

power; but regarding this good and truth which we joyfully admit in all the non-Christian religions, several great facts are to be recalled. In the first place, there is no great truth in the non-Christian religions which is not found in a purer and richer form in the Christian religion. It is true that Hinduism teaches the immanence of God; it is true that Mohammedanism teaches the sovereignty of God; it is true that Buddhism teaches the transitoriness of our present life; it is true that Confucianism teaches the solemn dignity of our earthly relationships and our human society. But are not all these truths in Christianity also? And in Christianity each one of these truths is balanced by its just corrective, which is absent from the non-Christian religions. Hinduism teaches that God is near, but it forgets that He is holy. Mohammedanism teaches that God is great, but it forgets that He is loving. Buddhism teaches that this earthly life of ours is fleeting, but it forgets that we must therefore work the works of God before the night comes. Confucianism teaches that we live in the midst of a great framework of holy relationships, but it forgets that in the midst of all these we have a living help and a personal fellowship with the eternal God, in whose lasting presence is our home. And in the second place, the setting in which these truths are found in the non-Christian religions makes them often not a help but a positive hindrance to men. It is just the fragment of truth that there is in the non-Christian religions—I speak as a matter of sober fact, and I think I can appeal to the experience of most of missionaries with reference to this—it is just that truth which constitutes, not the leading on of men's hearts to the larger truth, but that with which men's hearts, already loving sin, satisfy themselves as