

New Jerusalem, the universal spiritual commonwealth, the city of our God.

But, secondly, I expect in India to argue the universal triumph of Christianity, from the fact that it alone of all the world's faiths is fitted to meet and supply man's highest and deepest spiritual need.

So far as I can discover, Christianity alone makes adequate provision for redemption from sin. It alone gives us a perfect picture of God, as mercifully seeking to reach and restore His lost children. No other religion knows of a divine Savior, like the Christ of Bethlehem and Calvary. Foreshadowings of the great facts of atonement appear in the sacred books of the nations. Many have regarded certain strange sentences in the Vedic hymns and in the laws of Menu, as being "traces of the revelation once made to mankind of the promised atonement for the sins of the world."

But how fragmentary and feeble are the best representations of the God of all mercy to be found in Pagan literature, compared with the mighty and full-orbed truths of the Christian Scriptures! No other faith in history, as Fairbairn has said, "has been so continuous and invariable" as faith in the Divine Incarnation in Jesus. And the inspiration of the Church's activity to-day, like the foundation of the Church's hope in the beginning, has been this faith that He whose equality with God was not a matter of eager desire voluntarily withdrew Himself from the unspeakable fellowships of the Godhead, and took upon a human form and a human nature for our salvation.

I look around the world to-day and find no other religions which seriously attempt the work of redemption. As Dr. Jessup has said, "They have no healing for the sin-stricken soul." Christianity makes much of sin, because the vivid consciousness of sin leads to a higher sense of personal responsibility and to a closer union with God. The Hindu pantheism, like all pantheism, identifies man with his Creator, making the divine being the ultimate cause of all evil, thus weakening and almost eradicating the sense of personal demerit. In India, where one of the finest and most religious of races sank, after a time, into hopelessness before the problem of delivering the world from sin, one of the results of its failure and despair has been the gradual elimination of the thought of sin. The Hindu philosophy has almost destroyed the sense of personal guilt, and thus has weakened the will. Not that men have been delivered from fear and the desire to do many things to placate the heavenly powers in order, through self-torture, to be reborn into some higher existence and at last to reach the painless calm of deity. The world over, whatever be the philosophy taught, we hear men crying out, "Can any human arm deliver us?" and one is stirred, it has been said, "with a deeper and broader sympathy for mankind, when he witnesses this universal sense of dependence, this fear and trembling before the powers of the unseen world, this pitiful procession of the unblessed millions ever trooping on