

displace and transcend their religions does not create any presumption that we are incapacitated by prejudice from judging justly whether these religions can meet the needs of men.

There are some considerations on which we shall not rest our conviction that the non-Christian religions are inadequate to meet the needs of men. We shall make very little of the obvious fact that great masses of men have broken away from these religions. I think the new character these men have attained makes their testimony to the inadequacy of the religions under which they had lived valid testimony. But we do not urge as against the non-Christian religions the defection of their own sons; for men have broken away from Christianity, and what we will not allow against Christianity we have no right to urge as against the non-Christian faiths.

Neither will we rest our contention on the alleged superiority or real superiority of what we call Christian civilization over the civilizations that have been developed under the non-Christian religions. For, first of all, there is no such thing as a real Christian civilization. We believe that the civilization that we call Christian is vastly superior to the non-Christian civilizations, but it is not Christian. It is at the best merely a midway resultant of the divine force pulling upward and the dead inertia of human sin and evil holding down. And we realize quite clearly that other elements than religion enter into the making of civilization. Racial and climatic elements enter. And we dare not overpress the argument for the superiority of Christian civilization until we have first learned to differentiate the sources from which that which we call civilization springs. Alas! there are many of us who are none too proud of what we describe by