16—28. THE ACTS. 763   
   
 trouble our city, 4 and teach customs, which are not   
 lawful for us to receive, neither to observe, being Romans.   
 22 And the multitude rose up together against them: and   
 the magistrates rent off their clothes, ¥ and commanded to 72 Cor ey   
 beat them. 23 And when they had laid many stripes upon T\*#-%   
 them, they cast them into prison, charging the jailor to   
 keep them safely: \*\* who, having received such a charge,   
 thrust them into the inner prison, and made their feet fast   
 in the stocks. ° And at midnight Paul and Silas 4 prayed,   
 and sang praises unto God: and the prisoners \* heard   
   
   
   
   
 them. 262 And suddenly there was a great earthquake, so zebiv.n.   
 that the foundations of the prison were shaken: and im-   
 mediately \*all the doors were opencd, and every one’s s¢h,y.10: xi,   
   
 bands were loosed. 27 And the keeper of the prison   
 awaking out of his sleep, and secing the prison doors   
 open, he drew out his sword, and 8 would have killed himself,   
   
 supposing that the prisoners had been fled. 28 But Paul   
 cried with a loud voice, saying, Do thyself no harm: for   
   
 4 render, in their prayers, were singing.   
 T render, were listening to them.   
 8 render, was about to kill himself.   
   
 them from Rome, ch. xviii. had at this prayer and praise, arising from our at-   
 time been enacted) they excite jealousy tention being directed to the shape rather   
 against them: for as far as religion was than to the essence of devotion, was un-   
 concerned, the Romans had aifinity with known in these days: see Col. iv. 2.—   
 any nation rather than the Jews. «Their legs in the stocks pained them not,   
 21. teach customs] “Dio Cussins tells us whose souls were in heaven.” ‘Tertullian.   
 that Macenas gave the following advice to The prisoners (in the outer prison) were   
 Augustus: ‘By all meaus and in every listening to their singing, when the earth-   
 way yourself reverence the Divinity after quake happened. 26. every one’s bands   
 your country’s manner, and compel others were loosed] i.e. of all the prisoners in   
 to do so: and all who follow strange cus- the prison: see below (ver. 28), “ We are   
 toms in this matter, both hate and punish :” all kere.” Doubtless there were gracious   
 and the reason is alleged, viz. that such purposes in this for those prisoners, who   
 innovations lead to secret associations, before were listening to the praises Paul   
 conspiracies, and cabals, which are most and Silas; and the very form of the nar-   
 inconvenient for a monarchy” (Conybeare rative, mentioning this listening, shews   
 and Howson, i. p. 22.) The mul- subsequent communication between some   
 titude probably cried out tumultuously, as one of these and the narrator.—Their   
 on other occasions (see Luke xxiii. 185 chains were loosed, not by the earthquake,   
 ch. xix. 28, 34; xxi. 80; xxii. 22, 23),— but by miraculous interference over and   
 and the magistrates, without giving the above it. It is some satisfaction to find,   
 Christians a trial (ver. 37), reut off’ that few, even among the rationalist Com-   
 clothes, viz. by the lictors. 24. the mentators, have attempted to rationalize   
 stocks] In the original only the wood. this wonderful example of the triumph of   
 Eusebius mentions, speaking of the mar- prayer. 27. was about to kill him-   
 tyrs in Gaul, that their feet were stretched self] Tho law was, that if a prisoncr   
 to the fifth hole in the wood. 25.) escaped, the keeper was liable to the in-   
 Not as A. V., ‘prayed and sang praises,’ tended punishment of the fugitive. Mr.   
 —but, as in margin, in their prayers, were Howson notices, by the examples of Cassius,   
 singing praises, or, praying, sing praises. Brutus, Titinius, and many of the pro-   
 -The distinction of modern times between scribed, after the battle,—that Philippi is