

natural kinship has its basis and origin in the higher relationship in which man at his creation stood to God. In a very high and special sense, God made man for Himself, created him His son, and placed him in a blessed fellowship with Himself. Man's present low estate originated in his alienation from God, and the loosening of those bonds of kinship on the maintenance of which man's goodness and happiness depended. But so rooted in our nature is the idea and the need of God, so strong within us is the craving after Him, and the desire for fellowship with Him, that we find everywhere men seeking after Him, if haply they might find Him. This search after God lies at the root of all the non-Biblical forms of religion; and there have been those who dimly perceived that their relationship with God was bound up with their relationship with their fellows, and felt within them the stirrings of universal kinship. It is to the honor of the Stoics that they first implicitly taught a brotherhood of men, and even of men with the gods: *Communem urbem et civitatem hominum et deorum* (Cicero de Fin. 3:19). But they recognized neither the infinite greatness and holiness of God, nor man's dependence on Him. The community they dreamed of was attained by the degradation of God, not by the elevation of men.

The Latin jurists made the Stoic doctrine the philosophical foundation of Roman law, and thus imparted to it its cosmopolitan character and its enduring value, even for us. So it was that both the philosophers of Greece and the jurists of Rome were in harmony with the prophets of Israel in their anticipation of a divine fellowship, a social state in which all men would be united under just and equal laws, and wherein the ideals of liberty and righteousness would be realized. But in Greece liberty became license, and in Rome the supremacy of righteous law was supplanted by a crushing and humiliating despotism. The ideals of sages and of legislators bore witness to man's supreme need.