

ness. "I am clean" means, "I have done my duty and am not responsible for the consequences of your impenitence" (ch. 20: 26; Ezek. 3: 11-21; 33: 7-20). Hericeforth he would devote his attention to their heathen neighbors who were more grateful for his interest in them (13: 46).

7. And he departed thence and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. Justus was a Gentile, but a "prose-lyte of the gate," a believer in the God of Abraham. He was, doubtless, now a Christian. His house closely adjoined the synagogue.

8. And Cris'pus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians, hearing, believed and were baptized. Crispus was one of the very few whom Paul baptized (I. Cor. 1: 14). His successor in office was roughly treated by the mob (verse 17). The names of other converts are given (Rom. 16: 5; I. Cor. 16: 15, 17). There were also many humble and unnamed (I. Cor. 1: 26-29; 12: 2).

9. Then spake the Lord to Paul in the night by a vision: Be not afraid, but speak, and hold not thy peace. Paul, perhaps, felt the reaction following so much excitement, and he was comforted, as on other occasions, by Jesus himself (ch. 16: 10; 22: 17). "He passed from the strife of tongues into the presence of the eternal Friend."—(Plumptre.) We ought not to be deterred from duty by the violent measures of wicked men. The Lord is with us and will take care of us.

10. For I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city. Had not he promised to be with him (Matt. 28: 20)? He need not ask: "Where is the Lord God of Elijah?" (II. Kings 6: 16, 17). There were many in Corinth who were the elect of God, and these must be converted by the preaching of the gospel. They belonged to Christ in virtue of His gracious purpose regarding them (John 10: 16; 11: 52; Acts 13: 48).

11. And he continued there a year and six months, teaching the word of God among them. The word for "continued" is, literally, "sat down," denoting a season of uninterrupted, quiet work. The

"many days" of verse 18 were additional to this year and a half. During this interval of rest Paul wrote his first Epistles, those to the Thessalonians.

ORIENTALISMS.

By Rev. R. G. Murison, M. A., B. D.

Claudius from Rome—The Jews were often objects of persecution in Rome, and this occasion is probably mentioned by Suetonius, who says that in the reign of Claudius (A. D. 41-54), the Jews were expelled from the city because of rioting instigated by one Christus (or Chrestus). Who this was we don't know, he may have been some agitator resident in Rome, or it may be that disputes had arisen between the Jews and the Christians about the Christ. In these disturbances the name of Christ would be very prominent, and it would be very easy for a pagan to make the mistake of supposing him to be the instigator.

Of the same trade—The Rabbis enjoined that every father should teach his son a trade. The Rabbi Judah said, "He that teacheth not his son a trade doth the same as if he taught him to be a thief." Another says, "What is commanded of a father toward his son? To circumcise him, to teach him the law, to teach him a trade." It was no injury to the dignity, or to the teachings of S. Paul to work at a trade, for every Rabbi deemed it proper to practice some handicraft. A proverb about R. Isaac, a smith, says, "Better is the sentence of the smith, (R. Isaac) than that of the smith's son." (R. Jochanan). "In cases like S. Paul's the trade was intended merely to be a resource in a time of need which might never occur, hence the trade chosen would be such as would not take too much of the lad's time in learning. The Mishna says "Let a person teach his son a trade both clean and easy."

He abode with them—R. Jehudah in a description of the synagogue at Alexandria says; "The people did not sit mixed together, but goldsmiths by themselves, silversmiths by themselves, ironworkers by themselves, and weavers by themselves, and when a poor man came there he recognised the members of his craft, and went there, and from thence was his support, and that of the members of his house." This custom was probably universal, so that it would be easy for Paul to find fellow-tradesmen. Something the same custom was