

"We are his offspring." He concludes his argument against the worship of images by showing how irrational was the pagan habit of thought in which the religious cult of idol-worship had its root. Men are the offspring of the Creator and Lord of heaven and earth, while silver and gold and stone are the inert inorganic creatures produced by God's power. It violates all the sanctities of thought for the former to cherish the notion that "the divine" is like these minerals and metals. The very fact that a man had taken up a piece of marble and deliberated which god he should make, and how that god should be represented, and that even the representation of his ideal would depend upon the amount of his skill, ought to make idolatry repugnant. A comparison of any idol, even of their great Minerva, with a living Greek woman who was an offspring of God, would show what a bridgeless abyss lay between the most exquisite production of human skill and the breathing, smiling, dancing, thinking, loving and lovable daughter of God; then how measureless the difference between the idol and the divine!

In all this discourse there is exhibited the wisdom of the apostle in avoiding personal offence while striving to destroy a powerful and deep-rooted falsehood, which was injuring the individual and national life. He does not say, "*You have been altogether in error in this matter;*" but he says, "*We ought not so to think.*"

Having shown that God had made revelation in the world's creation and man's conscience, he began to complete his discourse on statements of God's revelation in redemption. God had allowed sufficient time to elapse for man's study of the two former. He had shown no special vengeance against an idolatry which had so dishonored Him, leaving men merely to the injury which such error could but produce. "But now He commandeth men that they should all everywhere change their mind" and have right thoughts of God. A great crisis had come to the world.

It was to be judged. It was to be judged in righteousness. It was to be judged in a man. God had ordained that man. God had appointed that day. The judgment of the world would turn on its faith in Him. A man's character would be formed by his faith in Him. A man's intellectual and spiritual destiny would be determined by his faith in Him. *He is the crisis, the judgment, of the world.* As such, it was necessary that there should be afforded to men a most sure foundation for their faith; that sufficient basis was laid in that Man's resurrection from the dead.

And then the philosophers and the common people united, by indifference and by mockery, in breaking up this grand, lofty and compact discourse, to which Plato and Socrates would probably have listened with rapt attention. But the earnest apostle had succeeded, as has been well suggested by another, in opening to the eyes of some, God's revelation by creation and the history of man; God's revelation to man's rationality and conscience; and God's revelation in the Law and the Gospel. If he had only been allowed to render full explication of the lines of thoughts so rapidly, so broadly, and so accurately drawn, and if a faithful report could have been transmitted to us, the world would have a complete sketch of Christian Philosophy. What we do possess is, at this day, of more value to mankind than all else that has come down from all the literature of Greece.

While Paul spoke, the idols crowded the streets and crowned the heights of Athens, and pantheists, materialists, and agnostics held the schools and ruled the tribunals of the city that was the eye of Greece, as Greece was the eye of the world. To-day the idols and altars are merely curiosities of art; their worship has been dead for ages; and the Porch and the Academy are things of the past. "THE MAN" whom God had ordained, has been worshiped on the Acropolis, and is this day worshiped in the palace of the King of Greece, and is the only thing in heaven or earth receiving distinctive religious homage in