

mind that it is not at all the *extension* of the benefits flowing from the exclusive power of Jesus to save that we are at present discussing ; but strictly this question, Does Christianity recognize any share of saving efficacy as inhering in the non-Christian religions ? In other words, Is it anywhere in Scripture represented that Jesus chooses to exert His saving power in some degree, greater or less, *through* religions not His own ? If there is any hint, any shadow of hint, in the Bible, Old Testament or New, looking in the direction of the answer "yes" to that question, why, I confess I never have found it. Hints, however, far from shadowy I have found, and in abundance, to the contrary.

I feel the need of begging to have it observed that what I say in this paper is not to be misunderstood as undertaking, on behalf of Christianity, to derogate anything whatever from the merit of individual men among the nations who have risen to great ethical heights without aid from historic Christianity in either its New Testament or its Old Testament form. I should like to name among these the sweet and gentle tradition of that Indian prince whom we Westerns best know by his title of Buddha ; the comparatively pure, aspiring spirit of Persian Zoroaster ; the strict, practical moralist, Confucius, of the Chinese ; the classic Athenian Socrates ; the Roman Marcus Aurelius, far less justly renowned as emperor of the world than as author of his noble reflections or maxims. I offer only a suggestive, not an exhaustive list. But it is not at all of persons, either the mass or the exceptions, that I task myself here to speak. I am considering only the attitude assumed by Christianity toward the non-Christian religions.

Let us advance from weighing the immediate utterances of Jesus to take some account of the utterances of those upon whom, as His representatives, Jesus, according to the New Testament, conferred the right to speak with an authority equal to His own.

Olympianism—if I may use such a word to describe a certain otherwise nondescript polytheistic idolatry—Olympianism, Greek and Roman and Græco-Roman, Olympianism subsisting unmixed, or variously mixed with elements imported from the religions of the East, presented the principal historic contact for Christianity with alien religious faiths. What attitude did Christianity assume toward Olympianism ?

On Mars' Hill, in Athens, the Apostle Paul delivered a discourse which is sometimes regarded as answering this question, and answering it in a sense more or less favorable to polytheism. This view of that memorable discourse seems to me not tenable. Indeed, the resort to that utterance of Paul's is one not, as I think, proper to be made in quest of his sentiments on the subject now under discussion. What he said on Mars' Hill should be studied as an illustration of his method in approach to men involved in error rather than as a revelation of his inmost thought and feeling in regard to that particular error in which he found his Athenian auditors involved. Paul disclosed himself truly as far as he went, but he did not disclose