

haps at the moment, priests were seen leading garlanded victims amid sacrificial ceremonials. What can that mean? Does the God who made all things have a need which can be supplied from human resources? Such is the degrading implication of idolatry. But it is a belittling falsehood, shooting its poisonous errors in many directions. The whole system of Pagan sacrifices was an attempt to bribe the God that was worshiped. It was founded on a falsehood which reversed the facts of the universe. There is not anything which God has not made. There is no such thing as *natura naturans* without God, no "*that which makes*" outside of God. Such a thought is unmixed heathenism. The Athenian paganism was better than that. "Manufactured sanctuaries," as Paul called them, were built by the hands God had made, and constructed of the materials which God had made. If God were spiritually worshiped therein, well and good; but it is against all reason to attempt to confine the illimitable God within any walls, or to regard as unsacred any part of the universe He has made.

This naturally leads Paul to deal a blow at the mechanical theory of the universe. It is not an automatic machine. While "the all" is not God, God is everywhere present in "the all," and having created it, He preserves it by perpetual and immediate immanence. This is the doctrine we must constantly press against the godless scientific hypothesis of the day. On no system of philosophy which does not teach the active presence of God everywhere, can we supply the gaps of science. What is life? Whence comes it? How is it continued? These are questions for which science has no answer. And there has never been a scientific theory which accounted for the breaks, the catastrophes, the cataclysms, which so often appear in nature. Even the modern doctrine of evolution is a tangled web, a field of concealed pitfalls, or a mere scientific dream, a hypothesis utterly unprovable on scientific grounds, if God be omitted. But in

the philosophy of Paul's Areopagite speech, life is that which God constantly ministers out of Himself to some of His creatures, by which He keeps them differentiated, as animals and plants, from all inorganic bodies.

This truth glorifies man while it honors God. The old stoical and epicurean systems degraded both God and man, by making both only parts of and dependents upon "the all," or God nothing, and man no better than mud. God ministers life and He ministers air and all other things necessary for life. Nothing comes of itself. God "is giving" everything. Correct ideas of God lead to correct ideas of man. The unity of God and the unity of the human race go together. One God, one humanity; many gods, many humanities. Polytheism had produced national narrowness and pride. The Athenians believed themselves sprung from the ground, aborigines, and despised all other peoples. This prevailed wherever paganism existed. The concept of one, personal, creating, preserving God, is the concept without which science can have no unifying idea as regards either nature or the race of mankind. Starting with the unity of race, we must reach the oneness of God; believing in different natural origins, it is not difficult to reach different mythologies; and polytheism genders and maintains race differences, while monotheism begets and preserves the idea of the unity of humanity.

The apostle presses his hearers further. Not only does each individual existence depend upon the constant ministry of life from God, but nationality is perpetuated and national life limited by the volition of the Master of heaven and of earth. How far the Greek nation should extend, what should be the limits of the influence of Greek culture, and what the duration of the national life, were all dependent upon God's direct execution of His own will concerning them, since He has fixed the boundaries of the nations and arranged the system of their duration and succession. Paul teaches his hear-