

covered it over in the interests of lies. Indeed, in his book, "China and the Chinese," he says plainly of the religious systems of that Empire, "These forms of idolatry, while they evidence God's revelation of Himself in the human soul, are, with the most consummate art, so devised as to lead the soul farther and farther from God and to turn the truth of God into a lie." And it might be urged further in support of some such position, that we should only be ranging ourselves with the consistent position of the Christian Scriptures from the first to the last. The modern, tolerant, easy-going attitude of some students of comparative religion is not the attitude of the Hebrew prophets, nor of the Apostles of Jesus Christ. They never saw in the idolatry of men any upward moving of men's hearts toward a purer faith. They denounced that idolatry as puerile, as childish, as ignominious, as false, as sinful. The prophets saw in all the faiths around them before Christ came—and all the great faiths of the world, whether known to the prophets or not, were here then, save Islam—they saw in those faiths, just as the Apostles saw in them, merely a falling away of men from a primitive and clear vision of the only living God and Father of mankind. But I will not press this view. I know there are many of us who would feel that to press such a view betokened such an inveterate prejudice against the non-Christian religions as to make any calm judgment of them, an impossible thing.

Neither, yet once more, are we going to rest our contention on the claim that there is no good in the non-Christian religions. Of course there is good and truth in the non-Christian religions. It is the good and the truth that is in the non-Christian religions that has enabled them to survive, that gives them their great