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THE EXHORTATION TO THE GREEKS

INTRODUCTION	3-27
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The minstrels of Greek legend were supposed to have performed wonderful deeds by the power of music. But the new minstrel, the Word of God, does greater works in real life. His power is shown in saving men from slavery to daemons ; and also in giving order and harmony to the universe. He is the New Song ; and yet old, for He was " in the beginning." He alone reveals God to men.

DESCRIPTION OF THE GREEK MYSTERIES	27-51
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Sanctuaries, oracles, sacred springs and trees are now out of date. The mysteries; derivation of the word 'mystery' ; originator of mysteries. Mysteries of (i.) Aphrodite, (ii.) Demeter, (iii.) Attis and Cybele. Story of Persephone. The mysteries of Dionysus. Rites of the Corybantes and the Cabeiri. The Eleusinian formula. These mysteries are profane and unholy ; Heracleitus witnesses against them. Greeks, not Christians, are the real atheists.

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DESCRIPTION OF THE GREEK GODS . . .	53-101

Seven causes of idolatry. Many gods of the same name. Gods were really men ; examples to prove this. The immorality of the gods, with examples. Goddesses equally guilty. The Greek games are all held in honour of dead men. Origin of phallic emblems in Dionysus-worship. Gods have even been slaves. They have human feelings and needs. Zeus was once alive, but is now dead. Greeks themselves call the gods by stupid and indecent names ; Egyptian animal worship is better than this. Greeks also worship animals ; examples. Are the Greek gods daemons, or secondary divinities ? Certainly they are not guardians of men, but savage and man-hating creatures, as is proved by human sacrifices. Such daemons must be avoided like wild beasts. Men are better than daemons, *e.g.* Solon than Apollo. The gods' temples are really tombs.

THE WORSHIP OF STATUES . . .	101-143
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The first images were unwrought wood and stone ; in later times they were made into human shape. They are all the work of men ; as is shown by many examples. Even the image of Sarapis in Alexandria is of human workmanship. The deification of Antinous is another example of god-making ; his tomb is now a temple. The Sibyl predicts the destruction of temples with their images. Heracleitus scoffs at image-worship. Images are without life, and sacrifices do them no good. The lowest animals are better than any statues. God's true image is mental, not material. Rulers despise statues, and insult

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them. Thieves steal them. Fire and earthquakes destroy them. Sculptors make them look like their own favourites. Both kings and private persons, scorning image-worship, have styled themselves gods. The epitaph of Hippo shows that all gods were once men. They are now unclean spirits that haunt tombs, and their statues are simply earth and art. The fascination of art has led men to fall in love with statues ; now it leads men to worship them. Stories of gods are full of immorality ; but Christians are living images of God, and must not listen to them. Indecent pictures hung in houses ; indecent symbols on rings ; shameful emblems displayed in public. Image-making is forbidden to Christians. Men must seek after God, and not after any created thing.

THE WITNESS OF PHILOSOPHY . . . 145-163

Early philosophers supposed the elements to be first principles. This veneration of matter is mere atheism. It originates with barbarians. Other philosophers sought for a higher first principle, as the Infinite, or Mind. The Stoic doctrine of Immanence. The Peripatetic doctrine ; God the soul of the universe. Epicurus. A crowd of minor philosophers who exalt the elements. But Plato is a better guide ; together with Euripides and Democritus, he knows the majesty of the true God. Whence came Plato's wisdom ? From barbarians, as he confesses, *i.e.* from the Hebrews. Antisthenes, Xenophon, Socrates, Cleanthes and Pythagoras also knew the truth.

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THE WITNESS OF POETRY	163-173

Poetry is entirely concerned with fiction, yet it cannot help bearing some witness to truth. Examples from Aratus, Hesiod, Sophocles, Orpheus. Even comic poets know the truth, for instance, Menander. Homer, too, and many others speak ill of the gods; but especially Euripides.

THE WITNESS OF HEBREW PROPHECY	173-195
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The sacred writings are simple in style, but of great power. A prelude from the Sibyl. Many quotations to show the majesty of the one true God and His love for man; from Jeremiah, Isaiah, Moses, Hosea, Solomon, David. But Christ the Word speaks with even greater authority. He invites us into His kingdom, to be sons of God. Punishment awaits unbelievers. We must then obey God "to-day." The meaning of "to-day." We must choose between God's grace and His displeasure. Salvation is beyond price; yet it can be bought for faith and love. God is our teacher, through the scriptures. All may become His children.

THE CLAIMS OF CUSTOM	197-237
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Ought men to abandon their traditional ways? Yes, just as children abandon childish ways. Custom is the real obstacle to godliness. It refuses all guidance. The sight of filthy and degraded priests ought to bring men to God, who is a loving Father. Yet some men are like worms

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and swine, loving what is foul. God has a splendid inheritance for His children; heaven and earth are theirs without cost. An innate faith in goodness is possessed by all, and is worthy of trust. Custom is stupid; it deifies mere human beings, and sets up stones for worship. God's Word is His true image; and man's mind is an image of the Word. Custom is rooted in ignorance. But ignorance is only an excuse for him who has never heard God's message. Custom destroys men. It is utterly absurd. Those who follow it are like drugged men; they also become like stones when they worship stones. Men are the really sacred things, not animals or stones. Unbelievers are deaf and blind in heart; or like serpents, wriggling on the earth. Life is the reward for finding God. Divine wisdom helps man to do life's duties well. God's children follow God's laws, which are severe, but health-giving. The Word has brought untold blessings to men.

GOD'S PLAN OF REDEMPTION 237-251

Man was created innocent and free; but he fell through pleasure. The Word became incarnate, and died on the Cross to save him. So man gains more than he lost. The Word is now man's teacher. He brings light and reveals God. The night of earth gives place to the day of God. The Word is also an amulet that can save from sin. This is ever God's purpose—to save men. It is proclaimed to men by Christ's bloodless army. Those who obey God become His delight as well as His handiwork, and they inherit a kingdom.

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FINAL EXHORTATION	251-263
<p>Custom must be shunned as a deadly peril. It is like Circe's island. Follow Odysseus' example, and be bound to the Cross. Be warned by the madness of Pentheus. The Word's mysteries are sober ; performed by pure maidens and righteous men. These mysteries alone give a vision of God. Christ is the true hierophant. He offers rest and immortality. It is sheer madness to remain in ignorance when truth is within reach. Man can become a friend and son of God, but only by following Christ. Finally, the reader is exhorted to make for himself the great choice between life and destruction.</p>	
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