

this name. We would all share the conviction that our civilization is superior to the greatest of the non-Christian civilizations; and yet, even in this contrast, I think we must hang our heads in shame, as we look back over the last hundred years. We must confess, for example, that in spite of her stupidity and her crime, the great Empire of China has borne her wrongs with a patience and a self-control that we must fear would never have characterized our Western peoples. Yes, even of that great upheaval of six years ago, we must still say that given such provocation, the Boxer Uprising itself was tame and childlike in comparison with the rage that we Western peoples would have felt against wrongs so hideous and so infamous as those from which China suffered. We will not rest our contention that the non-Christian religions are inadequate to meet the needs of men on any overpressure upon the superiority of our Christian civilization as against the civilizations of the non-Christian world.

Nor, in the third place, do we intend to rest this contention on the declaration that the non-Christian religions are products of the evil one. A case might be made out for that contention. I remember very well a statement of Dr. Nevius at the first Student Volunteer Convention in Cleveland—and he was a grave and a sober man, and had lived for many years among a people whom he truly loved, and among whom he numbered many of his truest friends—that the bitter experiences of his life convinced him that the non-Christian religions, instead of being steps in an upward evolutionary movement of man toward the truth, were in practical effect just what St. Paul had described them, devices by which men fell away from the truth and