

religious document of the Aryan family, some ten of the highest gods are thus called. The Greeks called Zeus the Father of gods and men. In the theanthropic religions it is the intimate relation between God and man that comes into the foreground. Creation is conceived of as an emanation; the whole world of phenomena emanates from the Deity Himself, and "in an endless rise and fall of worlds is exhaled and inhaled by Him."

In the theocratic religions, of which the religion of the Old Testament is the best example, things are very differently represented. God is throned above the world of nature and men in awful majesty. When He would create,

"He speaks, and it is done;
He commands, and it stands fast."

The names of the Gods in the Semitic group of religions, Hebrew, Canaanite, Syrian, Arabian, express kingship or strength. "El," the Hebrew name of God, indicates strength or supremacy. Baal means Lord. Malik means King. The worshipper describes himself as a slave, or at most a favourite. For man to see God would be to die. "Woe is me," cried the youthful Isaiah, "for mine eyes have seen the King, the Lord of hosts." To theocratic religions the idea that God can become man is abhorrent. In theanthropic religions the idea of incarnation is familiar. "In the theanthropic religions which are wholly swayed by the conception of the theanthropos, the god-man, this incarnation is the goal towards which they strive with all their might." In later times when external influences were brought to bear upon the Jews, some theanthropic elements were mingled with the theocratic doctrines of pre-captivity Hebraism.

Now in Christianity these two streams of religious development, the theocratic and the theanthropic, unite. "While Buddhism has reached the extreme limit in the theanthropic direction, and all the divine unites in the illuminated, but soon again to degenerate into a complex