of the Mediterranean slope. (I) The Wilderness--that part of Arabia lying between Egypt and Canaan in which the Israelites wandered for forty years after their deliverance from Egyptian bondage. (2) Canaan--situated west of the Jordan and the Dead Sea. It is mountainous in character, but it contains portions of low land; viz.: the Jordan Valley and Mediterranean Plain. It was probably named from Canaan,



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fourth son of Ham, who was a progenitor of the nations that inhabited the land. (3) Palestine--nearly the same extent. It designates the country of the Jews both east and west of the Jordan. (4) Syria--north of Palestine. Southeast was the desert; northwest, Mt. Lebanon; and west was the Mediterranean Sea. It contained two important cities, Antioch and Damascus. (5) Phoenicia--a narrow strip between the Lebanon Mountains and the Mediterranean Sea, west of the northern part of Palestine. Principal towns are Tyre and Sidon. It has good harbors. Forests on the east furnish ship and building timber.

4. Asia Minor. Not named in the Old Testament, unless as the land of the Hittites. It lies between the Mediterranean and the Black Sea, west of Armenia and Syria. It is of great importance in New Testament history.

III. Political divisions of Africa.

1. Egypt--the northeast province of Africa. A fertile region, including the valley of the Nile for hundreds of miles. The northeastern part of the country, eastward of the Nile delta, was called Goshen. It was a frontier country. The inhabitants were scarcely Egyptian at all. It was a good grazing country, hence the population was pastoral. It became the home of Jacob and his descendants for the reason that the Israelites were shepherds, and the country was adapted to grazing. Here they would also serve as a protection to Egypt, which was another good reason for giving them this country.

2. Libya--immediately west of Egypt, and bordering on the Mediterranean Sea.

3. Africa proper--west of Libya.

4. Ethiopia--called by the Hebrews "Cush." This country lay south of Egypt, and the two countries are

closely connected in history, being frequently united under the same government. Shortly before the Saviour's birth a native dynasty of females arose. One of these queens--Candace--is mentioned in Acts 8:27. This may have been the official title of the dynasty.

IV. Political divisions of Europe.*

These consist mainly of the four peninsulas (Spain being included) jutting southward from Europe, and embraced by the Black, AEgean, Adriatic and Mediterranean Seas.

1. Thrace--a province of Europe lying between the Black and AEgean Seas, and separated from Asia Minor by the Hellespont, the Sea of Marmora and the Bosphorus.

2. Macedonia--a province lying west of Thrace, and bordering on the northwestern part of the AEgean Sea. Here the gospel first took root in Europe.

3. Achaia--a province lying southwest of Macedonia between the AEgean and Adriatic Seas. Here was situated Athens, the center of Grecian culture, and Corinth, the center of Grecian commerce.

4. Illyricum a province lying north of Achaia, west of Macedonia, and bordering on the Adriatic Sea.

5. Dalmatia--a mountainous country lying on the east coast of the Adriatic and northwest of Illyricum. Paul sent Titus to preach in this region.

6. Italy--a peninsula lying between the Adriatic and Mediterranean Seas. It was a most important province, since here was situated Rome, for centuries the capital of the world.

*For map, see page x55.

CHAPTER X.

Asia Minor.

I. Description of the country as a whole.

I. Asia Minor is interesting on account of the prominent place it holds in New Testament history. Much of Paul's missionary work was done in this province. The first missionary journey was almost entirely devoted to this region, and on the two subsequent journeys he passed through the country, and stopped at numerous points. The seven churches mentioned in the second and third chapters of Revelation were all situated in this section.

2. It is a peninsula jutting westward from the mainland of Asia. It is bounded on the east by Mesopotamia, Syria and Armenia; on the north by the Black Sea; on the northwest by the Sea of Marmora and the Hellespont; on the west by the AEgean Sea; on the south by the Mediterranean Sea. It contains about 156,000 square miles. It is a somewhat broken and mountainous country, but it contains much fertile land and is capable of supporting a large population.

II. Its separate political divisions.

These provinces will be best remembered if taken in the following order:

1. The provinces of the Black Sea. (1) Pontus was the province on the northeast, bordering on Armenia. It is mentioned several times in the New Testament. It contained many Jewish inhabitants. Some of its people were present at Jerusalem on the day of Pentecost, and doubtless heard the first gospel sermon which was preached by the apostle Peter. Aquila, at whose house

Paul lodged when in Corinth, was a native of this district. Christianity obtained some foothold here, as is evident from the fact that its Christian inhabitants were addressed in the First Epistle of Peter. (2) Paphlagonia lay northwest of Pontus. It is not mentioned in the New Testament. According to some maps the river Halys flowed northeast across the province, dividing it into two nearly equal parts; according to others it formed the eastern boundary of the province. (3) Bithynia lies west of Paphlagonia, bordering on the Black Sea on the north and the Propontis on the west. It is mentioned in Acts and in I Peter. it had Christian inhabitants, since they were addressed in I Peter. Its chief town was Nicaea, celebrated for the general church council held there in 325 A. D. This council formulated doctrines setting forth the faith of the church as opposed to the Arian heresy.

2. The provinces of the AEgean Sea. These provinces constitute the country known to the Romans under the name "Asia." (1) Mysia was the northernmost province of the three on the west, and it was separated from Europe by the Hellespont and the Propontis. It is mentioned once in Acts. Troas, an important town in the extreme northwestern part of the province, was built on the site of ancient Troy. Here Paul had the vision in which the man of Macedonia appeared to him, saying: "Come over into Macedonia and help us." Here was the real beginning-place of the evangelization of Europe, since it was here that Paul formed the purpose to enter upon that work. (2) Lydia was a maritime province bordering on the AEgean Sea--the central one of the three western provinces. It has great importance in New Testament history, although not separately designated. Several important churches were located in this prov-

ince, chief among which may be mentioned the church at Ephesus, the metropolis of Asia Minor. (3) Caria was the southwestern province. It is not mentioned in the New Testament. Miletus is situated in this province, at which place Paul parted from the elders of the church at Ephesus who had met him there at his request. It was a very affecting farewell, because Paul declared that they would see his face no more.

3. The three provinces of the Mediterranean. (1) Lycia lay southeast from Caria, and was the most western province of the three that bordered on the Mediterranean. The Taurus range of mountains terminated in this province, coming down to the sea in bold, majestic masses called Cragus and Anti-Cragus, between which the Xanthus River flowed. It is mentioned in the Book of Acts, and two of its cities---Patara and Myra--are spoken of as having been visited by the apostle Paul. (2) Pamphylia was a coast province lying south of the Taurus Mountains, northeast of Lycia. It is mentioned in the Book of Acts. Here Paul entered Asia Minor on his first missionary journey. He and Barnabas sailed up the river Cestrus to Perga, the capital of the province. On his return he preached in Attalia, the seaport of the country. There were many Jews scattered through the country, and there may have been a synagogue at Perga. This may account for the fact that Paul selected this town for the beginning-place for his work in Asia Minor.

(3) Cilicia was a long, narrow province south of the Taurus Mountains and extending along the Mediterranean eastward from Pamphylia. It was shut off by mountains from communication with Syria on the east, except by means of a pass called the Syrian Gates. Cilicia was consequently the highway between Syria and the west. Tarsus, its capital, was an important city of the

Roman Empire, and the birthplace" of the apostle Paul. The province was visited by him soon after his return from Arabia, whither he went immediately after his conversion, and again during his second missionary tour. The Jews had settled in the country in large numbers.

4. The five interior provinces. (1) Cappadocia was the eastern central province of Asia Minor. It lay south of Pontus and north and northeast of Cilicia. It is mentioned as having furnished some of the hearers that listened to Peter's first sermon, preached on Pentecost. Christianity had taken some hold there in the apostolic day, as is shown by the fact that its Christian inhabitants are among those addressed in I Peter. Its native inhabitants were of Syrian origin. Its chief city was Caesarea, which should be carefully distinguished from Caesarea in Palestine. (2) Galatia lay northwest of Cappadocia and south of Paphlagonia, the central of the Black Sea provinces. It was conquered by a race of Gauls about 300 B.C. Its inhabitants seemed to partake of the characteristic Gallic fickleness, which Caesar mentions in his description of that people. Paul preached the gospel in this region, being detained in the country by sickness. The converts were corrupted from the faith by Judaizing teachers, which fact called forth Paul's Epistle to the Galatians, which has been called the Magna Charta of religious liberty. Paul paid a second visit to the country. (3) Lycaonia lay south of Galatia, and constituted, not a separate political division, but a district of the province. Paul preached in its three principal towns---Iconium, Lystra and Derbe—and suffered persecution in all of them. (4) Pisidia lay west of Lycaonia and southeast of Phrygia. It was politically connected with Pamphylia, from which it was separated by the Taurus Mountains. Its principal town was Antioch, which was twice visited

by Paul. This Antioch should not be confounded with the Antioch of Syria. (5) Phrygia is mentioned in the New Testament, although there was no separate province of that name in New Testament times. The name was probably used in an ethnological sense, and in an indefinite way of the western part of the central region of Asia Minor. The Roman province of that name, formed later, lay west of Galatia, Lacaonia and Pisidia. Three cities--Hierapolis, Colosse and Laodicea--were situated in the southern part of the territory, and are mentioned in the letters of Paul.

CHAPTER XI.

The Physical Divisions of Palestine.

Introduction.--The application of the name "Palestine."

1. In its broadest extent it may designate the "Land of Promise," which extended northward to the Euphrates, eastward to the great Syrian desert, and southward to the "River of Egypt," a term sometimes used to designate the Nile, but also used to designate a small desert stream on the border of Egypt, which flows occasionally in the valley called Wady el Arish. The western boundary was the Mediterranean Sea. The area was about sixty thousand square miles.

2. It is also used to designate the land of Canaan lying west of the Jordan and the Dead Sea. The area of this region is about sixty-six hundred square miles.

3. It properly designates the land of the twelve tribes, embracing both Canaan and the country occupied by Israel east of the Jordan. Its boundaries are Mt. Lebanon, Mt. Hermon, and the Leontes River on the north; the Syrian desert on the east; the Arabian desert on the south, and the Mediterranean Sea on the west. It contains about twelve thousand square miles.

I. Its natural divisions.

1. The Maritime Plain is a level, sandy strip of country extending along the eastern end of the Mediterranean Sea. Its surface is undulating. It is broken into two parts by the Carmel Mountains that jut out into the sea, forming a bold promontory. The width of this plain gradually increases from north to south. The part lying

north of Carmel is from one to two miles wide. Immediately south of Carmel it is about four miles wide, and continues to increase until it reaches a width of sixteen miles at its southern end. The coast-line from a point opposite the source of the Jordan to a point opposite the lower end of the Dead Sea is about 180 miles.

2. East of this plain are the foothills of the mountains of Ephraim and Judah. This is an elevated region called Shephelah, varying in height from three to five hundred feet.

3. Still eastward is the mountain region. This is an elevated backbone from twenty-five hundred to four thousand feet high, running north and south through the country. It is a continuation of the Lebanon range, and extends southward to the desert. At the northern extremity of this region is the city of Dan, and at the southern extremity the city of Beer-sheba. The distance between these places is 150 miles in a straight line.

4. The Jordan Valley. This is a deep gorge which begins at the source of the river, and runs southward just east of the mountain region. It grows deeper as it advances southward, until at the Dead Sea it is thirteen hundred feet below the Mediterranean Sea. The springs of the Jordan are seventeen hundred feet above the sea. The Jordan line from Mt. Hermon to the lower end of the Dead Sea is about 160 miles. The length of the river, including the windings, is about two hundred miles. The distance from the Jordan to the Mediterranean on the north is about thirty miles; from the Dead Sea at its southern extremity to the Mediterranean is ninety miles.

5. The eastern tableland is an elevated region east of the Jordan, abounding in precipitous and lofty mountains as they break into the Jordan Valley. Owing to the Jordan Valley that sweeps along the western border

of this tableland, the general elevation seems to be greater than that of the country west of the Jordan; consequently the land of Canaan, viewed from this elevation, looks like a low country. The region is fertile, and adapted to grazing.

II. The plains of Palestine.

1. Phoenicia is a narrow strip north of Mt. Carmel. It was never possessed by the Israelites. Tyre and Sidon were its principal cities. Hiram, king of Tyre, was a friend to David and Solomon, and furnished building material for the palaces of David and the temple of Solomon.

2. The plain of Esdraelon. Situated north and east of the Carmel Mountains and north of Samaria, and in southwestern Galilee, the western end touching the Mediterranean Sea at the Bay of Acre. It is twenty miles in length from east to west, and about ten miles in width. It presents an undulating surface of great beauty and fertility. For thousands of years it has been a highway of travel, and the battlefield of nations. No spot on earth has seen so many battles and so much blood shed. It has been the chosen place of encampment in every contest between the east and the west. Egyptians, Persians, Arabs, Jews, Saracens, Turks, Crusaders, Druses and French--warriors out of nearly every nation under heaven--have pitched their tents on the plain of Esdraelon. It occurs in the history of the Jews under the names of "Megiddo" and "Jezreel," which were names applied to vales situated in the southeastern part of the great plain, in which there were towns of the same name.

3. The plain of Sharon is situated directly south of Carmel along the seacoast, having Caesarea and Joppa as its most important places. It was a synonym for beauty and fertility. In Cant. 2:1, we read: "I am the rose of

Sharon, and the lily of the valley." This is regarded as a metaphor representing Christ. The rose of Sharon is referred to in the following beautiful stanza:

"By cool Siloam's shady rill,
How fair the lily grows;
How sweet the breath beneath the hill
Of Sharon's dewy rose."

4. The plain of Philistia, situated still farther south along the coast, was a region of great beauty and fertility, occupied by Israel's ancient enemies, the Philistines. Gaza and Ashkelon were its principal cities.

Three small valleys of historic interest should be mentioned in this connection, because included in the plain of Philistia. (1) The valley of Ajalon, mentioned in the famous speech of Joshua, in which he called upon the sun and moon to stand still.

"Sun, stand thou still upon Gibeon,
And thou, moon, in the valley of Ajalon.
And the sun stood still, and the moon stayed
Until the nation had avenged themselves of their enemies."

(2) The valley of Sorek, in which was situated the residence of Delilah, the wife of Samson. (3) The valley of Elah, in which the Israelites were encamped when David slew Goliath.

5. The Negeb, or south country. Situated in southern Judea between Hebron and the desert. It is a rolling country, but its hills are not as high as those of the north, and consequently it has the appearance of a plain.

6. The plain of Jordan, or plain of Jericho. Situated just north of the Dead Sea. This is regarded as the probable site of one or more of the cities of the plain, memorable in the history of Lot, having been overwhelmed in the fiery destruction on account of their great wickedness. According to De Sauley, the explorer,

immense ruins have been found near the northwest angle of the Dead Sea, covering a space of four miles, which bear the name of Gomraum, thus indicating the probable situation of Gomorrah. At the southwest angle of the Dead Sea, extensive ruins have been found, which are regarded as marking the probable site of Sodom.*

Authorities differ much as to the exact location of the cities of the plain that were destroyed in the time of Lot. Some locate them at the north end of the Dead Sea and some at the south end. Arguments are adduced for both positions. It is possible that the sites of some of these cities may now be covered by the waters of that sea.

*See Coleman's "Historical Atlas," p. 31.

CHAPTER XII.

The Political Divisions of Palestine Prior to the Israelitish Conquest.

I. The earliest inhabitants.

In the history of all lands there is a point beyond which there is such an intermixture of legend and fable that it is hard to distinguish the true from the false. This legendary history is often so colored by the superstitions of these early ages as to be grotesque and amusing. This truth finds its usual illustration in the legendary history of the earliest inhabitants of Palestine. The names given to these early peoples may have had some basis in the characteristics of the tribes to which they were assigned; but they, doubtless, are a product, in part at least, of superstition. Long before the occupation of Canaan by the Israelites a people occupied the country on Both sides of the Jordan; doubtless of the same parent stock, but known under different names that are, for the most part, indicative of the fear or dread with which they were regarded by the later Canaanitish tribes that supplanted them.

1. The Rephaim--"Lofty men." These are mentioned in the Old Testament (Gen. 14:5-7) as having been conquered by Chedorlaomer, who was the earliest conqueror referred to in the Bible. They dwelt well to the north in the highlands of Bashan, until they finally amalgamated with the Amorites. They were, doubtless, men of large stature. Og, king of Bashan at the time of the Israelitish conquest, was doubtless a descendant of this early race.

2. The Zuzim—"Tall people." They were regarded as the people mentioned in Deut. 2:20, under the title of Zamzummims. This was also a race of giants dwelling south of Bashan in the eastern tableland. They were probably very closely related to the Rephaim, and were conquered at the same time by Chedorlaomer. The Ammonites dispossessed them or swallowed them up, and these in turn were driven out by the Amorites.

3. The Emim—"Terrible ones"--were, doubtless, a people of large stature, dwelling south of the Zuzim and east of the Dead Sea. They were also conquered by Chedorlaomer, but the Moabites finally came into possession of this land.

4. The Horim—"Cave dwellers." This people dwelt southeast of the Dead Sea, in a region abounding in caves. They were conquered by Chedorlaomer. The Moabites also occupied this land. Their genealogy is given in Gen. 36:20-30.

5. The Avim—"Dwellers in ruins." This people occupied a small district about midway between the Dead Sea and the Mediterranean. They were conquered by the Philistines at an early period.

6. The Anakim--"Long-necked ones"--were a people, if we may judge by the name, of large stature, and the Bible so represents them. They were the descendants of Arba, and their principal town, Hebron, was called Kirjath-arba. They also had a city called Kirjath-sepher, which means "city of books." This would indicate that they had made some progress in creating a national literature. They seemed to have maintained an independent existence longer than the other giant races referred to. The Israelitish spies, sent out by Moses, were terrified by their appearance. They were finally overcome and scattered by Caleb. Some of them may have mingled

with the Philistines. Goliath, of Gath, who was slain by David, was probably of this stock.

II. The inhabitants during the Patriarchal Age.

1. Tribes of the Maritime Plain. (1) The Philistines occupied the south. (2) A portion of the Canaanites occupied the center. (3) Just east of these was a people called Perizzites. (4) The Zidonians occupied the extreme north portion of the coast.

2. The tribes of the mountain region. (1) The Amorites occupied the south portion bordering on the Dead Sea. (2) West of these were located a portion of the Hittites. (3) A portion of the Hivites occupied the center. (4) The Hittites and Hivites occupied the north portion of this region.

3. The Jordan Valley as far north as the Sea of Galilee was occupied by the Canaanites.

4. The eastern tableland. (1) The Moabites occupied the southern portion east of the Dead Sea. (2) The country north of the Arnon was occupied by the Amor-ites. (3) East of these were the Ammonites.

5. The country south of Palestine was occupied by the (1) Edomites on the east, the (2) Kenites in the center, and the (3) Amalekites on the west.

CHAPTER XIII.

Political Divisions of Palestine Subsequent to the Conquest of Israel.

I. The tribes of Israel.

After the conquest of Canaan, under Joshua, the country was divided up among the twelve tribes of Israel.

Two tribes and a half had their possessions on the east side of Jordan. They were Reuben, Gad, and the half tribe of Manasseh. All of the other tribes occupied territory west of the Jordan. The priesthood was given to the tribe of Levi. It received no separate province, but was allotted certain cities throughout the tribes; but they were not rigidly confined to these cities. They were scattered more or less in other cities, and even in these cities they did not constitute the entire population. The Levitical cities were of two classes: those for the priests proper or descendants of Aaron, thirteen in number, and all situated in the tribes of Judah, Simeon and Benjamin; and those for the Levites or subordinate priests, thirty-five in number, located among the other tribes. The cities of refuge, which will be described in a subsequent chapter, were Levitical cities.

For the sake of assisting the memory, the names of the tribes are here given in rhyme:

"The tribes of Israel we repeat:
First sceptered Judah name;
Then Simeon, Benjamin, and Dan
Shall our attention claim;
Ephraim, Manasseh, Issachar,
And Zebulon enroll;
Then Ashur, Naphtali, and Gad,
And Reuben end the scroll."



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The tribes of Ephraim and Manasseh were descended from the two sons of Joseph, and hence there were really two tribes of Joseph.

The country occupied by Benjamin was only twenty-five miles long by twelve miles wide, and yet no other tribe has figured more prominently in Jewish history.

The tribe of Manasseh occupied nearly twice as much territory as any other tribe.

II. The provinces of Palestine in New Testament times.

1. Judaea. This was the southern province, and situated west of the lower Jordan and the Dead Sea. Jerusalem was the principal city. It embraced the territory formerly belonging to Judah, Benjamin, Simeon and Dan.

2. Samaria. This was the central province between Judaea and the Carmel range of mountains. Samaria was the principal city. Its portion of the plain next to the sea was called Sharon, which was inhabited by Gentiles. The rest of the province was inhabited by Samaritans, a people of mixed blood, produced by the remnant of the ten tribes left in Palestine after the captivity, intermarrying with the heathen people who colonized the country. They had a rival temple on Mt. Gerizim, and maintained a rival worship. In the time of Christ, Archelaus was ethnark of Judaea and Samaria.

3. Galilee. This was the northern province, and extended from Mt. Carmel on the south to the mountains of Lebanon on the north, and from the Sea of Tiberias on the east to the Mediterranean Sea and Phoenicia on the west. Its people were Jews, and profoundly attached to the Law of Moses, but less superstitious than those of Jerusalem and Judaea. In this province most of Christ's personal ministry was accomplished, and here he lived

during the greater part of his life. The inhabitants were called Galileans by the Jews of Jerusalem, and were rather looked down upon because they were less polished and cultivated than the people of Judaea. It was ruled by Antipas, called Herod the tetrarch, who also ruled over Perea. It was he who slew John the Baptist.

4. Perea. This province was situated east of the Jordan, and between the Dead Sea and Sea of Galilee. Its northern border did not quite touch the Sea of Galilee, while the southern boundary was about the middle of the Dead Sea. It comprised nearly the territory occupied by Reuben and Gad. The word means "beyond," so called because it was beyond Jordan. It was inhabited by Jews in New Testament times, among whom many Gentiles had settled. Here Christ taught at one time during his ministry, and here he blessed the little children. It was ruled, as mentioned above, by Herod Antipas.

5. Bashan. This is the Old Testament name for the province north of Perea and east of the Sea of Galilee. Decapolis was a name sometimes applied to this region, but it did not coincide exactly in boundary. Decapolis means "ten cities." There were ten confederate cities, but not all of them were situated in this province. The word "Bashan" means "woodland." It was ruled by Philip the tetrarch, who was brother of Herod,

CHAPTER XIV.

Empires of the Bible Period.

Introduction: In order to have an understanding of Bible history, a view of the great empires that existed during the Bible period is essential. Up until the close of the Bible period, and even until a much later date, great empires did not, as a rule, exist contemporaneously. There was generally one dominant empire that may be considered universal. Each one arose and fell, and was succeeded by another empire with a different capital. The center of power thus shifted from place to place. If several empires existed together, it was generally the result of the breaking up of one of the great empires, and it only lasted for a comparatively short period until some other great power subjugated all to its control. Possibly Egypt may be regarded as, in some degree, an exception to this rule, since it existed as an independent government contemporaneous with other great empires; but this is largely accounted for by its peculiar geographical situation. Since, therefore, these great empires followed each other, they will be very briefly considered in the order of succession.

I. The early Chaldean Empire. Period covered, 2200 to 1270 B. C.

1. This reaches back seven or eight hundred years beyond the exodus of the Israelites from Egypt. It must have originated soon after the deluge. It is the earliest empire of which we have any knowledge.

2. It included the alluvial plain watered by the Tigris and Euphrates. Its eastern boundary was considerably

east of the Tigris. On the southwest it was bounded by Arabia, and on the west by Canaan and Phoenicia. It extended north to about the 34th degree north latitude, according to some authorities; others place the northern boundary as far north as the 38th degree.

3. It reached its zenith of power about the time of Abraham, under the great conqueror, Chedorlaomer.

4. Ur--"Fire or light"--was the early capital. It is referred to as "Ur of the Chaldees." Some four different places have been cited as the Ur referred to. Two in upper Mesopotamia, and two about two hundred miles farther south. There is no good reason for supposing that the name Chaldea ever included the whole of Mesopotamia. It is probable, therefore, that this Ur was situated near the junction of the Tigris and Euphrates; so says Smith. Probably it was once a seaport town, but it is now one hundred and twenty-five miles from the sea. It was doubtless the native place of Abraham. In addition to Ur, Erech, Accad, Calneh and Babylon were important cities of the empire. The latter may have been the later capital. Herodotus, called "the father of history," says that the country contained "a vast number of great cities."

5. The people were idolaters. Bel, their supreme deity, was worshiped as the lord of light. He was doubtless a sun god.

II. The Assyrian Empire. Period covered, 1270 to 625 B. C.

1. This empire arose to power about the time the Israelites settled in Canaan. Tiglath-Adar captured Babylon, and transferred the seat of empire to Asshur, situated on the western bank of the Tigris, sixty miles south of Ninevah, which became the later capital.

2. It extended from the Taurus and Armenian Moun-

tains on the north to the Persian Gulf, Arabia and upper Egypt on the south; from the Caspian Sea and the great salt desert on the east to the Mediterranean Sea on the west.

3. The capital first shifted from Asshur to Nimrod, twenty miles south of Nineveh, but in 702 B. C. Sennacherib made the last named city his capital. This city was situated east of the Tigris, nearly-due west from the southern end of the Caspian Sea. It was sixty miles in circumference. It is said to have been founded by Nimrod. Vast ruins now mark the place, consisting of mounds varying from fifty to one hundred and fifty feet in height. Nahum and Zephaniah predicted its overthrow, and said it should never be rebuilt. According to these prophecies it was to be destroyed in part by fire, and the people were to be surprised when drunk. The prophecy was very specific. Diodorus states this to have been the case. Jonah was once sent to declare the doom of the city, which was averted by the people repenting in sackcloth and ashes.

4. Principal kings were Tiglath-Adar, who captured Babylon and founded the empire; Shalmaneser, who made war on Samaria; Sargon, who completed the conquest; Sennacherib, who enlarged Nineveh and extorted tribute from Hezekiah, king of Judah; Esarhaddon, his son, who saw the empire at its height, and took Manasseh, king of Judah, captive to Babylon, and repopulated Samaria with colonists from other lands. Under Ashur-bani-pal the kingdom commenced to decline.

5. Form of government. Its various provinces governed themselves, all, however, being vassals to the great king.

III. The Babylonian Empire. Period covered, 625 to 536 B. C.

1. This empire arose upon the destruction of Nineveh by the Medes and Babylonians, and continued for about a hundred years with varying boundaries.

2. In extent it was much smaller than the Assyrian Empire. On the disruption of that empire, Media obtained its independence, and also controlled Armenia, Assyria proper, Elam and Persia. Babylon controlled Chaldea, Mesopotamia, Syria and Palestine. In Asia Minor a new kingdom arose, called Lydia. Cilicia also now appeared between the Euphrates and Lydia, and northwest of Syria. Thus we have in reality four kingdoms, but Babylonia controlled the important parts of the Bible world. To these Egypt might be added as a fifth kingdom, since it had shaken off the yoke of Assyria and resumed its independence.

3. Babylon, the capital, was raised to greatness by Nebuchadnezzar. He constructed the hanging gardens and the great palaces. At the time of its greatest prosperity it became the wonder of the world. It was built on both sides of the Euphrates and enclosed by double walls, the outer circuit being fifty-six miles. The area was about two hundred square miles. In each division was a stronghold. On one side, the royal palace; on the other, the great temple of Belus. However, the whole place was not covered with houses. Gardens and parks covered large areas. The height of the wall was probably three hundred feet, and the width was eighty-five feet. It was strengthened by two hundred and fifty towers. Near this city was the tower of Babel. The ruin still exists, and rises in imposing grandeur. Babylon was founded, as is generally conceded, by Nimrod. Some contend that Asshur founded Nineveh at the same time. Both cities were nearly the same in size, but Babylon surpassed in regal magnificence. It became the metrop-

olis Of the east. Its hanging gardens have been the wonder of all generations. It was situated three hundred miles from the Persian Gulf. It completed the captivity of Judah and Israel, and hence was God's agent of wrath to punish his guilty people. It has become heaps of ruins and dwelling-places for dragons, as Isaiah predicted. It was captured by Cyrus in the sixty-ninth year of the captivity of the Jews, in the year 536.

4. Its principal kings were Nabopolassar and his great son, Nebuchadnezzar. Nabonadius was the last king of the empire. His son, Belshazzar, was associated with him in the government. He was in command of the capital at the time of its capture, when he was killed.

5. The wickedness of Babylon was so great that the name became a synonym for everything corrupt and abominable. The prophets of Israel foretold its destruction in the minutest specifications, all of which have been literally fulfilled.

IV. The Persian Empire. Period covered, 536 to 330 B. C.

1. Cyrus the Great was the founder of this empire. Under him the Persians became the great, dominant race, and for two hundred years this empire held sway until it was conquered by Alexander the Great, when the empire passed to Europe never to return.

2. In extent it was far larger than any of the foregoing empires. Cyrus led his armies westward, and finally conquered Croesus, king of Lydia. These conquests were pushed forward by succeeding generals both east and west, until finally the empire embraced the whole territory from the Indus on the east to the Nile on the west. On the northwest it included Asia Minor and a part of Thrace in Europe. It was divided by Darius into twenty satrapies, and governed by as many

subordinate rulers. Both in extent of territory and strength of government it was the greatest empire that had arisen up to its time.

3. The capital was transferred by Darius from Babylon to Shusan or Susa, which was situated in the province of Elam, on the river Ulai, three hundred miles east of Babylon and one hundred and fifty miles from the Persian Gulf. It was a very celebrated and important city of great antiquity; its foundations, as some think, dating from a time anterior to Chedorlaomer. Here it was that Daniel, a Jew, the prime minister of the kingdom, prayed three times a day with his face toward Jerusalem; and here it was that Esther, the Jewess, was made queen by King Ahasuerus.

4. This empire in its history touches Israel in a very important way. It was Cyrus, the founder of the empire, who gave permission to the captive Jew's to return to Jerusalem. In him sacred and profane history meet." He was the subject of prophecy. "Thus saith the Lord to his anointed Cyrus, whose right hand I have holden to subdue nations before him For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name" (Isa. 45:1, 4). This probably led him to promulgate the edict liberating the Jews. He said, "The Lord God of heaven hath given me all the kingdoms of the earth, and he hath charged me to build him an house at Jerusalem." Afterwards Artaxerxes Longimanus was very friendly to the returned exiles.

V. The Macedonian Empire. Period covered, 330 to 321 B. C.

I. Alexander the Great, in a brilliant campaign, subjugated the entire Persian Empire, thus transferring the seat of empire from Asia to Europe, and making himself master of the Oriental world.

2. The boundaries in Asia and Africa were about identical with those of the Persian Empire. In Europe, Macedonia and Greece were added.

3. This empire bears no direct relation to Bible history. It may be said in general that Alexander adopted a magnanimous policy toward the Jews, permitting them to enjoy freedom of worship.

4. The Macedonian supremacy was, however, of short duration. At the death of Alexander his generals formed a compact to preserve the unity of the empire, but it was soon broken, and out of it four kingdoms arose. In the division Palestine became a part of Syria.

**VI. The interval between Grecian and Roman supremacy.
Period covered, 321 to 40 B. C.**

1. The Egyptian supremacy. Period covered, 321 to 198 B.C. Ptolemy Soter, the king of Egypt, very soon succeeded in taking Palestine from Syria, and for one hundred and twenty years the country was under Egyptian control.

One of the most far-reaching events of this period was the translation of the Hebrew Scriptures into Greek, which was accomplished at Alexandria, in Egypt, about 280 B.C. This famous translation is known as the Septuagint, because it is said to have been the work of seventy translators. It was a potent factor in disseminating a knowledge of the Jewish Scriptures, and it assisted powerfully in the preparation for the coming Saviour.

It should also be observed that, although the empire of Alexander was broken up in 321 B. C., Greek influence continued potent throughout the civilized world. The kingdom of the Seleucidae embraced most of the Asiatic provinces conquered by Alexander. It continued for two hundred and fifty years as a Greek government in Asia,

and through its influence the Greek language and influence became dominant throughout the east.

The government of the Ptolemies in Egypt was Greek in character, and consequently Greek literature came to prevail in this province.

2. The Syrian supremacy. Period covered, 198 to 166 B. C. Antiochus III., known as Antiochus the Great, in x98 B. C. gained a decisive victory over the Egyptian king at Paneas, in Coele-Syria, and Palestine was wrested from Egyptian rule and passed under Syrian control. During the Syrian domination the Jews suffered the severest persecutions. Jerusalem was twice sacked, the temple was desecrated by the introduction of pagan worship, and the Jewish religion was forbidden. The violence of the persecution finally led to armed resistance on the part of the Jews, by which the Syrian supremacy was thrown off after it had existed but little more than thirty years.

3. The period of Maccabean independence. Time covered, 166 to 40 B.C. When Antiochus Epiphanes attempted to destroy the worship of Jehovah and introduce Greek religion among the Jewish people, although his efforts were seconded by a Greek party among the Jews, yet a part of the people remained steadfast, notwithstanding they were subjected to terrible tortures. Finally a priest named Mattathias raised the standard of revolt by striking down the Syrian captain before the idolatrous altar at Modin, near Joppa. After his death his sons led the Jews in their struggle for freedom. Judas Maccabeus, which means "Judas the hammerer," was rightly named. He succeeded in breaking the Syrian power. In 165 B. C. he took possession of Jerusalem. After his death his brother virtually obtained the freedom of Palestine, which lasted for more than a century. Under the

rulers of this line, known as the Maccabees, Palestine, though nominally subject to either Syria or Egypt, was practically independent.

VII. The Roman Empire.

This supremacy over the Jews began about 4° B. C., and continued until the destruction of the Jewish nation, A. D. 70. In 63 B. C., Pompey entered Jerusalem, and Rome began to exercise the controlling influence, but the representatives of the Maccabean line were Permitted to rule until 40 B. C., when Herod the Great was made king. In the latter part of his reign Jesus Christ, the Messiah of the Jews, was born. The beginning of Roman supremacy over the Jews may therefore be placed at 40 B. C.

Rome had now become mistress of the world, and for many centuries she held the nations under her iron rule. In the year A. D. 70, Titus, the Roman general, destroyed Jerusalem, and from that time onward the Jews have ceased to exist as a separate and distinct nationality, although, as a people scattered among the nations of the earth, they have ever maintained a distinct existence even until the present time.

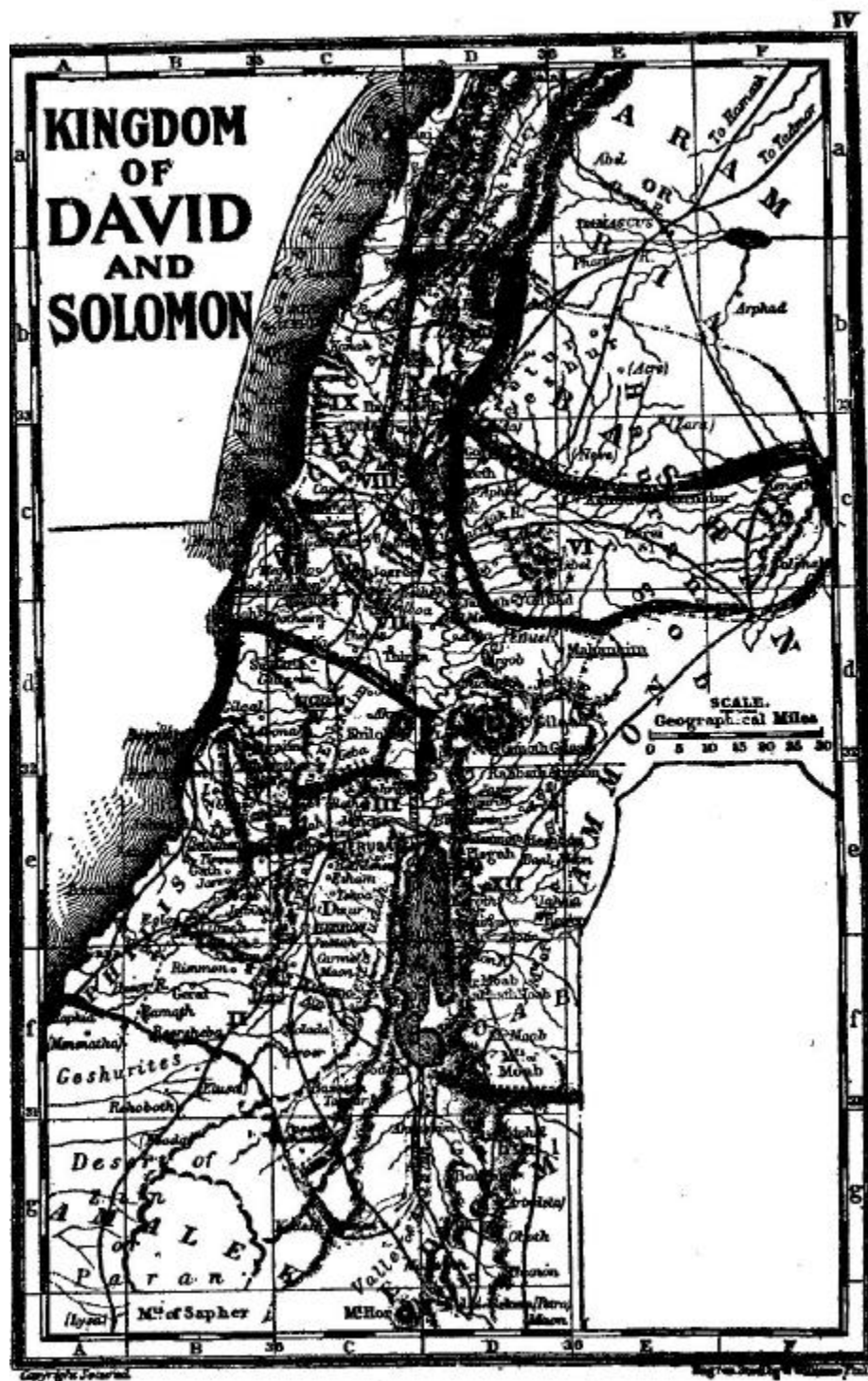
CHAPTER XV.

Cities and Towns of Palestine.

I. Jerusalem--"Habitation of peace."* Situated on the border between Benjamin and Judah. It occupies the summit of a lofty, broad mountain, which is divided so as to make four hills or mountains. It is 32 miles from the sea, 18 miles from the Jordan, 20 miles from Hebron, and 36 miles from Samaria.

(a) Its hills and valleys: (1) Mt. Zion, in the southwestern part, is the largest of the four hills. It is 2,540 feet high. According to some, it was the site of the Jebusite stronghold. The valley of Hinnom, on the south and west, is called Gehenna. This valley was in an early day the seat of a most polluted idol-worship. Josiah destroyed the worship, and, probably to show his contempt for it, made the valley the receptacle of the filth and offal of the city. This filth would, of course, create a stench and generate worms. To keep the noxious effluvia from spreading into the city, fires were kept constantly burning. Hence it was a place where the "worm never died and the fire was not quenched." Christ laid hold upon this awful valley to illustrate the spiritual Gehenna the place of doom for the wicked. (2) Acra, northwest of Zion; 2,570 feet high. It is embraced on the east, south and southwest by two arms of the Tyropoeon Valley. This may have been the site of the castle. (3) Moriah, 2,436

*The meaning of the names of the cities and towns are, in most cases, given. When the signification is doubtful, we give that which seems most probable.



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feet high, the site of the temple. The valley of the Kedron is on the east, and the Tyropoeon Valley is on the west. The southern end is called Ophel. (4) Bezetha is a little west and north from Moriah, separated by a slight depression. The height is 2,500 feet. Calvary is not a separate mountain, but an elevation resembling a skull. It was situated outside the city. (5) Mount of Olives, east of the Kedron Valley. It has several summits. The central summit is probably Mount of Ascension, 2,665 feet high. It is directly east of the temple.

(b) Its history: (1) The Patriarchal period, from 2000 to 1500 B.C. It was probably the capital of Melehizedek, king of Salem, and the center of a recognized worship, probably the worship of the one true and living God. Abraham recognized the greatness of its king by paying tithes to him. He is called "Priest of God Most High." (2) The Jebusite period, 1500 to 1048 B. C. It was occupied at this time by a race of Canaanitish origin, who held the city for four centuries against all the power of Israel (3) The Royal period, 1048 to 587 B. C. During this period it was taken several times and plundered, and finally it was destroyed by Nebuchadnezzar, 587 B.C. (4) Period of restoration, 587 B. C. to 70 A. D. It was built in part by Zerubbabel, 536 B. C. The wall was rebuilt by Nehemiah, 445 B. C., and finally destroyed by Titus, 70 A. D.

2. Bethlehem--"House of bread." Situated a few miles south of Jerusalem. It was the native place of David and Christ, and was called "City of David" in the Old Testament Scriptures. It has three thousand inhabitants at the present time.

3. Hebron--"Friendship." Situated twenty miles south of Jerusalem, and twenty miles north of Beer-sheba. It was one of the most ancient of cities, said to have been

built seven years before Zoan in Egypt. The ancient name was Kirjath-Arba, which "meant the city of Arba. Arba was the father of Anak, who was the father of a race of giants. Abraham dwelt here, and here Sarah died and was buried. The first description of a burial in the Bible is that of Sarah. It has now five thousand inhabitants. It was a city of refuge.

4. Beer-sheba--"Well of the earth." Situated at the southern limit of the country. From Dan to Beer-sheba meant the whole land of Palestine, because Dan was situated at one extremity and Beer-sheba at the other. It was a favorite stopping-place with Abraham.

5. Jericho--"City of the moon." Situated on the Jordan not far from the northern end of the Dead Sea. Here the Israelites crossed. It was a walled city, but houses were built on the walls. The city was taken by Joshua, the walls being thrown down in a miraculous way. Rahab was saved because she had entertained the Israelitish spies sent to spy out the land. Christ mentions this city in a parable: "A certain man went down from Jerusalem to Jericho and fell among robbers." Here the Saviour healed blind Bartimaeus. Zacchaeus, the publican, who entertained Christ at his house, lived here.

6. Nazareth--"Sanctified." Situated among the hills that constitute the south ridges of the Lebanon Mountains in the province of Galilee. It is not mentioned in the Old Testament, nor by Josephus. It was of bad repute even in Galilee, and Galilee had a bad reputation in Judaea. Here Jesus lived until he began his ministry. Here his townsmen tried to throw him from a precipice, showing the truth of the adage, "A prophet is not without honor save in his own country."

7. Cana--"A nest." Not far from Nazareth. It was the native place of Nathaniel, and the scene of Christ's

first miracle. Here he healed the nobleman's son who was at Capernaum.

8. Capernaum "City of consolation." The site is not definitely known, but it was on the western shore of the Sea of Galilee, in the land of Genessaret. It was a city of considerable importance. Here Christ dwelt and his apostles, and here Matthew was chosen. It was the scene of many miracles. Christ pronounced a woe against it: "Thou Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down into Hades."

9. Bethsaida--"Place of fishing." Situated very near Capernaum. It was the native place of Simon Peter and Andrew. There was another village of the same name at the northern end of the lake near which the five thousand were fed.

10. Chorazin--"The secret"--was near by. Here many of Christ's works were done. Capernaum, Bethsaida and Chorazin fell under the woes of Christ, and the predictions have been remarkably fulfilled.

11. Shechem--"Shoulder-blade, ridge." Situated in the valley between Ebal and Gerizim. It was a city of refuge. Numerous springs burst out here and flow down opposite slopes of the valley. It is a place of wonderful beauty. Abraham pitched his tent here under a great oak on his first visit to the land. Jacob arrived here after his sojourn in Mesopotamia. Here he bought a piece of ground, which he afterwards bequeathed to Joseph, and here he dug a well. It was the scene of the repromulgation of the law, the blessings being pronounced from Gerizim and the curses from Ebal. Here Joshua delivered his last counsels. Here the ten tribes renounced the house of David, and chose Jeroboam king. It was for a time their capital. Rehoboam, Solomon's son, went here to be inaugurated. The Sychar of the New Testament.

where Christ met the Samaritan woman, is the same place. Jacob's well, near the town, was seventy-five feet deep and nine feet wide. The tomb of Joseph was here, which adds peculiar interest to the place.

12. Bethany--"House of dates." Situated on the eastern slope of the Mount of Olives. It was the home of Mary, Martha and Lazarus. Here Christ raised Lazarus from the dead. Here Simon the leper lived, who made a feast for Christ just before his crucifixion.

13. Joppa – "Beautiful," or, "Watch of joy." On the southwest coast of Palestine. It was the seaport of Jerusalem. Here the cedar and pine which Hiram furnished David and Solomon for the temple and royal buildings was landed, to be conveyed overland to Jerusalem. Here Jonah took ship when he fled from the duty which God laid on him; viz.: that of going to Nineveh and declaring its destruction. It was the scene of Peter's vision in which he was taught not to call any man common or unclean. Dorcas was raised to life here (Acts 9:36-43).

14. Bethabara--"Place or house of passage." On the east side of Jordan nearly opposite Jericho, or possibly farther north. It was the place of Jesus' baptism.

15. Samaria--"Watch-height." Situated six miles northwest from Shechem on an oblong hill in the center of a basin-shaped valley. It was the capital of Israel. Ahab built the temple of Baal here. It was a place of great strength. Shalmaneser, king of Assyria, took it after a siege of three years. There is a tradition that here John the Baptist suffered imprisonment and death.

16. Caesarea. On the coast of Palestine, thirty miles from Joppa and forty-seven miles northwest of Jerusalem. It was the Roman capital of Palestine. Cornelius, the first Gentile convert, lived here. Peter was sent here

from Joppa to preach to him. It was the scene of Herod Agrippa's death.

17. Caesarea Philippi. Situated at the foot of Mt. Hermon. It was the northernmost point of Christ's journeys. The eastern source of the river Jordan is here, and near this place Peter made the confession, "Thou art the Christ, the Son of the living God."

18. Bezer—"Ore of precious metal." Situated east of the Jordan in the territory of Reuben. It was one of the cities of refuge.

19. Ramoth-gilead—"Heights of Gilead." Situated east of the Jordan in the territory of Gad, It was a city of refuge, and a scene of many struggles between the Israelites and the Syrians. Ahab was mortally wounded in an unsuccessful attempt to recover this city.

20. Golan—"Exile." A city of Bashan, situated in the half tribe of Manasseh, east of the Jordan. It was a refuge city.

21. Kadesh—"Sacred." (t) A town on the southern border of Canaan, the farthest point reached by the Israelites on their direct route to Canaan from Egypt. Miriam, sister of Moses, died here. (2) A town in northern Palestine in the territory of Naphtali. It was a refuge city.

22. Bethel—"House of God." A town in the tribe of Benjamin, twelve miles north of Jerusalem. The name was given by Jacob to the spot where he had his remarkable vision. A school of the prophets was situated there. It was for a time the seat of idolatrous worship.

23. Nain—"Beauty." A town in Galilee where Christ raised the widow's son from the dead.

24. Gaza—"The strong." The capital and stronghold of the Philistines. It was a very ancient city--one of the oldest in the world. It was situated on the southern fron-

tier of Palestine in the territory of Judah. The history of Samson is closely connected with this city. In early times it was inhabited by the Avim and Anakim--giant races. When Philip was sent to the eunuch he was directed by a road that led to Gaza.

CHAPTER XVI.

Cities of Refuge.

Introduction: 1. Revenge is a principle as old as human nature. The most ancient nations regarded revenge as legitimate and even incumbent. If a man committed murder, custom and public sentiment made it obligatory for the nearest of kin to the murdered man to slay the murderer. The custom is popular to-day in some parts of Europe. In Sardinia it is said that four hundred die annually in this way. The Italians indulge freely in this sort of revenge.

2. Moses did not destroy this custom, yet he introduced a principle of mercy. The abuses liable to grow out of such a custom were, in a large measure, prevented by the establishment of cities of refuge, six in number -- three on the east and three on the west side of Jordan. The three on the east were Bezel Ramoth-gilead and Golan. The three on the west were Hebron, Shechem and Kadesh of Naphtali.

I. Purposes to be accomplished by the establishment of the cities of refuge.

1. To permanently protect the accidental man-slayer. As soon as a man killed another he was expected to flee with all haste to one of those cities. If he were overtaken by the avenger before reaching the city, he might be put to death; but when once in the city he was safe until a trial could be had. If it were shown that the killing was accidental, he was permitted to live in the city until the death of the high priest, when he might go to his kindred in safety.

2. To give the intentional man-slayer a fair trial. The avenger could not fall upon the murderer when once within one of these cities without giving him a trial. If shown to be an intentional murderer, he was delivered over to justice; but he had the assurance of having a fair trial.

II. Availability of these cities.

1. There were three on the east and three on the west side of Jordan, thus bringing them into the easiest possible access to the whole population.

2. According to the rabbins the roads to these cities were broadened and made smooth. Hills as far as possible were cut down, and all obstacles were removed.

3. Guideboards were put up at all crossings pointing the way to the city. The word "Refuge" was written upon them.

4. Rivers were bridged so that there might be no delay in reaching the city.

III. The spiritual significance of these cities.

Whether these cities were intended as types or not, we will not say. Paul at least used them as illustrations of the protection afforded under the gospel. In Heb. 6: 18, he says "that by two immutable things in which it is impossible for God to lie we may have strong encouragement who have fled for refuge to lay hold of the. hope set before us." We can not doubt that reference is here made to the cities of refuge established in Palestine, and they are made to represent the safety we have in the gospel.

1. There are some points of dissimilarity to be noted. (1) The cities of refuge afforded only a temporary protection for the body. The gospel affords a permanent protection for the soul. "Whosoever liveth and believeth in me shall never die" (John 11:26). (2) The cities of

refuge afforded protection only to the unfortunate; the guilty were surrendered up. The gospel offers protection to the guilty on easy conditions. Christ came to seek and save the lost. He has pardon to bestow. (3) The protection afforded by the cities of refuge involved the sacrifice of certain privileges. Liberty had to be surrendered, and the person must remain under great restrictions. The gospel involves no real loss. Those things we are required to give up are hurtful. On the contrary, we gain immense privileges that we could not otherwise have. The Christian man is the only really free man. The wicked man is a slave. (4) Those who enjoy the protection of the cities of refuge desire to return to their former associations. Those who enjoy the protection of the gospel have no desire to return to their former condition. Such a desire would be a certain indication that the individual had never been converted.

2. Points of similarity are important and striking. (1) The cities of refuge were of divine appointment. So is the gospel. It is God's power unto salvation. (2) The cities of refuge were provisions against imminent peril. The man-slayer had violated a social law, and society was trying to mete out to him like for like. He was not safe till he stepped within the city. No imagination can exaggerate the danger of the sinner. The blow may fall at any moment, and all be lost. He is not safe till he comes into the spiritual city of refuge provided in Jesus Christ. (3) The cities of refuge were arranged so as to be convenient to all, and they had capacity sufficient to accommodate all. The same is true of the refuge found in the gospel. It is within the reach of all. Its conditions are very simple. God points out the way by his providence, in preaching and otherwise. All obstructions are removed. If men are lost, it is their own

fault. The blessings are available for all. A great multitude will avail themselves of them. John saw a great multitude that no man could number who were saved. (4) The cities of refuge were the exclusive asylums for the unfortunate man-slayer. If they rejected the protection offered in them, there was no other. The same is true of the gospel. There is no other way given under heaven among men whereby we can be saved. (5) The protection offered in these cities could only be enjoyed by those who made the necessary effort to reach them. The same is true of the gospel.

It must be individual effort--no one could be saved by proxy. The same is true of the gospel--it requires personal effort.

It required immediate effort--not a moment could be lost without great risk. The same is true of the gospel refuge---delay is dangerous.

The effort must be strong and determined. Often it required the utmost exertion to reach the city in time. The avenger was sometimes very swift. The parallel holds good in the spiritual race for safety.

The effort had to be persevering. The unfortunate man dare not stop one step short of the city gate. The same is true in the spiritual effort. We dare not stop short of the place God has appointed for safety. (6) It was an effort in which others were interested. The friends of the unfortunate man would' earnestly desire his safety. How strikingly this holds good in the spiritual race. How anxious is every true Christian to see his friends saved.

CHAPTER XVII.

Cities of the Eastern Bible World.

Some of the more important of these have been discussed, at some length, in connection with the lessons on empires, notably Nineveh, Babylon and Shushan. We will, however, notice in this connection a few additional matters of interest connected with these cities.

1. Nineveh. The name of the Assyrian deity "Nin" seems to enter into this word, and Nin, in the opinion of some, corresponds to the Greek Hercules. This city, according to Gen. 10:11, was founded by Asshur, the son of Shem. However, a marginal reading preferred by some makes Nimrod the founder. That Nineveh was a great city is manifest from the immense ruins that still exist. Numerous mounds and heaps of earth, some of them so large as to appear like natural elevations, cover the site of the ancient city. Traces of the ancient walls have been discovered, and indications of towers occur at regular intervals.

The prophecies relating to Nineveh are by no means obscure. Isaiah foretells the downfall of the empire. Nahum predicts the utter destruction of the city, entering into minute specifications, and Zephaniah paints a most vivid picture of its ruined condition. These prophecies were fulfilled in a most wonderful way.

2. Babylon. Gen. 10:10 represents Nimrod, a grandson of Ham, as the founder of this and other cities.

No doubt, it is almost impossible for us to conceive of the material grandeur of this famous city. The wonderful walls enclosing it; the vast area covered; the lofty

towers of defense; the hundred gates of brass; the royal palace, constructed on a scale of magnificence that seems incredible; the great temple of Belus; the hanging gardens, constituting in themselves a world's wonder--all this and much more unite to make Babylon the most wonderful city ever constructed by man. But, great as was this city in point of material grandeur, it sank to unutterable depths of depravity and moral pollution, until its name has become a synonym for corruption and sin. Consequently, its doom was sealed. No city or nation, however great in material things, can long withstand the weakening, withering effects of sin. The prophets of Israel predicted its overthrow in a series of remarkable prophecies, which have been fulfilled in a most striking way.

In the Apocalypse, Babylon is the symbolical name by which Rome is represented. John, in his vision, saw the great harlot arrayed in purple and scarlet, and decked with gold and precious stones. "And upon her forehead was a name written, Mystery Babylon the Great, the mother of harlots and abominations of the earth." After further description of this sinful woman, who is declared to be that great City which reigneth over the kings of the earth (doubtless referring to Papal Rome), John declares to us the words of the angel who cried with a loud voice, and said: "Babylon the Great is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

When we contemplate the literal Babylon and its terrible doom, the picture of the mystical Babylon stands out in all its hideous deformity, together with its appalling fate.

3. Shushan. The name was taken from the lily, which abounded in its neighborhood. It was originally

the capital of Elam, sometimes called Susiana. After the transfer of the Persian capital to this place, it became the metropolis of Persia. It continued to flourish until the conquest of Alexander, after which it declined. The ancient site is marked by ruins of considerable size, falling far short, however, of the ruins of Nineveh and Babylon. It contained a famous citadel often referred to by ancient writers.

4. Erech, Accad and Calneh. Cities of Babylonia, founded by Nimrod about the same time that he founded Babel (Babylon). In Gen. 10:8-10, we read: "And Cush begat Nimrod: he began to be a mighty one in the earth. He was a mighty hunter before the Lord: wherefore it is said, Like Nimrod a mighty hunter before the Lord. And the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh in the land of Shinar" (Babylonia).

5. Rehoboth, Calah and Resen. Cities of Asshur or Assyria, founded either by Asshur or Nimrod. In the Revised Version, Gen. 10:11, we read: "Out of that land he [Nimrod] went forth into Assyria, and builded Nineveh, and Rehoboth-Ir, and Calah, and Resen between Nineveh and Calah." In the marginal reading we have, "went forth Asshur." We conclude, therefore, that the foundation of the great Babylonian Empire was laid in the four cities of Babel or Babylon, Erech, Accad and Calneh, and that of the great Assyrian Empire in the four cities of Nineveh, Rehoboth, Calah and Resen; and that Nimrod founded the first group, and either Asshur or Nimrod the second.

6. Ecbatana. There were two cities of that name, one the capital of northern Media, and the other the capital of Media Magna. The northern city is probably the one referred to in Ezra 6:2, 3: "And there was found

at Achmetha [Hebrew for Ecbatana] in the palace that is in the province of the Medes, a roll, and therein was a record thus written: "In the first year of Cyrus the king the same Cyrus the king made a decree concerning the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be_ strongly laid." Following this, the decree proceeds to give the specifications of the house. This roll proved to Darius that Cyrus had made a decree allowing the Jews to build the temple.

Herodotus describes this city as the "seven-walled town." It is mentioned frequently in the Apocryphal Scriptures.

7. Persepolis. This was the capital of Persia proper, and the occasional residence of the Persian court during the reign of Darius Hystaspis, its founder, and up until the invasion of Alexander, when it was destroyed. It is mentioned in 2 Maccabees.

8. Haran. Situated in northern Mesopotamia in a beautiful district bordering on a small tributary to the Euphrates. Here Abraham settled when he migrated from Ur of the Chaldees.

9. Ur. Situated on the lower Euphrates in Chaldaeae. It was the place of Abraham's nativity, and interesting for that reason if for no other. At the call of God, Abraham started from this place to go to the promised land, Canaan. He dwelt for a time at Haran, where his father, Terah, died. Afterward he continued his journey to Canaan.

CHAPTER XVIII.

Cities and Towns of Asia--Concluded.

I. Cities of Phoenicia.

1. Tyre---"Rock." Situated on the Mediterranean Sea in the southern part of Phoenicia. Hiram reigned here. This city sent ships to all lands. It was the wealthiest of all Phoenician cities, and flourished for three thousand years. It is called "the daughter of Zidon." The wicked Jezebel, wife of Ahab, king of Israel, was the daughter of the king of Tyre. Through her instrumentality idol-worship was established in Israel.

2. Sidon, or Zidon--"A fishery." Situated north of Tyre.

(1) It early attained great celebrity, and had commercial stations in Sicily, Sardinia, Spain, and on the north coast of Africa. It made expeditions to the British Isles and to the Baltic Sea.

(2) It was famed for its purple, glass, linen, gold, silver and ivory.

(3) Its inhabitants were noted for their luxurious habits and careless manner, and for their skill in manufactures and works of art. Hiram, king of Tyre, furnished Zidonian workmen for Solomon's temple. It was finally supplanted by its own daughter Tyre.

II. Cities of Syria.

I. Antioch--"Named for Antiochus by his son Seleucus Nicator, who founded the city." It was situated at the junction of the Lebanon and Taurus Mountains, three hundred miles north of Jerusalem. It was intimately connected with the history of the Christian church. At

the dispersion, after the death of Stephen, the gospel was preached in this city, and here the first Gentile church was founded. Here Paul began and ended his first and second missionary journeys, and here he also began his third. The disciples were called Christians first at this place. Chrysostom states that the church of Antioch supported three thousand poor people.

2. Damascus---"Activity." Situated 133 miles northeast of Jerusalem, in a plain at the foot of the Anti-Lebanon Mountains. It was a great center for trade. Recently it had 150,000 inhabitants.

(1) Here Paul was converted. At one time being compelled to flee from this city, he was let down in a basket from the wall to enable him to escape.

(2) In Constantine's time there were so many Christians in the city that its great temple was converted into a church.

3. Tadmor, or Palmyra--"City of palms." Situated in upper Syria, 120 miles northeast of Damascus in an oasis. It was founded or enlarged by Solomon, and was a bulwark against the Bedouin hordes of the desert, who have ever been the pest of civilization. It acquired great importance, and developed a large trade.

III. Cities of Asia Minor.

We first mention: The cities of the seven churches addressed in Revelation.

1. Ephesus. Situated in Ionia on the western coast of Asia Minor.

The goddess Diana was the tutelary divinity of this place. She had a temple here 445 feet long and 220 wide, adorned with a colonnade of 127 columns of marble sixty feet high. Each column was the gift of a monarch. This was burned by Herostratus on the night Alexander the Great was born, Oct. 13-14, 356 B. C. It was rebuilt with

equal magnificence, and became one of the seven wonders of the world.

Here Demetrius and his craftsmen who made shrines for the goddess Diana stirred up a tumult against Paul because his preaching was seriously interfering with the business of shrine-making.

This city was the scene of Paul's labors, A. D. 54-57.

Aquilla, Priscilla, Apollos, Tychicus, Timothy and the apostle John were teachers of the church at this place.

John charges this church with having left its first love.

2. Sardis. Situated in Lydia northeast of Ephesus. This was a very beautiful city. Croesus, the wealthiest of monarchs, reigned here. He was conquered by Cyrus B. C. 548, and yielded up treasures to the amount of \$631,320,000. There was a vast temple of Cybele at this place.

John, in his letter to the church, says: "I know by thy works that thou hast a name that thou livest and art dead." It was a degenerate church.

3. Thyatira. Situated in Lydia a little northwest of Sardis.

The inhabitants were distinguished for their skill in dyeing.

Lydia, a seller of purple, who was converted by the apostle Paul at Philippi, was a native of this place.

John speaks of this church as being one of "works and charity and service and faith and patience."

4. Smyrna--"Myrrh." Situated a short distance northwest of Ephesus, on a bay. It is still one of the principal cities of western Asia.

Here Polycarp, the venerable disciple of the apostle John, lived, and here he suffered martyrdom. When asked to give up his faith in Christ, he replied: "Four score and six years have I served him, and he hath never

wronged me at all; how, then, can I blaspheme my King and my Saviour?"

John speaks of this as a persecuted church that endured tribulation.

5. Pergamos "Height." Situated sixty-four miles north of Smyrna in Mysia.

It was at one time a seat of literature and art, and contained a library of two hundred thousand volumes.

The city was very corrupt. John calls it the "seat of Satan."

6. Philadelphia--"Brotherly love." Situated about thirty miles southeast from Sardis.

It was destroyed by an earthquake 17 A. D., but has been rebuilt.

It is spoken of by John as having a little strength, and as having kept the word of God.

7. Laodicea. Situated southeast of Philadelphia in Phrygia.

It was once a large city. It had two immense theaters, one of which could seat twenty to thirty thousand people. A circus was also constructed, which was twelve years in building. Jerusalem was destroyed by Titus in the first year of its construction. It was dedicated when completed by Titus, it may be in honor of his victory at Jerusalem.

Being lukewarm, God says, "I will spew thee out of my mouth."

A few other important cities are cited:

1. Tarsus. Capital of Cilicia in Asia Minor, twelve miles from the Mediterranean, twelve miles from Mt. Taurus, and eighty miles northwest of Antioch. It was one of the leading cities of the Roman world, and was made a free city by the Roman Government. It was the birthplace of Paul.

2. Colosse--"Correction"--is close to Laodicea. Paul wrote a letter to the brethren at Colosse. Laodicea, Colosse and Hierapolis are associated together by Paul in this letter.

3. Troas. Situated in the northwestern part of Asia Minor, not far from the site of ancient Troy. Here Paul set sail for Macedonia, being" influenced by a vision.

4. Miletus. Situated in Caria on the seacoast. Here Paul met by appointment the elders of Ephesus, and here he bade them farewell, impressed with the thought that they would see his face no more.

5. Hierapolis--"Sacred city." Christianity was probably introduced here about the same time as at Colosse. The situation of the city is said to be extremely beautiful. It is situated about six miles north of Laodicea.

6. Perga. Situated on the river Cestius, about sixty miles from its mouth. It was noted anciently for the worship of Artemis (Diana). Paul visited the city several times, and preached the gospel there. Mark separated from him at this place.

7. Iconium. Situated in Lycaonia. It was a town of importance, and was chosen by Paul as a sort of center for missionary operations. It was on the great line of communication between Ephesus and Tarsus, and other great cities of the east.

8. Lystra and Derbe. Situated close together on the road leading from Cilicia to Iconium. At the former place Paul healed a cripple, which caused the people to offer him divine honors. Paul was also stoned at this place, and left for dead. It was the home of Timothy.

9. Patara. A city of Lycia. It was a very ancient city, founded, according to tradition, by Patarus, a son of the god Apollo, and consequently devoted to his worship. Paul planted the gospel there, although he only

remained a very brief time. It became the seat of a bishop, and was represented in the Council of Nice.

10. Cnydus. Situated at the extreme southwest end of Asia Minor, in the province of Carla. It is mentioned in connection with one of Paul's journeys. Venus was worshiped, and there were three temples dedicated to her, in one of which was a famous statue of the goddess.

CHAPTER XIX.

Cities and Towns of Europe and Africa.

I. Cities and towns of Macedonia.

1. Neapolis. Situated in the extreme eastern corner of Macedonia, on the coast of the AEgean Sea. Here Paul and his associates first landed in Europe. It is the port of Philippi, which is a short distance inland.

2. Philippi. Situated in eastern Macedonia, twelve miles from Neapolis. It was an important city. Here was fought the first battle of the Roman Republic between Augustus and Anthony on one side, and Brutus and Cassius on the other (B. C. 42). Paul and Silas first preached the gospel in Europe at this place. It is distinguished for the following incidents in New Testament history:

The conversion of Lydia, a seller of purple, who Was transacting business here.

Silencing of the sorceress who followed Paul and Silas, saying: "These men are the servants of the Most High God."

The scourging of Paul and Silas, their imprisonment, and the miraculous opening of the prison.

The conversion of the jailer.

_A church was established here remarkable above all others, founded by Paul, for purity of doctrine and fidelity to Christ. Paul wrote a letter to this church, which is the only one of all his epistles that contains no censure or complaint against the church addressed.

3. Thessalonica. Situated in southern Macedonia, the most populous town of the province. It was an important

station on the great Roman road to the northeast, and hence an invaluable center for the spread of the gospel. Many Jews resided here, and there was a synagogue in which Paul preached. From this city Paul was compelled to flee to escape the persecution of the unbelieving Jews. The care of the young converts was left to Timothy. Paul afterwards wrote two epistles to the church established here.

4. Berea. Situated fifty-five miles west of Thessalonica in Macedonia. Hither Paul came from Thessalonica. The people gave him a candid hearing, "searching the scriptures daily whether these things were so." "Many believed, and honorable women who were Greeks, and of men not a few." The Jews from Thessalonica came over and stirred up persecution against Paul, and he was again compelled to flee, leaving Silas and Timothy to care for the converts.

5. Amphipolis and Apollonia are unimportant towns through which Paul passed on his missionary tour, and this fact gives them their chief importance.

II. Cities and towns of Achaia.

1. Athens. Situated in southeastern Achaia on the Aegean Sea. It was one of the most famous cities of ancient times, being the literary center of the civilized world. Paul waited here for Silas and Timothy, who had been left behind at Berea, and while waiting "his spirit was stirred within him when he saw the city wholly given to idolatry; therefore disputed he in the synagogue and in the market daily with them that met with him." Here he made his famous speech in the midst of Mars hill. Philosophers of the Epicureans and Stoics encountered him, but Paul boldly preached Jesus and the resurrection. The Athenians were always noted for being very inquisitive and fond of hearing new things. Some believed, but

Paul's mission does not seem to have been remarkably successful at Athens. He never visited this place again, so far as we know. No church was founded here.

2. Corinth. Situated forty miles west of Athens, on the isthmus between Hellas and the Peloponnesus. In Paul's time it was the commercial and political metropolis of Greece. The Roman proconsul lived here. It was an exceedingly wicked city, a byword for corruption and licentiousness. Paul preached in Corinth a year and a half, working at his trade as a tent-maker for support, and living with Aquila and Priscilla. While here he wrote two epistles to the Thessalonians. After he left he wrote the Corinthian Christians two lengthy epistles.

3. Cenchrea. Situated on the AEgean Sea about nine miles from Corinth. Here Paul planted a church, probably during his stay at Corinth. Here he set sail on his return to Caesarea, and here he performed the Levitical service of cutting off his hair, in token of a vow. Phoebe, servant of the church at Cenchrea, was the bearer of Paul's Roman letter, and in closing that letter he gives her words of commendation.

4. Nicopolis. There are several cities of this name, but the one in Achaia is probably regarded as the scene of Paul's final arrest. When arrested he was forsaken by Demas and Crescens. Titus also withdrew to Dalmatia, but we need not suppose that this was a case of desertion. Luke remained faithful, and accompanied Paul to Rome. Paul, on his arrival, was sought out by Onesiphorus at great risk and peril, and was refreshed by him. Claudia, the daughter of a British king, also ministered to him.

III. Cities and towns of Italy.

1. Rome. Situated in Italy on the Tiber. It was the capital of the Roman world. Here Paul was brought as a prisoner. The report of the Roman governor, Festus,

doubtless made a good impression concerning Paul at Rome. He was accordingly treated with considerable indulgence, being permitted to live in a private house and enjoy the intercourse of his friends, and to correspond with those who were absent. Only one soldier guarded him, to whom he was bound by a chain. Three days after his arrival he began his labors with the Jews, and continued for two full years to preach the gospel to all who came to him. Paul was assisted in his labors by Luke, Timothy and Tychicus; and Mark, from whom he had been separated twelve years before, is also his assistant and fellow-laborer here. The fruits of Paul's labors were gathered from men of every condition, from the humblest to the highest, from Caesar's household to a slave by the name of Onesimus, whom Paul sends back to his master, Philemon. Paul was released from this imprisonment, and spent two years at liberty. Being again made a prisoner, he was returned to Rome, where he was finally beheaded during the terrible persecution under Nero.

2. Rhegium. A port in southern Italy touched by Paul on his way to Rome.

3. Puteoli. The landing-place of travelers to Italy. Here the Alexandrian corn-ships brought their cargoes, and here Paul landed on his way to Rome.

4. Appii Forum and Three Taverns. Stations on the Appian road passed by Paul on his way to Rome. At the former place a group of Christians awaited Paul's coming, which must have afforded him much pleasure.

IV. Cities and towns of Africa.

1. Memphis. At the beginning of the Nile delta in lower Egypt, the ancient capital of Egypt. Called in the Old Testament Noph and Moph. It is, probably, more ancient than Thebes in upper Egypt. It had a circumference of nineteen miles. It was also called the city of

Pyramids. The overthrow of Memphis was predicted by the Hebrew prophets. The latest prophecy was uttered about 600 B. C., and fifty years or more before Egypt was invaded by Cambyses, by whom the prophecies were fulfilled.

u. Heliopolis, or On. The sacred city. Joseph married a daughter of a priest of On. It is called "City of the Sun." Local tradition says that here is the place where Joseph brought Mary and Jesus when he fled from Herod. It is also maintained by the Jews that this is one of the cities built by Hebrew labor. It is situated on the right arm of the delta, twenty miles from Memphis.

3. Thebes. Situated in upper Egypt, built on both sides of the Nile, and regarded by the ancients as the oldest city in the world. It was one of the largest and most magnificent cities ever built. For a long time it was the capital of Egypt. It was conquered and sacked by Cambyses in 525 B. C.

4. Rameses--"Son of the sun." Situated in lower Egypt, in the land of Goshen. It was founded, in all probability; by one of the Egyptian monarchs of that name. It was built or fortified by the labor of the Israelites. The name was also applied to the district in which the city was situated, and from this province the Israelites began their march out of Egypt.

5. Zoan--"Place of departure." Situated in lower Egypt. It was one of the chief capitals of the Pharaohs. The Psalmist mentions the "field of Zoan" as the scene of God's marvelous works at the time of Israel's deliverance. According to tradition, it was the residence of the king in Moses' time. Ezekiel predicted its overthrow. There are remains of a vast temple at this place.

6. Alexandria. Founded by Alexander the Great, and named for him. It was situated in lower Egypt near the

Mediterranean coast. For a long time it was the greatest of all known cities--after Nineveh and Babylon had fallen, and before Rome had arisen to greatness. It is intimately associated with the Septuagint, a Greek translation of the Hebrew Scriptures. The translation was made for the Alexandrian library.

7. Baal Zephon was a place by the Red Sea, near which the Israelites crossed.

8. Cyrene was a city of Libya. It was founded by a colony of Greeks. Simon, who was compelled to bear the Saviour's cross, was a Cyrenian. Some of the first Christian teachers were from this city. It had a large Jewish population.

CHAPTER XX.

Islands of the Mediterranean.

1. Cyprus. This-island is situated in the extreme eastern corner of the Mediterranean, sixty miles west of Syria, and forty miles south of Asia Minor. It is 140 miles long, and its width varies from five to fifty miles. It is irregular in shape, coming almost to a point at its eastern extremity, and gradually growing wider towards the west.

Its soil is quite productive, and its mountains yield precious stones and minerals. Copper especially was abundant, and iron, lead and tin were also found.

It at one time became the chief seat of the rites of Venus. The worship of this goddess was celebrated with the attendant immoralities.

Its early inhabitants were Phoenicians, by whom many of its cities were built. Greek colonists settled on this island very early, and afterwards many Jews took up their abode there.

It is frequently mentioned in the Scriptures. It was the native place of Barnabas. Cyprians were among the first preachers" of the gospel to the Greeks.

It had two towns of some importance. Salamis--"Shaken or beaten"--was situated in the eastern end Of the island. This was the first place on the island visited by Paul and Barnabas. No doubt it had a large Jewish population. Paphos, situated at the western end of the island, was the capital. Here Sergius Paulus, the Roman proconsul, lived, who became a convert to Christianity under Paul. Here Paul performed the miracle on Ely-

mas, the sorcerer. The city contained a famous shrine of Venus.

2. Rhodes--"A rose." Near the southwestern coast of Asia Minor. A seat of commerce, navigation, literature and art.

Over the entrance of the harbor stood the celebrated Colossus, a brass statue of Apollo, 105 feet high, erected 290 B. C., and destroyed by an earthquake 224 B. C.

Paul touched here in his third missionary tour, , about A. D. 58.

3. Cos or Coos, Samos, Chios and Lesbos are islands off the west coast of Asia Minor, which were touched by Paul during his travels.

Cos was the birthplace of Hippocrates, the father of medicine. In a town of the same name, situated on the island, was a famous temple dedicated to AEsculapius, the god of medicine.

Samos was celebrated as the seat of Juno worship. It was noted for its valuable pottery, and as the birthplace of Pythagoras.

Mitylene was the capital of Lesbos. Paul touched at this place on his voyage from Corinth to Judaea. It was noted for its beauty, riches and literary renown.

4. Samothracia. An island in the northeastern part of the AEgean Sea. It was celebrated at one time for the mysteries of Ceres and Proserpina. Paul touched there on his first voyage to Europe.

5. Patmos. An island of the AEgean, situated southwest of Asia Minor. It was about fifteen miles in circumference.

It was a rocky and barren island used by the Roman Government as a place of banishment for the worst criminals. To this place John was banished by the Emperor

Domitian for the testimony of Jesus. Here he received those heavenly visions described in Revelation. This will ever be a place of interest to Christians.

6. Crete--"Carnal, fleshly." A large island southeast of Greece, about one hundred and sixty miles long, and from six to thirty-five miles wide. It is said to have had one hundred cities.

The inhabitants were known for patriotism, and for their falsehood, deceit, avarice and licentiousness.

Mt. Ida, a famous peak of the island, contained the renowned labyrinth of antiquity.

Paul visited this island and planted many churches, and Titus was left here to look after the churches.

7. Melita, now called Malta, lay south of Sicily, about fifty-eight miles distant.

Here Paul was shipwrecked when he was being conveyed to Rome as a prisoner. The shipwrecked party lingered here three months, during which time Paul wrought many miracles.

Dr. Kitto says: "There is, perhaps, no piece of land of the same extent in the world which is made to contain reference so diversified and so numerous to any one person as the island of Malta to St. Paul, who is, in fact, the tutelary saint of the island."

It was colonized by the Phoenicians, from whom it was taken by the Greeks of Sicily about 736 B. C.

8. Sicily was a large island situated at the most southern point of Italy.

Syracuse was a celebrated city on the southeast coast. It is said to have had at one time one million inhabitants. Paul spent three days here on his way to Rome.

CHAPTER XXI.

Localities of Interest and Importance.

1. Eden. There are four theories concerning its location that possibly deserve mention,

The theory is advanced that it was situated in the highlands of Armenia. The following reasons are assigned: This is the natural center for the peopling of the earth. It is the natural geographical center of the great grand divisions of Asia, Africa and Europe. The ark rested here under the divine providence, and hence it became the center for the re peopling of the earth. It has four rivers, as the account given in Genesis requires; viz.: the Euphrates, the Tigris or Hiddikel, the Araxes or Gihon, the Halys—probably the Pison of Genesis. It is a very fruitful region. Vegetation abounds here in great profusion and variety. It has been a great national landmark from the earliest times down to the present.

According to the second theory it was situated below the junction of the Tigris and Euphrates. The reasons given are as follows: The four rivers of Genesis can be accounted for in a reasonable way. The Euphrates, Tigris and Kerkhan (ancient Choaspes) unite within a short distance of each other. Sixty miles below, the Kahroun flows in from the east, making the required four rivers. The region is very fertile, and in this respect meets the conditions that may be reasonably imagined to have existed. In the year 1869 bricks were taken from ruins at Birs Nimroud (Babel) on which were descriptions locating Eden between Babylon and the Persian Gulf.

According to the third theory, it occupied a large region embracing central and western Asia and a part of Africa. The reasons for this theory do not seem to be very clear. Perhaps by enlarging the region called Eden some of the difficulties encountered on the other hypothesis are avoided.

The fourth theory maintains that it was situated in the polar regions. This theory grows out of a theory of physical creation known as the nebular hypothesis. According to this theory the earth was once in a highly heated gaseous condition, having been reduced to its present condition by a process of cooling. The polar regions would be the first to become sufficiently cool to admit of vegetable and animal life. The claim is consequently made that it would be reasonable to look for man's first home in the region first inhabitable. As the earth continued to cool, man would be driven from the polar to the equatorial regions, and in this way his Eden home would be lost. There is a Hebrew tradition that Paradise was created before the world was formed, and was, consequently, outside of its limits. This, in some degree, harmonizes with the polar theory of Eden. If it was located at the pole, it is certainly outside of that portion of the earth inhabited by man at the present time.

In conclusion, it may be said that the location of Eden is, after all, more a matter of curiosity than of practical utility. It is certain that man's abode on earth is limited within a certain period. Geologists have no trouble in going backward beyond the time of both animal and vegetable life. If the life of man on earth had a beginning time, it evidently had a beginning place, and it is of little importance to know just where that was. The Bible calls it a garden eastward in Eden.

2. Goshen. As has been said in a previous lesson,

Goshen was situated in the northeastern part of Egypt, east of the Nile delta. It was also called the land of Rameses. It was scarcely regarded as a part of Egypt proper. Its inhabitants were not Egyptians, and this may account for the fact that it was given to Jacob and his children. It was a goodly land, exactly suited to the Israelites, who were a pastoral people. The Pharaoh who occupied the throne in the time of Joseph belonged to the shepherd dynasty, and although the Egyptians despised shepherds, being themselves an agricultural people, yet it is reasonable to suppose that a king descended from shepherd stock would look with favor on a pastoral people, and this may serve to explain the fact that he gave them such a goodly land. Here the Israelites lived for centuries, until they developed into a mighty nation, numbering probably three millions of people, although this number is called in question by certain critics, and especially those of the rationalistic school.

From this land the Israelites began their memorable journey to Canaan, the land promised to Abraham, the father of the nation.

3. The wilderness of Paran, or simply The Wilderness. This was a region lying between Egypt and Canaan, east and northeast of the Red Sea. Much of it was a desert country. The southern portion was mountainous. Here the Israelites wandered after their deliverance from Egypt, during a period of forty years. All of those who came out of Egypt, with two exceptions, perished during this time, and a new nation was raised up. Caleb and Joshua, the two survivors of the original stock, together with the newly developed nation, finally entered the promised land. It seems that generations of slavery had so eaten out the spirit of independence and true manhood that God had to raise up a new nation, which was devel-

oped under different conditions, and that, consequently, had the elements of strength necessary to constitute them an independent and conquering people.

4. Padan-Aram—"Tableland of Aram." This was a portion of northern Mesopotamia, bordering on the Euphrates River. Haran, the home of Abraham for a time, was situated in this region. When he migrated to Canaan, the elder branch of the family remained at Haran.

Laban, the son of Bethuel, nephew of Abraham, acted a leading part in the betrothal of his sister Rebekah to Isaac, and afterward he gave his two daughters, Rachel and Leah, to Jacob as wives, after a service of fourteen years rendered by the patient and apparently uncomplaining Jacob. From this place Jacob finally started with his family and effects to his native land, Canaan. No little interest attaches to this region on account of this interesting history connected with Abraham, Isaac and Jacob.

CHAPTER XXII.

Typical Buildings.

I. The tabernacle.

The tabernacle was constructed by Moses at the command of God. It was made according to a pattern given to Moses by God at Sinai. It was simply a sort of movable tent in which were kept the implements for divine worship during a period of four hundred years, from the time of Moses until the time of Solomon. The idea couched in this unique building was that of God dwelling among his people. This peculiar institution represents a step in great development. We have, first, the patriarchal altar, built wherever the family tent was pitched; second, a consecrated place set apart as a place of worship; Jacob's pillar at Bethel is an example; third, the tabernacle, which constituted the central point of religious thought for the nation, during a period of wandering, and until it became firmly established. It served also to create and maintain a feeling of unity among the tribes of Israel. After the erection of the temple the tabernacle drops out of sight. Tradition says that its curtains were rolled up and placed in a room connected with the temple.

There were two general departments of the tabernacle, consisting of the outer court and the tabernacle proper. The outer court was one hundred and fifty feet long and seventy-five feet wide. It was formed by a curtain of fine linen, supported by sixty pillars made of wood, covered with brass. These pillars were placed in the form of a rectangle, twenty on each side and ten on each end. The entrance was in the eastern end. Within

this outer court were two pieces of furniture that deserve "attention, notably the brazen altar, situated just within the curtain facing the entrance, and the laver which stood at the door of the tabernacle proper. It was a large vessel or tank suitable for bathing. The tabernacle proper of the tent was fifteen feet wide and forty-five feet long and fifteen feet high. The walls were formed of upright boards, covered with gold, each being two feet three inches in width. Across the front end were five upright pillars. The covering consisted of four curtains, one over another; the first was made of linen, the second of cloth made from goats' hair, the third of rams' skins dyed red, and the fourth of tachash (badger) skins. Some think these were a kind of sealskin. The linen covering hanging down on the inside of the walls formed a lining.

This building was divided into two parts by a veil. The part next to the entrance at the east end of the building was called the Holy Place. It was thirty feet long, fifteen feet wide and fifteen feet high. It contained the table of shewbread, the golden candlestick or lamp, consisting of a central stand and seven branches, and the altar of incense. The part cut off by the veil was cubical in shape, fifteen feet in each dimension, and was called the Holy of Holies. It contained the Ark of the Covenant, which was simply a chest made of wood, covered with gold. The lid was made of gold, and was called the mercy-seat. On this lid stood the angelic figures called Cherubim, facing each other, and between them was the Shechinah, or symbol of God's presence. In the ark or chest were placed the stone tables of the law given to Moses, a pot of manna and Aaron's rod that budded.

The typical significance of this wonderful structure may be briefly summed up as follows: The outer court

represents the world. The brazen altar of sacrifice represented Christ's sacrifice. The laver represents baptism. The holy place represented the church in which stood the table of shewbread, representing the Lord's Supper; the golden candlestick, representing God's Word, and the altar of incense, representing prayer. The Holy of Holies represented heaven; the Shechinah on the mercy-seat representing the very presence of God, where pardon actually takes place. The high priest alone entered the Holy of Holies once each year, representing our High Priest, Jesus Christ, entering heaven once for all to present his great offering for the sins of the world.

II. The temple.

The temple represents another step in a great development. As the tabernacle was the center of national thought and worship during the migratory period, and also during the conquest, so the temple represents the center of national thought and worship after the nation had become established. It stood on Mt. Moriah, one of the mountains of Jerusalem.

There were three successive temples: (1) Solomon's, dedicated 1000 B. C. This temple was destroyed by Nebuchadnezzar in 587 B. C., at which time the remnant of the nation was carried captive. (2) Zerubbabel's, begun in 536, and finished about 516 B.C. (3) Herod's, which was a restoration and enlargement of Zerubbabel's. The work was begun a short time before the birth of Christ, and finished finally about 60 A. D., not more than ten years before its final destruction by Titus, which took place in A. D. 70.

The temple corresponded in a general way to the tabernacle, but differed in many particulars. It consisted of a building called the House of God, surrounded by open courts. The Court of the Gentiles was the first en-

tered from without. It was the only part of the building to which foreigners were allowed. On the east and south were two corridors, called, respectively, Solomon's and Herod's porch. The Sacred Enclosure was a section in the northwestern part of the Court of the Gentiles. It contained the sacred buildings. The Court of the Women, called the Treasury, occupied a square in the east end of the Sacred Enclosure. The Court of Israel, or Court of Men, was situated at the western end of the Sacred Enclosure. It was a narrow corridor surrounding the Court of the Priests. Here the men of Israel stood to witness the sacrifices. The Court of the Priests consisted of a raised platform within the Court of Israel. It was occupied mainly by the House of God, before which stood the Altar of Burnt Offering and the Laver. The House of God occupied a large part of the Court of the Priests. It was built of marble, richly ornamented, and it was covered by a steep roof. There were chambers on each side, separate from the building, for the use of the priests. The building proper was divided into two rooms, one thirty feet wide and sixty feet long, called the Holy Place, and the other thirty feet in each of its three dimensions, called the Holy of Holies. In the Holy Place was placed the Table of Shewbread, the Golden Candlestick or Lamp, and the Altar of Incense. In the Holy of Holies, in the first temple, was placed the Ark of the Covenant. This ark was lost at the time of the captivity, and its place was occupied by a marble block in the other temples.

The typical significance of the temple and its furniture was the same as that of the tabernacle.

It has passed away with the system to which it belonged, all being typical of the divine institution--the Church of the Lord Jesus Christ, for which the world waited.

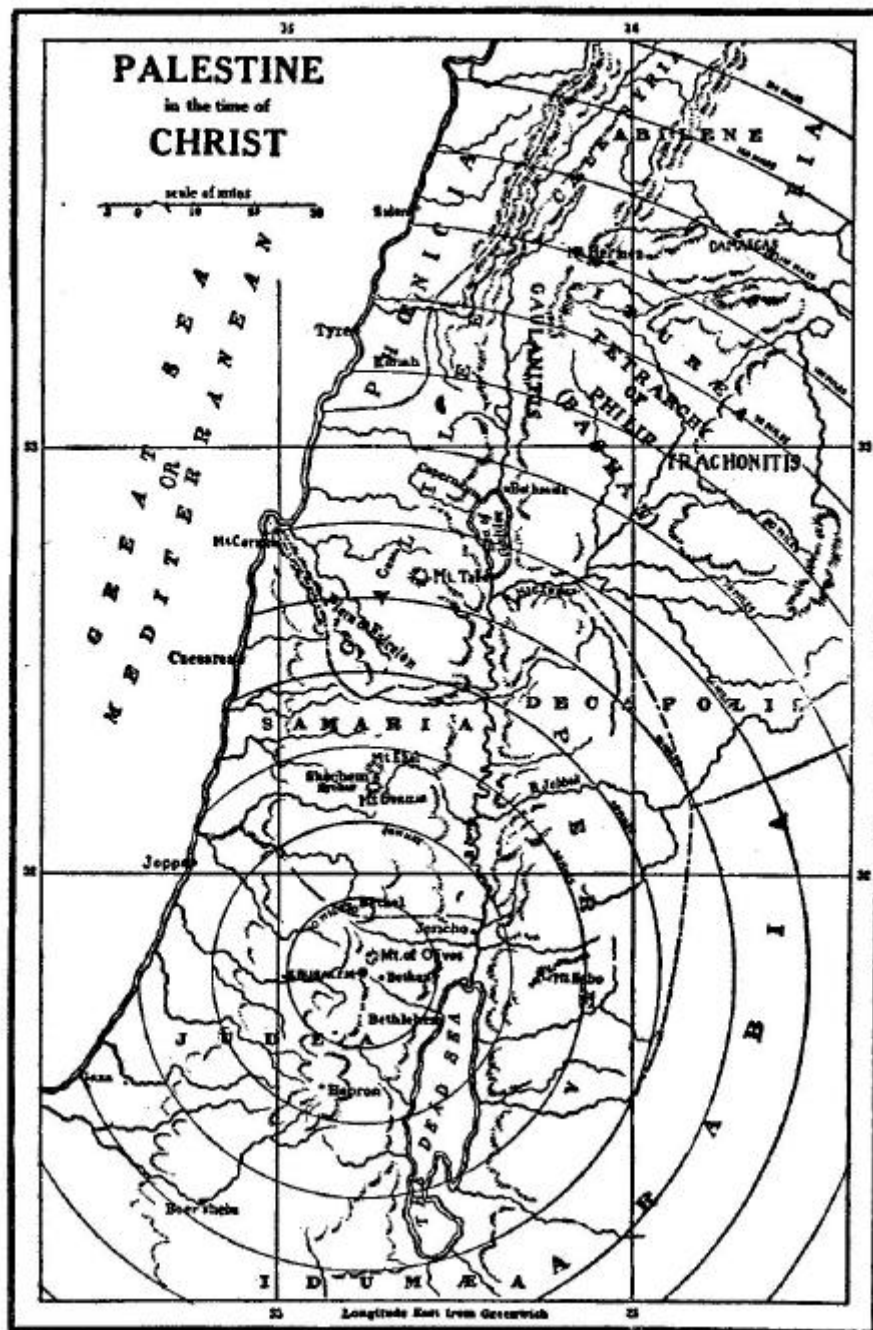
CHAPTER XXIII.

The Childhood and Early Manhood of Jesus.

Converging lines of preparation had at last met in the great focal point of history, and the fullness of time had come for the arrival of the great Teacher who was competent to answer the deep questions of the soul hitherto unanswered, and lay the foundations for the kingdom of righteousness which was in the mind of God from the beginning. A great expectancy had been aroused among the nations, doubtless through the agency of the chosen people. Some think that God may have inspired certain ones among the heathen nations to utter predictions respecting the advent of a great coming one. However this may be, it is certain that the advent of such an one was not entirely unlooked for, as is evidenced by the language of Confucius, Zoroaster, and certain Roman sages. The coming of the Magi from the east to search for the infant Redeemer is a significant fact. In studying the setting up of the kingdom we are led to consider:

I. The advent of the Messiah.

1. The following traditional account of Anna, Joseph and Mary is given because of its very interesting character. Anna is said to have been a descendant of Solomon in direct line, and we are informed that she was a very beautiful woman and lived in Bethlehem on the land that once belonged to David, having inherited it through the Jewish law which guaranteed to a man's descendants perpetual ownership in the land that belonged to him. We learn from Luke 2:36, if the same Anna is referred to, that she was a prophetess, and tradition tells us that



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she was a teacher in the temple and kept the traditions (either unwritten histories or records of some kind), a position that fell to her by reason of the fact that she was of the Davidic line to which this office belonged. Huldah the prophetess occupied the same position centuries before.

Following the tradition, we learn that Nakeeb Shah, a Persian prince, whose mother was a Jewess, was living in Nazareth having, in a measure at least, accepted the Jewish religion. He resorted to Jerusalem on occasion with his retainers and prayed in the Court of the Gentiles. In this way he met Anna and fell in love with her, and, in order to marry her, became a Jew and changed his name to Joachim. For several years they had no children, but they took a vow that they would dedicate the child that God would give them to the Lord; that is, to the temple service. Mary was born, and when she was three years old she was taken from Nazareth, where her parents lived, up to the temple to be dedicated to the Lord, and her father transferred his large estate to the temple trustees, since Mary now belonged to the temple. He had already deeded his palatial residence in Nazareth to Mary. She grew up a beautiful child, beloved by everybody. She was a great singer and composer of temple songs. It was customary for the temple virgins to remain in the temple until puberty, when they were permitted to marry, unless they voluntarily rededicated themselves unto the Lord, whereby they became perpetual virgins. Mary chose to remain a temple virgin. Because there was no male in her line, for the sake of her tribe she must needs marry, since the husband assumed the genealogy of his wife if there was no male on her line and she was legally known through her husband. Hence, Joseph, the husband of Mary, has two genealogies, his

own and that of his wife. However, Mary did not live with Joseph after the flesh, but remained a perpetual virgin known as "Joseph's Virgin." According to this tradition, Mary bore no other child than Jesus. Another tradition tells us that Joseph was a widower having three sons and two daughters, the sons being mentioned in the Scriptures as "the brethren of our Lord."

2. In following the tradition we have passed beyond the annunciation of the angel Gabriel, to which we return, Luke 1:26-38:

"Now in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And he came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee. But she was greatly troubled at the saying, and east in her mind what manner of salutation this might be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Most High: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee and the power of the Most High shall overshadow thee; wherefore also the holy thing which is begotten shall be called the Son of God. And behold, Elisabeth thy kinswoman, she also hath conceived a son in her old age; and this is the sixth month with her that was called barren. For no word from God shall be void of power. And

Mary said, Behold, the handmaid of the Lord; be it unto me according to thy word. And the angel" departed from her."

According to the tradition, Mary not only inherited her mother's property in Bethlehem, descending to her by legal right from David, but also her father's property in Nazareth, and hence she was not a poor woman, as is popularly supposed. Under the decree of Augustus, the individual had to appear in person for registration at the place of the taxing--that is, of the family--to show that the owner was still living. Hence, Mary and Joseph appeared in Bethlehem at the time of the census or registration preparatory. This fact shows they had property. They were quartered in the stable of an inn, probably the ground floor being devoted to animals, the upper part being devoted to guests, which is not uncommon in Palestine. In times of great crowds, such as at a tax-gathering season, the animals were turned out into an open court, the inn being built in the form of a quadrangle. The stalls or mangers were renovated and spread with clean straw or rugs or some other material, and used by guests, owing to the crowded condition of the inn. Even the richest might thus lodge temporarily in a manger. The Bible account says Joseph and Mary lodged in the stable "because there was no room for them in the inn." Probably many other well-to-do people did the same thing for the same reason. All this shows why Mary was away from her home at this critical time, for just at this juncture the time arrived for her to be delivered of her child, and she brought forth a son and called his name Jesus. The swaddling-clothes in which Jesus was wrapped were probably the embroidered silken garments showing the tribe and family to which the child belonged, handed down in the family from generation to generation. The

idea that Jesus was wrapped in the rags used to groom the cattle is an unwarranted assumption. The prudent Mary, called from home at such a critical time by a stern decree of a Roman ruler, would not have gone unprepared. She doubtless took the swaddling-clothes of her family. One garment must have been white; striped with the royal blue, as this was the color of royalty; for Mary was of royal family, tracing her lineage to David, and the shepherds who heard the angels' song and the announcement of the angel were told that they would find the babe wrapped in swaddling-clothes. This did not mean rags, but rich embroidered silken scarfs or garments. Mrs. Mountford describes these swaddling-clothes, which she says are in use among the Jews in Palestine until this day. Since the various clothes indicate the genealogy of the child, they would differ with different families and would serve to identify the child. Hence, the shepherds who came to worship the child were told they would be able to identify him by the swaddling-clothes.

II. The childhood of Jesus.

We may speedily pass over the childhood of Jesus, because the Scripture account is very brief, but very few glimpses of him being given. The coming of the Magi is an interesting fact pointing to the expectancy that existed in far-away Persia, aroused maybe by the prophecy of Zoroaster, or possibly by the Jewish Scriptures, with which the Persians were acquainted, or by both.

After the days of Mary's legal purification were over, they took the child to Jerusalem to dedicate him to the Lord, according to the law concerning first-born sons. Here the aged Simeon received him into his arms and broke forth in these eloquent words (Luke 2:29-32):

"Now lettest thou thy servant depart, Lord,
According to thy word, in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all peoples;
A light for revelation to the Gentiles,
And the glory of thy people Israel."

The aged Anna, a prophetess, rejoiced in beholding Him, and spoke of Him as the Redeemer of Israel. If this is the Anna of the tradition given above, she was the grandmother of Jesus according to the flesh.

2. The next glimpse we have of Him is soon after, when he is borne into Egypt by Joseph and Mary to escape the vengeance of Herod. The peril over, he is brought back; but, instead of being taken to Bethlehem, he is taken to Nazareth, the home of Joseph "and Mary, where his childhood days are spent. Luke says that the child "grew and waxed strong, filled with wisdom, and the grace of God was upon him." One other little glimpse is given: When he was twelve years old his parents took him up to Jerusalem when they attended the annual feast of the Passover. They may have taken him up to some of the annual feasts before and after this time, but this visit alone is mentioned. He became separated from his parents, and, after searching, they found him in the temple, sitting in the midst of the teachers, causing them great astonishment by his "understanding and his answers."

III. The early manhood of Jesus.

1. For the next eighteen years Christ dwelt at Nazareth, and his life during this long period is left to the imagination to fill in. Tradition says Joseph, his supposed father, was a carpenter. This was a very honorable calling. I can do no better than to give a somewhat lengthy quotation from Mrs. Mountford's book, "Jesus

Christ in His Home Land," pp. 91-93. Mrs. Mountford was born and reared in Jerusalem, and is exceedingly well posted on the customs, habits and traditions of the Jews in Palestine, past and present.

"The position of carpenter in Palestine is one of great honor. No other tradesman could attain to the position of a high priest except a carpenter. We have a proverb that says, 'He who doesn't teach his son a trade teaches him to steal.' And so carpentering is one of what we call the high trades. It was Joseph who was the carpenter. The question was, 'Is this the carpenter's son?' Now, you will find that Joseph was of the line of the carpenters of the house of David, and you will find to-day that the king of England is a carpenter by trade. All kings have to learn a trade. Emperor William is a carpenter by trade; the crown prince of Germany has only now completed his tuition in the trade of carpenter. The word 'pontiff' means a builder, a carpenter. 'Pont' means bridge, 'pontiff' a builder. The Pope would be called a carpenter. So it was always an honorable thing to be a carpenter. I don't know why we get the idea that Joseph was poor because he was a carpenter. We haven't got such very poor carpenters. It doesn't say he was a worker of wood. Among people that are workers of wood we find a good deal of poverty, but it says he was a carpenter, a *Nadjar*; that is, in our language, a master carpenter and builder. I don't know that your carpenters here are poor. I have traveled almost the length and breadth of the United States, and yet I have never come across what you call a poor carpenter. Joseph, therefore, was the carpenter of the temple, and a synagogue builder, as he was also the agricultural carpenter of Nazareth.

"An agricultural carpenter must be a great genius. He has to invent and make agricultural implements for

every kind of farm. It is not like what you do here. You turn out your agricultural implements by the thousands or tens of thousands, and you can use them in every State and in every land. It is not so with us. Every couple of acres of land are entirely different. And so this agricultural carpenter had to be a very clever man, because he had to make his implements to suit the land. Here the first acre is beautiful soil; the second is all covered with cobblestones; and the third is all rock, probably covered with a layer of six inches of soil upon it, and he has to make ploughs and instruments to suit that particular soil.

"You will see our carpenter sitting any afternoon on the doorstep of his shop. Why, a carpenter is also a judge in our land. Anybody having a quarrel with another goes at once with him to the carpenter to settle it, and says: 'You are the one that invents implements, you are the one that mends them, you are a genius in our village. We have had a quarrel. This man has abused me.' Come, now, let us go to the carpenter. What do you want to go to the law for, and have a lot of bother with the lawyers and all that sort of thing? And he comes and adjusts their quarrels. He says, 'Let us reason together.' And so he is a great man. He becomes a sort of judge among them; he is beloved by the whole place."

This gives us a vivid picture of what the life of Jesus must have been during the eighteen years concerning which the Scriptures are silent. Jesus doubtless learned the carpenter trade, such as it was in Palestine in his day. He was, no doubt, an industrious, hard-working young man, and his position in the carpenter shop no doubt brought to him and gave him an understanding of their difficulties, perplexities and problems.

2. What about his education, do you ask? Well, it is evident he was not a man of the schools, but he is not the only man that was grandly developed without academic training. First of all, he was a perfectly endowed individual physically, intellectually and spiritually. In other words, he had a perfect natural basis to begin with. Then, he had Mary for a mother, the chosen of God to be his companion and teacher. He was doubtless well instructed in the law and history of his people at her hand. Then, he lived in close contact with a synagogue, an institution of learning of no mean kind, and no doubt all his opportunities were fully utilized by him. His experience in the carpenter shop and all that he would hear there from day to day, since according to Mrs. Mountford it was a sort of council chamber, must be recorded as a strong factor in his education. Hence it was that Jesus appeared in public at the age of thirty with mature mind, clearly defined ideas, purpose definitely formed, fixed and determined in his life plan so that nothing could turn him aside thereafter. He moved forward to his goal without wavering or hesitation. He could not be surprised, hastened or retarded, but acted with a poise and self-restraint such as has been seen in no other.

III. The baptism of Jesus.

John the Baptist was in the midst of his work as the harbinger of Christ. He had been preaching about six months when the culminating event of his ministry occurred. Jesus had reached the age of thirty, having remained quietly in Nazareth awaiting God's good time to enter upon his great work. Since he grew in wisdom and stature, he doubtless grew in knowledge, and up to this time full consciousness of his mighty power may not have come to him. Certain it is, he had not exercised miracle-working power before this time, Romish tradition to the

contrary, for the record says he began his miracles at Cana of Galilee when he turned the water into wine. Now, however, the great work is to begin, and he came to be baptized of John in Jordan. John forbade him, saying, "I have need to be baptized of thee," but Jesus said, "Suffer it now, for thus it becometh us to fulfil all righteousness." Then John baptized him, and, coming up out of the water, the heavens were opened and the Spirit of God in the form of a dove descended upon him, and a voice came out of heaven, saying, "This is my beloved Son, in whom I am well pleased." Now, for the first time it may be, Jesus came into full knowledge that he possessed the powers of GOD, or it may be the full possession of these powers was now vouchsafed to him for the first time.

CHAPTER XXIV.

The Active Life of Jesus: Period of Introduction, of Growing Favor and of Popularity.

To trace the travels of Jesus consecutively as he went from place to place is impossible, since the Gospel records do not present the events of his life in consecutive chronological order. Any extended journeys or routes that might be assigned to him would be more or less conjectural. It is, however, possible to get an idea of the extent of his travels by noting the points at which he is found from time to time. After his baptism he never remained long at any given place. The record says he "went about doing good." He traveled over the whole of Palestine, from the wilderness of Judea on the south to the borders of Tyre on the north, and from the "Great Sea" on the west to the highlands of Bashan on the east. Thus he came into personal touch with the people of all classes, knew their condition, their joys and sorrows, and entered into the fullest sympathy with them. He healed them, taught them, helped them by every possible means. Morning, noon and night was rendered sacred by some beneficent ministry. Nothing that concerned his fellow-men was a matter of indifference to him.

I. The early ministry of Jesus: Introductory period. Time, about six months.

1. So far as we know from the record, Jesus lived in obscurity in Nazareth till he was thirty years old, as was mentioned in the previous chapter. The first trip mentioned, barring the one to Jerusalem when he was twelve years old, is his journey from Nazareth to the Jordan,

doubtless at a point near Jericho, to be baptized of John. By the most direct route he must have traveled a distance of about sixty miles. It must not be supposed that Jesus' appearance on the scene was entirely unexpected. John the Baptist had announced a coming one, which must have aroused an expectancy, but he failed to give the people a true idea of the Messiah. Jesus was misunderstood throughout his whole life by even his apostles. All were looking for a temporal ruler who would restore the kingdom to Israel. Not until after the resurrection did the nature of the kingdom dawn upon the disciples. The plenary endowment of the Holy Spirit was vouchsafed to Christ at the time of his baptism.

2. From the Jordan Christ went up into the wilderness to be tempted of the devil. We can not venture upon an explanation of the deep significance of this circumstance in this connection. Various authors who have written on the life of Christ have had much to say that is suggestive and instructive.. The traditional place of the temptation is Mount Quarantania, not far from Jericho and a little north of the road leading to Jerusalem.

3. After the temptation, it would seem from John's testimony (John 1:35-37) that Jesus resorted again to the Jordan, where John the Baptist a second time bore testimony concerning him, saying: "Behold, the Lamb of God!" Two of John's disciples who heard him speak followed Jesus and became his disciples. One of these was Andrew, the other doubtless was John. The former brought his brother Simon, who was at once enlisted and named Peter by the Master. On the next day two more followers were attached to him, Philip and Nathaniel, making five in all.

4. Jesus then departed for Cana of Galilee to attend a marriage, and arrived there on the third day. Here he

performed his first miracle, turning water into wine. If this miracle has any special spiritual significance--and I like to think of it in that way--it means that instruction should be turned into good deeds, since symbolically water signified instruction and wine good works. In this view of the case, what more appropriate miracle could he have wrought as a beginning of Christianity? May we not learn that all the instruction we receive is for the sake of good works? "If any man thirst, let him come to me and drink," said Christ. Why? Evidently that he may be fitted for service to his fellow-men. Of course, great blessings come to the instructed man, but service is the ultimate purpose of knowledge.

Next in order follows:

II. Christ's ministry between the first and second Passover: Period of growing fame.

1. Soon after the wedding at Cana, Jesus went to Jerusalem to attend the Passover. The route he took is purely conjectural. At least three lines of travel were open to him. The important fact is that he appeared at Jerusalem and made his presence felt by cleansing the temple of those who sold animals, and by driving out the money-changers who had introduced their business into the sacred precincts. He charged them with having made God's house a den of robbers. Jesus had been to Jerusalem at least once, and probably oftener, in company with his parents, and had no doubt witnessed the disgraceful scenes in the temple before this time. Now, having fully entered upon his mission, he felt impelled to correct this abuse. The offenders could not stand before him, invested as he was with inherent authority. We gather from John's record that other signs were wrought, causing many to believe on him. It was on this occasion that Nicodemus came to him by night and received that

wonderful lesson as to the nature of the kingdom and the terms of admission. The discourse of Jesus on that occasion is one of great depth and power.

2. He then retired to some point in Judea not far distant, and baptized, by the hand of his disciples, great multitudes. John was baptizing in AEnon at the same time. His disciples came to him and told him of the work being accomplished by Jesus, saying, "All men come to him." Then John did a noble thing. Instead of showing envy or jealousy, as a smaller man would have done, he again bore witness to the Christ in the following impressive words (John 3:28-36): "Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, that standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is made full. He must increase, but I must decrease.

"He that cometh from above is above all: he that is of the earth is of the earth, and of the earth he speaketh: he that cometh from heaven is above all. What he hath seen and heard, of that he beareth witness; and no man receiveth his witness. He that hath received his witness hath set his seal to this, that God is true. For he whom God hath sent speaketh the words of God: for he giveth not the Spirit by measure. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

This ministry of Christ, about which so little is said, occupied six months or more. The whole time seems to have been spent in Judea. Owing to the meager accounts of the Gospel writers, our knowledge of the events of the

period is very limited. He was doing preliminary work. Popular favor is necessarily preceded by a period of obscurity. The time spent, however, was not without fruit. Multitudes flocked to hear him, as we learn from the brief account of John. No doubt much instruction was given. He was forming the nucleus of his coming kingdom. At the close of his stay in Judea about a year had elapsed since his baptism.

3. About this time John was cast into prison and Christ departed into Galilee. He returned the shortest route, by way of Sychar in Samaria, the ancient Shechem. Jacob's well was near to the town, and, it being high noon, Jesus sat down on the well to rest while his disciples went into the city to buy food. During the interval a Samaritan woman came to draw water. This led to a conversation, which revealed to her that he was the Messiah and sent her back to the city with the wonderful news. The result was that many of the Samaritans believed on him.

4. After the event at Sychar, Jesus proceeded into Galilee, where he was gladly received by the people, his fame having preceded him through reports of those who had attended the Passover several months before at which Jesus had figured so conspicuously. He seems first to have visited Cana, where he had turned the water into wine. While there he was visited by a nobleman living at Capernaum, fifteen miles distant on the shore of Galilee, who besought him to come down and heal his son, who was very sick. We learn from this that the fame of Jesus was spreading rapidly. No doubt an account of the miracle of turning the water into wine had been carried to Capernaum, and possibly the nobleman had learned of the miracles wrought at the last Passover. Therefore, as soon as he heard that Jesus had returned

from Judea, he sought him out and requested his help in behalf of his son. Jesus said to him, "Go thy way; thy son liveth." As he returned he was met by his servants, who said, "Thy son liveth," and upon inquiry it was found that improvement began at the hour Jesus had said, "Thy son liveth." This caused the nobleman and his household to believe. This was the second miracle wrought in Galilee.

5. Jesus soon after visited Nazareth (some, however, put this visit before the one to Cana), and appeared one Sabbath morning in the synagogue, where he read the Scriptures and addressed the people. He read a Messianic prophecy from Isaiah and applied it to himself. At first his words produced a wonderful effect, but afterward a reaction set in and they thrust him out of the synagogue and attempted to cast him from a precipice near at hand, "but he passing through the midst of them went his way and came down to Capernaum, a city of Galilee." Nazareth was his home no longer. He was rejected by his own townsmen, thus verifying the adage, "No prophet is without honor save in his own country."

6. Capernaum was now the center of his activities, and he continued to make it his home for a considerable period. Bethsaida and Chorazin were towns in close proximity. The woes of Jesus fell on these three cities because so much of his active ministry was performed in this immediate neighborhood and they repented not. The wonderful works of Jesus were now wrought in lavish abundance. Making Capernaum his headquarters, he journeyed forth in different directions; westward, around the lake, and eastward his journeys were taken, making occasional returns to Capernaum for brief stays of a few days at most. To point out the many miracles recorded in the Gospels that Jesus performed during this

period would carry this account far beyond the limits I have set for this chapter. The healing of the demoniac in the synagogue and the healing of Peter's wife's mother are referred to this time. Also a trip throughout Galilee is made in company with his disciples.

7. During this time Jesus called four of his apostles--Peter, Andrew, James and John. Matthew was added later, and perhaps others whose calls are not particularized in the Gospels. In Luke 6:13-16 we read of Jesus calling his disciples to him and choosing twelve apostles, who are specifically named. This seems to have been a mere formal action, the selections having taken place before. At least, we know this to have been true in the five cases just mentioned.

8. In a brief time his fame grew and spread over the country far beyond the limits of Galilee. Crowds gathered around him, growing sometimes into the thousands-. Galilee was in a blaze of excitement. Now we can see why he did not at this time boldly announce himself as the Messiah. To have done so would have probably stirred up a revolution against the Roman Government. The Jews did not understand the spiritual nature of his kingdom, and if he had announced himself as the Messiah they would have undertaken to seat him on a temporal throne.

We now come to:

III. Christ's ministry between the second and third Passovers of his ministry: Period of greatest popularity.

1. Jesus now went up to Jerusalem to one of the feasts of the Jews, probably the Passover. If so, it had been a year since his previous visit, and he arrived at this time with all the prestige of his wonderful work in Galilee attaching to him. In the fifth chapter of John we have

an account of the healing of the impotent man at the pool of Bethesda on the Sabbath day, and the consequent murmuring and persecution of the Jews on the ground that it was not lawful to heal on the Sabbath. This led Jesus to deliver a discourse in his own defense, in which he sets forth in an unequivocal way his divinity.

2. It is exceedingly hard to locate many of the events of Christ's ministry with accuracy. Writers on the life of Christ are by no means agreed on the order of the events, and many can not be definitely placed as to time. Any order we may choose must be more or less tentative and open to revision. Dogmatism, under the circumstances, is entirely out of place. With this explanation we will follow the order of events as seems most probable, and we will have at least some good authorities on our side.

After the Passover, Jesus turned his face again toward Galilee. The events may be enumerated in the following order: Plucking of the ears of corn on the Sabbath, probably on the way to Galilee; healing on the Sabbath in the synagogue at Capernaum, withdrawal of Jesus to the mountain and the choosing of the twelve referred to before. The Sermon on the Mount--the traditional site is a mountain on the west shore of the Sea of Galilee. The healing of the centurion's servant in Capernaum, the raising of the widow's son in Nain.

3. At this time a rather pathetic thing happened. It will be remembered that about a year after Christ's baptism, or possibly fourteen months, John the Baptist was arrested and thrown into prison, which was the occasion of Christ's leaving Judea and going back to Galilee. His place of confinement was Machaerus, the castle and palace of Herod, situated on the east side of the Dead Sea. His ministry had lasted about a year and a half, assum-

ing, as is generally supposed, that he began to-preach six months before the baptism of Jesus. It will be seen that John had been languishing in prison many months, during which time Jesus had been at work in Galilee. Probably he grew discouraged---what could be more natural under the circumstances?--and sent a delegation to ask the question: "Art thou he that should come, or do we look for another?" Strange, do you say, that he should ask such a question after the very pointed testimony that he himself had borne concerning Jesus at the time of his baptism and soon after? But it should be remembered that Herod's prison was not a good place to-foster faith, and especially since Jesus did not speedily assert himself as the Messiah and rise into public favor, as no doubt John expected he would. Jesus said to the messengers (Matt. 11:4-6): "And Jesus answered and said unto them, Go and tell John the things which ye hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. And blessed is he, whosoever shall find no occasion of stumbling in me." Soon after, John was beheaded. Thus ended the career of a remarkable man, of whom Jesus said: "Among them born of women there hath not risen a greater than John the Baptist."

4. From the time of the formal calling of the twelve, their training became a very important part of Christ's work. A little later Jesus sent the twelve forth, two and two, to teach and heal, thereby preparing for his arrival the cities into which he would go, and giving the apostles some practical experience.

5. Jesus now makes a second circuit of Galilee, the exact route being merely conjectural. To this period belong the healing of the demoniac, the woes pronounced

against the Pharisees, discourses of Christ to the disciples and to the multitude, the parables recorded by Matthew, Mark and Luke, the stilling of the tempest, and numerous other incidents recorded, some of which belong to this period.

6. Jesus paid another visit to Nazareth, as appears from the record, and was again rejected. Herod heard of Jesus and decided it was John the Baptist arisen from the dead. The disciples having returned from their mission, Jesus goes with them across the lake, where the feeding of the five thousand took place, at which time the people were ready to take him by force and make him a king. After this Jesus came to his disciples on the lake, walking on the water. Following this, he discoursed to the multitude at Capernaum, saying that he was the bread that came down from heaven, which caused the Jews to murmur. Jesus answered them, again declaring himself to be the living bread that came down from heaven, of which if a man eat he shall never hunger any more, and he made the startling statement that whosoever should eat of this bread would never die. He clearly declared his divinity and his personal knowledge of the Father. All this was too much for them. They could not grasp the spiritual nature of his teachings, and even many of his disciples "went back and walked no more with him."

John says (chap. 7:1): "And after these things Jesus walked in Galilee: for he would not walk in Judea, because the Jews sought to kill him." About two and a half years of Christ's ministry had now been completed and another Passover was at hand.

CHAPTER XXV.

The Closing of Our Lord's Ministry.

It will help to a better understanding of the events of this year if we take into consideration the state of the public mind at this time. We will briefly glance at:

I. The attitude of the various classes.

1. The educated and worldly, such as the Sadducees and Herodians, treated him with indifference or affected to despise him, looking upon him as a misguided zealot or a pretender. It was not until his movement assumed large proportions and threatened to result in serious political complications that they deigned to notice the Nazarene. Then they made common cause against him with the Pharisees.

2. In the early part of his ministry the Pharisees seemed to take some interest. They were intensely religious and could not overlook a movement of a religious character that seemed to take hold upon the masses. They seemed to be in an inquiring frame of mind. They looked, if not with favor, at least not with open hostility, upon him. Some even invited him to their tables. In Luke 7:36 we have an instance in point. Jesus was sitting at meat in a Pharisee's house, when a woman of the town came and washed his feet with her tears, wiped them with the hair of her head and anointed them with ointment. They seem for a time to have been in an undecided frame of mind as to just where to place him. His miracles they could not deny, but still they were in doubt. They came to him asking for a sign, notwithstanding he had given them signs in abundance.

Gradually, however, the feeling against him grew and opposition became stronger. There were many things about Jesus that were offensive to the Pharisees: his disregard of their traditions; non-observance of the Sabbath—this was especially offensive; his kind treatment of the outcasts; his broad views, contrasting so greatly with their narrowness; his assumption of the highest prerogatives; his unsparing denunciation of them for their hypocrisy, all contributed to produce the fiercest hostility, which began at this time to show itself very decidedly, so much so that his life was in danger.

3. The common people, we are told, heard him gladly. There was a note of hope in his teachings that touched their hearts. Galilee, emancipated from the conventionalities and formalities of the ruling classes in Jerusalem and Judea, was a fruitful soil for the new religion. Here it spread rapidly, and enthusiasm knew no bounds; but at last a reaction set in. The Galileans, like the Pharisees, did not comprehend the spiritual nature of the kingdom. Christ did not move along the lines of their expectations. His miracles aroused them to the highest point of admiration, but he showed no disposition to become a temporal leader. They would have made him a king by force, but he skillfully avoided such an issue. Enthusiasm turned to indifference, and indifference to coldness. Accompanied by a few followers, he sought remote and quiet where, during the last year of his ministry, he continued the training of the twelve. He did not cease working miracles, and enthusiasm was the inevitable result, especially among new people; but the masses, where he had done most of his mighty works, with the fickleness is characteristic of the mob, turned away from him. Such was the condition at the time of the third Passover that occurred during his ministry.

We will next consider:

II. The closing work of our Lord in Galilee.

1. We have no account of Christ having attended the third Passover. Matthew says (chap. 15) that a deputation of scribes and Pharisees. visited him, inquiring why his disciples transgressed the tradition of the elders. Christ replied: "Why do ye also transgress the commandments of God by your tradition?" He denounced them for their hypocrisy, and applied the language of Isaiah to them: "In vain they do worship me teaching for doctrines the commandments of men." Smith says this deputation came, "hearing, perhaps, that Jesus was not coming to the feast."

2. Jesus now makes a fourth circuit of the country. He is found in the region of Tyre and Sidon, where he healed the Syro-Phoenician woman. Soon after Jesus visited Decapolis, a confederation of ten cities south and east of the Sea of Galilee. In this tour of Palestine many. miracles were wrought, among which was the feeding of the four thousand. Next a journey is made to Caesarea Philippi, where he propounds the question, "Who do men say I am?" and received the answer, "Thou art the Christ, the Son of the living God." Jesus pronounced a blessing on Peter, and said, "On this rock I will build my church," which shows that the church was still future, but now it was very near at hand. Jesus foretells his own death and resurrection.

3. We now come to the transfiguration. Taking Peter, James and John, he went up into a mountain (the exact location is unknown), and was there transfigured before them. Moses and Elijah appeared on the scene, and a voice from heaven came, saying, "This is my beloved Son, in whom I am well pleased; hear ye him." These disciples never forgot the scene they witnessed on

that occasion. Peter, in his second Epistle, speaks of having been "with him in the holy mount." One great lesson of the transfiguration seems to have been the visible manifestation of Christ's glory and the formal announcement of God that now Christ is the authoritative teacher, as Moses had been under the dispensation now rapidly drawing to a close.

4. A few remaining events took place before Christ went south to Jerusalem. Coming down from the Mount of Transfiguration, he healed a dumb demoniac. He again foretold his death. Then followed the taking of the tribute money from the mouth of a fish, the contention of Christ's disciples as to who should be greatest and his answer, the sending out of the seventy, the departure from Galilee for Jerusalem and his rejection on the way by the Samaritans, the healing of ten lepers in Samaria.

We now come to:

III. The festival of tabernacles and the events up to the last week of Christ's life.

1. In John 7:14, we read: "Now about the midst of the feast Jesus went up into the temple and taught." His teaching had its characteristic directness and force. Some said: "Is not this he whom they seek to kill? . . . Do the rulers know that this is the Christ?" Presently Jesus declared that he knew the Father and had come from him and had been sent by him, whereupon they sought to take him; but no man laid hands on him, because his hour was not yet come. Many believed on him and said: "When Christ cometh, will he do more miracles than this man hath done?" This displeased the Pharisees greatly, and they sought to have him arrested, but their efforts failed. When the officers returned and "were asked why they had not brought him, they replied: "Never man spake like this man."

2. Jesus repaired to the Mount of Olives to spend the night, and returned to the temple the next day, and many people gathered around him to hear his teachings. They brought a woman taken in adultery to him, but his manner of dealing with the case utterly confounded her accusers and showed Jesus' skill in dealing with a sad but delicate matter.

3. It is difficult to decide the next step in our Saviour's life. Did he return to Galilee, or did he not? The majority agree that he did in order to make a place for Luke's narrative--chapter 10:17 to chapter 18:14. Without presuming to decide as to the matter of fact, we will mention the events recorded mostly by Luke, but a few by the other Gospel writers, that are supposed to fill this period, no matter just where they occurred. Some may have occurred in Galilee, some evidently in Perea, and some in Jerusalem and vicinity. The conversation with the lawyer, calling forth the parable of the good Samaritan, occurred about this time, probably before Christ left Jerusalem. Christ is entertained at Bethany by Mary and Martha, at the request of his disciples 'he teaches them to pray, the seventy return from their missionary tour, a man born blind is healed on the Sabbath, Jesus attends the feast of Dedication and again offends the Jews by his teachings, he retires beyond Jordan, returns to Bethany and raises Lazarus from the dead, returns beyond Jordan again to escape the Jews. The following parables fall into this period: Parable of the lost sheep, parable of the unjust steward, parable of the rich man and Lazarus, parable of the importunate widow, parable of the laborers in the vineyard.

The closing events prior to his Passover week are the blessing of the little children, his conversation with the rich young man, a third foretelling of his death, healing

of two blind men near Jericho, entertainment given him by Zaccheus, going up to Jerusalem to attend the fourth and last Passover of his ministry.

We now come to:

IV. The closing chapter of Christ's wonderful life.

1. Following the triumphal entry, Christ goes back and forth from Bethany, remaining through the day in Jerusalem and lodging at night in Bethany. He cursed a barren fig-tree, and cleansed the temple. Jesus taught in the temple, answered those who demanded his authority for cleansing the temple, delivered the parable of the two sons, of the wicked husbandman, of the wedding garment. He foretold the doom of the temple, saying not one stone should be left upon another. From Mt. Olivet he looked down on the city and wept over it. He pronounced woes against the scribes and Pharisees, warned his disciples against them, answered the question of the Pharisees about the resurrection and the question of the lawyer about the great commandment. He commended the widow for throwing into the treasury her two mites, saying she had given more than they all. In the meantime, Judas enters into agreement with the chief priests to betray him.

2. On the night in which he was betrayed he instituted the memorial supper. Jesus washed his disciples' feet, an act symbolizing service. He pointed out the traitor, and Judas went out to arrange for delivering him into the hands of the Jews. He foretold the fall of Peter and the scattering of the twelve. He then comforted the disciples and promised the Holy Spirit. He declared himself to be the true vine and his disciples the branches. Then he delivered that wonderful prayer for his disciples and for the unity of all who shall believe on him. Then he withdrew to the garden of Gethsemane. I will not

dwell upon the harrowing scenes of the garden and the judgment halls of Herod and Pilate. Jesus is crucified, the earth shudders at the awful deed, and the sun hides its face.

3. From the standpoint of the people of his time, and even from the viewpoint of his apostles before his death, he seemed to have suffered utter defeat and irretrievable ruin, but he knew the end for which he had come into the world. He marched deliberately to death, foretelling as he went the awful tragedy to which he was hastening, and no persuasion could turn him aside. He knew that he was the divinely appointed Lamb to die for the sins of a world, to whom all the lambs slain on patriarchal and Jewish altars pointed. So he yielded himself a willing sacrifice and died on a Roman cross between two thieves, "despised and rejected of men, but chosen of God and accepted." He declared that no man took his life, but that he laid it down himself. He also said, "I have power to lay it down, and I have power to take it again." So, after three days, fulfilling type and his own words, he rose from the dead, bringing life and immortality to light, thus achieving his greatest victory. No such life was ever lived, no such words were ever spoken, no such deeds were ever performed, and no such victory was ever won as he lived and spake and wrought and achieved.

4. His remaining life on earth was brief. Forty days were spent giving ample proof of the verity of his resurrection and in giving parting instruction to his disciples. Then the words for which the ages waited were spoken: "All authority hath been given unto me in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father, Son and of the Holy Spirit, teaching them to observe all things whatsoever I commanded you; and lo, I am with

you alway, even unto the end of the world." Having thus commissioned his disciples, he ascended to heaven from the top of Olivet, to take his seat on the throne until he shall bring all enemies under his feet.

CLOSING REFLECTIONS.

Christ demonstrated his wonderful claim to have come from God and to be equal with GOD, by a variety of miracles which, when examined, show him to have possessed all the powers that can conceivably belong to GOD. He completely revealed the Father in his life. He said, "He that hath seen me hath seen the Father." He uttered great truths that only Divinity can know. He declared the great principles of his kingdom. He promulgated the finest ethical system the world has ever known. He demonstrated the universality of his nature in his dealings with all classes, showing himself to be entirely without race feelings or class prejudices. He selected his apostles and trained them by personal contact and teaching throughout his entire ministry, and made out of them the grandest body of men that mankind has ever produced. He did not found a hospital and invite the sick to be brought to him, but he journeyed over Palestine and healed the sick wherever he went. His works were so abundant that one of his biographers said, by a figure of speech, that if all he did was written down, the world would not contain the books. He did not establish a school, but went about not only "doing good," but teaching men, the chosen twelve going with him and getting the benefit of all he said in public, and no doubt-of much given to them in private. So wonderful was his teaching that he has come to be known as "The Great Teacher." He stands in a class by himself, no one of all the millions of earth presuming to contend for the su-

premacy with him. Any one to-day who would do so would at once be written down as an insufferable egotist and he would receive the execration of all right-minded men. He laid the foundations of a universal spiritual kingdom that holds in its grasp the destinies of our race.

CHAPTER XXVI.

The Inauguration and Establishment of the Kingdom of God.

After the preparatory steps running through the Patriarchal and Mosaic dispensations had been taken and Christ had established his claims by mighty works; after he had enunciated the great principles of his kingdom, selected his ambassadors, accomplished the great facts of the gospel in his death, burial and resurrection; after he had given his great commission and ascended to heaven, there to be crowned King of kings and Lord of lords, the time had arrived for the final step in the majestic progress which God had been making through the ages. The time was at hand for:

I. The inauguration of the new institution, otherwise called the kingdom of God, for which the ages had unconsciously waited.

1. In harmony with the instructions of Christ before he ascended to heaven, the apostles were waiting in Jerusalem to be endued with power from on high before entering upon their divinely appointed work. The promised power came on the first Pentecost after the resurrection. The record says (Acts 2:1-4): "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak

with other tongues, as the Spirit gave them utterance."

2. Peter, to whom keys of the kingdom had been given by Christ, was the chosen mouthpiece of the Holy Spirit on this occasion to preach the first gospel sermon in fact. Before this time the gospel had been preached in promise, but now for the first time its great facts were declared. Paul defines the gospel as follows: 1 Cor. 15:1-4: "Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain. For I delivered unto you first of all that which I also received: that Christ died for our sins according to the scriptures; and that he was buried; and that he hath been raised on the third day, according to the scriptures."

3. The effect of the sermon was wonderful, coming as it did after the miraculous manifestations that had drawn the people together and had doubtless prepared them for the reception of the message. They were pierced in their hearts, and said unto Peter and the rest of the apostles, "What shall we do?" Peter replied: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit. . . . They then that received his word were baptized, and there were added unto them in that day about three thousand souls."

4. Here for the first time we have all the elements of the kingdom of God actually present: We have the King, Jesus Christ, seated on the throne of heaven; we have the territory, which is potentially the whole earth, for Jesus had appropriated it in the commission when he said preach the gospel to the whole creation; we have the law of citizenship as declared by the apostle Peter, "Re-

pent, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins;" and we have the three thousand Christians as the charter members, so to speak. Since they had already believed the testimony of Peter concerning Jesus, we learn that the conditions of entrance into the kingdom are faith in Jesus Christ, repentance, and a baptism in the name of Jesus unto the remission of sins. This is the law of citizenship everywhere applicable, and it is a noteworthy fact that all who came into the kingdom under the apostolic ministry complied with these conditions.

5. It is a significant fact the kingdom of God, otherwise called the church of Christ, was inaugurated on the first day of the week, the day of Christ's great victory over death. Pentecost came on the first day of the week. The fiftieth day after the Sabbath of Passover week, or counting from the morning after the Sabbath, falls on the first day of the week. (See Lev. 23:11, 15.)

II. The opening of the kingdom to the Gentiles is a very important fact.

1. This was an epoch-making event. Strange to say, though the terms of the commission were clear and unambiguous and authorized the preaching of the gospel to the whole creation for all time, yet even the apostles of Christ did not understand the universal purpose of the Master. They had so long been accustomed to looking upon the Jews as God's elect, they did not see "that God's purpose of grace embraced the whole human family. In other words, they did not understand that Israel had been elected not for its own sake, but for the world's sake. Failing in this conception of the matter, the Jews had become an exceedingly exclusive people, regarding themselves as better intrinsically than any other nation. Hence, a great middle wall of partition had grown up

between Jew and Gentile that forbade the apostles to go beyond the limits of their own people with the message of salvation. Several years passed while the apostles lingered in Jerusalem, apparently forgetful of the terms of the commission given unto them. God had to drive them out of Jerusalem by a persecution that arose upon the death of Stephen, and had to work two miracles to bring Peter, and Cornelius the first Gentile convert, together. Such is the strength and persistence of prejudice, and especially religious prejudice.

2. God's purpose was not to be thwarted by the exclusiveness of the apostles and their failure to understand the work committed to them. If they can not be sent forth in one way, then another will be found. Accordingly when Cornelius, a devout Roman, was praying unto God and seeking for light, as many another sincere and earnest man had done, God sent an angel to tell him to send to Joppa for Peter, who would deliver unto him the message of salvation. Some people hold that honesty, sincerity and devout religious feeling are all that is necessary for salvation. Cornelius had all these qualities and yet he needed to hear words whereby he might be saved. Thus the Gentile was prepared to receive the Jew. Peter must also be specially prepared to deliver the message, so God gave him a vision in which he was taught to call no man common or unclean. And almost immediately the messenger from Cornelius arrived and Peter was instructed to go with him, nothing doubting. Thus, the preacher and hearer were both prepared by Divine Providence. On his arrival at Caesarea, where Cornelius lived, Peter delivered his message, and while he spake the Holy Spirit manifested his presence by the same miraculous tokens as were present on Pentecost, this giving to the Gentiles the same tokens of divine favor as had been

given to the Jews when the kingdom was inaugurated.

3. One more thing had to be done. Peter's brethren had to be convinced that the Gentiles were entitled to citizenship in the kingdom. Peter, no doubt anticipating this necessity, had taken with him witnesses who saw all that was done. Accordingly, when Peter was called to account for his action in going with the gospel to a Gentile, he was able to vindicate himself not only by his own words, but by the testimony of creditable witnesses. Now the kingdom is inaugurated and opened up to both Jew and Gentile and ready to go forward on its mission of world-wide conquest.

III. The planting of the church throughout the Roman Empire.

1. To follow the fortunes of the early church does not come within the scope of this chapter. This history will appear in later chapters of this book on the life and labors of the apostle Paul. Saul of Tarsus was arrested in his mad career of persecution and was commissioned to go out as an apostle of the faith he once destroyed. Back and forth through Palestine, up into Asia Minor, over into Macedonia, down into Greece and across to Rome his journeys led him. Three great missionary journeys were made. He resided for considerable periods at Corinth and Ephesus and stopped at many important points and strengthened the churches. He declared that he labored more abundantly than all the others. His life was a stormy one. Persecution followed him everywhere, but still he kept on. The Judaizing teachers in the young church were especially active in their persecution. In reply to his critics Paul gives a summary of his claims after the flesh, his labors and persecutions (2 Cor. 11: 22-28): "Are they Hebrews? so am I. Are they Israelites? so am I. Are they seed of Abraham? so am I. Are

they ministers of Christ? (I speak as one beside myself) I more; in labors more abundantly, in prisons more abundantly, in stripes above measure, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of rivers, in perils of robbers, in perils from countrymen, in perils from the Gentiles, in perils in the wilderness, in perils in the sea, in perils among false brethren; in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without there is that which presseth upon me daily, anxiety for all the churches." Such was the price that Christ's ambassador had to pay for the privilege of service, but he counted it all joy for the Master's sake and came at last to a triumphant ending, declaring (2 Tim. 4:6-8): "For I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give to me at that day; and not only to me, but also to all them that have loved his appearing."

2. The planting of the church finds no parallel in the history. In face of all the power of the Roman emperor, despite the bitterest persecutions that history records, the infant church went steadily forward, extending its peaceful conquests far and wide, until it triumphed over its enemies and even captured the throne of the Caesars. But, alas! its triumphant course was destined soon to be arrested by the great apostasy which was foretold in the Scriptures and in the writings of Paul in particular. He declared that the "mystery of iniquity" had already begun

to work, and foretold the man of sin who would arrogate to himself the very prerogatives of God. But even this dire calamity that fell upon the church was not permitted under God to inflict a mortal injury. The yoke of bondage was in time thrown off by a few, then by more and more, until to-day the church is coming forth panoplied for the conflict and shining forth in her beauty, "fair as the moon, clear as the sun, and terrible as an army with banners."

CHAPTER XXVII.

Saul of Tarsus: Early Life, Conversion and First Christian Service.

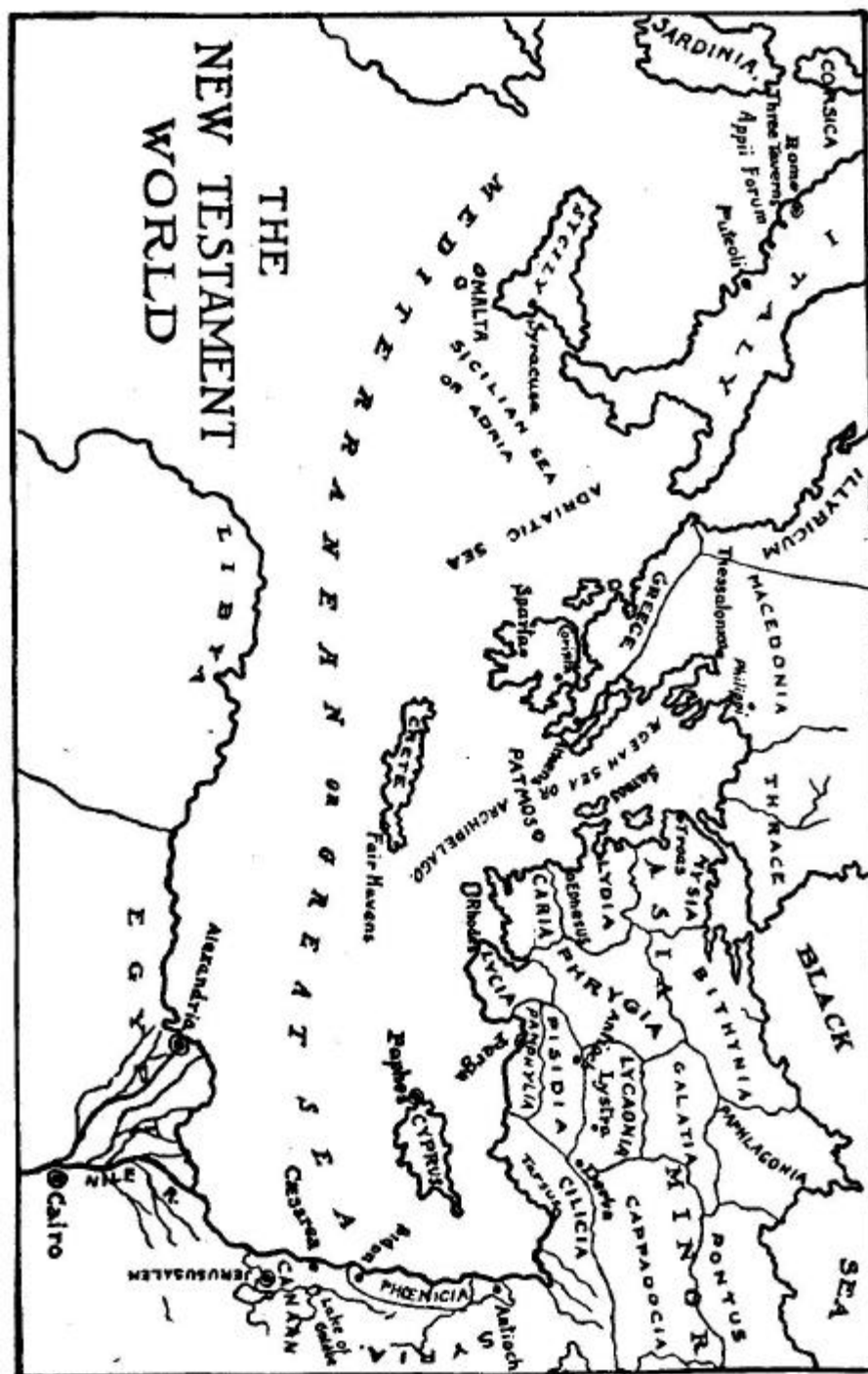
Reference was made to Paul the apostle in the closing part of the last chapter, but he was so prominent in the planting of the church that a brief summary of his labors and travels will not be out of place.

Aside from the Master he served, he has exercised a greater influence upon the destinies of mankind than any other historic character. If this seems to be a sweeping statement, we have only to glance at the wonderful influence of his life to be convinced of its truth. Without official position, without the prestige and power of wealth, without the patronage of the great, in face of the bitterest persecution that ever confronted a man, he moved calmly, serenely, surely forward in the performance of his God-given task, and accomplished a work that has molded the character of millions of individuals, shaped the destinies of nations and given to the world its highest forms of civilization. True, primarily, the credit for all these marvelous effects belong to Him of whom Paul delighted to call himself the servant, but as a secondary agency Paul stands forth pre-eminent, without a peer in all the Christian centuries. It is fitting that the God-man should have selected the most Godlike man of all the ages as his chief ambassador.

Let us glance first of all at:

I. The early Life and conversion of Saul.

1. He was born at Tarsus, the capital of Cilicia, a province of southeaster Asia Minor. It was an impor-



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tant place, called by Paul himself "no mean city." It enjoyed a large transport trade, being the point of distribution for the products of the central countries of Asia Minor. The population was large and wealthy, and quite cosmopolitan in character, the Greek element being an important factor. It was also an educational center, the seat of one of the three great universities of the time, the other two being located at Athens and Alexandria. Being a great commercial city and a university town, people from all parts of the world would naturally be drawn to it. In such an atmosphere the great apostle to the Gentiles spent his youth, which must be regarded as a providential circumstance, the atmosphere of the place no doubt having much to do with his freedom from race and class feeling, and breadth of view. Owing to its importance and character, Rome made it one of her free cities. Hence, its people were Roman citizens enjoying rights and privileges, which Paul took advantage of on one occasion.

2. Paul was born about the time of the advent of Christ, as near as can be ascertained. While he did not glory in the flesh, yet in reply to those who did he spoke of himself as follows (Phil. 3:3-5): "For we are the circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh: though I myself might have confidence even in the flesh; if any other man thinketh to have confidence in the flesh, I yet more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews; as touching the law, a Pharisee." In addition to the educational advantages of his native city, he was sent to Jerusalem for his religious instruction to the school of Gamaliel, the most celebrated teacher of the Jewish law in his day. As might have been expected, Saul became

an enthusiastic zealot for the traditions of his fathers, and toward the Christians, whom he regarded as apostates and heretics, he entertained the bitterest feelings of hatred.

3. From Saul the enthusiastic student of the law of Moses, to Saul the persecutor, was but a short step. No doubt seeing the gradual growth of the hated religion in Jerusalem, the center of the Mosaic institution, his hatred soon passed beyond all bounds, and he felt he was doing, God's service in persecuting the adherents of the despised religion. He entered into the dwellings of Christians and delivered men and women to prison and to death. So great was his zeal in persecution that in looking back upon his career after his conversion he called himself the "chief of sinners." He was present at the martyrdom of Stephen and held the clothes of those who stoned him. However, the speech, and no doubt the prayer, of the martyr must have made a deep impression upon him, for the influence is seen in his speeches after his conversion

4. Strange to say, this fierce persecutor was the man Christ picked out to become the chief advocate of the new religion. Matthias had been chosen by lot to fill the place of Judas the traitor, whether by divine authority or by unwarranted action we will not say. However this may be, Christ, who knows the hearts and purposes and qualities of men, saw in Saul the man needed for the planting of the church throughout the Roman Empire, and when he was nearing the city of Damascus, bearing a commission to make havoc of the infant church in that city, such as he had made with the church in Jerusalem, Christ in his dazzling splendor appeared to him at mid-day, causing him to fall to the earth, smitten with blindness, and saying, "Saul, Saul, why persecutest thou me?" Saul replied,

"Who art thou, Lord?" and the answer came, "I am Jesus of Nazareth, whom thou persecutest." Wonderful revelation. So deep was Saul's remorse that for three days he neither ate nor drank, but poured out his soul in prayer. In the providence of God, Ananias was sent to him to restore his sight and induct him into the kingdom by the appointed rite of baptism. The Scripture account is brief and pointed. Ananias said (Acts 9:17, 18): "Brother Saul, the Lord, even Jesus, who appeared unto thee in the way which thou camest, hath sent me, that thou mayest receive thy sight and be filled with the Holy Spirit. And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized; and he took food and was strengthened."

II. The early Christian training of Saul comes next into view.

1. Immediately after his conversion, Saul began to preach in the synagogue, testifying that Jesus was the Son of God, which no doubt stirred up bitter opposition.

Soon after he withdrew into Arabia, and for three years is lost to sight. The name "Arabia" is sufficiently elastic to cover the wilderness of the forty years' wanderings, or at least a part of it. It is not improbable that the region of Mt. Sinai, where the law was given by the hand of Moses, may have been the place where he spent this time. He could not fail to have been deeply interested by the associations of the place. All this, however, is mere conjecture. Why did he go into retirement after his conversion? This is an interesting question. No doubt he needed time to adjust himself to the new situation. It seems to be not an unusual thing for great men, when about to enter upon a phenomenal work, to spend longer or shorter periods in solitude as a preparation for their task; or sometimes, in the divine providence, a long period

of solitude has preceded. Moses spent forty years in the solitudes of Midian before entering upon his great task. Jesus waited quietly in Nazareth till he was thirty years old before coming forth to do his work, and immediately after his baptism he spent forty days in the wilderness passing through his remarkable temptation. Luther very early in his wonderful career spent several months in solitude. So Saul's experience is not unique or strange. It takes time to secure the poise and mental adjustment necessary for a world-embracing work.

It may have been that Saul's withdrawal into Arabia was in part for the sake of allowing the anger of the Jews to cool off, since his complete change of front must have caused very bitter feeling.

2. After three years Paul returned to Damascus, but soon had to flee from the city, owing to Jewish persecution. This shows that the feeling concerning him had not yet died out. Then he went up to Jerusalem, but there he found himself an object of jealousy and suspicion among the disciples, whom he had not long before persecuted. Through the influence of Barnabas he was finally received into the fellowship. In giving his motive for going up to Jerusalem, Paul says he desired to see Peter, and that he abode with him fifteen days. These must have been profitable days for Saul, since he could receive at first hand all the marvelous incidents connected with the life of the Master, whose servant he had now become. Doubtless these days were no less profitable to Peter.

3. Finally, persecution from the outsiders drove Saul from Jerusalem, and he went to Tarsus. There is no record of Saul's labors in his native city, but we can well understand that his zeal and energy did not permit him to remain idle. No doubt he planted churches throughout the province, for either he or somebody did so, since

Paul, a few years later, went on a tour through Syria and Cilicia strengthening the churches.

4. So far, the gospel seems to have been confined to the Jews very largely, but a day for wider extension was at hand. Peter had opened the kingdom to the Gentiles, and certain Hellenistic Jews from Cyprus had begun to preach in Antioch, situated about three hundred miles from Jerusalem, and the third largest city in the Roman world. Luxury and idolatry, with its hideous vices, had so corrupted the people that it vied with the most voluptuous cities of the Roman world in its disgusting immoralities. It contained about 150,000 inhabitants, or possibly more. It was celebrated for its artistic refinement and for the cultivation of literature. This shows that fine secular culture can not save a people from the foulest immoralities, which fact is also attested by the history of Athens, Corinth and Rome. It was the birthplace of Chrysostom, and the theater of his labors for a long period." It was the scene of the earliest triumphs of the gospel among the Gentiles. Paul, by request of Barnabas, went to this city, and he made it the center of his missionary labors. Saul and Barnabas labored together at Antioch for a whole year. No doubt Saul addressed many a large assembly in this center of education and culture, for his learning and eloquence were well calculated to draw great crowds together. It was at Antioch that the disciples were first called Christians. The church at Antioch had been imbued with the true Christian philanthropy, for when the disciples at Jerusalem were in want, because of famine, they sent contributions by the hand of Barnabas and Saul to relieve their distress. It was from Antioch, at a later time, that Paul and Barnabas went up to Jerusalem to inquire of the apostles and elders concerning the question of circumcision which had been

raised by certain Judaizing teachers that had come down from Judea to Antioch. It was very hard for the early Jewish Christians to get the distinction between Judaism and Christianity clearly in their minds. This is not strange, under all the circumstances, but it is strange that any in this day should make that mistake. Romanism is a mingling of Judaism, Christianity and paganism, and Sabbatarianism is a mingling of Judaism and Christianity. The tendency to make Christianity a purely legalistic system smacks strongly of Judaism.

CHAPTER XXVIII.

The Missionary Journeys of Paul.

Christ had chosen Paul for a world-wide work. He was destined to be the instrument for planting the church throughout the Roman Empire. Up to a certain point his work was more or less local. He was undergoing the training for the great work to which God had called him. He was pluming his wings for lofty flight. This is an illustration of the fact that it takes a long time to prepare a man for a really great work. When Paul was ready, and the time came, he entered upon his divinely appointed career.

We sketch in brief outline:

I. The first missionary journey, A. D. 46, 47.

1. As certain prophets and devout persons in the church at Antioch were fasting and praying, the Holy Spirit said, doubtless by mouth of one of the prophets, "Separate me Barnabas and Saul for the work whereunto I have called them. Then when they had fasted and prayed and laid hands on them, they sent them away." This is the beginning of Paul's first missionary tour. They repaired to Seleucia, the seaport of Antioch sixteen miles distant, and embarked for Salamis, a city of Cyprus but a few hours sail from their port of departure. On reaching Cyprus they began to "announce the word of God." When they had gone through the island, they came to Paphos, the home of the Roman proconsul Sergius Paulus. Here Paul inflicted severe punishment on Elymas the sorcerer, smiting him with blindness, which event deeply impressed the proconsul and led to his con-

version. About this time the name Saul was changed to Paul; just why is a matter of conjecture. It is not improbable that he may have borne the name of Paul from youth as a Gentile name, Saul being his Jewish name. It might well be that the name Paul took precedence over his Jewish name, since now his labors among the Gentiles became more abundant, although he never ceased to appeal to his own people. Some have advanced the idea that the name Paul may have been taken from Sergius Paulus, the distinguished convert of Cyprus. However the case may be, about this time Saul began to wear the new name Paul, by which he was universally known until his death.

2. From Paphos the missionaries set sail for Perga, a city of Pamphylia. Here John Mark left Paul and Barnabas and returned to Jerusalem, probably being dismayed at the perils of the journey, or it probably may be from jealousy of Paul, whose force of character had now given him the ascendancy over Barnabas, who before had seemed to be the leader.

3. From Perga they went to Antioch in Pisidia, a city memorable in apostolic history. The missionaries went into the Jewish synagogue at that place and, opportunity having been given, Paul stood up and delivered the speech recorded in Acts 13:16-41. It produced a strong impression, and the hearers requested that the message be repeated on the next Sabbath. So much interest was aroused during the week, that the whole city came together to hear Paul the second time. The Jews, seeing the interest taken by the Gentiles, were filled with envy and contradicted Paul and blasphemed. Paul, seeing the uncompromising hostility of the Jews, said: "Since you judge yourselves unworthy of eternal life, lo, we turn to the Gentiles." The Gentiles were glad and glori-

fied God, but the Jews waxed more bitter, and from this time forward the Jewish element in the cities visited opposed the work of these missionaries by every means in their power.

4. From Antioch they passed on to Iconium, situated in a vast plain in the interior of Asia Minor. There the experiences of Antioch were repeated. Many believed, both Jews and Greeks, but a strong opposition also developed, fomented by Jewish prejudice. Later this city became famous as the cradle of the Turkish power.

5. From Iconium the missionaries passed eastward into Lycaonia, which contained the cities of Lystra and Derbe. At the former place, on account of the healing of an impotent man by Paul, sacrifice was about to be done to them. Barnabas was looked upon as Jupiter, no doubt being more commanding in appearance, and Paul as Mercury, because he was the chief speaker. The people said, "The gods have come down to us in the likeness of men." The attempt to offer sacrifice gave Paul an opportunity to deliver the address found in Acts 14: 14-18. However, Jewish persecutors, having followed them from Antioch and Iconium, succeeded in stirring up the people to frenzy, and they stoned Paul, dragging him out of the city, supposing he was dead. Such are the extremes to which ignorance and superstition may be led. While the disciples stood around him, Paul rose up and went into the city, and on the following day he and Barnabas went to Derbe, near by. This was the native place of Timothy. Many disciples were made.

Afterward they returned to Lystra, Iconium and Antioch, confirming the brethren as they went and appointing elders in the churches. Thence they passed through Pisidia to Perga. Then they moved onward to Attalia, from which place they sailed to Antioch in Syria,

the point from which they started, thus completing the first missionary journey, covering a period of about two years and a distance of twelve hundred miles or more.

Paul seems to have remained in Antioch about two years before starting on his second journey. During that period he visited Jerusalem a third time, the object being to discuss with the apostles the question of circumcision, which visit we have already referred to.

Now followed:

II. The second missionary journey, A. D. 51-54.

This tour was much more extensive than the first, and was undertaken with the expressed purpose of visiting the brethren in every city where he had preached; but God had far more extensive plans for him than he at that time comprehended.

On the second tour Paul took Silas as his companion, Barnabas and he having separated on account of the dissension that arose concerning Mark, who had left them at Perea on the first tour. Barnabas wanted to take Mark on the second tour, but Paul would not consent, probably fearing to trust him after the first experience. This quarrel did not produce perpetual estrangement. Paul spoke of Barnabas in his writings in complimentary terms, and he sent for Mark, long afterward, to come to him at Rome, saying he desired him for ministry.

1. Paul passed through Syria, up around the northeast corner of the Mediterranean Sea, and through Cilicia, and visited again Lystra, Derbe and Iconium. At Lystra Paul chose Timothy, a young man of good repute, to go forth with them as a companion. The mother of Timothy was a Jewess, and his father was a Greek, and he had been well instructed in the Jewish law. Under the training of Paul he became an efficient evangelist and a valuable colaborer.

2. Next the missionaries went through the provinces of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia. Paul at this time probably planted churches in Galatia, since he subsequently wrote a letter to them, saying that on account of the infirmity of the flesh he had preached to them the first time. Some take this to mean that he was detained in Galatia by sickness and used the time to preach to them. He reminded them that their love for him was so great that they would have plucked out their eyes for him.

To make the matter clear, it is necessary to remember that "Asia," in New Testament times, meant a province west and south of Phrygia. The name was finally extended to embrace one of the grand divisions of the world. In this province the seven churches of the Apocalypse were situated, probably planted by Paul during his sojourn at Ephesus a few years later. The prohibition against preaching in Asia seems to have been only temporary, and for reasons known to the divine mind. God had other plans for Paul, of which he, for the time being, was ignorant. He next planned to go into Bithynia, but was again restrained by divine interposition, and he proceeded northwest by Mysia to Troas on the Hellespont, near to the site of ancient Troy. Here the missionary party was joined by Luke, who afterward wrote the account of Paul's travels.

3. At Troas Paul was instructed by a vision to go over into Macedonia. He first touched at Samothrace, thence sailed to Neapolis, a seaport of Macedonia, then traveled inland twelve miles to Philippi. The inhabitants consisted of Greeks, Romans and some Jews. Here was the first introduction of the gospel into Europe, so far as we have authentic account, and, considering the mighty

influence it has had upon this, the most enlightened and progressive portion of the world, it may be set down as the greatest event for that great division of the earth that ever occurred in its history. The first convert was a woman named Lydia, of Thyatira, who already worshiped the God of the Jews. She entertained Paul and his friends at her house. Paul, by casting out a familiar spirit from a female slave, who brought her masters much gain by soothsaying, called down on his head the displeasure of the masters, who had the missionaries arrested and cast into prison. The incidents that followed, recorded in Acts 16:24-30, led to the conversion of the jailer and his household. On the morrow the magistrates would have let them go, but Paul informed them that he was a Roman citizen and that they had beaten and imprisoned him unlawfully. Finally, having been further entreated, Paul and Silas departed, leaving Luke, and perhaps Timothy, behind.

4. Paul and Silas passed down through Amphipolis and Apollonia to Thessalonica, where there was a synagogue of the Jews. Paul for three Sabbath days preached unto them. The envy of the Jews was stirred up, and the house of Jason, where Paul lodged, was attacked. Not finding Paul, they dragged Jason before the magistrates, but he was released on bond, but Paul and Silas were sent away by night to escape the fury of the unbelieving Jews. Paul's work in Thessalonica was not without fruit. He planted a church there, to which he addressed letters not long after.

5. Paul and Silas proceeded on to Berea. Here they found the Jews "more noble" than those in Thessalonica, for they gave audience to Paul and searched the Scriptures daily to find out whether the things Paul preached were true. This shows that Paul must have been making

good use of the Jewish prophecies. The result was that many converts were made. The Jews of Thessalonica, hearing of Paul's success, sent emissaries to stir up the people, and it was thought best for Paul to go, but Silas and Timothy remained. If Timothy was left at Philippi, he had overtaken Paul.

6. The brethren of Berea escorted Paul to Athens, which was the center of the education and culture of the ancient world. Here Paul gained a ready audience, for he was in the midst of an inquisitive people, anxious to hear anything new. He reasoned with all who would attend unto him in the synagogue, on the street corners and in the market-place. Finally he stood in the midst of Mars Hill and delivered the great oration recorded in Acts 17:22-31. His ministry in this city does not seem to have met with much success, although a few believed.

7. Leaving Athens, he went forward to Corinth. Silas and Timothy had been sent for to join him at Athens. Whether or not they did so, we do not know. If they did, they were probably sent away to minister to the churches, for Paul seems to have reached Corinth alone, but later they joined him there. Paul's labors in Corinth extended over a period of a year and a half or more. He abode with Aquila and his wife Priscilla, being of the same craft--tentmakers. This city was licentious and debauched beyond description, its very name being a synonym for corruption. A more unlikely place for the planting of a church can scarcely be imagined, yet even there the Lord had "much people." Many believed and were baptized, and a great church must have been the result. While located at Corinth, Paul planted other churches in Achaia, notably at Cenchrea. Phoebe, who carried a letter of commendation from Paul to the church at Rome, was a deaconess of that church.

8. From Cenchrea Paul set sail for Caesarea, stopping by the way very briefly at Ephesus, but promising a speedy return. Aquila and Priscilla accompanied him to Ephesus. Desiring to be present at Jerusalem at the time of a festival, probably Pentecost, he hastened on to his destination. This was Paul's fourth visit to Jerusalem since his conversion. His stay was brief. The record says he "saluted the church and went down to Antioch." Thus ended his second great missionary journey.

REFLECTIONS CONCERNING THE SECOND TOUR.

We can imagine Paul must have told a thrilling story at Jerusalem and Antioch, but the record throws no light on that point. In fact, the account of Paul's travels, as given in Acts, is a mere outline. The more striking points are mentioned, but the greater part of his marvelous work is left untold. We can but wish that more had been said about his work in Galatia, for he probably spent months in the province, and his labors were not without fruit, as his letter to the Galatians shows. His experience at Philippi is very interesting, but there many details are left for the imagination to supply. The Athenian story has a pathetic element in it. We can well understand that Paul must have looked forward to this visit with fond anticipations. The university, the art galleries, the splendid buildings, would all appeal strongly to an educated, cultured man; but instead of spending a few weeks quietly, enjoying the sights and lectures and the various attractions of the most celebrated city of the time, or, in fact, of all time, "his spirit was stirred in him when he saw the city wholly given to idolatry," and he had no time to indulge himself in personal enjoyment. He felt his great work was paramount, and we can but feel pity for him when his great audience at Mars Hill

turned away with apparent indifference. The doctrine of the resurrection was too much for a cultured Athenian audience. The discouragement of Paul must have been great as he hastened on to Corinth, no doubt dreading the same experience he had undergone at Athens. He must have asked himself this question: Will this gospel I am preaching reach up to the highest point of culture? Will cultured Greece fail to respond to my message? That he was discouraged is revealed in his own words (1 Cor. 2:1-3): "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in trembling." The adage, "Man's extremity is God's opportunity," finds illustration in this case. The Lord appeared to him in a vision, and said (Acts 18:9, 10): "Be not afraid, but speak, and hold not thy peace, for I am with thee, and no man shall set on thee to harm thee: for I have much people in this city."

We are impressed by two contrasted facts: Everywhere Paul went he found some with open minds, ready to receive the truth, who became strongly attached to him; but the persecutors were also present, and their malignant hatred knew no bounds, His life was in constant jeopardy at the hands of outside enemies, and, worse than all, from false brethren in the churches who had been led astray by Judaizing teachers.

We now come to:

III. The third missionary journey, A. D. 54-58.

1. After a brief stay at Antioch, Paul departed on his third missionary tour. His purpose was to visit the churches he had established, and accordingly he went over Galatia and Phrygia, strengthening his brethren and

giving instructions concerning a collection for the saints (1 Cor. 16:1). Finally he reached Ephesus, where he had stopped briefly a short time before on his way to Jerusalem. There he remained for a space of nearly three years. The prohibition to preach in the province of Asia seems now to have been removed, since Ephesus was the capital of the province. It was a very important center, being the common meeting-place of Jews, Greeks, Romans and Orientals. It was also a sacred city, the seat of worship of the goddess Diana, whose temple was one of the most celebrated shrines of the ancient world. Flocks of pilgrims resorted hither, and the silversmiths drove a rich trade in selling little images of the goddess. Paul's crusade against idolatry was so successful that it seriously interfered with the traffickers in superstition. A riot resulted that drove him out of the city, but not until the gospel had gained a firm footing. During this stay in Ephesus he had done much in planting the church throughout the province of Asia, no doubt having founded the seven churches addressed by the apostle John in the Apocalypse. There is an inference that Paul paid a brief visit to Corinth during his stay at Ephesus, as he speaks in 2 Cor. 12:14 of being ready to come to them the third time.

A somewhat unique case came up for consideration while Paul was at Ephesus. He found certain disciples there who had been baptized into John's baptism. He said unto them, "Did ye receive the Holy Spirit when ye believed?" They replied, "We did not so much as hear whether the Holy Spirit was given." Then Paul instructed them more "accurately," as Aquila and Priscilla had instructed Apollos in the same city a short time before and for the same reason. Then they were rebaptized, and Paul laid hands upon them, and they received

the Holy Spirit, and they spake with tongues and prophesied. This evidently was the special miraculous gift of the Holy Spirit that enabled the recipients to work miracles, a gift vouchsafed to certain individuals in the early church, and not the indwelling presence promised to all believers. The latter gift, no doubt, they had received when they were baptized in harmony with the terms of the gospel as announced by Peter on Pentecost.

2. Leaving Ephesus, Paul proceeded northward to Troas, where he expected to meet Titus, whom he had sent to Corinth with a letter to the church. Being disappointed in his expectation, he then crossed to Macedonia, where he met Titus returning from Corinth and received an encouraging report. Having sent Titus with a second letter to Corinth, he proceeded to visit the Macedonian churches, and probably went as far as Illyricum. Then he visited Corinth, where he remained three months. From Corinth he proposed to sail to Jerusalem, but, learning of a conspiracy against his life, he decided to return through Macedonia, passing through Berea, Thessalonica to Philippi, thence to Troas.

3. At Troas he met with the brethren to break bread. Afterward he preached, and continued his preaching till midnight. A young man having fallen asleep, fell from a window and was killed. Paul restored him to life. Paul's companions went by sea to Assos, where Paul joined them, having gone afoot across the country from Troas, a distance of about twenty miles. Why he made this solitary journey we do not know. He had a good Roman road to travel over, and he may have gained a little time; or he may, as Coleman suggests, have desired the solitude which would give him opportunity for reflection. After meeting his company at Assos, the vessel sailed to Mitylene, then by Chios and Samos to Miletus.

4. At Miletus Paul sent for the elders of the church at Ephesus to come and meet him, and when they arrived he spoke to them about his proposed visit to Jerusalem, telling them that bonds and afflictions awaited him everywhere, but that he counted not his life dear unto him if only he might accomplish his course and finish his ministry. He told them that those among whom he had gone about preaching the kingdom would see his face no more, but that he was free from the blood of all men. He spoke of his faithfulness in the work, charged them to watch over the church and foretold that wolves would arise to rend the flock after his departure. Then he knelt down and prayed, and they fell on his neck and kissed him, sorrowing most of all because they would see him no more.

5. From Miletus their course lay by Coos and Rhodes to Patara, where they changed vessels and proceeded past Cyprus to Tyre in Phoenicia. Paul tarried there seven days, and "broke bread" with the disciples. He turned a deaf ear to their entreaties urging him not to go to Jerusalem. Failing in their effort to dissuade him, the brethren, with their wives and children, accompanied him to the place of embarkation, where an affectionate leave was taken and Paul and his companions proceeded on their way.

6. The next landing was at Ptolemais, where Paul saluted the brethren; thence they proceeded to Caesarea, where Philip the evangelist lived, who entertained the company for a number of days. During the time a prophet named Agabus came down from Judea and took Paul's girdle and bound his own hands and feet, and said, "Thus saith the Holy Spirit: so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." Thereupon Paul's companions and the people Of the place joined in

urging him not to go up to Jerusalem, but all to no avail Paul declared himself willing, not only to be bound, but to die if need be, at Jerusalem, and he asked his friends not to break his heart by their entreaties. How like the Master he seemed in all this. Jesus set his face to go up to Jerusalem to die, and refused to be turned aside. So Paul resisted all importunities and went forward, knowing that bonds and afflictions awaited him and maybe death.

All entreaties having failed, the company went up to Jerusalem and were gladly received by the brethren. Thus ended the third great missionary journey.

CHAPTER XXIX.

Paul a Prisoner in Caesarea and at Rome.

Such a life as that of Paul must ever remain as a splendid inspiration to nerve and strengthen men for arduous tasks in behalf of needy humanity. Such a career must ever serve as a strong incentive to noblest Christian living. What a wonderful work he had done in a few brief years. Leaving out of the account his visit to Arabia, he had gone over Palestine, Syria, Asia Minor, Macedonia, Achaia, Corinth and the island of Cyprus, preaching the unsearchable riches of Christ and establishing and confirming a multitude of churches. No dangers or difficulties daunted him. The matter is summed up in his own words: "I suffer all things lest I should hinder the gospel of Christ."

We now come to:

I. Paul's arrest in Jerusalem and his trials and imprisonment in Caesarea.

1. Paul made a detailed report of all his labors, which rejoiced the brethren greatly, but they told him that many zealous Jewish Christians, who also kept the law, had heard that he taught the Jews, scattered among the Gentiles, to forsake Moses, and they advised a certain course of action to avoid trouble; but all to no avail. Certain Jews from Asia saw him in the temple and stirred up a great commotion. They laid hold on Paul and sought to kill him, but the chief captain, with soldiers, appeared on the scene, and then the mob stopped beating him. However, he was arrested and bound with chains, but finally obtained liberty to speak unto the people, and made the

memorable defense found in the twenty-second chapter of Acts. When he had reached the point where he recited his commission to go unto the Gentiles, they cried out, "Away with such a fellow from the earth, for it is not fit that he should live." Then the chief captain brought him into the castle to examine him by scourging, but Paul asserted his rights as a Roman citizen, and thus escaped the indignity. On the morrow Paul was brought before the council, but he skillfully divided the assembly by arraying the Pharisees against the Sadducees over the doctrine of the resurrection. The contention was so fierce that the chief captain feared for Paul's safety and had him taken to the castle. That night an angel appeared to him and told him that he must bear witness for Christ at Rome. The next day a conspiracy was formed to kill Paul, certain men binding themselves by a curse that they would neither eat nor drink until they had accomplished their purpose. But the captain was secretly informed of the conspiracy, and sent Paul, under strong guard, to Felix the governor at Caesarea, sending also a letter stating the case and saying nothing was charged against him worthy of death or bonds.

2. After five days, Paul's accusers arrived from Jerusalem, and Tertullus presented the case against him, charging him with being a pestilent fellow, a mover of insurrections, a profaner of the temple and a ringleader of the Nazarenes. Then Paul made his memorable defense before Felix, found in the twenty-fourth chapter of Acts. The case was deferred for a future hearing, but Felix, after a few days, came with his wife Drusilla, who was a Jewess, and sent for Paul and heard him concerning the faith in Jesus Christ; and as Paul reasoned "of righteousness and self-control and judgment to come," Felix was terrified, and said, "Go thy way for this

time, and when I have a convenient season I will call thee unto me."

3. Paul's case next went before Festus, who came in the room of Felix. Upon his arrival in the province he went up to Jerusalem, where the chief priests and principal men of the Jews informed him against Paul, asking that he be brought to Jerusalem, having a plot to kill him on the way. Festus refused, and said that on his return to Caesarea he would try the case, and asked his accusers to be present and make their accusations. When the day for trial came, the Jews from Jerusalem were present and made grievous charges, and Paul made his defense. Festus, desiring to please the Jews, asked Paul if he were willing to go up to Jerusalem for trial, but Paul answered, "I am standing before Caesar's judgment-seat I appeal unto Caesar." Then Festus said, "Thou hast appealed unto Caesar; unto Caesar thou shalt go."

4. In the course of a few days Agrippa, the king, arrived at Caesarea, and Festus laid Paul's case before him. Agrippa expressed a desire to hear "the man." The next day Agrippa and certain officials and chief men assembled in great pomp. And Festus, having commanded Paul to be brought in, presented his case to the king, saying that he had committed nothing worthy of death, but that the prisoner had appealed unto Caesar. He further said that, having determined to send him to Rome, he had no certain accusation to make against him, but hoped after the examination before King Agrippa he might have "somewhat to write, for he deemed it unreasonable to send a prisoner and not specify the charges against him." Then Agrippa said unto Paul, "Thou art permitted to speak for thyself." Then Paul stretched forth his hand and made a most powerful defense that profoundly impressed the distinguished assembly. To

quote the record: "Festus saith with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. But Paul saith, I am not mad, most excellent Festus, but speak forth words of truth and soberness. For the king knoweth of these things, unto whom I also speak freely; for I am persuaded that none of these things is hidden from him; for this hath not been done in a corner." After consultation Agrippa declared that Paul might have been set at liberty had he not appealed to Caesar. Paul up to this time had been a prisoner in Caesarea for about two years.

Here we have a striking example of how God makes the wrath of man to praise him. Had Paul been at liberty, he would have been murdered by the Jews; but as matters turned out, he is sent to Rome, at the expense and under the protection of the Roman Government, there to carry forward during the closing years of his life the work of the Master he delighted to serve. And how completely the wrath of the Jews defeated itself. By their persecution they had thrown Paul under the protection of the Roman Government, thus insuring him fair treatment; for it is a noteworthy fact that after Paul fell into the hands of the Roman civil authorities he was treated with all the consideration and justice that we could expect under the circumstances.

Next follows:

II. The journey to Rome.

1. Paul was delivered into the hands of Julius, a centurion, together with other prisoners, to be conveyed to Rome. They sailed in a ship of Adramyttium, a seaport of Mysia, probably because they could not secure a vessel direct from Caesarea to Rome. Aristarchus, a Macedonian, was in the company. The voyage on which Paul had embarked was destined to be a very perilous one.

First they sailed northward along the coast, passing Tyre and touching Sidon, where the centurion permitted Paul to pay a brief visit to his friends. Then they continued northward around the eastern end of Cyprus, thence westward to Myra, a city of Lycia. Here a ship of Alexandria was found sailing for Italy, and the centurion with his prisoners took passage.

2. Owing to contrary winds, they made slow progress. Finally they made a detour, passing along the southern shore of Crete, dropping anchor at Fair Havens. Paul admonished the centurion and told him the voyage would be attended with loss of cargo, ship and men, and earnestly advised to winter where they were; but his counsel did not prevail over that of the master of the vessel and the others. They set sail, hoping to reach Phenice, a more commodious harbor on the west of the island. Almost immediately they were struck by a tempest, by which they were tossed about many days. They were driven to the necessity of lightening the ship by throwing overboard freight, chests, boxes and the like. Finally, when there was no abatement of the tempest, neither sun nor stars appearing for many days, all hope was lost and death seemed inevitable. Then Paul stood forth and told them to be of good cheer, for no lives would be lost, but only the ship. He reminded them that he had advised against sailing from Crete, and to strengthen his words he told them that an angel had visited him and had given him the information. Paul seems from this time on to have been the virtual commander of the ship and soldiers. He had inherent authority, and, when this is present, conferred authority must step aside. Finally nearing land, they decided to abandon the ship, and some counseled to kill the prisoner's lest they should escape, but the centurion, desiring to save

Paul, forbade it. Thus Paul was indirectly the means of saving his fellow-prisoners. Finally all got to shore by swimming or on pieces of wreckage and were saved.

3. When they had escaped they learned that the island was called Melita. The islanders were barbarous, but showed the unfortunate mariners great kindness. A fire was kindled, and Paul threw on a bundle of sticks, out of which a viper, driven by the heat, came and fastened itself on Paul's hand. The superstitious barbarians reasoned that Paul must be a great criminal, whom justice would not permit to live though he had escaped from the sea, but when they saw that he received no harm from the bite of the reptile they decided he was a god. Publius, a chief man of the island, received them courteously, and Paul healed his father, who lay sick of fever. This led many who had diseases to come and be healed. Three months were spent on the island.

4. Setting sail from Melita, they touched at Syracuse, a very large and prosperous city, where they stayed three days. They next landed at Rhegium in the south of Italy. Thence they passed on to Puteoli, a very important seaport in southern Italy, where the great men of Rome had their villas. Here Paul found brethren, who entreated him to tarry with them seven days. From that point on, Paul's journey to Rome lay over the Appian Way, a distance of one hundred and fifty miles. When he arrived at Appii Forum, forty miles from Rome, he was met by a delegation of brethren, "whom, when Paul saw, he thanked God and took courage." At Three Taverns, ten miles farther on, he met a second delegation. Thus Paul passed into Rome escorted by a company of friends, a strange manner of entrance for a prisoner. Truly, God's ways are not man's ways.

This brings us to:

III. Paul's first imprisonment at Rome.

1. Paul seems to have been favorably received, probably owing to the report of Festus and Agrippa, and no doubt the centurion gave a good account of him during the voyage. He was allowed to live in a private dwelling, with only a single soldier to guard him, and free intercourse with his friends was permitted. Paul was a prisoner, but the "Word" was not bound. For two whole years--A. D. 61 to 63--he continued to preach the kingdom of God.

2. Three days after his arrival he summoned the chief men of the Jews and explained how he had been apprehended at Jerusalem although he was innocent of any wrong; how he had appealed unto Caesar, not that he had aught against his nation, but, he declared, that for the hope of Israel he was bound with this chain. They replied that they had received no letters concerning him, and that none had come testifying against him, but they desired him to tell them about the sect that was everywhere spoken against. On an appointed day a great number came, and Paul expounded unto them the kingdom of God, "persuading them concerning Jesus, both from the law of Moses and from the prophets, from morning till evening." The characteristic thing happened: Some believed, and some disbelieved, but at least a good beginning had been made.

3. During the two imprisonments he had a number of assistants. Luke, Timothy, Tychicus, Epaphras, Aristarchus, served him at different times, and were no doubt very profitable to him as colaborers. Paul's audiences had to come to him, but his assistants could go out among the people, as no doubt they did.

It is a very agreeable fact that Mark, who separated from him on his first missionary tour and was not allowed

to accompany him on the second for that reason, was with him in his second imprisonment at Rome, having been sent for by Paul himself.

4. Paul's ministry at Rome bore much fruit. His converts were drawn from every station of life, from the household of Caesar to the slave class. One converted slave in particular, Onesimus, who had escaped from Philemon at Colosse, was sent back bearing an epistle to his master. Several other letters were written and dispatched to churches, showing that his interest in his brethren never waned. He wrote to the Colossians, Ephesians and a second letter to the Philippians. The latter had sent contributions to him by Epaphroditus, thus showing their love for him. Paul gratefully acknowledged their generosity.

Next follows:

IV. Paul's liberation and second imprisonment at Rome.

1. The Book of Acts breaks off with a brief account of Paul's labors in Rome. It speaks not of his liberation, but tradition steps in (whether reliable or not) and tells of his acquittal, of a visit to Spain, of two years' liberty, probably A. D. 64 and 65, of a subsequent arrest and his return to Rome.

2. Historians are pretty well agreed upon a period of liberation after his first imprisonment, and the Epistles to Timothy and Titus clearly substantiate this fact. He seems to have resumed his habit of visiting the churches, but to trace his exact course seems a doubtful task. Ephesus, Troas, Crete, Macedonia, and possibly many other places, were visited. He left Titus at Crete to do a certain work. It may be safely said that the itinerary of Paul during his period of liberation can not be definitely traced.

3. Sad to say, his liberty was not destined to be of long duration. Rome had been burned by the hand of Nero, probably, an event of dire significance. The monster tyrant, to divert suspicion from himself, charged the deed to the Christians, which led to one of the worst persecutions of all history. It was not possible for as prominent a man in the church as Paul to escape. He speaks in his letter to Titus of having determined to winter at Nicopolis, and he asked Titus to meet him there. He was probably arrested at that place, conveyed to Rome and cast into prison. In his second letter to Timothy, writing from Rome just before his death, he said: "Demas forsook me, having loved this present world, and went to Thessalonica, Crescens to Galatia, and Titus to Dalmatia. Only Luke is with me." This letter gives us some idea of his uncomfortable state. He instructs Timothy to come, bringing his cloak. He was evidently suffering from the cold and damp of the prison, but it was not to be for long. He was sought out by a few faithful friends, probably at great danger, and ministered unto. Claudia, said to be a daughter of a British king, was also one of his friends, and is mentioned among those sending salutations to Timothy, and Onesiphorus oft refreshed him. Paul knew the time was at hand for him to depart. The wonderful ministry had come to an end. The sufferings were past. Here let the hero and martyr speak: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but to all them also that love his appearing."

A WORD CONCERNING PAUL'S WRITINGS.

Great as were the results of Paul's missionary labors, his writings constitute the most valuable asset he has contributed to mankind. They have had more influence upon the world than anything that was ever written save the records concerning the Master given us in the four Gospels. These letters were written at different times during his ministry, and dispatched from different places by special messengers. They deal with every phase of Christian doctrine and life. In them the author shows a profundity of thought, a subtle power of reasoning, a grasp of questions, such as demonstrate him to have had an intellect not surpassed, if indeed equaled, by any of the sons of men. I risk nothing when I say it was second only to the Son of God, who arrested him on his Damascus journey and started him on his marvelous career.