

well showed that man needs a ladder on which to climb to heaven. That ladder is Christ, and such a ladder must reach all the way from man's lowest needs to the very throne of God; the Saviour must be all the angels proclaimed Him to be, "Jesus Christ, the Lord."

Such a Christ only suits Christianity as the world religion, as the religion of humanity. Heathenism was always entangled in the world about it; it was the worship essentially of the Divine Nature. Judaism was ever hampered by national limits, and, when it reached a pure Monotheism, stopped with the worship of the Divine Spirit. Christianity alone, rooted and grounded in the God-Man, the Son of Man, the Son of God, proclaims all men, Jews and Greeks, bond and free, one in Christ. Heathenism was the seeking religion, Diogenes with his lantern looking for Man, Plato with his philosophy looking for God: Judaism was the hoping religion, expecting a great prophet, a Virgin's Son, a Deliverer out of Zion, Immanuel, "God with us": what these religions sought and hoped for appeared incarnate in Jesus Christ, the human ideal, the divine manifestation, the end and fulfilment of both philosophy and law. We may take one more step and appeal to the general History of the Church in proof of the position that all life and growth depend upon the doctrine of the God-Man. Delitzsch, in his *Apologetik*, urges this argument with great clearness and force. Religion of any sort means union with some God by prayer, sacrifice, and service. The Christian religion means union with the one living and true God, through Jesus Christ, the God-Man: this connection with God by means of a Divine-Human mediator is the *proprium* of Christianity. Hence to attack this vital point of conjunction with God is to strike at the life of this religion. That this statement is true can be seen from the two-fold observation, that churches, very intelligent, blameless in life and active in deeds of kindness, but which reject the Divine Christ, soon show signs of decay, lose the power of propagation, withdraw from foreign mission work, and gradually disappear: while churches much less intelligent, much more corrupt, much farther removed from freedom and general progress, but which hold, though it be surrounded by superstition, the vital doctrine of the God-Man, preserve their power, show mission zeal and live. Where are the ancient Docetics,