

What Paul thinks of idolatry is clear, not only from the first chapter of Romans, but from such words as those in his epistle to the Corinthians: "The things which the Gentiles sacrifice they sacrifice to demons and not to God, and I would not that ye should have communion with demons."

John was the apostle of love, and yet it was he who wrote in regard to the Gospel message: "If anyone cometh unto you and bringeth not this teaching, receive him not into your house and give him no greeting, for he that giveth him greeting partaketh in his evil works." Such intolerance is impossible to those who think in terms of gray—without intolerance of any sort.

James does not hesitate to class the devils with those who trust in Unitarianism (2:19). And Jude speaks of the false teachers of his day as "autumn trees without fruit, twice dead, plucked up by the roots * * * * wandering stars for whom the blackness of darkness hath been reserved forever."

What we need today in missions is less comparative religion and more positive religion. It is possible to dwell upon the tolerable things in Hinduism, the ideal things of Buddhism and the noble things in Islam even as one sifts out grains of gold from tons of earth, to the practical exclusion of the social evils, the spiritual darkness and the spiritual death which dominate these systems. This was not the method of the apostles. A recent writer in the *Indian Witness* puts the fact in very forcible language: "The wise general does