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82TH ORDINARY GENERAL MEETING,
HELD IN COMMITTEE ROOM B, THE CENTRAL HALL,
WESTMINSTER, S.W.1, ON MONDAY, JANUARY 23RD, 1939,
AT 4.30 P.M.

COMMANDER F. C. CORBYN, R.N., IN THE CHAIR.

The Minutes of the previous meeting were read, confirmed and signed, and the Hon. Secretary announced the election of T. A. N. Barnett, Esq., as an Associate.

The CHAIRMAN then called on Lieut.-Col. F. A. Molony, O.B.E., to read Dr. Holland Rose's paper entitled "Seafaring and its Results in the Apostolic Age."

*SEAFARING AND ITS RESULTS IN THE
APOSTOLIC AGE.*

By PROFESSOR J. HOLLAND ROSE, Litt.D., F.B.A.

(Fellow of Christ's College, Cambridge; formerly Vere Harmsworth Professor of Naval History in the University of Cambridge; Hon. LL.D. of the University of Manchester, of the University of Nebraska, and of Amherst College, Mass.; Hon. Fellow of the Polish Academy, the Polish Historical Society, and the Carlyle Society (Edinb.).)

THIS is so wide and little-known a subject that we shall do well to limit our study of it almost entirely to the life of St. Paul, which ended at Rome in A.D. 62. So wide was his vision, and so deep his faith in Christ Jesus, that he was the first of the apostles to carry out our Lord's last command to them, to be His witnesses "Unto the uttermost parts of the earth" (*Acts* i, 8). Therefore St. Paul has been entitled "The second founder of Christianity." Moreover, St. Luke has, in the *Acts of the Apostles*, described his chief mission tours, including the last voyage to Malta and Rome. So we have more details about these missions, especially those overseas, than about those of the other apostles. Indeed, there is no writer in ancient literature who so fully and vividly describes a voyage and shipwreck as does "the beloved physician," St. Luke, record that of "the apostle to the gentiles" from Caesarea to Myra, Crete, and thence to Malta. For St. Luke accompanied him on this and some other voyages. But only this one has he described fully; for it was the most important of all.

Indeed, Saul of Tarsus (or Paul) was the first of the apostles to realise the great opportunity opened up by the Roman Empire for travelling safely all over the Mediterranean. Shortly before the birth of Christ, the first Emperor, Augustus, had thoroughly suppressed piracy in that sea. Thus, for the first time in human history he had made trade and travelling safe over that vast expanse, thereby guarding the great ships which carried corn from Egypt and Syria to Rome. More about them presently. Meanwhile, note that Augustus had also brought about a period of world peace and order. Nobly has Milton commemorated the dawn of this new age in which occurred the birth of Christ. His "Hymn on the morning of Christ's Nativity" opens thus:—

" No war or battle's sound
Was heard the world around :
The idle spear and shield were high uphung.
The hooked chariot stood
Unstained with hostile blood :
The trumpet spake not to the armed throng ;
And kings sat still with awful eye
As if they knew their sovran Lord was nigh."

Our great poet does not hail the advent of peace and order at sea. But that event brought new prosperity and happiness to Eastern peoples, and it bound all Mediterranean lands in far closer union, thus paving the way for the spread of Christianity as far as Italy, and, ultimately, Spain.

Now, is it not strange that, alone among the apostles, St. Paul realised the great possibilities more and more opening up overseas? Though "a Hebrew of the Hebrews" by family descent, yet he grew up as a Roman citizen, at Tarsus, a Roman City in Cilicia, and near the sea. As Sir William Ramsay has pointed out in his book, "*The Cities of St. Paul*," that city brought about "a union of the Oriental and Occidental spirit." This lived on in Saul, especially after he became converted to Christianity on his way to Damascus. Then he ceased to be a persecuting Pharisee and became an ardent Christian missionary, with an outlook far wider than that of the Jews who knew only Palestine.

Even Jewish Christians still adhered to the old Jewish thought and customs. Indeed, the Jews were still a landlocked people, who regarded the great sea with almost as much terror as did the

Psalmists. (*See* Psalm civ.) "The earth is full of Thy riches. Yonder is the sea, great and wide, wherein are things creeping innumerable, both small and great beasts. There go the ships : there is that leviathan, whom Thou hast made to take his pastime therein." (That is a passage which reminds us of what befel Jonah, when he fled away from Israel on a ship to escape to Tarshish in Spain.) So too in Psalm c the Psalmist proclaims to God—"We are His people, and the sheep of His pasture." Yes ; the Jews were essentially land-loving and looked up to the hills "whence cometh our help." True, God made the sea and kept it from overflowing the land ; but the psalmists and prophets regarded it with deep apprehension. Thus in Psalm lxxiv we read—"Thou didst divide the sea by Thy strength. Thou brakest the heads of the dragons (*i.e.*, sea-monsters) in the waters." So too Isaiah li 9, 10) besought God thus—"Awake, put on strength, O arm of the Lord. . . . Art Thou not it that dried up the sea, the waters of the great deep ?"

Now, all this dread of the sea, whence came their oppressors, the Philistines, and their demoralisers the Phœnicians, lived on until the time of our Lord. Latterly, too, had come the Romans, who subjected Judæa to the rank of a province. This again was resented by patriotic Jews ; and though the great port of Caesarea brought to them trade and wealth, yet they disliked the Roman connection. Perhaps this accounts for the Jewish apostles neglecting the last command of Jesus, to bear witness of Him "to the uttermost parts of the earth." (This would be over the great sea, even to Spain.)

Far from that, the apostles at Jerusalem, who at Pentecost were inspired by the Holy Spirit to proclaim God's works in their own languages to those who had come to Jerusalem for the feast, nevertheless took no steps to follow them to their own lands. For these were as far distant as Parthia in the east, Pontus and Macedonia in the north, Crete and Rome in the west, and Egypt and Libya in the south (*Acts* ii, 2-11). St. Peter, the chief of the apostles, urged the Jews and others who dwelt there to repent and be baptised ; and about 3,000 joined the Christian fellowship. But St. Luke does not record any immediate effort by St. Peter to follow the others to their own lands.

Later on, as St. Luke records in chapter x of the *Acts*, St. Peter had a vision which warned him that nothing which God

had cleansed was to be regarded as common or unclean. This led him to go and convert the Gentile Cornelius, the centurion, also to regard converts of all Gentile peoples as acceptable to God—(*Acts* x and xi). Though the Jewish Christians at Jerusalem objected to this at first, yet they finally accepted this truth.

Nevertheless, the mission journeys of St. Peter to the Gentiles are not recorded in the *Acts*. But that apostle, in his first *Epistle General* writes to "Sojourners of the Dispersion" who dwelt in Pontus, Galatia, Cappadocia, Asia (*i.e.*, Asia Minor), and Bithynia. Almost certainly he had visited these and perhaps he had converted them. But none of them was oversea. Also, as we shall see later, St. Paul and St. Luke in their voyage to Italy did not meet St. Peter there, though finally he did proceed thither.

What a blessing it was that Saul of Tarsus, and Barnabas of Cyprus were converted to Christianity! Thereafter they worked most cordially together, especially at the Church of Antioch, whose members (the first to be called Christians) had a wide outlook into Asia Minor, and longed for the Gentiles to accept the gospel. Finally, the word of God came to that Church urging it to separate Paul and Barnabas for the work of converting the Gentiles (*Acts* xiii, 1-3). Therefore in A.D. 47 these two proceeded to the port of Seleucia, and thence set sail for Cyprus. We hear no details of this little voyage, which is the first of the missionary voyages. So too, Salamis in Cyprus is the first place of a mission to the Gentiles. Finally, at Paphos, Paul converted the proconsul, Sergius Paulus. Thence he and Barnabas sailed over the narrow sea to the mainland port opposite, Perga of Pamphylia, and thence proceeded into the inland parts of Asia Minor.

We must pass over that long inland mission, after which they returned to Antioch. There Paul decided to visit again their converts in Asia Minor. But, as Barnabas differed from Paul, who declined to take Mark with them, these two leaders separated, Paul taking Silas with him, and later, at Lystra, Timothy. Finally they came to Troas, the chief port of the Troad. There by night he had a vision of a man of Macedonia beseeching him to come over the sea and preach the gospel there. Forthwith he decided to do so, and they "Made a straight course to Samothrace," an islet off the coast of Thrace. Again we hear

nothing of this little voyage, which probably was in a row-vessel, for the course was straight and short. Thus was it that the first Christian missionaries landed in Europe, a fact which then counted for little, because both the Troad and Thrace were parts of the Roman Empire.

On the next day they proceeded to Neapolis and thence to Philippi, the capital of Macedonia and a Roman colony. After a terrible experience there they left for the great port of Thessalonica. Fanatical Jews compelled them to seek refuge in Beroea, whence again those fanatics turned him out. His friends took him to the sea and then brought him to Athens, where, later on, Silas and Timothy rejoined him.

At that intellectual city the high-brow Athenians scoffed at the idea of Christ's resurrection from the dead. Therefore Paul departed forthwith to Corinth. The people of that port were far more open-minded. Indeed, so many believed his teaching that he remained there a year and six months, as a guest of the Jews, Aquila and Priscilla. For the Emperor Claudius had expelled them and all Jews from Rome. Finally Paul, when again attacked by many Jews, decided to leave Corinth along with Aquila and Priscilla, and sail away for Syria. But instead of that they sailed to Ephesus. There he soon left them and sailed away to Caesarea. Having saluted the church there, he proceeded (probably by land) to Antioch and spent some time there. Next, he departed for the region of Phrygia and Galatia to "establish all the disciples" (*Acts* xviii, 18-25). Thereafter he went on to Ephesus, and he used this great city as a centre during two years, so that "all they which dwelt in Asia" (*i.e.*, Asia Minor) "heard the word of the Lord, both Jews and Greeks. . . ." "So mightily grew the word of the Lord and prevailed."

When these things were ended, Paul purposed in the spirit to go again to Jerusalem and said to himself—"After I have been there, I must also see Rome" (*Acts* xix, 9, 10, 20, 21). This is very noteworthy; for it shows that he regarded that as almost his final objective, though elsewhere in his *Epistle to the Romans* (xv, 24) we read that he purposed, after reaching Rome, to sail on to Spain.

But facts which are not described by St. Luke altered these plans. Let us see briefly what came to pass. After the great uproar at Ephesus on behalf of Diana of the Ephesians, Paul

exhorted the disciples there to hold firm, and he himself sailed away to Macedonia, doubtless establishing the churches there, and then those in Greece. When the Jews there plotted against him he returned to Macedonia, and thence, along with St. Luke, sailed over in five days to Troas (*Acts* xx, 1-7). There he restored to life that sleepy listener, Eutychus. Next, Paul and Luke sailed down the Ægean sea past the islands of Chios and Samos, and then landed at Miletus in Asia Minor. At that port the elders of the Church of Ephesus met him, and he spake and then prayed with them; so that they fell on his neck, kissed him and wept sore because he told them that they would see his face no more. Thus was it that they accompanied him to his ship and bade a sorrowful farewell.

From Miletus he and Luke made straight for the island of Cos, and the next day reached Rhodes. Thence they reached the port of Patara and, finding there another ship bound for Caesarea, boarded it and so reached that port, and thence Jerusalem.

Alas, few details are given by St. Luke about the voyaging during this long and varied mission. What is certain is that in it he encountered no danger at sea, either from storms or pirates. Indeed, he never was assailed by pirates. At least he does not name any such mishap in that well-known passage of II *Corinthians* (chap. xi, 25, 26) written to them in or just before A.D. 55. In it he mentions all his chief hardships, including perils from robbers and three shipwrecks, and his having been "a night and a day in the deep" (*i.e.*, probably clinging to a plank). Unfortunately, there are no passages in the Bible or elsewhere which record when and where these shipwrecks happened. Probably they occurred in his later mission voyages; but certainly not in his last voyage, to Malta and Italy, which took place some time after he wrote the *Second Epistle to the Corinthians*.

Let us now give more consideration to this voyage, of which St. Luke, who was on board, gives the fullest account of any voyage of that great epoch. Indeed, it is the most complete account in the Bible of any voyage; and it is so lifelike as to win the admiration of all our seamen, especially Nelson, who praised it warmly.

First, let us note why St. Paul had to make this lengthy voyage to Rome. During his last visit to Jerusalem he was attacked by the Jews, and was soon rescued by the Roman chief captain, who handed him over to Governor Felix at Caesarea. Finally

Paul appealed unto Caesar for judgment, and King Agrippa ordered that he be sent as a prisoner to Rome (*Acts* ch. xxvi). Now, as we have seen that Paul had a long time previously desired to go to Rome, is it not likely that he, a Roman citizen, made the appeal to Caesar in order to induce, or even compel, Agrippa (who was only the vassal King of Judæa and subject to Rome) to send him off to the capital of the Empire? For there alone would the Emperor give his decision. It seems to me probable that St. Paul made his appeal unto Caesar because only so could a prisoner at Jerusalem make his way to Rome. The beloved physician St. Luke gained permission to accompany him.

Also with several other prisoners Paul set sail from Caesarea under the command of Julius, a centurion of the Augustan band, *i.e.*, of the Emperor's guard. They voyaged at first in a coasting vessel from Adramyttium and next day touched at Sidon. There Julius gave leave to Paul to go ashore and meet his friends—a rare privilege which showed that Paul was highly respected by Julius.

Next they struggled on towards Cyprus against contrary winds, and sailed along under its lee, that is, on the side facing Cilicia and Pamphylia. The ship must have been a well-rigged and lightly burdened coaster; for she beat up against the west wind until she reached Myra, a good harbour in the province of Lycia. There they found a great imperial corn-ship of Alexandria, which, though bound for Rome, had been compelled by the west wind to sail northwards to Myra in order to find breezes from the land and so proceed westwards. She did so (writes St. Luke, who was on board) "slowly during many days" (*Acts* xxvii, 7).

Clearly this great corn ship, which carried 276 people beside a quantity of corn, was poor at tacking. Let us see what she was like. Dr. Sottas, of Paris, a specialist on ancient shipping, has prepared a model of her, which shows her as a broad and rather clumsy cargo craft. In order to face high waves, she has a high bow bearing a leaning mast with a foresail hanging from it called *artemon* (*i.e.*, "hanger"). (The word "foresail" is correctly used in the Revised Version of *Acts* xxvii, 40, in place of the word "mainsail," incorrectly used in the Authorised Version.) But even higher is her stern, over which gazes a figure of a great guardian goose. As geese of the Capitol had saved

early Rome, so this goose was to guard the stern and helmsman against mountainous waves of a storm before which the great ship was fleeing.*

This terrible danger flashed upon Julius's ship off the south of Crete. The N.N.W. wind off the S.W. corner of Asia Minor had compelled her to turn southwards to the east of Crete and along its southern coast off Salmone she sailed along slowly until she neared a harbour called Fair Havens. Off there Julius permitted Paul to speak forth and advise the master (as it was now after the fast of Oct. 5th) to put in and winter there. For we must here note that in the eastern Mediterranean the weather is nearly always calm from mid-April to the second week of October. So all lengthy voyaging there took place between those dates; and very little, if any such, occurred from early autumn to early spring. Therefore, after October 5th, this great cornship was nearing the time of danger during her still long voyage.

Nevertheless the majority objected to St. Paul's proposal to winter at Fair Havens, because that harbour faced E.S.E., and was therefore exposed to a tempestuous wind, termed Euroclydon. Besides, forty miles further west along S. Crete was a safer harbour, Phœnix, where the imperial corn ships could safely winter, and often did. So they sailed slowly on thither, when suddenly Eurocydon burst upon their stern. "The ship could not face the wind" (writes St. Luke): "we gave way to it and were driven." While under the lee of the islet of Cauda (or Clauda) they all, including Paul and Luke, with difficulty hauled on board the large rowboat. †

Next they used helps (probably thick ropes) for undergirding the hull, then lowered the top gear, and began to throw the freight overboard, also the "tackling of the mast" (*Acts* xxvii, 18, 19). These precautions are of interest as showing how, in a storm, a broad heavy hull had to be strengthened by ropes lest the timbers should separate. Also they lowered the great yard-arm and the mighty sail which it supported, along with ropes and topmast. Overboard also was cast the great cargo of corn so as to lighten the monster. Thus the lightened but still almost helpless ship sailed across Hadria Sea during fourteen gloomy days and nights.

*A reproduction of Dr. Sottas's model of this ship is in my book, "*Man and the Sea*," opposite page 57. As I there point out, the goose is the bird of the Egyptian goddess, Isis, the guardian of their ships.

†The chart shows four islets, any of which might be Clauda.

Alone among those 276 sailors, soldiers and prisoners. St. Paul and St. Luke kept up their spirit, and on the last night, as they neared Malta, the apostle, who had already experienced three shipwrecks, urged them to take food so as to be fit for the coming crisis. This might have happened at the Syrtis sandbanks, to the S.E. of Carthage, if the foresail had not enabled the ship to keep her course about due west, and not W.S.W. as would have happened if she had merely drifted before that E.N.E. tempest. Again, when off Malta, the foresail helped her to make for a bay now known as St. Paul's Bay. It is N.W. of Valetta.

Once more St. Paul had acted wisely and bravely in warning Julius and the soldiers that the sailors were planning to use the ship's boat as if to put out anchors aforeship, but really in order to escape quickly ashore. So the soldiers cut away the boat, and the sailors had to remain aboard and help the ship to get ashore in that bay. Then Julius, desirous of saving Paul, prevented the soldiers' killing the prisoners lest they escape. So, either by swimming, or clinging to planks, etc., "they all escaped safe to land." This happy ending to a terribly long crisis was mainly due to the heroic apostle, whose faith and experience, raised him, a prisoner, above all the officers, sailors and soldiers, and made him the saviour of the crew.

Then they all spent three winter months in Malta, and the work of Paul and Luke there doubtless prepared for the later conversion of that island to Christianity. Next, they departed on another great ship of Alexandria which had wintered there. After tarrying three days in the great harbour of Syracuse, they made Rhegium, near the most southerly point of Italy. Then a favouring wind arose which brought them to Puteoli, the harbour well to the south of Rome, which was used by the imperial cornships. There Paul and Luke found brethren who entertained them seven days. In all, their voyage from Caesarea to Puteoli had lasted from mid-August to mid-February, *i.e.*, six months, but three had been spent in Malta. It is well to note here that St. Luke does not mention either there or at Rome the presence of St. Peter. Surely that chief of the apostles would have been named if he had been there!

As we have already seen, Paul had planned to voyage to Spain, taking Rome on his way thither. This plan never came to pass; but it is remarkable that he had resolved to go ultimately to

Spain (*Romans* xv, 24). This proves his determination to carry out our Lord's order to the apostles to be His witnesses "even unto the uttermost parts of the earth" (*Acts* i, 8). Had he lived on longer, he might perhaps, after visiting Spain have come to Britain, then held by the Romans. Even when he was detained two years as a prisoner in Rome before his unjust execution, he preached in his own hired dwelling to all who came there, proclaiming the gospel of Christ "with all boldness, none forbidding him." Thus ends the *Acts of the Apostles*. And undoubtedly his work at Rome helped to spread Christianity there, and consequently over part of the Roman Empire.

This, then, was the all-important result of Christians voyaging over the Mediterranean, which widened gloriously the narrowly Jewish outlook of the early Christian Church.

Yet there are few signs of rejoicing in the later books of the New Testament at this carrying out of Christ's last instruction to His apostles. Of course, the imprisonment of Paul, and finally his execution at Rome, aroused indignation and horror. So did the later efforts of one or two of the Roman Emperors to stamp out Christianity there. Hence the dark outlook which appears at most parts of the *Revelation of St. John the Divine*, during his last years, spent in the Isle of Patmos. In chapter xxi he visions a new heaven and a new earth, in which there is no sea; for, like most of the Jewish Christians, he still looked on the sea as the cause of separation.

Nevertheless, in chapter xi, 15, he records great voices in heaven which declare "The Kingdom of the world is become the Kingdom of our Lord and of His Christ; and he shall reign for ever and ever." Also in chapter xix he voices the praise ringing forth from heaven "Hallelujah; for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad."

Thus St. John at Patmos had a glorious vision of a new world now opening up. Was not this due largely to the missionary efforts of St. Paul oversea? No longer was Christianity limited to Palestine and parts of Syria and Asia Minor. It was spreading over the mighty Mediterranean; and its new centre was at Rome, the capital of the World Empire. This promised to make it no longer a Judaic religion but a religion that would bring all peoples to the love of God and the love of one another.

To sum up: The title of "The Second founder of Christianity" which has been applied to St. Paul, is by no means extravagant.

For until he and Barnabas began to spread the gospel oversea to Cyprus, no one of the apostles had made any such effort. Then work had been confined to Judæa, Samaria and as far as Antioch in northern Syria. It was at this last place that converts had begun to have a wider vision; and probably this was one reason why the converts at Antioch were the first to be termed "Christians." Thence also was it that Paul and Barnabas started for the mission which aimed first at Cyprus, then at Asia Minor, and finally at Macedonia and Greece. Paul met with a contemptuous reception at Athens, where intellectual pride was paramount; but at the other chief cities he founded churches which were permanent.

So far as we know, St. Peter for a long time limited his new missionary efforts to the lands near Palestine. Of these St. Luke gives no definite account in the *Acts of the Apostles*, but St. Peter in his *First General Epistle* addresses his converts who were in Pontus, Galatia, Cappadocia, Asia (*i.e.*, Asia Minor), and Bithynia. He also refers to the Church that is in Babylon, which is believed to mean Rome. His final work in Rome is recorded clearly in legends which have generally been accepted. Yet St. Luke in the *Acts* refers to no voyage of St. Peter, and does not mention him as being among the "brethren" whom St. Paul and he met at Puteoli and Rome. Therefore it is unlikely that St. Peter arrived in Rome until a later time.

Nevertheless, we must remember that St. Luke in the *Acts of the Apostles* does not record all their acts, which was impossible in those twenty-eight chapters. Indeed, as we have seen, he did not mention the three shipwrecks of St. Paul, to which that apostle referred in II *Corinthians*, chapter xi. Thus it is clear that no complete account of all the apostolic voyaging has come down to us. Probably St. Peter and Barnabas carried out more missions oversea than are recorded by St. Luke. But those of St. Paul were of such prime importance that St. Luke called attention to them as spreading Christianity oversea to Macedonia, Greece, and finally to that mighty centre, Rome. That work showed not only devotion and enthusiasm for the gospel of Christ, but also strategic foresight as to its making a new Europe and a New World. Verily, St. Paul was the "Second founder of Christianity."

DISCUSSION.

The CHAIRMAN (Commander CORBYN) said : Crete* is 140 miles long, from 6 to 30 miles broad. It is traversed through its whole length by a mountain range, in the west the lofty ridge of Madara or white mountains, 8,100 feet high. Near the middle, Mount Psiloriti (ancient Ida) culminates in three lofty peaks, the highest point attaining 8,060 feet. Near the eastern end are the Lasethe mountains 7,100 feet and Sitia mountains, 4,800 feet.

The stormy wind, called Euroclydon in the Acts of the Apostles, and the Meltem of the modern Greek navigators, seem to be identical, for, to the Levantine sailor, the Meltem is always a tempest to be guarded against, especially from its squalls when passing under any high land, which are often of great force. It is possible that its character, and not so much its direction, is meant by the word Euroclydon in the description of St. Paul's voyage by St. Luke ; for in the Black Sea and the northern parts of the Archipelago the Meltem or northern gales are invariably from the north-north-east, but in the southern parts and Cretan areas they are from the north-north-west, whilst in Egypt and Syria they are frequently between north-west and north-north-west.

Kalo Limiones, the Fair Havens from whence St. Paul sailed previous to his shipwreck at Melita, is a small bay $3\frac{1}{2}$ miles eastwards of Cape Littinos. It is open to the eastward but partially sheltered from the southward by two islets, St. Paul and Megalo Nisi, the latter being 196 feet high. The ancient town of Lasea or Thalassa is situated at the north-eastern end of the bay.

Port Lutro (Ancient Phœnix or Phœnice), immediately under Madara, is the only bay on the south coast where a vessel would be quite secure in winter. The port is open to the eastward, but is sheltered from the south by a rocky shoal on which lies the islet of Lutro, extending $1\frac{1}{2}$ cables eastward from the south point of the entrance. It is represented to be safe in the winter, as the south winds seldom blow home against the lofty and precipitous mountains which rise above, and the swell which then reaches the shore is not sufficient to cause any harm. The winds mostly to be

* Authority : *Mediterranean Pilot*, Vol. IV, "The Islands of the Grecian Archipelago, including the Island of Crete," etc.

feared in the winter are the northerly gales during which the gusts descend from the mountains with hurricane force.

In considering the journey from Fair Havens to Phœnice one has to remember that on rounding Cape Littinos, only $3\frac{1}{2}$ miles to the westward, one immediately enters Messara Bay. Experience teaches that Fair Havens is a much more tranquil anchorage in northerly gales than Messara, as in the former a moderate and steady breeze is often blowing, whilst in Messara Bay it is a strong gale, especially in the beginning of the day as St. Paul experienced it, and as was also experienced by H.M.S. *Spitfire* on one occasion in leaving Kalo Limiones for the western part of Crete. This circumstance and experience first threw light on the true meaning and character of the Euroclydon of St. Luke.

Principal H. S. CURR said : The Acts of the Apostles is renowned for its accuracy of detail. It abounds in a thousand little touches dealing with the political conditions of the Roman Empire during the first century of our era, and with geographical references. These have been carefully investigated, and the result has been the complete vindication of the author's trustworthiness as a historian. It is hard to convey an impression of the endless pitfalls which the writer avoids. Here is a simple analogy. At Oxford and Cambridge there are colleges called after the Queen but in the one case the word is singular, and in the other plural : Queen's College, Oxford, and Queens' College, Cambridge. Errors as easy and as subtle are absent from Luke's pages.

This amazing accuracy has been said to reach its climax in the famous chapter which recounts Paul's shipwreck at Malta. To give some idea of the thoroughness with which its veracity has been tested, let me say that an investigator actually sailed over the course followed by the apostle on that momentous voyage, and the result of his journey was the publication of a book in which he demonstrates again and again that the narrative is absolutely trustworthy (*The Voyage and Shipwreck of S. Paul*, by James Smith, 1848). That is all the more astonishing when it is remembered that Luke was a landsman. It is true that he was interested in navigation, but that is no guarantee that his story should be such a miracle of accuracy. Indeed, as one examines the narrative, it

is hard to resist the temptation to compare Luke to Rudyard Kipling, whose intimate knowledge of all manner of crafts and callings is the delight and despair of his readers. A more remarkable instance of such encyclopædic knowledge is Shakespeare, who seemed to know something of everything, and everything of something, the latter being the mind of man. But Luke is even greater still. His range of accurate information is incredible.

The interest of that fact lies in its bearing on the doctrine of Scriptural infallibility. Let it be said at once that nothing magical or mechanical is contemplated. When we speak of the Bible as the infallible book no more and no less is claimed than that it is the truth of God, the whole truth, and nothing but the truth. Luke's references to ancient seafaring harmonise well with that doctrine, old but ever new.

Rev. ARTHUR W. PAYNE, in thanking the reader of the paper and the Chairman for his most illuminating remarks on Crete and the winds, agreed heartily with Principal Curr in his statement as to the perfect accuracy of the historical and geographical details of the book of the Acts and the Apostles.

Having been in a storm in the Mediterranean at the same period of the year as the Apostle travelled (when escaping from the Holy Land as a former civil prisoner of war of the Turks) with a similar number of sailors and passengers on the boat (which was afterwards sunk by a submarine), he could appreciate the beauty of the description of Luke's account in Acts xxvii.

With regard to the reference to Peter writing from Babylon as meaning the city of Rome, he believed it was the literal city of Babylon and its district where Peter founded a church. There are proofs of a very early Hebrew Christian community in the province and the Jewish Encyclopædia corroborates this fact.

Col. SKINNER, paying tribute to Commander Corbyn's own masterly handling of the nautical problems involved in St. Paul's voyage, asked if he would kindly explain the manoeuvre of the shipmen (Acts xxvii, 30) in trying to cast anchors out of the foreship on a lee shore; obviously a ruse on their part, but what, in terms of

navigation, was the nature of the operation they were pretending to carry out ?

AUTHOR'S REPLY.

I cannot undertake to make any comments on these contributions, though they mostly add interest to my essay.

Reference might be made to Dr. Sottas's learned work on the great ships of that age. I refer to him in my paper.

Colonel Skinner's problem I am unable to explain.