

"sweetness and light," the Sermon on the Mount, or perhaps Matthew or Edwin Arnold. But it is not the Gospel of Christ, for his teaching always involved his own person. He did not say "I show you the way," but "I am the way." He did not call men to learn a new lesson about peace, but he said "come unto me—I will give you rest," he did not point the guilty to some distant shrine or holy mount, but he forgave. "Son be of good cheer, thy sins be forgiven thee." Here is all the difference between mere mechanical energy and vital force. No Confucius or Plato ever dreamed of saying that he came "to save that which was lost," "I came to save the world," "by me, if any man enter in he shall be saved." Christ the Teacher proclaimed the God-Man as Redeemer, for none less than the only begotten of the Father could be full of the grace and truth needful to save the lost.

Going a step further, and entering the History of Doctrine in the Church, we find it again true that the teaching of the God-Man holds the chief place. The thought of the first three centuries was occupied with Christology. Who is Christ? What is he? were the questions asked and answered by theologians. There were Nazarenes, Ebionites, and Docetics, Monarchians—both Dynamic and Modal—Sabellians, Arians, &c.—all dealing with the Person of Christ. All agreed that he was the *logos* of God; but there was also a *logos* of Greek philosophy, the mind of the universe, the rational soul of the world. At this point a door was opened through which a vast amount of cosmological *logos* material poured into the conception of the Christian *logos*. The human Jesus almost disappeared, and the Christ of grace was almost lost in a world-principle. Closely connected with this Cosmos-Christ, came in the Greek theology under Christian terminology, and the Divine-Man and the theology of sin and grace seemed about to disappear together.

Then came the first great doctrinal crisis in the Church. Athanasius appeared at Nicaea, thrust out the cosmological Christ, and restored the Christ of redemption, bringing back again in blessed company the God-Man, able to save, and the doctrine of man lost needing such a Deliverer. That was the "epoch-making" significance of the work of Athanasius. He