persecution, of which he might well say, "I fought with wild beasts at Ephesus." It came, not from Jews, like most of Paul's trials, but from Gentiles; and not from honest unbelief, but from ignorance and greed mingled. The image-manufacturing interest was quick to perceive a falling off in its traffic; it roused the cry, "Great is Diana of the Ephesians!" It called forth into the streets an ignorant mob; it thronged the theater and made the whole city resound with its cries. Paul, undaunted, was ready to go forth and face the throng; and, perhaps, had he done so, might have captivated it and conquered it with one of his masterly addresses, but his friends among his disciples, and among the nobles of the city, restrained him. The city recorder stood upon the platform, and with ready tact gained attention, quieted the mob, defended the apostle and his friends, warned the rioters of the danger to which they were bringing the city, and then sent the multitudes home. When the peril was past, and not until then, Paul bade farewell to his friends and sailed away to his old fields of Macedonia and Greece, from which, after a final visit to Jerusalem, he hoped to turn toward Rome.

nected with the preaching of the Gospel in Ephesus, where "mightily grew the word of God and prevailed." Read the first twenty verses of this chapter. Purposed in the spirit. Devoutly came to a definite decision. Through Macedonia and Achaia. Two provinces of Greek Europe where Paul had already labored. He had received news of serious dissension among the Christians of Corinth and must hasten there to make peace. Meanwhile he wrote the First Epistle to the Corinthians. To go to Jerusalem. Which was still revered as the center of Christian faith. But the church there was narrower in its doctrines than were the churches founded by Paul. It had made no friendly advances to him, and, as we shall shortly see, when at length he came there, laden with blessings, it manifested no solicitude concerning his fate. It was customary for rich and generous Jews " of the dispersion" to gather money for the benefit of the Jews at Jerusalem-a custom which may have been a reminiscence of the taxes of David and Solomon, but which in the days of return from captivity had been based on very real need, and which had through the centuries taken to itself all the holy character of a traditional command. The Christians of Jerusalem were doubtless poor (we can trace four or five reasons why they must have been), and Paul sought for them what other generous Jews habitually did for the orthodox inhabitants of Jerusalem, in hope, probably, that financial aid would help to win their favor. The desire to take up a collection for Jerusalem doubtless added to the strength of the determination to go there. After I have been there, I must also see Rome. As in some sense he represented the apostles at Jerusalem he must go at stated times to the Jewish metropolis. As he was the apostle to the Gentiles he must hasten to the metropolis of the Gentiles. Later he saw Rome, but he was a prisoner in chains.

22. Sent into Macedonia two of them. Probably to gather up the contributions of the churches. Evidently a company of Christian workers had gathered around Paul and obeyed his Them that ministered unto him. question, though sometimes covered from popular

Verse 21. These things. Incidents con- | This phrase would include personal service, but it probably means their aid in the Christian ministry. Timotheus. Timothy. See 1 Cor. 4, 17; 16, 10. Erastus. Possibly, though not certainly, the treasurer of Corinth. Rom. 16, 23; 2 Tim. 4, 20, Asia. As before, the small Roman province so called in the west of Asia Minor. For a season. Probably till the Ephesian games should be closed and the large masses of people who were packed in the city should disperse to their homes. This would occur in May.

23. About the same time. A vague chronological hint. No small stir. A great tumult. About that way. "About THE WAY." This was one of the earliest names given by Christians themselves to their new-formed sect.

24. Demetrius. Evidently a notable man. He may have had control of the sale of the shrines. The preaching of Paul, the growth of Christianity, the spreading skepticism which to some degree accorded with the advancing civilization of the age-all these were impressing the people. And the test of the impression made on the people's minds was the shrinemarket. The farseeing tradesman felt that a counter movement must be made. Silver shrines for Diana. Small models of the temple, with a miniature image of the goddess. Pilgrims purchased them so that they could continue their worship after their return to their homes. The worship of Diana was very popular throughout the East. Her temple in Ephesus was one of the architectural wonders of the world, Brought no small gain. "No little business," work, employment.

25. Whom he called together. The "whom" refers to the craftsmen of the previous verse; what we call skilled laborers. The 66 workmen " were probably the unskilled laborers in their employ. Like occupation. Makers of shrines. Sirs. "Men," or, as we would say, "gentlemen." By this craft. By this business. We have our wealth. More than one half of the merchandise and manufacture of antiquity grew out of worship, and the student of early Church history soon discovers that the financial