

gion to the same level. Thus Judaism and Christianity are regarded as merely natural forms of religion, as Buddhism and Confucianism are; and the view that the Christian system is generically different from other systems is rejected.

In refuting this view recent Apologetes have been compelled to examine very carefully the contents of these different systems, and to compare these contents with those of the Christian system. The result has been very satisfactory from the Christian standpoint. The inadequacy of the great Ethnic religions is made apparent, and their insufficiency to elevate society appears in a very unmistakable way. The social and moral conditions of the nations, over which these religions has held sway for centuries, is ample proof of this. On the other hand, the inherent sufficiency of the Christian system has been made more and more evident. Its elevating and purifying effects on men and nations, wherever its teaching has had an influence, cannot be denied. The grandeur of its doctrines, the nobility of its teaching, the elevation of its morality, and the light it gives on many things left dark in other systems, stamp it with a character all its own. It has also appeared that instead of the Christian system being a development from these other systems, it has rather given important elements to them. It is the one common centre of light from which other systems have, down the ages, ever been borrowing.

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*(To be concluded in the January number.)*