

contains indispensable elements of good, which all other religions lack, (a) The conception of the Fatherhood of God, (b) The discovery of the evil of sin and provision for its forgiveness and defeat, (c) The ideal of sacrificial service, (d) The idea and principle of resurrection; (5) the non-Christian religions are inadequate to meet the world's needs; (6) Christianity is adequate because of its superior conception of God, its moral efficiency and its universality.

Have, then, the non-Christian religions prepared the way for Christianity?

What do we conclude should be the attitude of Christianity toward the non-Christian religions?

(1) It should be consistent; (2) It should recognise joyfully all the good in them and build upon it; (3) It should not slur over or ignore the points of difference; (4) It should make no compromises, but should anticipate its own absolute triumph; (5) It should welcome all transformations of the thought of non-Christian peoples which bring it nearer to Christianity; (6) But it must continue to seek to win men away from these religions to Christianity; (7) It should perceive and hold fast the truth of its own uniqueness; (8) It should welcome any contribution to a fuller understanding of its own character, but it may exaggerate the prospect of such contributions.

This view of the non-Christian religions and of our attitude to them is not the Gospel which we are to preach. It is the ground of our Mission not the substance of our message.