

ers the necessity of depending as a nation upon God, and lays down the fundamental principle of international intercourse, comity, and prosperity, in the acknowledgment of the sovereignty of God over the family of nationalities. The race can never attain to its highest possible condition until "the parliament of man" shall recognize the sovereignty of God, and employ its powers in devising measures to have His will done everywhere on earth as that will is in heaven. There is thus found a sufficiently high reason for the existence of individuals and of nations, and of providential national history—that men might seek God. If there be no God to seek, then the universe is aimless, and science is impossible, because it has no foundation and no unifying idea. But in the very grammatical construction of his sentence, Paul showed that he believed that the unaided efforts of man would be fruitless in the effort to find what God is, if man were not assisted by some revelation. So near and yet so far is God from each individual.

And then the apostle, following the suggestion of his statement, that God "is not far from each one of us," settles the sentence which must be the revealed basis of all stable science and nexus of all consistent philosophical thoughts.

"IN HIM WE LIVE AND MOVE AND HAVE OUR BEING." The Pantheists who were present could not seize this as an admission of their theory, since the speaker had in advance guarded against that by asserting that God was the Creator of the universe and the Ruler of heaven and earth, and must therefore exist independently of all things. On the other hand, the absorption of any part of the universe by God, the Hindoo *Nirvana* theory, has no place. The Apostle's statement of his philosophic system maintains the individual personality of man and the individual personality of God, and stated the relation of the two. "Each one of us" is "in God"; and it is because of that relation that we "live" and "move" and "exist."

The scientific canon is, that that hypothesis which accounts for the largest

number of known phenomena is to be adopted as the working hypothesis. Eighteen hundred years have passed since Paul's address was delivered, and the later years have been distinguished by ever-increasing scientific activity. The result is, that if one hundred men be now selected as the most able and trustworthy teachers of science, it is probable that no six of them would agree upon even a definition of life, and possibly no three of them would be willing to stake their reputation upon the assertion that any single theory accounted for the majority of the known phenomena—*except the theory announced in Paul's Areopagite address*. The scientific teacher may affirm that no one knows what life is beyond this, that it is that which has come from without upon inorganic matter, and therefore must have come from some living thing, since there is no life which has not come from life. Now that this life should not have fallen on all, and should have fallen upon some inert matter and made it vegetable, and upon some inert and vegetable existences and made them animal, and upon some animal life and made it spirit, involves (1) choice; (2) volition, and (3) spontaneous activity of the previous life. These give that life the characteristics of personality. The dissipation of energy in all living things involves the necessity of continuous re-supply. Paul's theory accounts for all this. Given an ever-present Person, who has exhaustless stores of life, and you have a unifying scientific idea. Exclude that idea, and you have no rational theory to account for the three things in Paul's three verbs, which express existence, motion, life.

Now, having very boldly and clearly set forth this much of his gospel philosophy, the apostle wisely again conciliates his hearers by reminding them that this truth had been uttered by certain Greek poets whom he quotes. What the people had taken as a poetical rhapsody, and what the writers even may have regarded as a poetical figure, was the exact utterance of a strict truth: