

Christ proves its power to redeem the world. The wholly unique position and influence of Christianity in this regard are a proof of its divine origin and a warrant of its success. Uhlhorn and others have shown at this point the splendid contrasts of the early Christian faith with the best civilization of its time, and the same contrast holds good to-day.

Now, with such antagonisms and such encouragements before us, what is the true course to be pursued?

(1) The Church must make it plain that she welcomes all truth, whether of nature or of revelation. It is just here that Protestantism has taken issue with the repressive spirit of the papacy. It is not enough that the Church should admit the demonstrations of science when they have been thrust upon her from without; she should take the lead in the study of God's handiwork—exploring the realms of nature in that devout spirit which alone can see all things in their true relations.

It is an age of special studies, and the full scope of Christian education will not be reached till the Church shall train up her own specialists by lifelong study. If, in the optional courses which are now introduced into so many colleges, there is a tendency to train up two distinct classes of men—scientists on the one hand and theologians on the other—each class claiming authority in its own sphere, but knowing little of the other, that tendency must be met. Skeptical science may be presumptuous enough to ignore the ethical and religious element in human life and confine itself to the discoverable relations of cause and effect, but the Church on her part should be guilty of no such mistake. She must bridge this opening chasm between science and religion. Her well-trained sons must join hands across the breach, and demonstrate to the world that all truth is one. Above all, the Church should be foremost in the critical study of her own sacred records. It should not even seem to be necessary for her theological students to seek their climactic training from rationalistic sources.

There should also be a correct knowledge of the false religions of the East. Given over to the special charge and specious advocacy of anti-Christian apologists, they are made blocks of stumbling. On the other hand, if rightly understood, they give indications of a universal lapse from a primitive monotheism, which discredits the theory of evolution in religion and goes far to corroborate Paul's account of Gentile apostasy. They illustrate the vain struggle of human philosophy to find out God and the felt need of a divine Intercessor. As the dead mythologies of Greece and Rome are harmless because thoroughly understood, so should the "Light of Asia" and the fashionable Neo-Buddhism be disenchanted by a full investigation.

It is understood, of course, that the great body of Christian teachers must devote their time and strength to the direct work of saving souls.