are arrogant, contemptuous and greedy, it may be expected that these attitudes will express themselves in the political and even in the military conduct of their governments.

There is much to be said for the ancient view that charity begins at home, and that, in the words of Plato, if a man expects to live in a well-ordered state he must first of all put his own household in order. Unless a man love his neighbour, he is unlikely to love or care about a man on the other side of the world. It is therefore the mission of Christianity to bring men to tolerance and charity in their closest relationships and fill them with a passionate desire to extend these principles between peoples and so bring peace on earth to all men. Essentially it is on the rock of personal belief, on individual conduct and action and on this alone, that a sense of world community and co-operation can be achieved.

Charity and tolerance of this kind has not always been a characteristic of Christianity. Though Christians have spread the good tidings far and wide, Christianity has on its conscience sins of both omission and commission and has on occasions caused strife and shown intolerance. In the mistaken, if often sincere belief that God's will was thereby being done, Protestant has been set against Catholic, Christian against Moslem, and the Jew and the unbeliever have been persecuted. Missionary zeal, so laudable in itself, has too often led not merely to the spreading of Christian doctrine, but to contempt for the beliefs of others. There is no room for a narrow exclusive zeal of this kind in the inter-dependent world of today. Unless Christians can spread among the citizens of non-Christian as well as Christian countries, charity, tolerance, and understanding, Christianity will certainly not be adequate to face the challenge of the shrinking little atomic world on which we are today huddled together for better or for worse; in which we do indeed co-exist. It is not enough for a Presbyterian or a Copt to love his Presbyterian or his Coptic brother. He must love those of all beliefs and races. He is not required, of course, to abandon his belief or faith in the teaching of Christ as he understands it, but surely he must recognize and respect the finer aspects of Islam and Buddhism, Judaism, and the other religions which have helped to turn men away from sin and savagery.

This is no plea for the abandonment of doctrine or the conversion of Christianity, in the name of universality, into a flabby mishmash of indiscriminate brotherly love. It is a time for the Christian churches to strengthen, not to weaken, their convictions. Christian tolerance and charity should therefore not lead us to conclude that there is neither good nor evil, neither right nor wrong, neither truth nor error. But they should lead us away from arrogance, from the assumption that we alone possess all truth and virtue. This kind of arrogance, and this assumption of superior virtue are not only offensive and wrong in themselves; they are today among the main obstacles to friendship between peoples. It is these un-Christian attitudes on the part of the individual, reflected in national policies, that so often stand in the way of world co-operation. And until they are rooted out there can be no assurance of that healthy, friendly co-operation between nations which is the only guarantee of lasting peace. That is why the basis of such peace is not to be found in