

entire biography of St. Paul was a miniature Rome; a part of Rome which was transplanted to some other geographical place and annexed, as we would say, its inhabitants having all the privileges that they would have were they resident in the city of Rome itself, and were they citizens of Rome itself politically considered. All persons being colonists or descendants of colonists were Roman citizens, and were still enrolled in one of the Roman tribes and possessed the privilege of voting at Rome. The colonists who departed from Rome went with all the pride and with all the rights and privileges of Roman citizens not only to represent but to reproduce that city in the midst of an alien population. When they established a city it became a sort of ward of Rome, the limits or boundaries of the new city being marked out by the plow. They set up the insignia of Rome and used the Latin language and were in every sense subject to Roman law, and to that law alone. The Latin language was used on their coins, and inscriptions in public places were in this language. If Rome had its senate, so had the colony its magistrates, and everyone of these Roman citizens was subject to the laws enacted by this local senate, and the administration of these local magistrates was the same as it would have been were they still resident in the imperial city.

Verse 13. It was a common custom of the Jews to resort to some bank of a river, lake, or seashore as a fitting place to offer up their prayers, possibly because it afforded them opportunity for washings necessary to ceremonial purity. Josephus, speaking of the privileges accorded to the Jews under foreign rulers, says that among them from time to time was the privilege accorded to them of having their prayers near the shore. Tertullian makes the statement that on the occasion of their great feasts the Jews left their synagogue and assembled on shores convenient for them to offer their prayers to heaven.

Possibly because there were few Jews at Philippi there was no synagogue in the place, and the Jews were accustomed to resort to the banks of one of the tributaries of the Strymon. Here they had a *proseucha*, a prayer house or chapel of God, a sort of oratory. This prayer chapel was usually a large uncovered building, the seats being arranged in a semicircle and rising one above another. Sometimes a grove or a shady tree afforded such a place for prayer. That this prayer meeting was held outside the gates of the city points to another custom besides that of the resort to river banks, namely, the establishment of common markets on the edge of the city because of the fierce character of the mountaineer traders, just as is the custom to-day in some of the towns of northern Africa where the Kabyles have allotted to them a market place outside of the walls for the sale of the produce they bring and are not allowed to enter the city.

The business which brought Lydia to Philippi was connected with the dyeing trade which had

flourished from a very early period in the neighborhood of Thyatira, communication with which by the great Roman roads was at this time very easy. The purple traffic of this region was very ancient, and women were the purplers. Whether Lydia was dealing in the dyes themselves or only in the vestments colored with these dyes does not appear. The purple coloring matter, as is well known, was obtained from a secretion of a species of shellfish found in various parts of the Mediterranean Sea, both on the coasts of Phoenicia and of Asia Minor. It was contained in a small vessel in the throat of the fish and but a single drop could be secured from each animal, the valuation of the dye being proportionately high. Robes of purple color were worn by kings and the highest officers, civil and religious, and by the very wealthy and luxurious classes among the Greeks and Romans, as well as by those in Asia. A corporation of dyers is mentioned in three inscriptions of the Roman empire by Thespasian and Cariculla, and it has been suggested that Lydia belonged to this. The waters about Thyatira were so suited to dyeing that it is said nowhere is the scarlet fez thought to be made so brilliant and permanent as here. Lydia was a native of Thyatira and a proselyte of the gate, being thus a devout Gentile.

By Way of Illustration.

BY JENNIE M. BINGHAM.

Verses 6-8. The importance of divine guidance cannot be exaggerated, so much of our power and peace consists in knowing where God would have us be and in being just there. The manna only falls where the cloudy pillar broods. If we are precisely where our heavenly Father would have us to be we are perfectly sure that he will provide food and raiment and everything else. When he sends his servants to Cherith he will make even the ravens to bring them food. We know how Abraham left kindred and country and started with no other guide than God across the trackless desert to a land which he knew not. We know how Joshua in entering the land of promise was able to overcome great and warlike nations, because the captain of the Lord's hosts led him. We know that in the early Church the apostles solved most perplexing problems, and overcame great difficulties, because it was revealed to them what they should do and say by the Holy Spirit.—*F. B. Meyer.*

Verse 9. "*A man of Macedonia.*" What was this Macedonia and this Europe which the man represented? Did it want the Gospel? Not at all. Europe was going on perfectly contented in its heathenism. So far as we know there was not one man in Macedonia who wanted Paul. When he went there, the next day, he found what? A few bigoted Jews, multitudes of indifferent heathen, a few open-hearted men and women who heard and believed, but not one who met him at the ship and said,