

own poets have said, For we are also his offspring. This sentiment is found in Aratus (B. C. 270), and Cleanthes (B. C. 300), but it is found elsewhere as well.

29. 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 man's device—Our own nature is a proof that graven images cannot represent God (Isa. 40: 18.)

30. And the times of this ignorance God winked at (R. V. overlooked) but now commandeth all men everywhere to repent—God did not visit the heathen with decisive marks of his displeasure (Rom. 3: 25; 2 Pet. 3: 9) but now that Christ is proclaimed, impenitence becomes disobedience to known duty. The word "commandeth" is a military term for transmitting watchword which passes from lip to lip, or the orders of the general repeated by his subordinates in descending rank till they reach the whole army.

31. 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—"Given assurance" is literally, afforded faith," given a sufficient ground for believing in him as judge, and therefore, logically, in him as a source of pardon (Rom. 1: 4; 1 Cor. 15). Being a man he will be a merciful and sympathetic Judge (Rom. 2: 16; John 5: 17).

32. And when they heard of the resurrection of the dead, some mocked, and others said, We will hear thee again of this matter—The Greeks believed in the immortality of the soul, but not in the resurrection of the body.

33. So Paul departed from among them.

34. Howbeit certain men clave unto him, and believed: among the which was Dionysius the Areopagite, and a woman named Damaris, and others with them—Dionysius was a member of the court before which Paul preached.

#### ORIENTALISMS.

*Epicurean and Stoic.* These two schools were at this time the two great rival systems of philosophy, and were sharply contrasted. The Epicureans were founded by Epicurus, B. C.

342-270. They considered—(1) That the world was created by the accidental combination of atoms; (2) that the aim of life was *pleasure* (defined as mental calm, or freedom from passion), and that the soul perishes with the body; (3) that the gods lived an existence of eternal calm, not troubling themselves about men. The Epicureans were the materialists of ancient times; their philosophy had no ennobling power, and on the other hand led often to sensuality. By the Jewish Fathers the name Epicurus is used to denote a heretic, or unbeliever, whether Jewish or foreign.—*e. g.* R. Lazar said, "Be diligent to learn the law, wherewith thou mayest make answer to Epicurus."

The Stoics were founded by Zeno (B. C. 360-260), who lectured in the Stoa, or "Painted Porch." They taught—(1) That the world was due to the transition of a "constructive fire," through air and water, and then into solids: (2) that "virtue" was the one thing desirable, and that this consisted in living conformably to nature, all other things (*e. g.* pleasure, pain, wealth health) being in different; (3) that God was a certain living force, immanent in nature. The Stoic philosophy was much nobler than the Epicurean, but it lacked the inner living principle of Christianity. One of the most famous Stoics was Seneca, who has left many noble teachings, very much like many found in the New Testament. Many of the Fathers regarded Seneca as being almost, if not altogether, a churchman, and there still exist fourteen letters which, until the Reformation, were held by Christians to have passed between S. Paul and Seneca. These are forgeries of probably the fourth century. Unfortunately Seneca's life was not altogether consistent with his doctrine. The noblest Stoic of them all was, without doubt, Epictetus, "A poor man, a slave, a cripple, but beloved of the Gods," he says of himself, and with truth. His teachings were noble and beautiful, breathing so much of the New Testament that many have held he was influenced by it; and his teachings were enforced by a consistent life of cheerful and humble resignation.

*The Areopagus.* This was a rocky height in Athens, opposite the western end of the Acropolis, from which it is separated only by an elevated valley. Tradition says it was called the hill of Mars, because here Mars