770 THE ACTS. XVII.   
   
   
 doctrine, whereof thou speakest, is? °0 For thou bringest   
 certain strange things to our ears: we would know there-   
 fore what these things mean. 2! P For all the Athenians   
 and strangers which were there spent their time in nothing   
 else, but either to tell, or to hear some new thing. 2% 'Then   
 Paul stood in the midst of Mars’ hill, and said, Ye men ot   
   
   
   
 P render, Now.   
   
 the words have been so rendered in A. V.,— character here given of the Athenians is   
 especially as the same expression below also that which we find in their own his-   
 (ver. 22) is trauslated ‘Mfars’ hill’ We torians and orators. Sce proofs in my   
 have in the narrative no trace of any judi- Greek Test. One remarkable one is found   
 cial proceeding, but every thing to con- in Demosthenes, where in stirring them   
 tradict such a supposition. Paul merely up against Philip, he says, “Are ye con-   
 makes his speech, and, having satisfied tent to be always going about the market-   
 curiosity of the multitude who came toge- place asking one another, What new thing   
 ther on Mars’ Hill, departs unhindered :— is reported? Can any thing be stranger   
 they brought him up to the hill of Mars. than that a Macedonian man should &ec.   
 The following note is borrowed from Mr &e.” 22.) The commentators vie with   
 Humphry’s Commentary :—‘It might be each other in admiration of this truly won-   
 expected that on the hill of Mars the derful speech of the great Apostle. Chry-   
 mind of the stranger would be impressed sostom says: “This is what the Apostle   
 with the magnificence of the religion elsewhere says, that he became to those   
 which he sought to overthrow. The not uuder the law as not under the law,   
 temple of the Eumenides was immediately that he might win those not under the   
 below him: opposite, at the distance law. For when addressing the Athenians,   
 of 200 yards, was the Acropolis, which, he grounds his argument not on the law or   
 being entirely occupied with statues and the prophets, but begins his persuasion   
 temples, was, to use the phrase of an from one of their altars, conquering them   
 ancient writer, as one great offering to the by their own maxims.” ‘The oration of   
 gods. The Persians encamped on the Paul before this’ assembly is a proof   
 Areopagus when they besieged the Acro- of his apostolic wisdom and eloquence: we   
 polis (Herod. viii.52): from the same place see here how he, according to his own   
 the Apostle makes his first public attack words, could become a Gentile to the Gen»   
 on Paganism, of which the Acropolis was tiles, to win the Gentiles to the Gospel.”   
 the stronghold. Xerxes in his fanaticism Neander. And Stier very properly remarks,   
 burnt the temples of Greece. Christianity «It was given to the Apostle in this hour,   
 advanced more meekly and surely: and what he should speak; this is to be   
 though the immediate effect of the Apos- seen in the following discourse, which we   
 tle’s sermon was not great, the Parthenon might weary ourselves with praising and   
 in time becamea Christian church. Athens admiring in various ways; but far better   
 ceased to bea wholly given to idolatry, than all so-called praise from our poor   
 —and the repugnance of the Greeks to tongues is the humble recognition, that   
 images became so great, as to be a prin- the Holy Ghost, the spirit of Jesus, has   
 cipal cause of the schism between the here spoken by the Apostle, and therefore   
 churches of the east and west in the eighth it is that we have in his discourse a master-   
 century.’—The hill of Mars was on tho piece of apostolic The same com-   
 west of the Acropolis. The Areopagus, the mentator gives the substance of the speech   
 highest criminal court of Athens, held its thus : ‘ who is (by your own involuntary   
 sittings there. To give any account of it confession) unknown to you Athenians (re-   
 is beside purpose, there being no allusion ligious though you are),—and yet (again,   
 to it in the text. Full particulars may be by your own confession) able to be known,   
 found under the word Areopagus in Smith’s —the all-sufficing Creator of the world,   
 Dictionary of Gr. and Rom. Antiquities. Preserver of all creatures, and Governor   
 May we know] A courteous method of mankind,—now commandeth all men   
 of address (not ironical). 21.) A re- (by me His minister) to repent, that they   
 mark of the narrator (as I believe, Paul may know Him, and to believe in the Man   
 himself), as a comment on the words new whom He hath raised from the dead, that   
 and strange of the verses before. Tho they may stand in the judgment, which He