

then shalt thou gladly exchange thy sordid raiment for the costly robe of the Epicurean."

Timon did not seem inclined to continue the conversation, for a crowd had gathered about them, mostly composed of the followers of Epicurus, who were easily distinguished by their gay air, and gorgeous dress, which was arranged with great regard to becomingness, their long hair enwreathed with chaplets of the vine and roseleaves, mingled, where birth permitted, with the violet of Athens. Timon and Damocles were good representatives of their several schools; both were eminently handsome; but the fine features of Damocles were marred by a sensual expression, and the heightened colour so unusual in a Greek, which is produced by indulgence in the grosser pleasures. Still, his gay and happy air gave an inexpressible charm to his appearance, which was far more attractive to the young than that of his opponent, who, "severe in youthful beauty," scorned all meretricious arts. No silken robe added grace to his figure—no chaplet crowned his fine head; but one beheld unadorned the classic features of an Antinous, united to the lofty expression which might have well become him whose only fault was being too just and virtuous.

They were standing in the market, an oblong open place, surrounded by columns, which supported an arching roof. It was the great resort of the Athenians, who, in times of peace having but little to occupy them, came up hither to dispute with each other, and to gather the news of the day. Statues of the gods were placed in every part of the building, that its frequenters might have no excuse for neglecting their homage to their deities. There was one among the group that surrounded the young men who attracted the attention of all near him. A glance showed he was a stranger in Athens. His figure was slight and stooping; his eyes small and piercing; but there was a seal of intellect, almost of inspiration, on his brow, a firmness and compression of the lip, which gave an air of nobleness to his otherwise insignificant person. He was gazing with deep sadness upon a statue of the Cyprian goddess, carved in voluptuous beauty, from Parian marble, and crowned and wreathed with the votive offerings of her worshippers. No enthusiasm animated his face as he looked upon his exquisite piece of art; but, turning away from it, he said:

"Ah! men of Athens, wise as ye are, how is it ye can make worship blocks of wood and stone?"

His words caught the ear of the listening crowd, who had been clamouring for Timon's reply to Damocles, as they found their greatest pleasure in discussions of philosophical questions. They quickly turned to the new comer, vehemently exclaiming:

"He abuseth our gods: let him answer for it!"

Thus called upon, the speaker, stretching forth his hand, said:

"Men and brethren of Athens! I perceive that ye are altogether given to religious worship!"

He was interrupted by cries of "Take him to the Areopagus! we will there hear all he has to say!" And, almost borne by the eager crowd, Paul of Tarsus, (for it was none other than the inspired Apostle to the Gentiles,) was forced into the Areopagus. It was a magnificent structure on Mars Hill, and received its name from the great tribunal of Athens, whose chief care it was to protect the established institutions from any innovations. Many of the grey-headed men of the city were assembled within its walls, debating upon the laws of their idolized country. They hastened to make enquiry as to the cause of the tumult which brought so many of the citizens to the hall of justice. They were answered, that there was a stranger among them, a setter forth of other gods, and that the people wished to hear what he had to say. Silence was shortly imposed, and Paul was called upon to resume his discourse. Standing in the midst of the breathless multitude, he said:

"Ye men of Athens, I perceive that in all things ye are too superstitious.\* For, as I passed by, and beheld your devotions, I found an altar with this inscription, 'To the unknown God!' Whom therefore ye ignorantly worship, him declare I unto you. God that made the world and all things therein, seeing that he is Lord of Heaven and Earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life and breath, and all things. For in him we live and move and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch, then, as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and men's device. And the times of this ignorance God winked at, but now commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead."

He was here interrupted and permitted to proceed no farther. They would listen to the history of a new god; but the doctrine of a resurrection of the dead seemed so absurd that they deemed the speaker mad, and the multitude mocked and laughed at him for a vain babbler. But some there were who said, "We will hear thee again of this matter."

No attempt was made to detain Paul; but as he passed out, one only followed him. It was Timon the Stoic, who being of a thoughtful mind, had been much moved by Paul's manner and words. His intellectual nature had long craved a higher aliment than the shallow philosophy and religion of the

\* Or, according to able commentators, "ye are greatly addicted to religious worship."