

visions of the same turbulent and quarrelsome race. But yet he desired to offend neither party. He did not therefore require a defence from St. Paul, but he refused to listen to the charge. He said "if it were a matter of wrong, *i. e.* great moral wrong, or wicked lewdness," rather perjury, "reason would that I should bear with you," *i. e.* reasonably listen to your charge; "but if it be a question of *words* and *names* and of your law, look ye to it, for I will be no judge of such matters. And he drove them from the judgment-seat." Gallio had a contempt for the whole matter. He entitled the preaching of St. Paul that Jesus was Christ, a question of *words* and *names*. He styled the precious truth that the Church was to be universal, a question simply of the Jewish law. He got rid of the matter in the easiest way to himself. By refusing to punish St. Paul, he expected to gain popularity with the Apostle's party. By leaving in the Jews' hands the decision of legal matters, he flattered their national vanity with the show of a power that had long passed away. Anyhow, Gallio saved himself trouble, did not compromise himself, and kept within the limits of his power. This verdict, however, did not appease the tumult. We read: "Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before